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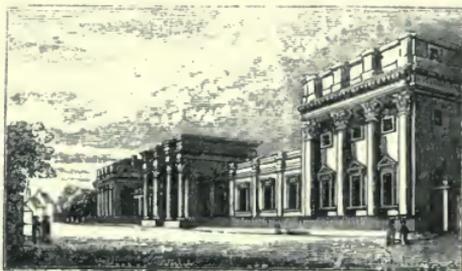
AND

ANNOTATIONS

UPON ALL

THE EPISTLES OF ST. PAUL.

[by Abbadiah Walker and others]



OXFORD:

AT THE UNIVERSITY PRESS.

M.DCCC.LII.



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P R E F A C E.

THIS Work was first printed in the year 1675, and, in its original form, contained only the Epistles to the Romans, Corinthians and Hebrews; the addition of the last named, we may presume, being an afterthought, for the pagination begins afresh with the commencement of that Epistle.

The remaining Epistles were afterwards printed, without any provision for substituting a more correct titlepage, or any note of the date at which they were given to the Public.

In 1684, the Second Edition appeared, printed entire, as the former had been in two portions, at the Theatre in Oxford.

“The Third Edition with Additions,” printed for R. Smith at the Angel and Bible without Temple Bar, in 1702, bore upon its Titlepage, “Done by several Eminent Men at Oxford. Corrected and Improved by the late Right Reverend and Learned Bishop Fell.”

This Titlepage was reprinted in the following year, with no variation beyond the omission of

the Publishers name : " London, printed in the year 1703."

In 1708, the Book having undergone no alteration whatever, the Titlepage was made to stand thus : " A Paraphrase and Annotations upon all
 " the Epistles of St. Paul, by Abraham Woodhead,
 " Richard Allestry, and Obadiah Walker. The
 " Third Edition : Corrected and Improved by the
 " late Right Reverend and Learned Dr. John Fell
 " Bishop of Oxford. London, Printed and sold
 " by C. Smith at the Buck between the Two
 " Temple Gates, E. Curll at the Peacock without
 " Temple Bar, and E. Sanger at the Posthouse at
 " the Middle Temple Gate." Some Copies, of
 which I have never seen more than one, have
 this further variation : " To which is prefixed
 " some Account of the Authors Lives."

Evidence of a variety of hands having been engaged in the preparation of the Book presents itself throughout. And it seems not to have been thought worth while to make any attempt at sustaining an appearance of uniformity. Passages of Scripture, given as marginal references, are used also as proofs or illustrations in the Notes. The same quotations from Scripture are, occasionally, made in consecutive Notes. The same words and phrases continually appear as marginal explanations and as paraphrastic additions. And, in respect of the lawfulness of a marriage contracted after a divorce, the note on Romans vii. 3 can hardly have come from

the same pen as those on 1 Tim. v. 9 and iii. 2. Portions of the ninth chapter of the Epistle to the Romans are exhibited in two and even three different forms of paraphrase. On the Epistles to the Ephesians, Philippians, and Colossians, the marginal notes are of a more learned character than those in the rest of the Book. On the Epistles to the Thessalonians they are far more meagre than elsewhere: even the references to Scripture are very few. In the Notes on this portion, q. d. is used for i. e. or viz.: see also Gal. iv. 13; Eph. ii. 15, v. 5; Phil. iii. 11; 1 Tim. v. 22, vi. 12. Those on 2 Thess. ii. 6; 1 Tim. iii. 2; Titus iii. 14; and the Introduction to 1 Tim. have an egotistic phraseology which does not appear elsewhere.

It would be very interesting to ascertain or even approximate the share which different Compilers may have had in preparing the Volume. But all clue to this seems to be lost.

There is presumptive evidence for assigning the portion originally published to Obadiah Walker. In Fyshers Catalogue of the Bodleian Library, published in 1738, it is placed under his name. On the Titlepage of a copy of the first Edition in that Library (8°. B. 182 Theol.) and also on the flyleaf prefixed to the Epistle to the Galatians, (Theol. 8°. D. 104.) his name has been inserted by the same hand, in writing to all appearance contemporary. And in a copy of

Hydes Bodleian Catalogue, 1675, on the margin of which Allestree entered a List of his own Library, the first cast of the Work, containing only the Epistles to the Romans, Corinthians, and Hebrews, is assigned to him in Allestrees handwriting. Accordingly, in the "Account of the Authors Lives" prefixed to some of the copies issued in 1708, it is stated that "the Paraphrase went wholly under his name for two impressions which were printed at Oxford," and that the London bookseller obtained leave to publish the work from the executor of Walker, on condition of his being at the expence of a monument in the churchyard of St. Pancras.

An interleaved Copy of the Breves in Vetus et Novum Testamentum Annotationes of Brenius containing a few MS. remarks by Allestree, might, it was hoped, have thrown some light on his share in these Annotations. But the nearest approach to this is in the following memorandum upon 1 Timothy iii. 2. which may, perhaps, be regarded as the germ of the second of the notes on that passage given on p. 313.

Unius uxoris vir. Non hoc sanciens dicit, sed ejus rei modum constituens. Nec de pluribus successive, nam Irenaeum successive bigamum in Tyrriorum Episcopum consecravit Theodoretus, et defendit.

On Abraham Woodheads share in the preparation of the Work no evidence or ground of con-

jecture has offered itself. The statement, made by Archdeacon Wrangham in his Edition of the Works of Dr. T. Zouch, i. 281. that the Paraphrase and Annotations were entirely his work, and forwarded to the press by Obadiah Walker who had been his pupil, rests, to all appearance, on no better authority than some of the conflicting opinions on the Authorship of the Whole Duty of Man.

Nor does the degree of influence which Bishop Fell may have exercised admit of being determined. Coincidences with the footnotes in his edition of the Greek Testament appear in the annotations on 1 Cor. vi. 20, and Gal. v. 1. And it may be well to compare the distinction drawn, 1 Tim. v. 17, with the concluding words of Fells note on Cyprian, Epist. xxix. *Inter Presbyteros Rectores et Doctores, olim distinxisse videtur Divus Paulus, Epist. 1 ad Tim. cap. v. 17.*

The statement that a copy of the work was placed, by the Executor of Walker, in the hands of that able and learned Prelate for revision, "and that he, in some places where he "thought the text was a little too much wrested "to the sense of the Church of Rome, took the "liberty to expunge, or otherwise alter, and "superadded some of his own," has not accuracy enough to claim any confidence. Walkers Executor had no power to act till February 1699. Bishop Fell died in July 1686. The changes

made in the Book, after the second Edition, 1684, are hardly at all in the way of alteration, never of omission. Of the additions, the most important may be seen at pp. 50, 205, 209, 240, 271, 313, 371, 381.

Even if Fell had no actual share in the Work, his Name was, on more than one account, likely to be employed. He was very fond of short Notes, as appears from the account given by Twells of the original plan for Pocock's Commentary on the Prophecy of Micah^a, and from his disliking Bernards annotations on Josephus as "too large^b." Obadiah Walker, at the bar of the House of Commons, Oct. 25, 1689, stated that the Dean of Ch. Ch. and Bishop of Oxford had "owned him for his friend^c." And Fell spent his life in celibacy^d, an exaggerated estimate of which condition is the chief or only variation from the ordinary tone of English Theology, unless the application given to 2 Thess. ii. 3-12 is to be regarded in that light.

So long as the presumption may be thought to hold in favour of Obadiah Walker having had the principal share in preparing the Work, it is to be remembered that, after declining the office in 1665, he was elected Master of his College

^a Life, pp. 305, 309. 8°. Pococks Works, i. 72, 3.

^b Wood, Athenae Oxon. iv. 702. ed. Bliss.

^c Wood, iv. 441.

^d Wood, iv. 197.

^e Wood, iv. 438.

in 1676^e, i. e. a year after the Book was first published; and that the second Edition had appeared two years before any act of his had given reason for supposing that he was other than a sound and stable member of the Church of England.

Had there been any ground for suspicion beyond those indicated above, the popular designation of the Volume could never have been acquiesced in for a century and a half. Indeed, it never could have assumed the name of Bp. Fell, who is characterized by Wood as “the most zealous man of his time for the Church of England^f,” and of whom Burnet has said, that “as he was among the first of our clergy that apprehended the design of bringing in popery, so he was one of the most zealous against it^g.”

In the present Reprint, the brackets employed in the previous editions have been dispensed with. The paraphrastic matter is exhibited in *Italics*; the words and phrases added to complete the sense in the Authorized Version being here given in the ordinary type.

The marginal glosses and references to Scripture, it will at once be seen, are a portion of this Work. They are not transferred from the Authorized Version. If the pertinency of the references does not appear at first sight, the

^f Wood, iv. 196.

^g Own Times, iii. 143. 8°.

trouble of turning to the Original or to the LXX. will, generally, be well repaid.

The apprehension embodied in the close of Note 8, p. 297, had been, it will be remembered, already expressed by George Herbert in a passage of his *Church Militant*, beginning

Religion stands on tiptoe in our land,
Ready to pass to the American strand.

W. JACOBSON.

Ch. Ch. June 14 1852.

THE EPISTLE OF PAUL THE APOSTLE

TO THE

ROMANS.

THE PREFACE.

1. THIS Epistle seems to be written by St. Paul from Corinth, because of his commending to the Romans Phoebe, a servant of the church of Cenchrea, which is a port of Corinth, ch. xvi. 1, and his mentioning the salutes of Gaius and Erastus, xvi. 23, both Corinthians, 1 Cor. i. 14, 2 Tim. iv. 20. Now the apostle visited Corinth first, Acts xviii. 1, returned thither again, Acts xix. 21: compare ch. xx. After each time he went from thence to Jerusalem, Acts xviii. 21. But this Epistle seems to be written there in his later visit, both for what is said, Rom. xv. 23 and Acts xix. 21; and also because both the Epistles to the Corinthians were written, as after his first being there, so before the writing, there, of this to the Romans; as appears by comparing 1 Cor. xvi. 1, 3, 4, 5, and 2 Cor. i. 15, and 1 Cor. viii. and ix. with the latter part of 1 Cor. xv. The church here at Rome, when he writ this Epistle, seems (as that also at Antioch was) for the most part to be made up of foreigners (both of Jews and Gentiles, Acts xxviii. 17, &c., Rom. i. 15, 16), whom business drew thither from other converted provinces; as appears both from the apostle's salutations (ch. xvi.) of former acquaintances, and from his writing the Epistle in Greek.

2. The apostle's chief design in this Epistle is to shew, that neither the Gentiles, by, or in, the Law of nature, nor the Jews by the Law of Moses, can obtain righteousness and justification before God, or (being both sinners) avoid the judgment of God; therefore, that it is necessary for both, for the obtaining of true justification and salvation, to embrace the Gospel and Christianity; which once embraced, that neither the Jews might require the converted Gentiles, neither were themselves any further necessitated to observe the Law Mosaic.

3. The rest of the Epistle is spent, 1. In describing and exalting the great benefits and privileges of the Gospel; viz. the donation of the Holy Spirit, and sanctification, justification, and peace of conscience towards God: joy and courage in tribulations, and certain hope of eternal glory. 2. In describing God's wonderful proceedings in the dispensation of this Gospel, and in the salvation of nations; first, of the Gentile, upon the Jews, in a great part, their refusing it; and afterwards, of the Jew also, upon the times of the Gentile fulfilled, or their fulness come in. 3. Lastly, In divers exhortations to holiness of conversation towards all men, friends, enemies; subjection to magistrates; charity towards weaker brethren in the use of divers ceremonies, &c.

4. Concerning the apostle's doctrine in this Epistle (so much contested) of justification by faith, perhaps it will not be amiss to preadvertise the reader, that the apostle delivers it in opposition to the Jewish false teachers (frequent in those places where he had planted the Gospel) of justification by observing the works of the Law: and that he speaks not here of a justification by faith opposed to works following faith, and done by faith; for our justification or condemnation in the day of judgment will be by and according to those works; as himself saith, 2 Cor. v. 10; and see Matt. xxv. 35 to the same purpose; but of a justification which we have, at our first conversion to God, by faith in Jesus, opposed to our former works under the Law; and consisting in the remission of our former sins through Christ's merits believed on; not in the approbation of our former righteousness. See Rom. iii. 9, 19, 23: compare Rom. viii. 4, and 1 John iii. 6, 7, 9. And indeed in this matter St. Paul having a controversy only with the unbelieving Jew, (I mean unbelieving in the merits and satisfaction of Christ for remission of sin; and in the necessity of being renewed by grace and the Spirit for performance of good works,) who sought righteousness through the observance of the moral and ceremonial works of the Law by their own strength, and never pretended or thought of any other justification (meritorious or not meritorious) by any evangelical obedience, or by works performed by grace, after remission of sin by Christ's merits, the apostle had no occasion to make any opposition between faith and these works following it. And though (Rom. iv.) he instanceth in Abraham and David, two regenerate persons, that they were not justified by works; yet he meaneth there only such works as the unbelieving Jews pleaded justification by, works pertaining to the flesh (Rom. iv. 1, which

you may compare with the like expression, Philipp. iii. 3, 4, &c., and Gal. iii. 3), not to the Spirit; and had no reference to their works done in faith, and by the assistance of grace, after their acknowledgment of God's free mercy pardoning their offences, (according to David's frequent confession. See not only Psalm xxxii. 1, but Psalm cxxx. 3, and Psalm cxliii. 2); I say he had no reference to these; as seems clear, not only from what the same Spirit which dictated to this apostle delivered by another, concerning the same person, Abraham, James ii. 21, *Was not Abraham our father justified by works?* i. e. by a faith so working, Gal. v. 6, but from the same apostle Paul his disputation professedly, Rom. iii. 9, against the Jews' righteousness under the law without Christ; and his arguing thus, Rom. iv. 4, *Now to him that worketh is the reward not reckoned of grace, but of debt*: which proposition is false, if interpreted, *to him that worketh* by the power which grace conferreth on him; for the reward to such work must be reckoned of grace, as also the work is by grace. So ver. 13, he saith, *the promise, that he should be heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith*. Where, if the promise be said not to be made through the Law, as understood for evangelical obedience, it is contradictory to many other places of Scripture, where frequently the promise of the world to come and of life eternal is made to such obedience. (See Rom. ii. 6, &c.; 1 Cor. iii. 13, 14; John xv. 10.) So, in the like dispute about justification by the works of the Law, Gal. ii. 21, the apostle argueth: *If righteousness come by the law, then Christ is dead in vain*: and Gal. v. 4, *Whosoever of you are justified by the law, Christ is become of no effect unto you; ye are fallen from grace*. Which consequences, if extended to justification by works of the Law, performed by the assistance of God's grace, procured by Christ's merits, after the remission of all former breaches of the Law procured by Christ's death, are most false: when as from Christ's death all such workers receive both remission of sin and ability to do these works; which also they can do no longer than they abide in grace. [But the false teachers, that would have corrupted the Galatians, did not plead justification by such works of the Law as proceeded from faith, and from the assistance of God's Spirit, after former sins pardoned by his mercy in Christ; but they endeavoured to reduce the Galatians (as the apostle sheweth) to the former covenant of works; which covenant tolerated no remission of sin. For they told

them, that, to attain justification, they must be circumcised. Now that command (as the apostle observeth), which they urged to oblige the Galatians to circumcision for their justification, obliged them also to keep the whole Law. For the same Law-giver that gave the one, circumcision, gave the other, the Law. And this, without including any remission of the least offence made against it: for all such sin incurred the malediction annexed to it: *Cursed is every one that continueth not in all things to do theu*, see Gal. iii. 10: and whoso incurred the malediction of this Law could have no justification by it. Such justification therefore by circumcision, and consequently by the works of the Law, as the seducers preached, (though the foolish Galatians discerned not throughly whither their doctrines tended,) had nothing to do with remission of sin, nor had any need of Christ's satisfactions, nor included any such faith as Abraham's and David's was (Rom. iv. 5, 6), in God's mercy pardoning sin; though some other faith in God, according to his several attributes, the legal workers are granted to have had, which faith also the Law of works required.]

5. So, Gal. iii. 3, the apostle asketh, *Received ye the Spirit by the works of the law, or by the hearing of faith?* Therefore by *the works of the law* he meaneth not those produced by or after the receiving of the Spirit, and the hearing of faith. Again, verse 3, *Having begun in the Spirit, are ye now made perfect by the flesh?* Where by *the flesh* he cannot mean the works of the law effected by the Spirit. So, Eph. ii. 8, 9, 10, he saith, *By grace are ye saved through faith; and that not of yourselves: it [i. e. this faith] is the gift of God: [and so is consequently any thing which flows from faith:] not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus [i. e. made new creatures in Christ] unto good works, &c.* Where verses 8 and 10 shew plainly that in verse 9 he speaketh not of those works which proceed from the gift of God, and are produced by us when new creatures in Christ. So Titus iii. 4, 5: *After the love of God our Saviour, saith he, toward man appeared, not by the works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost. The righteousness which we have done, therefore, here spoken of, is that before regeneration and renewing of the Holy Spirit.* So, Phil. iii. 9, he saith, *That I may be found in Christ, not having mine own righteousness, which is of the law; but that [right-*

eousness] which is through the faith of Christ, the righteousness which is of God by faith. Where what he meaneth by his own righteousness, which is of the law, is cleared by the like phrases, Rom. x. 3, and ix. 31, 32, and by the precedent verses 3, 4, 5, 6: that is, all privileges and confidence in the flesh, or his stock and descent, which any Jew had; his circumcision; his living in a religious profession; being a Pharisee; his being zealous in the Law so far as to persecute Christians; and as touching the righteousness which is in the Law, his being blameless—blameless, i. e. as to man, in the external observances thereof; to which righteousness of his he opposeth (ver. 3 and 8) the true circumcision of worshipping God in the Spirit, and rejoicing in Christ Jesus, and suffering the loss of all such things to entertain the Christian religion: therefore he cannot mean here his righteousness or holiness after his conversion. Neither would he oppose the righteousness of God here to those works which he calls the fruits of the Spirit of God, Gal. v. 22; nor call those works which are really good and well pleasing unto God, as being done, not by our own ability, but by the ability we have of God, and which also abide when tried by fire at the last day, and receive a reward, 1 Cor. iii. 14, call them, I say, *stercora*, dung, &c., as he calleth here his righteousness of the Law. Thus much then, that works of the Law ceremonial or moral, such as are done before faith, and without the grace of God, of which St. Paul speaks in his discourses about justification, justify us not.

6. But neither do these good works done by and after grace received justify us according to the covenant of *Hoc fac et vives* taken strictly. Because, supposing that such works perfectly fulfilled the Law, yet are they not done by any strength and ability of our nature, or primogeneal grace joined with it, (to and with which only that covenant was made, and which only may be said in a more proper sense to merit its reward;) but by a new power and grace of God repairing this nature corrupted: and therefore is our righteousness by this grace called frequently the righteousness of God, Rom. x. 3. i. 17; 2 Cor. v. 21; Phil. iii. 9; the reward of which righteousness, in respect of our concurrence therein, is rather *gratia* than *merces*, as Bellarmin confesseth, de Justific. 1. lib. 19. c. and Concil. Trident. Sess. 6. cap. 16.

7. And therefore, though St. Paul spake not of these works in his controversy with the Jews about justification, yet I willingly

grant, that some of the arguments he useth against those works do also prove against works proceeding from grace, that they cannot justify us meritoriously, inasmuch as that neither do these fulfil perpetually the whole Law, taken in the legal sense of *Hoc fac et vives*; which Law could any have fulfilled, though this should be effected only by the power of grace, yet had not thus all pretence of boasting been so clearly excluded as otherwise now it is. In brief, justification by works is either understood a justification by them as meriting, in themselves, remission of our sins; and so neither works done under the Law, (the Jew's works,) nor works under faith and the Gospel (the Christian's), do thus justify; but only our Saviour's merits: or, it is understood a justification by them as a condition to make us partakers of Christ's merits; and thus also works under the Law, or works done without or before faith in Jesus, justify not; but the works following faith, and wrought in faith, do so; as is clear in the expression of St. James ii. And if Saint Paul be supposed at any time to have denied our justification to have been procured by these works, he meaneth either justification meritorious, or the remission of our former sins, at our first conversion to God by faith in Christ Jesus. Which conversion and remission precede those good works that flow from the habit of charity, and from grace infused, and inherent. But note here, that this justification thus attained before such good works is, in case of longer life, both necessarily continued by those good works, or acts of inherent grace; either external, or only internal, where is some impediment of the external; and also is increased or further degrees of it are received or added by the same good works: whereby the already just is still made more just, and by such acts external or internal the habits still more completed, and the person rendered more holy according to that text, 'Ο δίκαιος δικαιοθήτω ἔτι. Rev. xxii. 11.

CHAPTER I.

1. PAUL, a servant of Jesus Christ, ^acalled to be an ^athe called apostle, ^bseparated ^cby him and by the ^dHoly Ghost unto ^bapostle. Gal. i. 15. the office of preaching the gospel of God¹, ^cActs ix. 6.

2. (Which *gospel* he had promised before by his prophets in the holy scriptures,) ^dActs xiii. 2.

3. Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh ;

4. And declared *also* to be the Son of God with power, according to the ^espirit of holiness, by the resurrection of ^e2 Cor. xiii. 4. *him by its efficacy* from the dead : ¹Pet. iii. 18. Luke i. 35.

5. By *and from* whom we have received grace and apostleship², for *preaching* obedience to the *doctrine of faith* among all nations³, for *the glory of* his name : ¹Tim. iii. 16. Matt. iv. 1, 4. Psalm ii. 7.

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

7. To all that be in Rome, beloved of God, called to be saints : Grace⁴ to you and peace⁵ from God our Father, and from the Lord Jesus Christ.

8. First, I thank my God⁶ through Jesus Christ for you all, that your faith is spoken of⁷ throughout the whole world.

9. ^fFor God is my witness, whom I serve with my spirit ^f2 Tim. i. 3. in *assiduous preaching* the gospel of his Son, that I make mention *also* of you always in my prayers ;

10. Making request, if by any means now at length I might have a prosperous journey by the will of God to come unto you⁸.

¹ The apostles commonly attribute the name of 'God' to the Father, of 'Lord' to the Son. Ver. 7.

² The grace and authority of apostleship. Ephes. iii. 8 ; Rom. xv. 15, 16.

³ Paul, the peculiar apostle of the Gentiles. Acts ix. 15 ; Gal. i. 16, &c. ; 1 Tim. ii. 7.

⁴ The usual salutation in former times was *Pax vobis* ; but after the new gift of the grace of the Holy Ghost purchased by our Lord, the new evangelical salutation adds grace, *Gratia et pax*, &c. See 1 Pet. i. 2 ; 2 John iii.

⁵ i. e. Prosperity, the common word of salutation. Luke x. 5 ;

John xx. 19, 14, 27.

⁶ As no petition is acceptable to the Father, so no thanks, but through Christ ; through whom descend all our blessings ; by whom are presented all our prayers. The Mediator in all things between God and us : see Eph. v. 20 ; Heb. xiii. 15.

⁷ i. e. throughout all the churches. This joyful news every where spread abroad that there were Christians also in the imperial city.

⁸ It seems, by ver. 13 and Rom. xv. 22, that St. Paul had never been at Rome, though known to, or knowing many in other parts formerly who then resided there.

11. For I long to see you, that I may impart unto you some spiritual gift, to the end you may be established *in what you are already instructed*;

12. That is⁹, that I *myself also* may be comforted and corroborated 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 hitherto¹⁰,) that I might have some fruit of *my preaching* among you also, even as among other Gentiles.

g in you.

h 1 Cor. ix. 16.

14. For I am ^hdebtor of *this duty* both to the Greeks¹¹ and to the Barbarians; both to the wise and learned, and to the unwise and ignorant.

15. So, as much as in me is, I am ready to preach the gospel to you *Gentiles* that are at Rome also *in the chief seat and majesty of the empire*.

16. For I am not ashamed of the gospel of Christ¹²: for it is the power¹³ of God unto *effecting of salvation* to every one that believeth; to the Jew first¹⁴, and also to the Greek and *Gentile*¹⁵.

i Rom. iii. 22.

17. For therein is the ⁱrighteousness of God, *that which only he approveth and effecteth*, now revealed, ascending from faith to faith, *the believing of one mystery after another*¹⁶: as it is written in ^k*Habakkuk*, The just shall live by faith.

k Hab. ii. 4.

Gal. iii. 11.

Heb. x. 38.

l Rom. ii. 9, 19.

18. For *now also therein*¹⁷, ^l*all men before being found under sin*, the wrath of God is revealed from heaven

⁹ Mildly, lest he should seem to upbraid them with weakness.

¹⁰ Either by business, see ch. xv. 22; or persecution, see 1 Thess. ii. 2; or the Spirit, Acts xvi. 7.

¹¹ A name of *wise* opposed to *barbarian*.

¹² Of the reproach of his cross, &c. [*opprobry* of his cross, Ed. 1684.]

¹³ Which God useth.

¹⁴ They having the honour that it should be first preached to them, to whom Christ was promised; and from whom descended: see Matt. x. 5; Rom. ix. 4; Acts xiii. 46.

¹⁵ The Gentile so called, because these nearest and best

known to Judæa; and theirs the common language.

¹⁶ A daily increasing faith (Hebraism, Psalm xlvi. 7) in its intention and in its extension, from the knowledge of one mystery to the knowledge of another; we believing still more as more is still revealed: see 1 Thess. iii. 10; Rom. i. 11.

¹⁷ The sense twofold; either opposing this time of the gospel to the former times: see Acts xvii. 30. God now threatening sin more openly than formerly: see Heb. xii. 25; Rom. iii. 9; Matt. iii. 10, 12; Acts xvii. 30, 31. That Christ's coming is for judgment as well as mercy, to reform or to ruin, see

against all ungodliness¹⁸ and unrighteousness *heretofore winked at, but now made manifest of whatsoever men*¹⁹, though such as are free from Moses his law, who do¹ hold²⁰ ^{1 retain or hinder.} the truth they know in unrighteousness of living; his wrath, I say, against them²¹:

19. Because that which may²² and ought to be known of God is manifest^m within them, ⁿbeing written in their hearts; ^mamong them, to them. ⁿRom. ii. 15.

20. For *even* from the time of the creation of the world the invisible things of him, even his eternal power and godhead²⁴, are clearly seen, being understood by the visible things that are made; ^oso that they are without excuse: ^othat they may be.

21. Because that, when *as* they knew God, yet they glorified and honoured him not as God, neither were thankful to their maker and author of all that is good²⁵; but became vain and silly in their imaginations²⁶, and their foolish^p heart was darkened²⁷; ^pEph. iv. 17.

22. whilst professing themselves to be wise²⁸, they became indeed fools;

23. And changed²⁹ the glory of the incorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things.

24. Wherefore God, for a punishment of this dishonour towards him, also gave them ^qup to ³⁰the most monstrous ^qin the lusts of their hearts, unto uncleanness.

John xv. 22. 24; ix. 41; Luke ii. 34. Or else opposing the righteousness of faith to that of works before grace; the gospel clearly shewing there can be none by such works: see Rom. ii. 21, &c.; iii. 19, &c.

¹⁸ Misbehaviour toward God and toward men.

¹⁹ See ch. iii. 19, &c. This wrath revealed only to the Jews before.

²⁰ Or, restrain, withhold.

²¹ The apostle's drift seems especially to aim at the wisest or greatest pretenders to knowledge of the Gentiles; see ver. 12, and ch. ii. 1; and therefore more guilty also in their pride and contempt of others.

²² His attributes ('eternal power,

Godhead,' &c. ver. 20, as much as is necessary for our obedience): for all of him, his essence, cannot be known.

²³ In the creatures, in his works. Acts xiv. 17.

²⁴ For, being their Maker, he must needs be before them, and so eternal: the Maker of their excellencies, he must needs be the most perfect, and so divine.

²⁵ Or, for this light of knowledge they had received.

²⁶ And disquisitions about the creatures.

²⁷ with arrogance.

²⁸ philosophers, &c.

²⁹ Allusion to Psalm cvi. 20.

³⁰ To the guidance of unclean spirits, by withholding his grace and protection.

and unnatural vices of ³⁰uncleanness³¹ through the lusts of their own hearts, to dishonour their own bodies between themselves :

25. *Even those, who before had changed the truth of God³² into a lie, a false god, an idol, and worshipped and served the creature ^s more than the Creator³³, who is blessed for ever. Amen.*

r Isa. xlv. 20.
s above or
beside.

26. For this cause, *I say*, God gave them up unto vile and filthy affections³⁴ : for even their women did change the natural use into that which is against nature.

t filthiness.

27. And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another ; men with men working ^t that which is unseemly, and so receiving in *this filthy dishonouring of themselves³⁵* that recompense of their error, *in disworshipping and dishonouring God³⁶*, which was meet.

u to have God
in acknowledg-
ment ; to ac-
knowledge.
w a mind void
of judgment.
x meet.

28. And even as they did not like³⁷ ^u to retain God in their knowledge³⁸, God gave them over to ^w a reprobate mind, *void of all knowledge*, to do those things which are not ^x convenient, *nor befitting men ;*

y villainy, inor-
dinate desires,
naughtiness.
z ill disposition.
a hated by God.

29. Being filled with all unrighteousness, fornication, y wickedness, covetousness, maliciousness³⁹ ; full of envy, murder, debate, deceit, ^z malignity⁴⁰ ;

b contumeli-
ous, haughty.

30. Whisperers, backbiters, ^a haters of God⁴¹, ^b spiteful,

³⁰ Ver. 26. Sins often the punishment of sins ; Acts vii. 42 ; Psalm lxxi. 12.

³¹ All those beastly and troublesome lusts and vices which men are given up to, are commonly an effect of their former contempt and neglect of religion. But also some of their idol ceremonies were not altogether void of them.

³² i. e. the true God ; or transferred that truth which they knew of him—his attributes of eternal power and Godhead, &c.—to their idols.

³³ Such idolizing of the creature, recompensed with such unnatural lusting after it.

³⁴ The heathen Romans at this time extremely abandoned to these vices. How notorious was Tiberius for them !

³⁵ Lust a horrible dishonour

to the body ; as idolatry to God ; 1 Cor. vi. 18.

³⁶ In their deviation from that way of true worship which nature itself shewed them.

³⁷ A consonance in the original between *οὐκ ἔδοκίμασαν* and *ἀδόκιμον*, the punishment like the fault ; so ver. 24, the punishment of dishonouring God was dishonouring themselves.

³⁸ By worshipping him as they ought.

³⁹ In such a vehement accumulation of words (a figure much advancing the orator's intent) we are not always to expect these various in their sense.

⁴⁰ i. e. a sourness of disposition apt to discommend, opposed to candour.

⁴¹ i. e. rebels, who cast him from them ; deniers of his provi-

proud, boasters, inventors of evil things⁴³, disobedient to parents,

31. ^cWithout understanding, covenantbreakers, ^dwithout natural affection, implacable, unmerciful :

^c unconscionable.

^d unsociable.

32. *Lastly*, Who knowing the judgment of God upon these sins, that they which commit such things are worthy of death, yet not only do the same⁴³, but ^chave pleasure in them that do them⁴⁴.

^c consent with them.

CHAPTER II.

I. THEREFORE, *being yet without the grace of Christ*, thou also art inexcusable, O man, whosoever thou art, *learned philosopher or law-boasting Jew*, that judgest¹ others, as if thyself meanwhile wert righteous : ^afor wherein thou judgest another, thou also only condemnest thyself ; for that thou that judgest doest the same things².

^a Matt. vii. 2.

2. But we are sure that the judgment of God is ^baccording to truth, *without regarding external privileges*, against all them which commit such things.

^b Ver. 11, 12.

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

4. Or, *because this judgment presently appears not*, despisest thou the riches³ of his goodness⁴ and forbearance and longsuffering ; not-knowing that the goodness of God should be so far from securing thee in sin, that it should lead thee to repentance⁵ ?

5. But after thy hardness⁶ and impenitent heart treasurest⁷ ^cup unto thyself far more wrath for such great goodness despised against the day⁸ of wrath and ^drevelation of the righteous judgment of God ;

^c James v. 3.

^d *Retribution.*
Kings M. S.

dence, or accusers of his justice in their adversities, &c.

faulty, as well as those whom thou judgest : see Rom. iii. 23.

⁴² Witty in contrivance of evil.

³ abundance.

⁴³ Which may partly proceed from infirmity.

⁴ kindness and favour.

⁴⁴ Which proceeds from desperate excuseless malignity, like that of the devil ; without having himself any gust of it, yet setting on and tempting others.

⁵ His mercies, in gratitude, invite our obedience ; not only are unwilling to prevent it with judgments.

¹ censurest, condemnest another ; as the philosopher did the vulgar ; the Jew, the Gentile.

⁶ Hardness, a callousness, as it were, by a long custom of sinning.

² Such like things, i. e. art

⁷ In relation to riches, ver. 4. He that accumulates sin accumulates wrath.

⁸ Temporal or final.

e Psalm lxii. 12. 6. Who will render to every man ^e according to his
 Matt. xvi. 27. deeds.
 Rev. xx. 12.

f patience of the 7. To them who by ^f patient continuance in well doing⁹
 good work. seek for *future* glory and honour and immortality, *that*
which they seek for, eternal life.

8. But unto them who are contentious *against God*¹⁰,
 g Rom. i. 18, 25. and do not obey the truth ^g *naturally imprinted in their*
hearts, but obey unrighteousness, indignation and wrath,

9. Tribulation and anguish, upon every soul of man that
 h Greek. doth evil, of the Jew first, and also of the ^h Gentile;

10. But glory, honour, and peace¹¹, to every man that
 i Greek. worketh good, to the Jew first, and also to the ⁱ Gentile:

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

k Deut. x. 17. 12. For as many as have sinned without *a written law*
 l Chron. xix. 7. *given them* shall also perish without *this law, condemned*
 m Job xxxiv. 19. *by that other written in their hearts*: and as many as have
 n Acts x. 34. sinned, *being instructed* in the law *written*, shall be judged
 o Gal. ii. 6. Eph. *by the same law*;
 p vi. 9. Col. iii.
 q 25. 1 Pet. i. 17.

13. ¹ For not the hearers *and receivers* of the law, *O thou*
 1 Matt. vii. 21. Jew, are just before God, but the doers of the law, *that of*
 r James i. 22. *nature, or that written*, shall be justified¹².

14. For when the Gentiles, which have not the law *of*
 s Moses, do¹³ *by the dictate of nature* the things contained
 t in the law, these, having not the law, *yet* are a law unto
 themselves.

15. Which shew the work *and matter* of the law written
 m the consci- in *the tables of* their hearts, ^m their conscience also bear-
 n ence witnessing with them.

⁹ Which all must do that are saved; yet which none can do, whether Jew or Gentile, whose hearts are not first purified by grace and faith: which is called 'the righteousness of God,' ch. i. 17, effected by our Saviour, preached by his apostles.

¹⁰ Against the light they have received.

¹¹ Hebraism, *salus*.

¹² Justified here is opposed to judged, or condemned; i. e. shall be accepted and rewarded.

¹³ Do both in making and obeying the like laws in some kind to that of Moses: for all are under some law; and are, in

part, observers of it. So St. Paul, when a Pharisee, was, *touching the righteousness of the law, blameless*; i. e. to some eminent degree virtuous for the outward observance of it, Phil. iii. 6. But this performance, in many things, of the law of nature, or written, nothing profits to eternal life, as appears Phil. iii. 9; 1 Cor. xiii. 3. the work not being perfect, Rom. iii. 9. and in its other imperfections not done also out of faith and love of God; in obedience to his commands; to his glory; and for his sake: which none can do as he ought who is not born again of the Spirit. John iii. 5.

ing witness, and their thoughts ⁿ meanwhile accusing or ⁿ between
 else excusing ¹⁴ one another ¹⁵, now before an inward ^{themselves.}
 tribunal;

16. And before that highest, in the day when God shall
 judge the secrets of men by Jesus Christ ^o according to *this* ^{o Acts xvii. 3.}
 my gospel and preaching. ^{John v. 22.}

17. Behold, thou art called a Jew, and ^prestest in the ^{p Isa. xlvi. 2.}
 law written, and makest thy boast of God, as the author ^{Mic. iii. 11.}
 and patron of thy religion,

18. And knowest his will, and ^qapprovest the things ^q triest the
 that are more excellent and desirable, being instructed out ^{things that}
 of the law ; ^{differ.}

19. And art confident that thou thyself art a guide of
 the blind, a light of them which are in darkness ¹⁶,

20. An instructor of the foolish, a teacher of babes,
 which hast the form of knowledge and of the truth *con-*
tained in the law.

21. Thou therefore, *O legal Jew* ¹⁷, which *advancest thy-*
self above the Gentile, and teachest another, teachest thou
 not thyself? thou that ^rpreachest a man should not steal, ^r proclaimest.
 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, and rob the true God ¹⁸?

23. Thou that makest thy boast of the law, through
 breaking the law dishonourest thou God, *who honoured*
thee with the law?

24. For *so it is* the name of God is blasphemed ¹⁹ among
 the Gentiles through you *Jews, pretending piety, yet living*
wickedly, as it is ^swritten in the prophet.

^s Isa. lii. 5. Ez.
 xxxvi. 20, 23.

25. For *thy* circumcision ²⁰, and *thy being within God's*

¹⁴ Excusing them in such a
 degree as their conscience was en-
 lightened concerning good and
 evil; or, excusing them to such a
 degree as some good was done or
 some evil avoided by them.

¹⁵ The 13th, 14th, 15th verses
 are read by some as a parenthesis,
 the 12th and 16th verses continu-
 ing the sense.

¹⁶ The proselyte Gentiles.

¹⁷ The argument hath the same

force concerning Christians that
 are out of the state of grace, com-
 pared with Mahometans and hea-
 thens.

¹⁸ In tithes, &c., of which God
 often accuseth the Jews: see Mal.
 iii. 8: Thou worshippest no false
 gods, yet robbest the true.

¹⁹ The Gentiles speak ill of
 your God.

²⁰ See ch. iv. 11: the sign of
 the covenant.

*covenant*²¹, verily profiteth, if thou keep the law²², to which thou art obliged by it: but if thou be a breaker of the law, thy circumcision is made *and counted for uncircumcision in effect*.

26. Therefore if the uncircumcision, *assisted by grace through Christ*²³, keep²⁴ ^tthe righteousness of the law, shall not his uncircumcision be counted for circumcision?

27. And shall not uncircumcision which is by nature²⁵, if it ^ufulfil the law, judge²⁶ thee, who, *advantaged by the letter and circumcision*, dost transgress the law?

28. For he is not a Jew *in God's eye*, who is one ^woutwardly; neither is that circumcision, which is outward in the flesh:

29. But he is a Jew, which is one ^xinwardly; and circumcision is that of the heart, in the spirit²⁷, and not in the letter²⁸; whose praise²⁹ is not of men, *for his descent*, but of God, *for his obedience*.

CHAPTER III.

1. *WHAT* advantage then, *may some say*, hath the Jew? or what profit is there of *being of the circumcision*?

2. Much *profit* every way: ^achiefly, because that unto them ^bwere committed the oracles of God¹; *and the pro-*

²¹ The same is verified in the sacraments of the new covenant.

²² As by which thou comest to have God's will more explained, and art an heir to God's promises, as being within his covenant, if thou performest the condition of it: see Rom. iii. 2. ii. 18.

²³ As Jethro, Naaman, the two centurions, Matt. viii. 10, and Acts x. 22, &c. But none ever have or can do this whose hearts are not first purified by grace and faith; to the full acknowledgment of which, it is the apostle's drift to bring both the law-boasting Jew and wise Gentile philosopher.

²⁴ That the apostle speaks here of Gentiles Christian (whom the Jews contemned, because uncircumcised and out of the covenant,) see the last verse, not agreeing to a heathen Gentile. But this discourse may be applied also to an heathen Gentile, upon an unperformable supposition. If

the uncircumcision should (which it never can acceptably) keep, &c.

²⁵ By country and nation.

²⁶ i. e. condemn.

²⁷ But cutting off the sins of the flesh; see Col. ii. 11; which is also effected by the Spirit.

²⁸ i. e. the external ceremony. Rom. vii. 6; 2 Cor. iii. 6, 7.

²⁹ Allusion to the name of Juda signifying *praise*. Gen. xxix. 35.

¹ See Rom. ix. 4, &c. The Jews received the will of God (more explicated) in the written law, Rom. ii. 18, and the promises of God to mankind in Christ; of which promises circumcision was a seal unto them, Rom. iv. 11, and most of the legal ceremonies, types; (a great engagement on God's part for future benefits, and advantage on theirs, for doing his will and believing in the substance of those types which were under the Law :) which promises also were, ever afterward,

t the ordinances.

u Mark x. 20,
21. Rom. xiii.
10.

w in the visible part.

x in the hidden part.

a as first, that they were intrusted with.

b Eph. ii. 12.

mises made, and also fulfilled, notwithstanding the wickedness of the carnal, to the spiritual seed of Abraham, Rom. ix. 6, 8.

3. For what if some, *notwithstanding these oracles received by them, were disobedient, and did not believe*²? shall ^ctheir ^cRom. ix. 6, 7. unbelief ^dmake the faith and promises of God concerning ^dmake void the Messiah and the gospel revealed in these oracles, and made ^ethe fidelity of God. to the spiritual seed, without effect and accomplishment?

4. God forbid: yea, ^elet God be true in performing his ^ePs. cxvi. 18. word, but every man a liar in breaking of his covenant; as it is ^fwritten, That thou mightest be justified in thy ^fPs. li. 4. sayings, and clear when thou art judged, in performing thy promises, notwithstanding man's offences; and from these offences raising more glory to the truth, not then failing when man's doth.

5. But if *thus* our unrighteousness and infidelity serves to commend and advance the righteousness of God in still being faithful towards us, what shall we say? ^gIs God from ^gIs not God hence unrighteous who taketh vengeance upon man's un- ^hunjust. righteousness, which serves the more his glory? I speak ^has a ^haccording to man. man perhaps would judge.

6. God forbid: for then how shall God be justly said to judge the world³ at all for its sin⁴?

7. For if the truth of God hath more abounded unto his glory through my lie⁵, *purposely ordained in me by him for such an end*, 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, *notwithstanding*, is just, as being the unhappy authors of their own sin, though the goodness of God, no thanks to them, works out of it his greater glory.

9. What then, *having this preeminence in God's favours*

made good to the spiritual seed of Abraham, notwithstanding the incredulity of the most part of the Jews; and the Israel of God in all times was made partakers of them: see Rom. ix. 6. Though these promises were not beneficial to any, though receiving circumcision and the Law, whose hearts were not purified by faith (as Abraham's

and other holy men's were): the Jew and Gentile, without this faith, being both in a like condition, all under sin. Ver. 9.

² Were *foedifragi* and *perfidi*.

³ Allusion to Gen. xviii. 25.

⁴ Or, if he himself be unrighteous.

⁵ perfidiousness, allusion to ver. 4.

to us, are we Jews, whilst being void of faith, better than they Gentiles in our conversation, or in our condition? No, in no wise: for we have before⁶ ⁱ proved both Jews and Gentiles, that they are all under sin⁷;

^l accused, charged.

^k Psalm xiv.

10. As it is written, ^k There is none righteous, no, not one:

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

12. They are all gone out of the way, they are altogether become unprofitable⁸; there is none that doth good, no, not one.

^l Psalm v. 9.

^m Psalm cxl. 3.

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

ⁿ Psalm x. 7.

^o Prov. i. 16.

Isaiah lix. 7, 8.

14. ⁿ Whose mouth is full of cursing and bitterness.

15. ^o Their feet are swift to shed blood:

16. Destruction and misery⁹ are in their ways:

17. And the way of peace¹⁰ have they not known:

^p Ps. xxxvi. 1.

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

^q in.

^r subject to the judgment of.

19. Now we know that what things soever the law¹¹ saith, it saith to them who are ^q under the law, *and so to the Jew as well as Gentile*: that every mouth may be stopped, and all the world may become ^r guilty before God.

⁶ From the 18th verse of the first chapter to the end of the second.

⁷ All, except those whose hearts were purified by grace and faith, (the doctrine and gospel which the apostles preach,) which comes by Jesus Christ, John i. 17, who were but a very few in comparison of the rest; as Abraham, Zacharias, &c.—the kingdom of grace being then far narrower than since. Yet which grace and gospel (Gal. iii. 8) coming by Christ, came not only after him, i. e. his incarnation, (though more plentifully after him); but also before him, even to all that were holy, (for by the grace and Spirit of Christ only were they holy,) from the beginning; who were all also saved, as we, by faith, &c. [See ver. 2, note 6]: see Gal. iii. 10, where

some are said to be of 'the works of the law;' as others, ver. 9, said to be 'of faith.' To whom circumcision was the seal of that grace of which baptism is to us: see Rom. iv. 11, 13; Gal. iii. 8, 17; Acts ii. 38, 39. Though, as this circumcision was used by the Jews as a sign of the covenant by works, and hence obliging to such works, Gal. v. 3; and also, as circumcision was a part of the Law; the same reason, which bound them to the observance of it obliged them to all the rest of the Law, not observable by them, and so rendering them guilty.

⁸ Unfruitful in any good work.

⁹ To others.

¹⁰ Put for *innocency*, the mother of *peace*.

¹¹ i. e. Writings of the Old Testament.

20. Therefore by *pretending to the deeds of the law* ^q Gal. ii. 16. there shall no flesh ¹² be justified in his sight ¹³: for by the law is *only* the ^r knowledge of sin, *not ability of well-doing.* ^r acknowledgment.

21. But now ^s the righteousness of God without *reference to or dependance on the law* is manifested *in the gospel*, being witnessed *before* by the law and the prophets ¹⁴; ^s Rom. i. 17.

22. Even the righteousness of God, which is *not by the law, but by faith of and in Jesus Christ*, unto all and upon all them that believe: for there is no difference:

23. For all have sinned, and so come short of *attaining the glory of God by works.* ^t Rom. iv. 2.

24. Being justified ¹⁵, *not upon debt by their merits, but freely* ¹⁶ by his grace through the redemption ¹⁷ that is in Jesus Christ.

25. Whom God hath ^u set forth to be a ^v propitiation ^u proposed, through faith in his blood, *not in that of beasts* ¹⁸ ^w to de- ^v foreordained. ^v propitiatory. ^w Rom. i. 17. ^x passing over. ^x that are past ¹⁹, through the forbearance of God *then con- niving at them.*

26. To declare, I say, at this time his righteousness: that he *only* might be ^y just ²⁰ *and righteous in his promises,* ^y righteous. and the justifier of him which ^z believeth in Jesus. ^z is of the

27. ^a Where is boasting then? It is excluded. By ^a what law ²¹? of works? *they would have caused boasting* ^a ¹ ³¹. ^{Eph. ii. 9.} *could they have been performed by us.* Nay: but by the law of faith.

28. Therefore we conclude that a man is justified by

¹² Because these deeds not performed by them. Ver. 9.

¹³ Allusion to Psalm cxliii. 2.

¹⁴ Speaking of the Messias and salvation by him.

¹⁵ Justified, that is, having remission of all sins past before our conversion (ver. 25) freely by God's grace and favour to us, ver. 24; (not at all for our works' sake; all of us without grace being sinners;) only if so be that we do believe in the blood of Jesus Christ, ver. 25, whom God hath set forth to be a propitiation and expiation for those our sins, ver. 25, and a redeemer of us from death, ver. 24. By the power of the grace of whose Spirit

in us, purchased also by him for us, it is, that we are, for the future, enabled to do well; and to walk in those precepts which the law commands; and to please God.

¹⁶ Freely by his grace in procuring a ransom and redemption.

¹⁷ Or ransom.

¹⁸ See the matter alluded to, Lev. xvi.; 1 John ii. 2.

¹⁹ Before reconciliation, when we were his enemies.

²⁰ See ver. 3, 4. Or else, that He only might appear to be just and holy (see ver. 9), and not we: but He also, the author of our justification.

²¹ Law, i. e. doctrine.

^b See verse 21. faith ^b without the deeds of the law, as we see it is now in the Gentiles.

29. For is he in this way of justification the God of the Jews only? is he not also of the Gentiles? Yes, of the Gentiles also :

30. Seeing it is one God, which shall justify the circumcision by faith²², and uncircumcision through faith²².

^c See verse 21. *the doctrine of faith?* God forbid : yea, we ^c establish²³ the law, in preaching the accomplishment of that which the law and the prophets promised and foretold : under and even before which also justification was had only by faith²⁴.

CHAPTER IV.

1. For consider we the justification of the first father of the Jews and circumcision, Abraham himself. What shall we say then that Abraham our father, ^aas pertaining to the flesh and circumcision, hath ^bfound?

^a according.

^b Phil. iii. 4.

2. For if Abraham were justified by the works of the law¹, excluding the covenant of grace, he hath ^cwhereof to ^dglory, namely, of his righteousness : but yet we find not that he hath any cause to glory at all ^ebefore God.

^c boasting.

^d Eph. ii. 8, 9.
^e Rom. iii. 27.

^e toward.

3. For we read not that God accepted him for his works¹ ;

²² Through faith to the Gentile now first exhibited. By faith to the Jew now accomplished.

²³ Establish the ceremonial law in completing the type in the substance itself; and the moral also in those ends for which it was given; the knowledge of sin, &c. (See Rom. iii. 20. Gal. iii. 19.) Which likewise for the fulfilling of it is now first established in Christ, who lived in perfect obedience to it without sin; and in the faithful too in some measure by the power of the Holy Spirit in them, which Christ hath given unto them. Rom. viii. 4.

²⁴ As is shewed in the next chapter.

¹ Not as if Abraham's faith had no good works, or that these works, flowing from faith, were

not acceptable to God; but his faith here is opposed to legal works, such as are done before or without faith, and without the covenant of grace; as appears by what goeth before, Rom. iii. 28, and by what followeth in this chapter, verses 10, 13, 14, 15. But yet his faith in some sense may be opposed also to works flowing from faith, if we consider their imperfection; they being not so continually and perfectly righteous, as entirely without sinning at any time to keep the law, and claim a meritorious justification by it: see James iii. 2. But so neither are we justified by faith meritoriously. But these works of the faithful, as they follow faith, so they do follow the first justification which is here spoken of by the apostle.

but what saith the Scripture? ^f Abraham believed² God, ^f Gen. xv. 6. and it³ was counted⁴ to him for righteousness⁵.

4. Now to ^g him that worketh⁶ is the reward not reck- ^g Rom. xi. 6. oned of grace, but of debt⁷.

5. But to him that worketh ^h not, but believeth on him that justifieth the *formerly* ungodly, his faith is *said to be* counted for righteousness⁹.

6. Even as David also describeth the blessedness of the man unto whom God imputeth righteousness without works,

7. Saying, ^h Blessed are they whose iniquities are for- ^h Ps. xxxii. 1. given, and whose sins are covered.

8. Blessed is the man to whom the Lord will not impute¹⁰ *his* sin.

9. Cometh this *way of blessedness by faith* then upon the circumcision only, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness.

10. How was it then reckoned? when he was in circum-

² What was the matter of his faith, see below, verses 13, 18, 19, 20, 21.

³ Abraham had faults (see ver. 2.) and could not justify his actions before God; but God, for his faith in him, i. e. in his power and promise in all things, though seeming never so impossible (such like as Christians now also have toward God through Jesus Christ), accepted of him, remitted his sins, esteemed and reckoned of him as one that in nothing had offended him.

⁴ Faith, counted to him for, therefore was not righteousness: so that as no merit in works, so neither in faith. This counting of faith so is only by virtue of God's covenant and promise; and this promise and covenant only from God's free grace and bounty.

⁵ Righteousness explained, ver. 8. Non-imputation of sin.

⁶ By works cannot be understood only the works required by the law ceremonial, but works in general; those also moral: be-

cause, 1. The apostle's reason, that the reward should be of debt, holds of all as well as any. 2. Abraham's working was before the promulgation of the law ceremonial.

⁷ *Ex pacto* at least, by virtue of the covenant of works.

⁸ By works opposed to faith the apostle understands the perfect keeping of the law in all points all our life; and that without the help of grace (for where God's grace is, there our merit fails); to wit, such obedience as by which we may obtain justification by works *ex debito*, and abstracting from grace, see iii. 20. Gal. iii. 10. Neither doth any one in this life, by God's grace, attain to such a perfection as to live without sin, James iii. 2.

⁹ The natural act of which is, to lay all the worthiness not on himself, but on the goodness and ability on the person he believes in.

¹⁰ Not hold him guilty so as to suffer for it.

cision, or in uncircumcision? Not in circumcision, but in uncircumcision.

11. And he received the sign of circumcision¹¹, a seal of *the promises made to the righteousness of the faith* which he had yet being uncircumcised: that *so believing before circumcision* he might be the father *both* of all them that believe ⁱ though they be not circumcised; that righteousness might be imputed unto them also *as his children* :

ⁱ through uncircumcision.

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

^k to Abraham or his seed, that he should be the heir of the world, was not by the law.

13. For the ^kpromise, that he should be the heir of the world *in his posterity*¹², was not to Abraham, or to his seed, through *the righteousness of the law*, but through the righteousness *which cometh of faith*.

14. For if they *only* which are of the law be heirs, *his* faith, *so much celebrated*, is made void¹³, and the promise¹⁴ made *to it* of none effect :

¹¹ Circumcision was only a sacrament of the new covenant to the fathers, changed by Christ into baptism (all bloody ceremonies being typical), see Gal. iii. 17. Neither at the transacting of the first covenant, made Exod. xxiv., mentioned Heb. viii. 9. (answering that made with Adam, as that with Abraham answered that made with us, through the second Adam, in the gospel), was circumcision commanded, nor at that time practised, see Joshua v. 2, 7. But though circumcision (as I said) was to the fathers a sacrament and a seal only of the new covenant, yet, it being a legal and typical one, and now abrogated and annulled by Christ, the Jews practising this any longer, because a rite enjoined them under the Law, upon the like reason became debtors to observe all the rest of the Law, by which none could attain justification; and so became they now by observing circumcision, once a seal of the covenant of grace, fallen from the covenant

of grace, see Gal. v. 3. iii. 10; especially they ignorantly taking circumcision to be to them a seal of the covenant of works.

¹² *That he should be hier of the world*, ver. 13, or, *in thee shall all the families of the earth be blessed*, Gen. xii. 3, this promise, being a restorment of the dominion of all things lost in Adam, &c. was made to him and his seed, Gen. xvii. 7, 8, and was verified perfectly in his seed, Christ, Gal. iii. 16, 17, 19, who was made *heir of all things*, Heb. i. 2; and again verified in the church, his body, consisting both of Jews and Gentiles; who through him shall inherit all things hereafter, being first the children of Abraham's faith (see the comparison of both verses, 24, 25), to which faith the promise was made, 1 Cor. iii. 21. and was verified also typically in his seed, the Israelites, in their possession of Canaan.

¹³ i. e. No righteousness had by it.

¹⁴ Of his heirship, &c.

15. Because ¹we see none keep the law, and so it only¹ Rom. iii. 23. worketh wrath¹⁵ by making us become guilty: for where no law is, there is no transgression of the law.

16. ^mTherefore this promise and inheritance is of and^m John i. 12. through faith, that so also it might be by grace¹⁶; to the end the promise might be ⁿsure to all the seed¹⁷; not to ⁿRom. xi. 29. that only which is of the law, the believing Jew, but to that ^{ix. 11.} also which is of the faith of Abraham¹⁸ (though Gentile), who is the father of us all, Jew and Gentile, that believe,

17. (As it is written, ^oI have made thee a father of ^o Gen. xvii. 5. many nations¹⁹;) before him whom he believed, when aged and childless, even God, that quickeneth the dead²⁰, and by his word only ^pcalleth those things which be not to fulfil^p Gen. i. 3. his purpose as easily as though they were²¹.

18. Who therefore against hope of dead nature believed in hope of God's power, that so he ^qmight become the father of many nations, according to that which was spoken, So many as the stars shall thy seed be. ^q should become.

19. And he being not weak in faith, as in strength, considered not his own body now dead²², when he was about an hundred years old, neither yet the deadness of Sarah's womb.

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

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

22. And therefore it was imputed to him for righteousness.

23. Now it was not written for his sake alone²³ that it was imputed to him;

¹⁵ And wrath is not the inheritance of Abraham's children.

¹⁶ For faith is not any work, which may merit.

¹⁷ All the seed which God intended in his promise being many nations, ver. 17.

¹⁸ See what analogy between Abraham's faith and ours, verses 24, 25: what reference his also had to Christ, Gal. iii. 16, 17, 19. John viii. 56.

¹⁹ By spiritual parentage.

²⁰ Abraham's and Sarah's ge-

nerative power now dead, see ver. 19.

²¹ And so might call back his generative strength after old age, and his son Isaac's life after his offering.

²² For his having children afterward by Keturah was by the continuance afterward of his miraculously renewed strength.

²³ The faith of Abraham, and that under the Law, is not diverse from that under the Gospel, both being a strong trust in God con-

24. But for us also *who are his children*, to whom likewise it shall be imputed, ^sif we believe on him that raised up Jesus our Lord from the dead²⁴, *as Abraham did that God was able to raise his type, Isaac.*

25. Who, *according as Isaac was offered up by Abraham*, was delivered to death by his Father for expiation of our offences, and was raised again^t for our justification²⁵: *for he dying for us and for our sins, in his deliverance from death God declared that he freed us from it, and from sin, the cause of it.*

CHAPTER V.

1. THEREFORE being justified by faith, we have peace with God, *with whom our sins before had wrought enmity*, through our Lord Jesus Christ, *delivered for our offences.*

2. By whom¹ also, *raised again*, we ^ahave access by our faith into this *condition of grace* wherein we ^bstand, and ^crejoice in hope of *the fruition hereafter of the glory of God and eternal life.*

cerning his power and goodness toward us in his promises; trust in God, especially concerning Christ too, being the promised seed in which they hoped for beatitude, see John viii. 56; Gal. iii. 8, 16, 17, 19; Eph. ii. 20; but it differeth much in perfection. Freedom from eternal punishments and admission to life eternal, being then either not mentioned at all, or very obscurely; little known of the Messias, especially to all the people, and the prophecies being then very hard to be understood: a faith in God then, concerning Christ, but not so express in him: that faith too not then generally published as the means of justification: therefore is Christ said to be the beginner of our faith, Heb. xii. 2; and faith not to have been revealed before him, Gal. iii. 23, 24, 25. Lastly, the clear divulgement of all truth and of the perfect sense of the law, and the plentiful effusion of God's Spirit to enable obedience, was not performed before our Saviour's appearance. See Heb. viii. 10, &c.

²⁴ And in raising him hath

shewed his power to raise up us also.

²⁵ For the assurance of the remission of our sins, and of a second life to come to them that believe. But yet more properly we are said to be justified by his resurrection, because he was then justified, i. e. declared righteous and freed from our sin, which he had taken upon him, see 1 Tim. iii. 16. 1 Peter iii. 18. So that he dying only for our offences, we were also then justified from our offences when God quitted him of the punishment of death. Besides that the mission of the Holy Spirit by virtue of his resurrection enabled us to perform the condition of our justification.

¹ See ver. 10. Eph. ii. 18. By Christ believed on we receive, 1. Remission of sin. 2. The Holy Ghost (ver. 5), to sin no more as formerly, but to live in obedience. 3. Deliverance from God's wrath, or damnation, (ver. 9) upon the first, and fruition of God's glory, or life eternal, (ver. 2) upon the second.

3. And not only so *rejoice in this glory to come*, but *wherein we glory in our present tribulation* also: knowing that *frequent tribulation worketh the virtue of constancy and patience*;

4. And patience *more* ^d *experience of the sincerity of* ^{d trial.} *grace in us, and of God's power and faithfulness to us*; and *this experience, hope*;

5. And *this hope maketh us not ashamed of, or in, these our sufferings, as if they were vain*; because the love of God, *both his of us and ours of* ^e *him, as a sure pledge of the* ^{e 2 Cor. v. 5.} *future glory*, is ^f *shed abroad in our hearts by the Holy* ^{Eph. i. 14.} *Ghost which is given unto us.* ^{f poured out on.}

6. *Which love of God how can we now doubt of?* for when we were yet without strength *and ability to help ourselves*, ^g *in due time Christ even died for the ungodly.* ^{g according to the time.}

7. For scarcely for a righteous man will one die: ^h *yet peradventure for a good* ² *man some would even dare to die.* ^{h though.}

8. But God commendeth *this* his love towards us, in that, while we were yet sinners *against him*, Christ *his Son* died for us.

9. Much more then, being now justified *and reconciled* by his blood, we shall be saved from ⁱ *wrath, present and to* ^{i Matt. iii. 7.} *come*, through him. ^{Rom. ii. 5.}

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 *from damnation* by his life³, *who is surviving always to protect and deliver us.*

11. And not only so *we joy in Christ ready to save us*, but we also joy in God *the Father as now our friend* through our Lord Jesus Christ, by whom we have now received ^k *the atonement with God*⁴. ^{k reconciliation.}

12. Wherefore⁵, as *heretofore* by one man ⁶ *sin entered*

² Some taking 'good' here for merciful, liberal, bountiful, advance it a degree beyond 'righteous.' See Matt. xx. 15.

³ By his life communicated unto us his members, John vi. 57; xiv. 19. *Because I live, ye shall live also*, 2 Cor. iv. 10, 11.

⁴ The rest of the chapter saith this, that it was ordered by the

Divine Providence that the manner of our restoration should answer to the manner of our fall. As the first Adam was the fountain of sin and death, so the second of remission and life. But first, more good conferred by the second than lost by the first: 1. A nature higher advanced, and a life more glorified. 2. More

that had not sinned after the similitude¹⁵ of Adam's transgression *against an express command to obey a law (as he had)*, who is *in all this the exact figure of* ρ him, *the second*^{P 1 Cor. xv. 21, &c.} Adam, that was to come; *the one the fountain of sin and death by his one offence; the other of righteousness and life by free gift.*

15. But not as the offence, so also is the free gift¹⁶, *in their virtue and power*: for if through the offence of one many¹⁷ be ρ dead; much more *powerfully* the grace of God, ρ died. and the gift of *righteousness and life eternal* ρ by grace, by ρ through one man, Jesus Christ, hath abounded¹⁸ unto many *to life*.^{grace, that grace of one,}

16. And not ρ as it, *the loss*, was by one that sinned, *even*^{John i. 16. Eph. i. 6.} so is the gift *and benefit by him that was righteous*: for ρ the judgment *in Adam* was by one *offence only* to condemnation *of his posterity*; but the free gift *in Christ* is the *remission, not of that only, but many our own offences also* unto^{s as by one man having sinned. t sentence on occasion of one.} justification.

17. For if ρ by one man's offence *only* death reigned by ρ by one offence. one, much more they which receive *not one, but* abundance of grace¹⁹ and of the gift of righteousness shall reign ρ in ρ through his life by one, Jesus Christ.

18. Therefore, *as I said before*, as ρ by the offence of one ρ by one offence. ρ judgment came upon all men to condemnation; even ρ so ρ the sentence was. ρ by the righteousness²⁰ of one the free gift of *righteousness* came upon all men unto justification of life.^{z by one righteousness.}

19. For as by one man's disobedience ρ many were made ρ a the many were constituted.

Abraham, &c., and over infants, therefore descending on them for the sin of Adam.

¹⁵ Only great transgressions are compared to Adam's, Hos. vi. 7. Job xxxi. 33.

¹⁶ Gift, because it is righteousness imputed by God's mere grace and favour, not by our working and merit: see Rom. iv. 3, 4, 24.

¹⁷ 'Many' opposed to 'one' that offended before, not to 'all'; see verse 12.

¹⁸ Grace abounded not only in the remission of that sin Adam brought on us, but also of all our own; not only in remission of sins, but in infusing righteousness

and sanctification of life; not only in freedom from death, but admission to life eternal.

¹⁹ The power of abundance of grace opposed to the power of one single offence.

²⁰ The righteousness and obedience of the second Adam is derived upon his children, i. e. believers, in the same manner as Adam's sin upon his posterity: their partaking Christ's Spirit rendering them inclined to good, as partaking Adam's nature rendered them prone to evil, ver. 17, (those which receive abundance of grace, &c. See John iii. 6; Rom. vi. 16; Isa. liii. 11.)

sinner, so by the obedience²¹ of one shall many be made righteous²² and freed from their sin²³.

^b But the law that came in betwixt.

20. ^b Moreover after sin thus by one man entered into the world, and was until the law, so the law entered afterward, that the offence might more appear to abound. But again, where sin abounded, grace did since much more abound to the destroying of sin :

^c through death.

21. That as sin hath reigned ^c unto the effecting of death by Adam, even so might grace reign through bestowing on us righteousness unto effecting eternal life by Jesus Christ our Lord.

CHAPTER VI.

1. WHAT shall we say then? Since justification is not by our works, but God's grace; and where sin hath abounded this grace hath abounded much more, shall we now still continue in sin, that grace may still the more abound¹?

2. God forbid². How shall we, that are now by Christ dead to sin, live any longer therein³?

^a are.

^b Gal. iii. 27.

3. For know ye not, that so many of us as^a were baptized, ^band so by this initiated and ingrafted⁴, into Jesus Christ to become members of him, were baptized likewise into the similitude of his death⁵?

²¹ For as Adam was made a common person representing mankind, so Christ; see 1 Cor. xv. 20, &c. 45, &c. Therefore also is that which he did supposed to be done by us; and whatever was done to him to be done to us, everywhere in the apostle's writings (see Rom. vi. 1, &c. 10, &c.) from this supposition general.

²² By the free gift of grace procured by Christ now sanctifying and enabling us to do good works and live righteously, Rom. vi. 2.

²³ Righteousness, by the apostle, is usually taken for remission of sin, and is distinct from sanctification, see 1 Cor. i. 30.

¹ An objection really made by some against the apostle's doctrine, (see Rom. iii. 8,) therefore often repeated, see ver. 15.

² Grace only abounds for our former sin, before we became dead to it in our baptism or conversion

to God, and so cease now to live any longer in it.

³ To live in sin is not to commit any one act of sin, for so all do live in sin, 1 John i. 8; James iii. 2, but to have a habit and custom of sinning, in whom sin not is, but reigns, whether it be only one or many kinds of sin.

⁴ See Rom. xi. John xv., the same metaphor. We drawing new spiritual life and vigour from this new head and root by his Spirit now communicated to us, as we drew death from our former root, Adam; being by this Spirit fashioned alike unto him, in dying, living, &c. And this ingrafting is at our baptism.

⁵ The primitive fashion of immersion under the water representing our death, and elevation again out of it, our resurrection or regeneration. See Col. ii. 12; Philipp. iii. 10.

4. Therefore we are buried with him by baptism⁵ into death *unto sin* : that like as Christ was raised up from the dead by the glory *and power* of the Father, even so we also *after our baptism* should walk in newness of life.

5. For if *then* we have been planted⁶ together *with him* in the likeness of his death *in our dying to sin, as he did*⁷, we shall *certainly* be also in the likeness of his resurrection, *in living a new life ; first of grace, and afterward of glory.*

6. Knowing this, that our old man⁸ *we had from Adam* ^cis crucified with him, that the body of sin⁹ *which was in* ^c was crucified. *us* might be destroyed *and slain*,^d that henceforth we should ^d that we should not serve sin *as slaves any longer unto it.* no longer.

7. For he that is dead is ^efreed¹⁰ from sinning. ^e justified.

8. Now *then*, if we be dead with Christ *from sin*, we believe that we shall also *constantly hereafter* live with him, *not unto sin any more, but unto God, as he doth.*

9. Knowing that Christ being raised from the dead *so liveth as that he dieth no more*¹¹ ; death hath no more dominion over him *to kill him twice.*

10. ^f For in that he died, he died unto *the full destroying* ^f For that which died, died unto sin once for all.

⁶ Planting is a kind of burial of the tree.

⁷ See ver. 10. He taking upon him our iniquity, and made sin for us; and suffering the death due to it; which death we are freed from by baptism into him. 1 Peter iii. 21.

⁸ Old manner of living and vicious customs, from our corrupted nature derived from the first Adam; which continually thrusts us, till regenerate, into all evil employments. Eph. iv. 22, 24.

⁹ The several members of which, see Col. iii. 5.

¹⁰ As dead men, from the commands of their former masters.

¹¹ Note, that the apostle (after that we are once ingrafted in Christ, and have, from God's free grace upon our repentance, obtained justification, i. e. remission of all sins past at the time of our conversion) is so far afterward from resting our confidence (as formal Christians ordinarily do) any longer upon our repentance, and God's free grace and pardon

for any future sins, except those of infirmity; that he gives it as a character of those who are once in Christ, not that they sin continually and repent continually; and so grace and pardon abound continually unto them; but that they do not at all, after this, live in sin so as formerly. See verses 2, 6, 11, 20; Eph. ii. 8, 9, 10. See Heb. vi. 1, where *repentance from dead works* is reckoned amongst the principles of Christian religion. But to those that live in sin so as formerly, and backslide from grace, is there no remission of these, as of the former, through faith and repentance, i. e. no justification? Yes. But by the keys of the Church: and this is as it were a second conversion; a renewing of the covenant; a beginning again at the principles of Christianity, (after which is to follow a new yielding of obedience:) which how often God will accept of, or give us grace to do, we know not. See Heb. vi. 4; xii. 16, 17; 2 Peter ii. 20.

of sin *but once*: but in that he liveth, he liveth *now* unto God *eternally*.

11. Likewise reckon ye also yourselves to be dead indeed unto sin, *not to serve it any more*, but alive unto God, *wholly to serve him* through Jesus Christ our Lord.

12. Let not sin reign therefore *any more, since it is destroyed* in your mortal¹² and *dying* body, that ye should obey it in the lusts thereof¹³.

g present your members unto sin weapons of unrighteousness.
h arms or weapons.

13. Neither g yield ye your members as h instruments of unrighteousness unto sin¹³: but yield yourselves unto God, as those that, *by being made members of Christ*, are alive *by his Spirit* from the dead, and your members as instruments of righteousness unto God.

14. For sin shall not *hereafter* have dominion over you *as formerly, by any virtue of the law to condemn you*¹⁴; for ye are not under the law¹⁵, but under grace.

15. What then? shall we sin, because we are not under the law *that condemns*, but under grace *that pardons*? God forbid: *for being freed from this servitude, you stand engaged in another, a contrary*.

16. Know ye not, that to whom ye *once yield and give up* yourselves servants to obey, his servants¹⁶ *thenceforth* ye are to whom ye obey; whether of sin unto *the purchase of* death, or of obedience unto *the obtaining of* i righteousness¹⁷?

i Rom. iv. 22.

17. But God be thanked, that ye were the servants of sin *and doctrine of the law*; but ye have *since changed your master, and obeyed* from the heart that *new evangelical* form of doctrine k which was delivered you.

k whereto ye were delivered.

¹² Mortal, i. e. which is, in the time of this life, (if care be not taken,) so frail and subject to sinning (mortal and sinning being used with reference often of the one to the other, as one depending on the other: see Rom. viii. 6, 11. vii. 24. 1 Cor. xv. 50); and again, which must be so soon called to judgment and losing the contentments of sin.

¹³ Distinguishing sin from the lusts and from unrighteousness, shews that by it he means the corruption of our nature, and the

root of evil in us; which he metaphors a person, the old man; the body; one whom we serve; having lusts, &c.: so taken ver. 6, 7. Rom. v. 12.

¹⁴ See the metaphor more plain, vii. 11.

¹⁵ *Do this and live*; and *Cursed is every one, &c.*, Gal. iii. 10. See vii. 10.

¹⁶ Bound to do him service to whom you consent to become his servant.

¹⁷ i. e. newness of life.

18. ¹ Being then made free from sin, ye became the servants of righteousness. ¹ And being freed from sin, ye have been made servants to.

19. I speak after the *common* manner of men ^{1b} in this *borrowed expression*, because of the infirmity of your flesh: for as *when servants of sin* ye have yielded your members servants to uncleanness ¹⁹ and to iniquity unto *the bringing forth still of more iniquity*; even so now, *when servants of God, ye are to yield your members servants to righteousness* unto ^mholiness, *and to be free from sinning.*

^m sanctification.

20. For *so also* when ye were the servants of sin, ye were ⁿfree from righteousness ²⁰.

ⁿ free men to.

21. *And when ye were servants so, what fruit had ye then, either by enjoyment or expectation, in those things whereof ye, for their filthiness, are now even ashamed?* for ^pthe end of those things is death. ^p Rom. vii. 5. ^p Rom. i. 26, 27, &c.

22. But now being made free from sin, and become servants of God, ^qye have your fruit unto *present holiness* ²¹, and the end *hereafter* everlasting life. ^q have ye. ^r sanctification.

23. For the wages of sin is death; but the gift of God ²² to obedience is eternal life through Jesus Christ our Lord, *who hath freed us from sin and from the law.*

CHAPTER VII.

1. For know ye not, brethren, (for I speak to them that know the law,) how that ^athe law hath dominion over a man as long as he liveth, *or as the law is in force, and no longer?* ^a the law over the man hath power.

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

3. So then if, while her husband liveth, ^cshe be married to another man ¹, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that ^c she be to another.

¹⁸ A frequent excuse with this apostle when he toucheth expressions of ordinary human customs and manners. See Gal. iii. 15.

¹⁹ to unclean lusts and desires. See Rom. i. 27.

²⁰ righteousness had no power in you at all.

²¹ The sincerest joy and great-

est happiness of yourselves that this life affords; and the greatest honour amongst others that are good.

²² Eternal life called his gift, because by his free grace we obtain it.

¹ Unless in a case where the law permits, as upon divorce.

she is no adulteress, though she be married to another man.

4. Wherefore, my brethren, ye also are become dead² to the law, *your former husband*, by the body of Christ *crucified*,³ *and annulling the* ^d *law, with whom also ye died*,^e *and the law was dead to you*^f, ^g *that ye should be married*⁴ to another, even to him who is raised from the dead, that we should bring forth fruit unto God *in this marriage*.

5. For when we were in the flesh, *unmortified*, the ^h *motions of sins which were occasioned and strengthened*⁵ by the law, *our former husband*,ⁱ did work in our members to bring forth fruit unto death.

6. But now we are delivered from the law,^k that being *now dead* wherein we were held *in subjection*; that we

^d Col. ii. 11.

^e Rom. vi. 3.

^f Rom. vii. 6.

^g that ye may be to another.

^h affections, passions.

ⁱ were wrought.

^k being dead to that.

² Note 1. That the apostle follows both metaphors of the law being dead to us, and we to it; and useth one for the other, the sense being the same. 2. That in these places he takes the law (i. e. the moral) as given by Moses without the Spirit, exacting perfect obedience, and giving us perfect knowledge of sin, without enabling us at all to do the one or avoid the other; it so being the very strength of sin, 1 Cor. xv. 56, see vi. 14. 3. That therefore he indifferently and equivalently uses the phrases, to be dead to the law and to sin; to be under the law and under sin; they both (as the law is in this sense taken) living and expiring together. For note, that the apostle opposeth the law as given by Moses, without the Spirit, and with a curse to the non-performers (see Gal. ii. 10), to the law as given now by Christ with the Spirit, and ability to perform it (see 2 Cor. iii. 6, 7, 8; Rom. viii. 2): Moses writing it on stones, the Spirit writing it in the heart (Heb. viii. 10): the one killing, the other giving life; the same matter of the law given by both, but the manner diverse. The law, after the manner it was formerly given, being now expired and dead. 4. That to be dead to the law is to be freed from the ob-

servance of the law ceremonial, and from the condemnation of the law moral, which we had no ability formerly, being without grace, to keep, and so stood liable to the penalty of it till Christ delivered us: purchasing pardon for all our former breaches, and grace for our future observance of his holy (Rom. vii. 12) precepts. By which our walking by the Spirit, and our being filled with charity and the fruits thereof, and doing all things, by the Spirit dwelling in us, which are commanded by the law, the writing of the law becomes void and useless to such, not only of its condemning power, but in its commands and directing power; not that we now are without law, but that we have it superabundantly written in our hearts. Consider well Gal. v. 23; 1 Tim. i. 5, 9; Gal. iii. 19; Rom. viii. 15.

³ See Eph. iii. 15; Col. ii. 14, 17. the Mosaical law expiring in him.

⁴ An apt metaphor to signify how closely both sin adheres to the unregenerate, and righteousness to the saints. *They two shall be one.*

⁵ The prohibition of the law advancing the lust of sinning, as well as making it more guiltful.

should serve *now* in newness of spirit⁶, and not in the oldness of the letter⁷.

7. ¹What ⁸ shall we say then? Is the law *which we are* ¹ say we then. *delivered from the cause of sin*? God forbid. Nay, I had not known sin but by the law: for I had not known ^mconcupiscence⁹, except the law had said, Thou shalt not ^mlust. covet.

8. But ¹⁰ sin, ¹¹taking occasion by the commandment^o ⁿ receiving *prohibiting but not quelling sin in me, the more it was re-* ^{advantage.} ^o See Rom. *strained the more it wrought in me all ^p manner of concu-* ^{viii. 3.} *piscence. For without the promulgated law sin ^q was as it* ^p coveting or *were dead*¹¹, *neither so apparent nor so active and exor-* ^q is. *bitant.*

9. For ^r I was alive *to my appearance, being neither* ^r I indeed *wounded by my conscience nor so much solicited by sin,* ^{lived.} *without the law once: but when the commandment came, sin revived*¹², *being strengthened by it,* and I died¹³.

10. And the commandment, which was ordained to life, *could I have obeyed it,* I found *to me* to be unto death.

11. For sin, taking occasion by the commandment, deceived me, *who expected justification by the law,* and by it slew me.

12. ^s Wherefore the law is holy, and the commandment ^s So that. *holy, and just, and good.*

13. Was that then which is good made *the cause of* death unto me? God forbid. But *it was sin that was the cause,* that it might appear sin *indeed, even* working death

⁶ In Christ's energy, spirit, life, in us.

⁷ The written law commanding without the Spirit enabling. See Rom. ii. 29; 2 Cor. iii. 6, 7, 8.

⁸ This is a digression to the beginning of the next chapter (where the same subject is resumed): being a description of the goodness, yet weakness, of the law; and of the miserable condition of a man under it, (represented, as usually, see 1 Cor. iv. 6, by the apostle, for modesty's sake, in his own person,) sensible of sin, yet unable to avoid it, before grace received.

⁹ Those first inward motions of

lust in the soul prohibited in the Tenth Commandment, the sinfulness of which the heathens took no notice of.

¹⁰ See Comment. on vi. 13.

¹¹ Being not stirred up and provoked by the antithesis of the law.

¹² See 1 Cor. xv. 56. It is no sin where is no commandment; again, sin less raging where is no restraint.

¹³ saw myself dead in sin, and by it liable to eternal death; the commandment plainly condemning me: *Cursed is he, &c.*, Gal. ii. 10.

t to me.

'in me by that which is good; that sin by the commandment might become exceeding sinful¹⁴.

14. For we know that the law is spiritual, and commands only what is good: but I obey it not, because¹⁵ I am

¹⁴ He speaks of concupiscence, the root of all actual sins in us; which he makes as a person that sins, and as a tyrant over us.

¹⁵ It must be granted, that there are amongst the unregenerate some so habituated and enslaved to sin, and so darkened in heart, as they have almost quite lost all sense and discernment of good and evil; others that have a striving between the sensual appetite, and reason, or the mind: this necessarily (by reason of the light and law of nature, or of the law written, that is not quite darkened in the soul) dictating contrary to their practice. (Such those, Matt. xiii. 20, 21. See Rom. ii. 14. Such she in the poet, *Video meliora proboque*, &c.) So that they may rightly be said to follow their lusts with some unwillingness, and against their mind. But in this strife, either reason, the better part, is not exactly rectified and consentient to the law of God or of nature (as appears in those heathens who seem to have followed it, yet have not been excused from sin): or else at least no power they have to shake off the bands of their lusts and follow their reason when right, because they are destitute of grace. See Rom. viii. 7, 8.

Again, in the regenerate, and those that have not only reason, but grace and the Spirit, a strife again there is not only between their appetite and reason, but between their appetite or flesh, and the Spirit of grace; sometimes to the doing evil, what they would not, and committing sins of infirmity, (see James iii. 2; 1 John i. 8; Gal. v. 17, translated, *so that ye cannot do*; but the original is, *so that ye do not the things that ye would*), sometimes; and most frequently to the doing good so, as, according to the Spirit, they would

not; that is, to have their actions mixed with some imperfection and faultiness. See James iii. 2; 1 John i. 8. Either peccant in the substance, or in some circumstance, or in some mixture of a contrary velleity, Gal. v. 17. Now the apostle seems here to describe the condition only of the former; to wit, of one awakened by the knowledge of the law, yet not enabled by grace, as the three first ages have commonly interpreted this chapter. Awakened, I say, so that he hath a law of his mind, called also the law of nature (as every one hath, less or more, see Rom. ii. 15), an inward man, warring against the law of his members, by which mind also he serves, i. e. delights in the law of God, consents unto it that it is good; and so hates that evil which the tyranny and power of the habit of sin ruling in him forceth him still to practise, (which are the expressions in this chapter). All which are some weak resemblances of those inclinations to good which are in the regenerate, (the law being a good schoolmaster to bring us unto Christ,) and proceed from God's general illumination of all men's consciences in a less or higher degree, Rom. i. 19.

Such, I said, was her condition in the tragedy, *Video meliora proboque*. Such the scribes, Mark xii. 32. Such the heathens, who consented to the things contained in the law that they were good. Else how could conscience excuse, when they did them, Rom. ii. 15, to whom the law of nature (Rom. ii. 14), by which they knew God (Rom. i. 21), is the same with the law of the mind here. Such the Jew, Rom. x. 2, who is said to rest in the law, to approve the things for excellent, in which he is instructed out of it, to boast of it, &c., Rom. ii. 17, 18, answering

carnal, sold under sin¹⁶, and captivated even against my own reason.

here to consenting to its goodness and delighting in it; for by the observing thereof also he hoped for salvation, Rom. ix. 32. For it is certain that men do contrary to many things which they consent are good *ratione honesti*, because they think them not good *ratione jucundi*; and the Apostle here, doing otherwise, approved the goodness of the Law only in the first sense. And this opinion, that all those who find reluctance to sin, &c. are regenerate, though their outward works are evil, destroys many souls.

Such was St. Paul's, when a pharisee, being then *zealous toward God*, &c., Acts xxii. 3. Gal. i. 14. But not yet regenerate, as appears by the transition, Rom. viii. 3, and throughout this chapter, in that *this law of his mind* doth not overcome, but *is overcome and brought into captivity by his concupiscence and the law of sin*, ver. 23; and in that *he is yet carnal, sold under sin*, i. e. a slave to it, ver. 14; *not knowing, though he will it, how to perform that which is good*, ver. 18; *but having evil still present with him*, ver. 21, and also proceeding to the actual performance of it, *doing still what he would not, nay, what he even hates*, ver. 15. Hence crying out, ver. 24, *O wretched man that I am!* All which expressions are contradictory to St. Paul's description, not of the future, but of the present condition of him that is regenerate, in the 5th, 6th, the beginning of this, and in the 8th chapters. See the contradictions between vii. 14 and viii. 9: between vii. 24 and vii. 6; vi. 6: between vii. 23, 5 and viii. 2, 3, 4; v. 15; vi. 2, 14: between vii. 25, 18, and vi. 13; xii. 1; and therefore these texts speak not of the same, but several persons. In which places he saith that *the regenerate are no more in the flesh, but in the spirit*: viii. 9, *the motions of sin no more working*, not in their mind, but *in their members*,

to bring forth fruit unto death: vii. 5, *that they are now made free from the law of sin*: viii. 2, *now dead to sin, and so living no longer therein*: vi. 2, *the old man crucified in them, and the body of sin destroyed, and they no more servants of it*, vi. 6; Gal. v. 24: *walking henceforth not after the flesh, but after the Spirit*, viii. 4: *now yielding not only their mind, but their members, servants of righteousness*, vi. 17; *and their bodies a holy acceptable sacrifice unto God*, xii. 1; *members of Christ*, 1 Cor. vi. 15, *and temples of the Holy Ghost*, 1 Cor. vi. 19. So that these places must needs be meant of several conditions. And none therefore may presume, who bring forth outwardly fruit unto death, that they are notwithstanding regenerate, because they have reluctance to sin; and do consent to the Law, when they do sin, that it is good, &c. as if none did thus but the regenerate.

The Apostle's expressions therefore here of *not willing the evil he doth* (for he must needs disaffect so far as he disallows; and there is always the same degree of velleity to a thing, as there is approbation of it), of *not doing such actions himself, but sin in him*, &c. are not inserted here to leave any innocence or excuse upon himself, as not accessory to his fault; but partly to acknowledge the good operation of the Law upon him, partly the tyrannical and powerful operation of sin in him, before grace; even after the knowledge of the Law, and reluctance of conscience, hurrying him, *volens, nolens*, as it were, into all wickedness. Thus *sin becoming exceeding sinful*, verse 13, and so his condition exceeding miserable, verse 24, whilst the mind, dictating contrary, serves to increase the sense of his fault without ability to redress it.

Yet if, notwithstanding what is said, any will interpret this chapter as speaking of the lesser sins

15. For that which I do, I, *instructed already in the law*, "allow not: for what I would do according to the law, that do I not; but what I, *from the law prohibiting it*, hate and disapprove, that do I.

16. If then I do that which I would not, I *justify and consent* unto the law, *which forbids it*, that it is good¹⁷.

17. ^xNow then, *thus doing it against my approbation and consent that it is fit to be done*, it is no more I¹⁸ that do it, but sin that dwelleth in me¹⁹.

of infirmity, or those by some called *venial*, of the regenerate; from which it is confessed they, whilst in this life, can never be wholly free, according to James iii. 2; such interpretation, I grant, agrees well with the analogy of faith; though it seems not to me so suiting in this place to the Apostle's discourse and purpose, nor to those expressions—*carnal, sold under sin; captivity to the law of sin; a body of death, &c.* And it is to be noted that, though St. Austin (who having at several times interpreted it both ways, namely, of the natural and of the spiritual man) saith in his *Retract.* l. 2. c. 1, that the latter seems the more probable; yet his interpretation of it, applied to the spiritual man, is this only: That the evil which the Apostle did so contrary to his mind, will, or endeavour, was only *concupiscere*, without his either outwardly acting, or also inwardly consenting to such concupiscence. And this is the furthest St. Augustin goes, as appears at full in his comment on this chapter (*contra duas Epistolas Pelag. l. i. c. 10.*), where upon verses 15, 16, he hath these words: "*Facere se dixit et operari, non affectu consentiendi et implendi, sed ipso motu concupiscendi.*" And upon *non ego operor* he saith, "*Si et concupiscit, et consentit, et agit, quomodo non ipse illud operatur, etiamsi se operari doleat, et vincii graviter ingemiscat?*" And upon verse 25 he saith, "*Servio, carne scil., legi peccati, concupiscendo: mente autem legi Dei, eidem concupiscentiæ non consentiendo.*" And

Serm. 43 and 45 de Tempore, he saith, "*Non ergo quod vult agit Apostolus; quia vult non concupiscere, et tamen concupiscit; ideo, quod non vult agit.*" See the like in Johan. Tract. 41: "*Hoc dicebat ille; perficere bonum non mihi adjacet, quia non poterat facere ut non concupisceret, faciebat tamen, ut concupiscentiæ non consentiret, et concupiscentiæ membra ad satellitium non præberet.*" And so Epiphanius. Hær. 64: "*Quod operor non cognosco, etc. non de eo, quod operati sumus, ac perfecimus, malum accipiendum est, sed de eo, quod solum cogitavimus.*" Where the Fathers, (as Dr. Taylor well noteth,) by their limiting this inevitability of sinning to the matter of desires, or concupiscence, give no allowance or pretence to any man to commit any sinful actions, or speak evil words, or delight in or consent to any evil thoughts, upon the pretence of their being sins of unavoidable infirmity. But indeed in this exposition, the applying of *πράσσειν, ποιεῖν, and κατεργάζεσθαι* only to concupiscence or desire seems very forced. As likewise the making the opposite good, which the apostle would *perficere* to be only *non concupiscere*. Add to this, that the sin the apostle complains of is such as slays him, verse 11, which *concupiscence unperfected* doth not.

¹⁶ Both born of those who were slaves to it; and again, enslaved by my own evil habits.

¹⁷ This is said against the objection, verse 7, in confirmation of the answer, verse 13.

¹⁸ 'no more I:' the outward

18. *Sin, I say, that dwelleth in me; for I know and confess that in me, that is, in my flesh*²⁰, *∫ dwelleth no*^{∫ good dwelleth not.} *good thing*²¹. *For to will*²² *indeed is present with me, informed and terrified by the law; but how to perform that which is good I find not, by reason of the strength of my lusts, I not being enabled by the law.*

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, *not yet extirpated by the law.*

21. I find then a law *striving against God's law*²³, that, when I would do good *after its commands*, evil is present with me.

22. For I delight in the law of God after the inward man of my mind and reason²⁴:

man, whom I would keep under; this being not so much myself as the inward. Denomination being taken from the chiefest part.

¹⁹ Which shews my greater slavery to sin.

²⁰ Note, that by the 'flesh,' 'members,' the 'old,' the 'outward man,' &c. is meant not one part of man only, as the outward members, the sensitive faculties, &c., but the whole man, such as he is by nature; for we read of a *fleshy mind* (see Col. ii. 18; Rom. viii. 7; xii. 2, 1; 1 Tim. vi. 5; 2 Tim. iii. 8; Eph. iv. 23, &c.) and sins of the *flesh*, some of them to be *hatred, witchcraft, heresies*, (Gal. v. 20.) *desire of honor, vain-glory*, &c., which doubtless are in the superior faculties. Again, by the *mind* is meant the whole man, such as he is by the light which the law of nature, or greater yet, the Law written, or greater yet, grace (which likewise confers ability as well as knowledge), gives him: in which *whole man* the body and flesh also is comprehended (see 1 Cor. vi. 15; Rom. vi. 13). These are not therefore several faculties, but contrary qualities in the same faculties; partly corrupted, partly enlightened, or renewed.

But though all our faculties, in the state of nature, are corrupted, yet the first and chiefest source of corruption may justly be imputed to the outward faculties of our senses: these loving all things that delight them; many of which, in such a degree and quantity as they crave, cannot be had without sin. Hence the mind, &c., called 'the inward man,' verse 22, and lusts, said to war, not against the spirit, but the soul, 1 Peter ii. 11; James iv. 1.

²¹ No good thing before grace; but after it, it is otherwise. See 1 Cor. vi. 15, &c.; Rom. vi. 13; xii. 1. Or no good after grace, except as it is mastered by the Spirit. It then also still tempting us, Gal. v. 16.

²² 'to will,' i. e. from the light of nature, and of the Law, and out of pressure and terror of conscience ineffectively to wish.

²³ The command and edict, as it were, of a corrupt nature and desires (see verse 2), strengthened by custom.

²⁴ According to the great impressions of truth, which the Law hath made in my mind; giving me light, but not strength, Rom. viii. 3.

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 ^zthe body of this death of sin?

25. I thank God, *whose spirit of life hath made me* ^afree from the law of sin and death in some degree already, and will more fully hereafter, through Jesus Christ our Lord.

So then, *whilst under the law,* ^bwith the mind I myself serve the law of God, *whilst I confess it holy and fit to be obeyed;* but yet with the flesh, *in my actions,* the law of sin ²⁵.

CHAPTER VIII.

I. ¹THERE is therefore now no condemnation from the law, for sins past, to them which are engrafted in Christ Jesus, who hereafter walk not after the flesh, but after the Spirit.

2. For the law and power of the Spirit of life ², ^ain and through Christ Jesus, hath made me free from the law and the dominion of sin and death.

3. For what the law of Moses could not do, in that it was weak and uneffectual through the wickedness of the flesh, God sending his own Son in the likeness of sinful flesh, and ^bfor sin, condemned and destroyed sin in the flesh from having there any more dominion:

4. That so ^cthe righteousness of the law, which could not by its own strength, by his might be fulfilled ³ in us ⁴, who-

²⁵ This is a recapitulation of his condition under the Law. Or, as others interpret it, an intimation, that still in him regenerate were some reliques of the wickedness of the flesh working in him; but harmless, Rom. viii. 1; because now not walking after the flesh, there was no condemnation for those motions of it. According to this sense, the paraphrase runs thus: *But with the flesh,* so much as it can have any motions or power in me, I serve the law of sin. See Gal. v. 16.

¹ The Apostle returns to his former matter, from which he digressed at the seventh verse of the former chapter.

² The grace of regeneration.

³ 'fulfilled:' in every part and precept of the Law; though no part in every degree. *Perfectio partium* in every one that is regenerate, though not *graduum*. 'In us:' being engrafted into Christ, and moved by his Spirit.

⁴ Observed and obeyed (see Gal. vi. 2; Rom. ii. 27) by us, engrafted into Christ the fountain of righteousness, Rom. v. 19, and moved by his Spirit: obeyed in all the parts and precepts of it, so that henceforth we live in the habit and custom of no one sin. See the contrary in carnal minds, verse 7.

^z this body of death.

^a Rom. viii. 2.

^b the same I, with my mind.

^a See Rom. v. 19.

^b a sacrifice for sin.

^c the ordinance.

soever walk not after *the lusts of the flesh*, but after *the motions of the Spirit*.

5. For they that are after the flesh⁵, *such* do mind the things of the flesh; but they that are after the Spirit the things of the Spirit⁶.

6. Now⁷ ^dto be carnally minded is death *in the issue*; but ^dthe minding of the flesh.

^eto be spiritually minded is life and peace. ^ethe minding of the Spirit.

7. *Death, I say*, because ^fthe carnal mind is enmity against God: for it is not subject to the law of God⁸, ^fthe mind of the flesh. neither indeed can be⁹.

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

9. But ye *now* are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell *and shew its works of holiness* in you. Now if any man have not *this* the Spirit of Christ, *which is communicated from him to all his body, however he name himself*, he is none of his.

10. And if Christ be in you¹⁰, the body *indeed is slain and dead*¹¹, ^gbecause of sin *heretofore committed*; but *the better* ^gRom. vii. 11. *part, the spirit, is life, because of righteousness now attained*.

11. But *though the body be dead and corruptible, because of sin*, if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead *by that Spirit* shall also quicken your mortal bodies *from dead works now, and hereafter from death itself*, ^hby his ^hbecause of his Spirit. Spirit that dwelleth in you. [ⁱthe Spirit in Edd. after the first.]

12. Therefore, brethren, we are debtors, *for any good received or receivable*, not to the flesh, to live after the flesh *any longer, but to the Spirit*.

⁵ Men unregenerate, overruled by its lusts.

⁶ Such tree, such fruit. Matt. vii. 8.

⁷ Note, that the apostle's *γὰρ*, *for*, is not always causal; nor his *δὲ*, *but*, adversative or disjunctive, but many times illative only; so translated verse 8.

⁸ Until one's naturally carnal mind be changed by God's Spirit, his works cannot, so as to live in the constant practice of any one virtue; but he lives in an habitual breach of some parts of the law at least; and for the rest, when he performs outward acts according

to it, he fails both in the root and end of a good work, not doing it out of love to God, nor for his glory. See Matt. vii. 17; Rom. iii. 9, 10, 23.

⁹ The Law being so strict, and its lusts so extravagant, Rom. vii. 14.

¹⁰ Christ being in us, or his Spirit; his Spirit being in us, or God's Spirit; is all one.

¹¹ Dead, in sin heretofore, Rom. vii. 9, 11; Eph. ii. 1; dead to sin now, Rom. vi. 2; and dead for sin, the body shall be, Rom. v. 12, though not to continue, see Rom. vi. 12, note.

13. For if ye live after *the desires of the flesh*, ye shall die : but if ye through the Spirit do mortify the deeds of the body, ye shall live¹².

14. *Ye shall live, I say*, for as many as are *informed and led by the Spirit of God*, they are the sons of God¹³, and so heirs of life eternal.

15. For ye have not *now* received the spirit¹⁴ of bondage again unto ⁱfear, ^kas under the law¹⁵; but ye have received the spirit of adoption, whereby we *confidently cry unto God, Abba*¹⁶, Father.

16. *Whilst* ^lthe Spirit itself *given to us*¹⁷ beareth witness with our spirit, that we are the children of God :

17. And if children¹⁸, then heirs; heirs of God, and joint-heirs with Christ; if so be *first for this inheritance* that we suffer with him¹⁹, that we may *hereafter* be also glorified together, and *live with him*.

18. For, *though we suffer here*, I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be *ere long* revealed in us, *the longing and desire not only of us, but of the whole creation*.

19. For the earnest expectation of the creature²⁰ *now* ^mwaiteth²¹ for *this* manifestation ⁿof the sons of God.

^m attends the revelation.

ⁿ See 1 John iii. 2.

¹² According to verse 6.

¹³ As receiving the seal of their adoption by the Spirit. Or, as being one with him that is the natural Son, because both moved by the same Spirit. Or, as being begotten anew, as his natural Son was, Matt. i. 20, of the Spirit. See John iii. 5.

¹⁴ Spirit for a passion, a frequent Hebraism. See Rom. xi. 8.

¹⁵ See Rom. iii. 20, fear of death, Heb. ii. 15.

¹⁶ A Syriac word, composed of the two first letters. Such an easy word as infants are apt first to speak. Perhaps taken up from our Saviour, see Mark xiv. 36. It was an ordinary compellation amongst Jews of younger men to any their elders; to which our Saviour alludes, Matt. xxiii. 9.

¹⁷ Therefore called *seal, pledge, first-fruits*.

¹⁸ The elder brother having a double portion, but the younger

also sharing in the inheritance. See Deut. xxi. 16, 17.

¹⁹ Like him, for him, for and with his and our fellow-members.

²⁰ 'the creature:' most probably the fabric of heaven and earth, because these only naturally permanent; and so subjected not willingly, and out of any natural propensity to vanity, which (verse 21) is, partly at least, expounded to be corruption: part of this fabric, earth, probably at the first was subject to changes in some of its particles, but perfective only, and for its ornament, not disfigure, and for man's benefit, not toil. Yet subjected afterward to vanity: 1. in its end, the earth (and heaven too) equally serving the unjust as just: 2. in its matter, to all the unworthy and filthy and fruitless changes that may be; and this by God after its creation; being cursed for man's sin,

20. For the creature²⁰, *even the whole fabric of heaven and earth*, was made subject to vanity²⁰ and dissolution, not willingly²¹, and from their own natural inclination, but by reason of him who hath so subjected the same in like hope of a future deliverance,

21. Because the creature itself also *then* shall be delivered from the bondage of corruption into the glorious liberty of the children of God²².

22. For we know that ^othe whole creation groaneth and ^ptravaileth in pain together *to be delivered of the burden of the curse* until now. ^o every creature. ^p is in pains of childbirth.

23. And not only they, but ourselves also, which have the firstfruits of the Spirit²³ *already, and so assured of the rest, yet* even we ourselves ^qgroan within ourselves, wait-^q 2 Cor. v. 2, 4. ing for the adoption, to wit, the *final* ^rredemption of our ^r Matt. xxv. 9. Luke xxi. 28. Eph. i. 14. iv. body.

24. *Waiting, I say, not possessing*; for we are saved now³⁰ by hope *only*²⁴: 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 *and must* with patience *yet a while* wait for it.

26. *In which waiting* likewise the Spirit also ^shelpeth²⁵ ^s joins in relieving our distresses. our infirmities: for we know not, *being troubled with and weary of present distresses and necessities*, what we should pray for, or in *what manner*, as we ought²⁵: but *it is* the

see Gen. iii. 17, 18; the lower part of the creation being, as by man abused to sin, so many times by God disordered and discomposed for the punishment of sin. Again, subjected at the last day to an unnatural dissolution by fire. See 2 Peter iii. 10. Again, these creatures are promised to be delivered and made free from corruption, as well as the sons of God. See 2 Peter iii. 13; Acts iii. 21. But the extent of 'creature' here, it seems, should not be applied to all things generally that are, or ever were, in heaven or earth, many of which are its imperfections: nor probably to living creatures; for, 1. 'wait' here seems to speak of things yet permanent, not transient. 2. The beasts are subject naturally, and so willingly,

to vanity and dissolution. 3. No curse upon them is read of, since their creation, by which they became so; nor no promise elsewhere for these, as for heaven and earth, ever to be restored.

21 By a tacit instinct of natural propension inclining to its own perfection, which now it hath not, Gen. iii. 18, but then shall have, Acts iii. 21; 2 Peter iii. 13; Isa. lxxv. 17.

22 To be free from after-dissolution, so as they.

23 Those wonderful graces of the Spirit mentioned 1 Cor. xii. and xiv. &c. See Eph. i. 13, 14.

24 i. e. our salvation is now only in hope.

25 Men naturally are averse from sufferings.

^t doth more than intercede.
^u unuttered groans.

Spirit itself *within our hearts that* ^tmaketh intercession²⁶ for us with ^ugroanings which cannot be uttered *by us*.

^x that he.

27. And he that searcheth the hearts *well knoweth, without our expressions*, what is the mind *and desire* of the Spirit *that cometh from him*, ^xbecause it maketh intercession²⁶ for the saints, *not according to the affections of the flesh*²⁵, but ^yaccording to the will *and glory* of God.

^y according to God.

28. And we know that all things *according to his intercession and God's will* work together for good to them that love *and be beloved of* God, to them who are the called to *grace according to his fore-purpose*²⁷.

^z Matt. vii. 28.

Rom. xi. 2.

¹ Pet. i. 2.

² Tim. ii. 19.

^a hath preordained.

^b Col. i. 18.

Rev. i. 5.

29. *His fore-purpose, I say*; for whom he did ^zforeknow²⁸ *and approve of, them* he also ^adid predestinate²⁹ *and appoint to be conformed to the image*³⁰ *and made the like of* his Son, that *so* he might *only* be the firstborn ^band chief among many *more* brethren.

30. Moreover whom he did *thus* predestinate, them he also *afterward* called³¹; and whom he called, them he also *from all their sins* justified³¹; and whom he justified, them he also glorified.^{31, 32}

31. What shall we then say to these things? *Though afflicted and groaning and waiting for the present, yet if God thus be for us*, ^cwho can be against us *so far as to wrong us?*

^c who shall.

32. He that spared not his own Son, but delivered him

²⁶ 'maketh intercession,' ver. 27. That the Spirit is any other way an intercessor for us than only within us, we read not: that he is so within us, see John xiv. 17, and the beginning of this verse, *God searching the heart*: and this is its seat, 2 Cor. i. 22, and the act of praying attributed to him, see Gal. iv. 6. And it is certain that it is the Spirit within that teacheth us to pray as we ought. But this help of the Spirit (verse 26) may be meant not only of the private assistance afforded in our own devotions (being not so eminently discernible); but also of its public and extraordinary inspiration of some men, especially in the Apostles' times, who with great vehemency poured forth its dictates in the public assemblies and

meetings of the church: see 1 Cor. xiv. 14, 15, 16. When also was a miraculous gift of prayer, as of languages, &c.

²⁷ Not according to their deserts.

²⁸ Our salvation is God's design; and therefore by no accident to be hindered.

²⁹ See the following notes on Rom. ix. 8, &c.

³⁰ In spirit, see verse 9; in sufferings; in glory; see verse 17.

³¹ Hebraism frequent; the preterperfect tense for the present or future.

³² 'glorified.' This, though not altogether as yet acted, yet certainly decreed: acted too already in the head; and in the body in part, by having the firstfruits of the Spirit, and being adopted to an inheritance, &c.

up for us all, how shall he not *together* with him also freely give us ^dall things?

33. Who shall lay any thing *now* to the charge of *those who are God's elect, to make him change his affection to them*? It is God that justifieth us.

34. Who is he that condemneth *us*? It is Christ *the Son of God* that *even* died for us, ^eyea rather, that is risen ^e again to defend and protect us, who is even at the right hand of God *in the highest place*, who also *there* maketh intercession for us³³.

35. Who *then* shall separate us from *this dearest* love of Christ *toward us*? shall tribulation³⁴, or distress³⁵, or persecution, or famine, or nakedness, or peril, or sword?

36. (*Though we do suffer all these*, as it is written, ^fFor ^fPs. xlv. 22. thy sake we are killed all the day long; we are accounted as sheep for the slaughter.)

37. ^gNay, in all these things we are more than con-^gBut querors³⁶ through him *and his protection* that *thus* loved us.

38. For I am persuaded, that neither death, nor life³⁷, nor Angels³⁸, nor principalities³⁹, nor powers⁴⁰, nor things present, nor things to come⁴¹,

39. Nor height, nor depth⁴², nor any other creature, shall be able to separate us from the love of God, which is in *and through* Christ Jesus our Lord; *that it will not surely save, protect, deliver us in, through, and from them all*.

³³ Presenting there his obedience, his sufferings, his prayers, our prayers sanctified through him.

³⁴ i. e. Can any tribulation be so great to hinder and separate us from his protection in it, deliverance from it? see John x. 28, the effects of his love, &c.

³⁵ He proceeds in order from less troubles to greater.

³⁶ In not forsaking but courageously maintaining our profession, &c.

³⁷ Fear of death, hope of life.

³⁸ Angels of Satan.

³⁹ These seem to be the attributes of Angels, see Eph. vi. 12;

Col. ii. 15. To which terms are added two more, Col. i. 16, 'thrones' and 'dominions.' So Eph. i. 21, Christ, being advanced above Angels, is said only to be above all principality, &c. And it may be these attributes they have from their government amongst us. See Dan. x. 13, 20; xi. 1, concerning the regent-angel of the affairs of Persia. But here the words may also be understood of earthly princes and potentates.

⁴⁰ The Orientals generally use abstracts for concretes.

⁴¹ Present or future sufferings.

⁴² Things above or below; honours or disgraces.

^d See 1 Tim. iv. 8. 2 Peter i. 3.

^e 1 Cor. xv. 17. Rom. v. 10.

^g But.

CHAPTER IX.

1. *As for the Jews, my brethren, remaining yet in unbelief, and not so ^acalled, nor seeking righteousness by faith in Christ, but by works, I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost¹,*

2. *Though I have suffered much from them, yet that I have great heaviness and continual sorrow in my heart ^bfor their blindness and infidelity.*

3. For I could wish that myself were ^caccursed from Christ for my brethren, my kinsmen according to the flesh :

4. Who are Israelites ; to whom pertaineth the adoption of God, when all other nations were aliens, and the glory², and ^dthe covenants³, and the giving of the law⁴, and ^ethe service of God, and the promises⁵ :

5. Whose are the fathers, and *lastly* of whom, as concerning the flesh⁶, Christ came, who is over all, God blessed for ever. Amen.

6. ^f*Yet I speak not this* as though the word *and promise* of God *to them* ^ghath taken none effect. For they are not all *the Israel to whom the promise was made*, which are *descended* of Israel :

7. Neither, because they are the seed of Abraham, are they all children of *God's covenant* : ^h*but it is said only*, In Isaac shall ⁱthy seed be called, *though Abraham had more children.*

Γ

8. That is⁷, *all* they which are the children of the flesh,

¹ The searcher of hearts, and witness to my conscience.

² Ark of the covenant, &c. within the *sanctum sanctorum*, on which God's glory appeared. 1 Sam. iv. 21 ; Ps. lxxviii. 61.

³ 'covenants,' made at several times ; with Abraham, Gen. xvii. ; with Moses, Exod. xxiv. : made with several sacraments ; circumcision, Gen. xvii. ; sprinkling of blood, Exod. xxiv. See Gal. iii. 17, 18, compare ver. 19, and Heb. viii. 9.

§ [In the first Ed. note 6 begins thus : This limitation frequently made ;]

Δ

8. That is, they which are the children of the flesh,

⁴ The Law ceremonial.

⁵ Of the Messias, and of Canaan, made to Abraham, &c., as also those promises contained in the Prophets.

⁶ This attribute frequently added § ; see Rom. i. 3 ; Acts ii. 30 ; lest people should imagine him merely human, and not acknowledge also his nature divine.

⁷ Although the Apostle elsewhere defines the children of promise by the second causes, by using the means to attain it, faith,

^a See viii. 28. ix. 11. xi. 2.

^b See Rom. xi. 25.

^c anathema, separated.

^d the testaments.

^e the worship.

^f But it is not possible, that, ^g should have miscarried.

^h Gen. xxi. 12.

ⁱ the seed be called to thee.

Γ

Δ

these are not the children of God's choice: but the children of the promise⁸ only, as Isaac was, are counted for the seed⁹.

9. For this ^kis the word of promise, *not whosoever are born of thee shall be heirs of the promise, but*¹ At this time will I come, and Sarah shall have a son, *the heir to it.*

10. And not only this election of God appears in Isaac, the only son of Abraham, by Sarah his wife; ^mbut much more in this; when the same woman Rebecca also had conceived twins by one, even by our father Isaac;

&c., as Gal. iii. 7, and Rom. ix. 31, &c.; yet here he seems to ascend higher to the first cause, even God's election, as is gathered by the quoting of Pharaoh; by the objections and answers he makes: the objections being of no such hard scruple, nor the answers any way apposite, or framed so satisfactorily as they might have been, had he spoken of the other.

⁸ Born unto Abraham by virtue of the promise and God's decree, not by strength of the flesh.

⁹ The sum of this exposition is, the Apostle proves that the promise of God is not to all the seed of Abraham generally, but only to

to wit, such as seek for righteousness and salvation by the works of the law and carnal ceremonies, these are not the children accepted of God: but the children of the promise, that seek for righteousness, as Abraham did, by faith, are counted for the seed.

9. For this is the word of ^kpromise, *whereon depends ^{speech of promise.} *the blessed seed, At this time will I come, and Sarah shall*¹ ^{According to Gen. xviii. 10.} have a son.*

10. And not only this election of God, *not of all Abraham's seed, but only of believers, appears in Isaac,*^m ^{but also Rebecca conceiving at once.} *who perhaps may seem in a more special manner Abraham's seed than his other children; but appears also, when the same woman Rebecca had conceived twins by one, even by our father Isaac*¹⁰;

those of faith; rejecting those who are of the works of the Law, or who seek righteousness by works; according to the 31st and 32nd verses of this chapter, and x. 3, and Gal. iii. 7, 10. And afterward he answers (to any that ask, why was this accepting of some and not of others?) that God might, in his mercy, impose such a condition on us as that of faith, and accept of them that thus believed; and might as justly enter into judgment for his glory, &c. with others, pretenders to works, though both of the same seed.

¹⁰ The Apostle's instances in Ismael and Isaac, Esau and Jacob,

Γ

11. (For the children being not yet born, neither having done any good or evil, *whereby God might dislike one more than the other, as Ismael had, before Isaac was born*, that the purpose of God according to election might stand, not of works, but of him that calleth;)

12. It was said unto her,

^p Gen. xxv. 23. The Pelder shall serve the greater. ^q younger¹⁴.

^r Gal. iv. 24.

have nothing personal in them, but only as they were types, one of the children of the Law, or works, the other of the Gospel, or faith: according to Gal. iv. 24.

¹¹ So God, neither regarding the former legal works of the Jew, nor idolatry of the Gentile, prefers in both only those that believe.

¹² Or, that calleth *and justifieth by grace through faith*.

¹³ Note, that if faith (being also the gift of God, Eph. ii. 8), or means of faith, which are necessary to beget faith, as preaching the word, be given freely to one, not to another, without regard to any predisposition in themselves, both these interpretations do agree. If given to such only as are so predisposed to receive it, God

Δ

11. (For the children being not yet born, neither having done any good or evil¹¹, *in point of legal observances, as Ismael had, that God should be thought according to their merit to elect or refuse*, that the purpose of God according to election, *to wit, of the means whereby righteousness and salvation was to be applied to men*, might stand, not of works of the law or their merit, but of him that calleth¹² to faith¹³;

12. *Esau bearing the type of the sons of the flesh, or legal, such as are now the Jews; and Jacob, of those of faith, such as are now the Gentiles*;) it was said unto her, The elder shall serve the younger, *Esau, Jacob*.

looks at something in man, for which he shews mercy, &c. but at nothing in man that is meritorious of mercy: thus still all are equal before God as to meriting; and all boasting of works is excluded: which thing seems to be the Apostle's chief drift.

¹⁴ Jacob had, over Esau, both spiritual preeminence, being the heir of Abraham's faith and of God's promises of the Messias, &c.; and temporal, in his posterity eminently, the Idumeans being often brought under the Israelites' yoke; and also in his own person too thus far, as to have the possession of Canaan left him, see Gen. xxxvi. 6: yet there it appears that Esau enjoyed God's temporal blessings very much; so that the disparity of the persons seems rather to be in spiritual

^u abide.

^o from works, but from him.

^p Gen. xxv. 23.

greater.

^q lesser.

^r Gal. iv. 24.

13. As it is written *also in* ^r *Malachi*, Jacob have I ^r i. 2. loved, but Esau have I hated¹⁵.

Γ

14. What ^s shall we say then? Is there unrighteousness with God *in this act*? God forbid; *for God hath no obligation unto any.*

[This representation of verse 14 is not given in the first or second Ed.]

15. For he saith to Moses *also petitioning for all the people*¹⁶, ^u 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 that willeth, nor of him that runneth, but of God that sheweth mercy *on some, but not on others.*

17. For *again* the Scripture saith unto Pharaoh, ^x Even for this same purpose have I raised thee up, *and hardened thee, &c.* that I might shew *not my mercy,*

blessings, and the disparity of their posterity in both.

¹⁵ 'hated,' as also 'hardeneth,' verse 18, is taken negatively, for not loving, not having mercy. So 'blinded,' Rom. xi. 7, and John xii. 40. For positive hardening, &c. presupposes not only God's will, but man's sin also.

¹⁶ After their committing idol-

Δ

14. What ^s shall we say ^a say we then? Is there unrighteousness with God *in taking the latter, the sons of faith, and not the other?* God forbid.

No, but mercy; else all had perished; ^t but his will was, ^t See verse 29. on some to shew mercy.

15. For *so* he saith to Moses^u, I will have mercy on ^u Exod. xxxiii. whom I will have mercy, and ¹⁹. I will have compassion on whom I will have compassion.

16. So then it is not of him that willeth, nor of him that runneth, *not of works,* but of God that sheweth mercy *on them who believe*¹⁷, *whilst in his justice he denies it to others.*

17. For the Scripture saith unto *wicked and unbelieving* Pharaoh, Even for this same ^x Exod. ix. 16. purpose have I raised thee up *on high*¹⁸, *and with a great deal of patience prolonged thy*

atry in the golden calf.

¹⁷ Salvation and righteousness is conferred on believers from mercy and grace. See Rom. iv. 2, 4.

¹⁸ In Exod. ix. 16, Heb. *Stare te feci*. LXX. *διετηρήθης, conservatus es*. Chald. Paraphras. *Sustinui te*. Junius, *Feci ut superstes*

Γ

but my power in thee¹⁹, and that my name might be declared throughout all the earth.

* So then.

18. ^z Therefore hath he mercy on *sinner*s on whom he will have mercy, and *others* whom he will he hardeneth²¹, as he did Pharaoh, being not unjust to the one, but yet more indulgent to the other.

19. Thou wilt say then unto me, Why doth he yet find fault *with them whom he hardens*? For who hath resisted his will?

Γ

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

^a to God answerest again, disputest with God.

^b Is. xlv. 9.

maneres. Calvin in loc. alloweth the same sense.

¹⁹ That re-hardening still of Pharaoh's heart upon a plague removed, occasioned the shewing of so many more signs and wonders to God's greater glory; whenas the continuance of any one plague would have made him dismiss the Israelites: God's long-

Δ

life hitherto, that I might more shew my power in thee, and that my name might be declared throughout all the earth²⁰.

18. Therefore hath he mercy on whom he will have mercy, *believers*, and whom he will, *sinner*s not seeking righteousness by faith, he rejecteth and hardeneth²².

19. Thou wilt say then unto me, Why doth he yet find fault *with them whom he hardeneth or rejecteth*? For who hath resisted his will?

Δ

20. Nay but *first*, O man, who art thou that repliest against God? Shall the thing formed, *being of a faulty and coarse matter*, say to him that formed it, Why hast thou made me thus? *that is, for such a mean use?*

Or thus.

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?

sufferings therefore (ver. 22) and mercy hardened him the more.

²⁰ God's punishing the ungodly is to a good end, for illustration of his power and hatred of sin, &c., verse 22.

²¹ See note 15, page 45.

²² See Rom. xi. 7, 25, compare 15, 'rejecting,' and 'hardening,' or 'blinding,' the same.

Γ

21. Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?

22. ^dWhat if God therefore tolerated and endured ²³ with much longsuffering in their high rebellions against him, Pharaoh, and such like vessels of wrath ^efitted to destruction, as willing to shew more openly his wrath, and to make his power known upon the wicked?

23. And again, that he might so more make known the riches of his glory, shewing

Δ

21. Hath not the potter power over the clay, of the same lump, and so God of the same seed, all equally destitute of merit, yet according to their trust in Christ or in the law, to make one vessel unto honour, and another unto dishonour?

22. What injustice is it, if God, after he had endured with much longsuffering, hardened Pharaoh, the Jews, and such like vessels of wrath fitted by their own fault to destruction, as thence being willing to shew more openly his wrath, and to make his power known upon the wicked?

23. And also, that he might make known the riches of his glory on the vessels of his mercy, not by their

Or thus.

21. Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour? ^e Jer. xviii. 6, 7. ^{Wisd.} xv. 7.

22. What if ^d But if God therefore, who hath the same power over man as the potter over the clay ²⁴, after he had endured them with much longsuffering, rejected and hardened ^e made up. Pharaoh, the justiciary Jews, and such like vessels of wrath, &c.

23. And again, that he might so more make known the riches of his glory, shewed

²³ God's hardening follows not only original but actual sin, after much longsuffering of them that leadeth them to repentance. Rom. ii. 4, 5.

²⁴ It being granted that God

hath power to do with man the same as the potter with his clay; yet it follows not that he did with them whatever he could do; or that he did more than the Apostle in this 22nd and 23rd verse sets down.

<p>Γ <i>mercy</i> on the vessels of <i>mercy</i>, which he had before prepared unto <i>glory</i>,</p>	<p>Δ</p>	<p><i>Or thus.</i> <i>mercy</i> on the vessels of <i>his</i> <i>mercy</i>, being such not by their works, but by his grace through <i>faith</i>, all which he had before prepared and preappointed unto <i>glory</i>, hath he not a just power²⁶ of doing both these things?</p>
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24. Even us, whom *since* he hath called; *us*, I say, not of the Jews only, *the natural children of Abraham*, but also of the Gentiles? 24. Even us, whom he hath called; *us*, I say, not of the Jews only, *the natural children of Abraham*, but also of the Gentiles?

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

26. ^gAnd 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, *once God's people, now much otherwise*. Though the number of the children of Israel be as the sand of the sea, a remnant *only* shall be ⁱsaved:

28. For he will finish ^kthe work and consumption he hath decreed on that ungrateful nation, and cut it short in his ^lrighteousness: because a short work will the Lord make upon the earth.

29. And as Esaias said ^mbefore, Except the Lord of Sabaoth had *reserved* and left us a seed²⁷, we had been as Sodoma, and been made like unto Gomorrha, *all perished*.

30. What shall we say then *to this*? *Even* that the Gentiles, which followed not after righteousness, *by God's*

²⁵ See Eph. i. 4; 2 Tim. i. 9.

²⁶ See note 23, verse 22.

²⁷ A small remnant, from which the kind is still preserved.

^f Hosea ii. 23.
¹ Pet. ii. 10.

^g Hosea i. 10.

^h shall escape.

ⁱ Is. x. 22, 23.
 LXX.

^k the account.

^l justice.

^m Is. i. 9.

mercy have attained to righteousness, even the righteousness which is of faith³⁰.

31. But Israel, which followed after the law of righteousness³¹, hath not attained to *justification by the law* of righteousnessⁿ came not foremost.

32. Wherefore? Because they sought it not by faith, *relying on the grace of God in Christ*, but as it were *to be had* by the works of the law. For *we see that they stumbled at the stumblingstone*;

33. As it is written, Behold, I lay in Sion a stumblingstone and rock of offence³² *to some*: and *to others a sure* o See Is. xxviii. 16. viii. 14. I Pet. ii. 6.
foundation, that whosoever believeth on him shall not be
 Pashamed³³. p confounded.

CHAPTER X.

1. BRETHREN, my heart's desire, *as I have* ^a*said*, and ^a*ix. 1, 2, 3.*
 prayer to God for Israel is, that they might be saved.

2. For I bear them record that they have ^ba zeal of God ^b See John xvi. 2.
as others, but not according to *true* knowledge.

3. For they, being ignorant¹ of God's righteousness² *by faith*, and going about to establish their own righteousness *of the Law*, have not submitted themselves unto the righteousness of God³ *by Christ as they ought*.

4. For Christ is the end of the Law⁴ for *conferring* righteousness *only* to every one that *not worketh, but believeth*.

5. For Moses describeth the *former* righteousness which is of the Law, That ^cthe man which doeth those things ^c Lev. xviii. 5. Exod. xx. 11. Gal. iii. 12.
 shall live⁵ by them, *laying it upon works, and those unper-*
formable.

³⁰ Concerning this righteousness see iv. 1.

³¹ Hypallage, frequent in Hebrew, for the righteousness of the Law, that is, *Hoc fac, et vives*.

³² 'of offence' to them, by reason of our Lord's sufferings, and of their sufferings who are his; and 'of offence' upon them, grinding those upon whom it falls to powder, as it did the ungrateful Jews. See Matt. xxi. 44.

³³ So the Septuagint, Isa. xxviii. 16.

¹ 'ignorant,' by their own fault,

FELL, &c.

see verse 19.

² See Phil. iii. 9. Called God's righteousness, because it comes from his mere grace and mercy forgiving our sins past, and not from our fulfilling of his Law.

³ This being not of debt, but grace.

⁴ The terminer and bound; the scope and aim; the perfection and accomplisher. See John i. 17; Col. ii. 14.

⁵ Such a life is here meant as we obtain by Christ, i. e. justification, and life eternal.

^d Deut. xxx.
11, 12.

6. But the righteousness which is of faith ^d speaketh on this wise, Say not in thine heart, *as if salvation lay upon our great and difficult performances*, who shall ascend into heaven ^e? that is, to bring Christ down from above, *as if salvation were afar off, and hard to be found*:

7. Or, who shall descend into the deep? that is, to bring up Christ again from the dead. *All which is already now fully accomplished.*

Deut. xxx. 14.

8. But what saith it? ^f The word *by which thou mayest be saved* is nigh thee, even in thy mouth and in thy heart ^g: *the word*, that is, the word of faith, which we preach,

9. *Is in thy mouth and heart*; That, if thou shalt confess with thy mouth ^h the Lord Jesus ⁹, and shalt believe in thine heart that God hath *both sent him from above and raised him from the dead* ¹⁰, thou shalt be saved ¹¹. *Laying it upon faith.*

10. For with the heart man believeth unto *attaining righteousness and remission of sin*; and with the mouth confession is made ^g unto *the salvation of those who persevere in their profession.*

^k Luke xii. 8.

^h Is. xxviii. 16.
xlix. 23.

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

12. *Whosoever*, for there is no difference between the Jew and the Greek: for ⁱ the same Lord over all is rich unto all that *faithfully* call upon him.

ⁱ He is the same Lord of all, rich.

^k Joel ii. 32.
Acts ii. 21.

13. For *so Joel*; ^k whosoever shall call upon the name of the Lord shall be saved.

14. *But* 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 *to them*, except *to whom*

⁶ A phrase used to express a thing that is difficult.

⁷ Spoken literally by Moses of the Law then written, and by God's descent on Sinai revealed to all; but especially meant of and verified in the revelation of Christ and the Gospel, and the Spirit in our hearts enabling us to obey the word. See Heb. viii. 10; Rom. vii. 4, notes.

⁸ Continue constant in profes-

sion of him, notwithstanding whatsoever opposition.

⁹ 'the Lord Jesus,' i. e. Jesus to be Jehovah, referring to Jer. xxiii. 6.

¹⁰ The highest point of our faith, and on which depends all the rest: therefore this every where most pressed. See the Apostles' sermons in the Acts.

¹¹ From all thy former sins, if thou wilt only hereafter serve him in holiness, &c.

[Note 9 does not appear in the First, or Second Edition.]

they be *first* sent¹²? as it is written *of us*,¹ How beautiful¹ are the feet *and approach* of them that preach *and proclaim* the gospel of peace, and bring glad tidings of good things!

16. But, *I say, notwithstanding these preachers have been sent, yet they who have heard have not all consequently believed and obeyed the gospel.* For so^m Esaias saith, Lord,^m who hath believed ourⁿ report?

17. So then^o *it is true that faith cometh to those who have it* by hearing, and hearing by the word of God *first sent unto them.*

18. But I say, *concerning the Jews, my brethren,* Have they not heard *these preachers?* Yes verily, Their sound, *saith David,* went into all the earth, and their words unto the ends of the world¹³.

19. But I say, Did not Israel know *of the Gospel as well as others?* Yes doubtless; for first Moses saith, *I will* provoke you, *knowing and refusing me,* to jealousy *and envy* by them that are no people *of God as you are, who shall own and be owned by me;* and by a foolish nation I will anger you.

20. But Esaias, *in his expression,* is very bold, and saith, *I was found of them that formerly 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 out my hands unto a disobedient and gainsaying people.

CHAPTER XI.

1. I SAY then, Hath God cast away *for ever all* his people *Israel?* God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin, *yet of a persecutor chosen an Apostle.*

2. God hath not cast away his people which he *before* knew¹. Wot ye not what the Scripture saith of Elias?

¹² Objection, in the Jews' behalf. See the answer, verses 16 and 18, &c. The sum is, righteousness and salvation by faith; this faith by hearing of preachers sent, i. e. Apostles: the Jews contemning these Apostles have not attained to the other righteous-

ness or salvation; and so are become castaways.

¹³ Literally spoken of the heavens, Ps. xix. 5; Col. i. 6, 23.

¹ See the annotations on ix. 8, &c., from which may be gathered the several expositions of this and the like places.

^b bringeth a charge.

^c 1 Kings xix. 14, 18.

how he ^bmaketh intercession to God against *the impiety of Israel*, saying,

3. ^c Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life.

4. But what saith the answer of God unto him? I have reserved unto myself seven thousand men, who have not bowed the knee to Baal.

5. Even so then at this present time also there is a remnant according to the election² of *God by grace*³.

6. And if by *his* grace, then it is no more of *their* works: otherwise grace is no more grace. But if it be of works, then it is no more grace: otherwise work is no more ^dwork.

^d Rom. iv. 4.

7. What then? Israel *generally* hath not obtained that which he seeketh for, *salvation sought by works*; but the election⁴ hath obtained it *by grace*; and the rest, *going about to establish their own righteousness by the law*, were *justly* ^eblinded amidst such evidence of the truth⁵,

^e hardened.

^f Isa. xxix. 10. vi. 9.
Acts xxviii. 26.

^g senselessness, remorse. §

^h eyes not to see.

ⁱ Ps. lxi. 22, 23.

8. (According as it is written, ^fGod hath given them the spirit⁶ of ^gslumber, ^h*such* eyes as that they should not see, and *such* ears as that they should not hear;) unto this day.

9. And David saith, ⁱLet their table, *their feasting and mirth, which should feed and refresh them*, be made a snare, and a trap⁷, and a stumblingblock, and a *just* recompence unto them.

10. Let their eyes be darkened, that they may not see, and bow *thou* down their *oppressed* back alway *through weakness*.

11. I say then, Have they *so* stumbled that they should *utterly* fall, *never to be raised again*? God forbid: but rather, through *the occasion of this* their *temporary* fall is

² 'election,' opposed to inheritance as sons of Abraham.

³ 'grace,' opposed to works.

⁴ The elect. [Cf. note on verse 28.]

⁵ Themselves seeing so much of the Messiah, so many miracles, &c., and having so many witnesses of what they saw not.

⁶ 'spirit' used in this and the like sense, Rom. viii. 11, and perhaps implying the instrumental agency of evil spirits. See 1 Kings xxii. 22; 2 Cor. iv. 4.

⁷ The sustenance of their life, as to birds, become a bait for their death; the Law, given for their good, become their destruction.

§ [Parker's Bible, *remorse*, with marg. note, i. e. pricking and unquietness of conscience. Wycl. and Rheims, *compunction*. Tynd. Cranmer, Taverner, *unquietness*. Geneva, *slumber*.]

salvation now come unto the Gentiles⁸, brought to them by those teachers whom the Jews rejected, for to provoke them to jealousy⁹ and emulation by the example of their obedience.

12. Now, if the fall of them thus become the riches of the world, and ^kthe diminishing of them the riches of the Gen-^k tiles; how much more hereafter shall ^ltheir fulness also, ^k their paucity, decay, loss. ^l See ver. 25. adjoined to the rest, enrich all ?

13. For I speak to you Gentiles of your riches in the faith above the Jew, inasmuch as I am the Apostle of the Gentiles; and I magnify mine office towards you to the uttermost,

14. If by any means so I may provoke to emulation⁹ by your faith them which are my flesh, and might save some of them.

15. For if the casting away of them be the occasion of the ^mreconciling of the world, the Gentiles being admitted to ^m Acts xiii. 46. grace upon their refusal; what shall the receiving of them again into the faith be, but as it were life from the dead, and a total revivification thereof¹⁰ ?

16. The receiving them again I say¹¹, ⁿ for if the first-ⁿ and if. fruit¹² of the patriarchs be holy to God, the whole lump of that nation is also holy to God: and if Abraham the root of them be holy, so are the branches¹³ holy, and heirs to a blessing.

17. And if some of the branches through infidelity be broken off so as that the root profits them nothing, and thou, being of a ^owild olive tree, wert grafted in amongst them, ^o wild olive branch. ^p for them. and with them partakest of the root and fatness¹⁴ of the olive tree;

⁸ By the great number of the Gentiles and paucity of the Jews converted at the first, the ceremonial Law became easilier abrogated in Christianity, and the doctrine of grace better established.

⁹ Seeing the Gentiles to possess what was promised to them.

¹⁰ Then Christ on earth shall have a glorious kingdom, when, that nation being raised from the dead condition wherein they now lie to the life of faith, the whole body of Jew and Gentile shall unanimously serve the Lord.

¹¹ God hath given the privilege to the natural seed of Abraham, that that nation should neither totally (verse 7) nor finally, and for all its generations, fall from the covenant. See verses 26, 28, 29; Rom. iii. 3; 1 Cor. vii. 14.

¹² Of the bread, Levit. xxiii. 17.

¹³ Many blessings and privileges descend from God upon the branches of an holy stock. Our righteousness is a treasure for our posterity. Vid. Exod. xx. 6.

¹⁴ The promise made and performed to Abraham.

18. Boast not against the branches *cut off*. But if thou boast, *remember that* thou bearest not the root, but the root thee; *and thou partakest of its fatness, not it of thine*.

19. Thou wilt say then, The branches were *therefore* broken off, that I might be grafted in.

20. *But consider well, that* because of unbelief they were broken off, and thou standest *on only* by faith. Be not highminded *over them*, but fear *for thyself*:

21. For if God spared not the natural branches of *such a beloved stock offending him*, take heed lest he also spare not thee *despising him*.

22. Behold therefore, *and consider rather in this* the goodness and severity of God: on them which fell, *being natural branches*, severity; but towards thee, *a wild olive*, goodness *and favour*, if thou continue *by faith* 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 *when he pleaseth* to graff them in again.

24. For if thou wert [¶]cut out of the olive tree which is wild by nature, and wert grafted contrary to *this* nature into a good olive tree: how much more *easily* shall these, which be the natural branches, be *regrafted* into their own olive tree?

25. For I would not, brethren, that ye should be ignorant of this [¶]mystery, lest ye should be wise *and haughty* in your own conceits *for your preferment over the Jew*; that [§]blindness is happened *only* in part to Israel, *and only* until the [†]fulness¹⁵ of the Gentiles, *who are to be called to the faith*, be come in.

26. [¶]And so all¹⁶ *the whole nation of Israel, now most part fallen*, shall *return to the faith* and be saved¹⁷: as it is written, [×]There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:

¹⁵ 'fulness' afterwards to be diminished, as some; but this appears not: the Jews not coming in through the Gentiles' unbelief (as the Gentiles through theirs), but through their believing. See verses 31, 14, 12, 15.

¹⁶ Collectively, *κατὰ πλῆθον*. Where note that Judah and Israel

are joined still in this last return from banishment. See Ezek. xxxvii. 16, 19; Hosea i. 11; Jer. iii. 18; Is. xi. 12, 13; Obad. 20; Zech. x. 6.

¹⁷ See Hosea iii.: the present condition of the Jews and their conversion perfectly described; now standing without king, and without image, or idolatry.

¶ cut off from the wild olive tree which is natural to thee.

¶ Zach. xii. 10.

Matt. xxiii. 39.

Luke xxi. 24.

2 Cor. iii. 16.

Rev. xii. 6, &c.

§ obduration, hardness.

† See Luke xxi.

24. Rev. xi. 2.

xii. 16.

× See ver. 16.

× Is. lix. 20.

27. For this is my covenant *hereafter to be accomplished* unto them, when I shall take away their sins.

28. As concerning *their refusal of the Gospel*, they are now enemies, *which happened well for your sakes, being* See Acts xiii. *thereby invited to it*: but as touching God's election¹⁸ of⁴⁶ *that nation, and promise made unto Abraham*, they are still beloved for the fathers' sakes.

29. For the gifts and calling of God *towards that nation, to whom God promised what we now preach*, are without all repentance¹⁹, and shall in good time be fulfilled.

30. For as ye ^zin times past have not ^abelieved God, ^zformerly were disobedient. yet have now obtained mercy through *the occasion of their* ^aobeyed. unbelief:

31. Even so have these also now not ^abelieved, *not to their utter perdition, but that through the emulation of your obtaining mercy they also in good time may obtain mercy*²⁰ together with you.

32. For God hath ^bconcluded all in unbelief²¹, them ^bshut them all under the Law as well as you without law, them now as well ^{up}together. as you heretofore, that none might boast merit, but he might have mercy also upon all in their due order, first them and now you; and them yet once more.

33. O the depth of the riches both of the wisdom and foreknowledge of God²²! how unsearchable are his judgments²³ and decrees, and his ways of Providence ^cpast finding out²⁴ by man's understanding! ^cnot to be traced.

34. For, as it is written, ^dwho hath known the mind of ^dIsa. xl. 13. the Lord? or who hath been his counsellor in the disposing ^{Wisd. ix. 13.} of his decrees? ^{I Cor. ii. 16.}

¹⁸ Called 'elect' also Matt. xxiv. 22.

¹⁹ The Israelites had those promises from God which never any other nation: not to be finally forsaken, everywhere in the Psalms and Prophets to be understood of the natural as well as of the spiritual seed of Abraham. See verse 16.

²⁰ Seeing the whole world to flourish with the profession of Christianity, their Messiah in vain so long expected, their temple, city, nation, destroyed and dispersed, at length they may begin

to acknowledge the Messiah already come, &c.

²¹ Suffered all nations, but by their own fault, for a time to fall from him.

²² In the means and times appointed by him: guiding all to his own ends.

²³ His providence and governing the world's affairs: to judge, with the Hebrews, being the same as to rule and govern.

²⁴ Except by their effects, or revelation, by which the Apostle here hath discovered some of them. See I Cor. ii. 10, 12, 16.

^c Job xli. 11.

35. Or ^ewho amongst the nations hath by any service first given to him, and it shall be considered in the ordering of his decrees and be recompensed to him again? But who can thus claim any thing?

35. For of him as the donor, and through him as the governor, and to him as the end, perfection, and glory of them, are all things : to whom be glory for ever. Amen.

CHAPTER XII.

^a exhort you by the compassions.

1. I ^aBESEECH¹ you therefore, brethren, by the mercies of God, by which you have been thus graciously admitted to the faith, that ye present, not the bodies of beasts any more, as the Jews and heathens do, but your own bodies now, a living² sacrifice, holy, acceptable³ unto God by Jesus Christ,

^b See 1 Pet. ii. 5. which is your ^breasonable⁴ and spiritual service⁵, only required of you in these times of the Gospel.

2. And, as persons now wholly offered up to God, be not henceforth conformed to the fashions of this world : but be ye transformed by the renewing of your mind, that ye may prove what is that good, that acceptable, and perfect, will and service of God under the Gospel.

^c See Rom. i. 5. Eph. iii. 8. Rom. xv. 15.

3. For I say, through the ^cgrace and authority of Apostleship over you given unto me, to every man that is among you, not to think⁶ of himself more highly than he ought to think⁶, in the several gifts and unctions of the Spirit bestowed on him ; but to think⁶ ^dsobberly, according as God hath variously dealt to every man the measure of faith⁷.

^d to sobriety.

4. For as we have many members in one body natural, and all members in it have not the same office :

5. So we, being many, are all one body in Christ, and every one members one of another.

6. Having then gifts⁸ differing according to the grace

¹ The rest of the Epistle is spent in prescribing moral duties.

² Things dead might not be sacrificed under the Law, but were held unclean and polluted ; Deut. xiv. 21.

³ Of a sweet savour ; allusion to legal sacrifices. See Levit. i. 9 ; 1 Pet. ii. 5.

⁴ Opposed to carnal sacrifice, that of the flesh of unreasonable beasts.

⁵ i. e. sacrifice, which the word 'service' frequently implies. See Rom. ix. 4.

⁶ Elegantly in the Original *ὑπερφρονεῖν, φρονεῖν, σωφρονεῖν*.

⁷ Gifts of the Spirit called a different measure of faith. See Eph. iv. 7 ; Rom. xii. 6.

⁸ See these various gifts more fully reckoned up, and the same matter more largely discoursed in 1 Cor. xii. 8, 9, 10 ; and again,

that is given to us, *let us discharge our duty therein for the good of this body*: whether it be the gift of prophecy⁹, let us prophesy according to the proportion of faith *and the measure of knowledge given unto us*;

7. Or *deaconship and ministry*¹⁰, let us wait on our ministering: or he that teacheth, on teaching¹¹;

8. Or he that exhorteth, on exhortation¹²: he that giveth¹³ *and distributeth charities*, let him do it with ^fsimplicity ^cand integrity; he that ruleth¹⁴, with diligence; he ^fliberality. that sheweth mercy¹⁵, with cheerfulness.

9. Let love be without dissimulation. ^gAbhor that which ^gis evil in all your dealings; cleave to that which is good.

10. Be kindly affectioned one to another ^hwith brotherly love; *not advancing yourselves, but* ⁱin honor preferring one another; ^hin the love of the brethren. ⁱPhil. ii. 3.

11. Not slothful in *your office and business*; but fervent in spirit; *as* ^kserv^king the Lord *in your several places*; ^kor, serving the season.

12. Rejoicing in hope *of a refreshment to come*; patient in tribulation; continuing instant in prayer;

13. Distributing to the necessity of *the saints*; given to hospitality.

14. Bless *even* them which persecute you: bless, and curse not.

15. Rejoice with them that rejoice, and weep with them that weep. ¹Rom. xv. 5. ¹Cor. i. 10. Phil. iii. 16. ¹Peter iii. 8.

16. ¹Be of the same *affection of mind* one towards another; *and mind not high things above others*, but ^mcondemning ^mmean things. ^mfollowing along with the lowly. Be contented with mean things.

verses 28, 29, 30; and in chap. xiv. that Epistle being written by the Apostle not long before this; and see Ephes. iv. 11. See Bishops and Deacons also spoken of, 1 Tim. iii. 1, &c., and Tit. i. 5, &c. and 1 Peter iv. 10, 11. Diaconesses, 1 Tim. v. 9, &c.; Rom. xvi. 1.

⁹ i. e. the revelation of supernatural mysteries belonging to Religion; of things future, or done in absence; of the secrets of thoughts, &c. See Acts xi. 27, 28; xiii. 1; xx. 23; xxi. 4, 9, 11.

¹⁰ Spoken of, Acts vi.; 1 Tim. iii. 8; 1 Peter iv. 11. Ministering, shewing mercy, are called 'helps,' 1 Cor. xii. 28.

¹¹ 'teaching,' called *sermo scientiæ*; 1 Cor. xii. 8. See 1 Cor. xiii. 2; xiv. 31; and xii. 28, 'doctors.'

¹² Called 'the word of wisdom,' 1 Cor. xii. 8. See 1 Cor. xiii. 1; xiv. 31.

¹³ See Acts vi. 3; xi. 30. An office usually belonging to the Deacons.

¹⁴ Presbyters and Bishops: this called 'governments,' 1 Cor. xii. 28. See 1 Tim. iii. 4, 5; v. 17.

¹⁵ In attendance on sick, impotent, strangers, orphans, in hospitals, &c., called, I suppose, 'helps,' 1 Cor. xii. 28.

scend to *the things of men of low estate*; and be not wise in your own conceits.

ⁿ 2 Cor. viii. 21. 17. Recompense to no man evil for evil: *but* ⁿprovide and act things honest in the sight of all men, *as well heathen as Christian.*

^o Luke ix. 55, 56. 18. And if it be possible, as much as lieth in ^oyou, live peaceably with all men.

^p Deut. xxxii. 35. 19. Dearly beloved, avenge not yourselves, but rather give place unto wrath, *and do not oppose it*: for it is written, ^pVengeance is mine; I will repay, saith the Lord.

^q Prov. xxv. 21, 22; xxiv. 17, 18. 20. Therefore, *as it is written*, ^qIf thine enemy hunger, feed him; if he thirst, give him drink: for in so doing

^r [Ed. 1, *him*; thou shalt *either gain him*, ^r*or if he be still obstinate*, heap coals of fire on his head.

^r [Ed. 1, *him*; or still obstinate, Ed. 2, *him*; or he still obstinate,] 21. Be not overcome of evil¹⁶ *to become impatient or requite evil again*, but overcome evil with good¹⁷.

CHAPTER XIII.

^a supreme. 1. LET every soul be subject unto the ^ahigher powers¹ *whatsoever, whether emperor, king, senate, sanhedrim, &c.* For there is no power but of God: the powers that be are ^bordained ^cof God.

^b ordered. ^c from God, by God. 2. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves *just* damnation.

^d 1 Peter ii. 13, &c. 3. ^dFor rulers² are not *set for* a terror to good works,

¹⁶ i. e. injuries.

¹⁷ Good turns and kindness. Exceed the evil towards you with good towards others.

¹ The Apostle seems here to speak of the offices and several orders of magistracy, (from which he would have the liberty of Christianity, 1 Peter ii. 16, 17, be thought not to set any man free,) rather than the persons: as appears out of the 3rd and 4th verses, shewing the end of the offices, not the practice of all persons in government. Yet it is true also of the persons, that they are ordained of God; all, how wicked soever. See, for Jeroboam, 1 Kings xi. 31, and xii. 15; for Baasha, 1 Kings xv. 28: compare xvi. 2:

for Nebuchadnezzar, Dan. ii. 37; for Cyrus, Isa. xlv. 1; for Pilate, John xix. 11. The good are a blessing sent from him, the bad a judgment, see Hosea xiii. 11; and judgments are not only permitted, but inflicted, by God; so wicked rulers.

² The laws of all nations commonly moulded with so much equity as, *a majori parte*, to encourage virtue, discourage vice: and of princes or state officers, none so bad as that more suffer injury than receive justice under them; (which they are bound to maintain in some degree for their own convenience, profit, safety;) or that their government is not better than anarchy.

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 God² to thee for *thy* 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 ^eto execute wrath³ upon him that doth evil. ^e for wrath.

5. Wherefore ye ^fmust needs be subject, not only for ^fought to be. *fear of wrath to them bearing the sword*, but also for conscience sake⁴ *to them being God's ministers*.

6. For for this cause pay you tribute⁵ also *to them as to God's officers for the public benefit* : for they are God's ministers, attending continually upon this very thing.

7. Render therefore to all their dues : tribute to whom tribute is due ; custom to whom custom ; fear to whom fear⁶ ; honour to whom honour⁷.

8. Owe no man any thing, but to love one another ; *this debt to our neighbour can never be sufficiently discharged, but yet, rightly performed, dischargeth all the rest* : for he that loveth another *as he ought* hath fulfilled ^gthe *whole law* ^g See ver. 10. *toward his neighbour*.

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 *more particular commandment⁸ concerning our neighbour*, it is briefly comprehended in this saying, namely, ^hThou ^h Lev. xix. 18. shalt love thy neighbour as thyself.

10. *For love worketh no ill at all to his neighbour* : therefore love is the fulfilling of the Law⁹.

11. And that¹⁰ *let us do, observe all these Christian duties*, knowing the time, that now it is high ⁱtime to awake¹¹ ⁱ season.

³ Punishment, revenge ; Hebraism.

⁴ Subject, out of obedience to God's command. See Matt. xxii. 21 ; 1 Peter ii. 13.

⁵ As a reward of their service.

⁶ i. e. obedience.

⁷ i. e. reverence.

⁸ As there be many in the Law.

⁹ Because all those precepts (see before, verse 9) are negative in their expression, and only forbid doing ill.

¹⁰ 'That' here relates to the 8th verse, and in general to all the precepts before it.

¹¹ The metaphor ; this life a night, the resurrection the day, the light of the Gospel the dawning to this day (see the same metaphor 2 Peter i. 19.) We to awake out of sleep ; to rise up, and throw away former clothes fit only for darkness, our night-clothes, and to put on new, &c. And being soldiers, to put on our

out of *the sleep of our former life*: for now is *the day of the accomplishment of our salvation drawn nearer, and we in a clearer sight of it*, than when we *first believed*¹².

12. The night of *this present life and of our former ignorance* is ^kfar spent, the day¹³ of our ^lredemption is at hand: let us therefore cast off *our night-clothes*, the works of darkness, and let us ^mput on the *armour and vestments of light*.

13. Let us ⁿwalk ^ohonestly and decently, as men are wont in the day; not *as in the night*, in rioting and drunkenness¹⁴, not in ^pchambering and wantonness, not in strife and envying¹⁵.

14. But, *the day of the Lord thus approaching*, put ye on¹⁶ the Lord Jesus Christ¹⁷ ^qand his *purity and holiness*, and make not provision¹⁸ *any more* ^rfor the flesh, to fulfil the lusts thereof.

CHAPTER XIV.

I. HIM that is weak¹ in the faith, *being not yet fully weaned from Judaical ordinances*, ^areceive¹ ye *into Christian*

armour ready to fight, who are encompassed with so many enemies. See a place parallel to this in a former Epistle writ by this Apostle, 1 Thess. v. 6, 7, &c.; see 2 Peter i. 19.

¹² Every day adding some spiritual light and knowledge.

¹³ The day of eternity, to which the present light of the Gospel risen upon us is, as it were, the dawning.

¹⁴ This the place that converted St. Augustin upon the *Tolle, lege*, &c. [Confess. viii. 12.]

¹⁵ The effects of the former vices.

¹⁶ His frequent metaphor, Gal. iii. 27; Col. iii. 10, supposed to be taken from some ceremonies of new clothing then used (or at least it was not long after) at Baptism.

¹⁷ The new man, the image of Christ in true holiness, Eph. iv. 22, 24; 1 John iii. 3.

¹⁸ Make no provision to tempt our lusts beforehand to solicit us; or, when they first solicit us, to

content and satisfy them: see 1 Cor. ix. 27.

¹ Note, that the Apostle doth not speak here of the 'weakness' of a brother in doing any thing unlawful; or that it should be tolerated by the strong therein. But his weakness is in a vain fear that something is unlawful which indeed is not; and so in forbearing it, and perhaps in proceeding further to censure others whom he seeth doing it. Yet, whilst he hath such fear, himself ought not to do it; and if he doth it, he sins. And so also may another sin in doing it, though knowing it lawful; if hereby he either sees a likelihood of inducing the weak also to do it against his conscience; or sees his weakness such, as that his own doing this in the other's presence may make him desert the religion. The preserving of our brother in such a case being to be preferred before the content of a little food, or such like smaller satisfactions of our own.

^k past.

^l Eph. iv. 30.
Rom. viii. 18,

19.

^m 1 Thess. v.
6, 8.

ⁿ 1 Thess. v.
5, 7.

^o modestly.

^p uncleannesses
and filthinesses.

^q Col. iii. 12.

^r of the flesh
for lusts.

^a receive to
you.

fellowship, but ^bnot ^cto doubtful and scrupulous disputations *with him, lest so he should revolt from the Gospel.* ^bnot to judge his doubtful thoughts. ^cto the judging of thoughts.

2. For one, *who is strong in faith*, believeth that he may eat at all things: another, who is *as yet weak*, eateth *only* ¹herbs², *lest he should eat something* ^einterdicted by the Law. ^dDan. i. 8.

3. Let not him that eateth *all manner of things, being* ^emore perfect, ^fdespise him that eateth not *as ignorant or superstitious*; and let not him which eateth not, *being more scrupulous*, judge him that eateth *as profane*: for God hath received him³ *into his church and to his service without any such restraint.* ^eSee ver. 14. ^fset at nought.

4. *And* who art thou that judgest⁴ another's servant *in things that concern thee not?* to his own master he standeth or falleth. Yea, *in this freedom of eating, &c.* he shall *not fall, but be still holden up and established in his faith*: for God is able to make him stand, *notwithstanding thy or* ⁵*the Jews' opposition.* ⁵Phil. iii. 15.

5. One man *in like manner* ^hesteemeth one day⁵, a ⁱnew ^bmoon or sabbath-day, above another: another esteemeth every day alike⁶. *But* let every man, *for whatever he doth,* be fully ^kpersuaded in his own ^lmind, *first of the lawfulness of it, and not practise contrary to his own conscience*⁷, *nor yet* ¹*prescribe to another's.* ^bmaketh a difference of one day from another. ⁱSee Col. ii. 16. ^kassured. ¹Phil. iii. 15.

6. He that ^mregardeth a day, regardeth⁵ it unto the ^mLord, *and not unto thee or himself*; and he that regardeth not the day, to the Lord, *not thee or himself*, he doth not regard it. He that eateth, eateth to the Lord, for he giveth God *the thanks in this his liberty*; and he that eateth not, to the Lord he eateth not, and giveth God *the*

² Concerning which is no prohibition in the Law Mosaic. As concerning flesh generally there was; that it should not be eaten, but first cleansed from the blood.

³ Testified by his giving eminent spiritual gifts to him as well as to thee, which shew him standing in his favour. See Acts x. 44, 45.

⁴ Where thou art neither certain of the badness of his action, nor of his intention; nor hast any authority or jurisdiction over him, to meddle with or question any action of his whatsoever. See Tit. iii. 2.

⁵ With a pious intention to God's honour, and thinking it acceptable to him.

⁶ For contrary actions may be, both of them, lawful, and the intentions pious.

⁷ See verses 14, 22, 23; 1 Cor. viii. 7. For he that acts what he thinks or fears is a sin, be it a sin or not a sin, sinneth. But yet he may sin also in acting that wherein he is fully persuaded he sinneth not. A full persuasion must be had, but is not sufficient, to make our actions lawful.

thanks *in this his abstinence, as one to whose service wholly, by Christ's purchase of him now made, not to thine, or his own, he is devoted.*

ⁿ 1 Cor. vi. 19, 20. 7. ⁿ For none of us *Christians, in the things we do, liveth to himself, and no man dieth to himself, being now in life and death consecrated unto the Lord.*

^o 1 Cor. vi. 20. Eph. i. 21. 8. For whether we live, we live unto the Lord *Christ*; and whether we die, we die unto the Lord *Christ*: whether we live therefore or die, we are *not man's, but* ^o the Lord's.

^p Heb. ii. 14. ^q Matt. xxviii. 18. 9. For to this end Christ both died, and rose, and revived, that *so he might have power both over life and death, and be sole* ^q Lord both of the dead and living.

^r See ver. 3. ^s 2 Cor. v. 10. 10. ^r But *if so, why dost thou, that art weak and a fellow-servant under this Lord, judge thy brother? or* ^s why dost thou *that art strong set at nought thy brother? We shall all stand before the judgment-seat of Christ, for our consciences there to be judged.*

^t be set.

^u Is. xlv. 23. 11. For it is written, ^u As I live^s, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.

12. So then, every one of us shall give account of himself to God, *whether he hath walked according to his own conscience and the measure of knowledge he hath received.*

^x a scandal. 13. Let us not therefore judge one another any more: but judge this rather *concerning ourselves*, that no man *ought to put a stumblingblock or* ^x an occasion to fall⁹ in his brother's way.

^y in. ^z common. 14. I know and am persuaded ^y by the Lord Jesus¹⁰, that there is nothing ^z unclean of itself: but *notwithstanding*, to him that esteemeth any thing to be ^z unclean, to him, *if he use it, it is unclean.*

^a But if because of meat. 15. ^a But if thy brother¹¹, *thus thinking it unclean, be grieved and offended with thy meat*¹², now walkest thou

⁸ An oath proper to him, because he only possesseth life infinite and independent.

⁹ To hinder or to drive him from Christian profession; or to provoke him to imitate thee, and so sin against his conscience.

¹⁰ By his coming cancelling these ceremonies; or, by reve-

lation, &c. testifying so much to me.

¹¹ See the like matter about meats offered to idols handled by the Apostle in a formerly written Epistle, the first to the Corinthians, ch. viii.

¹² It is lawful for thee to abstain from such meat: it is not to offend thy brother.

not ^bcharitably *in eating it*. Destroy not him, *through his* ^b according to charity. 1 Cor. viii. 7. forsaking the gospel, or abandoning charity towards thee, or *imitating thee and eating* ^c See ver. 13. against his conscience, with thy meat, for the saving of whom Christ died. 1 Cor. viii. 7. Rom. xiv. 23.

16. Let not then your good *and lawful liberty* be evil spoken of *by being offensive* :

17. For the kingdom of God ^d 1 Cor. viii. 8. is not *such outward carnal* matters as meat and drink, and taking our liberty in them ; but righteousness, and peace, and joy in the Holy Ghost.

18. For he that in these things serveth *his Master* Christ, is *both* acceptable to God, and approved *also* of men ; *even the weakest brethren charitably treated by him*.

19. Let us therefore follow after the things which make for *love and peace*, and things wherewith one may edify ¹³ *and improve* another.

20. For meat, *the fading lusts of the appetite*, destroy not the work ¹⁴ of God. All ^e things indeed are *of themselves* ^e Tit. i. 15. pure *and good* ; but it is evil for that man that eateth ^[in themselves first and second Edd.] with offence *to another*.

21. It is good neither to eat ^f flesh, nor to drink wine, ^f 1 Cor. viii. 13. nor any thing whereby thy brother stumbleth, or is offended, or is made weak.

22. Hast thou faith ^g *that all things are pure unto thee ?* ^g See ver. 14. have it ^h to thyself before God ; but *practise not this un-* ^h by thyself. seasonably *unto contention and offence*. Happy is he that ⁱ condemneth not *inwardly* himself in *doing* that thing ⁱ judgeth not himself in that which he approves. against his conscience which he *openly* alloweth ¹⁵ *and practiseth*.

23. And he that ^k doubteth *of the lawfulness of any food* ^k discerneth and putteth a difference between meats. is damned ¹⁶ if he eat, because ^l he eateth ^m not of faith *and a good conscience* : for whatsoever is not *done out* of faith, *that it is lawful what he doth*, is to him a sin ¹⁷. 1 Cor. viii. 7. m it is not of faith.

¹³ i. e. benefit, frequent to the what follows.

¹⁴ Temple.

¹⁵ Or, that condemneth not himself in *doing* that thing *to the fference of another* which he *rightly* alloweth. This sense suits with what precedes ; the other with

¹⁶ Is condemned of sin. See 1 Cor. xi. 29 : 'damned' both of God and himself.

¹⁷ For he doth a thing, though not evil, with an evil mind ; as who doth it, notwithstanding that he doubteth that it is evil.

CHAPTER XV.

1. WE then that are strong ought to bear the infirmities of the weak, and not to please ourselves *in things to their offence.*

^a Rom. xiv. 19. 2. *But* ^alet every one of us please his neighbour *in that which is* for his good to edification.

3. For even *our Lord Christ* pleased ¹ not himself; but *bare and suffered not only the infirmities but reproaches of his brethren*; as it is written, ^bThe reproaches of them that reproached thee, *O God, fell on and were patiently borne by me*².

4. For *this and* whatsoever things were written aforetime were written for our learning *and imitation*, that we, through *the* patience and comfort of *what is written in the* Scriptures, might have ^chope, *through the same patience of like consolations.*

^d 1 Cor. i. 10. 5. ^dNow the God of *this* patience and consolation grant you to ^ebe likeminded one towards another according to *the example of Christ Jesus* ^ftowards us all.

6. That ye may with one mind and one mouth glorify ^gGod, even the Father of our Lord Jesus Christ.

7. Wherefore ^hreceive ye one another, *Jew and Gentile, strong and weak, with mutual love*, as Christ also received us, *both Jew and Gentile, with great love*, to ⁱbe partakers of the glory of God³.

^k Heb. viii. 2. 8. Now I say that *for this end* Jesus Christ was a ^kminister *both of the Jews*⁴ or circumcision for the truth of God, to confirm the promises made unto the fathers:

9. And *also a Saviour, through his mercy, to the Gentiles, that the Gentiles, partaking the same benefit without promise made to their fathers*, ^lmight glorify God *also* for his mercy; as it is written, ^mFor this cause I will confess to thee *and celebrate thee* among the Gentiles, and sing unto thy name.

ⁿ Deut. xxxii. 43. 10. And again he saith, ⁿRejoice, ye Gentiles, with his people.

¹ Indulged, spared not, &c.

² Content to be so reproached for the zeal he had for his Father's glory and our salvation.

³ Or, to the glorifying of God.

⁴ In whose territories he lived all his days; and to whom, in the first place, he was sent. See Matt. xv. 24.

11. And again, °Praise the Lord, ye Gentiles; and laud ° Ps. cxvii. 1. him, all ye people.

12. And again, Esaias saith, P There shall be a root of P Is. xi. 10. Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles q trust. q hope.

13. Now the God of *this* hope fill you with all joy and peace in *your* believing, that ye may abound *more and more* in hope, through the power *and help* of the Holy Ghost.

14. And I myself also am persuaded of you, my brethren, that ye also *without my admonition* are full of goodness, *and* filled with all knowledge, *and* able also to admonish one another.

15. Nevertheless, brethren, I have written the more boldly unto you in some sort, as putting you in mind of *these things*, because of the grace *and apostleship* that is r Rom. i. 5. given me of God.

16. That I should be the minister⁵ of Jesus Christ to the Gentiles, ministering the Gospel of God, s that the ^a that there ^toffering up of the *converted* Gentiles *by me to God* might ^u might be an offering of the be acceptable, being sanctified by *the effusion of* the Holy ^v Gentiles acceptable, &c. Ghost⁶. t sacrificing.

17. I have therefore *in this ministry* u whereof I may glory through Jesus Christ in v those things which pertain to *the service of God* : ^w glorying in Jesus Christ as belonging to God. as

18. (For I will not dare to speak of any of those things which Christ hath not wrought by me, *but by another; but by me he hath wrought this*.) w to make the Gentiles obedient to *the Gospel*, both by word and deed, v Heb. v. 1.

19. Through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum⁷, I have x fully preached the Gospel x fulfilled. of Christ. w toward the obedience of the Gentiles.

20. Yea, y so have I strived to preach the Gospel, not y such an ambition have I had to. . . where Christ was named, lest I should *do a less service*, whilst I did build upon another man's foundation :

21. But as it is written, z To whom he was not spoken z Is. lii. 15.

⁵ Allusion to the legal minister of the sanctuary, Heb. viii. 7.

⁶ Not with salt, or other carnal ceremony.

⁷ The furthest part towards the north of Macedonia, now called

Sclavonia; having passed through Arabia, Damascus, Antiochia, Seleucia, Cyprus, Pamphylia, Pisidia, Lycaonia, Syria, Cilicia, Phrygia, Galatia, Mysia, Troas, Achaia, Epirus, Crete, &c.

of, they shall see : and they that have not heard shall understand.

^a Rom. i. 8, 10.

^b many ways, oftentimes.

22. For which cause ^aalso I have been ^bmuch hindered from coming to you.

23. But now, having no more place, *that is unacquainted with the Gospel*, in these parts ⁸, and having a great desire these many years to come unto you ;

24. Whensoever I take my journey into Spain ⁹, I will come to you : for I trust to see you in my journey, and to be brought on my way ¹⁰ thitherward by you, if first ^cI *may* be somewhat filled with ^dyour company.

^c I may in some measure have my fill of you.

^d See verse 32.

25. But now *for the present* I go unto Jerusalem, to minister ¹¹ unto *the necessity of the saints there*.

^e the poor of the saints.

26. For it hath pleased them of Macedonia and Achaia to make a certain contribution for ^ethe poor saints which are at Jerusalem.

27. It hath pleased them, *and well ; for* their debtors they are. For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them ¹² in carnal things.

28. When therefore I have performed this, and have sealed to them *unminished* this fruit of the Grecians' charity, I will come by you into Spain.

29. And I am sure that, when I come unto you, *in requittance of this delay*, I shall come in the fulness ¹³ of the ^f blessing of the gospel of Christ *towards you*.

^f blessing of Christ.

30. Now *meanwhile* I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, *which it effects in us one towards another*, that ye strive together with me in your prayers to God for me ;

^g are disobedient.

31. That ¹⁴ I may be delivered from them that ^gdo not

⁸ Macedonia and Achaia, vide verse 26.

⁹ Uncertain whether St. Paul performed this journey, and was brought afterwards to Rome a prisoner.

¹⁰ This usually done by the saints he visited. See Acts xvii. 15 : done partly for his security, having everywhere many enemies.

¹¹ *διακονῶν*, distribution of alms

being the proper office from which they were called deacons.

¹² From whom came the ministers of the Gospel ; whose were the Scriptures ; who first also believed.

¹³ With most plentiful gifts of the Holy Ghost.

¹⁴ Presaging his perils there, Acts xxi. 11, being thence sent to Rome a prisoner.

believe in Judæa; and that my service which I have for Jerusalem¹⁵ may be *well* accepted of the saints;

32. That I may come unto you with joy by the will of God, and may with you be refreshed *a while*.

33. Now the God of peace be with you all. Amen.

CHAPTER XVI.

1. I COMMEND unto you Phebe our sister¹, which is a *servant*² of the church³ which is at Cenchrea⁴: ^a δῆκονον.

2. That ye receive her in the Lord, as becometh *fellow-saints*, and that ye assist *and succour* her in whatsoever business she hath need of you: for she hath been a succourer of many, and of myself also.

3. Greet⁵ Priscilla and Aquila⁶, my *helpers in the Gospel*^b fellow-labourers.

4. Who have for my life laid down their own necks⁷: unto whom not only I *ought to give thanks*, but also all the churches of the Gentiles, *both for their preserving me their Apostle, and for many other good services toward* ^cthem. ^c Acts xviii. 26.

¹⁵ By their mutual love toward the Gentiles, the donors.

¹ It is likely, by whom he sent this Epistle.

² Serving in those offices belonging to widows, set down in 1 Tim. v. 10; the churches appointing these deaconesses to minister (amongst other things) to poor and stranger women, which men might not.

³ Any assembly of believers so called by the Apostle, of which it is probable there were many in the same city in several private men's houses; (see verse 23; 1 Cor. xvi. 19; Col. iv. 15.) such who had dedicated some part within their dwellings to be an oratory for the performance of divine duties.

⁴ A port belonging to Corinth.

⁵ The Apostle very affectionate in these salutes, giving almost every one some signal epithet, that he might both recommend them for their piety, and propose them to others for their imitation; and the more endear their affec-

tions to him, and shew his gratitude to them, and the honourable esteem he had of them.

⁶ A Jew, a tent-maker. He and his wife, banished from Rome by Claudius, lived at Corinth; and there entertained St. Paul, having skill in the same trade, into their family, Acts xviii. 2. Afterwards, removing from Corinth, they dwelt at Ephesus; there entertained Apollos, Acts xviii. 18, 19. Thence, in the beginning of Nero's reign, they removed again to Rome, as appears in this verse, thence again to Ephesus. See 2 Tim. iv. 19. Wherever they were, it seems they kept a great family, and that the Christians assembled in their house, (see 1 Cor. xvi. 19,) and that they ventured their lives for preserving the Apostle, who was extremely persecuted both at Ephesus and Corinth. See Acts xviii. 12; xix. 23.

⁷ Probably in his dangers at Ephesus or Corinth, where was the ordinary abode of Aquila. See Acts xviii. 2, 18, 19; 2 Tim. iv. 19.

5. Likewise greet the church, *the assembly of saints*, that is in their house. Salute my wellbeloved Epænetus, who is *my* firstfruits of Achaia unto Christ.

6. Greet Mary, who bestowed much *trouble and* labour on us.

^d Junias.

7. Salute Andronicus and ^dJunia, my kinsmen, and my fellowprisoners, who are of note^s *and esteem* among the apostles, who also were in Christ *and converted* before me.

8. Greet Amplias my beloved in the Lord.

^e fellow-labourer.

9. Salute Urban, our ^ehelper in *the Gospel of* Christ, and Stachys my beloved.

^f friends.

10. Salute Apelles approved in Christ. Salute them which are of Aristobulus' ^fhousehold.

11. Salute Herodion my kinsman. Greet them that be of the ^fhousehold of Narcissus, *those* which are in the Lord.

12. Salute Tryphena and Tryphosa, who labour in the Lord's *service*. Salute the beloved Persis, which laboured much in the Lord.

^g elect.

13. Salute Rufus ^gchosen in the Lord, and his mother, and mine *also*, *I may say*, in her love shewed toward me.

14. Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren which are with them.

15. Salute Philologus, and Julia, Nereus, and his sister, and Olympas, and all the saints which are with them.

16. Salute one another with an holy kiss⁹. The churches of Christ salute you.

17. Now I beseech you, brethren, *as to salute those that are saints*, so to mark them which cause divisions and offences ^hcontrary to the doctrine which ye have learned; and ⁱavoid them¹⁰.

^h Phil. iii. 2, 17, 19.

ⁱ turn aside [from.]

⁸ Or, themselves are reckoned amongst Apostles; Apostles being taken sometimes in a larger sense, 2 Cor. viii. 23; Phil. ii. 25.

⁹ This ceremony then, as also in ancienter times, ordinarily used in salutation of friends, as well among the Romans and other nations as among the Jews. See in Suetonius an edict of Tiberius against the too frequent use of it:

Quotidiana oscula prohibuit edicto. Sueton. in Tiberio, c. xxxiv. See Matt. xxvi. 49; 2 Sam. xx. 9. Hence an holy kiss of charity (1 Peter v. 14) was used by the Christians, the men and the women apart, at the end of the service and pronouncing of the benediction, see note on 1 Cor. xvi. 20, and before their receiving the Communion.

¹⁰ Not keeping them company;

18. For they that are such serve not *sincerely* the Lord Jesus Christ, but their ^kown belly¹¹ *and commodity*; and ^k Phil. iii. 19. by good words and fair speeches, *not sound reasons*, deceive ² Pet. ii. 13, 14. the hearts of the simple. ^{Jude} 12. ^{Gal.} vi. 12.

19. For your *true* obedience is come abroad unto all men. *And* I am glad therefore on your behalf: but yet I would have you *not led by every one in your obedience, but* ¹wise unto *discerning* that which is *lawful and good*, and ¹ Matt. x. 16. ^msimple *and innocent* concerning *the countenancing or* ^mharmless. *practising of that which is evil.*

20. And the God of peace shall ⁿbruise Satan, *who* ⁿtread. See Gen. iii. 15. *seeks to seduce you by these men*, under your feet shortly. The grace of our Lord Jesus Christ be with you. Amen.

21. Timotheus my workfellow *in the Gospel*, and Lucius, and Jason, and Sosipater, my kinsmen, salute you.

22. I Tertius, *the amanuensis*, who wrote¹² this epistle, salute you in the Lord.

23. ^oGaius mine host, and of the whole church *and as-* ^o 1 Cor. i. 14. *sembly of saints here*, saluteth you. Erastus, the chamberlain of the city¹³, saluteth you, and Quartus a brother.

24. The grace of our Lord Jesus Christ be with you all. Amen.

25. Now¹⁴ ^pto him that is of power to stablish you ^p Eph. iii. 20. according to my Gospel, and the preaching of Jesus Christ, according to the revelation of the mystery *of sending the Messias, abrogating of the law of Moses, calling of the Gentiles*, which was kept secret *in all other ages* since the world began,

26. But now is made manifest, and by the Scriptures of the Prophets, *heretofore not so fully understood*, according to

nor receiving them into your house; not eating with them, &c. that they might be ashamed. See 1 Cor. v. 9; 2 Thess. iii. 14; 2 John 10.

¹¹ Flattering the Jews; avoiding persecution which attended Christianity both from the Jew and from the Gentile; which Gentile meanwhile tolerated Judaism.

¹² Wrote it from St. Paul's dictating, or transcribed it out of his copy.

¹³ Corinth.

¹⁴ This in ancient copies is added to the end of the 14th chapter; the 24th verse here, being the conclusion of all St. Paul's Epistles besides.

the commandment of the everlasting God, *enlightening us to understand them by his Holy Spirit*, made known to all nations for the obedience of faith :

27. To God, *I say*, only wise, be glory through Jesus Christ for ever. Amen.

¶ Written to the Romans from Corinth, and sent by Phebe servant of the church at Cenchrea.

THE FIRST EPISTLE OF ST. PAUL

TO THE

CORINTHIANS.

THE PREFACE.

FOR the place, from whence this Epistle was written, it is probably gathered by comparing Acts xix. 21, with Acts xx. 1, 2; and with 1 Cor. xvi. 8, and xv. 32, and 2 Cor. i. 8: and by comparing Acts xix. 22, with 1 Cor. iv. 17, and xvi. 10: and by the salutation (1 Cor. xvi. 19) from the Asian churches, and from Aquila and Priscilla, and the church in their house, whose chief abode, as likewise of Apollos, mentioned verse 12, seems to have been at Ephesus (see Acts xviii. 19, 24, 26). From these texts, I say, it is probably collected that St. Paul writ this Epistle to the Corinthians after Apollos had been there, Acts xix. 1, 1 Cor. iii. 6; when the Apostle was at Ephesus (the story of which is related Acts xix.), or at some place near it, in Asia, not long before his journey into Macedonia; yet, if written from Ephesus, probably it was before the last tumult there, raised by Demetrius; upon which tumult, see note on 1 Cor. xv. 32, he seems to have immediately withdrawn from that place. See Acts xx. 1: compare 1 Cor. xvi. 8. And accordingly the subscription in some copies is not from Philippi, but Ephesus.

As for the subject and contents of this Epistle, which is very various, according to the matters partly complained of, 1 Cor. i. 11, partly inquired, 1 Cor. vii. 1, by the Corinthians, I. The Apostle reproves the Corinthians for, and instructs them in, several things: reprehends, 1. their factions and dissensions, siding with some teachers more than others; extolling the more humanly eloquent, and despising the Apostle, though the founder of their church, as inferior in this to some others of their doctors. 2. Their toleration of an incestuous person, without proceeding presently to the church's censures, and an excommunication of him. 3. Their vexing one another with lawsuits,

and that before infidel judges. 4. Their abuse of their Christian liberty to the hurt of their weaker brethren ; where he instructs them in their behaviour concerning things offered to idols ; and likewise shews them the heinousness of fornication, a vice to which the Corinthians were much addicted, and which was much committed, especially at the heathen feasts and sacrifices. 5. Their disorders in their own holy assemblies concerning the veiling of women ; and concerning their feasts of charity and celebration of the Lord's Supper, too licentious and irreverently performed.

Besides these reprehensions, II. he also instructs them, 1. Concerning marriage and single life, which the better. 2. Concerning the use of spiritual gifts : recommending to them those which serve to edification, as prophesying, before those which procure admiration, as tongues ; and before all other, charity. 3. Concerning the resurrection, and the state and condition of bodies glorified ; being informed of some persons of the Christian profession in their church that denied the resurrection. III. Lastly, he exhorts them to a liberal contribution to the saints of Hierusalem.

The writing of the Epistle is by most thought to have been Anno Christi 47.

[This last sentence does not appear in the First Edition.]

CHAPTER I.

1. PAUL, ^acalled¹ to be an Apostle of Jesus Christ ^aa called Apostle. through the will of God, and ^bSosthenes ^cour brother, ^bSee Acts xviii.

2. Unto the church of God which is at Corinth, to them ¹⁷. that ^ddare sanctified in Christ Jesus, called to be saints², ^cthe brother. *together* ^ewith all that in every place³ ^fcall upon the name ^dActs xv. 9. of Jesus Christ our *common* Lord, both theirs and ours, ^eRom. i. 7. ^fare called by. *whether Jew or Gentile*³:

3. Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ.

4. I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ;

5. That in every thing ye are enriched by him, in all utterance of *tongues*, and in all knowledge of *mysteries*⁴; ^gword: 2 Cor. viii. 7.

6. Even as the *doctrine and testimony*⁵ of Christ was *also by these confirmed* ^hin and amongst you: ^hamongst.

7. So that ye come behind *other Christians* in no gift; waiting for *the accomplishment of them in the second* ⁱcom-¹ revelation. ing of our Lord Jesus Christ:

8. Who shall also confirm you *in these graces* unto the end, that ye may be *found* ^kblameless in the day of our ^kCol. i. 22. Lord Jesus Christ. ^lThess. v. 23.

9. *For God is faithful to perfect you and to perform his promises to you*⁶, by whom ye were *also first* called unto the ¹fellowship, *together with us*, of his Son Jesus Christ our Lord. ¹communication, or participation.

10. Now I ^mbeseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing⁷, ^mexhort.

¹ By the commandment of God, 1 Tim. i. 1. Separated, Rom. i. 1: see Gal. i. 1.

² See Acts xiii. 48. Called to be saints, as he to be an Apostle, verses 9, 26, 27.

³ His Epistles, as of general use, so communicated to other churches besides those to whom sent. See Col. iv. 16; 1 Thess. v. 29.

⁴ See 1 Cor. xii. and xiv. their abounding in spiritual gifts.

⁵ Called so in allusion to that of the Law. See Exod. xxxi. 18; Rev. i. 9.

⁶ The Apostle's frequent expression. See 1 Cor. x. 13; 1 Thess.

v. 24; 2 Thess. iii. 3: faithful to preserve, to establish, to do it, &c.

⁷ That ye speak the things wherein ye all agree, and submit (especially in small matters, such as this, concerning the several abilities and eloquence of your teachers) to one another's judgment, at least so far as not to contend and gainsay. This exhortation of a peaceable and charitable submission to the judgment of others (in which, as in other things, we ought to esteem them better, Phil. ii. 3, and not to be wise in our own conceits, Rom. xii. 16) is fre-

ⁿ not schisms. *holding unanimously to your holy head, Christ, and the doctrine of his Apostles, and that there be no divisions nor sidings among you concerning your teachers; but that ye be perfectly joined together in the same mind and in the same judgment.*

11. For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you.

12. Now this I say ^a to you, that every one of you saith, one, I am a follower of Paul⁹; and another, I of Apollos⁹; and another, I of Cephas⁹; and another, I of none of them, but of Christ.^{10, 11}

13. Is Christ or his doctrine divided? was Paul then crucified for you? or were ye baptized ^pin the name of Paul?

14. I thank God that I baptized none of you, but Crispus¹² and Gaius¹³;

15. Lest any should say that I had baptized in mine own name.

16. And *save that* I baptized also the household of Stephanas¹⁴: besides these, I know not whether *at all amongst you* I baptized any other.

17. For Christ sent me not *so much* to baptize converts, in which there are others employed¹⁵, but to preach the gospel to unbelievers: and this ^qnot with wisdom of ^rwords amongst you so much affected, lest the subject thereof, the

quent with the Apostle. See Rom. xii. 16, 18; xv. 5, 6; Phil. i. 27; iii. 2, 3, 16; 1 Peter iii. 8: lastly, in matter of doctrine adhering to that of our Lord's Apostles. See 1 Cor. iv. 15, 16; xi. 1; Phil. iii. 16, 17.

⁸ The Apostle's frequent phrase, when pressing any thing more vehemently. See 1 Cor. xv. 50; 1 Thess. iv. 15.

⁹ Paul, doctor of the Gentiles, the planter of this church, 1 Cor. iii. 6. Apollos, the excellent orator, Acts xviii. 24. Peter, the prime Apostle and doctor of the circumcision, Gal. ii. 7, 8.

¹⁰ This faulty too, if said as in opposition to the rest; Christ's ministers, not rivals, 1 Cor. iii. 6.

¹¹ Or this may be understood of the teachers in Corinth; in their delivering divers doctrines, one pretending the receiving of his from Paul, another from Apollos, &c.

¹² Ruler of the synagogue, Acts xviii. 8.

¹³ A prime man in the church, Rom. xvi. 23.

¹⁴ Being the first that believed in all Achaia, 1 Cor. xvi. 15.

¹⁵ Ordained by the Apostles, not at leisure to administer this holy ceremony to such great numbers of converts, Acts ii. 41, except only to some persons more considerable. See Acts x. 49, Peter commanding it to others.

^a 2 Peter i. 16.

^r speech.

cross of Christ, should so be made of none effect *by being delivered in the words which man's wisdom*¹⁶, *unable to beget faith, and not which the Holy Ghost teacheth*¹⁷.

18. For the *simple and plain* ^spreaching of the cross, ^a word. *and of faith in, and of suffering for, a Saviour so shamefully crucified, is indeed to the worldly wisdom of them that perish foolishness; but notwithstanding, unto us who believe and are saved, it is the* ^tpower of God. ^t Rom. i. 16.

19. For it is written, ^uI will destroy the wisdom of the ^u wise, and will bring to nothing the understanding of the prudent *in working a means of salvation contrary to their wisdom.* ^u Esa. xxxiii. 14.

20. Where is the wise ^xphilosopher? where is the *learned* ^xscribe¹⁸? where is the *subtle*¹⁹ ^ydisputer of this world? ^y hath not God, *in this mystery of salvation, made silly and foolish*²⁰ the wisdom of this world? ^x John vii. 48.
¹⁸ Is. xxxiii. 18.
^y searcher.

21. For ^zafter that ^ain the *clear manifestations of the* ^zwisdom of God²¹, *yet the world by corrupt wisdom knew* ^anot God, it pleased God *at last through the seeming foolishness of our preaching of a dying Saviour to save them that believe, and to suffer the rest in their wisdom to perish.* ^z seeing that.
^a Rom. i. 21, 28.

22. For the *obstinate Jews require yet* ^ba sign from *heaven*²², and the *learned Greeks seek after wisdom, and a* ^breason. ^b Matt. xvi. 1.
^{xii.} 38.

23. But we *unto both* preach *only Christ and him crucified,* ^cwhose cross is unto the Jews a ^dstumblingblock *and* ^cgreat offence, and unto the Greeks foolishness *and against* ^dreason. ^c Gal. v. 11.
^d scandal.

¹⁶ The Gospel much opposite, both for the matter of it to worldly wisdom and judgment, as containing the doctrine of the cross, (i. e. the wonderful humility and ignominious sufferings of the Son of God, &c.) and for the manner of its preaching and working to human eloquence and enticing expressions; not persuading men by curious language and rules of art, but the inward dictates and demonstration of the Spirit; the power of God being more manifest in the greater simplicity and weakness of the means that produced faith. See 1 Cor. ii. 4, 5, 13, 14, 15; i. 27.

¹⁷ 1 Cor. ii. 13. For so your faith would stand in the wisdom of men, and not in the power of God.

¹⁸ The wise Jew.

¹⁹ The philosopher, of which many at Corinth: the wise *Gentile*.

²⁰ Convinced of folly by manifesting his (a quite contrary) wisdom.

²¹ In the works of creation and Providence.

²² Like those in Moses', Joshua's, Elias' time; being not contented with ordinary beneficial miracles, nor yet that (Jonas-like) of the resurrection.

^e the called.

^f Rom. i. 4.

^g Col. ii. 3.

^h For the foolish part.

ⁱ weak part.

^k look upon.

^l Matt. xi. 25.

James ii. 5.

Matt. xviii. 3.

xix. 23.

Rev. vi. 15.

^m Rom. iv. 17.

Gal. vi. 3.

ⁿ 1 Cor. iii. 7.

2 Cor. xii. 12,

11.

^o 1 Cor. ii. 6.

^p John i. 18.

^q Phil. iii. 9.

Rom. i. 17.

ix. 31, 32.

^r Rom. viii. 23.

Luke xxi. 28.

^s Jer. ix. 24.

24. But *yet* unto them ^ethat are called, both Jews and Greeks, Christ ²³ both ^fthe power of God ²⁴, *notwithstanding the weakness of the cross despised by the Jew*, and the wisdom ^gof God, *notwithstanding the simplicity of our preaching derided by the Gentile*.

25. ^hBecause the foolishness *that is* of God is wiser than men ²⁵; and the ⁱweakness of God is stronger than men, *confounding their strength and their wisdom*.

26. For ^kye see *the manner of your calling*, brethren, how that not many ^lwise men after the flesh, not many mighty, not many noble, are called :

27. But God hath chosen the foolish things of the world, *thereby* to confound the wise ; and God hath chosen the weak things of the world to confound the things that are mighty ;

28. And base things of the world ²⁶, and things which are despised, hath God chosen, yea, and things ^mthat are not ²⁷, *save only from Him*, ⁿof any ability at all, to *confound and bring to* ^onought things that are *the most highly valued* :

29. That no flesh should *glory of itself* in his presence ²⁸.

30. But, *being nothing in yourselves*, of him *and his free bounty* are ye *now the called* in Christ Jesus, who of God is made unto us *the author and fountain of all spiritual blessings*, wisdom ^pby his revelation of the divine mysteries, and righteousness ^qand justification in the remission of sins which is *only by faith in him*, and sanctification which is by his *Spirit*, and ^rlast of all complete redemption by his power at *the last day*.

31. That, ^saccording as it is written, He that glorieth *for any thing*, let him glory *for it* in the Lord *who gives it*.

²³ Or, the Gospel of Christ the power, &c., Rom. i. 16, and the wisdom, 1 Cor. ii. 7.

²⁴ In whom both the power and wisdom of God are most gloriously manifested.

²⁵ A transcendent wisdom in these counsels of God, which are by men deemed foolish.

²⁶ Intimating the mean condition of the Apostles, and of many

of their converts, verse 26.

²⁷ Allusion to God's power in the creation, bringing things out of nothing. See the like, Rom. iv. 17 : there being an inanity and nihility in the called as to their regeneration.

²⁸ 'That no flesh,' as well those that bring, as those that are brought, to nought, that neither may glory.

CHAPTER II.

1. AND I, brethren, *not glorying in myself*, when I came to you, came not with excellency of speech or of *human wisdom*¹, declaring unto you *in these dresses* the *revelation and*^a testimony of God².

^a 1 Cor. i. 6.

2. For I determined not *to be solicitous to appear to know or teach* any thing among you, save Jesus Christ, and him crucified.

3. And, *for my person*³ and *utterance*, I was with you ^bin ^b Acts xviii. 5. ^c weakness, and in fear, and in much trembling⁴, *not with-*^c *out bodily infirmities, amongst many persecutions.*

^c 2 Cor. iv. 7.

4. And my speech and my preaching ^dwas not *indeed*^d ^ewith ^eenticing words of man's wisdom, but *it was* in de-^e ^emonstration of the Spirit and of power, *in enlightening your understanding and swaying your wills :*

^d 2 Peter i. 16.

^e persuasible.

5. That *so* your faith should not stand in the *outward* wisdom of men, but in the *inward*^f power of God.

^f 2 Cor. iv. 7.

6. Howbeit we *also* speak wisdom, *more than ye are yet*^g *capable of*, amongst those that are perfect ^hand ^hable to ^hunderstand ^hhigher matters : yet not the wisdom of this world, nor of the princes of this world, that, *notwithstand-*

^g 1 Cor. iii. 1.

^h Heb. v. 11,

&c. 14.

¹ Eloquence, though it may be used in the Gospel, yet the Gospel never hath its efficacy from it; and many times more without it; God shewing more his divine power in human weakness. See verse 5.

² The Gospel.

³ In conformity to the cross of Christ.

⁴ Of the human infirmities which this most glorious Apostle was sometimes possessed with in his preaching the Gospel, especially when amongst strangers and enemies (animated for these sometimes by our Saviour's own appearance to him, as here at Corinth, Acts xviii. 9); of the several pressures and, at other times, relaxations of the Holy Spirit, which frees none at all times, in all things, from all corporal frailties; and of his being more vigorous

when he had the company and assistance of others; see in many pregnant places his own confession, 2 Cor. x. 1, 7, 10; 2 Cor. ii. 12, 13, compared with 2 Cor. vii. 5, 6; Acts xviii. 5; Gal. iv. 13; Acts xiii. 46; xvii. 16, 18; xviii. 9, 12; 2 Cor. xii. 6, 7, 9. And, it may be, Satan's messenger in this text was some corporal infirmity in his teaching, which he would fain have been rid off; but God saw useful that others might not overprize him the minister, but give the glory to God the founder, that in so many high revelations he might not lose his humility; and, that God's grace might be more perfected in man's weakness, &c., all those great works the Apostle did, meanwhile compassed with infirmities, for this appearing far the more splendid and glorious. See note on 2 Cor. x. 10.

ing their policy and strong opposition to the Gospel, both they and their kingdom come to nought⁵:

7. But we speak the wisdom of God in a mystery *not understood by the worldling*, even the *heretofore* hidden wisdom, the revelation of ⁱwhich God ordained before the world was, at this time unto our glory⁶:

ⁱ Rom. xvi. 25,
26.

8. Which *mystery* none of the princes of this world ⁷that *opposed it* knew: for had they ^kknown it, they would not have *killed the prince of life*, and crucified *him who is the King of kings and* ¹Lord of glory.

^k Acts iii. 17.

¹ Acts iii. 15.

^m Is. lxiv. 4.

9. For it is written, ^mEye hath not seen, nor ear heard, neither have entered into the heart of *natural man to imagine*, the things which God hath prepared for them that love him ^s, *in the mystery of our redemption*.

10. But God hath revealed them unto us by his Spirit⁹: for the *Holy Spirit which is given to us* searcheth into and knoweth all things, yea, all the ⁿdeep and long hidden things of God.

ⁿ depths.

11. For *among men* what man knoweth the things of man, save the spirit of a man which is *within him*? even so the things of God knoweth ^ono man, but *only* the Spirit of God.

^o none.

12. Now we have received, not the spirit of the world, *so much esteemed, which knows only worldly things*, but the Spirit which is of God; that we might know *those heavenly things which are* ^pfreely now given us of God.

^p vouchsafed us by God.

^q 2 Peter i. 16.

13. ^qWhich things also we speak *and argue*, not in the words *or reasons* which man's wisdom teacheth, but which the Holy Ghost teacheth; ^rcomparing *and illustrating* spiritual things with spiritual¹⁰.

^r accommodat-
ing spiritual
words to spi-
ritual things.

⁵ 'to nought,' many ways, in respect of their temporal and of their spiritual condition. Not having grace to submit to the Gospel, nor power to suppress it, 1 Cor. i. 26, &c.

⁶ Greater than that of the prophets; or, unto our eternal glory and happiness in heaven; or, unto the glory of the present age.

⁷ Herod, Pilate, Caiaphas.

⁸ As well those things which are yet to come (John xvi. 13; 2 Cor. xii. 4), as those now already

performed.

⁹ Even not Christ's outward preaching (for many heard, yet not believed), but the Spirit's inward operation revealed God's truth to the disciples, who were not led into all truth by his presence and conversation, till the Spirit was poured upon them, John xvi. 13.

¹⁰ Conferring the evangelical doctrines with the ancient prophecies, and fitting spiritual language to spiritual matter.

14. But the natural man¹¹ receiveth not the things of the Spirit of God *thus delivered*: for they are foolishness unto him¹², *destitute of the Spirit*: neither can he know them, because they are *only* spiritually discerned and *judged of*.

15. But he that is spiritual *discerneth and* ^sjudgeth of ^adiscerneth. all things, *whilst* yet he himself is *or can be judged or confuted* of no man *not spiritual*.

16. For, *as it is written*, ^twho amongst men by nature ^{Is. xl. 13.} hath known the mind of the Lord, that he ^umay instruct ^{Jer. xxiii. 18.} or argue him in divine things? But yet we now know and ^ushall. ^{Rom. xi. 34.} have the mind of the Lord Christ, *i. e. by the revelation of the Spirit*.

CHAPTER III.

I. AND I, brethren, ^athough speaking mysteries in the ^a Spirit, yet ^bat my coming to you could not speak unto you ^b as unto spiritual, but as unto carnal¹, *yea, in great part* even as unto ^cbabes in the knowledge of Christ². ^cEph. iv. 12

¹¹ No man by natural reason without revelation; no man by revelation declared to him by others (so as to obey and submit unto them), without the operation of the Spirit in himself. See Heb. iv. 2. Note, that 'natural man' here is opposed, not to regenerate, or the sanctified, but to a-believer, or illuminated; which illumination of the Spirit, and also other gifts thereof, many have without and before regeneration, or the infusion of charity into the soul. And many, again, this regeneration without some of them: see John xiv. 17. See 1 Cor. xiii. 2, 3, in which text observe that the faith of miracles presupposeth the believing of Christ to be the Lord, because the miracles were done in his name; and, again, this is not believed but by the Holy Spirit, 1 Cor. xii. 3; 1 John iv. 2; Matt. xvi. 17; Acts viii. 13; Matt. vii. 22, 23.

¹² By reason of the imbecility of his reason; and yet more, from the carnality and opposition of his affections. See Rom. viii. 5, 6, 7.

¹ 1°. Many spiritual become afterward carnal, Gal. iii. 3, 4;

1 Cor. v. 1; vi. 9; 2 Cor. xii. 21, as it is opposite to grace and salvation. 2°. Most or all spiritual are to some degree carnal. Gal. v. 17. 3°. Spiritual may be, at the beginning of their conversion, in some great degree carnal; but whilst spiritual, these sensual inclinations of nature and the flesh in them continue decreasing, and grace increasing and rooting them out, though in some sooner, some slower. And amongst the Corinthians (likely) there were of all these sorts.

² Carnal absolutely none are called but the irregenerate: carnal comparatively some regenerate are, viz. those who are but as yet babes in Christ, and who have not as yet so well mastered and mortified their former, natural, sensual, and carnal lusts, as those more perfect and spiritual have: though in general there is a predominancy of the Spirit, and this carnality still dying in them. Where note that the *ψυχικός άνθρωπος*, 1 Cor. ii. 14, may be applied, as to the heathen philosopher and the obstinate Jew, so in some degree to these Corinthians, yet

^d Heb. v. 12, 13. 2. I have fed you *therefore* with milk, and not ^dwith *strong* meat: for hitherto ye were not able to bear *and digest* it³, neither yet now are ye able.

^e Gal. v. 20. ^f factions. ^g according to men. 3. For ye are yet carnal: for whereas there is among you *such* envying⁴ *one another's gifts*, and ^e*upon this*, strife and ^fdivisions, are ye not carnal, and walk ^gas men *yet in the flesh*⁵?

4. For while one saith, *For my part*, I am of Paul; and another, I am of Apollos; are ye not carnal?

5. Who then is Paul, and who is Apollos, but ministers *only* by whom *preaching* ye believed, even as the Lord gave *the gift* to every man, *of you to believe, and of them to preach*?

6. I have planted, Apollos watered *you*; but God *only* gave the *growth and increase*⁶.

^h 1 Cor. i. 28. ⁱ but. ^j Gal. vi. 3, 4, 5. 7. So then neither is he that planteth ^hany thing *to you*, neither *is* he that watereth; but God, *all in all*, that giveth the increase.

8. Now he that planteth and he that watereth are one *in their end and design under God*: ⁱand ^kevery man of ^k Gal. vi. 3, 4, 5. *them* shall receive his own reward *differently* according to his own labour.

9. For we are labourers together with God, *the chief workman*: and ye are God's *field and* ^lhusbandry, ye are God's ^mbuilding.

ⁿ Heb. iii. 6. ^o Rom. xv. 15, 16. ^p architect. 10. According to *my office and* the ⁿgrace of God which is given unto me, as *an Apostle and* a wise ^omaster-builder, I have laid the *right* foundation, and another *afterward* buildeth thereon. But *yet* let every man take heed how *and with what materials* he buildeth thereupon⁷.

11. For other *true* foundation can no man lay than that is laid *by me*, which is Jesus Christ.

12. Now if any man build on this foundation *solid and*

in a great part carnal compared with the more spiritual and perfect; which also suits well with the context, and with 1 Cor. ii. 6; iii. 2, 18.

³ Men ordinarily are made capable of divine knowledge and graces by degrees: those not first prepared by the lower cannot attain the higher. See John xvi. 12.

⁴ Envyng begets strife, and strife divisions.

⁵ Doing the things that please themselves, not that please God.

⁶ God compared to the soil or the sun, out of and by which all things grow.

⁷ That he build nothing unsuitable or contrary to it.

pure matter, gold, silver, precious stones; or, on the contrary, weak and corruptible wood, hay, stubble^s, at his peril be it;

13. For every man's work shall be made manifest: for the day⁹ of the Lord shall declare *what it is*, ^obecause ^ofor it is revealed. ^pthat day shall be revealed by fire; and ^qthe fire shall try every man's work of what sort it is. ^p 2 Thess. i. 7, 8. 2 Pet. iii. 7.

14. If any man's work which he hath built thereupon ^q 1 Peter i. 7. abide *this fire*, ^rhe^s shall receive a reward¹⁰. ^r it shall receive. ^a Verse 8.

15. If any man's work shall be burnt, he shall suffer *the loss of a reward for it*: but he himself, *the foundation not being destroyed by him*, ^tshall be saved; yet so as *he must first be refined*¹¹ as it were by fire¹², and well if he escape so lightly for his fault. ^t shall escape, but so as through fire.

16. Know ye not that ye are the *building and temple* ^uof God¹³, and that the Spirit of God dwelleth in you ^u Verse 9. *its sanctuary?* ⁱ 1 Cor. vi. 19.

17. If any man *then dare to* ^xspoil or defile the temple^x corrupt, destroy. of God *with his work or bad materials*, him shall God¹⁴ *spoil*.

⁸ 'wood, hay, stubble,' human wisdom, verse 18, secular eloquence; curious questions, science falsely so called; unprofitable or also wicked doctrines; as many such were among the Corinthians. As lawfulness of eating in the idol's temple; the resurrection past; allowing of incestuous marriage, &c.

⁹ Vulg. *dies Domini*: the day of judgment. See verse 8 and verse 15. the man saved, which refers usually to that day. See 2 Thess. i. 7, 8; 2 Peter iii. 7; 1 Peter i. 7; 1 Cor. iv. 5.

¹⁰ Reward extraordinary, above common salvation, which the other attains. There being many degrees of the glory of the saints in heaven. See the same expression, 1 Cor. ix. 16, 17, 18; where the preachers for wages are saved, yet not so highly rewarded as the preachers gratis.

¹¹ The Apostle alludes to the fire of the last day melting and purging all things; as also St. Peter, 1 Ep. i. 7; but, in what

manner, it is curiosity to inquire into what is no further revealed: only this seems to be set down *in terrorem* to those that build unsound doctrines, &c., qualifying with this suffering their salvation; see 1 Cor. v. 5; Matt. xii. 36; perhaps meant so; or, in higher trespasses, threatening them with destruction, verse 17.

¹² Or, 'yet so as by fire,' which fire, consuming his work, shall lose him (to his great grief) all the reward he expected for it. God's strict trial of all men's works in that day being also called a fire; who also is always, and then especially shall be, 'a consuming fire.' See Heb. xii. 29; Exod. iii. 2; xxiv. 17; Gen. xv. 17; Deut. iv. 24; Numb. xvi. 35; Ps. xcvi. 3; Dan. vii. 9, 10; Joshua xxiv. 19, 20; Ps. xviii. 8. 'A devouring fire shall go out of his mouth.' And this trial is spoken here of preachers, whose more special labours might more expect a great reward in the world to come.

¹³ The Church.

¹⁴ The same word in the ori-

and destroy¹⁵; for the temple of God is holy, and that may not thus be violated, which γ temple ye are.

γ Heb. iii. 6.

18. Let no man deceive himself. If any man among you seemeth to be wise in *the wisdom or learning of this world*, let him become a fool to *this wisdom*, that he may be wise to God¹⁶.

19. For the wisdom of this world is foolishness with God¹⁷, *by Him detested and by Him confounded*. For, as it is written, ²He taketh and snareth the wise in their own craftiness.

² Job v. 13.

^a Ps. xciv. 11. 20. And again, ^aThe Lord knoweth the ^bthoughts of the wise, that they are vain.

^b machinations.

21. Therefore let no man glory in *the factiously preferred abilities or authority of men, or depend upon them*. For all things are yours, and appointed of God only for your service; not you for their glorying, or they for your glorying in them;

^c Rom. viii. 38. 22. Whether Paul¹⁸, or Apollos, or Cephas, ^cor the world ye converse in, or this life, or death concluding it, or the things that are present, or the things that are to come;

^d Rom. viii. 28. ^dall are yours, serving in common for your use, and instrumental for your good;

23. And ye are only Christ's, who hath provided them for you; and Christ is ^eGod's, the Father's, ^fwho hath given all things to him¹⁹.

^e 1 Cor. xi. 3.
^f xv. 28.

CHAPTER IV.

I. YET let a man so honourably account of us, as of the ^aministers of Christ, and stewards and dispensers of the mysteries of God.

^a officers.

ginal for both. Just do to him as he to the temple.

¹⁵ Punish him grievously for his fault; with utter destruction, if he destroying the foundation; or with the purgation of fire, if he casting upon it unprofitable matter.

¹⁶ Relating to the matter of the first chapter, verse 17, &c., and the second chapter, verse 1, 4, &c., and the 7th verse of this.

¹⁷ Human policy, wisdom, phi-

losophy, reason, eloquence, &c. not subordinating and submitting itself to God's wisdom and providence; factoring for worldly ends; at least falling far short of divine matters, and meanwhile puffing up the mind, 1 Cor. viii. 1.

¹⁸ Heb. i. 14. Angels ours, much more men.

¹⁹ Or, ye are Christ's to attend upon his service; and Christ is God's, the Father's: Christ in all his servants to promote his Father's glory.

2. Moreover it is required in *such as are stewards*, that a man be found faithful *in doing to the uttermost his duty*.

3. But with me (*whether I be found so toward God in this my office*) it is a very small thing that I should be judged of you, or of *any man's* judgment: yea, I, *who* ^b day. *should know my own conscience best*, judge not mine own self *how acceptably I have performed it*.

4. For I know nothing by myself *wherein I have neglected it*; yet am I not hereby justified *from all deficiency*: but he *only* that judgeth me *righteously* is the Lord.

5. Therefore ^cjudge ye nothing concerning me or others ^e Matt. vii. 1. before the ^dtime¹, until the Lord Jesus come, ^ewho both Rom. xiv. 4, 10, &c. ii. 1. will bring to light *all other* hidden things of darkness, and ^d season. *also* will make manifest the *secret* counsels of the hearts: ^e who will also enlighten. and then shall every man, *however here esteemed*, have his *just* praise ^fof God according to his work. ^f Rom. ii. 29. ⁱ Cor. iii. 8.

6. And these things *hitherto*, brethren, I have ^gin a figure transferred to myself and to Apollos² for your ^g thus darkly set down. *sakes to spare the naming of others*; that ye might learn in *the example of us, who are nothing*, not to think of other men above that which is written ^hhere before³, that no one ^h ⁱ Cor. iii. 7, 22. i. 31. of you be puffed up for one *teacher* against another.

7. For who ⁱmaketh thee, *what teacher soever thou art*, ⁱ distinguish-eth. to differ *in any gift* from another *thy fellow-minister*⁴? and what *grace* hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory⁵, as if *it were thine own*, and that thou hadst not received it?

8. ^kNow ye *Corinthians and your doctors* are full of *all* ^k Ye are already full. *wisdom and eloquence*, now ye are rich *in gifts*, ye have reigned as kings *in all tranquillity and honour* without any

¹ Of the things of other men that cannot perfectly be known to you; as here, of the integrity and efficacy of their teachers.

² Apollos, a Jew, very eloquent and well read in the Scripture, at first preached at Ephesus, acquainted only with the baptism of John, and some small knowledge of our Saviour; there being instructed more perfectly by Aquila, afterward, in Paul's absence, he went to Corinth; and there out of the Scriptures mightily convinced

the Jews and strengthened the brethren, Acts xviii. 24, &c.

³ Or, as it is written *every where in Scripture recommending humility unto us*. See ⁱ Cor. i. 31.

⁴ The Apostle speaks of any natural or supernatural endowments conferred on a man, which are all God's gifts. See ⁱ Cor. vii. 7.

⁵ The Corinthian doctors vain-glorious, as their followers factious.

want of us in our absence : and indeed I would to God ye did reign, that we poor persecuted also might partake and reign with you.

9. For I *am* to think that God hath set forth us the Apostles last of all men⁶, as it were men appointed to death: for we are every where ignominiously exposed and made a public ¹spectacle⁷ unto the world⁸ and to ^mAngels, and to men.

¹ theatre.

^m Heb. xii. 1.

10. We are in much plainness accounted as fools for Christ's sake, but ye in all learning and eloquence are wise in Christ; we are ⁿweak, but ye are strong; ye are honourable, but we are despised.

ⁿ 1 Cor. ii. 3.

11. Even unto this present hour, after all our service to the churches, ^owe both hunger, and thirst, and are naked, and are ^pbeaten and buffeted, ^qand have no certain dwellingplace;

^o 2 Cor. iv. 8-

11. xi. 27.

^p Acts xxiii. 2.

^q and are in no certain condition.

^r 1 Thess. ii. 9.

² Thess. iii. 8.

Acts xviii. 3,

11. xx. 34.

^s forbear.

^t Matt. v. 44.

^u the vilest.

^x Verse 11.

12. And ^rlabour, working with our own hands: being reviled, we are glad to bless; being persecuted, we must, no remedy, ^ssuffer it;

13. ^tBeing defamed, we still intreat; we are made as ^uthe filth of the world, and are the offscouring of all things ^xunto this day.

14. I write not these things to shame you for your self-conceit, faction, and pride⁹; but I write them to warn you for the future as my beloved sons, not to follow strange teachers, but me.

15. For though you have ten thousand other instructors in Christ, yet have ye not many fathers, as I am: for in Christ Jesus I have begotten you through the Gospel.

16. Wherefore I beseech you to be followers of me your father, rather than of your new teachers¹⁰.

17. For this cause have I sent unto you Timotheus, who is my beloved son¹¹, and faithful in the Lord, who

⁶ Or, us last Apostles, Paul, Barnabas, &c., as it were men, &c. See 1 Cor. xv. 8. Perhaps St. Paul traduced by some as an abortive Apostle. Or, Apostles last after the Prophets. See Matt. v. 12.

⁷ Allusion to the bloody spectacles of persons then frequently presented to slaughter in the amphitheatres.

⁸ All abroad, in every place.

⁹ With other churches.

¹⁰ In the ordinances I have, and Timothy shall deliver you from me, see 1 Cor. xi. 1, 2; and in the example of humility and sufferings I have given you. See 2 Thess. iii. 9; Phil. iii. 17.

¹¹ Attending on the Apostle from his youth. See Phil. ii. 19.

shall bring you into remembrance of my ways *both for doctrine and customs*¹², which are *used by me in the Gospel of Christ*, as I teach every where in every *other church*.

18. Now some *among your teachers* are *insolent and y*puffed up *in their own senses and conceits*, ²as though I ¹would not ^acome to you *again at all to rectify their disorders*.

^y Verse 7.
² because I come not.
^a Phil. ii. 24.
[chap. xi. 34.]

19. But I will come to you shortly, if the Lord will, and will know not the *speech and eloquence* of them which are *thus puffed up, whether this be beyond ours*, but the *spiritual* ^bpower and *efficacy of their ministry*.

^b 1 Cor. ii. 4.

20. For the kingdom of God *reigning in your hearts* is not in *wisdom of words*, but in ^cpower of the Spirit.

^c 1 Cor. ii. 5.

21. What will ye? shall I come unto you with a ^drod ¹³^d ²as a father to children *disobedient? or will you first amend your disorders, that I may come to you in love, and in the spirit of meekness?*

^d 2 Cor. x. 6.
xiii. 10.

CHAPTER V.

1. *WITH a rod, I may say: for it is commonly reported that there is fornication among you, and such fornication as is not so much as named or countenanced among the Gentiles, that one should have his father's wife*¹.

2. And ye *meanwhile* are ^apuffed up *concerning the* ^a*flourishing condition of your church, as if this were none or*

^a 1 Cor. iv. 8.

¹² Of which doctrines he states several afterward in this Epistle.

¹³ Power, of confounding all high imaginations and exalted thoughts; of sending conviction of guilt, shame, and self-condemnation into the conscience; power of excommunication, and this accompanied with the exposing them to the tormenting of Satan; and the inflicting of blindness, diseases, and death, as in Elymas, and Ananias, and Simon Magus, and Felix, and Hymenæus, &c. See 1 Cor. xiv. 24, 25; 2 Cor. x. 2, 3, 4, 5; xiii. 2, 3, 4, 10; Acts v. 5; viii. 24; xxiv. 25; ii. 37; Titus iii. 11; John xvi. 8; Acts vi. 10; 1 Tim. i. 20; 1 Cor. v. 5; xi. 30. This power of inflicting on sinners extraordinary corporal pains,

which the Apostle speaks much of, likely was communicated to him only with a very few besides. Which pains in his absence also, by virtue of his commission and order, probably were laid on the incestuous Corinthian, see v. 3, 4, 5; and again removed from him in the same manner, 2 Cor. ii. 5-7.

¹ His stepmother, contrary to the Jewish, (Lev. xviii. 8,) dictated by God, and also to the Roman laws dictated by nature, and therefore much more contrary to the strictness of the Christian profession; to whose zealous piety rather less liberty is granted in the observance of all such precepts that contain in them a general morality, than was to the hardheartedness of the Jew: see Matt. xix. 8.

no great fault, and have not rather mourned *for such a great offence*², and taken care that he that hath done this deed might be *purged out and taken away from among you*³.

^b Verse 7.

3. For I verily, *according to my authority over you, and power to inflict God's judgments on such sinners*, as ^cabsent in body *indeed*, but yet present in my spirit⁴, have ^djudged and given sentence already, as though I were present in body, concerning him that hath so done this deed,

^e Col. ii. 5.

^d determined.

4. In the name of the Lord Jesus Christ, when ye are gathered together *in your ecclesiastical meetings to celebrate the Christian Communion*⁵, and my spirit *with you*⁶, assisted with the ^epower of our Lord Jesus Christ,

^e 2 Cor. ii. 10.

^f Matt. xvi. 19.

xviii. 18.

John xx. 23.

1 Tim. i. 20.

^g 1 Peter i. 5.

5. *By your excommunication* to ^fdeliver such an one unto the tormenting of Satan for the destruction of the flesh *and the lusts thereof*,⁷ that the spirit, *by repentance*⁸, may be saved ^gin the day of the Lord Jesus⁹.

² In the ancient Church fasting and public humiliation was used at the excommunication, and for any great offence of any member thereof, (see 2 Cor. vii. 10, 11; xii. 21; Josh. vii. 11, 12, &c.; verse 6) out of compassion; for fear of contagion; to divert God's judgment; to procure for the lapsed member his pardon, &c. 1 Cor. xii. 26; 2 Sam. xxiv. 15, 17; Josh. xxii. 18; Deut. xiii. 5; xxii. 21, 22.

³ This crime, under the Mosaic Law, was punished with death, Lev. xx.

⁴ Spoken to encourage the Corinthians in the strange effects, on the body also, of their just excommunication. Now the being present in spirit where absent in body; or, by Divine revelation, in spirit beholding things that are absent, is an honour God hath done to many of his more special servants; and so doubtless to St. Paul. See 2 Kings v. 26; John i. 48; 2 Cor. xii. 2; Col. ii. 5; Acts v. 3. Being a favour many holy men also, since the Apostles times, are storied to have received from God. Like to this is that gift of knowing men's secrets and thoughts. 1 Cor. xiv. 24, 25.

⁵ Approbation and consent of the Church (used in the Apostles times in ecclesiastical censures, &c., Acts xv. 22, 23) much advanced the effect of them, in making the people forbear such men's company, and them the more ashamed; in vindicating more publicly the Christian profession from scandal, and in frightening others from the like offences. See 1 Tim. v. 20; 2 Cor. ii. 6, 10; Matt. xviii. 17.

⁶ Not only to inflict spiritual but also corporal punishments: see iv. 21, note, of which effect the Corinthians in the Apostle's absence, it is probable, were somewhat incredulous.

⁷ See 1 Tim. i. 20; Job ii. 4; 1 Sam. xvi. 14; 1 Cor. iv. 21, note; 2 Cor. xii. 7. Horror and agony of spirit, pains of the body, are the works of Satan still in many possessed or strangely diseased, who is the ordinary executioner of God's judgments.

⁸ The offender at his death, and many times not till then, upon his repentance, being anciently absolved.

⁹ Temporal afflictions, and especially corporal, many times occa-

6. Your glorying, *whilst ye tolerate this*, is not good. Know ye not that a \textsterling little leaven leaveneth *and corrupteth* ^s Gal. v. 9. the whole lump¹⁰?

7. Purge out therefore the old leaven of *such horrid offenders as these*, that ye may be *now* a new lump, ^has ye ^b forasmuch as you are unleavened *by your profession*. For our passover, even ^{you are.} *the* ⁱLamb of God, Christ, is ^ksacrificed for us: ⁱ John i. 29.

8. Therefore let us keep the ^lfeast of our *Christian pass-* ^k slain. *over*¹¹, not with the old leaven of *former uncleanness*, nei- ^l holiday. ther with the *sour* leaven of ^mmalice and wickedness; but ^m naughtiness. with the *pure and simple* unleavened bread of ⁿsincerity ⁿ purity. and truth *in our holy Christian profession*.

9. I wrote unto you in an epistle¹² not to company with fornicators:

10. Yet not altogether with the fornicators of this world, or with ^othe covetous, or ^pextortioners, or with ^o inordinate lusters. idolaters, *that are not Christians*; for then must ye needs ^p forcers. go out of the world.

11. But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a ^qrailer¹³, or a drunkard¹⁴, ^q contumelious person. or an extortioner; with such an one no not to eat¹⁵.

sion repentance, and so eternal safety.

¹⁰ Renders the whole lump unsavoury to God, and obnoxious to his judgments, and by little and little spreads infection into it.

¹¹ The Apostle here more specially alludes to the Communion celebrated at all, or most of, their ecclesiastical meetings, from which such persons were chiefly to be debarred.

¹² That Epistle lost, as some others, Phil. iii. 1; Coloss. iv. 16; or, in this Epistle, chap. v. 2.

¹³ Such as cause divisions, carry tales, and speak ill of the absent; whose company to us is most mischievous. See Rom. xvi. 17; 2 Thess. iii. 14.

¹⁴ A drunkard, a dangerous and infectious companion at our table.

¹⁵ See Matt. xviii. 17; 2 John 10, 11; 2 Thess. iii. 14, especially

not to admit them to your feasts of charity, or the table of our Lord. See 2 Peter ii. 13; Jude 12. This command more strictly observed in the primitive times. See Aug. Conf. iii. 11, where St. Augustin's mother would not diet with him, perverted by the Manichees. Yet in any case of necessity, as in public prayers, in receiving the Communion, &c. (where I have an obligation to do my duty, and no power to exclude them;) in trading, (where I cannot with others;) and in some cases of their edification, especially to some persons, this prohibition obligeth not, see verse 10 fin.; Matt. ix. 12; 2 Thess. iii. 14. But else, we are generally forbid also ordinary and civil conversation with notorious sinners continuing impenitent, i. e. continuing in the custom and practice of the same vice. As appears by the

12. For, as for others, what have I to do to judge or inflict censures on them also that are without, over whom God hath given me no authority? do not ye, in civil matters, judge only them that are within your jurisdiction?

13. But them that are without God judgeth, and will punish. Therefore, according to your ecclesiastical power and duty, put away from among yourselves that wicked person.

CHAPTER VI.

1. DARE any of you, therefore, so much despise the Church's wisdom and authority over those who are within, as, having a matter against another, go to law before the unjust, and not before the saints¹ rather?

2. Do ye not know that the saints at the last day, as assessors with Christ, shall judge² the rest of the world? and if the world one day shall be judged by you, are ye now unworthy^a to judge the smallest matters?

^a of the smallest judicatures.

3. Know ye not that in that day we shall judge immortal Angels³? how much more the temporal things that pertain to this life?

^b If therefore ye have any secular controversies.

4. ^bIf then ye have a suit or judgment of such moment-

Apostle's objection, verse 10, made to his former words. Neither doth admonishing them, 2 Thess. iii. 15, imply at all keeping them company, because this we ordinarily may do, and do to those with whom we do not consort. See 2 John 10, 11. The Jews did not eat with the Samaritans nor publicans; and this place means such a not-eating with these as the Corinthians might use with heathens; therefore not spoken of sacred feasts only.

¹ Arbiters agreed upon for deciding your controversies, verse 7. See James ii. 1, 2, &c., perhaps spoken of courts kept in the Christian synagogues, as the Jews did in theirs, which our Saviour also speaks of, Matt. xviii. 15, 17.

² The saints, when judged or absolved themselves, meeting our Lord in the air, 1 Thess. iv. 17, and descending with him to the judgment of the rest of the world;

not only passing their vote of approbation, but exercising the office of judicature over others, Christ deputing them as the Father him. See Luke xxii. 30; Matt. xix. 28; see also Apocal. ii. 26, 27; v. 10; xx. 4; Dan. vii. 22, 27. Speaking also of a precedent reign of our Lord, and so of all his saints in a flourishing state of the church, that shall be victorious at last, and ruling over all its former enemies and false religions, before the general judgment.

³ The apostate Angels then arraigned and condemned to hell fire. See Rev. xx. 10; 2 Peter ii. 4; Jude 6. And, perhaps, the good Angels admitted then to greater bliss under their as well as our head, Christ; see Eph. i. 10; Col. ii. 10; i. 20, which their employments on earth do not so much admit of for the present. See Heb. i. 14; Rev. viii. 2; Heb. ii. 5; Zech. iv. 10; Job i. 6.

any things pertaining to this life, *in defect of better, even* set them ^cwho are least esteemed in the church to judge it ^cwho are set rather than sue before unbelievers. at nought.

5. I may speak *this* to your shame. *But* is it so *then*, that there is not *to be found* a wise man amongst you *within the church*? no, not one that shall be able to *arbitrate and judge* between his brethren?

6. But brother goeth to law *and into the courts of pleas* with *his* brother, and that before the unbelievers⁴.

7. Now therefore⁵ *in this also* there is utterly ^da fault ^da defect, among you⁶, because ye go to law one with another. Why do ye not *rather* take wrong? why do ye not rather suffer yourselves to be defrauded?

8. Nay, you *also* do wrong, and defraud, and that your brethren.

9. Know ye not that the ^eunrighteous⁷ *whatsoever* shall not inherit the kingdom of God? Be not deceived *with* ^evain words: ^eneither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, ^e Gal. v. 21.
^e Eph. v. 5.
ⁱ Tim. i. 9.
^{Col.} iii. 5, 6.
^f Eph. v. 6.

10. Nor thieves, nor ^gcovetous, nor drunkards, nor re-^gvilers, nor extortioners⁸, shall inherit the kingdom of God. ^g Chap. v. 10.

11. ^hAnd such were some of you *heretofore*: but ⁱye are ^hnow washed⁹ *from these sins committed in the time of your infidelity*, but ye are sanctified *now*, but ye are justified in ⁱthe name of the Lord Jesus *who suffered for you*, and by ⁱthe Spirit of our God *abiding in you*. ^h Titus iii. 3.
ⁱ Peter iv. 2, 3.
^{Col.} iii. 7.
ⁱ ye have been washed.

⁴ To the scandal of Christianity.

⁵ It is unlawful to sue for revenge or, perhaps, for repair of losses, or other injuries easily supportable; and it is more commendable, and a higher degree of perfection, for other greater things, not to sue at all. See Matt. v. 39, 40; Luke vi. 29; Rom. xii. 18, 19; Heb. xii. 14; Matt. xviii. 32; 1 Cor. xiii. 5.

⁶ A fault in the one party, in giving occasion of a suit by doing wrong; and in the other too, by prosecuting it, if this be done through impatience of receiving any offence or damage, when it is of no such quality or consequence

as that, in Christian prudence, charity, and equity, one should not rather pass it over than so molest his neighbour.

⁷ It may be taken more particularly for unjust defrauders: see 1 Thess. iv. 6.

⁸ Neither those who live in the habit and custom of any of these sins without a change of their lives; nor who commit a deliberate act of them without humiliation and repentance for it (the grace of which amendment and repentance yet is not granted by God to every one) shall inherit, &c.

⁹ By Baptism.

12. *Take heed therefore of taking liberty again to walk in your former conversation, especially in fornication, and idolatry, and the feasting and excess, and also scandal that accompanies it.* All things are lawful unto me now¹⁰, but all

^k profitable.

^l 1 Cor. x. 23,

³².
Acts xv. 29.

things *therefore* are not ^kexpedient to use to excess, or at all, when they signify false worship, or at least give offence: ^lall things are lawful for me, but I will not *therefore* be brought under the power of and enslaved to any, so as that, for just reasons, I cannot or will not forbear it^m.

^m Rom. xv. 2.

13. *For, for a while, meats for the belly and the belly for meats*¹¹: ⁿbut God shall destroy *shortly* both it and them, and there shall be no more eating. Now the body *not long for meats, much more* is not at all ^ofor fornication, but for the Lord, *as its husband and head*; and the Lord for the body, *as his spouse and members*¹².

ⁿ 1 Cor. xv. 50.

Rom. xiv. 17.

Col. ii. 22.

Matt. xxii. 30.

^o 1 Thess. iv. 3.

^p Eph. v. 23.

14. And God *will not destroy it, but hath both already* ^qraised up the Lord, and will also raise up us *in it* by his own power.

^q Rom. viii. 11.

15. Know ye not that your bodies, *since your espousals to him*, are ^rthe members of Christ? shall I then take the members of Christ, and make them the members of an harlot? God forbid.

^r Eph. v. 28,

29, 30.

16. *For what? know ye not that he which is joined to an harlot is one body with her? for two, saith he, speaking of carnal conjunction, shall be one flesh*¹³.

¹⁰ This verse is repeated ch. x., and there applied to idolatry, see verse 23 compared with the 14th. See Acts xv. 29, where these two are joined in the Apostle's prohibition, abstaining from meats offered to idols, and from fornication. And this injunction perhaps was misunderstood by the Corinthians, in equalling the defilements of their bodies by meats and by fornication, to the diminishing of the faultiness of the latter of these. Betwixt which therefore he shews a great difference, verse 13, and aggravates this sin so much the more, by how much more they slighted it.

¹¹ The Apostle's antithesis is, the belly is for meats, and meats for the belly, but both to be de-

stroyed: i. e. as to the use of eating and drinking. Therefore, as no great matter what meats we use, so neither what forbear, upon just occasions. But the body is for the Lord, and the Lord for the body: and one is already, and the other is to be raised again: therefore the body must be no longer for fornication, or joined to any other besides to the Lord.

¹² See verses 15 and 17. Allusion to Eve and the mystical unity of matrimony, by which two become one flesh: see Gen. ii. 23, 24; Eph. v. 28, &c.; and 1 Cor. vi. 16.

¹³ Gen. ii. 24. True of all carnal conjunction, (ordained by God to be enjoyed only in legitimate wedlock; and to be a type of the

17. But he who, *regenerated by communication of the Spirit*, is joined unto the Lord, is *likewise* one spirit ^swith ^{John iii. 6.} ^{xvii. 21, &c.} ^{Eph. iv. 4.} *Him*¹⁴.

18. *Therefore especially* ^tflee fornication¹⁵. Every *other* ^r ¹Thess. iv. 3, ⁴ ⁱCor. vii. 2. *sin* that a man doth is without *any proper infamy* to the body¹⁶, or *giving the power thereof to another*; but he that committeth fornication sinneth *not only in but* against his own body¹⁷, *in degrading it to so near an alliance to be the same with that vile creature with whom he sinneth.*

19. What? know ye not that your body *now* is the ^utemple of the Holy Ghost, which is *really* in you, which ^u ²Cor. vi. 16. ye have of God, *and by which ye are made sure unto him*, and ye are ^xnot your own *now to dispose of your body to* ^x ^{Rom. xiv. 7.} *any other?*

20. For ye are bought ^ywith a price¹⁸, *Christ having* ^y ¹Cor. vii. 23. *given himself for* ^zyou; therefore *now serve and glorify*¹⁹ ^z ^{Eph. v. 25.} God *both* in your body, and in your spirit, which are God's, *by the right of his purchase, and by the possession of his Spirit.*

CHAPTER VII.

1. Now concerning the things whereof ye wrote unto me, *and, first, of the preeminence of marriage or celibacy: I judge*, it is good for a man *not to marry at all, nor to touch a woman.*

mystical union, spiritual, of Christ and his spouse the church,) which man cannot annul by his abuse of it.

¹⁴ See Eph. v. 32. The spiritual union of Christ and his spouse the church, or any member thereof, greater than that of man and wife, of Adam and Eve: see Eph. v. 30, 32, compared with Gen. ii. 23.

¹⁵ The city of Corinth infamous for this vice, where was a famous temple of Venus, and an infinite number of light and debauched women devoted to that goddess. Another temple of Cotys, a goddess of obscenity. See Herodot. Clio. Strabo. l. 8. Suidas. and the practice of fornication called *κοινωβιάζειν*.

¹⁶ From the particular defilement this sin bringeth to the

body, it only hath the name of uncleanness; and done alone, or with others, is a violation of that virginity (which ought to be presented to Christ the Lord) of the body: see 1 Thess. iv. 4; 2 Cor. xi. 2.

¹⁷ In other sins which concern the body, we abuse some external object, as the drunkard wine, &c., but the fornicator abuseth his own body.

¹⁸ As anciently in those countries the husband paid a dowry to her father for his wife, Gen. xxxiv. 12; Exod. xxii. 16, 17; 1 Sam. xviii. 25; so Christ bought the church and gave himself for her, Eph. vi. 25.

¹⁹ In some Greek copies *δοξάσατε, καὶ βασιλεύσατε*. [Qu. any Greek authority beside the Lectiones Velesianae?]

2. Nevertheless, *rather than not* to avoid fornication, let every man have his own wife, and let every woman have her own husband.

^a the kindness which is due.

3. *And* let the husband render unto the wife due ^a benevolence : and likewise also the wife unto the husband.

^b 1 Cor. vi. 15, 16.

4. *For after the mutual bond of marriage* the wife hath not power of her own body *now*, but the husband : and likewise also the husband hath not power of his own body, but the wife.

^c by compact.

5. *Therefore of this duty* defraud you not one the other, except it be ^c with consent for a time¹, that ye may *without*

* [*hinderances* Ed. 1.]

such ^{*} *hinderance* give yourselves to fasting and prayer; and then come ye together again, that Satan tempt you not,

^d by reason of your not being able to contain.

being severed, to do something unlawful, ^d for your incontinency and inability to forbear.

^e by way of advice, not by way of precept.

6. But I speak this², *I have said*, ^e by permission³, *only as delivering my advice*, and not by commandment⁴.

¹ The deserting of sensual, though lawful, delights, and particularly those of the marriage-bed, for the exercise of voluntary humiliations and devotions (with which they cannot so well consist) is here recommended by the Apostle, was practised by the Jews and by the purer Christian times, and enjoined by ancient canons. See Exod. xix. 15; 1 Sam. xxi. 4; Zech. vii. 3; Joel ii. 16; Matt. ix. 15; 1 Cor. vii. 34; 1 Thess. iv. 4; 1 Cor. vi. 20; 2 Cor. vii. 1.

² 'this,' which I said verse 1, that it is good not to touch a woman, see verses 8, 12, 25, 40. Or 'this,' said verse 2, by permitting not enjoining marriage.

³ See verses 8, 12, 25, 40. The things the Apostle delivers here, as also in the xivth chapter, and some other parts of this Epistle, are many of them advices about what was best to be done in many particular cases, to which the general precepts or revelations of the Gospel to this Apostle did not descend nor determine, or did not require and exact; and some of which, as celibacy, are not commanded under penalty of sinning, but recommended as something

better, verse 38. Yet are these also the directions or counsels of our Lord concerning what is better or more expedient, delivered to the Apostle by the infallible inspirations of the Holy Spirit, (as appears by comparing 1 Cor. xiv. 37, and 2 Cor. i. 17, and 1 Thess. iv. 1, 2, 8 with 1 Cor. xiv. 40,) and as faithfully delivered by him: see verse 25 and 2 Cor. ii. 17; iv. 2; xiii. 3. And therefore is the Corinthians assent and belief required unto them, as such. See the like advice concerning some particular charities of the Corinthians, 2 Cor. viii. 8, 10, the Apostle distinguishing between the commands of God, which none may disobey without sin, and these advices concerning not what is necessary, but what is more fitting and worthy; which, as he (by the Spirit doubtless) directs, that it is better to observe; so he acknowledgeth there is no command that makes it unlawful to omit them: see verse 28. So the Apostle distinguisheth also of his own sayings, not making all equally obligatory: see verse 26, compared with 29.

⁴ See note 19 on verse 25.

7. For I would *indeed* that all men were *single*, even as myself. But every man hath his proper gift of God, one^f 1 Cor. ix. 5. after this manner, and another after that⁵.

8. Therefore³ I say *my advice* to the unmarried and widows, It is good for them if they abide even as I.

9. But if they ϵ cannot ^hcontain⁶, let them marry: for ^ghave not it is better to marry⁷ than to burn⁸ *and be inquired with* ^{power over} *lust.* ^{themselves.}

10. And unto the married I command, yet not I, but ^{12.} the Lord⁹, Let not the wife ⁱdepart *or procure a divorce*¹ be separated. from her husband:

11. *But if she depart¹⁰, *or be put away upon any cause*, ^{*} [But and if Ed. 1 and 2.] let her remain unmarried; or be reconciled *also, if she can*, to her husband. And let the husband *likewise* not put away his wife.

12. But to the rest *you mention to me, who are coupled with unbelievers*, speak I, *though not by any express command*

⁵ Some superior, some inferior, graces; some virginal, some only conjugal, chastity, ver. 9, according to every man's capacity (Matt. xxv. 15) or endeavours: see Matt. xiii. 11, compare 12. Some likewise a natural temper less, some more, subject to concupiscence and to be tempted.

⁶ Cannot master their will, or cannot induce themselves to use the means whereby they may arrive to master it in this matter.

⁷ Not that after any burning all are bound to marry, since after this many have attained the gift of continency.

⁸ Not to be understood of the first motions of concupiscence, from which none are free, Rom. vii. 23, but of their breaking out into fornication, or any uncleanness or morose delectation, &c. before they be suppressed. See verse 2.

⁹ Uncertain whether he means command by particular revelation, see verse 25, or by Christ's public doctrine, Matt. v. 32; xix. 6, 9; Mark x. 11, 12.

¹⁰ The being forsaken upon any

cause not dissolving the bond of matrimony, warrants not the innocent party to marry again, as is clear from this verse and from Matt. v. 32, and 1 Cor. vii. 39. And in the other case, namely, whether adultery dissolves matrimony, and so the innocent party may remarry (and so, upon his marriage, the party offending likewise may remarry), if supposed any way dubious, the safe side, i. e. to forbear marriage, is rather to be chosen, especially considering the benefits of single life, and God's special assistance for continency therein, if they use the means; which gift of continency is not wanting in the husbands or wives, being corporally diseased or otherwise debilitated; and it would be a great temptation to committing adultery if thus they can dissolve the wedlock they dislike, and enter into another they lust after: whilst the unjustly divorced or dismissed are granted here to be prohibited any such liberty; and since these are not denied the gift of continency, in their celibacy, neither are the other.

from the Lord¹¹: If any brother have a wife that believeth not, and she be pleased to dwell with him, let him not put her away.

13. And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him.

^k hath been sanctified.

14. For the unbelieving husband ^kis sanctified, *in the use and fruits of matrimony*, by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean¹², *unacceptable to God and unadmittable into the church, or to baptism* *without the parents desire or consent,* but now are they holy¹³ *by reason of the believing parent.*

* [these words inserted in Ed. 2.]

^l enslaved.

15. But if the unbelieving *will be divorced and depart*¹⁴, let him depart. A brother or a sister is not ^lunder bondage¹⁴ *to live unseparate from him* in such cases: but God hath called us *for our parts* ^munto all conjugal ⁿpeace and compliance.

^m in peace.

ⁿ Rom. xiv. 19.

¹ Cor. xiv. 33.

Heb. xii. 14.

Rom. xii. 18.

^o 1 Peter iii. 2.

16. For what knowest thou, O wife, whether *by dwelling with him* thou shalt *at last convert and* ^osave thy husband? or how knowest thou, O man, whether thou shalt save thy wife?

17. But *however*, as God *in any condition* hath distributed *his grace* to every man, *and in that state*, as the Lord hath called every one *to the faith*, so let him walk *still in the same condition*. And so ordain I in all *other churches*.

^p use means to become.

18. Is any man called *to the faith* being circumcised? let him not ^pbecome uncircumcised¹⁵. Is any man called in uncircumcision? let him not be circumcised.

19. Circumcision is nothing¹⁶, and uncircumcision is

¹¹ But it was not lawful to marry an unbeliever, 2 Cor. vi. 14; verse 39.

¹² All things defiled with sin, unclean before God, if they are not resanctified in Christ. See Titus i. 15; 1 Tim. iv. 3; Rom. xiv. 14; Luke xi. 41.

¹³ The promise of the Spirit by which we are sanctified was made to Abraham and to his seed, i. e. to the children of the faithful, see Gen. xvii. 7, compared with Acts

ii. 38, 39. So infants of Abraham's seed were admitted to circumcision; and accordingly those of believing parents, but not so of unbelieving, to baptism.

¹⁴ She is not under bondage so as to look after, recall, or further offer that conjugal duty to him which he refuseth.

¹⁵ See 1 Mac. i. 15, by drawing forward the foreskin.

¹⁶ Gal. v. 6, 'faith working by love;' Gal. vi. 15, 'a new creature;'

nothing, but *all consists in* keeping the commandments of God¹⁶, *from which no condition hindereth us.*

20. Let every man *still* abide in the same *temporal* calling wherein he was called *to the knowledge of the Gospel.*

21. Art thou called being a servant? [¶]care not, *nor be*[¶] Verse 27. *much solicitous* for it, *as if inconsistent with thy Christian profession*: but if thou mayest *lawfully* be made free, use it rather, *as more advantageous for thy service of God.*

22. For he that is called in the Lord, being a servant, is the Lord's [¶]freeman, *delivered from his former service to*[¶] made free. *sin*: likewise also he that is called, being free, [¶]is now no[¶] I Cor. vi. 20. *longer master of himself, but Christ's servant, to yield him*^{ix. 21.} [¶]constant obedience. [¶] I Peter ii. 16.

23. Ye are [¶]bought with a price *for the service of God*; [¶] I Peter i. 18. [¶]be [¶]not ye the servants of men¹⁷ *in any thing unlawful*[¶] Verse 21. *and prohibited by your Master.* [¶]be not ye made.

24. Brethren, let every man, *in the condition* wherein he was called *to the Gospel, still* therein abide with God *and in his service.*

25. Now concerning *the disposing of your daughters that are virgins*¹⁸, I have no commandment of the Lord *against their marrying*¹⁹: yet I give you my judgment²⁰, as one that hath obtained mercy of the Lord to be [¶]faithful *in*[¶] 2 Cor. ii. 17. *advising you which is the best of two things, neither un-*^{iv. 2.} [¶]lawful. [¶] I Thess. iv. 1, 2, 8. verse 40.

26. I suppose therefore that this is good, *especially* for the present [¶]distress^{21, 22}, I say, that it is good for a man [¶]necessity. *so to be still, as they are, free from marriage.*

Rom. xiv. 17, 'righteousness and peace:' all signifying the same thing.

¹⁷ Resume not the condition of a servant, that, being free, ye may be at more liberty for the service of God, see verse 21, which is advised also for freedom from the bonds of matrimony, see verse 27. Or, be not ye the servants of men in any thing repugnant to the service of God. Or, be ye no longer admirers and factious followers of or glorying in men. See 1 Cor. iii. 4, 7, 21; Matt. xxiii. 8, 9, 10. But 'he that glorieth, let him glory in the Lord.' 1 Cor. i. 31.

¹⁸ Another matter wherein the Corinthians had consulted him.

¹⁹ Either in the history of the Gospel or by particular revelation, by which St. Paul had also the knowledge of the Gospel. See Gal. i. 12; 1 Cor. xiv. 37; 2 Cor. viii. 8, 10; Eph. iii. 3; 1 Cor. xi. 23; xv. 3; 2 Cor. xii. 1, 7. By which also perhaps he speaks of some things not mentioned in the Gospel. See 1 Cor. xv. 6, 7.

²⁰ See verse 6, note 3.

²¹ But for other reasons also befitting all times, (see verses 31, 32, 34) as this, the present. Unless by 'present distress' he means

27. Art thou bound unto a wife? seek not to be loosed. *Yet* art thou loosed from a wife? seek not a wife.

28. But and if thou marry, thou hast not sinned; and if a virgin marry, she hath not sinned. Nevertheless such shall have *more trouble and crosses*²³ in *this satisfying of the flesh*: but *from these troubles I would spare you in advising you celibacy*.

29. But this I say, brethren, *to be observed by you all*, the time ^a*of this present world* is but ^bshort: it remaineth *that every one wean their affections from the things of it*: that both they that have wives *here* be ^cas though they had none;

30. And they that weep *for any afflictions here*²⁴, ^das though they wept not; and they that rejoice *for any prosperity*, as though they rejoiced not; and they that buy *and purchase here*, as though they possessed not;

31. And they that use this world, ^eas not abusing it²⁵ *by passion in the pursuit or intemperance in the fruition of it*: for the fashion of this world ^fpasseth *speedily* away.

32. But I would have you *in it, as much as may be*, without carefulness. Now he that is unmarried careth *only* for the things that belong unto the Lord²⁶, how he may *best* please the Lord:

33. But he that is married careth *also* for the things that are of the world, ^ghow he may please his wife.

34. *And so for the woman*: there is *the same* difference also between a wife and a virgin. The unmarried woman careth *only* for the things of the Lord, that she may be holy both in body and in spirit²⁷: but she that is married

the distresses of this present life. See verse 29.

²² See 2 Cor. iv. 8-10; 2 Cor. viii. 14. The church then persecuted in some other places; and that of Nero, more general, not long after.

²³ Mentioned verses 32, 35; to which may be added childbearing.

²⁴ To use no vehement passion about transitory trifles.

²⁵ Not using it any way but to our best spiritual advantage. See the like acceptance, 1 Cor. ix. 18.

²⁶ How fit this condition there-

fore more especially for the clergy, the ministers of God!

²⁷ In the virginal purity thereof untouched with carnal pleasures; wherein, as there is a peculiar holiness of the body, besides that of the soul, in abstaining from those carnal pleasures unlawful, fornication, uncleanness, (2 Cor. vii. 1; 1 Thess. iv. 4; 1 Cor. vi. 20, compared with 13), more especially opposed to holiness than other vices are, Rom. vi. 19; 1 Thess. iv. 7; Eph. v. 3; so there seems to be a higher degree of it in ab-

^a Verse 31.

^b Rom. xiii. 11.

¹ Peter iv. 7.

² Peter iii. 8, 9.

^c as they that have none.

^d as those that weep not.

^e as those that use it not.

^f 1 John ii. 17.

^g Verse 4.

careth for the things of the world, how she may please her husband.

35. And this *I say in commendation of singleness* I speak for your own profit; not that I ^h may cast a *needless* ^h lay a snare in *and unfitting* snare of restraint upon you, but ⁱ for that ^{your way.} which is *now most comely and suiting with your profession*, and that you may attend upon the Lord without distraction²⁸. ⁱ that you may decently wait.

36. But if any man think that he becometh himself uncomely²⁹ toward his virgin³⁰, if *by his neglect* she ^k pass ^k be above age. the flower of her age *unbestowed*, and need *in respect to his daughter's inclinations* so require, let him do what he will, he sinneth not: let them marry³¹.

37. Nevertheless, *for the former considerations*, he that standeth stedfast in his heart, having *on his daughter's behalf* no necessity laid upon him, but hath *so much power*³² over his own will³³, and ^l hath so decreed in his heart that ^l hath determined this, to he will keep his virgin *as she is*, doth well. keep.

38. ^m So then he that giveth her in marriage *in some* ^m So that both sort doth well, *not sinning at all in it*; but he that giveth ^{he that marries} her not in marriage, doth better³⁴. doth well.

39. *As for wives and widows*³⁵, know that the wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only *let her marry* ⁿ in the Lord, *not an* ⁿ 2 Cor. vi. 14. *unbeliever*.

40. But she is happier if she so abide *in that her liberty*, ^k 2 Cor. xi. 5. *without remarrying*, after my judgment; and I think also ^{xii. 11.} [These Texts not given that I, *as well as your other teachers*, have the Spirit of ^{in any Ed. after} God, *and am enabled thereby in these things to direct you* ^{the first.} ^{But} ^{the Reference} ^{Letter is re-} ^{tained.]} *aright*³⁶.

staining from the lawful, those of marriage. See Rev. xiv. 4, and note on verse 5.

²⁸ See verses 32, 29; Matt. vi. 31, 33; Luke x. 41; viii. 14; xxi. 34.

²⁹ Alluding to 'comely' in the verse before.

³⁰ Children in marriage disposed of by their parents.

³¹ She and her suitor.

³² Or, hath liberty of his will, to do what he pleaseth.

³³ In respect of progeny and other secular advantages, foregone by keeping his daughter single.

³⁴ There is always something better than what is lawful; of which the perfection of the Gospel makes frequent recommendation.

³⁵ Another question proposed by the Corinthians.

³⁶ Or, 'that I have the Spirit of God to guide me in making this judgment; though I have no express precept for it.'

CHAPTER VIII.

1. Now as touching *the eating of things offered unto idols, in which your great knowledge takes so much liberty*, we know *well* that we all have, or pretend to, much knowledge¹. Knowledge² puffeth us up, but love edifieth us.

2. And if any man think, *and please himself in this*, that he knoweth any thing *not ordered to love*, he ^aknoweth nothing yet as he ought to know³.

^a 1 Cor. xiii. 12, compare 8th.

Gal. vi. 4.

1 Tim. vi. 4.

^b 1 Cor. xiii. 13.

^c Gal. iv. 9.

3. But if any man ^blove God, the same *only, whatever he knoweth*, is ^cknown and accepted of Him.

4. As concerning therefore the eating of those things that are offered in sacrifice unto idols, we *most of us know well* that an idol is nothing in the world *as for any deity*⁴, and that there is none other God but one.

5. For though there be *things* that are called gods, whether *things* in heaven or earth⁵, (as to idolaters, there be gods many, and lords⁶ many,)

^d Yet.

^e Acts xvii. 28.

Rom. xi. 36.

^f to or for Him.

6. ^dBut to us *Christians*⁷ there is *known to be* but one God, the Father⁸, of whom are all things, and ^ewe fin

¹ Upon occasion of their pretending knowledge in eating so freely, with offence to weaker brethren, of things offered, &c., the Apostle preface this of knowledge in general, coming to the particular, verse 4.

² The knowledge of our liberty one way, but not of our duty another.

³ In not knowing this likewise: that he ought to order it to the practice of love towards God and his neighbour; nor to presume of it, being so imperfect. 1 Tim. vi. 4.

⁴ Perhaps alluding to 1 Sam. xii. 21, or to the Hebrew word עִלְמִים , from whence the word *Elilim*, *idola*, in that tongue is derived, which signify nothing, or that which hath no existence. This nothingness the Gnostics urged, for to have their liberty to frequent the idol-feasts. Now though the idol is formally nothing of that it is taken for, and nothing materially but a lifeless piece of wood,

stone, or the like; yet relatively something it is, and the worship and sacrifice offered to it is not offered to nothing, but to devils, who in and by these idols much deluded the heathen. See x. 20. And this caused the unlawfulness of partaking of such sacrifices, either in respect of any such worship exhibited to them, i. e. to devils, or of scandal, as if we concurred in it.

⁵ In heaven, Angels, sun, moon, &c.; in earth, deceased princes, and many other things deified.

⁶ Baalim.

⁷ The idolatrous Gentiles being said to be without God in the world, Eph. ii. 12.

⁸ As it were fountain in the Trinity, from whom the Son is by generation, and the Holy Ghost by procession; see John xvii. 3: therefore called God; and the Son under him, the Maker, Governor, and Heir of all things; therefore ordinarily styled the Lord. See Acts ii. 36; 1 Cor. xv. 24.

Him ; and gone Lord Jesus Christ, ^hby whom are all ^g things, and we by Him ⁹.

7. Howbeit there is not in every man that ⁱ knowledge, ^h *that an idol, which is nothing, cannot defile our meat ;* for some, ^k with conscience of the idol, unto this hour *seduced by your liberty, eat it as a thing unclean, because offered unto an idol*¹⁰ ; and their conscience being weak is defiled¹¹.

8. But *meanwhile* meat, *wherein we take such unnecessary liberty,* ^l commendeth us not to God : for neither, if we eat, ^m are we the better *Christians ;* neither, if we eat not, ⁿ are we the worse.

9. But take heed lest by any means this *fruitless* ^o liberty of yours become a stumblingblock to those that are weak, *whilst they eat with you against conscience.*

10. For if any man see thee which hast knowledge sit at meat in the idol's temple¹², shall not the conscience of him that is weak, *and so sins in it,* ^p be emboldened ^q to eat *likewise* those things which are offered to idols ?

11. And *so* through thy knowledge shall the weak brother ^r perish¹³, ^s for whom Christ died ?

12. But when ye sin so against the brethren, and *by your liberty* wound their weak conscience, ye sin against Christ, *their Head and Redeemer.*

13. Wherefore, if meat ^t make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend¹⁴.

⁹ Both in the first and in the new creation, Gal. vi. 15.

¹⁰ Or, thinking also there is some virtue in the idol, and sanctity in those meats ; forbidden, Exod. xxxiv. 15 ; Numb. xxv. 2 ; Ps. cvi. 28 ; Ezek. xviii. 6 ; Acts xv. 29.

¹¹ ' For to him that esteemeth any thing to be unclean, to him it is unclean,' Rom. xiv. 14, 23.

¹² Though thou mayest lawfully do this in respect of any uncleanness that is in the meat, see I Cor. x. 23, 26, 29. But if thou either dost it, having some relation to the idol, or giving offence to thy brother, (in which respects

that prohibition, Acts xv. 29, is to be understood,) it is unlawful ; and the one, idolatry, I Cor. x. 14, 21, 22, &c., the other, want of charity, verses 11, 12.

¹³ By doing a thing against his conscience, Rom. xiv. 14.

¹⁴ How much more are we to avoid those meats, wines, or other things, though lawful, which occasion our own sinning against God. See Eph. v. 18. Better for ever abstain from any thing pleasant to us than commit ourselves, nay, than occasion to another, one sin, Rom. xiv. 21 : which to recommend the more to them, the Apostle shews his own practice of abstinence from things lawful.

^g Eph. iv. 5.

^h John i. 3.

Col. i. 16.

Heb. i. 2.

^l Verse 4.

^k with the custom of the idol, until this time.

^l Rom. xiv. 17.

^m have we the more.

ⁿ have we the less.

^o power.

^p confirmed, edified.

^q Verse 7.

^r Rom. xiv. 20, 23.

^s 2 Peter ii. 1.

Rom. xiv. 15,

20.

^t scandalize my brother.

CHAPTER IX.

^a See xi. 1.

1. AM not I, *who do all this*, ^aan Apostle, *to enjoy any the privileges thereof*¹? am I not free *to do what any other may*? have I *also* not seen Jesus Christ our Lord²? are

^b 1 Cor. iv. 15.
^c Gal. iv. 19.

not you my ^bwork in the Lord, *from whom I may claim all the respects and rights of a founder*?

^c 2 Cor. xii. 12.

2. If I be not an Apostle unto others, yet doubtless I am to you: for the *chief seal and testimony* of mine Apostleship are ye³ in the Lord, ^c*being converted by me with many signs and wonders done among you*.

3. Mine answer to them that do examine me, *and, from this my restrained practice, question mine Apostolical authority*, is this,

^d See verse 27.
^e 2 Cor. xi. 27.
^f See verse 6.

4. Have not we *also lawful power to eat and to drink* ^d*without using so much abstinence*⁴, and ^e*that too upon the charge of the Churches without* ^f*working at a manual trade*?

^f Acts xviii. 3.
^g 1 Cor. iv. 12.
^h 1 Thess. ii. 9.

5. Have we not power *also* ^gto lead about a sister, a wife⁵, as well as other Apostles, and as the brethren of the

^h to carry about a sister-woman.

Lord, and *as Cephas*⁶?

¹ He takes occasion here to answer some of the Corinthians questioning his Apostleship, as he not making use of the privileges thereof, who also wrought at a trade in Corinth for his maintenance, Acts xviii. 3, and so also afterward at Ephesus, Acts xx. 34, both for his own and other men's necessities that were with him.

² The Lord Jesus, not only at his conversion, but often afterward, appeared to St. Paul. See Acts xxii. 18; xviii. 9.

³ One of the richest and most populous churches, converted before Ephesus, where the Apostle was encouraged by Christ appearing to him, and sojourned a long time, Acts xviii. 10, &c.; wrought wonders and mighty deeds, 2 Cor. xii. 12, and had them, for the general, very observant of him.

⁴ Or, *without using distinction of meats*. See verse 22; 1 Cor. viii. 11, 13; x. 23; vi. 12; Rom. xiv. 21.

⁵ To carry about a sister-woman,

as Dr. Hammond renders it according to the most literal and proper signification of the Greek, as *virī fratres*; a sister, i. e. in Christianity, for making provision of diet and other necessaries for them, such as are the usual employments of women. As also certain women accompanied our Lord when on earth, and his twelve disciples, to minister necessaries unto them, see Luke viii. 2, 3. And of these women who helped in the service of the Gospel, we find several mentioned in St. Paul's salutations. See Rom. xvi. 2, 3, 6; Phil. iv. 2, 3. And St. Paul being a single person, 1 Cor. vii. 7, 8, and so resolved to live, it is probable would speak rather of his carrying about a sister in Christ than a wife; though it is not here denied, either that some of the Apostles had wives, or that these also might accompany them in their travels. St. Paul also had a sister. See Acts xxiii. 16.

⁶ And this person also to be

6. Or I only and Barnabas⁷, have we not power to forbear working *ourselves for our living, and to receive maintenance from the Church, as others?*

7. Who goeth to warfare any time *for another* at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock?

8. Say I these things ^has a man, *only from common reason or custom?* or saith not the Law the same also? ^h according to man.

9. For it is written in the Law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn^h. ¹ Deut. xxv. 4. Doth God take care *so much* for oxen?

10. Or saith He it altogether⁹ for our sakes? For our sakes, no doubt, this is written: that he that ^kploweth ^k 2 Tim. ii. 6. should plow in hope *of reaping thereby some harvest*; and that he that thresheth in hope should *also* be made partaker of *what is* his hope.

11. If we have sown unto you spiritual things, ^lis it a ¹ Rom. xv. 27. great thing if we shall reap *a portion of your carnal things?* ^{Gal. vi. 6.}

12. If others be partakers of this power over you *for their maintenance*, are not we rather *that founded you?* Nevertheless we have not used this power; but *we suffer want of all things*, lest we should *any way* hinder the *utmost advancement of the Gospel of Christ*¹⁰.

13. ^mDo ye not know that they which minister about ^m Deut. xviii. 1. holy things *in the temple* ⁿlive of the *holy things of the* ⁿ feed. temple? and they which wait at the altar are ^opartakers ^o Lev. vii. 6. of *some portion of the sacrifice* with the altar?

14. Even so hath the Lord *Jesus* ordained ^pthat they ^p Matt. x. 10. which preach the Gospel should live of the Gospel. ^{Luke x. 7.}

15. But *yet* I have used none of these things: neither

nourished by those whom we serve in the Gospel.

⁷ Barnabas named here, because he was Paul's companion, separated for the Apostleship of the Gentiles, Acts xiii. 3, who was one of them, among the Apostles first converts, that having land in Cyprus, sold it, and laid the money at their feet; called by them the Son of Consolation; and it seems

here, in his peregrination with St. Paul, wrought together with him for their living, that they might not be burdensome to their new converts.

⁸ 'muzzle,' whilst he is treading it, as some used.

⁹ Chiefly.

¹⁰ By making it chargeable to any, or incurring the suspicion of worldly design.

have I written these things, that it should be so done unto me : ⁹ for it were better ¹¹ for me to die ¹² than that any man among you who seeks occasion any way to disparage me, should make *this* my glorying void.

^r if. ¹⁶ For, ^r though I preach the Gospel, I have nothing to glory of *in comparison, for doing this* : for a ^s necessity is laid upon me *to do it* ; yea, woe is me, if I preach not the Gospel ¹³ !

⁹ Acts ix. 17.
^{xiii.} 12.
Gal. ii. 7.

¹⁷ For *then only*, if I do somewhat in this thing, *which I am appointed to, willingly and beyond command and necessity*, I have a special reward ¹⁴ : but, if against my will, *only upon obedience to command*, an accountable dispensation ¹⁵ and charge or stewardship of the Gospel is committed unto me, and I can challenge nothing extraordinary for doing that to which I am obliged in duty ¹⁶.

^t I use not. See
¹ Cor. vii. 31.

¹⁸ What is then my reward extraordinary, and that I can glory of ? Verily that, when I preach the Gospel, I may also make the Gospel of Christ without charge to men, that ^t I abuse not ¹⁷ my power in the Gospel of living upon it, in using this power any way to the less advantage thereof.

¹⁹ For though I be free from all men, and unengaged to such observance, yet have I made myself servant unto all, that I might gain the more.

²⁰ And unto the Jews I became as a Jew in observing ceremonies, that I might gain the Jews ; to them that are under the Law, as *if I also were* under the Law, that I might gain them that are under the Law.

^x See Matt. v.
17, 18, 19.
¹ Cor. vii. 19.
² Cor. iii. 6.

²¹ To them that are without the Law, as without Law, (*yet being not without Law to God* ¹⁴, but under the Law ^x to Christ, to observe His commandments still, though not

¹¹ Death would not afflict me so much ; an hyperbolical expression.

¹² Or, die, or be famished almost for want of sustenance.

¹³ Being sent and prepared by grace, and illuminated for this office, and so deserting it, I must expect Jonas's or a worse punishment.

¹⁴ Reward is taken here for something above promised wages.

¹⁵ Οἰκονομία, as Luke xvi. 2.

¹⁶ Or, and I have only right to the common stipend promised to it.

¹⁷ Rather, so that I use not. See the word in the same sense, 1 Cor. vii. 31. For it is plain, verse 14, that those who made the Gospel a charge abused not their power.

¹⁸ This parenthesis inserted, lest any should say he lived lawless.

Moses' ceremonies,) that I might gain them that are without law.

22. To the weak became I as weak¹⁸, that I might gain the weak: I am made all things to all men, that I might by all means save some.

23. And *all* this I do for the Gospel's sake, *and the greater advancement thereof*, that *y*I myself might be *z*par-^r See verse 27. taker of the promises and rewards thereof, together with you ^s copartner of to whom I teach it.

24. Know ye not that they which run in a race run all¹⁹, but ^aone that holds out receiveth the prize? So ^brun, ^a 2 Tim. ii. 5. that ye may be foremost, and so obtain the reward. ^b 2 John 8.

25. And so likewise every man that is a wrestler, and in the lists²⁰ ^cstriveth for the mastery, ^din all things ^eis temperate and observes strict abstinence²¹. Now they do *all* ^d observes a that to obtain a corruptible crown²²; but we an incor- strict abstinence. ruptible. ^e See verse 27.

26. I therefore *strive* so to run, ^fnot as uncertainly, and ^fas not at carelessly missing the goal; so fight I, not as one that beat- certainties. eth the air, and missing my mark.

27. But ^gI chastise and ^hkeep under my body for it, and ^gI strike my bring it into subjection and command: lest that by any ^hbody and get it means, when I have preached to others, and taught them ^b under me. how to run and fight, I myself should be a castaway²³, ^b Rom. viii. 13. Col. iii. 5. cashiered, beaten, the last of the company²⁴. ² Cor. xi. 23, &c.

CHAPTER X.

I. ^a MOREOVER, brethren, ^bto make you the more diligent ^a But I would and circumspect in your Christian race, and to keep you from ^b not have you presumption of your spiritual calling and gifts, I would not ^b See verses 6, ignorant. 8, 12.

¹⁸ In descending to their capacities; tolerating their infirmities; forbearing lawful things offensive to them, &c.

¹⁹ At the beginning of the race, or carelessly in the rest of it.

²⁰ Isthmia were celebrated by the Corinthians; but the Roman amphitheatrical pastimes doubtless were frequented there too.

²¹ Abstaining especially from the use of venery, excess of diet, drinking of wine. 'Qui studet op-

tatam,' &c. 'multa tulit fecitque puer, sudavit et alsit; Abstiniuit Venere et vino.'

²² Of olive, pine, laurel, &c. Leaves and flowers suddenly fading.

²³ The same word translated elsewhere 'reprobate,' 2 Cor. xiii. 5, 6.

²⁴ Perhaps he alludes to the custom of the schools of fencing, &c., where they were first taught, and those found less fit for service dismissed.

that ye should be ignorant, how that all our fathers, *the former church of God, did partake of such His favours*¹, were under the *miraculous cloud*, and all passed through the *divided sea*;

2. And were all, *as we, baptized unto Moses*², *their leader and redeemer, as the type of Christ*, in the cloud and in the sea³, *through which they passed from their former Egyptian bondage and pollutions, as we now through the waters of baptism*;

3. And, *after this, did all eat the same spiritual*⁴ *meat, the heavenly manna, Christ's body in type*;

^c went with them.

4. And did all drink the same spiritual⁴ drink, *Christ's blood in type*: for they all drank of that spiritual water that issued out of the smitten rock⁵ that ^cfollowed⁶ them with its streams⁷: and that rock was the figure of Christ⁸.

^d the most.

5. But *notwithstanding these divine favours, yet with*^d many of them God was not well pleased: for they were overthrown by *Him* in the wilderness⁹.

^e these were types of us: our figures.

6. Now ^ethese things were our *types and examples, who succeed them in the same mercies*, to the intent we should

^f Numb. xi. 4, 5. not lust after evil things, as they also ^flusted¹⁰.

¹ As the Corinthians abounded in spiritual gifts.

² All was type: their redemption from Egypt, of that from sin: wilderness, of the afflictions of this life: Moses their captain, of Christ: Canaan, of Heaven: Red sea, of Baptism: manna from Heaven, water out of the smitten rock, of the Communion of the body and blood of our suffering Saviour, &c.

³ See Exod. xiv. 19. For whilst the fiery cloud, that was before them, removed behind them, they passed through it: a type of that fire our Saviour was to baptize with, Matt. iii. 11.

⁴ Sacramental, mystical.

⁵ This miracle was done twice by Moses, upon two rocks: the one, Exod. xvii., before those that came out of Egypt: the other, Numb. xx., before those born in the wilderness, that were to enter into Canaan: one at the beginning, the other at the end, of the

forty years; and no miracle was done with so great solemnity, God standing on the top of the rock when smitten; and Moses, for some miscarriage in the business, not suffered to go into the Holy Land.

⁶ Followed them so, as that till the 40th and last year of their journey at Kadesh or Meriba, they are not found in their sojourning in those dry wildernesses at any time to have complained of want of water.

⁷ Being a great river of water, see Ps. lxxviii. 20; cv. 41, perhaps that, Deut. ix. 21.

⁸ See John xix. 34, 35; iv. 14; Isa. liii. 4.

⁹ Even all of them, save only two, died there; and very many of them died of violent deaths from the hand of God in His great displeasure. See Numb. xxvi. 64, 65.

¹⁰ See Ps. lxxviii. 18. A faulty curiosity and longing after other

7. Neither be ye idolaters¹¹, as were some of them; as it is written, *The people sat down to eat and drink of the sacrifice offered to the golden calf, and then rose up to sport and play*¹².

8. Neither let us commit fornication, as some of them committed *after these idol-feasts, when they were invited to the sacrifices of Baal-Poor, and for it fell in one day three and twenty thousand*.

9. Neither let us tempt Christ¹³ *our Lord and Saviour, to provoke His wrath*, ^kas some of them also tempted¹⁴, and ^kfor this were destroyed of serpents¹⁵.

10. Neither murmur¹⁶ ye, as some of them also murmured, and *with pestilence*¹⁷ were destroyed of the destroyer¹⁸.

11. Now all these things happened unto them *of former times* for ^ltypes and ensamples¹⁹: and they are written

meats, in a place not proper for them, when they had manna, not only a sufficient, but delicate, food. The Apostle seems to have a respect to the Corinthians frequenting idol-feasts.

¹¹ By your going to their idol-sacrifices and feasts. See viii. 7; x. 15.

¹² This was followed, as such idol-feasts used to be also among the Gentiles, with much dissolution and wantonness.

¹³ The Son of God, by an Angel representing his humanity, was the conductor of the people in the wilderness, and every where the governor of the Church also under the Old Testament. See Exod. xxiii. 20, 21, compared with Exod. xxxiii. 2, 3, 12, 14; Deut. iv. 34; Isa. lxiii. 9; Acts vii. 38, 39; Heb. xi. 26; 1 Peter i. 11; Mal. iii. 1; Isa. vi. 1, compared with John xii. 41; Gen. xix. 24, and Ps. cx. 1, compared with Matt. xxii. 44; Hosea xii. 4, 5; Exod. iii. 2, compared with Exod. iv. 16; vii. 14.

¹⁴ See Numb. xxi. 4, 5, 6; Exod. xvii. 2, 7; Ps. xcv. 9; lxxviii. 18. Questioning His wisdom, providence, power, disliking the manna wherewith He fed them, and the tediousness of the way wherein He

conducted and went before them. After so many wonders wrought by Him, still distrusting His omnipotence, demanding more signs of Him in disbelief: whereas in any wants they should have made humble addresses to Him by prayer, with all confidence in His power and goodness, to be supplied with all necessaries: a practice they never used from the very first. See Exod. xiii. 11.

¹⁵ An emblem of being given over a prey to Satan.

¹⁶ Repine at the strictness of Christ's commands, or at any crosses or afflictions for the Gospel. See verse 13.

¹⁷ See Exod. xiv. 11; xv. 24; xvi. 2; xvii. 2, 3; Numb. xi. 1, 4; xiv. 2; xvi. 41, 49; xx. 3; Deut. ix. 7; endless murmurings amongst infinite benefits.

¹⁸ Numb. xi. 1, 33; xiv. 29; xvi. 49. God's vengeance executed ordinarily by Angels, good or bad; especially that of pestilence. Exod. xii. 23; compare Ps. lxxviii. 49, 50, 51; 2 Sam. xxiv. 16; 2 Kings xix. 35; Rev. vii. 3; Eccles. v. 6. 'before the *pun'shing* Angel.'

¹⁹ God's wisdom hath made the former times in all things patterns of the latter: but His latter works

^k Ex. xxxii. 6.
^{Ps.} cvi. 14.
^h to be wanton.

^l Numb. xxv.
^{1,9.} Rev. ii. 14.

^k See verses 21,
22.

^l Rom. xv. 4.
Verse 6.

for our admonition, upon whom the ends of the world are come, *and all types, both of God's mercy and justice, are completed.*

12. Wherefore, let him that thinketh he standeth ^msure from temptations, by these examples take heed ^mlest he fall.

13. There hath *hitherto* no temptation, *trial, suffering, or persecution for your religion* taken you, but such as is ⁿcommon to man²¹, and hath happened to others before you: but in them all, if borne ^opatiently, God is faithful, who will not suffer you to be tempted at *any time* above that ye are able; but will with the temptation also make a way to escape ^pthe over-pressure of it, that ye may be able to bear it.

14. Wherefore, my dearly beloved, ^qconsidering God's former judgments upon his own people²², flee from all *partaking of* ^ridolatry²³.

15. I speak as to wise men: judge ye *the reasonableness of what I shall say.*

16. *At the table of our Lord in the Christian feast and sacrifice*, the sacred cup of blessing which we *solemnly after the example of our Lord* bless and consecrate²⁴, is it not the ^scommunion, to you that drink of it, of the blood of Christ? The bread which we break to you²⁵, is it not the communion of the body of Christ?

17. For we, being many, are *by this made all one bread*²⁶, and one body *both with Christ and with one another*²⁷: for that we all are *communicants and partakers of that* ^tone ^ubread.^{28, 29}

are still the greater and completer, and some way transcending the former.

²⁰ Thinketh himself full of knowledge, 1 Cor. viii. 1, 11, and high in God's favour, 1 Cor. i. 7.

²¹ He alludes to the sufferings of the Israelites in the wilderness, entertained with great murmuring.

²² Or, *considering God's certain protection in your sufferings.*

²³ In going to their idol-sacrifices or feasts.

²⁴ This seems to be said to make the solemnity of the Eucha-

rist run parallel with the religious ceremonies of sacrifices; called spiritual meat and drink, verse 3.

²⁵ The solemn blessing and breaking was performed by the Apostles afterward, according to the pattern, as our Saviour did it first, Matt. xxvi. 26; who, besides the blessings of meat, usual, before the meal, see Matt. xv. 36, after supper made another consecration of this bread and cup, continued ever since by the holy clergy.

²⁶ Loaf.

²⁷ For, *Quæ conveniunt in tertio*

ⁿ human, moderate.

^o See verse 10.

^p Jer. xxix. 11.
² Peter ii. 9.

^q See verse 22.

^r 1 John v. 21, compared with Rev. ii. 14.

^s communica-
tion.

^t John vi. 33,
35.

^u loaf.

18. Behold *the Israel that is after the flesh, and yet observing the legal ceremonies*: are not all they which eat of the sacrifices partakers of the benefits of the altar and holiness of those offerings, part of which the Lord communicates to them? ^a Lev. vii. 20, 15. iii. 3.

19. What say I *in this* then? that the idol is any thing of a ^xdeity³⁰, or that which is offered in sacrifice to idols ^x 1 Cor. viii. 4. is any thing, *or in its nature altered or polluted by the idol?* ^y Rom. xiv. 14.

20. ^zNo: but *this* I say, that those things which the Gentiles sacrifice to an idol, they indeed sacrifice to devils³¹, ^z No: but that. and not to God; and the things sacrificed to them confer a communion with those devils³²: and I would not, brethren, that ye should ^a have fellowship with devils. ^a be partakers.

21. Ye ^b cannot both drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils, and entertain a communion with both. ^b 2 Cor. vi. 15.

22. Do we dare thus to provoke the Lord to ^c jealousy³³? ^c Alludes to Deut. xxxii. 21, as verse 20. are we stronger than He, ^d that we need not fear His revenge?

23. ^e All things are lawful for me *in this business of meats*, ^d 1 Cor. xi. 30, which are freely given me³⁴, ^f but all things are not therefore ³¹. ^e 1 Cor. vi. 12. ^f Verses 25, 26.

conveniunt inter se: they that are all one with a third thing, are all one amongst themselves.

²⁸ For whosoever eat of the Eucharistical sacrifice have communion with the Deity, see Ps. cvi. 28, whose bread it is, Lev. xxi. 6.

²⁹ Allusion to manna. Verse 3.

³⁰ See note on viii. 4.

³¹ See Lev. xvii. 7; Deut. xxxii. 17; Ps. cvi. 37. The devil is the father of all idolatry, set up by him in opposition to the worship of God; neither did any men sacrifice barely to an image, but to some spiritual and conceived powerful agent understood by it; which image, whatever the god was called, it was the devil that acted and quickened as it were; and many ways, so far as he was permitted, answered their sacrificing and worship of him in oracles, &c. See 2 Kings i. 2; Zech. xiii. 2; Hosea iii. 4; Exod. vii. 12; 2 Thess. ii. 11; Deut. xiii. 1; 2 Kings xxi. 6; Isa. viii. 19; Lev.

xix. 31; 1 Sam. xxviii. 7, compare 6.

³² As one committing fornication becomes one body with an harlot, from the primary institution of marriage, 1 Cor. vi. 16; so eaters of the sacrifices to idols, doing it with relation to them, 1 Cor. viii. 7, have fellowship with the idol, from the institution of that unitive virtue of the sacrifices, and of the Eucharist, that is, in the true religion. See Ps. l. 5.

³³ In joining ourselves to idols in their sacrifices, as to our Lord in the Eucharist; and communicating with them in the one, as with Him in the other.

³⁴ The prohibition in the Law, Exod. xxxiv. 15; Numb. xxv. 2, as it had reference to the uncleanness of such meats, being annulled; and the prohibition, Acts xv. 29, being not absolute in respect of the meats themselves, but where any person eating in relation to the idol, or offence to our brother;

expedient *and always fit to be done*³⁵: all things are lawful for me, but all things edify not *others*.

^h that which is another's.

24. Let no man seek his own *only*, but every one ^hanother's wealth³⁶.

25. Whatsoever is sold in the shambles³⁷, that eat *ye*, asking no question for conscience sake, *as if ye were obliged in some cases to forbear it, knowing that nothing is impure*:

ⁱ Ps. xxiv. 1, quoted.

Deut. x. 14.

^k Verse 31.

26. For ⁱthe earth is the Lord's, and the fulness thereof; *the use of which is sanctified to all His servants, receiving them to His* ^k*glory*.

^l But if.

27. ^lAnd if any of them that believe not bid you to a feast, and ye be disposed to go; whatsoever is set before you, eat, asking no question for conscience sake.

28. But if any man³⁸ say unto you, This is offered in sacrifice unto idols, eat not, for his sake that shewed it, and for conscience sake: for the earth is the Lord's, and the fulness thereof³⁹; *therefore so to be used as may be* ^m*for His greatest glory*:

^m Verse 31.

29. Conscience, *therefore*, I say, not thine own, but of the others⁴⁰: *for else for my own conscience, abstracting from the scandal annexed, all things being clean to a right believer, why is my lawful liberty judged as faulty of another man's conscience, which only is weak and myself guiltless?*

ⁿ thanksgiving.

30. For if I by ⁿgrace be a *lawful partaker of all God's*

in which also the Apostle here continues the force of that prohibition.

³⁵ Things offered to idols, though in themselves things indifferent and lawful to be eaten, even when known to be so offered, yet are unlawful to be eaten, 1°. with having any relation to the idol, for such eating is downright idolatry; of which the Apostle hath spoken, from verse 14; 2°. with giving any offence to others, either our brethren or unbelievers, see verse 32, whilst they imagine thereby that we concur in the idol-worship (which scandal to religion must be given when any one eats in the idol-temple), or the other, following our example, eats against his con-

science, not being satisfied of the lawfulness of it.

³⁶ See the same exhortation after the same matter, Rom. xiii. 1, 2; Phil. ii. 4; 1 Cor. xiii. 5.

³⁷ As part of the sacrifice often was sold to the butcher by the priests.

³⁸ Heathen or Christian, see verse 32: thinking that, after you are told what it is, in your partaking the meat you concur in the worship.

³⁹ This repetition left out in many copies.

⁴⁰ This spoken in vindication of Christian liberty, because the weaker brethren were apt to censure the knowing, as wronging their own conscience in this their freedom.

creatures, why or how am I justly evil spoken of, as if there were any offence made against my own conscience for freely enjoying that for which first I give God thanks?

31. Thus therefore, °whether ye eat, or drink, or what-° Col. iii. 17. soever else ye do, do all things to the greater glory of God⁴¹.

32. Give none offence, neither to the unbelieving Jews, nor to the idolatrous P Gentiles⁴², nor to the weaker mem-^P Greeks. bers of the Church of God⁴³:

33. Even as ye see ¶I please all men in all things, not^a 1 Cor. ix. 19. seeking mine own profit, but the profit of many others,²² that they also may be saved.

CHAPTER XI.

1. BE ye therefore followers of me^a in this thing¹, even as^a 1 Cor. iv. 16. I also in it am of Christ².

2. Now I praise you, brethren, that you remember me in all things I have taught you³, and keep^b the ordinances⁴,^b the traditions. as I delivered them to you.

3. But there are some wherein I must further advertise you⁵. And, first, concerning men and women's being covered or uncovered in the church, I would have you know that the head⁶ of every man is Christ, c^{supreme Lord of all} Eph. v. 23. things; and the head of the woman is the man⁷, to whom

⁴¹ Do all to the glory of God, and ye have your liberty. But give none offence, &c. Or, do all so, as God may be no way disgrorified thereby in your giving offence to others, &c.

⁴² Who may be confirmed by it in his religion.

⁴³ Who may be offended and scandalized in his misconceit that you worship an idol.

¹ The sense continued to the former chapter.

² Who undertook so many sufferings for others salvation. See Rom. xv. 2, 3; Eph. v. 1, 2.

³ Not but that some few things were still amiss, and some men amongst them faulty. See verses 16, 17.

⁴ Παράδοσεις, traditions. See 2 Thess. ii. 15; 1 Cor. iv. 17.

⁵ As here, concerning women's being veiled in the church, ver. 5. Concerning feasts of charity and the Eucharist, ver. 17. Spiritual gifts, xii. 1. Resurrection, xv. 1. Collection for the saints, xvi. 1.

⁶ The word 'head' implying superiority with relation to that of which it is the head; of all men Christ the supreme.

⁷ Woman, inferior in the creation; man first formed, 1 Tim. ii. 13; she made of him, ver. 8 of this chapter; made for him, ver. 9; weaker than he in natural endowments, strength, understanding, 1 Pet. iii. 7; inferior in civil employments, 1 Cor. xiv. 34, 35, 1 Tim. ii. 11, 12; sooner deceived, and first in the transgression, 1 Tim. ii. 14. And for the punishment of this, in the fellowship of matrimony, subjected

^d John xiv. 28. *she is subjected*; and the head of Christ is ^dGod, of and
ⁱ Cor. iii. 23. *from whom He receives His universal dominion.*
 Phil. ii. 7, 8, 9.

ⁱ Cor. xv. 27,
 28.

4. Every man therefore, being the head of the woman, in the time of praying or prophesying⁷, having his head covered as women have⁸, dishonoureth his head and the glory of the man.

5. But every woman that, in the time of praying or prophesying⁹, prayeth or prophesieth¹⁰ with her head uncovered, as men are, dishonoureth her head in doing a thing contrary to her sex; for this is even all one as if she were shaven also like men¹¹.

6. For if the woman be not covered nor veiled, as that sex useth, let her also quit the covering by nature given her, and be shorn; but if it be a shame to a woman, usurping the property of another sex, to be shorn or shaven, let her also, for the same shame, be covered¹².

7. For a man indeed ought not to use this sign of bashfulness and subjection as to cover his head, forasmuch as he is the ^eimage and representative glory¹³ of God's majesty; but the woman is only the image and ^fglory of the man.

^e Gen. i. 26.

^f Gen. ii. 23.

^g Gen. ii. 22.

8. For the man is not of the woman; but the ^gwoman of the man.

9. Neither was the man created for the woman; but the woman ^hfor the man.

^h Gen. ii. 18.

to the man's commands; he ruling over her, and regulating her desires, Gen. iii. 16; ⁱ Peter iii. 1, 6.

⁷ Prophesying promiscuously taken for foretelling things future; expounding Scripture mysteries; praising God with inspired or also usual psalms. See Numb. xi. 25; ⁱ Sam. x. 5, 10; xix. 20; ⁱ Chron. xxv. 1; ⁱ Cor. xiv. 3, 24; Exod. vii. 1; Luke i. 67.

⁸ The 'head' signifies the head and face both; womens heads and faces also being then customarily covered with a veil.

⁹ The gift of prophesying communicated also to women, Miriam, Deborah, Huldah, ² Kings xxii. 14: to Philip the Evangelist's daughters, Acts xxi. 9. But they were not, except they had this extraordinary gift, (or perhaps also

if they had it,) to speak or teach in the church; lest they should seem to usurp some authority over the man. See ⁱ Cor. xiv. 34; ⁱ Tim. ii. 11, 12.

¹⁰ i. e. Concurreth in the actions.

¹¹ Contrary to nature, which hath given her long hair for a natural veil unto her, verse 15. Womens hair naturally growing much longer than mens; and God, who commanded distinction in their habits, Deut. xxii. 5, (calling there the confusion of these an abomination,) having also differentiated them in their natural head-attire.

¹² The sign of modesty, reverence, and subjection, the duties of the woman towards the man.

¹³ 'glory,' i. e. a beam or reflection of it. See ² Cor. viii. 23.

10. For this cause ought the woman to have ¹power¹ a covering, in over her head *in a* ^k*decent veiling of it, if not* because of ^{sign that she is} the *presence of men, yet of the Angels*¹⁴ *also in these holy* ^{under the} *places and assemblies, who also veil their faces in the presence* ^{power of her} *of God, whose image* ^{husband.} ^k*to her the man is.* ^{Verses 13, 15.}
¹Verse 7.

11. Nevertheless neither is the man, *for all this preeminence*, without the woman, neither the woman without the man, *in the wisdom of the Lord so ordering it.*

12. For, as *I said that the woman first* ^m*is of the man,* ^m*was out of.* even so is the man *since also by the woman; but both he and she and all things primarily of God, in whom also they are all equal.*

13. *But judge in yourselves without the former considerations: is it in itself a comely thing that a woman appear in public and pray unto God uncovered?*

14. Doth not even nature itself¹⁵, *that hath distinguished sexes, teach you, no respect being had to Christian custom, that if a man* ⁿ*have long hair like a woman, it is a shame* ⁿ*unto him?* ⁿ*wear his hair at length.*

15. But if a woman have long hair, it is a glory to her: for her hair is given to her *by God for a natural veil and covering.*

16. But if any man, *after this said, seem still to be contentious that women may appear in divine service unveiled, know ye that we have no such custom*¹⁶, *neither any other churches of God.*

17. Now in this *other thing concerning your religious assemblies that I shall declare unto you, I praise you not*¹⁷,

¹⁴ Or, Angels, *in whose presence, especially assisting religious assemblies*, Ps. cviii. 1; cvii. 7: compare Heb. i. 6, *as well as mens, all decency and modesty is to be observed*; see 1 Cor. iv. 9; Gen. xxviii. 12, 17; Eccles. v. 5; Ps. cxxxviii. 1, compare 2; lxxviii. 17, where Angels are called 'His chariot:' so were the cherubims, see Ezech. i. And therefore perhaps it is that cherubims are called 'thrones' by the Apostle, Col. i. 16, and Ps. civ. 4, and xviii. 10; Heb. i. 7, which seem to describe God riding upon the wings of the angelical spirits as upon wind or

flames. And such probably was Elijah's chariot and horses, 2 Kings ii. 11, compared vi. 17; and such our Saviour's cloud wherein he ascended. The temples therefore, where God hath a more special presence, are to be supposed full of Angels.

¹⁵ See verse 5, note 11. 'nature;' it being everywhere, not only amongst Christians, esteemed an undecent thing. Customs of all nations are grounded on some reason in nature.

¹⁶ Neither the Christian churches planted by me, nor those by others.

¹⁷ Opposed to verse 2.

that *in them* you come together not for the *being made better by the use of those holy mysteries*, but for the worse: *not for edification, but* ° *condemnation.*

18. For first of all¹⁸, I hear that when ye come together in the church there be *divisions and sidings* among you; and I partly believe it.

19. For *I know by the Spirit that* ¶ there must be¹⁹ also *heresies in the Church of God* and among you, that *the faith and constancy of* § those who are approved and stand *orthodox may by these temptations be made more manifest and commendable* among you²⁰, and *their irreligion and instability also manifested who are otherwise.*

20. When ye come together therefore into one place, *and there be such dissensions among you,* ¶ this is not to *celebrate and eat the Lord's supper in such a communicative and charitable manner as ye ought.*

21. But in *your eating*²¹ there every one as he cometh sooner, *without tarrying for his fellow-communicants,* taketh before *and without others his own supper he brings:* and one *poor or coming later is hungry, and gets nothing;* and another *with his own provision is a glutton, and drunken*²².

22. What? *if any man's hunger hasten him to meat,* have ye not houses of *your own* to eat and to drink in? or *in these separated doings* despise ye *the rest of the Church of*

¹⁸ First, he speaks of their disagreement in opinion and factions; then of their misbehaviour, and making of parties in their feasts of charity and in the receiving the holy Sacrament of the Lord's Supper; next, in the 12th, 13th, 14th chapters, of some abuses in the management of their spiritual gifts, &c.

¹⁹ The flesh, the devil, tempting: God permitting for greater good ensuing.

²⁰ All easily and immeritoriously stand in, where no temptations are to fall from, the truth.

²¹ See mention of this common eating or feasting together at the celebration of the Communion, Acts ii. 42; 2 Pet. ii. 13; Jude 12. Whether the Eucharist was celebrated then at Corinth, at the beginning of this *agape*, or feast of

charity, after which the remains were eaten and drunk in common; or at the end thereof, as it was administered by our Lord after supper, which also the Apostle mentions here, verse 25, seems somewhat uncertain. But however, it seems the rich, assisted by the pastors to whom they were more addicted, having brought plentiful provisions, went presently to the celebration thereof and to their prepared feast of love, without staying for their poorer neighbours, or for a general assembly, or for others of a contrary sect; and so fed and drunk to excess; nothing being left for the poor that (perhaps hindered with necessary employment) came later. For which disorder God sent a sickness among them, verse 30.

²² Drinketh to excess.

° Verse 34.

¶ 1 Cor. i. 10. iii. 3. See v. 21, 22, schisms.

¶ 1 Tim. iv. 1.

¶ 2 Tim. iii. 1.

¶ 2 Peter ii. 1.

iii. 3.

Matt. x. 34.

¶ sects.

¶ the sincere.

¶ 1 John ii. 19.

¶ ye cannot eat.

¶ Verse 33.

¶ Verse 34.

God, and *endeavour to yshame them, poor people, that have not the like, whilst ye deprive them of your provisions?* ^{shame that have nothing, that are poor.} What shall I say to you? shall I praise you in *such a feast of love, and such a cost made on it, and in such a celebration of the Lord's Supper as this*^{23?} No: I praise you not²³.

23. *For this holy ceremony was not instituted by us for eating and drinking, but by the Lord Himself, for a sacred solemn commemoration of His death; and to be approached with* ^a*all reverence and* ^b*great preparation as being the body and blood of the Lord.* For I myself devised not, but have received of the Lord²⁴, *who Himself instituted the holy Sacrament, that which also I in the selfsame manner delivered unto you, namely, That the Lord Jesus, in the same night in which He was betrayed to be offered up, after supper, took bread;*

24. And when He had given thanks, ^c*or blessed, He brake it, and said, Take, eat: this is my body, which is* ^d*broken for you: this do* ^e*in remembrance of me.*

25. After the same manner also He took the cup²⁵, when He had supped, ^f*and gave thanks, and gave it to them, saying, This cup is the new* ^g*testament, or covenant made and ratified in my blood, which is shed for you for the remission of sins: this do ye, as oft as ye drink it, in remembrance of me, of my body broken and blood shed for you, and, in the institution of this mystery, given to you.*

26. For as often as ye eat this bread, and drink this cup, ^k*ye do keep a solemn memorial, and do* ^l*shew again the sacrifice of the Lord's death, of His body broken and blood shed for you, until He come again in person from heaven.*

27. Wherefore whosoever shall eat this bread of the Lord, ^m*or* ⁿ*drink this cup of the Lord, unworthily*²⁷, ^m Verses 21, 33.

²³ Intemperance and drunkenness, verse 21; division and faction, verses 19, 21; uncharitableness towards the needy and poor, verse 22; things most opposite that can be to feasts of charity, and the Holy Communion of the blessed body and blood of Christ, verses 27, 29.

²⁴ Either by revelation, see 1 Cor. xv. 3; Gal. i. 12; 1 Cor. vii. 10;

or from relation of the institution of the Lord, Matt. xxvi. 26; Luke xxii. 15.

²⁵ To distinguish this from the former cup usual at this solemnity. See Luke xxii. 17, compare 20.

²⁶ The Greek *ἢ, or.*

²⁷ As common meat, for hunger; or after drunkenness and excess; or in divisions and factions.

without due reverence, preparation, and charity, shall be guilty of ⁿviolating the body and blood of the Lord.

ⁿ See Heb. vi. 6.
^x 29.

28. But let a man *first* examine himself, *what condition he is in, and how prepared*, and so, *finding himself such as the Christian profession requireth*, let him *approach with fear to eat of that sacred bread, and drink of that cup.*

^o Verse 30.

29. For he that eateth and drinketh unworthily, eateth and drinketh ^o*judgment and condemnation to himself, not discerning the Lord's body.*

^p Verse 31.

30. *And for this cause it is*²⁸, *namely, your approaching to this sacred board without due reverence and ^ppreexamination, that so many now are weak and sickly among you, and ^qmany also sleep*²⁹.

^q some.

^r 2 Cor. vii. 11.

^s examine.

^t Verse 30.

31. For if we would, *by discovering, amending, and afflicting ourselves for our ^rfaults, ^sjudge ourselves, we should not be thus ^tjudged of God.*

^u Heb. xii. 10.

32. But *yet* when we are *thus* judged, we are *still in ^umercy* chastened of the Lord *by temporal punishments, that we should not be at the last day condemned with the world to eternal.*

^x Verses 21, 22.

^y Verse 18.

33. Wherefore, my brethren, when ye come together to *eat in these holy ^xmeetings, tarry one for another, for preserving ^yunity with your brethren, charity towards your poor brethren.*

34. And if any man *pretend* hunger, let him eat at home; that *through your intemperance and uncharitable irreverence ye come not together, as now, to your guilt and condemnation. And the rest of your things will I set in order when I come.*

CHAPTER XII.

^a the spiritual.

^b 1 Cor. i. 4, 5, 7.

^c 1 Cor. iv. 7.

1. Now, *in the next place, concerning ^aspiritual gifts, brethren, wherein ye so ^babound, and whereabout ye make matter of ^ccontention, many things there be whereof I would not have you ignorant*¹.

²⁸ This known to the Apostle by revelation.

²⁹ Die: yet this term of sleeping, as likewise what follows in the 32nd verse, argues them to be penitents after their fault, or excused by their ignorance: and that this temporal death was not

followed with eternal.

¹ As, that they all are from the free donation of the Holy Spirit; and, though very diverse, from but one, and the same, Spirit; that they are not given for ostentation, or making divisions, and preferring one before another, (a

2. Ye know that ye were Gentiles *heretofore, devoid of this Spirit*, carried away unto these dumb and impotent idols, even as ye were *blindly led by seducing guides*.

3. Wherefore I first give you to understand, that no man, of any religion contrary to Christ, hath any share of the Spirit²; ^dand that none speaking by and in the Spirit of ^d 2 Cor. xi. 4. God, calleth ^e Jesus *anathema* or accursed: and again, that ^e Rom. ix. 3. no man can say³ ^fthat Jesus is the Lord⁴, but ^gby the ^f the Lord Holy Spirit. Jesus.

4. Now there are in the Church, by the Spirit, ^hgreat diversities of gifts, *greater and lesser to several men*; but ^g See 1 John iv. 2. ^h Matt. xvi. 17. ⁱ John xv. 26. ^h Rom. xii. 6. ^h Heb. ii. 4. ⁱ Peter iv. 10. ⁱ Eph. iv. 4. ^k administrations.

5. And there are many differences, *higher and lower*, of ^k ministries and offices in the Church, but one and the same ⁱ Lord Jesus which hath ^linstituted and appointed them.

6. And there are many sorts and diversities of *miraculous and supernatural operations in the Church*; but it is the same God, ^mthe Father, the effector of these, who worketh ⁿall in all. ^l Eph. iv. 11. ⁱ Cor. xii. 28. ^m Rom. xii. 7, 8. ⁿ John xiv. 10. ^x x. 25, 32, 37.

7. But the rich manifestation of the Spirit in these times, ⁿin so many various gifts, is given to every man ^oto profit ^o for that therewithal others that want them. which is profitable.

thing the Corinthians were faulty in, see iv. 7) but for edification; that those, amongst them, are chiefly desirable, not which are most wonderful and strange, but beneficial to ourselves and others; that there must be decency and order observed in the exercise of them in the Church of God, &c.

² This may be said both in relation to the Heathen, and their pretended oracles and inspirations; and to the Jews, abjuring Christianity in such a form of anathematizing Jesus: as also the Heathens required the Christians 'maledicere Christo,' Plin. Epist. to Trajan. And again, to some false and diabolical spirits, that intermingled themselves in the Christian assemblies. See 1 John iv. 1, compare 3, and 2 John 7. The sum is, concerning the Holy Spirit in general; to whom it ap-

pertains, that none but Christians can have it; that none truly Christian but hath it.

³ With believing it also in his heart, Rom. x. 9.

⁴ Not that every one that saith that Jesus is the Lord is regenerated; but that he who saith, and in his heart believeth, that Jesus is the Lord, is illuminated so far by the Holy Spirit. See note, ii. 14. But this confession of Christ, or many other illuminations and powers of the Spirit, profit not without the further grace of charity; see xiii. 3; Matt. vii. 21-23; That the Holy Spirit may be said to be in us for one thing when not for another, see John xiv. 17.

⁵ That these gifts, coming from the Spirit, might not be boasted of; and, coming from the same Spirit, might not be opposed one to another, nor the lesser disparaged: faults at Corinth.

8. For *we see, that to one is given by the Spirit the word of wisdom⁶ and eloquence⁷, to exhort and convince; to another the word of deep knowledge and learning⁸, to teach and expound, by the same Spirit⁶;*

⁶ Matt. xvii. 20.
Mark xvi. 17.
1 Cor. xiii. 2.

9. To another *a confident and powerful Pfaith⁹, obtaining from God many supernatural effects, by the same Spirit; to another more particular gifts of healing by the same Spirit;*

⁹ the operations of powers.

10. To another *yet mightier operations¹⁰, and ⁹the work-*

⁶ By these are meant not only 'knowledge' and 'wisdom' absolutely supernatural; but that also which, as it is given to some by the Spirit, so is attainable by some others, other ways; for many things, which some have by excellency of nature, or do acquire by long study and practice, are conferred, in one instant, on some others by inspiration.

⁷ Powerful and eloquent exhorters. Rom. xii. 8; Eph. iv. 11; i. 17. This 'word of wisdom' seems to be expressed by 'utterance,' 1 Cor. i. 5; 2 Cor. viii. 7; by 'speech,' 2 Cor. xi. 6; by 'word,' 1 Tim. v. 17; by 'exhortation,' Rom. xii. 8; 1 Tim. iv. 13; as 'knowledge' is there by 'teaching,' by 'tongues of Angels,' 1 Cor. xiii. 1. As human eloquence also is usually called man's wisdom. 1 Cor. i. 20; ii. 4, &c.

⁸ Profound and solid doctors or teachers, Rom. xii. 7; 1 Cor. xiii. 2; Eph. iv. 11; 1 Cor. xiv. 6. See also 2 Cor. xi. 6; viii. 7; 1 Cor. i. 5; viii. 1. Expressed by 'doctrine' and 'teaching' elsewhere. 1 Tim. v. 17; iv. 13.

⁹ A special confidence without any mixture of doubt, given by the Holy Spirit, which knows in all things the Divine will, concerning those things which such persons ask according to His will; whereby they are assured of His will, and that their requests shall be granted them, though in things supernatural; to the making of which requests also they are interiorly directed and inclined by

the Spirit. Of which 'faith' much is spoken in Scripture, both as to the operating, and as to the receiving, of miraculous effects; see Matt. xxi. 21, 22; Mark xi. 24; James i. 6; John xiv. 13; xv. 7; 1 John iii. 22; v. 14, 15, for the one; and Acts xiv. 9; iii. 4; Matt. ix. 22, 28; xiv. 30, 31; xiii. 58; xv. 28; xxi. 21; Mark vi. 5; ix. 23; xvi. 17, 18, compare 16, for the other. See the word 'faith' thus applied to miraculous effects, 1 Cor. xiii. 2; Matt. xxi. 21. Perhaps mentioned first here, as the general prerequisite to the two gifts that follow, 'healing,' and 'mighty deeds.' In which two this faith useth chiefly to appear and shew itself: and therefore it is omitted below, verse 28, and only 'gifts of healing,' and 'mighty operations,' named.

¹⁰ The Original, not *σημεία* nor *τέρατα*, but *ἐνεργήματα δυνάμεων*, and *δυνάμεις*, verse 29, *operatio virtutum*, as the Vulgar, for faith, and gifts of healing; and these *δυνάμεις* were, as it were, several parts, or degrees, of a miracle-working faith, see 1 Cor. xiii. 2; those who had it in one kind not attaining it in another; as the Disciples healing the sick could not cast out such a sort of devils. Perhaps therefore by *δυνάμεις* are meant those greater works of raising the dead, casting out devils, inflicting corporal punishments on the disobedient, called delivering to Satan, &c.; see Acts xiii. 11; 1 Cor. iv. 21, note; v. 5. See in Mark vi. 5, *δύναμιν*, mighty works, and healing sick, distinguished.

ing of *more transcendent* miracles; to another ^rprophecy¹¹; ^rJohn xvi. 13. *and revelation of supernatural mysteries, of things future or* ¹Cor. xiv. 24, ^{25.} Acts xxi. 9. *absent, of the secrets of thoughts, &c.;* to another ^sdiscern- ^s1 Cor. xiv. 29. *ing of the quality and of the right use of several spirits*¹²; to ¹John iv. 1. *another the speaking of divers kinds of strange tongues*¹³; ²Cor. xi. 13-15. *to another the understanding and interpretation of those tongues*¹⁴:

11. But all these worketh that one and the selfsame Spirit which actuateth this body of the Church, dividing to every man severally, to some one, to some another, to one greater, to another inferior, gifts, even ^tas He will¹⁵.

12. For ^uas the body is one, and hath many members, and all the members of that one body, *though* being many, *yet by one soul animated*, are *but* one body: so also is the body of Christ we speak of *but one body, and in it many members*.

13. For *in baptism*, by one Spirit, as it were one soul, *then conferred on all*, are we all baptized into the constitut-

¹¹ Besides that prophecy is distinguished from the word of wisdom and knowledge, in having a larger extent in its object, it is also these, viz. wisdom and knowledge, in a much higher degree and extraordinary manner. See 1 Cor. xiv. 3, 6. See note on chap. xi. 4, 5.

¹² Whether the effects of those who seem inspired proceed from a good or a bad spirit; or only from nature or some distemper thereof; or be merely counterfeited.

¹³ Not to speak them always, but at some times; and then with such an extatical impetus, that, though the mind was ravished with extraordinary devotion towards God, and themselves much edified whilst they spoke, see 1 Cor. xiv. 4, 17, 28; yet, in the violence of this rapture, they could make no use of their understanding in an ordinary way to communicate their conceits to others, to relate these their enthusiasms in their own language: so that in this rapture of the spirit the understanding was quiescent, and sus-

ended as it were, see 1 Cor. xiv. 14, &c.; (therefore the Apostle adviseth such to pray to God that they might be able to interpret, 1 Cor. xiv. 5, 13;) yet with great spiritual both profit and sweetness to the speaker, see 1 Cor. xiv. 3, 4, 17. Now it seems, the vanity of the Corinthians most admired this strange rapture, having least of commonness in it, and very glorious in, though less profitable to, the Church.

¹⁴ Now, as God gave to some to speak in such tongues matter edifiable to the Church, so to others, not able to speak these tongues at all, knowledge and memory to understand, interpret, and repeat the matter of them.

¹⁵ This said to make all men acquiesce in His good pleasure; the superior not to presume of his merit, nor the inferior to be discouraged, as if he became such from his own default: whenas the nature of the body requires such a disparity of members appointed for several services, though made out of the same lump of matter.

^t John iii. 8.
^{Heb.} ii. 4.
^{Eph.} iv. 7.
^{Rom.} xii. 6.
^u Rom. xii. 4.

^x Greeks.

ing of one mystical body of Christ, whether we be Jews or whether we be ^xGentiles, whether we be bond or free; and likewise in the Eucharist have been all made to drink into the partaking of one Spirit¹⁶.

14. *All, I say: for the body is not all one member, but many united, yet each having a several function and dignity.*

15. *If the discontented foot shall say, Because I am not the hand, I am not of the body, nor obliged to yield my service to it; is it therefore not contributory to the benefits of the body, because not the nobler instrument the hand?*

16. *And so if the ear shall say, Because I am not the eye, I am not of the body, nor concerned in its good; is it therefore not of the body?*

17. *If then the whole body were advanced to be an eye, where were the hearing supplied? If the whole were hearing, where were the smelling?*

^y Verse 11.

18. *But now God hath set the several members every one of them higher or lower in the body, ^yas it hath pleased Him.*

19. *And if these were all one member, where were the body?*

20. *But now are they many differently organized members, yet but one completed body.*

21. *And in it the more honourable member, as the eye, cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you.*

22. *Nay, much more those members of the body which seem to be more feeble and inferior are to the body necessary¹⁷:*

23. *And so it is that those members of the body which*

¹⁶ In the Eucharist, as the symbol of the bread expresseth the body of Christ, so the cup seems to express the Holy Spirit, without the quickening of which the flesh profits nothing, John vi. 63; vii. 38, 39; iv. 14. Allusion also here is rather to the symbol of the wine, because it, more than bread, begets and revives the spirits.

¹⁷ As the hands and the feet to procure our nourishment; the parts nutritive and generative, without which neither the Individuum nor the Species can subsist, as they may without an eye, &c. And so it is also in the body of the Church, that the usefulness of prophecy is far beyond the glory of tongues, chap. xiv., and charity beyond the working of miracles, chap. xiii.

we think to be yless honourable, ^z upon these we *usually* ^y more dishonourable, or shameful. bestow, *by clothing and adorning them chiefly*, more abundant honour; and *by this it happens that* our uncomely ^z about these parts have more abundant comeliness. we put.

24. For *indeed* our comely parts have no need¹⁸: but God hath *most wisely* tempered the body together, having given, *both by a natural and artificial covering*, more abundant honour to that part which lacked¹⁹:

25. That there should be no ^aschism in the body; but ^a division. that the members should *all* have the same care *in furnishing all necessaries* one for another.

26. And *we see that* whether one member suffer *any pain or disgrace*, all the members suffer with it; or *any* one member be honoured *or adorned above the rest*, all the members rejoice *and glory* with it.

27. Now ye *all* are the body of Christ, and *every one in his several place and office* members of *Him* ^bin particular. ^b severally.

28. And in *this body of the Church, in their several order*, God hath set some²⁰, first Apostles, secondarily ^cprophets, ^c Verses 8, 10. thirdly ^cdoctors or teachers, after that ^dmiracles, then gifts ^c Acts xiii. 1. of healings, helps²¹ *and ministering to the necessities of the* ^c Eph. iv. 11. Church, *deacons*, governments²² *ruling the Church, episcopacy and presbytery*, ^ediversities of tongues, &c., *God not* ^d Rom. xii. 7. *giving the same offices to all, or all to any.* ^d Verse 10. ^e powerful operations. ^e kinds.

29. *For in this body* are all Apostles? or are all prophets? are all *furnished with abilities to be teachers?* ^fare ^f have all all workers of *mighty* miracles? ^f powers.

30. Have all the gifts of healing? do all speak with *strange* tongues? or do all interpret *them*?

31. But *since God dispenseth them as He pleaseth*, covet ye and pray²³ earnestly for, *not the most glorious and more*

¹⁸ As face, hands.

¹⁹ As hair; and by fitting them, without hinderance to their functions, to be covered.

²⁰ Offices and gifts ordered according to their dignity: 'tongues,' which had the first with the Corinthians, having the last place.

²¹ For the relief of and attendance upon the poor, sick, orphans, widows, strangers, &c. See Rom. xii. 7, 8, expressed there by 'mi-

nistry,' 'distributing,' 'shewing mercy.' See 1 Tim. v; Acts vi.

²² Managing the affairs of the Church by Bishops and Presbyters. 1 Tim. iii. 15; v. 17; Acts xx. 28; Phil. i. 1; Heb. xiii. 17, 24. Ability necessary to every function being received from the Spirit.

²³ Gifts of the Spirit, even extraordinary, are acquirable by prayer. See chap. xiv. 1, 13; Luke xi. 13; Eph. i. 16, 17; James i. 5; 1 Kings iii. 9, 11; Matt. xxi. 22.

miraculous, but the best and most profiting gifts : and yet shew I unto you ^ga more excellent way²⁴, and that is, ^hto follow chiefly after charity²⁵, the love of our brethren, and the performance of the several duties thereof towards them.

^g a far more excellent.

^h 1 Cor. xiv. 1.

CHAPTER XIII.

1. *FOR* though I speak with *all* the tongues *both* of men and of Angels¹, and *with these* have not charity², I am become ^aas a musical but lifeless instrument, a ^bsounding brass, or a tinkling cymbal.

^a a resounding brass.

^b Chap. xiv. 7-10.

^c Chap. xii. 8.

2. And though I have the gift of prophecy, and *though* I understand all mysteries, and *have* ^call knowledge ; and though I have all faith³, so that *thereby*, ^das our Lord said, ^d I could remove mountains, and *yet* have no charity⁴ *with them*, I am nothing.

^d Matt. xvii. 20.

3. And though I bestow all my goods *in alms* to feed the poor⁵, and though I give my body to be burned⁶, *the most cruel of deaths, for the faith*, and have not charity⁷, it, *to the obtaining of life eternal*, profiteth me nothing.

4. *Now this* charity⁸ *I speak of* suffereth long, and is

²⁴ See why more excellent, chap. xiii. ; viii. 1.

²⁵ Without which all these gifts, as to ourselves, are nothing worth, xiii. 3, and which charity never endeth, as they shall, xiii. 8. And this the more necessary to the Corinthians, because of their dissensions, and emulation about their spiritual endowments.

¹ An usual Scripture comparison of excellence in any thing, see Acts vi. 15 ; Ps. lxxviii. 25 ; Acts xii. 22 ; Gal. i. 8. Though doubtless Angels also have to one another some expressions of their conceits, being, as mens thoughts, not originally known, save to God only.

² What the Apostle means by Charity here, see verse 4, where he describes the properties thereof.

³ See chap. xii. 9, 10, note 1, 2.

⁴ True faith in Christ infused by the Holy Ghost, chap. xii. 3, and consequently doing miracles through his name believed on, Mark xvi. 17, compare Acts xix.

15, yet may be without charity, Matt. vii. 22. See chap. ii. 14, note.

⁵ As some of these contentious Corinthians in those goods-communicating times, Acts ii. 44 ; iv. 34, perhaps did.

⁶ Those who preached Christ of contention, Phil. i. 16, were not void of sufferings in this service, yet those unprofitable.

⁷ Alms, being but one branch of love or charity, without the rest, mentioned below, profit us not. We may give plentiful alms out of vainglory, not charity. We may do good to some poor and oppress others ; good to all the poor, and yet be full of envy, debate, detraction, pride, against others. For there are many things that are matter of contention besides wealth ; and much charity or almsgiving is done without Charity.

⁸ Charity, including here also the love of God, see verses 8, 13, yet is described rather by its

kind toward all men; charity envieth not⁹ superiors; ^e courteous. charity ^fvaunteth not itself¹⁰ over others as its inferiors, ^fis not rash. is not puffed up,

5. Doth not behave itself unseemly, seeketh not ^gher own welfare and interests¹¹, is not ^heasily provoked and ⁱangry, ⁱthinketh no evil of or toward others¹²;

6. Rejoiceth not in the iniquity of any, whereby they come to punishment or disgrace, but ^krejoiceth in their truth and integrity; neither rejoiceth in iniquity and false dealing towards any, but in truth and sincerity;

7. In others infirmities beareth all things, believeth all good things of them for the present, hopeth all good things for the future, nor hastily despaireth of any; and, lastly, endureth all ill things from them, with expectation of better things hereafter.

8. And this charity is a gift that never faileth nor ceaseth in us¹³, but other gifts shall: for whether there be prophecies now, for the present edifying of our brethren, hereafter they shall fail; or whether there be tongues now, they shall cease; whether there be knowledge, such, and in such manner, as it is had now, it shall vanish away¹⁴.

9. For what we know here, so much vaunted of, we know but in part and very imperfectly; and what we prophesy here, we prophesy but in part.

visible effects to our neighbour; the love of God and our neighbour always growing up equally together; see St. John's Epistles. And what the Apostle here makes the fruits of Charity, elsewhere he makes the chiefest fruits of the Spirit, Gal. v. 22.

⁹ All wish well to those they love; accounting theirs, as their own, happiness: now none envies himself. But Charity also, instead of envying the good things of another, is ready to augment them, by communicating to them its own.

¹⁰ Pride grows out of contempt and disparagement of others, which love hath not, but makes all persons equal where it is: nor can we love, but where there is something we all respect and honour.

¹¹ Love cannot but be liberal; for, by union of affection, it gives as it were but to itself what it bestows on others.

¹² Misconstrueth not the actions or intentions of those whom it loves.

¹³ Our love shall still endure in the same manner as now we have it, only more perfected: but as for knowledge, and other not affective but intellectual habits, they, as in a much greater measure, so shall be in a much diverse manner, in the next life; as likewise conversant about new objects.

¹⁴ Vanish into a perfect illumination, as starlight doth in the day. See Rev. xxi. 23; 2 Peter i. 19; Rom. xiii. 12.

^g 1 Cor. x. 24.

^h Phil. ii. 4.

ⁱ highly provoked.

ⁱ doth not impute the evil.

^k congratulateth with the truth.

^l shall be done away.

10. But when, *in the next life*, that which is perfect is come, then that which is in part *and imperfect, having much blindness and darkness with it*, shall be done away.

11. *Even as* when I was a child, I spake as a child, I ^mwas affected. ^munderstood *and argued* as a child, I ⁿthought *and was* ⁿreasoned. *affected* as a child: but when I became a man, *and my reason perfected*, I put away *and quitted the weaknesses of those former childish things: now, as childhood to man's estate, such is our present to our future condition.*

12. For ^onow we see *God and divine mysteries, only, as* ^owe see yet. *it were*, through a *thick glass*¹⁵, ^pdarkly, *and by many re-* ^por in a riddle. *flexions; but then clearly, and* ^qface to face: now I know ^q *Him only* in part; but then shall I know *Him and His*, even ^ras I *with all my things also am always known of Him,* ^r *and shall see Him also, as He now sees me.*

^r Gal. iv. 9.
² Tim. ii. 19.
Rom. viii. 28.

13. And now *till that time come, there abideth together in us faith, hope, charity, all these three more eminent and necessary graces; but also now, the greatest of these*¹⁶, *and most to be recommended to you, is charity.*

CHAPTER XIV.

^a 1 Cor. xii. 31. 1. FOLLOW after charity *then, in the first place*, and ^adesire¹ *earnestly, as ye do, other spiritual gifts also, but amongst them rather that ye may prophesy*², *as this tending more to charity, and being more beneficial to the Church.*

2. For he that speaketh in an unknown tongue³ speak-

¹⁵ The Law looked through a veil; the Gospel sees through a glass, 2 Cor. iii. 18; v. 7; Phil. iii. 12.

¹⁶ Greatest, not only for the reason, verse 8, because faith and hope have no place in the next world, see Rom. viii. 24; 2 Cor. iii. 7; Heb. xi. 1; and because love is the end and crown of the other two; (for Faith beholds afar off, and Hope long expects, Love only enjoys and mutually returns the embraces it receives;) but also for the reasons, verses 4, 5, &c., because Faith and Hope leave us short of our duty, either to God, or our neighbour, which Love only is zealous exactly and

cheerfully to perform. Therefore St. Paul completes Faith with it. Gal. v. 6.

¹ Lawful to desire spiritual gifts extraordinary, as those mentioned chap. xii. 8: so our end be not vainglory, curiosity, sensual gust, or the like; but purely God's greater glory in our own or others spiritual advancement.

² Prophesying taken for interpreting Scriptures to the people, as also for praying to, praising, or glorifying God in a super-illuminated and singular extemporary manner; yet understandably to the auditors. See note on xi. 4, 5, and on xii. 10.

³ Tongues, the first gift be-

eth not unto men, but unto God⁴, *who only knoweth what he saith*: for ordinarily no man there present^b understand-^b heareth. eth him; ^chowbeit in the spirit he speaketh *excellent mysteries*⁵. ^c though he by the spirit.

3. But he that prophesieth speaketh *these mysteries* unto men^d also, to *their edification in the faith*, and exhortation^d edification. to *holy practices*, and comfort in the *evangelical promises*⁶.

4. He then that speaketh in an unknown tongue *benefiteth and edifieth himself alone*; but he that prophesieth edifieth the *whole Church and congregation*.

5. I would that ye all spake with tongues, *which I no way vilify*, but rather that ye prophesied: for greater and more honourable is he that prophesieth than he that speaketh with tongues, except he *some way interpret*⁷ himself, that the Church may receive edifying.

6. Now, brethren, *consider*: if I, *your Apostle*, should come unto you speaking with *strange tongues only*, what shall I *herein* profit you, except I shall *exercise some other gift and* speak to you *intelligibly*, either by revelation, ^ein^e Eph. i. 17. *discovering to you some formerly unmanifested truth*, or by knowledge⁸, *in expounding some high matter of faith to you*, or by ^fprophesying⁹, *in celebrating God's praises and the*^t Chap. xi. 4, 5. *divine mysteries among you*, or by doctrine¹⁰, *in a catechistical*^{xiv. 15, 16, 17.} *institution of your life and manners*.

7. And even things without life, *artificially* giving sound, whether pipe or harp, except they give a distinction in the ^gsounds, how shall it be known what is piped^g ^stunes. or harped?

8. For if the trumpet, *for example*, give an uncertain sound, who shall prepare himself to the battle?

9. So likewise you, except ye utter by the tongue

stowed on the Apostles, Acts ii. 4; as likewise on the *primitiæ* of the Gentiles, Acts x. 46, more admirable than beneficial.

⁴ The ordinary subject of such enthusiasms being prayers, or psalms, to the magnifying of God's glory. See verses 15, 16; Acts ii. 11.

⁵ Things not ordinarily known or conceived.

⁶ Amongst the afflictions of the Gospel.

⁷ For thus tongues also yield the benefit of prophesying. The gift of tongues being not only strange languages, but heavenly mysteries also, uttered in them.

⁸ See note on chap. xii. 8.

⁹ See chap. xii. 10; chap. xiv. 26; Rom. xii. 6.

¹⁰ Rom. xii. 7, 8. Note on chap. xii. 8, 9.

^b intelligible speech, significant.

^h words easy to be understood *by your auditors*, how shall it be known what is spoken *by you*? for ye shall speak *else unprofitably and* into the air.

ⁱ languages.

10. There are, it may be, so many kinds of ⁱvoices *and several languages* in the world, and none of them are without *their proper* signification, *but this only to those that know them*.

11. Therefore if I know not the meaning of the *particular voice or language*, I shall be unto him that speaketh *only as an unintelligent barbarian*; and *again*, he that speaketh shall be *as a barbarian* unto me.

^k Greek, spirits. 12. Even so ye, *that ye may not be unintelligible and unprofitable*, forasmuch as ye are zealous of spiritual ^kgifts, seek that ye may excel *in them always* to the edifying of the Church.

^l See verse 14, note 12.

13. Wherefore let him that speaketh in an unknown tongue pray that he may *also have the gift and ability to interpret* ^l*it*.

14. For if, *endowed with this gift of languages*, I pray in an unknown tongue, *this my extraordinary spirit*¹¹ *of tongues prayeth well indeed*, but my understanding¹² is unfruitful¹³ *as to others, without interpreting what I pray*.

15. What is it then *here to be done*? I will pray¹⁴ with

¹¹ See verse 12, 'zealous of spirits;' verse 2, 'speaketh mysteries with the spirit.' See 1 Cor. xii. 1; 1 John iv. 1. The Apostle speaks of these gifts of the Spirit as of a superior faculty or power, or principle of action in a Christian, above his soul or understanding. In which sense perhaps that distinction is made, 1 Thess. v. 23. So he prays elsewhere, that they may be 'filled with the Spirit,' 'grow in the Spirit,' &c. And elsewhere mentions some sentiments and affections, in the spiritualized soul, that pass knowledge, pass understanding. See Phil. iv. 7; Eph. iii. 19.

¹² Spirit and understanding opposed; not that he that prays thus with the spirit understands nothing of what he then acts; for how then edifieth he himself? See verses 4 and 28; but that some

had this enthusiasm so strong, that they, in this rapture, could make no use of their understanding, in an ordinary way, so as to interpret, explain, and communicate their inspirations to the intelligence of others: nor perhaps, after the enthusiasms ceased, retain any perfect memory, or give any exact account of them; see verses 3, 28. Others, again, had the same inspirations after a gentler manner; so as not oversetting their natural faculties; but that they had the free use thereof to interpret and explain these divine conceptions. St. Paul prefers the latter, more useful, before the former, more admirable, and, for the time, more transporting.

¹³ Not to himself; see verses 4, 28.

¹⁴ The subject of these enthusiasms, various: prayers, psalms,

^mand in the spirit, and I will pray with the understanding ^m by the. also *interpreting those dictates of the spirit*. I will sing with the spirit, and I will sing¹⁵ with the understanding also, or else in the Church keep ⁿsilence.

ⁿ Verse 28.

16. Else when thou shalt in such unknown tongue bless or sing praises to God with the spirit, how shall he that occupieth the room¹⁶ of the ^ounlearned¹⁷ join his affection ^o vulgar person. and intention with thee, and say P Amen at this thy giving of ^p See Deut. thanks, seeing he understandeth not what thou sayest? ^{xxvii. 15.}
^{Ps. cvi. 48.}

17. For thou verily givest thanks well, but the other is not edified nor advanced in his devotion thereby.

18. I thank my God¹⁸ I have this gift myself, to speak with tongues more than any of you all¹⁹:

19. Yet when I am in the Church I had rather speak five words ^qwith my understanding and my being intelli- ^q by. gible, that so ^rby my voice I might teach others also, than ^r I may instruct. ten thousand words in an unknown tongue.

20. Brethren, be not children thus ^sin understanding ^s in your affec- and discretion: howbeit ^tin malice and wickedness be ye ^t in wickedness. as harmless children²⁰, but in understanding ^ube men, and ^u be ye perfect, consider. ^{of a ripe age.}

21. For in the book of the Law²¹ to this purpose it is ^xwritten, With men of other tongues and other lips will I ^x Is. xxviii. 11. speak unto this people; and yet, for all that wonder, will they not hear and obey me, saith the Lord.

22. Wherefore strange tongues not understood are given chiefly for a wonder and a sign²², and this not to them that believe, but to them that believe not, at first to astonish

verses 15, 16; thanksgiving, verse 17; speaking mysteries, verse 2; such those hymns, Luke i. 41, 67.

¹⁵ Singing then used in churches; see Matt. xxvi. 30; Acts xvi. 25.

¹⁶ There were distinct places of the Ecclesiastics, upon whom chiefly it seems were these gifts bestowed, from the vulgar, in the Church; as in the synagogues.

¹⁷ Or, he that answereth for the people.

¹⁸ That ye may not think I speak out of envy to any.

¹⁹ It seems, there were several degrees in these extraordinary

gifts, to some a much higher measure of them than to another.

²⁰ Perhaps alluding to our Saviour's frequent advice; Matt. xviii. 3, &c.

²¹ In the Old Testament. See John xv. 25.

²² So the effects of those, Acts ii, in the people were rather their wonder and amazement, than their edification, or instruction; see Acts ii. 6, 7, 13. And perhaps the gift thereof was more for extraordinary raptures than ordinary discourse; see 2 Cor. x. 10; 1 Cor. ii. 3, 4.

and make admire, not to instruct them: but prophesying serveth not for them that believe not, to cause wonderment only, but for them which believe, to advance their faith.

^r vulgar persons.

23. If therefore the whole Church be come together into some place, and all of you presently should speak with strange tongues, and there come in those that are ignorant and ^r unlearned, or unbelievers, will they not say, not knowing what any of you saith, nor you understanding one another, that ye are mad?

^a discovered.

24. But if all prophesy, and there come in one that believeth not, or one unlearned, he is ^a convinced of his former errors and faults of all of you, he is judged and discovered to himself of all.

^a Acts ii. 37.
Matt. iii. 6.
Luke iii. 10,
compare 8.
Acts xix. 18.
Luke ii. 35.

^b See John iv. 29.

^c proclaiming that God is really among you.

25. And thus are the secrets of his heart made ^a manifest; manifest to himself by the urgings of his conscience, and by him to you, in his free confession of his former life; and by you also to him, from the light of ^b prophecy; and so, falling down on his face in all humility, he will worship God, ^c and report, from these wonderful effects, that God is in you of a truth.

26. How is it then, brethren? since, when ye come together, every one of you either hath a new-inspired ²³ psalm, or hath a new doctrine, or hath a strange tongue, or hath a new revelation, or hath an interpretation of such tongues. Let all things be done in the best way unto edifying each one of others.

27. If any man speak in an unknown tongue, let it be done only by two such, or at the most by three for one meeting, and that, orderly by course, not altogether; and let some one interpret still what they have spoken.

^d Verses 2, 4.

28. But if there happen to be no interpreter, let him that speaks such tongues keep silence in the Church and congregation; and let him speak mentally to himself, ^d and to God.

29. So likewise let the prophets speak, only two or three at a time, and let the other prophets hear, and judge ²⁴ of what they say.

30. And if, whilst one is speaking, any thing happen to be revealed to another that sitteth by, let the first not in-

²³ Such as those, Luke i. 46, 68; 1 Sam. ii. 1.

gross all the discourse, but hold his peace, and give way to the other.

31. For ye may all prophesy *orderly* one by one, that so by your mutual conferences all may ^elearn, and all may be ^eexhorted and ^fcomforted.

^e See Rom. xii. 7, 8.

^f exhorted.

32. And the spirits of the prophets are subject to be judged, stinted, and regulated ²⁴ both by the other prophets that hear, and by the prophets themselves that have them.

33. For God, the donor of such gifts, is not the ^gauthor of ^gdissension and confusion, but of peace, as we see such things *orderly done* ^hin all other Churches of the saints.

^g God of disturbance, tumult, unquietness.

^h 1 Cor. xi. 16.

34. *This for the men; but let your women* ²⁵ *altogether keep silence in the Churches and public assemblies: for it is not permitted* ²⁶ *unto them to speak there, either in teaching or* ^k *questioning; but* ^l *they are commanded to be* ⁱ *under* ^m *obedience and submission, as also saith the Law* ⁿ *of* ¹² *old.*

ⁱ 1 Tim. ii. 11,

^k Verse 35.

^l let them be subject.

35. And if they will learn any thing *they doubt of*, let them *repair to* and ask their husbands at home: for it is a shame for women, and *misbecoming their duty and modesty*, to speak *publicly* in the Church.

^m 1 Cor. xi. 3.

Eph. v. 22, 23.

Col. iii. 18.

1 Peter iii. 1.

ⁿ Gen. iii. 16.

36. *And in these things I, your Apostle, require your obedience and conformity to other Churches. What? came the word of God, or of the Gospel, first out from you? or came it only unto you, that you should practise in such things contrary to the directions of me, your Apostle, or the example of ancients Churches in Christ?*

37. If any man amongst you pretend or think himself to be a prophet, or spiritual, and gifted, if he be truly ^oso, let him acknowledge that the things I write unto you are the ^pcommandments of the Lord, and from divine inspiration, and submit unto them.

^o 2 Cor. x. 7.

ⁱ John iv. 6.

^p See 1 Cor. vii. 26, 40, 25, note 19.

38. But if any man *will* be ignorant, and doubting still

²⁴ Judge of their doctrine, of their spirit, by the word of God, and by the gift of discerning spirits; see verse 37; 1 Cor. xii. 10; 1 John iv. 1. There being some false spirits, and likewise a possibility of making additions or further explications, from their own private judgments, to the re-

velation received by them from the true Spirit.

²⁵ Their women, likely, practising contrary; see verse 36.

²⁶ Permitted by us, and the custom of the Christian Churches, see verse 36; being an undecent thing, verse 35.

in these matters, let him be ignorant at his own peril, since he is sufficiently informed.

39. Wherefore, brethren, *to conclude*, covet ye rather to prophesy, and yet forbid not *any* to speak with tongues.

40. *And in both these*, let all things be done decently and *in due order*, and ^raccording to appointment.

^q according to appointment.

^r 1 Cor. xi. 34.

CHAPTER XV.

1. MOREOVER, brethren, *as to that great heresy of some amongst you holding no resurrection of the* ^adead¹, I now again declare unto you the Gospel which I have preached unto you *formerly*, which also ye have received *and assented to*, and I hope wherein *still* ye ^bstand ;

^a See verse 12.

^b have stood.

^c escaped.

^d hold fast.

^e after what manner, by what speech.

2. By which also ye are ^esaved, if ye *observe and* ^dkeep in memory ^ewhat I preached unto you *as I delivered it*,

¹ Some of the Corinthians denied the resurrection of the dead, verse 12, thinking such a thing impossible, verse 35. Some such also, it seems, there were, afterward, at Ephesus, apostatized converts, Hymenaeus, Philetus, Alexander the coppersmith, spoken of, Acts xix. 33, and 2 Tim. iv. 14, whom the Apostle excommunicated, and delivered over to Satan; and complains that their doctrine spread as a canker, and overthrew the faith of others, (see 1 Tim. i. 20; 2 Tim. ii. 17, 18), who held, it seems, that the resurrection, all that was to be, was passed already; taking it only in some metaphorical sense; as, for the resurrection from sin to righteousness, and a renovation of manners, under the Gospel; abstraction from things of this world, and being spiritually minded, see Col. iii. 1, and holding virtue and piety its own sufficient recompense and reward; which also the philosophers much pleaded. But it seems that the same persons denied any immortality of the soul also, happy, or unhappy: as also the Sadducees did, admitting the Pentateuch, but denying the Prophets; and in the Pentateuch, interpreting the Angels mentioned there to signify only divine inspirations. Denied

the soul's immortality, I say, 1°. Because the Apostle often presseth dissolution of manners, &c. as a consequent of their tenent, see verse 32, 'Let us eat and drink,' &c., and verse 33, his saying, that their evil communication corrupted good manners; and exhorting the Corinthians to awake to righteousness, verse 34; and, 2 Tim. ii. 19, warning those, who name the name of Christ, or those who own His name, to depart from iniquity; because the foundation of God, and of the Christian faith, standeth sure; and He will certainly know and reward His at the last day. 2°. Because the Apostle argues Christians, if having hope only in this life, to be, by reason of their present sufferings, of all men the most miserable, &c. See verses 15, 18, 19, and 29, 30. But neither of these follow, if the immortality of the soul at least be capable of, and shall hereafter receive, condign rewards or punishments. The spreading also of it shews it a very carnal doctrine; and the Apostle's so punctually numbering up the witnesses of our Lord's resurrection intimates, that these persons were willing at least to have made also some doubt of it.

unless ye have *all this while* believed and practised your *Christianity* ^fin vain.

3. For I delivered unto you ^gfirst of all that which I also ^hreceived, how that Christ died for our sins according to the *frequent* Scriptures of the *Prophets* that foretold ⁱit.

4. And that He was *also* buried, and that He rose again ¹the third day ²according to the *same* ^kScriptures :

5. And that He was *after it* seen of ¹Cephas, then of the *whole society* of the twelve ^mApostles ³on the day of His resurrection, and on the eighth day after it.

6. After that, He was seen of above five hundred brethren at once *in Galilee* ⁴; of whom the greater part remain unto this present, but some are fallen asleep.

7. After that, He was seen ⁴of James ⁵; then *again* ⁶of all the Apostles ⁷at His ascension.

8. And last of all, *after His ascension*, He was seen of ⁿme also, as of *an abortive*, and ^oone born out of due time.

9. For I am the least ^pand last of all the Apostles, that am not meet to be called an Apostle, because I *so* ^qpersecuted the Church of God.

10. But by the ^rgrace of God, *notwithstanding*, I am ^rwhat *now* I am: and His grace which was bestowed upon me was not in vain, *or unfruitful in me*; but I have laboured ^smore abundantly *for the large extent of my labours* ^s than they, *any of them* all: yet not I *of myself*, but ^tthe grace of God ^uwhich was with me *both to enable and prosper my labour*.

11. Therefore whether it were I or they, *who were the chief promulgators of the Gospel*, so we *both unanimously* preach, and so ye *firmly* believed.

12. Now if Christ be *thus surely* preached that He rose

² For the third day, see Hos. vi. 2, and Jonah i. 17, and Gen. xxii. 4. On the third day Isaac freed from his intended slaughter on the altar.

³ Other Greek copies εἵδεκα.

⁴ These two apparitions are not mentioned elsewhere. The first, probably, the great manifestation

in Galilee, foretold, and preappointed, Matt. xxvi. 32; xxviii. 7.

⁵ Probably him that is called the Lord's brother. Acts xii. 17; xv. 13; Gal. i. 19.

⁶ At His ascension, see Acts i. 4-12; Luke xxiv. 50. Or that, John xx. 26.

⁷ Apostles, here including more than the twelve, verse 5.

^f rashly.

see Gal. iii. 4.

^g among the principal things.

^h Chap. xi. 23.

Gal. i. 12.

¹ Ps. xxii. 16,

17, 18.

Isa. liii. 5, 10.

Dan. ix. 26.

Luke xxiv. 26.

¹ Peter i. 11.

^k Ps. xvi. 10.

Isa. liii. 10.

¹ Luke xxiv. 34.

^m Luke xxiv. 36.

John xx. 19.

ⁿ Acts ix. 3.

¹ Cor. ix. 1.

^o an abortive.

^p Eph. iii. 8.

^q Gal. i. 13.

¹ Tim. i. 13.

^r favour.

^s 2 Cor. xi. 5,

23.

^t the grace of God with me.

^u Eph. iii. 7, 8.

Matt. x. 20.

2 Cor. iii. 5.

Phil. ii. 13.

from the dead, how say some among you that there is no resurrection of *men* of the ^xdead?

^x See note, verse 1.

13. But if there *can* be no resurrection of the dead^s, then is Christ not risen:

14. But if Christ be not risen, then is our preaching vain, and your faith, *in all other things taught or believed*, is also vain.

15. Yea, and we are found false witnesses of *matters concerning God Himself*; because we have testified of God that He raised up Christ: whom He raised not up, if so be that the dead rise not *at all*.

^y then neither hath Christ been raised.

16. For if the dead rise not, then ^yis not Christ, *who was dead, yet raised*.

17. And if Christ be not raised, *but detained a prisoner still in the grave*, your faith of redemption and deliverance by Him is vain; ye, *destitute of a Mediator*, are yet in your sins, ^zunpardoned, and slaves to Death unconquered.

^z Rom. iv. 25. Acts v. 31.

18. Then they also which are fallen asleep in *this faith of Christ*, and much have suffered for Him, are also utterly perished⁹.

^a have hoped.

19. For if for the advantages in this life only we ^ahave hope in Christ, we, *so persecuted continually for His name*, are of all men most miserable.

^b Acts xxvi. 23. Col. i. 18. Rev. i. 5.

20. But now, *blessed be God*, Christ is risen from the dead, and become the ^bfirstfruits¹⁰ of them that slept *in*

⁸ Or, if there shall be none of other men, then not of Him; because the raising also of others, that are His, is an inseparable effect and virtue of His resurrection: therefore none, or all. See John xi. 25; 1 Thess. iv. 14; 1 Peter i. 3; John xiv. 19; Rom. iv. 25; 2 Cor. v. 15.

⁹ Both in body and soul. For, if Christ be not raised, sin, remaining unpardoned, renders both miserable; the parts of one whole, as sinning or justified, being destined to happiness or misery, both equally. And a temporal death being inflicted on the body, as well as a spiritual on the soul, only for sin, therefore, upon sin remitted, the body's punishment must be removed, if the soul's be:

since both, or none, are redeemed. An happy immortality of the soul and non-resurrection of the body are inconsistent, see Matt. xxii. 32; and the soul owes its happy immortality, as much to Christ's rising again, as the body doth its revivification. And those who denied the body's resurrection denied also the soul's immortality; as the Sadducees, Acts xxiii. 8; and the Apostle's arguments here seem framed against these Corinthians, as denying both these. See note 1, verse 1.

¹⁰ First, in order. Secondly, the earnest of the same thing to be performed to the rest of His members, by the same Spirit residing in, and raising, them both, see Rom. viii. 11. Allusion is made

God, whom also the whole harvest in due time shall follow in the like resurrection. ^c 1 Thess. iv. 14.

21. For so to God it seemed meet, that ^dsince by ^eman ^dseeing, came death into the world, by man came also the resurrection of the dead. ^e Rom. v. 14, 15, 17.

22. For as in the man Adam all partakers of his nature die, even so in the man Christ shall all ¹¹ partakers of His nature ^fand spirit be made alive ^gagain ¹². ^f 2 Peter i. 4. ^g John xi. 25.

23. But every man in his own order, not all at once: first, Christ the firstfruits; afterwards they that are Christ's, at His second ^hcoming. ^h 1 Thess. iv. 15-17.

24. And then, Death being vanquished, and the resurrection accomplished, cometh the end of this world, and of our Saviour's present government thereof; when, having finished the work of our salvation, He shall have delivered up the kingdom ¹³ He, as His Father's substitute, now administereth to God and the Father; when He shall first ⁱhave put down all *adverse* rule and all *opposite* authority and power. ⁱ take away, or bring to nought. ^k so long until He put.

25. For He, the man Christ Jesus, must continue this His reign under God, ^ktill, according to the ¹Psalmist, He hath put all enemies under His feet. ¹ Ps. cx. 1. Acts ii. 34. Heb. i. 13.

26. And one, and the last, enemy that ^mshall be destroyed by Him is Death; ⁿwhich shall be done in the re- ^{x.} 13. ^m is destroyed. ⁿ Rev. xx. 14.

here to Lev. xxiii. 10; Deut. xxvi. 2. All the harvest was consecrated and sanctified by the first-fruits offered; see Rom. xi. 16.

¹¹ None raised, i. e. to glory, and to the similitude of the resurrection of the second Adam, but only His children; and this by the power of the same quickening Spirit of God in them both. Now of this resurrection to glory only, the Apostle speaketh here, as also, 1 Thess. iv. The wicked also shall have a resurrection, but not to eternal life, but death: nor to any spirituality, but to all manner of molestful passibility, infirmity, putrefaction, and corruption; save only that implying a second dissolution of their being: nor in glory, but in vileness and deformity; not by Christ, as the second Adam their father, but as their judge; not by the participation of

His Spirit, but the power of His justice.

¹² And as like resurrection, so shall have the like ascension also, and be carried up in the clouds; see 1 Thess. iv. 17.

¹³ Christ's kingdom hath no end, Luke i. 33. Only, then, shall be a transition thereof from the present exterior administration of it, by the service of Christ, as man, and of the Angels, and of men, Christ's substitutes; and by the operation of second causes, &c. to a far greater perfection, after all oppositions removed, by the more immediate rule and energy of the Blessed Trinity; His Saints being now more closely united, and, if I may so say, annihilated into His greatness; see John xvii. 5. Such as we may conceive his dominion to have been, when as yet the world was not.

resurrection of His servants from it, who are as yet detained prisoners by it.

27. For He, namely, the Father, hath put all things under His feet, saith the ^oProphet. But when He thus saith, all things are put under Him, it is manifest that He is excepted from any subjection or quitting His throne, who did put all things thus under Him only as His lieutenant.

28. And therefore, as before I said, when all things shall be at last subdued unto Him, then shall this the Son also Himself, giving up this vicarial and temporary power, together with the rest of His redeemed, become a ^Psubject unto Him that put all things under Him, that thereafter God in the Blessed Trinity may be Himself immediately all in all: communicating Himself in all fulness to all His saints, and admitting them to an union with the Deity without further intermixture and intercession of a Mediator; and all in all without any further opposition or contradiction of any thing that offends ^qwithin His kingdom.

29. Such things shall be after the resurrection. Which resurrection seems to be granted also by the practice of some amongst you. ^rElse what matter to purpose shall they do which are baptized for the dead¹⁴, that, converted to Christianity, and desiring baptism, chance to die before it? if the dead rise not at all, why are they ^sthen baptized for the dead? since such must grant it nothing besteads them.

30. And why ^tstand we in jeopardy as of our life, every hour¹⁵, if no reward after it?

31. I protest by ^uyour rejoicing ^xwhich I also have with you in the middle of these sufferings in Christ Jesus our Lord, I run the hazard to die ^ydaily.

32. If ^zafter the manner of men I have encountered and fought with beasts at Ephesus¹⁶, what advantageth it me,

¹⁴ Baptized for some catechumens that died before baptism, out of an opinion of the necessity of baptism (so Grotius,) as, likewise, saith Diodati, that such deceased might be enrolled, and confederated, and a happy resurrection prayed for them, together with other faithful deceased.

¹⁵ See verse 18, note 9.

¹⁶ This Epistle seems to be writ

from Ephesus, or some other place in Asia not far remote from it; and that, before the tumult of Demetrius mentioned Acts xix. 23; see for this, 1 Cor. xvi. 8, 9, compare Acts xx. 1; xix. 30. So that this his fighting with beasts there, was before the said tumult. As for St. Luke's omitting it in the history, it is no more than must be confessed of many other signal

^o Ps. viii. 6.
Heb. ii. 8.

^P 1 Cor. iii. 23.
xi. 3.

^q Matt. xiii. 41.

^r For.

^s also.

^t do we run hazards.

^u our.

^x 1 Thess. ii. 19.

^y Rom. viii. 36.

1 Cor. iv. 9.

2 Cor. iv. 10, 11.

Ps. cxix. 109.

^z according to man; to speak after the manner of men.

if the dead rise not? *then, as some of you say,* ^alet us eat ^a Isa. xxii. 13; and drink, *and take our pleasure,* for to-morrow we die, ^{lvi.} 12. *and there is an utter end of us.*

33. Be not deceived by such persons' discourse: these evil communications corrupt good manners¹⁷.

34. ^bAwake ^cto righteousness, and sin not, *seduced by* ^b Rom. xiii. 11. *such wicked doctrines to a disbelief of any future punishments* ^{Eph. v. 14.} ^c truly.

sufferings of St. Paul, mentioned by himself, 2 Cor. xi. 23, 24, 25. Yet is nothing said of many of them by St. Luke in the Acts; of his eight times being scourged, only one mentioned, Acts xvi. 23; of his often deaths only one mentioned, Acts xiv. 19; of his shipwrecks, those preceding the writing the second Epistle to Corinth, none mentioned. And the reason may well be, because, as Baronius observes, St. Luke reports not things so particularly, save when himself was present. Baron. An. Christ. 58. 'S. Lucas ea, quibus præsens non fuit, adeo summatim recenset, ut tribus fere verbis res gestas plurimum mensium et annorum perstringat.' Of which see an example in Acts xx. 1, 2, 3. &c. Now though we find Luke accompanying St. Paul before this his preaching at Ephesus, Acts xvi. 10, yet he seems to have been left by the Apostle in Macedonia; see Acts xvii. 1, compare xvi. 10, and xx. 5, afterwards sent by him out of Macedonia to Corinth, 2 Cor. viii. 18, 19; but not to have returned to his attendance on St. Paul, till Acts xx. 5, after St. Paul had left Ephesus and Macedonia; where he writ the second Epistle to the Corinthians, not long after the writing of the first. These sufferings therefore were in Luke's absence from the Apostle. And this fighting with the beasts seems the rather mentioned, because a thing but newly done; and he seems more to enlarge upon the same thing in 2 Cor. iv. 8, &c. and 2 Cor. i. 8, 9, where he mentions sufferings in Asia, whereas the Acts mention none in particular

save that of Demetrius; and such sufferings, wherein he was pressed above strength; despaired of life; had the sentence of death; was at last delivered from so great a death; (it seems not any ordinary way of dying;) all which very well suit with this being exposed in the theatre to those furious beasts: (a relation of which from some former historians, see in Nicephorus ii. 25.) or, perhaps, with his being, *κατ' ἀνθρώπων*, i. e. in the purpose of men, the magistrate, sentenced and condemned to this death, though delivered and rescued from the execution of this sentence by Divine Providence, in some manner not declared here. St. Paul's being a citizen of Rome and pleading it here, perhaps might free him from such a vile punishment. See this *κατ' ἀνθρώπων* frequently used by the Apostle also to qualify his speech, *as a man would say*. Rom. iii. 5; vi. 19; 1 Cor. ix. 8. And this rather favours his encountering with men at Ephesus, fierce as wild beasts, &c. as also he saith, 2 Tim. iv. 17, that he was delivered out of the mouth of the lion. And then, most probably, this may relate to that furious tumult, raised there on a sudden by Demetrius and the silversmiths, Acts xix. both against the Christians and Jews, who were equally adversaries to the worship of Diana. But then, since St. Paul stayed some time at Ephesus after the writing of this Epistle, xvi. 8, we must imagine his departure thence, mentioned Acts xx. 1, not to have been immediately after the uproar ceased.

¹⁷ A verse in Menander.

or rewards ; for there are some amongst you who have not the ^dknowledge and fear of God : ^eI speak this ^fto cause your shame, either who are such, or who tolerate such amongst you.

^d Titus i. 16.

^f 1 Sam. ii. 12.

Hosea iv. 6.

^e 1 Cor. vi. 5.

^f that you may be ashamed.

^g what kind of.

35. But some man will say, How are the faithful, when dead and consumed, raised up again ? and with ^gwhat kind of body do they come ?

36. Thou fool, that which thou yearly sowest and castest into the ground is not quickened again, except it die ^hand be rotted first¹⁸ :

^h John xii. 24.

37. And again, that which thou sowest, thou sowest not that body that shall be, and which afterward comes from it, clothed and enriched with many new parts and ornaments, but the naked and bare grain, it may chance, of wheat, or of some other grain :

38. But God giveth it a diversely fashioned body from what it was sown, as it hath pleased Him, and to every seed his own several kind of body ; and these, in their perfection, much differing from one another.

39. As also amongst animals, all flesh of them is not the same manner of flesh : but, as God hath pleased, there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds.

ⁱ both.

40. There are ⁱalso both celestial bodies, and bodies terrestrial : but the glory of the celestial is one, much completer, and the glory of the terrestrial is another, much inferior.

41. Amongst the celestial bodies also there is one glory of the sun, and another of the moon, and another glory of the stars : for one star differeth much from another star in glory.

42. So also is the resurrection of the dead¹⁸ : a much differently qualified body raised from what is interred ; as also much differing the glory of one, then, from the glory of another : it is sown here in corruption ; it is raised in incorruption¹⁹ and impassibility.

¹⁸ The Apostle speaks here of the resurrection in order only to that of the saints, not of the wicked.

¹⁹ Not only freed from any future dissolution of nature, but from all passibility from any con-

43. It is sown in dishonour *and shame*; it is raised in glory²⁰, *splendour, and majesty*: it is sown in weakness; it is raised in power, *strength, and agility*:

44. It is sown ^ka natural body; it is raised a spiritual ^kan animal body²¹. *For* there is a natural body, and there is a spiritual body.

trary, which may infer any molestation, grief, or pain; an incorruption the wicked are not raised to, but are liable still to all passibility, infirmity, putrefaction, &c. excepting only what implies a dissolution of their being; or liable at least to such misery as much transcends them.

²⁰ Glory, i. e. splendor, clarity, as before, verse 41. One glory of the sun, another of the moon, according to that which appeared in our Lord; not in His shewing Himself to His disciples after His resurrection; for then it was necessary for His more familiar conversing with them, and shewing Himself to have the same body wherein He suffered, so to lay aside this glory; but in His transfiguration, Matt. xvii. 2, in which He represented the glory of this state, His face shining like the sun, Matt. xvii. 2; and in His apparition, again, to St. Stephen standing before the council; and to St. Paul in his way to Damascus, Acts ix. A resemblance of which splendor was also seen in the face of Moses when he descended from God's presence, Exod. xxxiv. 30, and of St. Stephen, in beholding our Lord in glory, Acts vi. 15, compare vii. 55. See this glory and clarity of our Lord and His Saints mentioned, Phil. iii. 21; 2 Cor. iii. 18; 1 John iii. 2; below, verse 49; Matt. xiii. 43; where our Lord saith, that, as the wicked shall be cast into a furnace of fire, so the righteous shall shine as the sun in the kingdom of their Father. See Dan. xii. 3.

²¹ Made such by the supernatural virtue of the Holy Spirit, communicated by Christ to all His

members. See Gal. vi. 8, John vi. 51, Rom. viii. 11, John iv. 14, compare vii. 39. By which Spirit the body shall be advanced, in many things to participate the perfections that are in spirits; though not to be supposed to be changed into the nature of a spirit, or of such bodies as are tenuous and perspicuous; but to remain still solid, and palpable, as consisting of flesh and bones still, as also our Lord's glorified body was. Yet, in resemblance of spirits, subject no more to any alteration; and its present qualities changed, not needing any sustenance, rest, or sleep, any more than a spirit doth; see 1 Cor. vi. 13, and below, verse 50. Freed from all ponderosity, moving any way, upward, downward, with an equal propension and facility; again, passing through all mediums of whatever bodies without resistance, or restraint, or retardation, and with all celerity the soul desireth; and hence suddenly any where appearing and disappearing. An example of which things was seen in our Lord's body after His resurrection; which ascended into Heaven, carried up by the power of His own Holy Spirit, without any external aid or assistance; being, when at some distance from the disciples, received into a cloud, Acts i. 9. Such a cloud also seen in the transfiguration, when Moses and Elias disappeared. Which body of our Lord also entered to the Disciples, when the doors shut; appeared, and disappeared, at pleasure. Some resemblance of such state of the body in the next life hath been seen here, in Moses, Elias, and our Lord's, fasting from food for six weeks time; in our

^l Gen. ii. 7.

45. *For so it is written, ^lThe first man Adam was made a living soul, the conveyer of an animal life to his posterity ; the last Adam ^mwas made a quickening spirit, the author and fountain of a spiritual life by the seed of the Holy Spirit that is in all his children ; conferring the like incorruption and immortality on them at the time appointed, as Himself hath already attained in His past resurrection.*

^m Rom. v. 14, &c.

46. *Howbeit that was not first made which is spiritual, but that which is natural ; and afterward that which is spiritual.*

ⁿ Gen. iii. 19.

47. *For the first man, from whom we derive our present condition, was of the earth, ⁿand so earthy and corruptible : and the second man, that is, the fountain of our spiritual being, is the Lord ; in that nature wherein He is our spiritual parent, descending from Heaven, ^oand so heavenly and immortal.*

^o John iii. 13, 31.

48. *Now, as is the earthy, such are they that are earthy, ^pbeing descended from him : and again, as now is the heavenly, such are they to be likewise that are heavenly, the partakers of His lineage and descent.*

^p John iii. 6.

^q Gen. v. 3.

49. *And as we have now first borne the image of the ^qearthy in corruption and dishonour, so we, as many as are His children, shall hereafter bear also the image of the ^rheavenly in incorruption and glory.*

^r Rom. viii. 29.

² Cor. iii. 18.

Phil. iii. 21.

¹ John iii. 2.

⁸ 2 Cor. v. 1, 4.

Rom. xiv. 17.

¹ Cor. vi. 13.

Matt. xxii. 30.

Col. ii. 22.

John iii. 3, 5.

^t I tell you a secret.

^u 1 Thess. iv.

15, 16, 17.

50. *Now this I say, brethren, that these gross and earthy substances of flesh and blood, ^sas they are, and unaltered in their qualities, cannot inherit or enter into the kingdom of God in Heaven ; neither doth such corruption inherit incorruption.*

51. *Behold, ^tI shew you a mystery and a secret : We shall not at that day all sleep indeed, or die by the usual dissolution of nature, but we shall all be ^uchanged from what we were, even those also whom that day finds alive.*

52. *All in a moment, and in the twinkling of an eye, at*

Lord's being carried by the power of the Spirit into the wilderness, Matt. iv ; and St. Philip the deacon his being rapt by the Spirit, and suddenly removed to Azotus, forty miles distant from Gaza ; and the

Church-story is frequent in relating the bodies of some saints to have been, as it were by force, elevated from the ground, when they endeavouring against it, in some stronger ecstasies.

the summons of the last trump: for the trumpet shall sound, and the already dead shall be raised incorruptible, and we that are living then shall also be changed into the like.

^x Matt. xxiv. 31.
^y 1 Thess. iv. 16.
^y He shall sound the trumpet.

53. For this corruptible must *then, universally*, put on incorruption, and this mortal must put on ^aimmortality.

^z 1 Thess. iv. 15, 17.
^a 2 Cor. v. 4.

54. So when this corruptible shall have *once* put on *this* incorruption, and this mortal shall have put on *such* immortality, then shall be brought to pass the saying that is *long since* ^bwritten, *that Death, which swallowed up all formerly,* is *now* swallowed ^cup *itself* in victory for ever.

^b Isa. xxv. 8.
^c Rev. xx. 14.

55. O Death, where is thy sting *then*? O ^dgrave, where *then* is thy ^evictory?

^d hell.
^e Hosea xiii. 14.

56. *Behold, all the sting of Death, by which it can wound us, is sin; and, again, the strength of sin, by which we are rendered subject to it, is the* ^fLaw.

^f Rom. iv. 15.
^{v.} 20.

57. But thanks be to God, who *at last* giveth us the victory *over all these* through *the power of* our Lord Jesus ^gChrist.

vii. 5, 8, 13, &c.
^g Rom. vii. 25.
ⁱ John v. 5.

58. Therefore, my beloved brethren, be ye stedfast, unmoveable *in this faith, and also* always abounding in the work *and service* of the Lord, forasmuch as you *may hereby* know that *such* your labour is not in vain in the Lord, *but shall receive an excellent* ^hreward.

^h See verse 30.

CHAPTER XVI.

1. Now concerning the collection for the *poor saints in* ^a*Judæa*, as I have given order to the Churches *in* ^b*Galatia*, even so do ye.

^a Acts xi. 28, 29. xxiv. 17.
^b Rom. xv. 26.
² Cor. viii. 4.
ix. 1, 2, 12.
Gal. ii. 10.

2. *At your public assembly* upon the ^cfirst day of the week¹, ^dlet every one of you lay by him ^d*something* ^ein store *for the collection*, ^fas God hath prospered him, that there *need to be* no gatherings when I come.

^b Acts xvi. 6.
^c Acts xx. 7.
^e Rev. i. 10.
^d Ex. xxiii. 15.
Deut. xvi. 16.

3. And when I come, whomsoever you shall approve by your letters, them will ^gI send to bring your ^hliberality unto Jerusalem.

^e treasuring up.
^f whatsoever he gains.
^g 2 Cor. viii. 18, 19.
^h gift.

¹ See our Saviour's apparitions, and the Christian assemblies on that day; being the day of our Saviour's resurrection, and there-

fore, under the Gospel, more specially instituted and dedicated to God's more solemn worship; John xx. 19, 26; Acts xx. 7; Rev. i. 10.

4. And if it be *thought* meet that I go also, they shall go with me *to see all justly distributed*.

5. Now I will come unto you², when I shall have passed through ¹Macedonia: for I *intend to pass through Macedonia*.

6. And it may be that I will abide *for some time*, yea, and winter with ^kyou³, that *afterward* ye may *afford me the courtesy*⁴ to bring me on my journey whithersoever I go⁵.

7. For I will not see you now by the way⁶, *when I cannot stay*; but I trust *hereafter* to tarry a while with you, ¹if the Lord permit.

8. But I will tarry *still* at Ephesus until Pentecost.

9. For a great door ^mand effectual is *here* opened unto me *for introducing the* ⁿ*Gospel*, and *besides* there are many adversaries *who must be opposed*.

10. Now *meanwhile*, if Timotheus⁷ come to ^oyou, see that he may be with you ^pwithout *any fear, danger, or disturbance from the factious*; for he worketh the work of the Lord, ^qas I also do.

11. Let no man therefore despise him *or his doctrine, because of his* ^r*youth*: but *when he shall leave you*, conduct *ye* him forth in peace, that he may come unto me: for I look for him, *together with the brethren that accompanied him*.

² It is probably gathered, see preface, that St. Paul writ this Epistle when he was at Ephesus, after Apollos had been at Corinth, Acts xix. 1; 1 Cor. iii. 6, or at some place near it, in Asia; not long before his journey into Macedonia, whither he went as he purposed; but made not this journey to Corinth at the time intended, see 2 Cor. i. 15, 16; and the reason of his deferring it, 2 Cor. i. 23: howbeit, he went thither before his journey into Judæa, because the Epistle to the Romans appears to be written by him from Corinth after this time. See preface to the Romans, 2 Cor. xii. 14; xiii. 1.

³ St. Paul went afterward with the alms to Jerusalem, where he endeavoured to be at Pentecost,

Acts xx. 16, and came to Philippi at Easter, Acts xx. 6: therefore the time he stayed in Greece, which was three months, Acts xx. 3, were winter-months.

⁴ Some converts used to accompany the Apostles in their travels from place to place for their guidance, for their security, and for other assistance. See Acts xv. 3; xvii. 4, 15; xx. 38; 1 Cor. xvi. 11.

⁵ To Judæa, see 2 Cor. i. 16.

⁶ See 2 Cor. i. 16. Such purposes often varied in the Apostle, according to occasions offered.

⁷ Timotheus and Erastus were sent by the Apostle into Macedonia for the better confirmation of his new plantations there, see Acts xix. 22; and, it seems, or-

12. As touching our brother Apollos^a, I greatly desired him to have come unto you with the brethren: but his will was not at all to come *unto you* at this time, *being letted with business*; but he will come when he shall have a more convenient time.

13. Watch ye, *that ye be no way seduced*; stand fast in the faith, quit you like men *in defence thereof*, be strong.

14. Let all your things be done ^swith charity *and with-*^a 1 Cor. xiv. 1.
out faction.

15. ^tI beseech you, brethren, (ye know the house of ^tI exhort. Stephanas, that it is the ^ufirstfruits *in the Gospel* of Achaia, ^u Rom. xvi. 5. and that they have addicted *and dedicated* themselves to *the service and* ^xministry of the saints⁹), x Rom. xii. 7.

16. That ye ^ysubmit yourselves unto such, and to every ^y Heb. xiii. 17. one that ^zhelpeth with us, and laboureth *in the Gospel.* z worketh with them.

17. I am glad of the coming of Stephanas and Fortunatus and Achaicus: for that which, *by reason of so great a distance*, was lacking ^ato me on your part they have ^a Phil. ii. 30. supplied¹⁰. Col. iv. 18. Philem. 13.

18. For they have ^brefreshed my spirit, ^cand, *I presume*, ^bquieted. b quieted.
yours *too in this service toward me*¹¹: therefore acknow- c 1 Thess. v. 12.
ledge ye them that are such.

19. The Churches of Asia salute you. Aquila and Priscilla salute you much in the Lord, with the Church¹², *the Christian assembly*, that is *received* in their ^dhouse¹³. d Rom. xvi. 5. Col. iv. 15. Philem. 2. Rom. xvi. 23. e Rom. xvi. 16.

20. All the brethren *here* greet you. Greet ye *likewise* one another with an holy ^ekiss¹⁴.

dered, from thence to go to Corinth, 1 Cor. iv. 17, and so to return to him to Ephesus.

⁸ Who taught at Corinth after St. Paul; see Acts xviii. 27; xix. 1; 1 Cor. iii. 6.

⁹ In exercising the office of pastors, probably, some of them at least, (see in the next verse, the Apostle requiring submission to them;) or the office of deaconship; see Rom. xii. 7. See verse 17, Stephanas himself one of the visitants of St. Paul.

¹⁰ In their kind visit, comfortable message, alms, or other assist-

ance given him.

¹¹ Or, my spirit, *which is one with yours, for the perfect love I bear you.*

¹² See Rom. xvi. 3, note 6.

¹³ Some copies add: *παρ' οἷς καὶ ἐνίσταται.*

¹⁴ A ceremony, in those times, used at the dissolving of their religious meetings, and pronouncing of the benediction; testifying their unity and charity to one another. Justin. Mart. Apolog. 2. [i. §. 65.] 'When we make an end of prayer, we salute one another with a kiss.'

21. The salutation of me Paul, *set to* ^fwith mine own

^f Col. iv. 18. hand¹⁵.

² Thess. iii. 17.

22. If *there be* any man amongst you that loveth not in sincerity the Lord Jesus together with us, let him be Anathema Maranatha¹⁶.

23. The grace of our Lord Jesus Christ be with you¹⁷.

24. My *dearest* love be with you all in the spiritual *correlation we have all* in Christ Jesus. Amen.

¹⁵ The Apostle, when using an amanuensis for the rest of the Epistle, see Rom. xvi. 22, subscribed something at the end thereof with his own hand, to give them, more solemnly, his benediction; as likewise, the more to assure them the Epistle came from him, and was not forged;

see 2 Thess. iii. 17, Col. iv. 18.

¹⁶ *Anathema*, accursed, devoted to God's vengeance when He cometh to judgment. *Maranatha*; the Lord cometh, i. e. to judgment, Jude 14, 15.

¹⁷ The constant benediction at the conclusion of his Epistles; 2 Thess. iii. 18.

THE SECOND EPISTLE OF ST. PAUL

TO THE

CORINTHIANS.

THE PREFACE.

SAINT PAUL writ this second Epistle to the Corinthians, not long after the first, being removed from Ephesus into Macedonia, he mentioning in both his late great sufferings in Asia; see 1 Cor. xv. 32, compare 2 Cor. i. 8, though these not expressed by St. Luke in the Acts. And here he writ it, after that Titus, whom he had sent out of Asia to Corinth to give him a perfect information of their affairs, of whom he had heard some very displeasing reports, see 1 Cor. i. 12, was now returned to him into Macedonia, and had brought him from thence some comfortable news, see 2 Cor. vii. 6, 7. He had intended indeed a journey to Corinth before his passing into Macedonia; but not meeting with Titus at Troas, as he expected, so to have heard first from him, how all things stood there, he altered his purpose; see 2 Cor. ii. 13; i. 16, 23; ii. 1; 1 Cor. xvi. 5; this tender-hearted father dreading to come to them with a rod of discipline in his hand; and before that he had heard first, that all things were well with them, and that they had amended those disorders, which so much offended him. See 2 Cor. i. 3; xii. 21, 22; xiii. 12. From Troas therefore he went into Macedonia: from whence, with this consolatory and kind letter, he returned Titus again to them, accompanied with some other brethren of Macedonia, to perfect the Corinthians contribution for the poor Christians in Judæa, before his own coming thither; 2 Cor. viii, ix, and 1 Cor. xvi. 2, 3, 4. After this, himself from Macedonia made a journey into Greece, and to Corinth, Acts xx. 1, 2, 3; and about this time passed also into Crete, taking Titus with him; and leaving him there, Titus i. About this time also he made an excursion as far as Illyricum; from some part of Greece sending an Epistle to Titus into Crete, and appointing

him to meet him at Nicopolis, Titus iii. 12, there being divers cities of this name, probably a sea-town in Epirus so called, where the Apostle intended to winter, as he formerly intended to winter at Corinth; or somewhere in Greece, see 1 Cor. xvi. 6, for he spent in Macedonia and Greece the most part of a year, from Pentecost, 1 Cor. xvi. 8, till after Easter following, see Acts xx. 6. Returning to Corinth, he writ the Epistle to the Romans, promising to give them also a visit, as having now preached the Gospel every where, and finished his intended affairs in Greece, Macedonia, and his other Oriental plantations, see Rom. xv. 19, 23. But from Corinth he first purposed another voyage into Judæa, the nearest way, by sea, as he had done formerly, Acts xviii. 18, 19; carrying with him, for the much persecuted Christians there, the alms he had collected from the Gentile churches of Achaia, Macedonia, Galatia, &c., 1 Cor. xvi. 1; 2 Cor. viii. ix. But, understanding that he was laid in wait for at sea, which also perhaps made him pass on foot from Troas to Assos, Acts xx. 13, by the Jews, partly out of hate to his person, partly out of avarice for his money, he returned through Macedonia as the safer passage; being attended and guarded with no small number of his friends and fellow-ministers in the Gospel. And there having kept the feast of Easter at Philippi, he set forward for Judæa; see Acts xx. 3, 6, &c.

In this second Epistle, written not long after the former, the Apostle gives the Corinthians an account of his delaying his journey to them, contrary to his former intentions; declaring their many disorders, (of the reformation whereof, before Titus his return, a little before the writing of this letter, he had heard nothing, as he expected,) to have been a chief cause thereof, for that he was very unwilling to come to them in sorrow, and with a rod in his hand. And here, occasionally, he tells them of his late great sufferings in Asia; but yet, of his prosperous success in the Gospel at Troas, in Macedonia, and what way ever he moved; whereupon also he magnifies to them the dignity of this evangelical ministerial function beyond the former legal. Again, upon the good news brought him by Titus, touching the good effects his former letter, and the severe censures inflicted therein, had wrought amongst the Corinthians; and touching the repentance, sorrow, humiliation, as well as reformation, they had shewed upon it, he expresseth his exceeding joy and consolation in it. And in this Epistle sweetens his style, and apologizeth for his former sharpness; takes off his

former censures; absolves and receives into favour again the incestuous person formerly excommunicated, having now performed a due humiliation for his fault; and requires also their reconciliation to him, excusing withal the seeming severity of his former censures, truly tending only to their edification. Yet, understanding likewise from the same Titus, that all their distempers were not as yet thoroughly cured, he threatens also, at his coming to them, to use his Apostolical power still on all such as shall obstinately persist in their known delinquency. In this Epistle alternately, as it were, commending and menacing, frowning and smiling on them: sometimes in the bowels of a most tender-hearted father, and sometimes in the jealousies of a most vigilant pastor; and indeed there appears no other Epistle of his, wherein he hath so much played the orator. Again, upon the intelligence he had of some false seducers still harboured and acting in that Church against him, to hinder any damage his flock might receive by them, he gravely and authoritatively vindicates his Apostleship; and remembers them of the Gospel first planted amongst them by him; of the manifold spiritual graces dispensed among them, and miracles wrought by his ministry; of his instructing them without wages, and meanwhile working for the maintenance of himself and his fellows, to avoid the appearance of any indirect ends of his ministry. He sets before them likewise his great labours and sufferings for the Gospel elsewhere; his revelations also, and rapt, and knowledge in spiritual matters, &c. So that this slighting of the Apostle hath occasioned to the world a much more perfect knowledge of his transcendent excellencies, than otherwise it could have attained, notwithstanding all that is delivered of him in the history of the Acts. Lastly, upon his intending shortly a visit of the afflicted mother Church of Judæa, he writes to them to hasten their contributions; for which business he returns Titus, and some others, speedily again to Corinth with some new instructions.

CHAPTER I.

^a Rom. i. 1.
^{Gal.} i. 15.

1. PAUL, an ^aApostle of Jesus Christ by the will of God, and Timothy our brother, unto the Church of God which is at Corinth, with all the saints which are in all Achaia¹:

2. Grace be to you and peace from God our Father, and from the Lord Jesus Christ.

^b the God and
Father.

3. Blessed be ^bGod, even the *gracious* Father of our Lord *and Saviour* Jesus Christ, the Father *and fountain* of mercies, and the God of all comfort;

^c Verse 8.

4. Who comforteth us in all our tribulation, *which of late we suffered at Ephesus, very* ^c*great*, that we may be able to comfort them which are in any trouble, by *the experience of* the comfort wherewith we ourselves are comforted of God.

^d upon us
abound.

5. For as the *like* sufferings to those of Christ ^dabound in us, so our consolation also aboundeth by *and from* Christ.

^e wrought by.
is wrought.

6. And whether we be afflicted, it is *beneficial* for your consolation and salvation, which is ^eeffectual in *you for* the *more willing* enduring of the same sufferings which we also suffer: or whether we be comforted, it is *beneficial* for your consolation and salvation *in your expecting confidently the same relief*.

^f for.

^g you are.

7. And our hope *in behalf* ^fof you is steadfast, *well* knowing, that as you are partakers of the suffering, so ^gshall ye be also of the consolation.

^h 1 Cor. xv. 32.
^{xvi.} 9.
² Cor. iv. 8.

8. For we would not, brethren, have you ignorant of our trouble ^hwhich came to us *lately* in Asia, that we were pressed out of measure², *and above our* strength, inasmuch that we despaired even of life.

ⁱ answer.

9. But we had *then* the ⁱsentence of death in ourselves *without any ability to prevent it*, that we should not *at all* trust in ourselves, but in God who *even raiseth and reviveth* the dead:

10. Who *then* delivered us from so *great and so certain* a death, and doth *still* deliver *us daily*: in whom we trust that He will *also yet further continue* to deliver us;

¹ The province of which Corinth was the metropolis.

² See note on 1 Cor. xv. 32.

11. You also helping together by *your* prayer for us, that, for this gift of *preservation* bestowed upon us ^k by the ^k for the sakes of many. means *and intercessions* of many persons, thanks *also* may be given *and returned to God* by those many persons on our behalf, *and so God may be the more glorified.*

12. For *amidst these afflictions* our rejoicing is this, the testimony of our conscience *to us*, that in simplicity and godly sincerity, not with fleshly wisdom, ^lor worldly elo-¹ 1 Cor. ii. 4, 13. quence *and designs*, but by the *spiritual power* of the grace of God, we have had our *uninterested* conversation in the world, and *such* more abundantly to you-wards ^mespecially. ^m 2 Cor. xi. 8, 9.

13. For *also in absence* we write none other things unto you, than what you *publicly* read or *also* acknowledge *and approve for truth*³; and I trust you shall *always* acknowledge *and approve* even to the end;

14. As also you have acknowledged us in *some part at least*, as *having planted the Gospel amongst* ⁿyou, that we are ⁿ 1 Cor. iii. 6. your rejoicing *and glory*, even as you also⁴, *converted by us*, ^{iv.} 15. are ours in the *retribution-day* of the Lord Jesus.

15. And, in this confidence *of your affection and my former good service*, I was minded to come unto you before *this*, that you might have a second ^obenefit *from my pre-* ^o grace. *sence with you*;

16. And to pass by you into Macedonia, ^pand to come ^p 1 Cor. xvi. 5. again unto you out of Macedonia, and of you to be brought on my way toward Judæa⁵.

³ i. e. What you, reading, acknowledge, and allow of.

⁴ See note on 1 Cor. ix. 2.

⁵ Achaia and Macedonia lying much what at the same distance from Ephesus, whence St. Paul writ his first Epistle, the one more on the right, the other more on the left hand, but Corinth of the two nearer for a sea-voyage to Judæa, the Apostle intended from Ephesus to go by sea first to Corinth, in this verse, and thence into Macedonia, and from Macedonia returning again to Corinth, 1 Cor. xvi. 5, from thence to take ship with his collections for Judæa. But afterward altering his purpose, because he had heard nothing from Titus his return,

whom he had for some time expected, in what posture they stood, and how they took his sharp Epistle he sent; and that he might give them the more respite of correcting their manners, lest when he came he should be forced to shew some severity, see verse 23; and so perhaps also spoil the hopes of their promised large contribution to the necessitous saints in Judæa; for these reasons, I say, altering his purpose, he first passed over into Macedonia, and there, Titus bringing him good news from them, writ this Epistle to them. After this, he, sending Titus and some others to them again first, went at length himself to Corinth. But

17. When I therefore was thus minded *to come to you*, did I use lightness *in changing such my intention without sufficient cause?* or the things that I purpose, do I purpose according to the flesh, *carnal or secular interests*, that with me there should be *now* ⁹yea yea, and *anon* nay nay?

⁹ James v. 12.

^r preaching.

18. But *as sure as God Himself* is true, our ^rword *hitherto* toward you, *in whatever we have said*, or *however some may calumniate us*, was not *now* yea and *then* nay.

19. For the Son of God, Jesus Christ, *the constant subject of our discourse*, who was preached among you by us, even by me and Silvanus⁶ and Timotheus, *my* ^scompanions, was not *a matter of yea and nay*; but in Him was yea, *without any contradiction in Himself, or in His messengers, and with all miraculous evidence of His truth.*

⁶ Acts xv. 40.
^{xviii.} 5.

^t are in Him.

^u to God for His glory.

^x into.

^y Acts x. 38.

¹ John ii. 20, 27.

20. For all the promises of God ^tin Him are yea, and in Him Amen; *verified, fulfilled, confirmed to us* ^uunto the glory of God by us *the promulgers of His Gospel.*

(21. Now He who *thus* stablisheth⁷ us with you ^xin Christ *the truth*, and *who* hath ^yanointed us^s *with His holy graces* is God;

^z Eph. i. 13, 14.

^{iv.} 30.

^{Apoc.} ii. 17.

² Cor. v. 5.

22. Who hath also ^zsealed us *for His own with the Holy Spirit of promise*, and given ^zthe earnest of the Spirit in our hearts *a pledge of our future redemption and inheritance.*)

23. *It was not then out of any levity in me*; but I call God for a record upon my soul, that *it was merely* ^ato spare you, *and to defer my using severity towards the yet not-amended offenders among you*, that I came not as yet unto Corinth.

^a 2 Cor. xii. 20,

^{21.} xiii. 2, 10.

^{ii.} 3.

¹ Cor. iv. 21.

^b exercise dominion.

^c 1 Cor. iii. 5.

¹ Peter v. 3.

² Cor. xiii. 10.

24. *To spare you, I say*, not for that we ^bhave ^cdominion over your faith⁹, *to treat as we please those who entertain*

when he parted thence for Judæa, for fear of the Jews of those coasts, he ventured not by sea as was intended, with his charge of money; but returned again through Macedonia into Asia by a safer land-passage, though somewhat longer. See Acts xx. 3.

⁶ Silas.

⁷ Us in our doctrine, and you in the faith of it.

⁸ Anointed with the Holy

Ghost in a several way, were both the ministers of the Gospel, and the believers: to whom also were frequently communicated, and specially to the Corinthians, see 1 Cor. i. 4, 5, 6, many extraordinary gifts thereof, by the Apostles ministry. See Gal. iii. 2.

⁹ To alter and change, to commend, or to blame, any thing therein, according to our ends and advantages.

the profession of the Gospel, or to punish any that walk according thereto; but are desirous rather to be helpers¹⁰ of your joy and consolation therein: for^d by this faith we vindicate it is, that ye^e stand, and must attain salvation.

^d Rom. xi. 20.

^e have stood.

CHAPTER II.

1. BUT I determined this with myself, that I would not come again to you in heaviness *and grief, and therefore deferred my coming till things were rectified.*

2. For if I, *forced to use severity, should make you sorry¹, who is he then that, in these my afflictions², maketh me glad, but even the same that is made sorry by me?*

3. And *therefore I wrote this same in a letter unto you, first to procure a reformation, lest, when I came, ^aI should^a have sorrow from them of whom, for my great pains taken among them, I ought to rejoice; having confidence in you all, that my joy and content is the joy of you all, and that you desire not in any thing to cause my grief.*

^a 2 Cor. xii. 21.

4. For out of much affliction and anguish of heart *it was that I then wrote unto^b you concerning such enormities^b among you, with many tears³; not on design that you, especially the faultless, should be^c grieved and afflicted by me, but that from this ye might know the love which I have more abundantly unto you and your salvation.*

^b 1 Cor. v.

^c made sorry.

5. But, *on the other side, if any of you have caused grief to me, he hath not grieved me, but in part only; I receiving comfort from the rest⁴; that I may not overcharge you all as the causers of my grief⁵.*

6. *And sufficient to such a man⁶ is this^d punishment,^d censure.*

¹⁰ Our design is to be the ministers of joy to you, not tyrants and domineers over you in this your Christian profession, in which you must attain salvation.

¹ Or, *my making him sorry is the occasion of making me glad, by the amendment of him, who is made sorry by me.*

² The Apostle's chiefest joy in his sufferings were his converts, for whose salvation sake he suffered.

³ The Apostle's zeal many times, both in his preaching and writing, pouring forth tears. See Phil. iii. 18; Acts xx. 19, 31; 2 Cor. xii. 21.

⁴ Or, but in part, *having otherwise now received consolation from his repentance.*

⁵ Or, that I may not overcharge you all *with too much grief for my sake, or, for this occasion.*

⁶ The incestuous person, 1 Cor. v.

^c before the many.

which⁷ hath been inflicted *already* ^eof so many⁸ and so publicly.

7. So that contrariwise, *laying aside your severity*, ye ought rather *now* to forgive him, and comfort him, lest perhaps such a one should be swallowed up, and *fall into despair* with overmuch sorrow.

8. Wherefore I beseech you that ye would *readmit him into your society*, and confirm your love towards him.

^f have I written.

^k 2 Cor. vii. 12.

9. For to this end also ^fdid I write *before*, for *inflicting these censures*, that ^gI might know the proof of you, whether ye be obedient to me in all things⁹.

^b in the sight.

ⁱ 1 Cor. v. 4.

10. *But now*, to whom ye *think fit* to forgive any thing¹⁰, I readily forgive also, *having no private ends or spleen of my own*: for if I have *heretofore* forgiven any thing *at any time*, to whom I forgave it, *it was purely* for your sakes¹¹ and with reference to your good that I forgave it, ^hin the ⁱperson of Christ, and by the authority delegated to me from Him.

^k That we be not over-reached by Satan.

11. ^kLest Satan, to whom such offenders are delivered, should get an advantage of us¹², *in carrying on the sinner into despair, apostasy from the faith, further abandonment to sin; or in advancing your zeal against sin to some incharitableness toward the sinner; or in representing me to you over-rigorously severe and disaffectionate; for we are not* ignorant of his devices.

^l Eph. vi. 12, 16.

ⁱ 1 Cor. vii. 5.

Luke xxii. 31.

ⁱ Peter v. 8.

James iv. 7.

^m But.

ⁿ for the Gospel of Christ.

12. ^mFurthermore¹³, that ye may know my great affections toward you, when in the way to you I came to Troas ⁿto

⁷ Excommunication of him; see verse 9, compare 1 Cor. v. 2, 5, 13. Some say only corporal sickness. A further or longer suffering was intended, as due to his fault, but this remitted, both for his own penitence, and the general humiliation, in reference thereto, of the whole Church of Corinth. See vii. 7, 11.

⁸ Executed by the clergy with the consent and desire of the whole Church, or congregation, 2 Cor. vii. 7, &c.; after this, sentence also first pronounced upon him in Christ's person by the Apostle, 1 Cor. v. 3—5; and here,

accordingly, remitted by him, in the person of Christ; verse 10.

⁹ In matters of Church discipline, as well as of doctrine and faith.

¹⁰ Relax any of the sufferings imposed and due to his fault.

¹¹ Or, for your sakes, *who have requested such my forgiveness*.

¹² Satan's two great machines of drawing men from God are pleasures and delights, discontents and despair.

¹³ The Apostle here resumes the precedent discourse of 2 Cor. i. 23, and chap. ii, verse 1.

preach *there also* Christ's Gospel, and ^o a large door was ^o 1 Cor. xvi. 9. opened to me ^P of the Lord for a *hopeful propagation thereof* ^{Col. iv. 3.} ^{Eph. vi. 19.} ^{P in.} *in that region,*

13. Yet I had no rest in my spirit, because I found not *there, as I expected,* Titus my brother returned from you, from whom I longed to hear, before my further progress toward you, the true state of your affairs: but taking my leave suddenly of them, I went into Macedonia, in hopes to find him there; where, as elsewhere, my preaching the Gospel finds very prosperous success, and where also he is now arrived, and hath brought me a most satisfactory message concerning you.

14. Now thanks be unto God, who always causeth us to prosper and triumph in Christ, and maketh manifest ^q the ^q Cant. i. 3. gracious savour of ^r His knowledge by us in every place ^r the knowledge of Him. *where we come.*

15. For we are *always* unto God a sweet and acceptable savour ¹⁴ of Christ, our Master that sent us, both ^s in them ^s among them. that are saved by receiving our Gospel, and in them that perish by rejecting it.

16. ^t Whilst to the one, for glorifying God's justice, we ^t Luke ii. 34. are the savour of their death spiritual in rejecting God's ^{John ix. 39.} ^{1 Peter ii. 7.} grace, unto their death eternal; and to the other, for glorifying God's mercy, we are the savour of their life spiritual unto their life eternal. ^u And who of himself is a sufficient ^u 2 Cor. iii. 5, 6. minister for these great and weighty things?

17. We are a sweet savour, I say; for ^x we are not as ^x 2 Cor. iv. 2. many others who ^y corrupt and sophisticate the word of ^y deal deceitfully with. God, mixing their own conceits and interests therewith: but as inspired of God, and in the sight and presence of God, speak we in the power of Christ.

CHAPTER III.

1. Do we need to begin again, in this epistle as in the ^a last, to commend ourselves or the effects of our ministry to ^a 1 Cor. ii. iii. you? or need we, as some others, epistles of commendation ^{iv. ix.} to you in our behalf, or letters of commendation from ^{*} [Previous Edd. commendations] you to others?

2. Nay, but ^b ye yourselves are our epistle and letters of ^b 1 Cor. ix. 2, 3.

¹⁴ Or, sending forth a sweet savour.

commendation in your conversion to the faith by us, written not with letters but with the Spirit in our hearts, well known abroad and read of all men :

^c Being manifested that ye are.

3. ^c Forasmuch as ye *in your conversion by us* are manifestly declared to be the epistle of Christ, ministered *and penned* by us *His instrument*¹, an epistle written not with ink, or the letter of the Law, or the former ministration of Moses, but with the Spirit of the living God; *written not* ^din hard tables of stone, but ^ein the fleshy, soft, and living tables of the heart.

^d Exod. xxiv. 12.

^e Jer. xxxi. 33. Ezek. xi. 19. xxxvi. 26.

^f confidence.

4. And² such ^ftrust of the constant efficacy of our ministry³ we have through Christ⁴ toward God *that enableth us thereto.*

^g 2 Cor. ii. 16. Eph. ii. 8. Phil. ii. 13.

^h enabled us.

ⁱ Jer. xxxi. 31. Matt. xxvi. 28. ^k covenant.

^l Rom. ii. 27, 29. vii. 6.

^m writing.

ⁿ Rom. iii. 20. iv. 15. vii. 9, &c.

^o quickeneth.

^p in the writings being engraven.

^q in glory.

^r Exod. xxxiv. 29.

^s is done away.

^t 1 Tim. i. 11.

^u in glory.

5. ^gNot that we are sufficient of ourselves *so much as to think, much less act, any good thing as of ourselves; but our sufficiency is of God;*

6. Who also hath ^hmade us able ministers of ⁱthe new ^ktestament; not of the ^lexternal ^mletter only, as *Moses and the ministers of the Law were*, but of the *internal spirit also*: for the ^mletter only *condemns the disobedient, and* ⁿso killeth, but the Spirit *enableth to obey, and so* ^ogiveth life⁵.

7. But if *then* the former ministration of death, *in the delivery of the Law* ^pwritten and engraven *only* in stones, was ^qglorious⁶, so ^rthat the children of Israel could not stedfastly behold the face of Moses, *the minister thereof*, for the glory of his countenance⁷; which glory ^swas to be done away :

8. How shall not the ministration of the *life-giving Spirit, written in your hearts*, ^tbe rather ^uglorious⁸, and to

¹ Metonymia subjecti. The sum is: the Apostle is sufficiently recommended to all men by Christ's epistle, the faith of the Corinthians, written by the hand and ministry of the Apostle upon the table of their hearts with, as it were, the ink of the Spirit; the gifts and graces of which were very eminent in these Corinthians, seen and read of all men.

² This verse connects most fitly, the three former verses being interposed, with the 16th, or 17th verse of the last chapter.

³ Or, of a sufficient discharging of this our ministry.

⁴ Or, through the merit of Christ, with God.

⁵ Life spiritual, and its reward life eternal.

⁶ Or, in much glory.

⁷ The glory of Moses his countenance ceasing after a while, or at his death; and the glory of the Law ceasing also at the coming of Christ and the Gospel.

⁸ The delivery of the Gospel exceeding glorious beyond that of the Law, in many respects.

be received with greater reverence and honour to it and to its ministers?

9. For if the ^xministration of condemnation *to us by the* ^x administration. *Law be in glory, much more doth the ministration of justification and* ^y righteousness *by the Gospel exceed in* ^y glory. Rom. i. 17. iii. 21.

10. For even that which was made glorious *once had no continued glory in this respect, but is eclipsed and vanished* by reason of the *appearance of another glory that now much excelleth it.*

11. For if that which is *now done away and obscured, yet was* ^z glorious, much more that which remaineth *never to be* ^z by glory. *reversed, and of which the former glory was but the shadow, is to be esteemed* ^a glorious. a in glory.

12. Seeing then that we have such hope⁹ *and confidence of the glory and authority of our ministry, we now use in it* ^b great plainness¹⁰, *and openness, and freedom of speech* ¹¹. b Eph. vi. 19.

Whereas the Law was delivered by Angels to Moses, this delivered to His ministers by the Son of God, who is the brightness of God's glory, and the express image of His person, Heb. i. 3; all men, without any veil interposed, beholding the glory of God in Him, iv. 6, and having, by the agency of His Spirit, the like image and glory derived upon them, see verse 18; which glory derived from Him is still more and more increasing upon them, 'from glory to glory,' saith the Apostle, whereas that glory of Moses, received at the ministration of the Law, did more and more diminish. Again, the three selected Disciples beheld the majesty and glory of our Lord when time was, Matt. xvii, as to external splendor, far surpassing that of Moses, which majesty two of them mention in their writings, John i. 14; 2 Peter i. 17, 18; though for His familiar converse with men, and for the accomplishing of His sufferings, this was at other times laid aside. Again, those flames of fire at Pentecost, that sat upon their heads, at the first manifestation of the new ministers of the Gospel, with a

visible appearance of the third Person of the Trinity, far exceeded the shining of Moses his face; though the continuance thereof suited not with their appointed employments and sufferings. Again, the Gospel-miracles done by our Saviour and His ministers, much transcended those done in the wilderness, and under the time of the Law. But the chief glory of the Gospel, which the Apostle here insisteth on, and which most concerns the converts thereof, is the ministration of the Holy Spirit, in the large effusions thereof into mens souls, giving life here spiritual, hereafter eternal, instead of death spiritual and eternal, coming by the Law. All the truth and will of God revealed now to the world by His only Son, the light thereof; such rich gifts of the Holy Ghost for the present, such rich promises of salvation and glory from the Father for the future, these are the transcendencies of the Gospel.

⁹ Or, such hope *and confidence of the perfection and perpetuity of the subject of our ministry.*

¹⁰ Or, boldness of speech, Eph. vi. 19.

c put. 13. And not as Moses, *the minister of the Law*,^c who
 d Exod. xxxiv. put^d a veil over his face, that the children of Israel^e could
 e looked not. not stedfastly and clearly look to^f the end and accomplish-
 f Rom. x. 4. ment of that ceremonial and typical Law^g which now is
 Gal. iii. 23. abolished by Christ and His Gospel.

g Heb. x. 1. 14. But their minds were then, and are still,^h blinded :
 h John ix. 39. for until this day remaineth the same veil spread over
 xii. 40. Moses his writingsⁱ, and untaken away in their reading
 Rom. xi. 7, 25. of the Old Testament ; which veil is now done away in
 Christ.

15. But they not acknowledging Christ, even unto this day, when Moses is read to them, the veil is still upon their heart.

16. Nevertheless, when it shall hereafter turn to the Lord Jesus, ⁱthe veil shall be taken away from this people also.

17. Now the Lord Jesus^k is that life-giving Spirit^l to which our ministration^l relates ; and where the all-glorious and all-powerful Spirit of the Lord is, ^mthere is all liberty^l and clearness, boldness and openness, and no more veil.

18. But we all now, ⁿunder the light of the Gospel, with open face beholding as ^oin a clear glass¹⁵ the glory¹⁶ of the Lord¹⁷ Jesus, *as Moses did that of God in the mount, but obscurely, and receiving therefrom only a decaying image and resplendency, are by degrees* ^qchanged into the same image with Him from glory to glory¹⁸, even as ^rby the

¹¹ Though this be scandal and foolishness to the carnally-minded and worldly-wise, 1 Cor. i. 21 ; ii. 4.

¹² Or, spread upon their heart, verse 15.

¹³ Or, is the possessor, fountain, donor, of that Spirit.

¹⁴ Liberty from types and ceremonies, from servitude to sin, and subjection to the Law ; John viii. 36. For the veil was a sign also of subjection, see 1 Cor. xi. 10. Liberty and boldness of speech and expression, that seeks not to please men, or to persuade them with human artifice, 1 Cor. i. 17, &c. ; ii. 4, &c. ; Gal. i. 10.

¹⁵ Much clearer than through

a veil ; yet not so clearly and perfectly as we shall hereafter, in Himself ; see 1 Cor. xiii. 12.

¹⁶ All His truth, last will, and design, John i. 14, 16—18 ; all His attributes, sanctity, and righteousness, justice, and mercy, meekness and patience ; all His benefits to mankind, as well in their redemption as creation, &c. See John xiv. 7, &c. See before, 2 Cor. iii. 8, and Heb. i. 3.

¹⁷ Or, of the Lord in the face of Christ, see 2 Cor. iv. 6 ; as the glass in which all the glory of God is discerned by us, and from which also the rays thereof are reflected upon us.

¹⁸ Christ's image perfected in

Spirit ^a of the Lord *working in us, and transforming us unto* ^a of the Lord
His likeness. the Spirit.

CHAPTER IV.

1. ^a THEREFORE seeing we have this *so glorious and ho-* ^a 2 Cor. iii. 4,
nourable a ministry, ^b as we have received *from God so* ^b 1².
great a mercy, ^c we faint not, *nor proceed therein with fears* ^c 2 Cor. iii. 12, 7.
and by-respects ¹;

2. But have renounced the *masked and hidden things* ²
of ^d all ^e dishonesty, not walking in craftiness, nor handling ^d ^e 2 Cor. i. 17.
the word of God deceitfully *and with self-interests*; but, by ¹ Thess. ii. 3, 5.
a bold and plain manifestation of the truth, ^f commending ^e shame.
ourselves *and our sincere dealing and doctrine* to every ^f 2 Cor. v. 11.
mans conscience in the sight of God.

3. But if *after all this* our Gospel be *still veiled* ^g and ^g 2 Cor. ii. 15.
hid, and not understood, it is hid *only* ^h to them that are ^h in.
lost:

4. *Such* in whom ⁱ the god ³ of this world hath *first* ⁱ John xii. 31.
blinded *and cast a veil over* the minds of them which be- ^{xiv. 30.}
lieve not, lest the light of the ^k glorious Gospel of Christ ⁴, ^{ii. 2.}
who is the ^l perfect image ⁵ and brightness of God *the Father,* ^k 2 Cor. iii. 18.
should shine unto them *by our ministry.* ¹ Matt. xi. 27.
^{John xii. 45.}

5. For *it is* not ourselves *or our own power and glory* ^{xiv. 9.}
that we preach, but Christ Jesus the Lord; and ourselves ^{Col. i. 15.}
only your ^m servants for Jesus sake ⁶. ^{Heb. i. 3.}
^m 2 Cor. i. 24.

6. For God, ⁿ who *at first* commanded the light to shine ⁿ Gen. i. 3.
out of darkness, hath *now* also shined in our hearts, *for-*
merly full of darkness, to give us the light ⁷ of the know-
ledge of the glory of God ⁸ *shining* ⁹ in the face of Jesus
Christ ¹⁰.

7. But we have this *celestial* treasure in ^o earthen *and* ^o vessels of
shell.

us at the resurrection, 1 Cor. xv. 49, effected by His all-powerful Spirit, Rom. viii. 11.

¹ Or, *though by some despised, by others hated.*

² Dishonesty loves to be hid.

³ The Devil called god, for the divine worship given to him by worldlings, see 1 Cor. x. 20; Phil. iii. 19; and for the great power permitted him by God in this lower world, as an instrument here many times of his justice; see Eph. ii. 2; vi. 12; 1 Tim. i. 20.

⁴ Alluding to the splendor of God's Majesty shining from Moses his face on the people.

⁵ See 2 Cor. iii. 18, note 16; Heb. i. 2, 3, 4, 5, 9, 13.

⁶ To procure His service and glory among you.

⁷ Or, to give forth to you the light.

⁸ See before 2 Cor. iii. 18, note 7; verse 8, note 2.

⁹ Or, which we behold.

¹⁰ Of which, that glory of God, shining in the face of Moses, after

*frail vessels*¹¹, *subject to many pressures and infirmities, as you see*, P that the excellency of the power of *this our Apostleship* may be *acknowledged to be of God*, and not of us.

p 1 Cor. ii. 5.

2 Cor. xii. 9.

q griped.

r brought to extremities.

s straitened.

8. For, in this glorious ministry of ours, we are qtroubled on every side, *but yet not remedilessly* rdistressed; we are sperplexed *many times*, but not reduced into despair;

9. Persecuted, but not forsaken; cast down, but not destroyed;

t Gal. vi. 17.

u Rom. viii. 17.

v 2 Tim. ii. 11, 12.

w 2 Cor. i. 5.

10. Always here bearing about tin the body the sufferings and dying of the Lord Jesus, u that the life also and vital power of Jesus, sustaining us in and reviving us out of such sufferings¹², might be made manifest in our body.

x Ps. xlv. 22.

y 1 Cor. xv. 31.

z Rom. viii. 36.

11. For we which yet live still are as it were xalway delivered unto death¹³ for Jesus sake, that the life also of Jesus, rescuing us therefrom, might be made manifest in this our mortal flesh.

aa That the

death is wrought in, &c.

bb 2 Cor. xiii. 9.

12. So ythen for the present it is zdeath that worketh in us, but life¹⁴ by it that worketh in you, whilst our many hazards produce your conversion.

cc Ps. cxvi. 10.

13. Yet we, having in these sufferings and deaths the same lively spirit of faith supporting and animating us to preach unto you as that of old¹⁵, according as it is a written, I believed, and therefore have I spoken¹⁶; we also believe, and therefore speak so confidently;

dd Rom. viii. 11.

ee 1 Cor. vi. 14.

ff 2 Cor. i. 6.

gg Col. i. 24.

hh 2 Tim. ii. 10.

ii 2 Cor. i. 11.

kk benefit having abounded.

14. Knowing that bHe who raised up the Lord Jesus, when delivered to death, shall raise up us also by Jesus, and shall present us in His heavenly kingdom together with you¹⁷ also, whom through our sufferings we bring to salvation.

15. For call these things we preach and suffer are for your sakes and for your benefit, dthat so ethe abundant

his vision of God's back-parts, at his second going up into the mount, Exod. xxxiii, was a type.

¹¹ Allusion to Judges vii. 16.

¹² Or, in our inward man daily renewed and growing more vigorous thereby, see verse 16; or, in the resurrection and glory to come hereafter, see verse 14, and Rom. vi. 8; viii. 17.

¹³ In jeopardy of our lives.

¹⁴ Or, life and prosperity, see 1 Cor. iv. 8, 10.

¹⁵ Or, the same, and as strong a spirit of faith, as you have, notwithstanding the great diversity of our present exterior condition. See 1 Cor. iv. 8, 10.

¹⁶ See David's belief and speech in his distress, Psalm cxvi. 3, 9, that though the sorrows of death compassed him about, &c., yet he should walk before the Lord in the land of the living.

¹⁷ Or, with you, as well as you; notwithstanding our present condition much different.

grace communicated to so many by our ministry might through the thanksgiving also of many more redound to the glory of God.

16. For which cause we faint not *in our labours or troubles*; but though our outward man *thus perish and decay*, yet ^fthe inward *and spiritual* man is renewed *and* ^f*more fortified* day by day.

17. For *we believe that this* our light affliction of our outward man, ^gwhich is also but for a moment, worketh for us ^hfar more exceeding and *likewise* an eternal weight of glory;

18. *We faint not, I say*, while we *by the spirit of faith* look not at the things which are seen *and present, good or bad*, but at the things which are not seen: for the things which are seen are temporal *and decaying*; but the things which are not seen are eternal.

CHAPTER V.

1. For we know that if ^aour earthly house of this tabernacle of our spirit, the body, were *once* dissolved, we have ¹⁴provided for our spirit a better dwelling¹, a building of God, an house ^bnot made with hands², eternal *and undecaying* in the Heavens.

2. For in this *ruinous earthly tabernacle* ^cwe groan earnestly³, desiring ^dto be clothed upon *rather* with *that* our house which is from Heaven:

3. If so be ^ethat *at our passage hence* we shall have the happiness to be of those who are found ^fclothed⁴ and not naked⁵.

4. For we that are in this tabernacle do groan, as being

¹ Eternal glory in the heavenly sanctuary; see verse 6; compare iv. 17; see agreeing expressions of habitation, Heb. viii. 2; ix. 11, 23, 24; xi. 10, 16; of clothing, Rev. iii. 4; vii. 9; xvi. 15; xix. 8, 14; Gal. iii. 27; Eph. iv. 24; 1 Cor. xv. 53, 54; Matt. xxii. 11.

² Of no mens, or mortal nature, or procreation, as all houses here, and as our present bodies be.

³ Those who here have the spirit of God, as men in exile, cannot

but continually sigh and long after God, and their celestial country; see verse 5; Rom. viii. 23.

⁴ Clothed with glory; or, clothed with charity and good works, and other qualities fit for, and capable of the clothing of such glory; see the metaphor, 1 Pet. v. 5; Col. iii. 12.

⁵ Alluding to Gen. iii. 7; Exod. xxxii. 25; our natural turpitude of sin, a nakedness abominable to God.

^f Rom. vii. 22.

Eph. iii. 16.

Col. iii. 10.

1 Pet. iii. 4.

^g Rom. viii. 18.

1 Peter i. 6, 7.

^h most superlative.

^a 2 Peter i. 13.

^b Heb. ix. 11, 24. xi. 10.

^c Rom. viii. 23.

^d to put on over it.

^e we be found clothed, not naked.

^f Matt. xxii. 11.

Gal. iii. 27.

Eph. iv. 24.

Rev. iii. 18.

xvi. 15.

much burthened therewith: but not for that we would be
utterly unclothed, but yet better clothed upon with our
future habitation, that our present mortality might be
swallowed up of an immortal and eternal life and condition.

† 1 Cor. xv. 53.
 54.
 † that which is
 mortal.

† Isa. xxix. 23.
 Eph. ii. 10.
 † this very
 thing.

† Rom. viii. 23.
 Eph. iv. 30.
 2 Cor. i. 22.

† 1 Chron.
 xxix. 15.
 Ps. xxxix. 12.

cxix. 19.
 Heb. xi. 13.

† Heb. xi. 1.
 1 Cor. xiii. 12.
 Rom. viii. 23,
 24.

† Phil. i. 23.
 † travel out.
 † we be at
 home or
 abroad.

5. Now †He that hath wrought *and appointed us for*
 † the selfsame thing, *this immortal life and this longing after*
it, is God, who also hath given unto us †the earnest of
the Spirit to assure and to effect it.

6. Therefore *through this Spirit* we are always *in our*
many pressures and perils confident, knowing that, whilst
 we are *here* at home in the body, †we are absent *and pil-*
grims from the Lord :

7. (For we walk *here* †by faith *only*, not by sight :)

8. We are confident, I say, and †willing rather to †be
 absent from the body⁶, and to be present *and at home* with
 the Lord.

9. Wherefore we labour, *and are ambitious only* that
 whether *longer* †present to the body, or, *if He pleaseth*, ab-
 sent *from it*, we may be, *in all our actions and service*, ac-
 cepted *and approved* of Him, *when we shall come before His*
tribunal.

10. For, *after this mortal tabernacle laid aside*, we must
 †all †appear *and totally be made manifest* before the judg-
 ment seat of Christ; that every one †may receive *the re-*
*ward of the things done in his body*⁷, according to that he
 hath done, whether it be good or bad.

† Rom. xiv. 10.
 † be made
 manifest.
 † Rom. ii. 6.
 Gal. vi. 7.
 Eph. vi. 8.
 Col. iii. 24, 25.
 Rev. xxii. 12.
 † Heb. x. 31.
 Job xxxi. 23.
 Jude 23.

† 1 Thess. i. 10.
 Matt. iii. 7.

† 2 Cor. iv. 2.

† 2 Cor. iii. 1, 2.

11. Knowing therefore †the terror of the Lord⁸ †in that
 day, we persuade men *with all sincerity and truth*; but
concerning this we are made manifest⁹ unto God; and I
 trust also are made †manifest in your consciences, *giving*
testimony hereof.

12. For †we commend not ourselves again unto you *on*
 †this manner, *as if for yourselves there were any need thereof*;

⁶ The words *ἐκδημησαι, ἐνδημη-*
σαι. The supposed absence from
 the body here shews, that the
 glorified body which we shall
 have hereafter, is not the celestial
 house and clothing here spoken
 of, but the glory celestial to be
 enjoyed presently after death.

⁷ This clause, 'in his body,' may

seem to argue this judgment to
 be when he departs out of it.

⁸ Or, *towards all, in that day*,
 we persuade men *to prepare them-*
selves for it; and do declare unto
them all the truth.

⁹ Alluding to *φανερῶθῆναι*,
 verse 10.

but *only hereby* ^zwe give you occasion to glory to *others*, ^z 2 Cor. i. 14. where need is, on our behalf, that ye may have somewhat to answer them which glory¹⁰ *only in external* ^aappearance of ^a 2 Cor. iv. 2. *much piety, zeal, and fair speeches*, and not in *purity of* ^{xi. 12, 13, 15.} heart and upright intentions.

13. For whether we *seem to be transported*¹¹ and ^{b c}be ^b 2 Cor. xi. 1, side ourselves, *in some high expressions concerning ourselves*, ^{16, 17, 19.} it is ^dto God¹², *not our own glory*: or whether we be ^d 1 Cor. iv. 3, 4. sober¹³ *in our discourses*, it is for your cause, and for your, *not our own, benefit*.

14. For the *infinite* love of Christ, *in dying for us*, constraineth us *to live now, and to dedicate ourselves wholly to Him and His*; ^ebecause we thus judge *with ourselves* ^fthat, ^e judging this, if one *so* died for all¹⁴, then were all dead¹⁵ *in their sins*, ^f Rom. v. 15. *for which He thus died*:

15. And ^gthat He died for *them* all, ^hthat they who *now* ^g He died. live *anew by Him* should not henceforth live, *as formerly*, ^h Rom. vi. 11, unto themselves *and their own affairs*, but a spiritual life ^{12.} Gal. ii. 20. unto Him¹⁶ who died for them, and *so* rose again *to a new* ¹ Thess. v. 10. ¹ Peter iv. 2. *life*.

16. Wherefore, *as now risen from the dead*, henceforth know we *or value* we no man after the flesh¹⁷ *and advantages of this world*: yea, though we ⁱhave known¹⁸ Christ ¹ had known. after the flesh¹⁹ *in a mortal condition conversing with us here on earth*, yet now henceforth ^kknow we Him *so*, and ^kwe know Him so no longer.

¹⁰ Or, glory of themselves in external appearance, and not in heart, where they know their own hypocrisy and guilt.

¹¹ Or, besides ourselves, rapt sometimes in ecstasies, which some perhaps censured. 2 Cor. xii. 1.

¹² To God's glory, by whose grace only we are what we are, and to His service; that, men considering what by His grace we are, our doctrine may be the more credited.

¹³ Or, sober in not commending ourselves, it is for your cause, to give you good example, and teach you like humility and modesty.

¹⁴ For all, in their stead, and as their pattern.

¹⁵ Or, then were all to be dead to sin and the world, like Him; see Rom. vi, from the 4th to the 14th verse.

¹⁶ According to His rule, and for His service.

¹⁷ Value no human friendships and favours, their riches and honours; nor would be so valued ourselves.

¹⁸ Perhaps this spoken with reference to some who boasted of their acquaintance here, and conversation with Christ.

¹⁹ St. Paul, perhaps, had seen Christ before His death, being a young man at the stoning of St. Stephen, and educated at Jerusalem. See Acts vii. 58; Acts xxii. 3.

contemplate Him as such no more²⁰; but now, as risen again, and changed from that into a spiritual condition.

¹ Rom. viii. 9.

Gal. vi. 15.

^m allusion to

Isa. xliii. 18, 19.

lxv. 17.

Rev. xxi. 5.

ⁿ But all these things.

17. Therefore if any man ¹be ingrafted into Christ²¹, he is also a new creature like Him: ^mthe old things of the world²² are passed away with him, and behold all things are become new and spiritual within him.

18. ⁿ And all these things of this new spiritual creation are of God, the Author of them, who hath anew reconciled us sinners unto Himself by Jesus Christ, and hath given to us Apostles the ^oministry of this reconciliation;

^o administration.

19. To wit, I say, that God was in Christ reconciling the world unto Himself, and not imputing their former trespasses unto them; and to us hath He ^pcommitted the word of this reconciliation.

^p placed or deposited in us.

20. Now then we are ambassadors to you for Christ, as though God did bespeak and beseech you by us: we pray you in Christ's stead, who purchased our peace*, be ye not deficient on your parts to be reconciled to God.

^q Isa. liii. 6.

Gal. iii. 13.

^r 1 Pet. ii. 22, 24.

^r Rom. i. 17.

21. For ^qHe hath made Him to be sin, and punished as a sinner for us who knew no sin; that so we sinners might be made ^rthe righteousness of God²³, and treated as innocent, pure, and sinless persons in Him²⁴.

CHAPTER VI.

^a that work.

^b 1 Cor. iii. 9.

^c 2 Cor. v. 20.

I. WE then, ^aas ^bworkers together ^cwith Him, beseech you also that ye receive not the grace and mercy of God, revealed to you in our Gospel, in vain, but make a seasonable use thereof.

^d Isa. xlix. 8.

^e deliverance.

2. For He ^dsaith in the Prophet, I have heard thee in a time accepted, and in the day of ^esalvation have I succoured thee: behold, now is the accepted time¹ spoken of

²⁰ According to any carnal affections and relations towards Him.

²¹ By the spirit of Christ received in his regeneration by baptism; see this more fully expressed in Rom. vi. 3.

²² Honour, wealth, human wisdom, carnal affections, self-love, &c., all these mortified.

²³ We, for His sufferings accounted innocent, by His Spirit rendered holy.

²⁴ Might be sanctified and justified in and through Him.

¹ Now, in this life: in this life, when God sendeth His ministers unto you; sendeth His ministers to you with the Gospel of salvation, not so evidently made known

in the dispensation to men of the Gospel which we preach ; and now is the day of salvation come unto you.

3. *We beseech you, I say, ^fgiving meanwhile no ^goffence ^f 1 Cor. iv. 2. to you in any thing, that the ministry committed to us be ^g occasion of falling. not blamed² :*

4. *But in all things ^happroving ourselves to you as the ^hcommending. ministers of God, in much patience, in afflictions, in many ⁱ 1 Cor. iv. 1. necessities and wants, in distresses³,*

5. *In stripes, in imprisonments, ^kin popular tumults, in ^j 2 Cor. xi. 23. manual labours, in watchings, in fastings⁴ ;*

6. *By chastity and pureness of conversation, by know- ^k in tossing to and fro. ledge of the divine mysteries, by longsuffering, by kindness, by the various gifts of the Holy Ghost, and by that, the most excellent, of charity and love unfeigned,*

7. *By the efficacious word of truth unadulterated, ^lby the ^l 1 Cor. ii. 4. power of God assisting it and us with all sorts of miracles, ² 2 Cor. x. 4. and ^mby the complete armour of righteousness⁵ ⁿon the ^m 2 Cor. x. 4. right hand and on the left⁶, for acting and for sustaining, ² Eph. vi. 11. ² Tim. iv. 7.*

8. *By honour and dishonour, by evil report and good ⁿ for. report, as they happen : as deceivers of the world, and yet found true ;*

9. *As obscure and unknown, and ^oyet ^pwell known to ^o 2 Cor. iv. 2. God and good men, and conspicuous in mighty works ; ^qas ^p acknow- dying in our passing through so many perils, and yet, behold, ^q 2 Cor. iv. 10, we live still ; ^ras chastened, and yet not killed ; ^{11.}*

10. *As sorrowful, for our secular appearance much af- ^r Ps. cxviii. 18. flicted, and yet alway rejoicing ; as poor and indigent, yet making many spiritually rich ; as having nothing, and yet in Christ our Lord ^spossessing all things⁷.*

11. *O ye Corinthians, our mouth is opened in free speech ¹ 1 Cor. iii. 21. unto you, our heart is enlarged in great affection toward you.*

to former times. But such an accepted time is not always in this life ; see Heb. vi. 6, 8 : iii. 10, 11 ; xii. 17.

² In seeking our own corporal or secular advantages.

³ See these sufferings repeated xi. 23.

⁴ Denying ourselves our ordinary sleep and food.

⁵ All christian virtues.

⁶ Sword, Eph. vi. 17, and shield, Eph. vi. 16. Offensive and defensive, for the spiritual conquering of others ; for the spiritual preserving of ourselves against men and Angels.

⁷ Possessing all things in contentedness of mind, in the grace and favour of God, in the inheritance of glory, in the not wanting any thing temporally necessary.

^t 2 Cor. ii. 4.

12. Ye are not ^tstrained in us, *nor have a small place in our affections*, but ye are strained in your own bowels of *small affection toward us*.

^u by way of this very recompence.

13. Now ^ufor a recompence in the same, *reciprocal love toward me your father*, (for I speak as unto my children,) be ye also enlarged *in your affections toward us, and toward the truth taught by us*.

^x do not become more inclinable to.

14. And ^xbe not ye *any longer so affectionately inclined^s, and so unequally⁹ and unsuitably yoked together and combined in such amity and friendship* with unbelievers and

^y participation.

idolaters¹⁰: for what ^yfellowship hath righteousness with unrighteousness? and what ^zcommunion hath light with darkness?

^z communion.

15. And what concord hath Christ, *our Lord*, with Belial¹¹, *theirs?* or what part hath he that believeth with an infidel?

^a 1 Cor. iii. 16. vi. 19.

^b Lev. xxvi. 12. Ezek. xxxvii. 27.

^c among them.

^d Isa. lii. 11.

^e 1 Cor. x. 20, 21.

^f Jer. xxxi. 1, 9.

^g for a father.

^h to me for sons.

16. And what agreement hath the temple of God with idols? for ^aye are the temple of the living God; as God hath said, ^bI will dwell ^cin them, and walk ^cin them; and I will be their God, and they shall be my people.

17. ^dWherefore come out from among them¹², and be ye separate, saith the Lord, and ^etouch not their unclean things; and I will receive *and accept of you*,

18. ^fAnd will be ^ga father unto you, and ye shall be ^hmy sons and daughters, saith the Lord Almighty.

CHAPTER VII.

I. HAVING therefore these *high promises of God's mak-*

⁸ The first Christians few; and, to avoid the cross, apt to comply with the world, and the former religions thereof, more than was meet; and by their false teachers, who also shunned the cross, indulged herein, who alienated their affections also from the Apostle. Therefore of this the solicitous Apostle often admonisheth them; see 1 Cor. viii. 4, 5; v. 9, 10; vi. 1, &c.; x. 14, 19, 20.

⁹ Unequally; the one being light, the other darkness, &c.

¹⁰ Idolaters, communicating

with them in their idol-feasts, and some other religious ceremonies, as likewise in civil affairs, marriages, commerce.*

¹¹ A name signifying *rebel* appropriated to the devil, or arch-rebel, or wicked one. No man being called abstractively Belial; but a son, or a man of Belial; see the name first used, Deut. xiii. 13.

¹² See Isai. lii. 11; compare 4; the Prophet speaks of the reduction from the Babylonian captivity, a type of the delivering of the Gentiles from idolatry.

* [The First Edition has, commerce, &c.]

ing His habitation within us, and making us His sons and daughters, dearly beloved, let us cleanse ourselves from all ^afilthiness both of the flesh and spirit¹, perfecting holiness ^adefilement. and purity, both in body and soul, in the reverence and fear of this holy God.

2. *And ^breceive ye us reciprocally into your best affec-^b 2 Cor. vi. 13. tions; for we have, in our ministry, wronged no man of you, we have corrupted no man of you, ^cwe have ^ddefrauded ^e Acts xx. 33. ^e 2 Cor. xii. 17. no man of you.* ^d coveted.

3. *I speak not this to condemn or reproach you there-with, but only to clear myself: for I have said before, ^ethat ^e 2 Cor. vi. 12. you are most affectionately lodged in our hearts to die and live with you, for the advancing of your good.*

4. *Great, you see, is my ^fboldness and freedom of speech ^f 2 Cor. vi. 11. toward you, and great also is ^hmy glorying in and of you: ^gfreeness. ^h 2 Cor. viii. 7, 24. ix. 2. now I am filled with comfort, and I am exceeding joyful in all these our tribulations.* ^{iii.} 2, 3. vii. 14.

5. *For ⁱwhen we were come from Ephesus ^kinto Mace-ⁱ as we went. donia, our flesh had no rest, but we were troubled on ^k 2 Cor. ii. 13. every side; ^lwithout were fightings from unbelievers², ^lallusion to. within were fears for you and others already converted³. Deut. xxxii. 25.*

6. *Nevertheless God, that comforteth ^mthose who are ^m the lowly. cast down, comforted us by the coming of our coadjutor Titus thither to me;*

7. *And not by his coming only, but by the consolation wherewith he was comforted also ⁿin you, when he told us ⁿ about. your earnest desire of rectifying all things, your sad mourn- ing, your ^o fervent mind towards me⁴; so that I rejoiced ^o zeal for. now the more exceedingly from the occasion of my former grief.*

8. *^pFor though I made you sorry with a letter, I do not ^p Wherefore though I grieved you by that Epistle. now repent, ^qthough I did repent⁵: for I perceive and am ^q 2 Cor. ii. 4.*

¹ The Apostle seemeth chiefly to intend the two great sins of the unbelievers, idolatry, and fornication usually attending it, Rev. ii. 20, which defile both soul and body; see 1 Cor. vi. 18; viii. 7; and were frequently committed by the heathen Corinthians.

² St. Paul, in his first visit of Macedonia, suffered more both from Jew and Gentile than any-

where else, see Acts xvi. 9, &c.; xvii. 5, &c.; but what he suffered in this second, St. Luke hath not related, see Acts xx. 1.

³ Or, fears from false brethren.

⁴ Affection toward me, grief to offend me, zeal to vindicate me against all calumnies, &c.

⁵ Much regretting your affliction thereby, as likewise dreading some ill consequent thereof.

glad that the same epistle made you sorry, though it were but for a season, *and much for your benefit.*

9. Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance *and amendment*: for *I perceive by Titus* that ye were made sorry ^rafter a godly manner, that ye might receive damage by us in nothing, *either spoken or written by us.*

^r according to God.

^s grief according to God.

^t see verse 11.

^u not repented of.

^x your being grieved according to God.

^y how great diligence.

^z apologizing.

10. For *such* ^sgodly sorrow⁶ worketh ^ta repentance⁷ *tending* to salvation, *and* ^unot to be repented of: but the sorrow of the world⁸ worketh death⁹, *and we have reason to be sorry for it.*

11. For behold this selfsame thing, ^xthat *upon receipt of my threatening letter* ye sorrowed after a godly sort, ^ywhat carefulness *of any way so offending God or us* it wrought in you, yea, what ^zclearing of yourselves *from such guilt*, yea, what indignation *against such offences*, yea, what fear *of partaking in such faults or incurring my censures*, yea, what vehement desire *to have these faults amended*, yea, what zeal *against*, yea, what revenge *used upon, such delinquencies*! In all things *and by all ways* you have approved yourselves *to me* to be clear in this matter, *and not involved and chargeable with those faults.*

12. Wherefore, though I wrote *so passionate a letter* unto you, I did it not for his *particular* cause¹⁰ that had done the wrong, *out of a delight to have him punished*, nor for his cause¹⁰ that *had* suffered wrong, *out of a particular kindness to have him righted*, ^abut *generally* that our ^bcare *and solicitude* for you in the sight of God¹¹ might appear unto you.

^a 2 Cor. ii. 9.

^b diligence for you might be made manifest before God.

^c we have been comforted with.

13. Therefore ^cwe were comforted in your *giving us such* comfort: yea, and exceedingly the more joyed we for the joy of Titus *also*, because his spirit was *exhilarated and refreshed* by you all.

⁶ Sorrow for God and our neighbour offended by our sin.

⁷ A change of mind, and amendment of our faults, see verse 11, the natural fruits of godly sorrow.

⁸ A despairing or passionate sorrow for the want or loss of worldly things, pleasures, riches, honours, &c.

⁹ Is sinful, displeasing to God, advancing only our destruction and the death both of body and soul.

¹⁰ The incestuous person, and his injured father, 1 Cor. v. 1; the man that sued his brother, 1 Cor. vi. 1; those defrauded, &c., 1 Cor. vi. 8.

¹¹ For a right discharge of my ministry in the sight of God.

14. For *now* if I have boasted any thing to him of you, I ^dam not ashamed; but as we spake all things to you in *sincerity and truth*, even so our boasting, which I *have heretofore* made before ^eTitus of you, is found a truth. ^d have not been put to shame. ^e 2 Cor. viii. 7.

15. And his ^finward affection is *yet* more abundant to-^fward you, ^gwhilst he remembereth the *late* obedience of ^gwhen he you all, how you received him *representing my authority*, ^gremembers. *and the message that he brought you from me*, with all *humble* ^hfear and trembling. ^h Phil. ii. 11.

16. I rejoice therefore that I *can* have such ⁱconfidence in you in all things. ⁱ 2 Cor. ii. 9. ^j 2 Thess. iii. 4. ^k Philem. 21.

CHAPTER VIII.

1. MOREOVER, brethren, *in this confidence of you*, we ^ado you to wit of the grace of God bestowed on the churches of Macedonia ^amake known unto you the grace.

2. How that in a great trial of affliction *yet* the abundance of their joy *in and affection to the Christian profession*, and also their deep poverty amidst such sufferings, abounded to the riches of their liberality toward the necessity of the distressed saints in Judæa.

3. For to their power, I bear record, yea, and beyond their power they were willing of themselves, *unsolicited by me to this duty*; ^b charity and liberality of administration towards the saints.

4. Praying us with much intreaty that we would receive *this* their ^bgift, and ^cfellowship of ministry to the saints. ^c Acts xi. 29. ^d Rom. xv. 16.

5. ^dAnd this they did, not as we hoped, but *much beyond our expectation*, and in the first place gave their own selves in person to the Lord, and unto us by the will and good pleasure of God to be employed also in such a service as we thought meet. ^e 1 Cor. xvi. 1. ^f 2 Cor. ix. 2. ^d And not as we hoped. ^e That we might intreat. ^f 1 Cor. xvi. 1.

6. ^eInsomuch that upon such their forwardness we desired Titus, ^fthat as he had, *in his last visit to you*, begun, so now he would also finish ^gin you the same grace and deed of charity also. ^g among you this charity also. ^h But. ⁱ 1 Cor. i. 5, and 1 Cor. xii. and xiv.

7. ^hTherefore, ⁱas ye abound in every other thing, in faith, and ^kutterance, and knowledge, and in all ^ldiligence of a Christian conversation, and in your love to us, ^msee ^kword. ^l 2 Cor. vii. 11. ^m ye abound.

¹ The churches of Philippi, Thessalonica, Beræa, &c.

that ye abound in this grace also of *bounty and charity to our brethren.*

8. I speak not *this*² by way of commandment³ or *injunction*, but *only* by occasion of the forwardness *I see* of others, and to prove the sincerity of your love to *Christ and His saints in comparison to theirs.*

ⁿ charity.

^o being rich.

9. For ye know the ⁿgrace and *bounty* of our Lord Jesus Christ, that, ^othough He was rich, yet for your sakes He became poor, that ye through His poverty might be rich.

^p 1 Cor. vii. 25.

^q Prov. xix. 17.
^r Matt. x. 41.

^r as many of you as formerly began from a year ago, not only to do, but also to resolve.

^s 2 Cor. ix. 2. willing.

^t And now consummate the work.

^u forwardness to resolve.

^x the forwardness precede.

10. And Pherein I give my advice²: for *that* this is *very expedient* for you, to *complete the good work you have undertaken, as* ^rwho have begun before¹, not only to do *something*, but also ^sto be *forward and zealous in this matter now* a year ago.

11. ^tNow therefore perform *and consummate* the doing of it; that as there was ^ua readiness to will, so there may be a performance also *of your good resolutions* out of that *present livelihood* which you have.

12. For if ^xthere be first *but* a willing mind, it is accepted according to that a man hath, and not according to that he hath not.

13. For I mean not *in this* that other men be eased and enabled to live, and you, *on the other side, overburdened and brought to want*:

14. But by an equality *amongst fellow-Christians*, that now at this time your abundance may be a supply for their want⁵, that their abundance also *at another time* may be a supply for your want: that there may be *an equality in supplying wants*:

^y Exod. xvi. 18.

^z had much.

15. As it is written, ^yThey that ^zhad gathered much had nothing over; and he that had gathered little had no lack.

² See 1 Cor. vii. 6, note 3.

³ There are several higher degrees of the acts of charity and other Christian virtues that are not in *præcepto*, and may be omitted without sinning, yet are in *consilio*; and the performance of them most highly acceptable to God.

⁴ The collection was perfected by many smaller contributions

provided and made at several times, as their gains came in; see 1 Cor. xvi. 2.

⁵ The Christians in Judæa, in those first times, inore necessitous than others by reason of the zealous persecutions of the unbelieving Jews; of the frequent contentions of that nation with the Romans; and of famine caused by the wars.

16. But thanks be to God⁶, which put the same earnest care *as I had* into the heart of Titus for *establishing this*^a 2 Cor. viii. 6. *grace in you.*

17. For indeed he *not only* accepted^b the exhortation *and request I made to him concerning this employment*; ^cbut, being more forward *of himself*, of his own accord he went *now this journey* unto you.

18. And we have sent with him the brother⁷, ^dwhose praise *in his diligent labouring*⁸ in the Gospel is *spread*^d throughout all the churches; ^dwho is praised for the Gospel.

19. And not that only, but who was also chosen of the churches to travel with us *to Jerusalem* with this ^egrace *and charity*, which is administered *and dispensed* by us ^echarity dispensed by us. *amongst the necessitous brethren there* to the glory of ^fthe same Lord, and *to the declaration of your ready mind to relieve the poor saints.* ^fthe Lord Himself, and your forwardness.

20. ^gWe, *by procuring some companions*, ^havoiding this, that no man should blame us in *our accounts of this abundance of charities* which is administered by us: ^g 1 Cor. xvi. 3, 4. ^h taking care of.

21. ⁱProviding *thus* for ^khonest things, not only in the sight of the Lord, but also in the sight of men. ⁱ Forecasting what will be honest.

22. And we have sent with them our brother⁹, whom we have oftentimes proved diligent in many things, but now much more diligent *in this employment towards you*, upon the great confidence which ^lI *and he* have in you. ^k Rom. xii. 17. ^l he hath toward you.

23. Whether ^many do inquire of Titus, he is my partner and ⁿfellowhelper concerning you *in converting you to Christ*: ^oor our brethren *sent with him* be inquired of, they are the ^pmessengers *and Apostles* of the churches, ^qand the glory of Christ¹⁰ *and His profession.* ^m for Titus. ⁿ labourer. ^o whether our brethren. ^p Apostles. ^q See 1 Cor. xi.

24. Wherefore shew ye to them, and before the churches 7.

⁶ The Apostles custom to refer all good in us to God as the donor thereof; see before, verse 1.

⁷ Supposed St. Luke, Pauls frequent fellow traveller, who was also now with him in Macedonia; see Acts xvi. 10; xx. 5.

⁸ Perhaps the Apostle might have some reference to St. Lukes Gospel, written by him before the Acts. Or perhaps to his more

exact preaching of it, who was so particularly informed in it.

⁹ Some eminent person, uncertain, elected, as St. Luke, by the Churches; verse 19.

¹⁰ Or, the glory of the Gospel of Christ. Or, of the Christian profession. Chief members of Christs body, chief ministers in His Church.

that deputed them, the proof of your love to me and the saints, and of our boasting on your behalf.

CHAPTER IX.

^a Now concerning the contribution.

^b Rom. xv. 26.
¹ Cor. xvi. 1.
² Cor. viii. 4.

^c 2 Cor. viii. 10.
^d the emulation from you.

² Cor. viii. 17,
18, 22.

^e But, or, now.

^f put to shame in this confidence of boasting.

^g blessing.

^h before declared; which hath been so spoken of before.

¹ Prov. xxii. 9.
Gal. vi. 9.

^k Rom. xii. 8.

¹ Prov. xi. 25.
Ecclus. xxxv. 9.
Rom. xii. 8.

^m charity.

ⁿ have plenty for.

1. ^a For as ^b touching ¹ *the exciting of your good affection toward the ministering to the poor saints in Judæa, I conceive it is superfluous for me to write to you :*

2. For I *well* know the forwardness of your mind, for which I boast of you to them of Macedonia, that Achaia was ^c ready a year ago; and ^d your zeal hath *here* provoked very many.

3. ^e Yet have I sent the brethren, lest our boasting of you should be in vain in this behalf; that, as I said, ye may be ready :

4. Lest haply if they of Macedonia, *to whom I have reported such things of you*, come with me, and find you unprepared, we (that we say not, you) should be ^f ashamed in this same confident boasting.

5. Therefore I thought it necessary to exhort the brethren, that they would go before unto you, and make up beforehand your ^g bounty, ^h whereof ye had notice before, that the same might be ready, as a matter of bounty *speedily and freely given*, and not of covetousness, *difficultly and slowly extorted from you*.

6. But this I say, *toward the advancing of your charity*, that, ⁱ He that soweth sparingly shall reap sparingly; and he which soweth bountifully ² shall reap *also** bountifully.

7. Every man according as he purposeth in his heart to *give*, so let him give *cheerfully and readily*; ^k and not grudgingly, or of necessity, *and as forced to it by importunity*, for ¹ God loveth a cheerful giver.

8. And God is able to make all ^m *grace and mercy shewed by you to abound the more towards you*; that ye, always having all-sufficiency in all things, may ⁿ *abound in every good work of charity towards others :*

¹ Or, as touching the *great necessity of ministering*, &c.

² Greek ἐπ' ἐὐλογίας, in bene-

dictionibus. [qui seminat in benedictionibus, de benedictionibus et metet. Vulgate.]

* [also, in this clause, a gloss on the original text of the Authorized Version as used by the Compilers of this Work.]

9. (As it is written, °He hath sown and dispersed ° Ps. cxii. 3, 9. abroad; he hath given to the poor: his righteousness and liberality remaineth for ever³ supplied with plenty.

10. Now He Pthat ministereth the seed to the sower^P Isa. lv. 10. thereof doth minister bread for your own food, and multiply your seed sown amongst others to bring forth plentifully unto you, and increase unto you the fruits of your righteousness and bounty;)

11. Being enriched from Him in every thing to the exercising of all ^qbountifulness to your brethren, which causeth through us who dispense it and the saints whom ye relieve much thanksgiving to God⁴ on your behalf. ^q 2 Cor. i. 11. ^{iv.} 15.

12. For ^rthe administration of this oblation and ^sservice⁵ not only supplieth the want of the saints, but is also abundant and fruitful by the return of many thanksgivings unto God both for it and also for you; ^r distribution of this oblation. ^s Rom. xv. 27. ^{Phil.} ii. 25, 30.

13. Whiles by the experiment of this ministration of yours they glorify God both for this your apparent and ^tprofessed subjection unto the Gospel of Christ, and for your ^uliberal distribution unto them, and unto all men; ^t the subjection of your confession.

14. And by their prayer for you, as those which love and long after you for the exceeding grace of God abounding in so great variety of spiritual endowments ^xthey have heard to be ^yin you. ^u liberality of communicating. ^x See viii. 7. ¹ Cor. xii. and xiv.

15. Thanks be unto God for this His exceeding grace and unspeakable gift⁶. ^y toward you.

^a who, when I am in person among you, am lowly in outward appearance. ¹ Cor. ii. 3. ² Cor. x. 10.

CHAPTER X.

1. Now I the same Paul myself beseech you by the meekness and gentleness of Christ whom I imitate, ^awho, as

³ 'Remaineth for ever,' both in the temporal and eternal reward thereof; Ps. cxii. 9, 'his horn exalted with honour;' verse 6, himself 'had in everlasting remembrance;' verse 2, 'his seed blessed and mighty upon earth.' Whereas, verse 10, the wicked and illiberal shall melt away, and his desire perish.

⁴ Or, to God for His gifts administered by you; you are the occasion that God is praised for such relief.

⁵ Alms an evangelical *λειτουρ-*

για, service and sacrifice to God, Phil. iv. 18; Heb. xiii. 16; Phil. ii. 25, 30.

⁶ These extraordinary spiritual gifts were most eminent in this church of Corinth, and especially that, most admired, of tongues, see 1 Cor. xiv. 26, and much famed abroad. Which gifts perhaps occasioned to some of them the slighting of the Apostle; who next proceeds to a just and necessary vindication of himself and his honour, to maintain to them his doctrine; see chap. xi. 2, 3.

some of you please to say, in presence am base¹ and lowly in my language and behaviour among you, but being absent in my letters am high and ^bbold toward you :

^b confident.

2. But I beseech you, by that supreme pattern of meekness, that I may not have occasion to be bold also when I am present with that just confidence and courage wherewith I think myself obliged to be bold against some, if not amended first, which ^cthink of us as if we walked merely according to the flesh, the passions, fears, interests, and impotencies thereof.

^c reckon.

3. For know ye that though we walk in the flesh and the many infirmities thereof, yet we do not war after the flesh and the feeble ways it useth :

^d 1 Cor. ii. 4-6.
^e to God.

4. (For the weapons² of our warfare are not weak and carnal, but ^dmighty ^ethrough God, and such as have a divine force to the ^fpulling down of strong holds³ ;)

^f Jer. i. 10.

^g reasonings.

5. Casting down ^gimaginations and reasonings, and every high and lofty thing that exalteth itself against the right knowledge of God, and bringing into captivity every rebellious thought to the obedience of Christ and the Gospel ;

^h Acts v. 5.
ⁱ viii. 20, 21, 24.
^j xiii. 10, 11.

6. And having in a readiness ^hto revenge all disobedience that shall obstinately persist, when your obedience, who will relent upon this our admonition, ⁱis once fulfilled and reduced into good order.

^j 1 Tim. i. 20.

^k 2 Cor. xiii. 2.

^l shall have been fulfilled.

7. Do ye look and judge on things only after the outward and corporal appearance? But ^kif, further, any man trust to and confide of himself that he is a chosen minister or servant of Christs, let him of himself call to mind and ^lthink this again, that, in the same manner as he is Christs, so are we Christs.

^k 1 Cor. xiv. 37.

^l 1 John iv. 6.

^l conclude.

8. For though I should boast somewhat more than this of our ^mauthority¹, beyond other disciples of our Lord, yet which ⁿthe Lord hath given us to use discreetly ^ofor edification, as much as may be, and not for your destruction, ^pI should not be ashamed :

^m 2 Cor. xiii. 10.

ⁿ Gal. i. 1, 12.

^o 1 Cor. v. 5.

^p 2 Cor. ii. 6-8.

^p 2 Cor. xii. 6.

¹ See note on 1 Cor. ii. 3.

² The word of God ; His grace and Holy Spirit, miracles of all sorts, eminent wisdom and patience, and continency, and other Christian virtues ; see vi. 4-7.

³ Of human reason and wisdom, habituated vice, hostile opposition, &c.

⁴ Specially over the Church of Corinth founded by him ; see 1 Cor. iii. 10 ; iv. 15 ; and 2 Cor. x. 13.

9. That I may not seem as if, *being a man of no efficacy and power*, I would terrify you *only by some high-writ* ^a as it were to letters.

10. For his letters, say they, are ^rweighty and power-^r heavy. ^{ful}; but his ^sbodily presence^s is weak *and mean*, and his ^r ¹ Cor. ii. 3, 4. ^{speech} ⁵ *and expression* contemptible⁶.

11. *But* let such a one ^tthink this, that, such as we ^t conclude. are in word by letters when we are absent, such will we be also in deed *and effect* when we are present, *over those under this our charge who persist unreformed.*

12. For, *as for any further contest with these men*, we dare not ^umake ourselves of the number, or compare ourselves *in this vaunting way* with some *among you* who commend themselves, *without weighing at all other mens greater labours or deserts*⁷: but they, *thus* measuring themselves *and their worth by no rule but themselves*⁸, and comparing themselves with *no other mens works but only themselves*, *in this* ^xare not wise⁹.

13. ^yBut we will not boast of things *that are without our line and measure in other mens works and plantations as they* ^zdo, but *only* according to the measure of the ^arule ^z ² Cor. xi. 4. ^bwhich God hath distributed unto us, a measure *which He hath made, ye know*, to reach even unto you.

14. ^cFor we stretch not ourselves beyond our measure, *when we assume to ourselves the planting of your Church*, as though we reached not *with our measure* unto you: for we ^dare come as far as to you also, *the first there*, in preaching the Gospel of Christ:

15. Not boasting, *I say*, of things without our measure, that is, ^e*within the line* of other mens labours *and plantations*; but *contrarily* having hope, when your faith¹⁰ is in-

^a distinguish ourselves, or compare ourselves with any of those that.

^x understand it not.

^y Nay, neither will we.

^z ² Cor. xi. 4.

^a line.

^b by which God hath divided.

^c For we do not over-extend ourselves, as they which come not to you.

^d came foremost as far as you in the Gospel of Christ.

^e Rom. xv. 20.

⁵ See note on 1 Cor. ii. 3. See his vindication of himself in respect of both these in 2 Cor. xi. 6, 7. By which seventh verse it seemeth that his person was less valued and more contemned by some of them, because he wrought at his trade, and got his living with hand-labour.

⁶ The Greeks specially affecting and addicted to high and swelling language. The Greek tongue also by several peculiar composi-

tions of words, &c., affording this beyond other languages.

⁷ Well considering other mens greater deserts destroys self-conceit.

⁸ Or measuring themselves by themselves, *by their fancy, not their deeds or service.*

⁹ Not equal and impartial judges of their own praise and worth.

¹⁰ Shaken now by these false Apostles.

creased, *and this your conversion perfected*, that we shall be *yet further* ^fenlarged by your *help*, ^gaccording to¹¹ *this* our rule abundantly,

^f magnified in you.
^g or in respect of.

^h Rom. xv. 17-20.
ⁱ rule.

^k over those regions that are ready.

^l Jer. ix. 24.
¹ Cor. i. 31.

16. To preach *and* ^hplant the Gospel in the regions *also* beyond you, and not *to need* to boast *and glory* in another mans ⁱline ^kof things *that were first by another* made ready to our hand.

17. But, ^las it is written, he that glorieth, let him glory in the Lord, *in that he and his service appears acceptable to and favoured by Him*¹².

^m Rom. ii. 19.
¹ Cor. iv. 5.

18. For not he that commendeth himself is *rightly* approved, but ^mhe whom the Lord commendeth.

CHAPTER XI.

^a I would you would pardon me a little piece of folly.

^b you do bear.
^c 2 Cor. xii. 6.
v. 13. xi. 16.

^d prepared you to present a pure virgin to one man, to Christ.

^e Gen. iii. 4.

^f toward.

^g Gal. i. 7.

^h do well to pardon.

I. ^aWOULD to God ^byou could bear with me a little in *this* my ^cseeming folly of *commending myself*: and indeed bear with me¹.

2. For (*that which constrains me to it*) I am jealous over you with a godly jealousy, *lest others should rob you from me*: for *that* I have ^despoused you to one husband, *even our Lord*, that I may present you as a chaste *and uncorrupted* virgin unto Christ.

3. But I fear, lest by any means, ^eas the serpent beguiled *the virgin* Eve through his subtilty *and fair speeches*, promising *new knowledge and new advantages*, so your minds should be corrupted² from the *truth and simplicity* that is ^fin Christ.

4. For, *indeed*, if he³ that cometh⁴ *to you after me* preacheth *to you* another Jesus, whom we have not preached, or if ye receive *by him* another spirit, which ye have not received *by us*, or ^ganother Gospel, which ye have not accepted *already before*, then ye might ^hwell bear with *and kindly entertain* him.

5. For, *in planting of this Gospel among you, if ye have*

¹¹ Or in respect of.

¹² And again, in that all the good, that is in his actions, comes from Him; see 1 Cor. iii. 5; xv. 10.

¹ Not for myself, but for Gods cause.

² Corrupted with the false doc-

trines of the Gnostics and others, and with human eloquence.

³ Some chief false Apostle; see 2 Cor. x. 10.

⁴ That cometh to you from Judæa, and vaunteth himself to be of Christ, or of Cephas. 1 Cor. i. 12.

received none other, I suppose that ⁱI was ^knot a whit behind the very chiefest Apostles, those whose followers they pretend themselves.

6. But though I be accounted ⁵ rude in speech ⁶, yet am I not so ^min knowledge; ⁿbut we and our abilities have been throughly ^omade manifest among you in all things.

7. Or, have I perhaps committed an offence in my lowliness and abasing myself ⁷ amongst you to mean and handy labours ⁸, that so you might be the more exalted in your spiritual affairs ⁹, because so I have preached unto you the Gospel of God freely, and without your charge?

8. Besides my handy labour I also robbed other churches, in taking wages of them to do you service gratis.

9. And when I was present with you, and wanted ¹⁰, yet I was ^qchargeable to no man ¹¹: for that which was lacking to me ^rthe brethren which came from Macedonia ¹² supplied: and in all things I have kept myself from being burdensome unto you, and so will I keep myself.

10. ^sAs the truth of Christ is in me, ^tno man shall stop me of ^uthis boasting in the regions of Achaia.

11. And wherefore will I accept no gratuity from you? because I love you not? God knoweth the contrary.

12. But what I do, that I will continue to do, that I may cut off ^voccasion of reproaching me, or boasting of them-^y

⁵ A vindication of himself against their reproach, x. 10, that his bodily presence was weak and speech contemptible.

⁶ That St. Paul was also an eloquent and powerful speaker, see Acts xix. 12, there called Mercury for it: see Acts xxii. 1; xxiv. 10; xxvi. 2; xvii. 22. But, not thinking fit in his ministry to use the Grecian flaunting way in ostentation thereof, that so the power of the Gospel might not seem to be placed in human wisdom, 1 Cor. ii. 4, 5, therefore was he contemned by the curious Greeks. Especially perhaps being liable to some solecisms, and Hebraisms in the Greek (being not his national) language; as also, by reason of the impetus of the Spirit, apt to make hyperbatons, as is seen in his Epistles, hereby

becoming sometime less intelligible.

⁷ See 1 Cor. iv. 11; 2 Cor. xi. 27.

⁸ Making tents, Acts xviii. 2, 3.

⁹ Or exalted above the privileges and advantages of other Churches, who underwent the charge of maintaining their teachers.

¹⁰ Wanted probably for his companions (most frequently having some or other with him) as well as for himself; which companions he sometimes relieved also with his own labour; see Acts xx. 34.

¹¹ The Apostle did the like amongst the Thessalonians in Macedonia; see 1 Thess. ii. 9; 2 Thess. iii. 8, 9.

¹² The Philippians, Phil. iv. 10, 15, 16.

¹ I have no way come short of those which are the most eminent Apostles.

^k 1 Cor. xv. 10.

² Cor. xii. 11.

Gal. ii. 6.

¹ 2 Cor. x. 10.

1 Cor. i. 17.

ii. 1, 13.

^m Eph. iii. 4.

ⁿ but in every thing we are made manifest among all men toward you.

^o 2 Cor. iv. 2.

v. 11. xii. 12.

^p 1 Cor. iv. 10,

ix. 6, 12.

^q 2 Cor. xii. 13.

^r Phil. iv. 10, 15.

^s Rom. ix. 1.

^t this boasting shall not be

stopped in me.

^u 1 Cor. ix. 15.

^x 1 Cor. ix. 12.

^y advantage.

selves, from them which desire occasion; that, for all those things of non-self-interest and gratuital service¹³, wherein they glory, they may be found even as we.

^z such false Apostles are deceitful workmen.

13. For ^zsuch indeed are, whatever you esteem them for their outward show, but false Apostles¹⁴, deceitful and counterfeit workers, transforming themselves before you into the Apostles of Christ.

^a 2 Peter ii. 4. Jude 6.

14. And no marvel; for Satan himself, ^aa spirit of darkness, is transformed sometimes into an Angel of light¹⁵, seducing to evil by pretending some good.

15. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness and truth; ^bwhose end shall be according to not their show but ^cworks.

^b Phil. iii. 19.

^c See Tit. i. 16.

² Tim. iii. 5.

^d Verse 1.

^e 2 Cor. xii. 6.

^f suffer.

16. ^dI say ^eagain, Let no man among you think me a fool in this speaking of myself and necessary vindication of my authority; or if otherwise, yet as a fool ^freceive me, that I may have the privilege to boast myself a little with you.

17. For that which I speak now, I speak it not after the Lord¹⁶, or by His mandate, as if He allowed any glorying of

¹³ Under fair pretences hiding wicked designs, as refusing ordinary stipends to gain privately greater allowances; see verse 13, 'deceitful workers;' and verse 20, 'if a man take of you;' and Titus i. 10, 11, 14, an Epistle written not long after this for 'filthy lucre;' and 1 Tim. iv. 6, 'supposing gain godliness.'

¹⁴ It seems by verse 22, that these false teachers, or at least some of them, were Christian Jews come from Jerusalem to Corinth, as sent thither by the Apostles there; endeavouring to mingle Judaism with Christianity, and to bring the Corinthians under the bondage of the Law; disparaging St. Paul and his doctrine amongst them; of which Judaizers see the Apostles like complaints in many of his other Epistles, especially in that to the Galatians; the Epistle to Titus, i. 10, 11; the first to Timothy, i. 6; vi. 4, 20. All these Epistles, as also that to the Romans, being

written in the same year with these two to the Corinthians; namely in the last year before his going to Rome, and at a time when these covetous, complying Judaizers and false Apostles, vilifying St. Paul especially and his doctrine, much disturbed in his plantations the new-founded Christian Churches: theirs being the first heresy, with which Gods wisdom was pleased to exercise the Church even in the Apostles days, that no times might pass away without some tentations and trials; see Phil. iii. 1; 2 Tim. iii. 6.

¹⁵ Angels of glory, possessing the light of Gods presence.

¹⁶ 'Not after the Lord,' i. e. in such a sense as you may apprehend it; as if the Lord allowed all sorts of boasting of ourselves. Or 'not after the Lord,' i. e. by any express order, Apostolical command, or revelation from Him; see 1 Cor. vii. 6, note 3; St. Paul, as it were, here laying aside the

ourselves, but as it were foolishly, *though not so indeed*, in this confidence *which others have* of boasting.

18. ^gSeeing that many *with you* glory from their *privileges* after the flesh, ^hI will glory also. ^g Phil. iii. 3, 4.
^h See verse 22.

19. For ye ⁱsuffer fools gladly, seeing ye yourselves are wise¹⁷: *nay, ye suffer worse than fools.* ⁱ do with pleasure bear with fools.

20. For ye suffer, *nay, ye commend*, if a man bring you into bondage *to the former Jewish ceremonies*, if a man devour *and make a prey* of you, if a man take *presents and gifts* of you, if a man ^kexalt himself *over you*, if a man ^kinsult *should* smite you on the face.

21. I speak as concerning *the reproach*¹⁸ *and haughty carriage ye endure from these false Apostles*, ^las though ^mwe¹ ²Cor. x. 10. *on the other side* had been weak, *and could have used no such authority over you.* ^mas we also have. Howbeit, whereinsoever any of *them* is bold *and thinks he may vaunt himself*, I speak foolishly, I am bold also, *and no whit inferior to him.*

22. Are they¹⁹, *these Judæa-doctors that come to you*, Hebrews? so am I. ⁿAre they Israelites? so am I. ⁿAre ⁿRom. xi. 1. *they the seed of Abraham*²⁰? so am I. ⁿ Phil. iii. 5.

23. Are they ministers of Christ *abroad in the world?* (I speak *boastingly* as a fool) I am *so more than they*; ^oin^o ²Cor. vi. 4, 5. *labours for His name's sake* more abundant *than they*, in stripes above measure, in prisons more frequent *than they*, in deaths²¹ oft²².

24. Of the Jews five times received I forty stripes save one²³. ^p 1 Cor. xv. 31.
² Cor. i. 10.
iv. 11.

person of an Apostle, and a messenger unto them of the laws and will of Christ; and assuming that of an injured person defending himself.

¹⁷ And so need no others, no aid of wise men.

¹⁹ Or, I speak it *to your reproach*, see 1 Cor. vi. 5; xi. 22, *that you may be ashamed of them*, &c. Or, I speak as concerning *your and their reproach of us*; as though, &c.

¹⁹ It seems these false teachers were Jews who came from Jerusalem as Apostles, or as sent by them; and their doctrine and design, a mingling of Judaism with

Christianity, complying with their sacrifices and manners; they hereby the better avoiding the cross and persecution from the Jews. Of whom see the Apostles more express complaints in his Epistle to the Galatians. See Phil. iii. 2; Titus i. 10.

²⁰ Hebrews, Israelites, seed of Abraham; gradations.

²¹ Eminent perils of death. See verses 25, 26, 32, stoning, shipwreck, drowning, robberies, sentenced to death, exposed to wild beasts; see Acts ix. 23; xiv. 19; 1 Cor. xv. 30-32.

²² All these sufferings preceded those mentioned in Acts after the

^q Acts xvi. 23. 25. Thrice²⁴ *by the Gentiles* was I ^qbeaten with rods,
^r Acts xiv. 19. ^ronce was I stoned, thrice I suffered shipwreck²⁵, a night
 and a day I have been in the deep²⁶;

26. In journeying often *from country to country*, in perils
 of waters, in perils of robbers, in perils by my own country-
 men *the Jews*, in perils by the heathens, in perils in the
 city²⁷, in perils in the wilderness²⁸, in perils in the sea
^o Gal. ii. 4. *from pirates*, in perils amongst ^sfalse brethren, *men of the
 Christian profession.*

^t Acts xx. 11, 31. 27. In weariness and painfulness, ^tin watchings often,
ⁱ Peter iv. 1. in hunger and thirst, in fastings²⁹ often, in cold and
^u 1 Cor. iv. 11. ^unakedness³⁰.

^x other things that I omit. 28. Besides ^xthose things that are *afflicting me from*
^y the concu- without, ^ythat which cometh upon me daily, the care *and
 rence of busi- business* of all the Churches.

29. ^z Who *in them* is weak, and I am not ^zweak³¹, *com-
 passionating and complying with his weakness?* who *in them*
 is ^aoffended³², and I ^bburn not *with grief and with zeal to
 have such offence presently removed?*

^z 1 Cor. ix. 22. 30. If I must needs glory ^cthus, I will glory rather of
^a scandalized. the things which concern mine infirmities, *disgraces, and
 b am not on afflictions for Christ.
^c 2 Cor. xii. 15.*

20th chapter, as did the writing of
 this Epistle.

²³ The Jews were allowed to
 inflict on those of their own nation
 some lesser corporal punishments.
 Their stripes were not to exceed
 forty. Deut. xxv. 3. These scourgings
 of St. Paul nowhere mentioned;
 yet they shew that even from the
 beginning he suffered from his own
 nation heavy persecutions; see Gal.
 v. 11. These sufferings from them
 preceding all those mentioned, Acts
 xxi, &c. See the other Apostles
 suffering the like punishment; Acts
 v. 40, 41.

²⁴ One beating mentioned Acts
 xvi. 23, not the rest.

²⁵ None of these shipwrecks
 mentioned in the Acts. That,
 Acts xxvii, was some years after
 the writing of this Epistle.

²⁶ 'Deep' either sea or prison.
 But to lie in a dungeon for a

night and a day seems not so
 great a matter. Probable it was
 at sea in some one of his ship-
 wrecks wherein he might be toss-
 ed to and fro in the waves upon
 some broken piece of the ship be-
 fore landing.

²⁷ In cities, Damascus, Jerusa-
 lem, Ephesus, &c.

²⁸ In wildernesses and deserts,
 in his travels.

²⁹ 'Hunger' necessitated, 'fast-
 ings' voluntary, for spiritual ends;
 Acts xiii. 2, 3; xiv. 23; 1 Cor.
 vii. 5.

³⁰ Poor and thin clothing.

³¹ Wary to offend them, tole-
 rating their defects, descending to
 their capacities.

³² Offended either at others real
 or imagined faults; see Rom. xiv;
 1 Cor. viii. Offended at his bro-
 thers weakness, or offended from
 his own weakness.

31. The God and Father of our Lord Jesus Christ, which is blessed for evermore³³, knoweth that I lie not.

32. In Damascus the ^dgovernor under Aretas³⁴ the king ^dgovernor of the nation. kept the city of the *Damascenes* with a garrison, desirous to apprehend *and* ^eto kill me :

33. And through a window in a basket was I let down by the *city* wall, and *so* escaped his hands.

^e Acts ix. 23, 24, 25.

CHAPTER XII.

1. ^aIt is not expedient for me doubtless to glory, *especially in what follows, had not ye necessitated me unto it.*

^bI will come *now to higher matters*, to visions and revelations of the Lord.

2. ^cI knew a man *that was then* in Christ¹, above fourteen years ago², whether in the body, I cannot tell^{3, 4}; or

^a But it.

^b for I shall come.

^c I know.

³³ 'which is blessed,' &c. A doxology, or some term of honour usually annexed by the Jews at the naming of God, frequent with the Apostle; see Rom. i. 25; ix. 5; 1 Tim. i. 17; vi. 15, 16. As also this title, 'Father of our Lord Jesus Christ,' is often used by him in the glorifying of God; see Eph. i. 3; 2 Cor. i. 3; Rom. xv. 6; Eph. iii. 14.

³⁴ Aretas, then having war with the Romans, probably did this at the request of, and out of compliance with, the Jews; as also permitted their Sanhedrin to question, summon, and censure any Jews dwelling in his dominions, for any matters of their religion. Likely also, that St. Paul, new come thither from Arabia, a country also then subject to this prince, was represented to him or his governor by the Jews as a Roman spy; which caused so strict a watch to have apprehended him.

¹ 'In Christ,' i. e. a Christian. Or, 'in Christ,' i. e. in the Spirit of Christ, and out of himself: as St. John saith, Rev. i. 10, 'I was in the Spirit;' opposed to St. Peters *ἐν ἑαυτῷ*, Acts xii. 11. Or, 'in Christ,' i. e. in or by the power of Christ.

² Some reckon this rapt to have happened unto the Apostle at

Antioch, Acts xiii. 3, before his first mission to the Occidental Gentiles; when he is supposed to have had revealed to him their conversion; the apostasy of the Jews; the coming of Antichrist, 2 Thess. ii; the return at last of the Jews, Rom. xi, &c., things that made him cry out 'O the depth,' &c. Others think it to have happened to him at Jerusalem, after his return out of Arabia, Acts xxii. 17, when he said that he had an extasy in the temple. Others, at Damascus, at his first conversion, Acts ix. 12. If we read Gal. ii. 1, 'fourteen years after,' &c., and suppose that his journey to Jerusalem to have been to the Council, Acts xv, the first conjecture is the most credible; but if we read it 'four years after,' as some would have it, which also much better agrees with the story of St. Pauls life, the second or third is more probable: which shews also how long time ago he had been called, and been acquainted with the secrets of God.

³ We may conceive the soul to receive a supernatural vision of celestial things, either whilst it remaineth still in the body, or by its departing from the body for a season. Which yet may not be

whether out of the body, I cannot tell : God knoweth ; such an one ^d caught up to the third heaven ⁵.

3. And I knew such a man (whether in the body, or out of the body, I cannot tell : God knoweth ;)

4. How that he was caught up into Paradise ⁶, and

called a death, because either the sensitive, or at least vegetative, soul or faculty continues meanwhile in the body, either naturally or miraculously vivifying it. Again, we may conceive a mans spirit remaining in the body to receive such visions two several ways ; either by a real rapture of both body and spirit into that place, whereof the soul or spirit hath such vision ; or else by a representation of such things really absent to the spirit, neither the body nor it changing at all their place ; yet, as in dreams, the spirit apprehending a change of place, and a presence of the whole person to those persons and things, which it spiritually and supernaturally, and by the power of God, not by any operation of nature or fancy, beholds. The last, if not only, most commonly happeneth ; and thus St. Pauls rapture will be most agreeable with other Scripture-raptures. Where also are the same expressions of the transportation of the spirit or body, which also the word *ἔκστασις* imports. See Rev. i. 10, St. John said to be in spirit, i. e. in the Divine Spirit, as it were his spirit in the hands and possession of that Spirit, opposed to his being *ἐν ἑαυτῷ*, see Acts xii. 11, where St. Peter, in his return from such a spiritual extasy, is said to be *ἐν ἑαυτῷ*, to have returned to himself ; so a man possessed with an evil spirit is said to be *ἐν πνεύματι ἀκαθάρτῳ*. Mark i. 23 ; v. 2. And see Rev. iv. 1, 2, St. John taken up into the heavenly temple ; Rev. xvii. 3, transported into a desert ; xxi. 10, into an high mountain ; See, Ezek. viii. 3, the Prophet taken by the hair of the head and carried out of Chaldea, where he lived amongst those of the former

captivity, to Jerusalem, and, xi. 24, reduced.

⁴ Whether the spirit remaining in the body by a spiritual representation, or whether the spirit departing out of the body by a real transportation, I cannot tell. Or, whether in the body rapt up with the spirit, or whether with the spirit departing out of the body, I cannot tell.

⁵ There are three heavens in the Jews, and Scripture language ; the first, Nubiferum, that region of the air above us, see Gen. i. 20. The second, Astriferum, the several orbs or regions of the stars, above which is said to be another region of supercelestial waters ; see Ps. cxlviii. 4 ; Gen. i. 7, compare vii. 11, viii. 2. The third, Angeliferum, the habitation of the Angels and of the majesty and glory of God, Heb. viii. 1 ; called often also *Cælum Cælorum*. [1 Kings viii. 27.] In which also are to be imagined many several altitudes, and upper and lower stories of mansions, if I may so say. Therefore is our Saviour expressed as sometimes to have passed into the heavens, Heb. iv. 14 ; so elsewhere to be ascended above the heavens, Heb. vii. 26 ; and far above all heavens, Eph. iv. 10.

⁶ Paradise here seems either in general to signify the same with the third heaven, or further to specify some particular place or part thereof ; the Apostle here using this term to intimate the pleasures and joys of that place. But the Apostles discourse in naming it after third heaven permits us not to make it any place inferior thereto ; as if he descended from this third heaven into paradise ; and in this lower place rather than that upper, heard those *ἄρρητα ῥήματα*.

there heard unspeakable words⁷, which it is not lawful *nor possible* for a man to utter *again and recount unto you*.

5. Of such an one, *were it not myself*, will I glory⁸: yet of myself I will not glory, ^ebut in mine infirmities.

^e 2 Cor. xi. 30.

6. For though I would desire to glory *also of such visions*, I shall not be *herein a vainly bragging fool*; for so I will say *only what is the truth*: but now I forbear *this*, lest any man should think of me above ^fthat which he ^fwhat he sees me, or hears any thing from me. ^gseeth me to be⁹ *in my actings and sufferings*, or that he ^gheareth *from others* of me.

7. And *indeed*, lest I should be exalted above measure through the ^habundance of the revelations, there was ^hheight. given to me ^ha thorn ⁱin the flesh¹⁰ *to prick and gall me*, ^hEzek. xxviii. the messenger of Satan *continually* to buffet and vex me,²⁴ ⁱto. lest I should be exalted above measure.

⁷ Some think that the Apostle speaketh here of several things revealed to him concerning Gods counsels and purposes touching the progress of the Gospel, the conversions and apostasies of nations, and other futurities, (such as he mentions in part, Rom. xi; see verse 33, and 2 Thess. ii; 1 Tim. iv. 1; 2 Tim. iii. 1,) which were not then expedient to be totally divulged. Others, that he speaks of the incomprehensible perfections and beatitudes of the world above in what he saw and heard there, not possibly by man either to be rightly expressed or understood according to their true greatness. Perhaps he meaneth both, though *ἀπρητα* and *ἀνθρώπων* rather favour the latter sense. Unless we read, which it is not lawful *to utter to a man*.

⁸ Such divine favours are highly to be gloried of, except in ourselves. And indeed, to hinder him from any excess of glorying in them, the Apostle had a shrewd corrective inflicted on him, ver. 7.

⁹ Here is seen this great Apostles great humility, both in concealing formerly such extraordinary favours; and now, not without some difficulty and disguise, mentioning them; when, for a defence of the Gospel, in a

manner constrained thereto, content only with such a fame as his outward actions and deportments in serving his Master Christ could no way avoid; though these be sprinkled also with several infirmities; see 1 Cor. ii. 3.

¹⁰ Some extraordinary vexation of his body, inflicted by an evil spirit from Gods permission, is imagined here by some: St. Chrysostom thinks an evil Angel empowered to buffet or scourge him. Some pungent pain in some member of his body, as that of the gout, head or tooth-ache, or colick, is imagined by others. Frequent assaults of concupiscence, by others, which seems not so probable in so great a saint in his old age; who writ this Epistle not long before his being carried prisoner to Rome. But, more likely than any of these, seem to be some publicly-observed infirmity of body, presence, speech, which he taketh notice of elsewhere. Amongst which also may be involved his many times being whipped, and other ways shamefully intreated by the instruments of Satan, see 1 Thess. ii. 18, (of whom Alexander was a principal one,) to the diminishing of his reputation, and bringing some contempt upon his doctrine, from

8. For this thing I besought the Lord *Jesus*¹¹ thrice¹², that it might depart from me.

^k favour.

9. And He said unto me, My ^kgrace is sufficient for thee¹³: for my strength is made perfect, *and shewed more all-sufficient and illustrious in mans weakness*¹⁴. Most gladly therefore will I rather glory in my infirmities, that *through these* the power *and strength* of Christ may ^lrest upon *and be possessed by me, and seen in me*.

¹ inhabit me.

10. Therefore I take pleasure in *these many* infirmities, in reproaches, in necessities *and wants*, in persecutions, in distresses for Christs sake: for when I am weak *in the sufferings of the flesh*, then am I strong *in the influences of the Spirit and consolations of Christ extending more support to me, effecting greater works by me*.

11. Thus I am become *like a fool in glorying of myself; but ye have compelled me to it*: for I ought to have been commended of you *against such my detractors*: for *ye have experienced that* ^min nothing, for actions or sufferings, am I behind the very chiefest Apostles, though I be *indeed nothing of myself*¹⁵.

^m 2 Cor. xi. 5.

12. Truly the signs of an Apostle were wrought *by me* among you in all patience¹⁶ *of whatever sufferings*, in signs, and wonders, and mighty deeds¹⁷.

13. For what is it *in evangelical graces or miraculous*

some persons less judicious. See for this, Gal. iv. 13, 14; 2 Cor. x. 10; 1 Cor. ii. 3, and the note upon it. And this last conjecture seems also more favoured by our Saviours answer to him requesting to have it removed, verse 9, and by the infirmities named, verse 10.

¹¹ See verse 9, 'the power of Christ.'

¹² See Matt. xxvi. 44, 'thrice:' probably, not that St. Paul prescribed to himself this set number of requesting God concerning this, though a request in a temporal matter; for we seem to have a contrary counsel, Luke xviii. 1, xi. 8; but 'thrice' only, because at the third time God returned him an express answer negative. And the same may be said of our Saviours prayer in the garden, who

thrice represented to God the desire of human nature, but then ceased: certainly knowing the irreversible decree of His suffering.

¹³ Sufficient to support, in suffering; to effect, in working.

¹⁴ The weakness and infirmities of the flesh do much conduce also to spiritual strength.

¹⁵ Or, though *by my detractors* I be *accounted as* nothing. Or, though I outwardly appear as *nothing among you*.

¹⁶ St. Paul excelling others in sufferings, especially these great at Corinth, from the Jews, as appears by Acts xviii. 6, 12, &c., and by our Lords encouraging him, Acts xviii. 9.

¹⁷ None of these are recorded in the Acts.

effects ⁿwherein ye were ^oinferior to any other Churches, ⁿ wherein you either of mine or other Apostles planting, below whom I am have received so far depressed, except it be that I myself was Pnot bur- diminution densome and chargeable to you? forgive me this wrong. more than the rest of the churches.

14. Behold, twice disappointed¹⁸, ^qthe third time now I ^o 1 Cor. i. 5, 7. prepare my journey and am ready to come to you; and I ^p Acts xviii. 3. will continue still not to be burdensome to you: for I seek ^q 1 Cor. xvi. 5. not yours, but you: for, ye know, the children ought not ² Cor. i. 16. to lay up for the parents, but the parents for the children.

15. And I will very gladly spend what I have and be spent myself for ^ryou; though the more abundantly I love ^r 1 Thess. ii. 8. you, the less I be loved¹⁹. your souls.

16. But be it so²⁰, yet I did not burden you so as others have, and as I have others; nevertheless²⁰, being crafty herein for your spiritual good, I caught you yourselves with this pious guile of refusing your substance.

17. Or did I at least make a gain of you, if not by myself, yet by ^sany of them whom I sent unto you? ^s 1 Cor. xvi. 10.

18. I desired Titus²¹ to go to you, and with him ^tI sent ² Cor. ii. 13. a brother. Did Titus, for his service in the Gospel, make ^t 2 Cor. viii. 18, a gain of you? walked we not in the same spirit? walked ²² the brother. we not in the same steps? ² any gain.

¹⁸ The Apostle first intended to have passed from Asia by Corinth to Macedonia. But having no leisure to stay any time with them, 1 Cor. xvi. 7, and not having heard first, as he expected, by the return of Titus how things were there carried, 2 Cor. ii. 13, he passed immediately into Macedonia, intending again thence, without any long stay, to have gone to Corinth. But here also longer detained by business, he sent back Titus to them and some other brethren of note, for making their collection sooner ready for Judæa; and probably not long after went thither himself; and thence into Crete accompanied with Titus; whom leaving Bishop to order Church affairs, as he had done Timothy at Ephesus, he travelled further westward into Epirus, and as far as Illyricum, Rom. xv. 19; 2 Tim. iv. 10, endeavouring to

plant the Gospel in all places, where it was not formerly known, with great success: wintering at Nicopolis in Epirus, Titus iii. 12; 2 Tim. iv. 10, and returning to Corinth at the spring, and so travelling towards Judæa through Macedonia, &c.

¹⁹ The effects of his love, in seeking their profit, producing their displeasure, in crossing their humours.

²⁰ Or, be it so, that I did not burden you; nevertheless, perhaps you may say, being crafty, I caught you with guile; burdening you, both by and for others, though not myself. Verse 17, 'Did I then make,' &c.

²¹ This relates to Titus his former journey thither, of which see 2 Cor. vii. 7, 13; ii. 13; not the latter, mentioned 2 Cor. viii. 16, 18.

^v Do you again think.

^z See verse 14.

19. ^v Again, ^z think you that we²², for some ends of our own, excuse ourselves unto you in thus long deferring our promised journey? we speak before God in Christ: but we do all these things, dearly beloved, merely for your edifying, and benefit, and reformation.

20. For I fear, lest, when I come, I shall not find you such as I would²³ in the innocency of your manners and sincerity of obedience, and that I shall be found unto you such as ye would not in the severity of my Apostleship: lest, by your hearkening to seducers, there be debates, ^aenvyings, wraths, strifes, backbitings, whisperings, swellings, tumults amongst you:

^a emulations.

21. And lest, when I come again, my God will humble me among you, changing my joy and confidence into shame and grief, and that I shall also bewail²⁴ ^bmany of you, in proceeding to extremities and inflicting the Church-censures upon them who have sinned ^calready, and been admonished by me, and have not repented of the uncleanness, ^dand fornication, and lasciviousness which they have committed.

^b 1 Cor. v. 2.

^z 2 Cor. ii. 1, 2.

xiii. 2. i. 23.

1 Cor. iv. 21.

^c 2 Cor. xiii. 2.

^d Rom. i. 24.

CHAPTER XIII.

^a 2 Cor. xii. 14.

1. ^aTHIS is the third time that I am preparing for coming to you, and that I do testify that I will call you to account.

^b Deut. xix. 15. xvii. 6.

^bIn the mouth of two or three witnesses, as it is said, shall every word be established; and so shall mine.

^c foretell you the second time as if I were present.

^d 2 Cor. xii. 21.

2. I have told you before in this Epistle, and now ^cforetell you again, as if I were present in person with you, the second time; and being as yet absent now I write both ^dto them which heretofore have sinned before my former writing to you, and to all other unreformed, that if I shall come

^e 2 Cor. i. 23.

again, ^eI will not spare them:

^f Matt. x. 20.

^g 1 Cor. i. 5, 7. xiv. 26.

^h among.

3. Since ye question my power, and yet seek a proof of Christ ^fspeaking in me, who, in so many miraculous effects ^gshewed ^galready, to you-ward surely is not weak, but is mighty ^hin and among you.

²² Or, that we write these things merely to excuse ourselves unto you for regaining your favour, or repairing our credit?

²³ Their guilt was, factions, in this verse, and lusts, in the next.

²⁴ Inflicting censures, being as it were the pronouncing sentence of condemnation upon a soul, was accompanied with the outward signs also of sorrow and mourning; see 1 Cor. v. 2; 2 Cor. vii. 7, 9.

4. For though *heretofore* ⁱHe was crucified through ¹Phil. ii. 7, 8. *human weakness and infirmity*, yet He *now liveth* by the ¹Peter iii. 18. power of God ¹. For so we also are weak ^kin *similitude of* ^kwith. Him, *in the same corporal infirmities and afflictions*, but ¹we ¹2 Cor. x. 3-5. also shall *shew ourselves to live with Him by the same power of God toward you, in all the vigorous effects of the Gospel upon you.*

5. ^mExamine therefore well yourselves, whether ye be ^m1 Cor. xi. 28. *not planted in the true faith of Christ, and in the power of His grace by my ministry*; prove your own selves. ⁿKnow ⁿDo ye not ye not your own selves *at least*, how that *the power of Jesus* ^{discern your-} Christ is *already* ^oin you ² *by my ministry*, ^pexcept ye be ^oamong. reprobates, *fallen again from His grace, or finally incapable* ^ptruly, if in *of it?* ^{some measure} ye do not, ye ^{are reprobates.}

6. But, *however ye be*, I trust that ye shall *always know* ³ that we are not reprobates, *nor destitute of the grace and power of Christ, whether for advancing of your sanctity or correcting of your faults.*

7. Now I pray to God that ye do no evil *liable to our chastisement*; not that so we should appear *approved* ⁴ and *powerful ministers by having such sanctified scholars* ⁵, but that ye should, *however*, do that which is honest, though ^qwe *perhaps* be as *unapproved and reprobates, and destitute* ^q2 Cor. vi. 9. *of all Apostolical power in your esteem.*

8. For *if ye do no evil*, we, *in this our Apostolical power*, can do nothing against the truth *in punishing any observers thereof, but all our power is for, and in behalf of, the truth.*

9. For we are *also glad*, ^rwhen we are weak *in never so* ^r2 Cor. xi. 30. *many sufferings and infirmities*, and ye are strong *thereby* ⁶. ^{xii. 5, 9, 10.} and this also we *principally wish and endeavour, even your uttermost perfection* ⁷.

10. *And therefore it is* ^sthat I write these things, being ^{x. 2. xii. 21, 22.} ^{xiii. 2.}

¹ Of the Godhead.

² In you, in the many admirable effects of a spiritual life and conversation, and in the wonderful gifts of His Holy Spirit, spoken of before, 1 Cor. xii. and xiv; see Gal. iv. 19; ii. 20.

³ Whenever we shall come again to you.

⁴ An elegant allusion in the

words δοκιμάζετε, δόκιμοι and ἀδόκιμος.

⁵ Or, approved, *for fear of whose censure and rod you abstain from sinning.*

⁶ Or, as weak *in having no occasion to shew our vindicative power.*

⁷ Transcending here his former wish, verse 7.

absent, *to reclaim you*, lest being present I should *be forced to use some sharpness toward you according to the power which our Lord hath given me, tending to your edification always, and not to your destruction.*

^t 2 Cor. x. 8.

^u Be knit together.

^x Rom. xii. 16.

^y 1 Cor. i. 10.

^y Rom. xv. 5,

33.

^z Rom. xvi. 16.

¹ 1 Cor. xvi. 20.

¹ 1 Thess. v. 26.

¹ 1 Peter v. 14.

^a communication.

11. Finally, brethren, farewell. ^uBe perfect, be of good comfort, ^xbe of one mind, *and live in peace; and the God of love and peace shall be with you.*

12. ^zGreet one another with an holy kiss^a.

13. All the saints *here* salute you.

14. The grace of the Lord Jesus Christ, and the love of God *the Father*, and the ^acommunion⁹ *and participation* of the Holy Ghost, be with you all. Amen.

⁸ Used in their sacred meetings as a token of sincere charity before their receiving the Eucharist.

⁹ Informing and co-uniting all Christs members.

THE EPISTLE OF ST. PAUL THE APOSTLE

TO THE

GALATIANS.

THE PREFACE.

THIS Epistle is not writ, as most of his others, to the Christians of one particular city, but of a whole country; the metropolis whereof was Ancyra. Now the Galatians were the posterity of the Gauls, who, after their great wars in Europe, settled themselves in Asia, and were generally by the Grecians accounted not so ingenious and quick-witted as themselves, or many of the Asiatics. 'Originis ingenium ingenii tarditate referebant.' Hieron. They readily embraced the Gospel upon the preaching of St. Paul, and were at first exceedingly affectionate to his person, and zealous in the profession of what he taught, chap. iv. 14, 15. But, after the Apostle had left them, certain false brethren, or perhaps one person chiefly, chap. v. 10, of that heresy which held, that it was necessary to observe the Law, against whom most of his Epistles were writ, had perverted some from, and staggered most of them in, their profession of the doctrine preached by St. Paul. Saying, that St. Paul, the greatest preacher against circumcision and the Law, was not of such authority as the other evangelical teachers; that he had never seen or heard our Saviour, but received his Gospel from the other Apostles, and therefore ought not to teach any other doctrine than what they taught; that Peter and the rest did not only not preach the necessity of rejecting circumcision and the Law, but did themselves also practise the ceremonies and commands of it; and in their common conversation separated themselves from the Gentiles. For it should seem that they, preaching chiefly to the Jews, were not so forward at first to preach down circumcision and the evacuation of the Law, that they might bring more of that nation to Christianity. Peter, chap. ii. 12, did use some dissimulation in that business. St. James, Acts xxi. 23, did

persuade St. Paul to some degree of compliance ; and the decree of the council, Acts xv, determineth nothing directly concerning the Jews. So it is very probable that the Judaizers opposed the doctrine or practice of St. Peter and St. James to St. Paul, though falsely. That neither was St. Paul constant to himself ; but, notwithstanding his teaching the contrary, he sometimes circumcised others, as Timothy, Acts xvi. 3 ; and himself also used Jewish ceremonies, Acts xviii. 18, 21, xxi. 26. They seemed also to say, that our Lord came only as a true Prophet to teach and persuade to righteousness, and not as a Mediator to justify us from sin by virtue of a new covenant. But that the covenant made with Moses was still in force ; and all men that would be saved, even Christians as well as others, were obliged to observe it.

The first part therefore of this Epistle is spent in vindicating himself and his doctrine. Proving, 1°. That he had it by immediate revelation from Christ Himself, and himself not inferior to the other Apostles. 2°. That it was conformable to, and the same with what was preached by the other Apostles. 3°. That his practice also was consonant to this principle.

The second containeth reasons taken out of the Old Testament, to prove that the Law, with circumcision, by them esteemed its sacrament, and all other its ceremonies, are by Christ abolished.

The third consists of such practical corollaries as follow from this doctrine.

This Epistle is said to have been written, Ann. Christ. 59. The subscription saith from Rome ; which is very probable, though he maketh no mention of his bonds, as rather likely to discourage the Galatians, vi. 12 ; because he speaketh of his care for the poor saints, ii. 10 ; and because he mentioneth his stigmata, probably made by his chains, vi. 17, and of his suffering persecution, v. 11.

CHAPTER I.

1. PAUL, an Apostle¹ not of mens *election*², nor by mans *instruction*, but *appointed* by Jesus Christ³, and God the Father, who raised⁴ Him from the dead;

2. And all the brethren⁵ which are with me, unto the Churches of Galatia :

3. Grace be to you and peace from God the Father, and from our Lord Jesus Christ,

4. Who gave Himself for our sins⁶, that He might deliver us from *the manner of life of them who walk according to* ^athis present evil world, *that we may live according to* ^athe will *and command* of God and our Father :

^a from the evil of this present world.

¹ St. Paul, though here and elsewhere very careful to vindicate his authority, yet is he also very modest in the use of the name Apostle. Seldom mentioning it when he names any other in the salutation with him; as not to the Philippians and Thessalonians; not when he writes about secular business, as to Philemon. Nor to the Hebrews, because not their Apostle. Here he asserts it because most questioned.

² This is resumed verse 11: neither preach I any doctrine devised, or taught me by man; nor received I authority or calling from man to preach the Gospel; neither from the whole college of the Apostles, as Matthias; nor of some of them, as Barnabas and Silas; and as Timotheus and Titus of me. Therefore that imposition of hands upon him, Acts xiii. 3, was not an election or consecration of him to the Apostleship; but only a praying for his good success in, and recommending him to, that employment, to which he was by the Holy Ghost designed; Acts xiv. 26; 1 Tim. v. 22.

³ The creation of Church governors is, Acts xx. 28, attributed to the Holy Ghost; to Christ, Eph. iv. 11; to God the Father, 1 Cor. xii. 28; but, in several respects, 1 Cor. xii. 4-6. St. Paul seems here to say further, that he was not chosen for any merit in

himself, but that it was a grace freely bestowed upon him, Gal. ii. 9; Eph. iii. 8; Rom. i. 5, xv. 15. (The like is said of all the Apostles, Mark iii. 13; Heb. v. 4.) Therefore neither did he take it upon himself, 1 Tim. i. 1, 12; 1 Cor. ix. 16.

⁴ Of whom so raised St. Paul was chosen, Acts ix, and therefore a witness of His resurrection, Acts ix. 27; xxii. 14; xxvi. 16, as well as the other Apostles, Acts i. 22; x. 41. 'Raised,' and therefore His doctrine and message owned and justified by the Father. For the Judaizers said, that the Law was given by God, and therefore not to be evacuated by Jesus Christ, who was a man, John ix. 29.

⁵ The doctrine I preach is owned by all the brethren.

⁶ Most of his Epistles he begins with thanksgiving; but, being to chide these Galatians, he alters his style, not calling them Saints, Elect, or Churches of God; but he first sets down the main proposition, that by Christ alone, and by His death, (Gal. ii. 21,) without obeying the Law, are we justified, and delivered both from the evil consequents, and power, of sin. Not that we should sin more freely, but that we should forsake the evil customs and conversation of worldly men, and live according to the will of God.

5. To whom be glory for ever and ever. Amen.

6. *Expecting from your former zeal greater stedfastness, I now marvel that ye are so soon and so easily removed from him that called⁷ you into the grace of Christ, unto another sort of Gospel:*

7. ^b Which yet is not, as neither can there be, another true Gospel besides what I have preached; but only there be some false teachers that trouble you, and would pervert and overthrow the Gospel of Christ, by persuading circumcision and legal observances.

8. But though we, Peter, James, any of the other Apostles, or myself, or even an Angel from heaven, should ^c preach any other Gospel^s unto you than that which we have already preached unto you, let him be accursed.

9. As we said even now before, so say I now again, if any man or Angel preach any other Gospel unto you than that ye already received by my preaching, let him be accursed.

10. For do I now, by my preaching the Gospel without the Law, seek to ^d persuade⁹ and avert the wrath of men, or of God? or do I hereby only seek to please men? for if I should yet please men only, I should not be the faithful servant of Christ¹⁰; as my sufferings for Him testify me to be.

11. But I certify you, brethren, that the Gospel which was preached to you of me is not ^e after man¹¹.

12. For I neither received it of mans ministry, ^f neither was I taught it, but by the immediate revelation of Jesus Christ¹².

⁷ From God the Father: or, me His Apostle; or rather, as the words will bear, from Christ, who called you through grace.

⁸ Any other, contrary to, or upon different principles from, my doctrine. Further collections and inferences from the doctrine of the Gospel the Apostle doth not deny. The like discourse is, 2 Cor. xi. 4.

⁹ Πείθειν is thus used, 1 Sam. xxiv. 7; Matt. xxviii. 14. If I preach the Gospel unsincerely, I escape indeed the wrath of the persecutors, but I displease God,

whose messenger I am. Or, do I preach mens doctrines and human affairs, or God, and things divine? Or, do I seek to approve and justify the sincerity of my preaching to man and his judgment, or to God, that sent me? 1 Cor. iv. 4, 5; 2 Cor. v. 11, 12.

¹⁰ For I have incurred the hatred of my friends and kindred for forsaking the Law. Or, 'please men,' as in my Pharisaism, when zealous of the traditions of men, Matt. xv. 9.

¹¹ See verse 1, note.

¹² The time of this revelation

^b 2 Cor. xi. 4. A thing which is nothing else, but that. Which is not exstant, but . . .

^c preach besides, contrary to, different from, what we have preached.

^d profess. satisfy. [[?] profess to satisfy.]

^e nothing of man in it. belongs not to man.

^f nor by my own learning.

13. For you have heard of my conversation in times past, *when I was* in the Jews religion, how that beyond ^s Judaism, ^h measure I persecuted the Church of God¹³, and ⁱ wasted ^b persecution greater than others; it;

14. And profited in the Jews religion above many mine ^k equals, *contemporaries*, in mine own nation, being more exceeding zealous of the traditions of my fathers¹⁴.

15. But when it pleased God, ^l who separated *and set* me *aside* from my mothers womb, and *afterwards in His due time* ^m called me by His *mere* ⁿ grace,

16. To reveal His Son *first unto, and then by and* in me, that I might ^o preach Him among the heathen; immediately I ^p conferred not with flesh and blood¹⁵;

17. Neither went I *presently* up to Jerusalem to *confer with and receive instructions* from them which were Apostles before me; but I went *straightways* into ^q Arabia, and returned *thence* again unto Damascus.

18. Then, after *my conversion* three years, ^r I went up to Jerusalem to see¹⁶ *and be acquainted with* Peter, and abode with him *no more than* fifteen days.

19. But other of the Apostles *then* saw I none, save¹⁷ James the Lords brother.

not mentioned; perhaps in his retreat into Arabia. Or it may seem not to have been all at once, but by parts. At our Saviours first appearing to him, His resurrection, ascension, calling of the Gentiles, his own Apostleship were manifested to him, besides other doctrines. And our Lord told him at that time that there were other things for which He would appear to him, as He frequently did; Acts xxvi. 16, 17; 2 Cor. xii. 2, note 4.

¹³ He therefore could not be converted to Christ but by some extraordinary and divine means.

¹⁴ He seems to mean those delivered besides the Law, Matt. xv, Mark vii, by the Rabbins; which were of great account with the Pharisees, of which sect both St. Paul and his father were; Acts xxiii. 6.

¹⁵ Not asking the advice of any man; or consulting my own carnal reason, which perhaps would

have objected scruples unto me concerning my vocation, or the revelation, or the manner of my obedience, or the dangers in submitting to it.

¹⁶ The word signifies a visiting of some person or thing of great note and regard, as St. Peter was amongst the Christians. He went to see, and not to learn of him, which the shortness of his stay permitted not. The Apostles going into Arabia is omitted by St. Luke, Acts ix. St. Paul seems immediately after his conversion to have gone into Arabia, (the Arabic translation nameth Balca, which is a city in Syria,) and after some time to have returned to Damascus; there by his preaching so to have exasperated the Jews, that he was, to avoid their laying wait, let down in a basket, and then to have come to Jerusalem. 2 Cor. xi. 32, note.

¹⁷ Therefore, Acts ix. 27, when Barnabas is said to have brought

20. Now *in these things* which I write unto you, behold, before God, I lie not.

21. *Presently* afterwards I came into the regions of Syria and Cilicia ;

22. And was unknown by face unto the Churches of Judæa which were in Christ :

23. But they had heard only, That he which persecuted us in times past now preacheth the faith which once he destroyed.

24. And they glorified God in me so *miraculously converted*.

CHAPTER II.

1. THEN ^afourteen years after¹ I went up again to Jerusalem with Barnabas, and took Titus also with me *to testify what I preached*.

2. And I went up by *a particular revelation and command from God, as well as of the* ^bChurch at Antioch, and communicated to them², *the* ^cApostles and chief of the

him in unto the Apostles, only St. Peter and St. James are meant. James seems to have been the lesser, son of Alphaeus, brother of Jude, cousin to our Lord, Bishop of Jerusalem, and therefore most-what resident there.

¹ Of the two journeys of St. Paul to Jerusalem mentioned, the one, Acts xi. 30, xii. 25, when with Barnabas he went to carry the alms collected at Antioch ; the other, Acts xv. 2, about the determining of this controversy by a council of the Apostles ; which is here meant, doth not appear ; or whether another not mentioned by St. Luke. As neither whether the fourteen years be to be accounted from his conversion, or after the three years mentioned above. 2 Cor. xii. 2, note. That seems to be more probable which is mentioned Acts xv, and that the former journey seems to be here omitted as not pertinent to his purpose ; he being then employed only about distributing the alms. But besides by his first journey and the passages thereof he hath sufficiently proved that he received not his doctrine of the Gospel of

the Apostles, now he goes to shew, that in this particular of rejecting the Law they consented with him, whereof at the time of his second journey there was no controversy raised. But why doth he rather relate these particular circumstances, than justify himself by the great decree of the council ? I answer, that divers passages here recounted refer to that council, as verse 2, compared with Acts xv. 4 ; verses 7, 9, with Acts xv. 25, &c. Besides, his intention here was not to confirm the doctrine, which he doth afterwards ; but vindicate his own Apostleship, that he received it not from man. For when he came to Jerusalem, and conferred with the Apostles concerning it, he found them all of his mind, as these particulars demonstrate.

² Not that St. Paul was not secure of the truth of this doctrine which he preached, till he had conferred with the Apostles ; but, referring to what is said, Acts xxi. 20, 21, he rather feared opposition from some of the chiefest, which would inevitably either have alienated from him the minds of his

^a Acts ix. 30.

^t fought against.

^u Acts xi. 18.

^a four.

^b Acts xv. 2.

^c Acts xv. 4.

Christians there, that Gospel of the ceasing of Moses Law which I usually preach among the Gentiles. Yet not publicly, for fear of exasperating some of the zealous Jewish Christians against myself and my preaching, and consequently against the Gospel also; but ^dprivately, first to the ^dseverally. Apostles, and to them who were of reputation, lest by any means, if there should have been any opposition made by them to my doctrine, I should hereafter run, or had already run, in vain, they pulling down what I built up.

3. But I had no opposition, neither was Titus, who was with me, being a Greek, and then a neophyte, but intended to be a preacher of the Gospel, compelled by them to be circumcised :

4. And that³ I did because of false brethren unawares to us, by some particular persons, brought in to the assembly, who ^ecame in privily and by stealth, to ^fspy out whether we ^einsinuated ourselves, ^fdefile.

converts; or made a division in the Church, which would have been fatal unto it. But there was no such opposition, because they neither were offended with him, nor did he circumcise Titus. This matter seems to be resumed, verse 6.

³ i. e. apply myself first to the chief Apostles, so resolutely; or, refuse to consent that Titus should be circumcised, as these sly Judaizers desired. Who, confident that the other Apostles, whom they saw to tolerate these ceremonies, would convince St. Paul to practise them also, seem to have urged the circumcision of Titus. Which if St. Paul had done, they had an argument to defame him amongst the Gentile converts; if he refused, they would make him more hated of the Jews, and set him at odds with the Apostles. In general it is to be noted: 1°. That the ceremonies of Moses Law were by the Apostles blamed, as being obscure, imperfect, and burdensome; but abolished, because they were only shadows of the faith to come; and therefore he that observed them did in effect deny Christ to be come, and Jesus to be Christ.

2°. There were two seasons of the Law and ceremonies: The first, till Christs passion, they were alive and obligatory; for by His death upon the cross He abolished, and put a period to them. The second, till the full promulgation of the Gospel, they were dead, as to their signification which was accomplished; but were tolerated as external, indifferent actions; but not as parts of religion. And therefore, to avoid scandal, or make easier way for the Gospel, and its further and speedier propagation, they might be performed; as St. Paul circumcised Timothy, Acts xvi. 3, to avoid the scandal of the Jews. And that, he being of a Jewish mother, his circumcision might be less offensive to the Gentiles; but his access freer unto the Jews. But Titus he would not, to confirm the Gentiles already converted. Using in both cases his Christian liberty with wonderful prudence; circumcising, or not circumcising, as he conceived most for the advantage of the Gospel; but not compelled to either. Circumcising Timothy, because of weak brethren; but not Titus, because of false brethren.

would make use of our liberty, which we have in Christ Jesus, from the ceremonial Law, that they might, by the authority of those eminent persons, bring us into that bondage again, from which we were escaped.

g submission.
compliance.

5. To whom, notwithstanding their importunity, we gave place by gsubjection, no, not for an hour; that the sincere truth and liberty of the Gospel might continue with you, in the same manner as I had preached it.

h there is no
difference be-
tween us.

¹ Rom. ii. 11.

6. Thus we behaved ourselves toward the false brethren. But of those who seemed to be and really were somewhat more than the ordinary ministers of Christ, whatsoever they were as to external advantages⁴, Apostles before me, having conversed with our Lord, and the like, h it maketh no matter to me, that I should alter my doctrine or practice: ⁱ God accepteth no mans person, nor bestoweth greater grace for these external prerogatives upon them, nor less upon me that want them: for they who seemed to be somewhat in that conference concerning the controversy, added nothing to me more than I knew before, either by their instruction, authority, or opposition, to make me change my opinion:

k I was intrust-
ed with.

7. But contrariwise, when they, the chiefest Apostles⁵, saw that the charge of preaching the Gospel of, and to them of, the uncircumcision⁶ was k committed unto me chiefly, as the Gospel of the circumcision was unto Peter for the greatest part;

¹ cooperated.
strengthened.
exhorted.

8. (For He, even God Himself, who ^l wrought effectually

⁴ The Judaizers undervalued St. Pauls Apostleship in comparison of the ancients Apostles; he therefore both vindicateth his own authority, that it was equal to theirs, and his internal graces, of knowledge, wisdom, &c. not inferior; as in 2 Cor. x. 11. But he doth not by any means disparage them, whom he knew to be the foundations of the Church laid by Christ himself, Ephes. ii. 20.

⁵ James, Cephas, and John, verse 9. James first named probably because Bishop of Jerusalem. John is not mentioned in the Acts to have been present at that council, as hereby it is manifest that he was. The rest of the

Apostles were dispersed long before.

⁶ This appeared first by our Saviours declaring that he would send St. Paul unto the Gentiles, Acts xxii. 21, as also by his working many miracles; by the large effusions of the Holy Spirit, and the great multitudes converted by his preaching to them. Whereas he had not the like success in his preaching to the Jews; as neither had St. Peter in his to the Gentiles. This may refer to St. Paul's declaration of the wonders God had done by him, Acts xv. 12; as their giving him the right hand of fellowship to verse 25, when the council by their letter recommended him to the Churches.

in *and by* Peter to the Apostleship of the circumcision, the same was *also* mighty in me toward the Gentiles :)

9. And when James, Cephas, and John, who seemed to be *the chiefest* pillars of the Church, perceived, *by my knowledge and Gods assisting me with miracles*, the grace of Apostleship that was given to me, they, *in the name of all the rest and of the whole Church*, gave to me and Barnabas, *my fellow-labourer in this office*, the right hand of fellowship ; *mutually agreeing* that we should go *chiefly* unto the heathen, and they unto *them* of the circumcision. *So far were they from condemning my doctrine or undervaluing my calling.*

10. Only they would that we should remember the poor *saints in Judæa*⁷; the same which I also was forward of *myself* to do.

11. But *furthermore* when Peter *afterwards* was come to Antioch, I ^mwithstood him to the face *publicly*, because ^mreprehended. he was ⁿworthy to be blamed⁸. ⁿthey were offended with him.

⁷ Who chiefly by persecution, which was most fierce in Judæa, Acts viii. 2, had lost their subsistence for the name of Christ, Heb. x. 34. Of these St. Paul was mindful, having already brought them one liberal contribution from Antioch, Acts xi. 30. He by this intimates that they added nothing to him as to his doctrine.

⁸ St. Peters fault was not an error in doctrine ; for he knew very well that the observation of the Law was not necessary, and so himself declared, Acts xv. 7-10. Immediately also before that he had been informed by a vision, that the Gentiles were not unclean, which was the great reason why the Jews avoided their conversation ; and had eaten and conversed with Cornelius, Acts x. Nor was it doing a thing in itself unlawful ; for St. Paul had upon occasion circumcised Timothy, and practised legal purifications. Neither did the Apostles, Acts xv. 19, prohibit the Jews the use of their ceremonies. But it was doing a thing lawful unseasonably, in an

undue or unfitting place and time. Because by so doing it he gave occasion of scandal to the Gentiles, i. e. made them doubt whether they also were not obliged to observe the Law ; as certain persons, perhaps Cerinthus, endeavoured to persuade some of them. Which dangerous heresy St. Peter should by all means have opposed, rather than by any compliance have any way countenanced. With the danger of which doctrine he seemed not so well acquainted as St. Paul. St. Paul calls it fear, verse 12 ; simulation, verse 13 ; walking not uprightly, verse 14. This public reprehension of St. Peter to his face added greater authority to St. Pauls preaching ; and is a convincing argument, that St. Peter and the rest of the Apostles did accord with him in the same doctrine. It seems also, that, though St. Peters arguments, Acts xv. 10, 11, concerned the Jews as well as the Gentiles, yet, the decree of the council not mentioning the Jews, they seemed not as yet thoroughly instructed in this doctrine.

12. For before that certain *brethren of the Jewish nation* came from James, he did eat *and converse freely* with the Gentiles; but when they were come, he withdrew and separated himself *from the Gentiles conversation*, fearing *the censure of them* who were of the circumcision.

13. And the other *believing Jews there present* dissembled likewise with him; insomuch that *even Barnabas* also was carried away with *them, and by their example, to use their dissimulation*.

14. But when I saw that they walked not uprightly *and according to the truth and sincerity* of the Gospel, I said unto Peter before them all *that were then present*, If thou, being a Jew, livest *in thy ordinary conversation* after the manner of the Gentiles, and not as do the Jews, why compellest thou, *by the authority of thy present example*, the Gentiles to live as do the Jews?

15. ° We, who are *believing Jews, and so even* by nature *within the covenant, and so capable of being justified*, and not *idolatrous, unjustified* sinners of the Gentiles,

16. Knowing⁹ *and confessing* p that no man is *or can be* justified by the works of the Law, but *only* by the faith of Jesus Christ, even we, *I say, according to this assurance*, have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the Law: *by which could any be justified, we might as well as they pretend to it; but* q by the works of the Law shall *or can* no flesh, *Jew or Gentile*, be justified.

17. But if, while we seek to be justified by Christ¹⁰, we

⁹ This may either be understood as spoken to St. Peter, or as a laying down the main proposition to be at large proved hereafter. If supposed as spoken to St. Peter, it is an argument proceeding from what he granted; and it is continued to the end of this chapter, wherein are divers passages, which some think spoken of St. Peter, he then returning his speech to the Galatians. It is a very artificial transition, and not unlike that, Rom. iii. 20.

¹⁰ This was, and is, the usual objection of the Jews and Judaizers, which they thus managed.

1°. The Law is in the Scripture every where laid down as the only means of pleasing God; and if we be not to be justified by it, neither are we bound to the obedience of it; we may therefore sin and be justified. 2°. Again, if the Law require absolute obedience, and the Gospel not, then doth the Gospel encourage us to sin. 3°. And the Apostles, confessing that they are not justified by the Law, because they cannot observe it, consequently confess themselves to be sinners; and Christ therefore to be the minister and publisher of a Law counte-

° We as well as you are Jews, and not Gentiles: and know.

p Rom. iii. 20, 28. note. Ps. cxliii. 2. Acts xiii. 38, 39. Rom. i. 17. viii. 3. Heb. vii. 18, 19. Gal. iii. 11.

q Rom. iii. 20.

ourselves *who preach this justification, even Jews also by nation, are found to be sinners, is therefore Christ according to our doctrine the minister of a doctrine encouraging to sin?* God forbid.

18. For if I *should* build again¹¹ *by my continued practice of sinning* ^rthe things, *liberty to sin, which I destroyed* ^rthe doctrines. *by my preaching, I make myself indeed a transgressor confessedly, but Christ and His Gospel are blameless.*

19. For I through the Law¹² *itself am, as it were,* ^sdead ^ano longer ^{obnoxious or} ^{subject.} *to, and freed from the observation of, the Law; but not that I might continue to sin with more liberty, but that I might* ^tlive a new life according unto Gods will in righteousness and true holiness. ^tmight live to ^{God, I am} ^{crucified with} ^{Christ.}

20. I am crucified with Christ¹³, *as to my old life of sin and the Law: nevertheless* ^uI live¹⁴ *still to God; yet it is* ^uRom. vi. 11. *not I, that old man I was, but now it is Christ by His Spirit* ^xliveth in me: and the new life which I now live in *this* ^xRom. vi. 8. *mortal flesh, I live not animated with the spirit of this world,*

nancing sin. Which further also appears, 4°. by their preaching justification to the idolatrous and profane Gentiles without their submission to the Law. These objections are copiously answered, Rom. vi, &c., and in this whole Epistle.

¹¹ The Apostle seems here to answer to the third particular of the objection, because shortest, and easiest removed out of the way. He saith, that if the Gospel promised justification to men continuing in sin, the objection were rational; but if some professing the Gospel (he exemplifies in his own person, as Rom. vii; 1 Cor. xv. 31; iv. 6, and frequently elsewhere) live not according to it, they are sinners indeed, but not justified, and so the Gospel is blameless. Or, some say this may refer to the fourteenth verse, and contain some reflection upon St. Peter, and those who complied with him; as if they, by their observing legal ceremonies, did re-establish the Law, which by their doctrine and the general decree, Acts xv, they had evacuated. And

St. Paul, to cover this tart reprehension, expresseth it as in his own person. Or, in his own person he may say; Had I not reprehended Peter, I had rebuilt, by my silence, obedience to the Law, which by my preaching I have destroyed.

¹² Prescribing unperformable conditions to justification, and directing me to Christ; by whom I may obtain true righteousness and justification, Rom. iii. 21. This is an answer to another part of the objection. The meaning of 'dead to the Law,' see Rom. vii. 4, note.

¹³ As Christ by being crucified was deprived of this mortal life, so I by baptism being initiated into His death profess myself to be spiritually dead to sin and the Law. This metaphor see at large, Rom. vi.

¹⁴ By living, a frequent expression of our Apostles, is meant the manner of living, conversation, continual and habitual acting; life being known by its operations.

but enlivened by the faith¹⁵ of the Son of God, who loved me, and gave Himself for me.

^γ cast away.
 refuse. reject.
 despise. deny.

21. I do not *therefore, nor dare I, γ* frustrate the grace of God *offered us in Jesus Christ*: for if righteousness¹⁶ come to be obtained by the Law, then Christ is dead in vain¹⁷, and without necessity.

CHAPTER III.

^a envied.
 afflicted.

1. O FOOLISH Galatians, who hath *even* ^a bewitched you, that *so palpably against your own reason and experience* you should not *continue* to obey the truth of the Gospel, ^b before whose eyes Jesus Christ hath *by our preaching* been so ^c evidently ^d set forth *as if He had been even* crucified among you?

^b 'before whose eyes' is wanting in some copies.

^c heretofore.
 [προεγρᾶφη,
praescriptus,
 Vulg.]

^d painted forth.
 Appearing to the eyes of whom it was written that He should be crucified.

2. This¹ only would I learn of your *own experience*, Received ye the *Holy Spirit* ^e by performing the works of the Law, or by the hearing of *and obedience to the faith of Christ*?

^e when ye perform.

3. Are ye so foolish? having, *at your entrance into Christianity*, begun *an holy life* in *and according to the Spirit of God internally working in you*, can you think ye are now *to be made more perfect* by the flesh, *by external commandments and observances of the Law*?

^f so great.

4. *Again*, have you suffered *for Christianity* ^f so many things *from your persecutors* in vain, *to no purpose or benefit*

¹⁵ For though in our natural actions, as eating, drinking, &c., we conform to the rest of the world; yet in the chief actions of our life, as regulating our consciences, and performing our duty, the end of our living, we walk by faith, 2 Cor. v. 7; and those other actions also we refer to Christ, Col. iii. 17; 1 Cor. x. 31.

¹⁶ The deceivers said that Christ was only a teacher of righteousness, not a mediator of a new covenant. Consequently, that He neither came to take away sin, nor confer righteousness. And therefore His death, which was for the establishing of that new covenant, was not necessary.

¹⁷ The word signifies *gratis*,

without necessity. For these men, taking away the ends of His death, make it needless. St. Paul in this verse sheweth his gratitude to our Saviour who loved him, and died for him.

¹ This one argument is sufficient to convince you: That you see the preachers of the Gospel work miracles, and bestow the Holy Spirit upon those that receive their message; whereby they were brought to a great degree of holiness and internal consolations, and many of them also to be endued with divers gifts and powers. These arguments, though here to the Galatians, yet are of force to all Christians.

to yourselves? if it be yet in vain only, and fruitless, and not worse².

5. He therefore that ministereth and giveth by the virtue of his office unto you, as yourselves have experienced, the Spirit, and worketh miracles among you, doth he it by virtue and for confirmation of his preaching justification by the works of the Law, or by publishing the doctrine, hearing and accepting of the faith of Christ? Verse 3.

6. Even as it is written that Abraham³ believed God, and that faith was accounted to him for righteousness. Gen. xv. 6.
Rom. iv.

7. Know ye therefore certainly that they who are partakers of his faith, the same and no other are the true spiritual children of Abraham⁴, believing as he did, and therefore heirs of the same promises made to him. h imputed.
i Ye know.
k providing.
Compare Rom.
iv. 9, 10, with
Gen. xv. 6.

8. And the Holy Spirit in the Scripture, foreseeing that God would justify the heathen also through faith, preached and declared beforehand the Gospel-justification⁵ unto l ἐκ πίστεως.
Rom. iii. 30.
m Gen. xii. 3.
xviii. 18.
xxii. 18.

² Or, which I hope it is not; but that you will recollect yourselves, and persevere in your first profession. Without which all your labour is lost.

³ The Apostle both in this and the Epistle to the Romans, ch. iv, begins his discourse of Justification with that concerning Abraham. Because it then was, and now is, the usual argument of the Jews, both for the justifying of their still continuing in Judaism, and denying the Gentiles to be the Church of God. The Apostle seems to suppose that we are justified by the same means as Abraham; or, more generally, that there is no more than one means and manner of justification. This argument is handled more at large in the Epistle to the Romans. See the notes.

⁴ The Jews stood upon their relation to Abraham, John viii. 33. The Apostle here, as our Saviour there, endeavours to dissuade them from this carnal confidence; the true sons of Abraham, whom he receives into his bosom, being the imitators of his faith.

⁵ The first promise of redemp-

tion by Christ was presently after the curse, 1 John iii. 8, in general terms; that a person should come, who should break the head, i. e. the power, malice, and the works of the Devil, with the consequents of them; one whereof was the curse. To Abraham was promised, that this seed, by whom this salvation was to be introduced, should proceed from his loins and in Isaac. In which promise he not only believed, but exceedingly rejoiced, Gen. xvii. 17; to which our Lords saying, John viii. 56, seems to be referred. And by this Gospel-faith believing in the blessed seed to come, and hoping through him to obtain forgiveness of sins and justification, was Abraham, and with him all the righteous persons under the Old Testament, justified. Nor was any, that ever was justified, justified by any other means whatsoever, Acts iv. 12; Heb. xiii. 8. So that 'all nations' comprehends both Jews and Gentiles; all both before, and under, the Law, as well as under the Gospel. And even Abraham himself; for the Apostle saith, that they are blessed

Abraham *himself*, saying, In thee shall all nations of *the earth* be blessed.

9. So then *all* they, *even Gentiles*, who are of *the same* faith with Abraham, are also blessed ⁿwith and in like manner as faithful Abraham.

ⁿ in. Rom. viii. 32.

10. *Blessed with him, I say*, for as many as are in hopes of blessing by the works of the Law are so far from a blessing, that they are under the curse: for it is written ^oas the condition of the Law, Cursed is every one that continueth not in all things which are written in the book of the Law to do them.

^o Deut. xxvii. 26.

11. But that no man is justified by *perfectly observing* the Law in the sight of God⁶, it is evident *also by the Prophet Habakkuk, who saith*, For ^pthe just shall live by faith.

^p Habak. ii. 4. Rom. i. 17, note. Heb. x. 38. liveth.

12. And the condition of the Law is not that of faith⁷, but of absolute obedience, for ^qThe man only that doth them shall live in and by them.

^q Rom. x. 5. Lev. xviii. 5. Ezek. xx. 11.

13. *Nor is there any way of escaping the curse of the Law but only by Christ; who hath redeemed us from the curse of the Law, by His being made, according to the Law, a* curse for us⁸: for it is *there* written, ^rCursed is every one that hangeth on a tree:

^r Deut. xxi. 23.

14. That, *the curse being thus abolished*, the ^spromised blessing of Abraham might come on the Gentiles *also*, through Jesus Christ *the promised seed; and that all we believers, whether Jews or Gentiles*, might receive the ^tpro-

^s Acts iii. 25. 26.

^t Joel ii. 28. Isa. xlv. 3.

⁶ 'with him,' verse 9, i. e. after the same manner. See the same expression to the Son of David, Ps. lxxii. 17.

⁶ The Apostle omits here the minor proposition; That no man continues to obey the whole Law; though this be urged by our Saviour, John vii. 19; and by himself, both in Rom. iii, and afterwards in this Epistle: because the Jews might say, that the Patriarchs and Prophets were just men, and therefore perfectly obeyed the Law. He therefore proves, that even the just shall live by faith, and not absolute obedience.

⁷ Lest some might say, that blessedness was by both the Law and faith, as these heretics did; or from either of them; he wholly excludes the Law.

⁸ Our Saviour, by willingly submitting Himself to that death by the law esteemed accursed, and Deut. xxi. 23, accursed of God, i. e. to be treated as one accursed for his sins, when Himself had not deserved it; thereby appeased the wrath of God towards mankind, and delivered us from the curse, which we had deserved, 2 Cor. v. 21.

mises made by Christ of the Holy Spirit⁹ through our submission to the faith of Christ.

15. Brethren, I speak also after the accustomed manner of men in their mutual contracts and dealings; that though it be but a mans ^ucovenant, yet if it be *legally* confirmed, ^u testament. no man ^xdisannulleth it or ^yaddeth any new condition thereto. Much more then are the promises of God certain ^x rejecteth. ^y ordaineth it anew. and infallible.

16. Now to Abraham and his seed were the promises¹⁰ made. The Scripture saith not, And to his seeds, as if it were spoken of many, Abraham then having divers seeds; but as speaking of one, And to thy seed¹¹, which is Christ, as Isaac was His type.

⁹ Promised by the prophets, but actually bestowed by our Saviour, Luke xxiv. 49; Acts i. 4, compare with John xiv. 26, xv. 26, upon those only who believe; to whom it is both an external testimony of the truth of the Gospel, and an internal principle of holy living according to Christs doctrine, verses 2, 3.

¹⁰ There were divers promises made to Abraham, but the chiefest, and the perfection of all, to which all the rest tended, was that one, of the blessed seed. These promises were, 1°. That God would give him a son by his wife Sarah in their old age. 2°. By that son he should have numerous issue. 3°. That issue should become a nation, having laws, governments, &c. of its own. 4°. And possess all that land wherein himself dwelt. 5°. That he would settle His covenant, i. e. His Church, in that family and nation. And 6°. that in one person of that his posterity, and in him alone, all nations both of his posterity and others should be blessed; i. e. the blessing should be introduced, which should abolish the curse brought upon all nations by Adam.

¹¹ Abraham had seeds by Hagar and Keturah, but which were carnal and natural, and accordingly had worldly and carnal promises and provisions: but the promise

of blessing was to his seed in Isaac, as to Isaacs seed in Jacob; therefore Isaac and Jacob themselves were not that seed. Nor yet Moses; who was only a law-giver to the posterity of Abraham, when according to the third promise they became a nation, and took possession of the promised land. But no blessing did He bestow upon other nations, but rather the contrary. That seed then must be the Lord Jesus Christ, none besides pretending to it, for whose birth both Zachariah and Simeon praised God, as for the enlightener and blesser of the Gentiles, according to the prophecies; who, at his leaving the world, commanded the great blessing of adoption into Gods Church to be bestowed upon all nations, Matt. xxviii. 19. That this seed is but one person, and not the Jewish nation is clear, because seed is often so taken, as 1 Sam. ii. 20; Gen. iv. 25, and especially in that place, Gen. iii. 15, to which the promise refers; where of the 'seed of the woman' it is said, 'He shall break the serpents head.' But if through the Jewish nation is this blessing given, then certainly by their Law; but neither were other nations obliged to observe it, nor received those favours from God, which were the occasion of giving it. Besides, the Law was given to make a distinction betwixt the

17. And this I say *moreover*, that the covenant, that ^z authenticated was ^z confirmed to Abraham¹² before of God concerning the blessing of all nations ^a in Christ, the Law given to Moses, which was about ^b four hundred and thirty years after it ^b Exod. xii. 40. was made, cannot so disannul, that it should make the promise of none effect.

18. For if the inheritance of the blessing be to be obtained by observance of the Law, it is no more due because of the promise : but God gave it to Abraham by promise¹³.

19. But you will ask, wherefore then serveth the Law? and why was it instituted? I answer, It was superadded to the promise because of transgressions¹⁴, that men might know them, avoid them, and obtain forgiveness of them, until the seed should come to whom the promise was made ;

Jews and all other nations. And the Jewish nation, as well as all others, was to be blessed in and through this seed. Therefore they were not the seed, through which others were blessed.

¹² The blessing of all nations through Christ was first given to Abraham by promise, Gen. xii. 2, 3, but was afterwards renewed many times ; as by oath, Gen. xxii. 16 ; but more particularly, when God actually fulfilled one part of His promise, Gen. xvii. 2, 4, by solemnly settling His covenant, i. e. His Church, of believers in the blessed seed, in Abraham and his family. The seal and sacrament whereof was Circumcision, Gen. xvii. 2, 4, 9. Which, being the covenant of faith, the Law could not either alter or disannul ; especially after a prescription of four hundred and thirty years. Nor can an after-covenant evacuate so solemn a promise, made by God, first, upon His bare word, Gen. xii ; next, by covenant sealed to by Abraham himself in accepting circumcision, Gen. xvii ; and lastly, by Gods most solemn oath, Gen. xxii. 16.

¹³ God gave the promise to Abraham freely, without condition, that He would bless all nations by one of Abrahams seed, and establish His covenant, i. e. set

up His Church, in his family. Which Church consisted of those, who by faith in Gods promises were to expect salvation by and in that blessed seed. To be in covenant with God, and in His Church, is all one. This covenant or Church was at first established with Abrahams person and his present household, to shew that all nations and conditions had right to it ; and then with his seed. The seal whereof was circumcision.

¹⁴ The Law neither was, nor was intended by God to be, the blessing itself, nor necessary to salvation, as was faith in the promised seed ; but it was added to and after the promise, when Abrahams posterity became a nation. 1°. To discover what actions were good, what sin, i. e. to shew them their guilt. 2°. To coerce and restrain them from sinning by the terrors of it. 3°. To abate their pride and confidence in themselves, and direct them to seek for righteousness and blessing in another. Lastly, to propose such expiations for sin, as might obtain remission for the present, and typify the blessed seed to come ; who should restrain sinning and promote righteousness, and also bestow remission by more effectual means.

and *this Law* was ^cordained *between God and man*, by ^c Acts vii. 53. Angels¹⁵ *on Gods part*, and in the hand of a mediator, ^d *Moses, on mans part.* ^d Deut. v. 5.

20. *But the promise stood in no need of a mediator, for a mediator is not a mediator of one party when the other doth not act, but only receive: but God is that one party*¹⁶, *promising to Abraham without a condition.*

21. *What!* is then the Law against the promises of God to Abraham¹⁷? *as by this discourse it seems to be.* God forbid. *We do not say that the Law is against the promise, but that it is weak and unperfect:* for if there had been a Law given by God, which could, *of its own power or by our obedience to it*, have given life eternal, as the promise doth, then verily righteousness and justification should have been communicated to us by the Law.

22. *But so far is the Law from conferring righteousness, that the* ^eScripture hath concluded all men to be under *guilt* ^e Ps. xiv. 53. *of sin and breach of the Law, to shew that the promise of* ^e Rom. iii. 9, xi. 31, 32.

¹⁵ The Law was given by Angels, but also by one principally, who was as Gods plenipotentiary; who therefore bare Gods name, sent another Angel, Exod. xxxiii. 2; Deut. vii. 22; and had power to ordain, dispose, and manage the giving of it, even as God Himself; who spake to Moses in the bush, and on mount Sinai; compare Acts vii. 30, 35, 38. Neither did God speak to the people immediately by him, but by the mediation of Moses, commissioned by the people to receive the Law, and to engage on their part for the obedience to it, Deut. v. 5, 27, 31, x. 11; for though the people at first heard the word of God, yet being not able to endure the terror and majesty of the delivery, they desired Moses to receive it in their stead, as the Angel delivered it in Gods, Exod. xx. 19.

¹⁶ Mediator seems to refer to Moses, who was to covenant and ratify it on the peoples part; but there needs no Mediator, where the whole benefit is Gods free

promise and gift. Yet neither was the Angel that came to Abraham, Gen. xviii. 22, a mediator, but a mere messenger, that brought the promise from God. One part of which promise was, that God would establish His covenant with Abraham and his seed; in confirmation of which promise, and initiation into which covenant, God gave him circumcision.

¹⁷ Though blessing come by the promise, and the curse by the Law, yet are not the promise and Law opposite, nor is God the author of contrary or different means and ways to happiness. But the curse proceeds from the Law only by accident; because it cannot be observed. But, could the Law have given power to obey as well as command obedience, justification had been obtained by the Law. But contrarily we see, the Scripture hath contained all under sin. Consequently no happiness but by pardon in and by the promised Gospel.

justification by the faith of Jesus Christ might be given to them only who believe in Him.

23. But before *this* faith became publicly preached, we were as kept in bondage¹⁸ under the power and fright of the Law, and so ^fshut up as in darkness unto and in respect of the faith which should afterwards in due time be revealed.

^f kept. preserved.

24. Wherefore the Law was as our schoolmaster to bring us ^gunto the knowledge of Christ, that we ^hmight be justified by faith in Him.

^g in Christ.
^h may be.

25. But now, after that faith is become revealed, we are no longer under a ⁱschoolmaster¹⁹.

ⁱ conduct, or guide.

26. For ye, Christians, are all already arrived to that age to be acknowledged the children of God by faith in Jesus Christ, and therefore need not a schoolmaster.

^k Rom. vi. 3.

27. For ^kas many of you as have been baptized into Christ and His religion have put on Christ²⁰.

28. And therefore now there is no national privilege either of Jew under the Law, or Greek without Law;

¹⁸ In bondage by ceremonies, so many, so chargeable, so inconvenient. Such were their frequent goings up to Jerusalem, festivals, and the like. But especially their laws for uncleanness, and purifications, which rendered them unconvertible with any other people. And by these laws, and the threatenings upon the breach of them were they shut up, and as it were imprisoned, that they neither could nor durst thoroughly look into the mysteries comprehended under them. Those outward observances, like the veil cast over Moses face, were so spread over the spiritual meaning, 'that they could not stedfastly look unto the intention of that which was to be abolished.' 2 Cor. iii. 13.

¹⁹ As the schoolmaster doth not teach those things which require mature judgment and perfect age, but only such rudiments and principles, as may introduce

the learner into the way and means of apprehending the other; such was the Law in comparison of the Gospel. The Law instructed the people inured in, inclined unto, Egyptian and other sensual idolatry, Ezek. xx, Acts vii. 51, into the true worship of God. But not into the perfect knowledge or mysteries of it, but into the beginnings and introductions to it. Which consisted chiefly in sensible and carnal observances, of the same nature perhaps as they had seen in Egypt, but applied to the worship of the true God. These were also inculcated with great severity, (the manner of educating forward children,) to unaccustom them to idolatry, and give them principles, though unperfect and obscure, of true worship.

²⁰ To put on Christ is not as to put on a suit of clothes fitted to the body, but as metal cast into a mould, receiving the figure from it.

neither is there *distinction of conditions, as of bond or free*, neither are there *any privileges of the male above the uncircumcised female*: for ye are ¹*all one as good as another*, ¹*all of Christ Jesus.* *in respect of external advantages, who are in Christ Jesus.*

29. And if ye be Christs *servants*, then are ye the *true seed of faithful Abraham*, and heirs of the *blessing* according to the promise *made to him and his seed.*

CHAPTER IV.

1. Now *concerning heirs* I say *further*, That the heir, as long as he is a child, differeth nothing *in the manner of his living* from a servant, though he be *indeed* lord of all his *fathers estate* ;

2. *For he is not free to do what he pleaseth either as to his person or patrimony*, but is under ^atutors and governors ^aguardians. ^bstewards. until the time of *his age* appointed of the father *be expired.*

3. Even so we, *the Church of God*, when we were *like children*, were in bondage under the ^belements of this ^brudiments. world¹ :

4. But when the fulness of the time *appointed by the Father* was come, God ^csent forth from Himself His *only-*^c sent His. *begotten Son*, ^dmade of a woman, made under *and obedient*^d born. *unto the Law of Moses, yet not to give us an example to be subject to it also, but*

5. To *redeem them of the Jewish*² *nation* that were under the ^eLaw *from the pressure of it*³, and so from *sin*^e Acts xv. 10, and *death*, and that we *also, even all that believe*, might re-¹¹.

¹ Obligated to learn and practise the elements of a religion chiefly consisting in visible and bodily observances of the ceremonial Law of Moses; which are but rudiments in respect of that heavenly doctrine concerning spiritual life and the other world. Or under the ceremonies of the Law, as under the first and most rude instructions that God gave unto the world; or, such as were practised in the world before that God made His will explicitly known, like them which were practised by the heathen world.

² These Gentiles might imagine

from his former words, that they, being sons, were also to be under schoolmasters, i. e. the service of the Law. He preventeth this by saying, that they were already of age, in that they had the Spirit already bestowed upon them, Acts xi. 15, 16.

³ No other religion having any considerable probability, our Saviour was sent to put an end to the Law, and all the consequents of it; that so the Gentiles also, their false worships abolished, might submit to, and be redeemed by Him.

ceive the adoption of sons, *and be admitted into the Church without former observance of the worldly elements*⁴.

6. And because ye are *thus made His* sons, God hath sent forth the Spirit of His *natural* Son into ^fyour hearts, crying *effectually*, Abba, Father⁵.

7. Wherefore thou, *O believer*, art no more a servant *as when under the Law*, but a son of *mature age*; and if a son, then an heir⁶ ^gof God through Christ.

8. *No more, I say, servants, for* howbeit ye, *Gentiles, were not under the Mosaical Law*, yet then, when ye knew not *the true* God, ye did service to them which ^hby nature are no gods, *and so were under a bondage worse than that of the Jews*⁷.

9. But now, after that ye have known *the true* God, or rather ⁱare known *and acknowledged* of God, how turn ye *yourselves* ^kagain to the weak and beggarly rudiments of *the Law*⁸, whereunto ^lye desire to be in bondage?

10. *And are you not in bondage when you think yourselves obliged by the Law to observe days*⁹, *as sabbaths, new moons, &c.*, and months, *the feasts of the first and seventh month*, and times, *to go up to Jerusalem so often*, and years of *jubilee, tithing and the like*?

11. I am afraid of you, lest I have bestowed upon you

⁴ Which are now grown obsolete.

⁵ Zechariah, xii. 10, maketh the spirit of supplication to be a great advantage under the Gospel. So doth our Saviour, John xiv. 13, 14, xvi. 23, 24, 26, 27, Rom. viii. 26; by which it appears that the Spirit first teacheth us for what to pray. 2°. How and in what manner to pray, so that we may be heard. 3°. Joineth with our prayers His own effectual intercessions. 4°. Gives us right and privilege to come unto God as unto a Father, and also confidence as sons to be accepted.

⁶ For all the children according to the Jews Law were heirs; and the eldest son had only a double portion.

⁷ For the Jews served the true God, though in a servile manner, but you served false, i. e. no gods,

such as your own imaginations created, after a slavish manner also.

⁸ As to true righteousness and salvation, the external services of the Law are weak, i. e. insufficient, and poor, i. e. defective, as wanting the soul and life of true religion and devotion towards God; see Heb. vii. 18, 19, x. 1; Col. ii. 20; Phil. iii. 9. These arguments have more force against the Galatians, who, having never been under the Law, yet desired to enter into that bondage, which is to go backward in religion; or to return to those principles which they had already overpassed.

⁹ St. Hierome, in his commentary upon the place, sheweth that the observations of Christian holy days, &c. come not within this reprehension, for divers reasons.

^f our.
Rom. viii. 15.

^g through God.
[Alex. MS.
Vulg. &c.]

^h in truth, in reality.

ⁱ 1 Cor. viii. 3.
xiii. 12.
Ps. i. 6.

^k back, away.

^l ye will subject yourselves.

labour in vain, because you leave the doctrines I taught you, and put your confidence in observing those legal rites.

12. Brethren, I beseech you, be ye affected to me as I am to you; for I am as ye were to me; for, notwithstanding this your backsliding, I reckon that ye have ^mnot injured me ^mnot hurt. at all, nor is my love alienated from you for any thing you have done.

13. Ye know how through infirmity of the flesh¹⁰ I preached unto you the Gospel at the first.

14. And this my temptation¹¹ and infirmity which was in my flesh ye despised not, nor rejected; but, that notwithstanding, ye received me as an Angel of God, even as Christ Jesus Himself.

15. ⁿWhere is now then the blessedness you spake of to ⁿWhat was have come to you by my preaching? for it was so great, that then. [How great the felicitation. μακαρισμός, not μακαριότης.] I bear you record, that, if it had been possible or fitting, ye would even have plucked out your own eyes, as the dearest things ye had, and have given them to me.

16. How comes your affection to be so altered? Am I therefore become your enemy now, because I tell you the truth?

17. They, the seducers, seem zealously to affect you, but they do it not well, not upon honest grounds; yea, they would even be willing to ^oexclude ^pyou from the liberty ^oinclude, hinder. [ἐγκλείσαι Codd. aliq. teste Erasmo. See Mills note.] and privileges of the Gospel, that you might ^qaffect them only.

18. But ^rit is good to be zealously affected always in a good thing, even a sincere affection towards me, your Apostle; and not to respect me only when I am present with you. ^rus, i. e. from your society. ^rimitate them.

19. My little children, of whom I travail as a mother with child again the second time, until Christ be perfectly formed in you, which is good in a good thing always.

20. I desire to be present with you now in this exigent,

¹⁰ Not only afflictions from without, but weaknesses, and imperfections also of my person, 2 Cor. x. 1, 10; 1 Cor. ii. 3. q. d. you bore with my infirmities, it is reason I should bear with yours. Let us mutually sustain one another with the usual equanimity and concord.

¹¹ The Latin Copies generally, and some Greek read *your temptations* to the same sense; i. e. my great infirmities which might have tempted you to reject my preaching. Some interpret this of his great sufferings and persecutions.

and to change my voice *towards you*¹², *which cannot be done in absence by an epistle*; for I ^sstand in doubt of your *constancy*.

^s am perplexed for you. am ashamed because of you. troubled how to speak to you. amazed for you.

^t Gen. xvi. 15. xxi. 2.

21. Tell me, ye that desire to be under the *obedience of the Law*, do ye not hear *that which is contained in the same book with the Law*?

22. For it is ^tthere written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman.

23. But he, *Ishmael*, who was of the bondwoman was born after the *strength and course of nature and the flesh*; but he of the freewoman, *Isaac*, was by *virtue of the promise of God*; *natural strength, as to that, being extinct in persons of that age*.

24. Which things are *spoken as a similitude or allegory*¹³: for the *relation of these two seeds mystically represent and are the two* ^ucovenants; the one *is the Law, taking its beginning from Mount Sinai, which gendereth its children to bondage, which is typified by Hagar*.

^u testaments.

25. For *by this Hagar is meant Mount Sinai in Arabia*¹⁴, *out of the land of promise, where the Law was given, and*

^x is in the same ^xanswereth¹⁵ to Jerusalem that now is, *where the exercise rank with.*

¹² That you returning again to your obedience, I may abstain from this chiding, and commend and encourage you.

¹³ One thing plainly expressed, another like it intended and meant by that expressed: this concerning Hagar, &c., was not written for the historys sake, the greatest part of Abrahams life and actions not being mentioned, but only such things recorded as were types of what should fall out in the Church.

¹⁴ Hagar is said to have been cast out into the wilderness of

Paran, Gen. xxi. 21, &c.; the Israelites arrived at Paran at their first march from Sinai, Numb. x. 12; wherefore Sinai and Paran are near together. And hereabouts the posterity of Hagar and Ishmael lived, Ps. lxxxiii. 6, betwixt the Edomites and Moabites. Sinai seems to have been a ledge of mountains; upon one of whose tops, Horeb, the Law was given. Compare Exod. xix. 18, with Deut. iv. 10, 11, v. 2, xxix. 1.

¹⁵ Συστοιχεί, i. e. in the same order or file; suppose it in this manner,

These are all in one file,
Old covenant by Moses.
Bondage.
Hagar.
Ishmael.
Law in Sinai.
Jerusalem that now is.
Jews that embrace circumcision.

Opposed to these in the other file.
New covenant by Christ.
Liberty.
Sarah.
Isaac.
Gospel from Heaven.
Jerusalem above.
Christians baptized.

Now the Apostle placeth Sinai under bondage, because both of and Jerusalem in the same file, the same intention; as Mount

of that Law is performed, and is in bondage also with her children.

26. But the other covenant, established by Christ, taketh its original from Jerusalem¹⁶ that is above in Heaven, which is free, and is the mother city¹⁶ of all us that are Christians¹⁷.

Sinai was the place where the Law took its beginning, so Jerusalem is the metropolis of the worship according to that Law. Both chosen by God, Sinai the Mount of God, 1 Kings xix. 8, Jerusalem the city where He put His name, 'the holy city,' Matt. iv. 5. The temple there also built upon a mountain. In one was the tabernacle, in the other the temple. Both in bondage: Sinai inhabited by the issue of bondmen, Jerusalem subject to the Romans, by whom also ere long the city was to be destroyed, and all the inhabitants captives and slaves: when their sensible and carnal worship according to the Law was to be abolished, according to Jacobs prophecy, Gen. xlix. 10, and our Saviours, John iv. 21; the Law, worship, Church and nation all determining together. The Jews stood much upon their freedom, as coming from Isaac, John viii. 33, which our Apostle here confutes. And intimates, what he prosecutes more copiously Heb. viii. 9, the excellency of the Christian service, priesthood, and sanctuary, above those of the Jews.

¹⁶ The new Jerusalem is the metropolis of the Christian worship, as the earthly Jerusalem of the Jewish. For, first, the Gospel came from thence, John i. 17, 18, vi. 38, iii. 2, 11, 12, 13, viii. 20, 28, 38; Heb. xii. 25. Secondly, it is the Gospel of the kingdom, Matt. iv. 23, xxiv. 14. Thirdly, our service here is in imitation of that above, the very image of it, Heb. ix. 23, and the qualifications of a good Christian are those of God Himself, love, holiness, perfection, &c. There is our hope, Heb. vi. 19; our citizenship, Phil. iii. 20.

To the corporation and membership thereof are we called, Heb. xii. 22. There is the true temple, built without hands upon Mount Sion, Rev. xiv. 1, where our blessed High Priest officiates now and for evermore, Heb. xi. 10, 16; Rev. iii. 12, 21; to which our services here are joined, and in virtue of that alone accepted. Therefore, in all St. Johns visions, the appearances of God were as in a temple. Wherein is an altar, incense, &c., Rev. viii. 3, 5, xi. 19, candlesticks, Rev. i. 20, priests, Rev. iv. 4, garments, Rev. i. 13, &c. Jerusalem 'that now is' is opposed to that which is 'to come,' i. e. which is to be enjoyed by us, hereafter, though now in being. 'Free' also; because not obnoxious to any power but that of God Himself and our Saviour; as Sarah was subject only to Abraham; wherefore also the new Jerusalem is called the Bride, the Lambs wife, Rev. xxi. 9; and in this respect she, the Church, is called the mother, as our Lord the father of all Christians.

¹⁷ We, Christians, Gentiles, are not the children of Hagar the servant, but of Sarah the free-woman, and Abraham is our father, Rom. iv. 12, 16. To Abraham and his Church by Sarah, was no legal ceremony imposed, no slavery, no yoke, no purifications, &c.; but they lived without any sin in not observing these. But by Moses at mount Sinai, these burdensome precepts, Acts xv, were commanded for other intentions. So then the Gentiles were like in state and condition to that mother, who was the first and chiefest, (wherefore it was said to Abraham, 'patrem multitudinis gentium do te,') but did not bear till

^y Isa. liv. 1.
lx. 4, 9, 10, 15.

27. For it is written¹⁸, ^yRejoice, thou barren that bearest not; break forth and cry aloud for joy, thou that travailest not: for now the desolate hath many more children that she which hath an husband.

^z Rom. ix. 8.

28. Now we, brethren, *who believe in Christ*, as Isaac was, are the children of ^zpromise¹⁹, and not as Ishmael according to the flesh.

^a Gen. xxi. 9.

29. But, *moreover*, as then he that was born after the flesh, *Ishmael*, ^apersecuted him that was born after the spiritual manner, even so it is now also with their seeds²⁰.

30. Nevertheless, what saith the Scripture? Cast out the bondwoman and her son²¹: for the son of the bondwoman shall not be heir with the son of the freewoman.

31. So then, brethren, we are not, *as I said*, children of the bondwoman, but of the free²², *in the liberty wherewith Christ hath made us free*.

late. Therefore, as to Abraham, no *chirographum*, or burden of the Law, was imposed, so neither to Christians.*

¹⁸ The Apostle seems to have taken this whole allegory from that place of Isaiah; 'Rejoice, thou barren,' &c., the Church having now borne out of all nations many more spiritual children to faithful Abraham, through Christ and His heavenly promises, than the Law did according to the carnal commandment, Rev. vii. 9. Literally, the Prophet seems to promise a reflowering estate to Jerusalem and Judæa after its destruction by the Chaldeans and Babylonians.

¹⁹ Both the seed of him that was promised to Abraham to be the blessing of all nations, and inheritors also of the promise made to Abraham, 'I will be thy God, and the God of thy seed,' Gen. xvii. 7.

²⁰ The Jews persecuted the

Christians, first, upon all opportunities by inflicting upon them bodily calamities, both by themselves and heathen magistrates. And secondly, by undermining their doctrine with heresies, and all other sort of opposition. The first sort St. Paul suffered most, the other the Galatians also. It is not said expressly, that Ishmael persecuted Isaac, but that he mocked him: probably Sarah perceived that it was with a malicious and deceitful intention. The same persecution hath been always. For so Cain persecuted Abel.

²¹ As Sarah cast out Hagar and Ishmael, so must the children of the new Jerusalem cast out the Law and all the legal rites; that they may not be observed either alone without, or jointly with, Christ.

²² This seems to be spoken to introduce the discourse in the next chapter.

* [This note does not appear in the Edition of 1684, i. e. the First of this portion of the Work.]

CHAPTER V.

1. STAND fast *resolutely* therefore in the liberty¹ where- with Christ hath made us, *even all Christians*, free from the Law: go not backward, and be not entangled ^aagain in the yoke of *legal* bondage. ^a Some Copies want 'again.'

2. Behold, I Paul, *your Apostle*, say *positively* unto you, that, if ye be ^bcircumcised, Christ shall profit you no- ^b thing². ^b Acts xv. 1.

3. For I testify again to every man that ^cis circumcised, that he *hath thereby made himself* a debtor to do the whole Law³. ^c circumciseth himself.

4. *And* Christ is become of no effect or *advantage* unto you, whosoever of you are *in hopes to be* justified by the Law; ye *that are such* are fallen from the *grace of Christ*.

5. For we, *Christians*, through the Spirit, *not legal observances*, wait for *eternal glory*, the ^dhope of that *righteousness which is* by faith. ^d reward of righteousness.

6. For *to be* in Jesus Christ neither circumcision, *as not being now a sacrament*, availeth any thing, nor uncircumcision; but faith which ^eworketh *effectually* by love. ^e is perfected.

7. Ye did run well, *and advanced far in the course of*

¹ Some read, not improperly,* this verse joined to the former Chapter, thus; 'but of the free, with the liberty wherewith Christ hath made us free. Stand therefore.'... This liberty consists, first, in being freed from the curse of the Law; or, in not being obliged under pain of eternal death to fulfil all the Law. From the burdensome and lavish ceremonies of it.

² This is directly opposite to the false doctors, Acts xv. 1; 'Except ye be circumcised, and keep the Law, ye cannot be saved.' Circumcision was the seal of the covenant made with Abraham, that the blessed seed should come out of his posterity; and therefore was the sacrament of faith, or believing in Christ to come, Rom.

iv. 11, 23, notes. Therefore, Christ being come, the promise was fulfilled; and circumcision of its own nature ceased. Wherefore to embrace circumcision after Christs coming is to believe that Christ is not come; that He is not that promised seed, and therefore in effect to disclaim him.

³ And, if Christ be not come, the Law is not abolished, but remaineth still in its full force; and you are obliged to obey it entirely as the only religion of Gods Church, and of such as are under covenant with him: especially since, by receiving circumcision, you acknowledge yourselves under the covenant of Abrahams posterity. The Judaizers seem to have taught and practised contrary, vi. 13.

* [Haec omnino cum ult. versu cap. iv. connectunt.
Note in Fell's Ed. of the Greek Testament.]

^f did drive you back. *Christianity*; who ^f did hinder you that ye should not *continue to obey the truth*?

8. This *your new persuasion* cometh not of him that calleth you to *Christs religion, even God Himself*.

^g corrupteth. ¹ Cor. v. 6. 9. *Though circumcision seem a small matter, as they pretend, yet a little leaven gleaveneth the whole lump.*

10. I have confidence in you through the Lord, that you will *at length* be no otherwise minded *than as I advise you*: but he that troubleth you shall bear his judgment, whosoever he be⁴.

11. And I, brethren, if I yet preach circumcision, *as the deceivers affirm of me*, why do I yet suffer persecution? then is the offence *that cometh by preaching of the cross⁵, and Christ therein crucified for our salvation*, ceased.

^h 1 Cor. v. 5, 6, ¹³. silenced. ¹ weaken. 12. I would they were even ^h cut off *from your communion* that *thus* ⁱ trouble you.

13. For, brethren, ye have been called *by Christ* unto liberty *from the Law*; only, use not liberty for an occasion to *obey the flesh and its lusts*, but by love serve one another.

^k Rom. xiii. 7-10. ¹⁰. Lev. xix. 18. ¹ Matt. xxii. 39. 14. For all the ^k Law⁶ is fulfilled in *obeying* one word, even in this; Thou shalt love thy neighbour as thyself.

15. But if ye bite and devour one another⁷, take heed ye be not consumed one of another.

⁴ It seems to have been one person chiefly, that endeavoured to seduce them. Who, as some say, was Cerinthus, who lived in the Apostles times, chiefly in and about Antiochia; and taught very many heresies like the Gnostics, but particularly, that Christ was mere man; that circumcision was of force; that the resurrection was to be in this world, and to begin at Jerusalem; which perhaps our Apostle taxeth, iv. 25; where the Saints were to live a thousand years in all voluptuousness and sensuality, after which manner himself also is noted to have lived. Which might give occasion to this Apostle here to write so sharply against those sins, and, vi. 13, to take notice, that even these false doctors did not live religiously according to

the Law itself. See Irenæus, Eusebius, and especially Epiphanius.

⁵ The preaching of Christ crucified was the great scandal to the Jews, 1 Cor. i. 18, 23, from whom alone St. Paul suffered persecution. But if salvation came not by His sufferings, they would not be offended if he preached it.

⁶ Either the Law touching our neighbour, or the Law in general, Matt. vii. 12, because the love of our neighbour is the completing our love to God, 1 John iv. 12. 'If we love one another, God dwelleth in us, and His love is perfected in us.' Therefore our Lord, Matt. xxii. 39; Mark xii. 31; Matt. xix. 18, 19, speaking of the commandments mentioneth only those of the second table.

⁷ What contentions and quar-

16. This I say then, Walk in the Spirit, and ^lye shall fulfil not. not fulfil the lusts of the flesh, *by consenting to act what it suggests.*

17. For the flesh ^mlusteth to work against the Spirit⁸, ^mmaketh us lust. and the Spirit *inciteth us* against the flesh: and these are contrary *in their desires and motions* the one to the other: so that⁹ ye cannot *always* do the things ye would.

18. But if ye be led *and governed* by the Spirit, ⁿye are ^a Rom. vi. 14, not under the Law, *and the terrors of it*¹⁰. ^{15.}

19. Now *what be* the works of the flesh *it is* manifest, which are these *and the like*; adultery, fornication, uncleanness, lasciviousness,

20. Idolatry, witchcraft, hatred, variance, emulations, wraths, strife, seditions, heresies,

21. Envyings, murders, drunkenness, ^orevellings, and ^owanton songs. such like: of the which I ^ptell you before *the judgment*^p foretell, *come*, as I have also told you in time past, that they which ^rforewarn. do such things shall not inherit the kingdom of God.

22. But, *contrarily*, the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,

23. Meekness, temperance¹¹; against such there is no law.

24. And they that are *truly* Christs *followers* have ^qcrucified the flesh with its affections and lusts. ^q Rom. viii. 13.

25. If we live ^rin the Spirit, let us also walk ^rin the Spirit. ^{vi. 6.}

26. Let us not be ^rdesirous of vain-glory, provoking one ^rby, according to. another *to contentions*, envying one another. ^r Col. iii. 7.

CHAPTER VI.

I. BRETHREN, ^aif *any* man of you be overtaken in a fault, ^a although.

rels there were amongst the Galatians doth not appear; but it seems to refer to some factions raised amongst them by this seducer.

⁸ The carnal concupiscence which we contracted from Adam excites and moves in us wicked desires and inclinations contrary to the Spirit of God. Concerning this, see Rom. vi. 7, 8.

⁹ In the Greek it is, *Ye do not do the things that ye would.**

¹⁰ First, for ye willingly perform what the Law by its threatenings could not extort from you, nor force you unto. Secondly, you are also secured of pardon. Thirdly, it is not reasonable, that they who are freed from the terrors of the moral, should be subject to the burden of the ceremonial Law.

¹¹ The Vulgar adds patience, modesty, chastity. [*nempe quum variis vocibus exprimerentur Graeca. Mill.*]

* [Note 9 does not appear in the Ed. of 1684. Cf. iv. 26.]

^b instruct. con- ye which are *more* spiritual, ^b restore such a one in the
firm. spirit of meekness; considering ^c thyself, lest thou also be
^c yourselves, *in like sort tempted and overcome.*

2. Bear ye one anothers burdens *and infirmities*, and so
^d John xiii. 34. fulfil ^d the law of Christ *commanding above all things charity*
^{xv. 12.} *to one another.*

3. If a man think himself to be some *great* thing¹, when
indeed he is *of himself* nothing, he deceiveth himself.

^e make ap- 4. But let every man *severely* ^e prove and try his own
proved. works, and then shall he, *if his works be good*, have re-
joicing in himself alone, and not in *comparing himself with*
other.

^f 1 Cor. iii. 8. 5. For ^f every man shall bear his own burden, *when he*
cometh to judgment.

^g 1 Cor. ix. 14. 6. ^g Let him that is ^h taught in the word *of the Gospel*
^h catechised. communicate unto him that teacheth in all *such* good
things *as he stands in need of.*

ⁱ Let no man 7. ⁱ Be not deceived; God is not mocked: for whatso-
deceive himself. ever a man soweth, that shall he also reap.

8. For he that soweth to his flesh, *contriving to satisfy*
the lusts and desires of it, shall of the flesh *indulged* reap
^k death. ^k corruption; but he that soweth to the Spirit shall of the
Spirit² reap life everlasting.

^l slothful 9. And let us not be ^l weary in well doing: for in due
² Thess. iii. 13. season we shall reap, if we faint not.

10. As we have therefore opportunity, let us do good
unto all men, specially unto them who are of the household
of *Christ by faith.*

^m simulate. 11. You see how large a letter I have written unto you
would have ho- them in the
nour done flesh, persecute
them in the you that you
flesh, persecute may be circum-
cised.

12. As many as desire to make ^m a fair show⁴ *and glory*

¹ To be righteous and holy, when he seeth other men falling often into infirmities and sins, whenas himself is also frequently guilty. Or to have some power of himself to do well or to stand; whenas every man is nothing but what the grace of God confers on him, 2 Cor. xii. 11, iii. 5; John xv. 5.

² Whose fruit is set down before.

³ It is probable that St. Paul ordinarily only dictated, and some other wrote his Epistles; as that to the Romans by Tertius, Rom. xvi. 22.

⁴ They would gladly make a great show and semblance of Christianity, but would not suffer persecution for it from the Jews, who were the only persecutors at first of the Christians.

of their obedience to the ceremonies in the flesh, they would constrain you to be circumcised; only lest they should suffer persecution for embracing the cross of Christ.

13. For neither they themselves who are *thus* circumcised keep the *whole* Law; but desire to have you circumcised, that they may glory in the circumcising of your flesh, out of the great zeal they seem to have of the Law.

14. But God forbid that I should glory in any thing save in the cross of our Lord Jesus Christ, ⁿby whom the world is crucified unto me, and I unto the world. ⁿ by which, whereby.

15. For, in the religion of Christ Jesus, neither circumcision availeth any thing to make a man acceptable, nor uncircumcision, but a new ^ocreature ⁵. ^o 2 Cor. v. 17.

16. And as many as walk according to this rule, peace be on them, and mercy, and upon the true ^pIsrael of God, ^p Rom. ii. 28, whether Jews or Gentiles. ^p 29. ix. 6.

17. From henceforth let no man trouble me with dissensions and new opinions concerning the Law; for I bear in my body the ^qmarks of the Lord Jesus ⁶, to whom I have ^q given up my name and service. ^q 2 Cor. iv. 10, 11.

18. Brethren, the grace of our Lord Jesus Christ be with your spirit. Amen.

¶ Unto the Galatians, written from Rome. *Some add by Titus and Lucas.*

⁵ A new nature created in us by our Lord through the Holy Spirit. Or, a man thoroughly renewed by, and walking according to, our Lords commands.

⁶ Therefore let no man question my authority, nor circumcision, which I value not; but the marks and brands of my sufferings for Christ I esteem.

THE EPISTLE OF ST. PAUL

TO THE

EPHESIANS.

EPHESUS was the metropolis of the Proconsular Asia ; where St. Paul preached by the space of three years, Acts xx. 31 ; where he left Timothy, 1 Tim. i. 3 ; where St. John also is said to have lived a considerable part of his time, and there died. Now all this care seems to be taken for this place, because that there, and from thence, the Gospel was divulged throughout all Asia, Acts xix. 10. And there the Ecclesiastical Government seems to have been settled for that whole province, Acts xx. 17, 28. This Epistle is to be supposed as addressed to them all. And there also the Gospel had made great progress, not only in converting very many, but also in the bringing of those that believed to a greater perfection, both of holiness and knowledge, Acts xix. 20, xx. 27, which is perhaps the reason of the Apostles more profound and divine speculations delivered in this Epistle, Eph. iii. 4 ; which also, especially those passages concerning Angels, &c., may seem to have been more necessary toward the Ephesians, among whom were many, Acts xix, studious of magic and other curious arts : which spiritual wickednesses, here ruling, were here also to be confounded, chap. vi. At his taking leave of them, Acts xx. 29, he forewarns them both of great persecutions from without, and of divers heresies and schisms by some of themselves. Such it seems were those mentioned, 1 Tim. i. 6, 19, who turned the sublime knowledge and truth of the Gospel into vain and insignificant, or else dangerous, questions and controversies. Therefore he seems to write this Epistle, partly to establish and advance towards perfection those who hitherto stood firm in the profession and unity of the doctrine he had preached, for which constancy also they were commended by our Lord in His Epistle to them,

Rev. ii; partly also to arm them against such false teachers, that, under a show of deep knowledge, endeavoured to draw them from the purity of the Gospel; partly also to advance them in holiness of life, from chap. iv to the end; wherein, it seems, they were deficient, not having kept their first zeal, and fervency of love, Rev. ii. 4, 5, nor doing the works they did at the beginning of their conversion. He introduceth his matter, as in all other his Epistles to Churches, Rom. i. 8; 1 Cor. i. 4; 2 Cor. i. 3; Phil. i. 3; Col. i. 3; 1 Thess. i. 2; 2 Thess. i. 3, except to the Galatians and Hebrews, with thanksgiving to God for their embracing of, and adhering to, the Gospel; showing them all the advantages and blessings they thereby received, by comparing it, as well with the Jewish Church-privileges, as heathen knowledge or philosophical wisdom, and preferring it above them both. Proving that our Saviour is the head of the whole Church, Angels and men, the Church triumphant; and the head also of the Church militant, i. e. that one Church consisting now of Jews and Gentiles. Particularly, that the Gentiles are admitted, though continuing in uncircumcision, to an equality of all Church privileges with the Jews.

And this he doth, as it seemeth, to prevent and fortify them against that heresy, which so exceedingly molested the infant Church; and against which most of his discourses in several Epistles are directed. Which was, that it was necessary to salvation, that the converted Gentiles should also be circumcised and keep the Law of Moses. And consequently, that the Gentiles should be admitted into the Church only as proselytes, upon their entire conforming to the Jewish Law. Yet the Apostle doth not expressly name this opinion, as he doth in that to the Colossians, which is twin to this, but only argueth against it; because probably it was not as yet received or spread amongst the Ephesians: he foretelling them that those grievous wolves should come in after his decease, Acts xx. 29. Lastly, he exhorts them to Christian virtues and holiness of life, in every particular, showing how it is grounded upon, and the consequent to, the Christian profession.

This Epistle was written when he was a prisoner, chap. iii. 1, iv. 1, most probably at Rome, according to the subscription; and sent by Tychicus, vi. 21, of whom larger mention is made elsewhere. The Apostle, when restrained from preaching, exercising his function what way he was able.

CHAPTER I.

^a 1 Tim. i. 1.
the same with
² Cor. i. 1.
Col. i. 1.
Acts xxii. 21.

^b 1 Cor. i. 4.
1 Peter i. 3.
² Cor. i. 3.
Phil. i. 3.
Col. i. 3.

^c heavenly
things, in hea-
ven. [*in coelis*,
Beza.]

Verse 20. ii. 6.
iii. 10. vi. 12.
Heb. ix. 23.

Cœlestibus

^d 1 Peter i. 2.
ii. 9.

² Tim. i. 9.

1. PAUL, an Apostle of Jesus Christ by the will *and* ^a *commandment* of God, to *all* the saints¹ which are at Ephesus, and to the faithful in Christ Jesus *throughout Asia* :

2. Grace be to you, and peace, from God our Father, and from the Lord Jesus Christ².

3. ^b Blessed be the God and Father of our Lord Jesus Christ, who hath *already abundantly* blessed us³, *Christians*, with all blessings spiritual in *and concerning* ^c *heavenly places and concerns of the world to come*, through Christ :

4. According as, *by an eternal decree*, before the foundation of the world He hath ^d *chosen*⁴ us in *and through*

¹ Saints, first, because they were a company selected from the profane world expressly and purposely for the stricter service and obedience to God, John xvii. 17; secondly, whereof they all made profession; thirdly, and the chiefest and best part of them were really and truly sanctified.

² This salutation is the same in all St. Pauls Epistles, except that to the Hebrews; and in those to Timothy and Titus he adds 'mercy.' In 1 Peter i. 2, 'multiplicetur,' Jude 2, 'adimpleatur.'

³ We bless God, when with thankful hearts we praise Him; He blesseth us, when He actually bestoweth blessings upon us. Here he seems to magnify the Gospel above the Law, in that He is not called the God of Abraham, Isaac, &c. though dear to Him, yet His servants; but 'the Father of our Lord Jesus Christ,' His only Son. Therefore His mercies more plentiful towards us, and our service more accepted of Him. 'Blessed us' not with some earthly blessings in the land of Canaan, but all spiritual, which give us a perfect interest in Heaven.

⁴ The Jews are frequently called a chosen and peculiar peo-

ple, beloved, &c., and all for the fathers sake, Deut. iv. 34, 37, vii. 6, x. 15, xiv. 1, 2, xxvi. 18, xxvii. 9, xxviii. 9; we for Christs sake. And He elected us not with a temporal election, but before the times of Abraham himself, for whose sake they were chosen; yea, before the foundation of the world. He hath predecree'd to adopt us for His sons, and so to treat us; making us conformable to His only begotten Son our Lord Jesus Christ, but not perfectly till hereafter; Rom. viii. 29. Not choosing us because worthy, but making us worthy by choosing us. So that we are not to look for any further reason why He took this way to glorify Himself, but to acquiesce in His good pleasure. And though the order of Gods actions be first the making choice of, or predestining our Saviour, John xvii. 24, as the means of glorifying Himself, and then decreeing to adopt us in Him to become His sons by holiness here, and glory hereafter, so that no prevision of any thing done by us moved Him to this means, yet the effects of His predestination are first grace, then glory; that, as service, this, as reward; nor will this succeed, except the other precede.

Him *and for His merits*, that we should be holy and ^e blameless before Him⁵, *not for fear of punishment, but in love⁶ and sincere zeal towards Him.*

5. *He chose us, I say, ^fhaving before predestinated us to be partakers of the adoption and privileges of children, by Jesus Christ, His only begotten Son: sons, I say, ^gto Himself, not according to His foresight of merit in us, but ^hthe good pleasure of His own free will,*

6. *Who determined thus to magnify⁷ and set forth the praise of the glory of His abundant grace⁸, ⁱin and by which He hath made us ^kaccepted and gracious to Himself, in and through the only beloved ^lSon.*

7. ^mIn whom, through *and for the price of His blood and passion, we have obtained redemption⁹ from our spiritual bondage, that is, the forgiveness of sins freely, according to the abundant riches of His grace and goodness.*

8. *In the demonstration of which grace He hath ⁿabounded towards us, in bestowing upon us all spiritual wisdom and prudence;*

9. *By having made known¹⁰ unto us the mystery of His will concerning the salvation of mankind, kept secret till now, according to His good pleasure which He hath purposed in Himself:*

10. *That ^oin the dispensation and fit order of the fulness of the times foreordained by Him, He might ^pgather toge-*

⁵ A phrase very usual with this Apostle, and is opposed to outward holiness before men only.

⁶ *By charity marked us for Himself.* Or, *in His love towards us. Dilectione.*

⁷ That the praise of His grace might be magnified.

⁸ He created all for the glory of His power, He governeth them for the glory of His wisdom, He punisheth the obstinate for the glory of His justice, and He saveth others for the glory of His mercy and grace. So that the end of His electing and adopting us through Christ is, that Angels and men might more glorify His grace and bounty in accepting us through Christ the Son from eternity, not through or for the

sake of others, who were at the best but faithful servants, and themselves also accepted through Him.

⁹ The word 'Redemption' signifies a recovering to the true possessor that which was fallen into the power of another, by paying a ransom; as is done when slaves are freed from bondage. By our voluntary submitting to the enemy, we became his slaves, sold under sin, till Christ by the power and merits of His death obtained remission of our sins, and consequently our liberty; and then so ingratiated us with the Father, that He took us for His children.

¹⁰ Or, *that He might make known unto us.* John xv. 15.

^e Chap. v. 27.
^{Col.} i. 22.
¹ Thess. iv. 7.

^f and adopted us to be sons, separating us into the adoption.
^g to Jesus Christ.

^h Luke xii. 32.
² Tim. i. 9.
^{Rom.} viii. 28.

ⁱ which He freely gave us.
^k favoured us.

^l afforded us.
^m made us acceptable, clean.

¹ John i. 16.

^{Rom.} v. 15.

^m Col. i. 14.

^{Rom.} iii. 24.

^{Rev.} v. 9.

ⁿ abundantly supplied to us.

^o for, against, according to, the administration of the perfection of times.

^p restore. renew. perfect.

ther¹¹ into one *body* in Christ, all things *capable of eternal happiness, both those which are in heaven, and which are in earth*; even in Him, *who is the head of that body, whereof Angels, as well as men, are members* :

11. In *and through* whom we also ^rhave¹² obtained a *portion of the forementioned inheritance, as adopted sons, and as being from eternity* ^spredestinated to it, according to the *effectual* purpose of Him, *God the Father*, who worketh all things according to the *most wise* ^tcounsel of His own will *and uncontrollable pleasure* :

12. That we of *Abrahams posterity* should be ^uto the praise of His glory, who first ^xtrusted in Christ.

13. In whom ye, *Gentiles*, also trusted after that ye heard *from us* the word of truth¹³, the Gospel *declaring*

¹¹ This word signifies, 1°. the gathering into one general sum many particulars, Rom. xiii. 9, which the ancients usually set over the head of the account. First, as man was the *ἀνακεφαλαιώσις* or union of the spiritual and material, i. e. of all creatures, so our Lord was of all things, both God and the creatures; and therefore was the head and sum of the whole creation. Secondly, He, as man, gathered together under one head, Himself, the whole Church, i. e. all those who were chosen by God to glorify Him in an extraordinary manner: all which particulars were reduced to, (1.) Things in Heaven; (2.) Things on earth: which were, first, those before the coming of our Lord, the Jews; secondly, Gentiles. That this is to be meant of Angels as well as Spirits of just men received into Heaven, see verse 21, 22, chap. iii. 15, which is a fuller explication of this. Col. i. 16, ii. 10; Heb. xii. 22. And this probably was meant, at our Lords birth, by the Angel and Star, for things in Heaven; shepherds and magi, for Jews and Gentiles. Thirdly, hence follows a recapitulation of all the blessings and promises, mysteries, oracles, revelations, &c., to the Church and all holy men before and under the Law made good in

and by our Lord. 2°. Recapitulation also signifies restoring, repairing, renewing and reducing to the first head, beginning, primitive state and condition, as of men to the inheriting immortality; consequently to the amity with the blessed Angels, and, as Augustin saith, to the places of the fallen Angels. [Civ. Dei xxii. 1.]

¹² Because anciently inheritances were divided by lot amongst the children, therefore this word, which originally is to obtain by lot, signifies to inherit. The Jews, the ancient Church of God, were, Deut. iv. 20, Gods inheritance, peculiar lot, reserved in the division of the nations of the world, Deut. xxxii. 8. And Gods portion, and the firstborn, and their privileges, (whom he saved from destruction in Egypt), being given to them, was the Levites lot. So now the Christians, the Jews being rejected, are His inheritance, 1 Peter v. 3, and peculiar propriety. And the Apostles and first Disciples are, as the firstborn, and the priests, still more signally His; and have a greater measure of the inheritance. Verse 12.

¹³ Not the shadow or the letter, as the Law exhibited; but that which immediately discovered the spirit and truth.

^q the heavens.

^r were called.
^{were elected.}

^s fore-com-
manded for our
sakes, or be-
cause of us.

^t Rom. xi. 34.
1 Cor. ii. 16.

^u Matt. v. 16.
1 Peter ii. 12.

^x hoped. be-
lieved.

*the means of obtaining your salvation*¹⁴: in *and by whom*⁷ *also, after ye believed, ye were sealed*¹⁵ *not with carnal circumcision, but with the Holy Spirit of promise, which our Lord engaged to bestow on all that believed in Him,*

14. Which is the ^aearnest¹⁶ of our *eternal inheritance, securing us, till the full time of perfect redemption of the possession*^b *purchased with the price of His blood, unto the praise of His glory, the redeemed becoming the Redeemers.*

15. Wherefore I also, after I heard of *this your constant profession of the faith*¹⁷ in the Lord Jesus, and *fervent love*¹⁷ unto all the saints *and holy brethren,*

⁷ Chap. iv. 30.
⁸ the Spirit of holiness which was promised.

^a pawn. pledge.
² Cor. i. 22.
v. 5.

Rom. viii. 16.

^b Acts xx. 28.

¹ Peter ii. 9.

till we be asserted into liberty. for the redemption of them who are saved. redemption of our life.

¹⁴ For it was joyful news to all mankind that the sentence of death should not be executed upon sinners, but that there was a way of escaping discovered.

¹⁵ Marked or appropriated by God, that you might be known to be one of His, distinguished from all others. So 'seal' is taken John vi. 27; 2 Tim. ii. 19; Apoc. vii. 3; 2 Cor. i. 22. Or secondly, 'sealed,' i. e. all His promises of heavenly blessings and eternal happiness confirmed, Jer. xxxii. 10; Esth. viii. 8, unto you, as a covenant is by a seal; by His giving unto you this Holy Spirit; though before by the Prophets, Joel ii. 28; Isa. xlv. 3; Ezek. xxxvi. 26; Acts ii. 16, and by our Saviour frequently; Luke xxiv. 49; Acts i. 4; John xv. 26. Which Holy Spirit confirmeth to the whole Church the truth of Gods promises, by enabling some therein to work many signs, miracles, &c., and to every particular member that partaketh it, by sanctifying and renewing him to an holy and spiritual life. Thirdly, 'sealed,' i. e. to keep warily and diligently as things precious and esteemed, Isa. viii. 16, xxix. 11; Dan. xii. 4; Apoc. xxii. 10.

¹⁶ The Apostle seems to continue the metaphor, but with some augmentation. It was the custom, not of the heathen only, but of the Hebrews also, to leave their seal-rings as a pledge till the price covenanted should be paid,

Gen. xxxviii. 18; but our Apostle is not content to call the Holy Spirit *pignus*, though some so translate it, but *arrham* or *arrhabonem*; which is part of the payment itself, heavenly life being no other than continuing and perfecting the spiritual. A great condescension of God, and much to the glory of His mercy, thus to confirm His free promise, and to call that an earnest of an inheritance, which is His gift! but no longer an earnest to, than preserved by, them. This, according to the interpretation of them who by 'possession' understand the reward, and by 'redemption' the instating the Gentiles in a capacity of obtaining it, by vindicating them from the power of Satan, for themselves, 1 Tim. i. 15; 1 Thess. v. 9; 2 Thess. ii. 14; Heb. x. 39; Titus ii. 14; Luke i. 68; Eph. iv. 30; Col. i. 12, 13. But others by 'possession' or inheritance rather understand the Church itself, especially that chosen out of the Gentiles; see 1 Peter ii. 9, which seems to refer to Malachi iii. 17: purchased chiefly, Acts xx. 28, by our Lords sufferings, to be Gods especial inheritance, as Israel was of old, Ps. cxxxv. 4; Eph. i. 10. And by 'redemption' is meant the vindicating the body from corruption at the time of the general resurrection: till which be finished, the Spirit hath not completed His work; which beginning here by

16. Cease not to give thanks *therefore* for you, making also mention of you in my prayers, *that you may persevere, and*

^c the God (the Father of our Lord Jesus Christ) of glory.
^d iii. 18, 19.

17. That ^cthe God of our Lord Jesus Christ¹⁸, the Father of Glory, may give unto you a *greater measure of the spirit of* ^d*spiritual wisdom and fuller revelation of the mystery of our salvation* ^e*in and to the clearer knowledge of Him :*

^e for the acknowledgment.
^f heart.

18. *That is*, that the eyes of your ^f*understanding, in Gentilism shut up and darkened, being now enlightened, ye may know more perfectly what is the reward whereof ye have hope of and by His calling you, and what is the riches of the glory*¹⁹ *designed of and for His inheritance in the* ^g*saints ;*

^g holy places. Heaven.

^h strength of His power.

19. And what is the exceeding ^hgreatness of His power²⁰ to us-ward who believe, *in raising us from death to life, according to the like working of* ⁱ*His all-mighty power,*

ⁱ might of His power.

20. Which He wrought *in the person of Christ, when He raised Him from the dead, and set Him at His own right hand, after His ascension, in the heavenly places, next in power and authority to Himself,*

^k Angels.

^l lords.

^m every thing that is named by any name.

21. Far above all ^kprincipality²¹, and power, and might, and ^ldominion, *human or Angelical, even above every* ^m*name*

the spiritual resurrection is truly the earnest of that also of the body. Rom. viii. 23.

¹⁷ [Verse 15.] The two great graces testifying that you also have received this earnest.

¹⁸ A more glorious name than that of the God of Abraham, &c., Isa. lxxv. 15. Here the Apostle prays for them, as elsewhere for himself.

¹⁹ Either, what an exceeding glorious thing it is to be a Christian, contrary to the opinion of the world; or, what exceeding glory accrues to God by His people, His inheritance of Saints, verse 14. Note, τὴν ὁ πλουτοῦς is wanting in some Copies.

²⁰ This power is showed in changing us from darkness, the kingdom of Satan, into light; from the death of sin to the life

of righteousness here, according as our Lord was raised from a natural death to an everlasting life: after whose similitude shall we also be raised hereafter. John xii. 32; Rom. viii. 11; 1 Cor. xv. 20, 22.

²¹ The Angels are called by such names, Rom. viii. 38; see note on Eph. vi. 12; Col. i. 16; 1 Peter iii. 22. But what orders, offices, or dignities are distinctly signified by them, it is neither necessary, nor perhaps safe to determine. The Apostle seems here to speak directly against those first heretics, whom divers of the ancientest fathers of the Church confuted, who brought in a great number of portentous names, and made our Saviour as one of them. Perhaps they continued some notions from their former curious arts.

that is named, not only in this world, but in that also which is to come:

22. And put all *created* things ⁿunder His feet *and* ^aPs. viii. 6. *power*, and gave Him to be the head over all things²², *but* ^{Heb. ii. 8.} *in especial manner to the benefit of and over His* ^{Ps. cx. 1.} *Church*²³, ^{1 Cor. xv. 27.} *even that which maketh Him as head a complete body*, ^othe whole ^{house of} ^{Christians.} *fulfulness of Him that, by His power and Spirit, filleth all things in all kinds of fulness*²⁴.

23. Which is *not under His feet, but His body itself, even that which maketh Him as head a complete body*, ^pthe ^{perfection of every thing} *fulfulness of Him that, by His power and Spirit, filleth all things in all kinds of fulness*²⁴. ^{that is perfect.}

CHAPTER II.

1. AND ^ayou¹ also hath He quickened ^b*after the similitude of His raising up Christ*, who were *at that time* ^cdead, ^aVerses 5, 6. *as to the hopes of attaining salvation, in your trespasses and sins*²; ^bEph. i. 19. ^cCol. ii. 13. ^{John v. 24.}

2. Wherein in time past *before your conversion* ye walked, *living habitually* according to the course of ^dthis *present* ^a1 Cor. ii. 12. *world, i. e. according to the suggestions of the prince*³ of ^{worldly vanity of this age.}

²² The Vulgar reads, *ipsum dedit caput supra omnem Ecclesiam*, i. e. both militant and triumphant; men and Angels.

²³ He ruleth the Church, as the head doth the body, by the continual influence of His Spirit; but all other things as without Himself; both at a greater distance, and by the instrumentality of His Church; who are therefore called His members, which the Angels are not, though He be also their head; filling, perfecting and ordering them also, as well as all other things. And therefore without the Church is He not complete, as neither is the head without the body.

²⁴ Τοῦ τὰ πάντα ἐν πᾶσι πληρομένου, *Qui quoad omnia in omnibus adimpletur*. Who is altogether completed, perfected in or by all things; yet so that He also perfecteth and completeth all things, i. e. all His members.

¹ The Apostle in this Epistle maketh often transitions from 'us' to 'you:' by 'us,' meaning either the Apostles and first believers, or the Jews; by 'you,' Gentiles.

² These two words are often promiscuously used, yet sometimes trespasses signify sins committed through ignorance, inadvertency, &c. Lev. iv. 25, ult. Ps. xix. 14, lxix. 8.

³ 'Prince of the air,' because thrown down from Heaven, Luke x. 18; 2 Peter ii. 4; Jude 6, 'left their own habitation;' Apoc. xii. 8, 12. It should seem, that amongst the Angels that fell, one was chief, called the Devil, the accuser, &c., and that he with his Angels was cast down out of the higher heaven, the region of light, into those lower of darkness, which is to them a prison and confinement; yet not such utter darkness, as shall be the place of their punishment after their condemnation, Luke viii. 31; neither yet so strict a prison, but that they are permitted sometimes to come even into the presence of God, either to accuse or obtain leave to tempt, afflict or punish. In these places they wander up and down, not as lords of it, which the Devil falsely pretended to our Saviour, but exercising their natural power and forces so far as their chain,

those evil angels which have their power in these lower regions of the air, that spirit, I mean, which now still ruleth and worketh in the children of men, who live in disobedience to the Gospel :

3. ^hAmong whom also we all had our conversation *much alike* in the times past, *before our conversion*, in the lusts of our flesh, *i. e.* fulfilling the ⁱdesires of the flesh and *the imaginations*⁵ of our *unregulated minds*⁵, and so were in *that estate* by nature⁶ children and heirs of wrath, even as others, *not the seed of Abraham.*

4. But God, who is ^jrich in mercy, for His ^kgreat love wherewith He loved us *as His poor and miserable creatures,*

5. Even when we were so dead in sins, hath quickened us together ^lwith Christ⁷, (for by grace *in Him only* are ye ^msaved ;)

6. And hath raised us up, *here to a spiritual, hereafter to an eternal life* together, and made us *fit and assuredly hoping*⁸ to sit together *with Himself*ⁿ in the heavenly places in *and through our head*, Christ Jesus.

Gods permission, suffers ; to seduce men from the worship of God to that of themselves, and to advance their kingdom against Gods. The Apostle seems here to intimate their idolatry, which was in truth worshipping of devils.

⁴ *diffidentiae*, [Vulg.] *incredulitatis*, [Vulg. Col. iii. 6.] *impersuadibilitatis*, [*insuasibilitatis*, Montanus] *contumaciae*, [*in hominibus contumacibus*, Beza] *immorigeros*, [Vatablus].

⁵ Though not in idolatry, which is a sensual worship of some god, yet in other sensual and carnal lusts, which also were the great mysteries in most of their idol-worship. So some interpret 'lusts of the flesh,' and mind, such as are less, yet, sensual; as envy, heresy, &c., Gal. v. 19, or *διαβολῶν*, *i. e.* vain, irregular, foolish motions and fancies contrary to truth, prudence, and the suggestions of Gods Spirit.

⁶ He seems to oppose nature to the state of grace ; nature so comprehending whatever in us proceeds not from, or is not

wrought in us by Gods Spirit regenerating us. Even both our nature derived to us from Adam, as by his sinning depraved and corrupted ; and also our own habitation to evil from our youth. So that, except renewed by Gods Spirit communicated by our Saviour, we are wholly in a sinful estate ; and consequently our portion and lot must be in Gods wrath and severity.

⁷ Christs resurrection is the pattern, the cause, and the means, of our rising from a carnal life to a spiritual here, Rom. vi. 14, and to an eternal hereafter, Rom. viii. 11 ; Phil. iii. 21. Besides, His revivification and glorification were the possession-taking for us and in our names, because He is our head.

⁸ Christ only sitteth at the right hand of the Father, chap. i. 20. The Apostles on twelve thrones, Luke xxii. 30, as immediate adessors. The Presbyters also, Apoc. iv, sitting on peculiar seats. All believers also sitting in honourable rest.

^e the image of this spirit that prevails in heretical children.

^f John viii. 41. xii. 31.

^g Col. iii. 6.

^h In whom.

ⁱ wills.

^j Chap. i. 7, 18. ii. 7. iii. 18. 16. Rom. ii. 4.

^k *nimiam*.

[Vulg.]

^l in.

^m delivered.

ⁿ Phil. iii. 20.

7. That *hereby* He might shew in the ages *that were* to come *under the Gospel* the exceeding riches and bounty of His grace, *more than towards the former ages before or under the Law*, in His kindness *given to us through Christ Jesus*.

8. For, *as I said before*, by His grace are ye saved from death, through your embracing the faith of Christ; and that faith is not of or from yourselves⁹: for, though your act, yet it is the ^ogift of God:

^o Rom. xi. 6.

9. And not *any reward of precedent works*, lest any man should boast, *as if he either had it from himself, or deserved to receive it*.

10. For we are *wholly His* ^pworkmanship¹⁰, *anew cre-* ^pated, *without either ability or merit of our own*, in and ^pthrough Christ Jesus unto a new life and good works, which God hath foreordained¹¹ that we should *henceforth, after our believing, walk and live in them*.

^p *Opus*, [Erasmus] *factura*, [Vulg.] *figmentum, creatura*. [Vatab.]

11. Wherefore, *beloved*, remember your great obligations to God: *how that* ye, being in time passed Gentiles in the flesh, and according to carnal generation, who are called *in contempt* the Uncircumcision by that *part of the world* which is called the Circumcision, *because of their circumcision made by the hands of men and in the flesh*;

^q ye Gentiles were carnal.

12. Remember, *I say*, that at that time ye were without

⁹ First, we could never have comprehended the Gospel, the means of our Salvation, nor walked according to it, had not our Lord Christ first revealed it. Nor, secondly, did we contribute any thing toward His coming; nor did our former life and holiness deserve He should be sent to us. Neither, thirdly, when sent to us, that God should give us grace to receive and believe on Him. Fourthly, the causes of our salvation, grace on Gods part, faith on ours; yet faith also is His gift, John vi. 65; Acts xv. 8-11. Τοῦτο in the text seems to refer to the whole work of our salvation.

us, giving us a new life, and a new principle, even His Holy Spirit; whereby we produce new actions. So that those works also after regeneration are, though done by us, yet His work in us; i. e. proceeding from this new principle, Isa. xxvi. 12; Ezek. xxxvi. 26, xi. 19; Col. iii. 9; 2 Cor. v. 17; Gal. vi. 15, and for this reason our Saviour, by whom we are anew created, is called, Apoc. iii. 14, 'the beginning of the creation of God.' And the Saints, the 'first-fruits, *primitiæ*, of His creatures.'

¹⁰ Before our justification no merits in us to move God to justify us; but it is a new creating

¹¹ Προητοιμασεν prepared, as our way, by giving us His Gospel and the example of our Lord, Matt. xxv. 34. Or, to which God has prepared and fitted us by giving us His Spirit.

any right or pretence to Christ¹², in whom the Jews had interest testified by their circumcision, being aliens also from the commonwealth of Israel, wherein the Church of God was concluded, strangers from and having no inheritance in the covenants and of the promise made to their fathers, not having any hopes of redemption, and without the knowledge or worship of the true God in the world.

13. But now, in and by Christ Jesus ye who were sometime far ^toff from any likelihood of partaking the foresaid benefits, are now made as nigh in right to them as the Jews themselves, by the blood of Christ, which both purchased it for, and sealed it to, you.

14. For He is our peace-maker, ^uwho hath made both Jews and Gentiles one Church, and hath broken down the middle wall of partition¹³ between us, like that dividing the outer, the Atrium gentium, and the inner court of the temple ;

15. By having ^xabolished, in His assuming and suffering in our flesh the cause and continuer of the ^yenmity between Jews and Gentiles, even the law of carnal commandments¹⁴

^r conversation, manner of living, privileges.

Nehem. ii. 20.

^s strangers from the covenants, testaments, without hopes of the promise.

Acts i. 4.

xxvi. 6.

xxviii. 20.

^t Isa. lvii. 19.

Acts ii. 39.

Isa. lxvi. 19.

Zech. vi. 15.

^u Ezek. xxxvii.

22. John x. 16.

^x evacuated.

^y which wall is the enmity.

¹² Acts xv. 16, 17. Though God did decree to call the Gentiles, and to give the utmost parts of earth for a possession to our Lord, yet this was out of compassion to His creatures, and love to our Lord; not because the Gentiles had any covenant with God, or an explicit promise made particularly to them; therefore neither was there ground for any hope for them.

¹³ Alluding to the wall, which separated the outer court about the temple, whereinto the Gentiles were admitted, but could not come, nor so much as look into the inner, Ezek. xliv. 7; Acts xxi. 28; 1 Mac. ix. 54. This breaking down seems figured by the rending of the veil at our Lords passion, whereby the holy mysteries were laid open, and, as it were, thrown in common unto all. The meaning is, that Jews and Gentiles, who before had two religions and two manners of life, the one under a covenant with

God, the Gentiles not; and therefore looked upon by the Jews as at a great distance, and contemned as profane, common and unholy; yet are now both adopted into the same Church, partakers of the same covenants, initiated into the same faith, and, in sum, all equalled and indifferenced.

¹⁴ Before the distinction of Jews and Gentiles, all mankind was in the same sinful condition, without help or remedy: then did God promise redemption through the blessed seed of Abraham, and gave him circumcision, a seal and confirmation of this promise. So that then began a separation of Abrahams seed from the rest of the world, signified by his being called out of his own country, and by a distinction also of his own seed; for neither was Ishmael, nor Keturahs sons, but Isaac only, chosen. Yet was not this separation so manifest and public, (though Isaac also separated Jacob, and forbad him to marry or

contained in *certain ceremonial* ²ordinances, *which excluded* ^a Col. ii. 14, 20. *the Gentiles from their communion as unclean*; that He might make of this twain one new man *and body in and under Himself its head*, thus making peace *between them*;

16. And that He might reconcile both *Jews and Gentiles* unto God in one body *of the Church by His sufferings on the cross*, having by His death *appeased the Fathers wrath*, and so slain the ^aenmity *betwixt them*, and of both ^aenmities. *with God*, ^bthereby: ^b in Himself.

17. And *this He did*, when He came in the flesh and preached peace *and reconciliation with God* to you *Gentiles*, ^c Isa. lvii. 19. *who were* ^cfar off ¹⁵ *from right to, or expectation of it*, and to ^cverse 13. *them, the Jews*, who were *nigher, being within the covenant*.

18. ^dFor through Him we both, *Jews and Gentiles*, have ^dFor He ^eaccess by one, *the same, Spirit, which is in all the Church* ¹⁶, and reconciled ^eus both to His *unto the Father*.

19. Now therefore ye *Gentiles* are no more strangers and foreigners *from the Church*, but are become fellow-citizens with the saints, *patriarchs, prophets, and all other mem-* ^eaditum. in- ^eHoly Spirit. ^eroductionem. [Erasmus.]

mingle with the Canaanites, to continue the holy seed,) but that they conversed with and lived amongst them, yet in tents as strangers. But, by Moses, God did publicly and notoriously choose Jacobs family to be His inheritance, of whom the blessed seed should come. Then did He also actually separate them from all the world by giving them commandments containing many visible and external observances, which keeping, they could not communicate with the heathen. Which also, even all of them typified the blessed seed, His natures, offices, actions, sufferings, &c., that He might be known and confessed when He came. He being therefore come, the ordinances vanish away, as the shadows at the presence of the light. All nations are blessed in Him; and Jews and Gentiles are, as before, undistinguished, and all become one Church, all the people of God, all admitted into the covenant, and consequently blessed.

Some say a 'Law of commandments,' because it only commanded, and supplied not grace to fulfil. Some by 'ordinances' understand the Gospel, q. d. God abolished the Law in or by the ordinances and commands of the Gospel. But the word *δόγμασι* being frequently, especially, Col. ii. 14, 20, a place parallel to this, used in the other sense, the former interpretation seems more likely.

¹⁵ 'Far off' may allude to Num. ix. 10, wherein is a second passover instituted for them who were *far off*. Though our Lord in person preached not to the Gentiles, yet He brought peace to them also, 'pax in terris.' And He declared in His preaching that they were to be called, and gave commission to preach to them, Matt. viii. 11, xxiv. 14, xxviii. 19; Mark xvi. 15; John xii. 32, x. 16.

¹⁶ You as well as the Jews who had a visible presence of God in their temple.

bers of the Church, and are of the family and household of God ;

20. And ye, together with them, are built up into one holy temple upon the one foundation of the Apostles and Prophets¹⁷, Jesus Christ Himself being the chief corner stone ;

^f Ps. cxviii. 22.
Isa. xxviii. 16.
¹ Peter ii. 6.

^g Upon whom the whole building resteth.

21. ^gIn whom all the building both of Jews and Gentiles, and of Law and Gospel-Church, fitly and strongly framed together, groweth unto one holy temple in the Lord¹⁸ ;

22. In whom ye, Ephesians, also are builded together with the rest of the Church for an habitation of God through the Spirit.

CHAPTER III.

^a I Paul am.

1. FOR this cause, the conversion of the Gentiles, I ^aPaul, the prisoner¹ for preaching the Gospel of Jesus Christ, for

¹⁷ Your faith built upon their doctrine, and your persons united to the Church by them, i. e. converted by, and receiving the Spirit from their ministry; communicating also with them and their successors in worship, sacraments, &c. And both these ways is our Lord the chief corner-stone, i. e. both because all their doctrine was concerning Him, as both the end, substance, and intention of the Law and Prophets; and also because all are joined to Him, and by Him to God, 1 Cor. iii. ult.; 1 John i. 3. Now because no one stone could be an entire foundation, though our Lord in another sense is so called, 1 Cor. iii. 11, and He calls himself the Rock upon which the whole foundation was laid, the Apostle could not pursue his metaphor that way, but he calls him appositely to the matter in hand 'the chief corner-stone:' which is the uniting, upholding, and strengthening both the parts and sides of the building applied and framed to it. Every member of the Church is conceived a living stone, whereof some are immediately joined to, called and employed by our Saviour to preach to, to bring in, and lay, others. Such were the Apostles, who are therefore called

foundations. Of the rest some are only built upon others, and none upon them; others are built upon others, and others built also upon them, as bishops, priests, prophets, &c.; the whole being compacted and cemented together by successive ordinations on the pastors part, and by the mutual assistance of every one in his office. Some being teachers, others only taught; some giving, others only receiving, benediction and influence from them. Thus the Church grows by a continual addition of more and more stones to a perfect temple and habitation for God Himself.

¹⁸ The Jewish or Law-Church was represented by the tabernacle, the Gospel-Church by the temple built by Solomon. That was temporary, made of skins and cloth quickly decaying and corruptible, and in it, no provision made for another. It was also ambulatory and changeable; but the temple durable, rich, and unchangeable. He also united the predictions of the Prophets and history of the Gospel, both signifying the same, Himself.

¹ This Epistle was writ from Rome; his preaching to the Gentiles being the chief, if not sole cause of his apprehension at Je-

and towards you Gentiles, do ^abow my knees continually, ^a Verse 14. &c.

2. ^b If ye have heard of the dispensation of the grace of God *and Apostleship* which is given *in trust* to me to communicate to you. ^b Seeing that. Because.

3. How that He by ^cparticular revelation made known ^c Gal. i. 12. to me the mystery ³ of the Gospel; as I wrote before in Acts xxvi. 17. few words,

4. Whereby, when ye read *them*, ye may understand my knowledge in the mystery of Christ; *how great and from whom received.*

5. Which *mystery* in other ages of the Church was not made known unto the sons of men, *Jews, or Gentiles, so plainly* as it is now revealed unto His holy Apostles and *evangelical* prophets by the *Holy Spirit*;

6. *Which mystery is*, that the Gentiles *remaining in uncircumcision* should become fellow-heirs *with the faithful under the first covenant*, and of the same body, of His Church, and partakers of His promises to Abraham and the patriarchs, which are exhibited in Christ by the Gospel, *now preached to all the world* :

7. Of which I was made a *successful* minister, or *dispenser*, according to the *free* gift of the grace of God given to me by the ^deffectual working ⁴ of his power *through my* ^d Gal. ii. 8. *weak endeavours.* Rom. xv. 18.

rusalem, and delivery to the Romans, Acts xxvi. 21, xxii. 22. And it seemeth that the Jews were not more jealous of any privilege than of this, Acts xxi. 21, xiii. 45; for it is likely they imagined, that the Gentiles should generally have been admitted into their Church, and become Jews. The ground of that heresy which so afflicted the Church in the Apostles time.

² Revealed to St. Paul, 1^o. the Gospel itself; 2^o. the calling of the Gentiles to it; 3^o. by his ministry. He seems here to speak not of the third, but especially of the second. For he had not mentioned it before the revelation to him. Some refer this to chap. ii. 19, others to chap. i. 9.

³ A mystery seems to be a de-

ctrine of God unknown to, and unsearchable by man, except discovered first by revelation, as the whole Gospel was; and particularly this article concerning the calling of the Gentiles. Which was indeed promised in general terms to Abraham, that in his seed 'all nations' should be blessed; and still more fully revealed to and by the Prophets: yet not so plainly, but that it was misapprehended by the Jews, who could not conceive that both Jews and Gentiles, the Law, that wall of partition, broken down, should coalesce into one Church, under a new head, the King of the Jews. See the Argument.

⁴ This grace was effectual in him to the converting of very

8. Unto me, *I say*, who am less than the least of all saints, ^e*because once a great persecutor*, is notwithstanding this grace given and committed⁵, that I should preach, chiefly amongst the Gentiles, the unsearchable riches and treasures of the wisdom and mercy of God in Christ;

^e 1 Cor. xv. 9.
^f 1 Tim. i. 13, 15.

^f to enlighten all.
^g dispensation.

^h Col. i. 16.

ⁱ Isa. lxxv. 17.
^j 2 Cor. v. 17.

9. And that *I should* ^flet all men, Gentiles as well as Jews, see and know what is the ^gfellowship of the mystery, which even from the beginning of the world till now hath been hid in the secret decrees of God⁶, who ^hcreated all things both in the first and ⁱsecond creation by Jesus Christ:

^j full of differences.

10. To the intent, that now not to men only, but even unto the principalities and powers Angelical in the heavenly places⁷ might be fully known and magnified by these dispensations in and to the Church the ^j manifold and wonderful wisdom of God,

11. Who in its due time fulfilled every thing according to the eternal secret purpose⁸ which He purposed and designed to perform by and in our Lord Jesus Christ:

12. In whom and by whose merits and intercession we faithful have boldness and free access⁹ by prayer to the

many, to the making him more industrious, 1 Cor. xv. 10, and to the effecting of great signs and miracles, Rom. xv. 19.

⁵ St. Paul is careful in most of his Epistles to assert his authority, because upon that the faith was embraced. And he refers his calling immediately to the grace of God; which 1°. converted him from a persecutor; 2°. revealed the mystery of the Gospel unto him; 3°. called him to the Apostleship, especially of the Gentiles; and 4°. accompanied his ministry with great power and efficacy.

⁶ In the secret intention of God himself, without discovering it to any creature, was this mystery of recalling the Gentiles reserved.

⁷ That the mystery of the Gospel was not fully understood by the holy Angels till discovered by our Lord, appears 1 Tim. iii. 16. 1 Peter i. 12, whence also, the Angels being said to 'desire' to look into it, it appears that this is

spoken of good Angels. And though God did reveal these mysteries to the Prophets by His Angels, yet it follows not that they perfectly understood any more than the substance, and so much as was revealed. The complete knowledge being reserved till the times of the fulfilling.

⁸ *Praefinitionem seculorum*; [Vulg.]; disposing of the several ages of the world, and revealing this mystery accordingly. 'Purpose' supposeth a thing 1°. not necessary or natural; 2°. in the power of the purposer; 3°. that it hath been delivered; 4°. found best; and 5°. chosen, resolved, decreed.

⁹ This liberty of immediate access to, with confidence of acceptance, by the Father, is opposed to restraint, and that, either from the consciousness of our own unworthiness, and so it is taken Heb. iv. 16; Philem. 8; 1 John ii. 28, iii.

Father, with confidence of being heard, because of the faith we have in and of Him.

13. Wherefore, *since you have these great privileges,* ^k ^k I pray that I desire and exhort that you faint not, nor backslide as dis-^{may not be weary of my oppression.} heartened at my tribulations, *which I suffer at this present,* [^{Syr.}] for my endeavouring to bring you Gentiles to this happy condition, ¹ which is indeed no real cause of your diffidence, but ¹ of your glory; *when you can assert the truth of your faith by* ² such a testimony and sufferings of your teacher. ¹ Col. i. 24. ² Tim. ii. 9. ² Cor. i. 6.

14. And for this cause I Paul, the ^m prisoner, bow my ^m knees in prayer unto God the Father of our Lord Jesus Christ, ^m Verse 1.

15. Of whom the whole ⁿ family ¹⁰ and new relations of ⁿ co-membership between the holy Angels and Church in Heaven ⁿ paternity. kindred. and saints in earth, whether Jews or Gentiles, is named, *He being the head of all,*

16. That He would grant unto you, according to the abundant riches of His glory, to be more and more strengthened against all, both persecutions and temptations, ^o with might by His Spirit, working effectually courage in the ^o with might to be strengthened into the inner Pinner man; *in your mind informed by Gods Spirit, and working by faith, as the outward by the senses; that is,* ^p man. ^p 2 Cor. iv. 16. Rom. vii. 22.

17. That Christ may dwell in your hearts ¹¹ by His most

21; or from some external impediment or prohibition, as want of priesthood or authority to come to Him; and this defect was in the Gentiles, Heb. x. 19; 1 Tim. iii. 13. The delivering us from both these introduceth that great privilege of our religion, so often inculcated by our Lord and the Apostles. For the first, that we have within us the Holy Spirit rendering our persons, now sanctified, acceptable to, at peace and friendship with, the Father; teaching us also to pray, and praying Himself within, and for, us. And for the second, that we have such an High Priest, as being in the true temple and presence of the Father, renders our prayers, by His intercession and holy sacrifice, effectual. So that we need not go up to an appointed place, nor use the mediation of sacrifices,

nor be stinted to set times or places; but we have free access in every place, and at all times with confidence of being accepted. See John xiv. 13, xv. 16, xvi. 23; Rom. viii. 15, 26.

¹⁰ Πατριά is the word used by the LXX. to signify tribe or family, whence were called πατριᾶς ἀρχαί, *tribus, gentis, familiae principes, patriarchs.* Others apply this to God the Father; from whom all the families or species of creatures whether in heaven, or earth, are named, i. e. have their being.

¹¹ Some translate; That Christ may dwell in your *inner man by faith, and in your hearts by charity.* Others, *because Christ dwelleth in the inner man by faith in your hearts, let your root and foundation be in charity.*

holy faith ; and that ye, being firmly rooted and grounded in sincere love to God and the brethren,

18. May be able to comprehend together with all the rest of saints what is the breadth, and length, and depth, and height¹², *even the full dimensions and extent of the mysteries of our religion, especially that of calling the Gentiles ;*

^a the love of knowledge.

19. And to know the *superlative* ^alove of Christ towards us, which surpasseth all pretended human knowledge, that thus ye may be ^rfilled with all the fulness of Godly wisdom and charity.

^r perfected with perfection.
Col. ii. 9, 10.

^a Rom. xvi. 25.

20. ^sNow to Him that is able¹³ and ready to do for us exceeding abundantly, and far above all that we ask of Him, or think that we shall obtain, even according, not to our low and mean thoughts, but the divine power that worketh in us *holy desires and* ^tmighty works,

^t Col. i. 29.

^u Rom. xi. 36.
xvi. 27.

Heb. xiii. 21.

¹ Tim. i. 17.

21. ^uUnto Him, I say, be ascribed all the glory in the Church by and through Christ Jesus throughout all ages, world without end. Amen.

^a Eph. iii. 1.

^b beseech in the Lord. exhort.

^c Gen. xvii. 1.

¹ Cor. vii. 17.

Phil. i. 27.

Col. i. 10.

¹ Thess. ii. 12.

¹ Peter i. 15.

^d whereunto.

^e patience.

Col. i. 11.

iii. 12.

¹ Thess. v. 14.

CHAPTER IV.

1. I THEREFORE, the ^aprisoner for the testimony of the Lord and His Gospel, ^bbeseech you that you would ^cwalk as persons worthy¹ of the holy and sublime vocation ^dwhere-with ye are called,

2. With all lowliness and meekness, with ^elongsuffering also, not resenting every injury or displeasure, but forbearing one another in love,

3. And endeavouring to keep the unity of the Spirit²,

¹² The Church being represented, ii. 20, as a building, the Apostle seems by these measures to allude to it; the depth being the foundation, &c. Job xi. 8 applies it to God the Father, and His works of the creation, which the Apostle here also may allude to, inasmuch as this is the new creation. His meaning is, that they may fully comprehend the infinite and wonderful mysteries of the Gospel; and not follow the vain speculations of the Gnostics.

¹³ 'Able,' on Gods part, many times includeth a will and incli-

nation to perform also; Heb. ii. 18, 'able to succour.' Compare Rom. iv. 21, xi. 23, xvi. 25; 2 Cor. ix. 8; 2 Tim. i. 12; Jude 24. The Apostle, arguing from Gods power to the effect, means that we need not fear to ask of Him freely and abundantly, because He is both more rich and bountiful than our narrow hearts and spirits can comprehend.

¹ Or, as becometh; or, walking in those things which are worthy.

² Some interpret this of the unity of faith and doctrine, in op-

which is in you and the rest of Christs members, in and by the bond of peace external.

4. For ^fthere is but one mystical body of Christ³, His ^f Church, and in that but one Spirit, even in like manner as ye, as many as are of the Church, are all called into one and the same hope of ^gyour calling, eternal life by Jesus ^gour Christ⁴;

5. But one Lord⁵, Jesus Christ, one faith, one baptism,

6. But ^hone God and Father of all⁶, who is above all, and through all, and in ⁱyou all.

7. But unto every one of us is given⁷, yet without hindering this unity of the Spirit, a several, and a several proportion of, grace according to the measure of the free ^kgift of Christ.

8. Wherefore, to testify that these are His gifts, he, the Psalmist, saith of Him, ^lWhen He ascended up on high, He led ^mcaptivity captive⁸, and gave gifts unto men.

position to heresy; and so humility and meekness appear in not preferring private opinions before those of our brethren; especially of the spiritual superiors and pastors of the Church. But it seems rather meant of the unity of affections, or charity, opposed to schisms and factions in the Church, and hatred in other matters; which is chiefly done by not preferring our own interests and desires against other mens. But we may say that these depend one upon the other, for we seldom see sincere charity where there is diversity of opinions.

³ Or, that ye may be in one body and one spirit.

⁴ The Apostle, till verse 7, urgeth these as arguments to persuade to unity. You pretend to have the same intention of being called to Christianity, with other Christians, i. e. eternal life; therefore you must use the same means, i. e. to be incorporated into Christs body, and animated by His Spirit. By one baptism you are initiated into one faith, by which you are called to the same hope; made members of the same body, whereof Christ is the head,

and all this to the glorifying that one supreme Majesty, which is over all, worketh his glory by all, and is in all things, but more particularly in the Church. Therefore keep this spiritual unity.

⁵ Or, the Lord is one, God is one.

⁶ The Greek for 'all' may indifferently be applied to all things, or all persons, and accordingly interpreters differ. The general exposition is true, but the more particular, supplying 'you' to them all seems the more effectual argument. Some apply 'above' to the Father, 'through' to the Son, 'in' all to the Holy Ghost.

⁷ Whatever gift or grace any of you have, it is of God; therefore let none be insolent towards other. 2°. He gives also what degree He pleaseth to each, therefore none ought to despise him that hath less, since he hath as much as God hath given him. 3°. Several gifts, therefore every one stands in need of another.

⁸ A metaphor taken from the custom of triumphing; wherein after a long circuit they went up to their own city, 1 Sam. xviii. 6, xv. 12; brought with them the

Rom. xii. 5.
1 Cor. xii. 4, 12.
Eph. ii. 16.

Mal. ii. 10.
1 Cor. xii. 6.

i us.
k giving.
Rom. xii. 3, 6.
1 Cor. xii. 11.

1 Ps. lxxviii. 18.
Having ascended to the height, and led captivity He gave.

^m multitude of captives.

9. (Now *this is spoken of Christ, for that it is said, He ascended, what is meant by it, but that He descended first* ⁿ *into the lower parts of the world, the* ^o *earth, by His incarnation, and lower yet by His death and burial?*)

ⁿ unto.

^o Ps. cxxxix. 15.

lxiii. 9.

Phil. ii. 8.

10. *For He that descended is the same that ascended up far above all creatures into the heavens*⁹, that He might fulfill all things¹⁰.)

11. *And the gifts*¹¹, *which He gave were, that some might be Apostles*¹²; and some, prophets; and some, evangelists; and some, pastors and teachers;

chief of their captives, Ps. cxlix. 8; and sent presents to their friends, 1 Sam. xxx. 26; Judges v. This Psalm seems to be a triumphal song for some of Davids victories over the Philistines, Syrians, or, &c., but much more fully and truly doth it belong to our Lords triumphant Ascension. In the Psalm it is, 'received gifts,' but after the Hebrew phrase, received to give, as Gen. xxxviii. 6; Exod. xxv. 2; 1 Kings xvii. 10. The captivity here meant are the enemies of Christ and His Church, the Devil, Sin, Curse, Death. Some of the Fathers interpret it of the saints of the Old Testament, who at His ascension were freed and accompanied Him into glory; which was also another custom of triumphers. The former seems rather meant by the Apostle, for He led captivity captive, but these on the contrary were then freed.

⁹ Or far above these visible heavens, or the heavens destined to natural uses, and the powers thereof.

¹⁰ First, the Church militant with all gifts and graces of the Spirit, necessary or requisite for the complete planting, propagating, and advancing it. ²° The whole Church, triumphant also, with His glory, John vi. 45, xii. 32. ³° The whole world or all nations with His knowledge and glory of the Gospel, Isa. xi. 9. ⁴° The whole creation by His administration of the full and complete power received from the

Father over all things in heaven and earth; and particularly the types and predictions of the Old Testament, Matt. xxviii. 18. And if by 'the lower parts of the earth' be understood the state of the dead, as many ancients do interpret it, then is meant, that though as a great King he reside only in the chiefest place of His dominion, the highest heaven, yet His power reacheth to all things whatsoever. Filled with the works of His power the earth, which He sanctified, Hell, which he vanquished, Heaven, where he reigneth.

¹¹ Referring to what he said, verse 8, He gave gifts unto men.

¹² Apostles, strictly so called, were those sent to testify what they had seen and heard of our Saviour, Acts i. 22; 1 Cor. xv. 8, ix. 1, and by Him sent, as He by the Father, to be the supreme governors of his Church; though in a more large sense others also are called Apostles, Phil. ii. 25; Acts xiv. 14; Rom. xvi. 7; 2 Cor. viii. 23. Prophets, placed next to the Apostles, Eph. iii. 5; 1 Cor. xii. 28, preached the Gospel more fully where others had planted, interpreted prophecies, foretold things to come, Acts xi. 27, being more plentifully inspired by the Holy Ghost, Acts xiii. 1, 3, xv. 32. Evangelists, both those who writ the Gospels, and who assisted the Apostles in their preaching, Acts xvi. 3, compare with 2 Tim. iv. 5. Such Philip, Acts xxi. 8, who converted the Samaritans, Acts viii. 12; yet could not constitute them

12. For the p^{er}fecting¹³ of the saints, for the work of^p instruction, the ministry of the word and sacraments, and for the edify-^{consummation.} restoring. composing. coagmentation. ing of the whole body of Christ :

13. In such manner, till we all, Jews and Gentiles, q^ocome^q occurramus. rⁱⁿ the unity of the faith, and s^{knowledge} of the Son of [Vulg.] r^{into}. God, unto a perfect manhood¹⁴, yet not corporeal but spi-^{agnitionis.} ritual, even unto the measure¹⁵ of the stature of the ful- [Vulg.] ness¹⁶ of Christ :

14. That we henceforth be no more as silly t^{children}, t¹ Cor. xiv. 20. tossed to and fro, and carried about, uncertainly as a wave, Heb. xiii. 9. with every wind of new doctrine, by the sleight¹⁷ of subtile

a church, verse 17. Pastors are governors, as teachers ordinary doctors. For the three first, some part of their function was temporary and extraordinary; in what was ordinary and perpetual bishops succeed. The Apostle nameth not all the gifts, but only the principal. And though He chose Apostles before His passion, yet He settled in the Church, and instated them in their function at His Ascension, and gave them an especial liberty to perform it at Pentecost.

¹³ Καταρτισμός signifies, 1°. a repairing or restoring what is decayed or fallen down, as a disjointed member or ruinous house; so Gal. vi. 1; Matt. iv. 21. So some render here 'instauracionem sanctorum,' [Erasmus,] recovering and reconciling penitents, uniting differences, settling charity, and quieting schisms, 1 Cor. i. 10, joining the Christians into public assemblies, 1 Peter v. 10, or into one spiritual building. 2°. To prepare or make fit, Heb. x. 5; Rom. ix. 22, to perfect or finish, Luke vi. 40; to fill up or complete the Church by converting others, and to perfect, Matt. v. ult., in wisdom and sanctity those already converted; that so the whole Church may be finished, as a building, of many stones, and every of those exactly and perfectly fitted to its place and station.

¹⁴ Heb. v. 13. *Adulti. Plene*

adulti Christi. Ut convenit membro corporis Christi.

¹⁵ To the measure of the age and of the fulness according to which Christ ought to be formed in us.

¹⁶ Fulness, 1°. till Christs mystical body be arrived at the decreed and determinate perfection and maturity, i. e. till all be converted, so Rom. xi. 12, 25, which will not be till the day of judgment, Eph. v. 27; Matt. xxv. 1; 1 Thess. iv. 16. 2°. More probably, till we all, every particular, arrive to the full maturity, solidity, and strength of a perfect membership of Christ, in faith, ripe judgment and knowledge both of His will and the mysteries of His Religion; and likewise in full sanctity and free participation of His Spirit, Eph. iii. 19. Consequently, that we may be perfect members in Him, as in Him dwelleth the fulness of the Godhead, Col. iii. 9, 10, and perfect also as the Father, Matt. v. ult., wherefore, first, these gifts are all given for the public service of the Church, and secondly, are to endure as long as the Church itself.

¹⁷ Such sleight as is used by gamblers to cheat and overreach others; and such lying-in-wait as thieves use by the highway. The mischiefs that these can do are prevented by the gifts here spoken of.

men, and *their* cunning craftiness, whereby they lie in wait¹⁸ to deceive *the unstable and unlearned*;

15. But, *on the contrary*, ^uspeaking and keeping the truth of *Christ's doctrine delivered by these His ministers in and with the love of the brethren*, we ^xmay grow up into Him, *as strong and perfect members in all things belonging to that holy membership*, who is the *only head of this body*, even Christ :

16. ^yFrom whom the whole body of *the Church, even all its members*, fitly joined together¹⁹ and *firmly compacted by the ministration of that benefit which* ^zevery joint and *principal member* supplieth to *other*, according to the effectual working of *the Spirit in and according to the measure and proportion of every part, whether it administer or receive*; *this body, I say, maketh*²⁰ *a mutual increase of every member in the whole body, unto the edifying of itself in love both towards God and one another.*

17. This therefore ^aI say, and testify in *behalf of the Lord, that, since ye are members of Christ's body, ye henceforward walk according to your profession, and not after the*

¹⁸ Circumvention. [*in astutia ad circumventionem erroris. Vulg.*] Machinations of error or deceit of the Devil.

¹⁹ Συναρμολογούμενον signifies the fit and apt correspondency of one part to another, Eph. ii. 21. They refer to the parts of the tabernacle diligently coupled and united together, Exod. xxvi. but συμβιβασόμενον is the same fastening and cementing them together as by pins, &c., when so fitted. He pursues his metaphor of building, whose parts are first squared, hewed, and fitted, and afterwards fastened, tenanted and cemented, joined together in their true places. And his meaning is, that the Spirit of Christ, the Head of this body, by the officers, gifts, thereof, every one performing his duty in his rank and office, according to the proportion of the influence of the Spirit, and gift received, firmly uniteth and fasteneth together all the members and parts

of the Church; preserving them first from dissolution by schisms and factions, and then augmenting the whole both in the sanctity of the present, and addition of new members. He calleth the officers 'joints,' because they are the uniting of the whole Church. As the several congregations of laity are joined under their respective pastors and priests; the priests in their bishop, &c. The Apostle pursues this metaphor in bodies of all sorts; vegetable, as trees; animal, as men; artificial, as houses; politic, as corporations: and herein the officers, gifts, are represented both as, 1°. fitting them for union; 2°. as joints and cement uniting all the members so fitted; 3°. as nerves and vessels communicating life, motion, and the spirit to all the parts.

²⁰ An Hebraism, i. e. *maketh increase of itself, or itself increaseth.*

^u *ficientes.*

[*Vulg.*]

studentes.

sectantes.

[*Erasmus.*]

being sincere.

Zech. viii. 16.

^x *augecamus.*

[*Erasmus.*]

augeamus.

crecamus.

[*Vulg.*]

grandescamus.

adolescamus.

[*Erasmus.*

Beza.]

^y Col. ii. 19.

^z By every joint

of subministra-

tion. member.

part.

^a Verse 1.

manner as ^bother unconverted Gentiles, who are still in the ^bthe rest of the vanity of their mind²¹, ^bthe rest of the Gentiles.

18. Having their understanding as yet darkened, and being alienated from the life approved of God ^cthrough the ^cfor. by, ignorance that is ^dstill in them, because of the blindness of ^dRom. i. 21, their hearts refusing to believe and obey those teachers whom ^{24, 26.} He hath sent ;

19. And who, ^ebeing past sense and feeling²² even of ^edespairing, as true reason as well as faith, have given themselves over ^{if ἀπληκικότες. [desperantes. Vulg.]} not unto lasciviousness, to work all ^fkind of uncleanness and ^fsorrowing for lust with insatiable ^ggreediness, and making it part of their ^{sin committed. f 2 Peter ii. 14.} devotions.

20. But ye, *Ephesians*, have not so learned in Christ's ^gavaritia. school to be so ignorant, or to practise such wickedness ; ^{[Vulg.] and of covetousness.}

21. For, ^hif so be that you have heard Him, and been ^hsince that. taught by Him and His Apostles, as the truth is in Jesus, ye cannot but know

22. ⁱThat ye ought to put off concerning your former ⁱCol. ii. 20. heathen-conversation the old man²³, your former habits and ^{To put off.}

²¹ 'Vanity,' their belief or religion not grounded upon truth, not producing holiness of life, i. e. not directing their actions, nor affording a certain end or hope of their service. 'Vanity of their mind' because following their own imaginations, not any revelation from God Himself.

²² Some, and even a great part of them, actually committing such wickedness, even in the great mysteries of their religion ; but all of them, as long as they want the true light, are unable by reason to confute, much less abolish, such abominations ; especially being darkened by the vehemency of affections and interests, by evil example even of their gods, by wicked customs and habits from their youth, and by corrupt principles, the causes of the insensibility of the difference of virtue and vice. All those, who having no sense of true piety, immortality, or eternal happiness, abandon themselves to the sensuality of this present life.

²³ So old that it is corrupted. Old and new man every where opposed. The one is that manner of living without or before Christianity : wherein, not knowing the will of God, we served not only the desires of nature, but the lusts also of a vain imagination, and, worse than that, of a blinded understanding ; which had the remainders of the natural light of reason, by habitual sin and wicked example, either extinguished or very much darkened, verse 18, according to which the affections were hurried either to fleshly and carnal lusts, pride, covetousness, and other sensuality ; or abandoned to all sorts of wickedness without remorse or check of conscience, verse 19, and sense of Gods will, promises or threatenings.

It is called the new man, because such a one hath a new principle infused into him, besides what he had from Adam ; which is called his regeneration.

manner of life, which is daily more and more corrupted according to the suggestions of those ^k *deceitful lusts ;*

23. ^l *And that ye be renewed thoroughly in the spirit and whole disposition of your mind ;*

24. ^m *And that ye put on that new man, which* ⁿ *after the image of God in Christ is anew created in righteousness and true sincere holiness* ²⁴.

25. ^o *Wherefore also putting away all lying and dissimulation, since ye make profession of the truth, speak every man truth with his neighbour : for we are members one of another* ²⁵.

26. *If ye be pangry at any time, yet sin not* ²⁶ *either by opprobrious words or injurious actions : neither let the sun go down upon your wrath :*

27. *Neither give opportunity or place to the* ^q *Devil, to tempt you to revenge or any other sin.*

28. *Let him that before his conversion stole, now steal no more : but rather let him labour, working with his hands to obtain some* ^r *good thing, that he may have sufficient for himself, and somewhat also to give to him that needeth.*

29. *Let no corrupt communication proceed out of your mouth, but that only which is good for the* ^s *use of edifying and instructing in piety or virtue, that it may minister increase of* ^t *grace unto the hearers.*

30. *And by such evil communication* ^u *grieve not the Holy Spirit of God* ²⁷, *whereby ye are* ^x *sealed and con-*
signed unto the great day of your redemption.

²⁴ Holiness in the affections, of truth in the understanding.

²⁵ Co-members, first, of human society which by lying is destroyed ; but secondly, chiefly of Christs body. No member hurts, but assists its fellow-member. Every member doth to another as it desires should be done to itself ; and a member, by hurting another, deprives also itself and the whole body of that assistance. These exhortations are all deduced from the former positions.

²⁶ Though difficult always to

avoid the passion and first motions of anger, whence proceed 1°. commotion, vehemency of passion ; 2°. bitter and contumelious expressions ; and 3°. desire of revenge, and difficulty of reconciliation ; yet the Apostle absolutely forbids those effects ; and the last probably because of their prayers, which were ineffectual without reconciliation.

²⁷ As, verse 27, being angry is opening the door, and exposing ourselves, by taking away our watch and guard, to the tempta-

^k lusts of deceit ; of error.

^l But to be renewed.

^m To put on.

ⁿ Col. iii. 10.

^o Zech. viii. 16.

^p Ps. iv. 4.

^q calumniator, or talebearer. I Cor. vii. 5.

^r goods.

^s edification of faith, of opportunity, of necessity, of use. to the instruction of profitable to edify. to profitable edification.

^t Col. iv. 6. Luke iv. 22.

^u Isa. lxiii. 10.

Gen. vi. 6. Ps. xi. 4, lxxviii. 40, 41, and cvi. 43.

Ezek. xvi. 43.

^x Chap. i. 13.

31. Let all bitterness *also in speech*, and wrath, and yanger, and clamour, and evil speaking *of, or to, others* be^r indignation. put away from you, with all malice ;

32. And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christs sake hath forgiven you.

CHAPTER V.

1. BE ye therefore ^afollowers *and imitators* of God, as *becometh His* dear ^bchildren ;

2. And ^cwalk in love *toward the brethren*, as Christ also hath loved us, and hath *therefore* ^dgiven Himself *to die* for us an offering and sacrifice¹ to God for a sweet-smelling savour².

3. But *that love which tends to* ^efornication, and all uncleanness, or covetousness³, let it not be *so much as once named to be committed* amongst you, as *becometh both the name and profession of saints* ;

4. As neither ^ffilthiness, nor foolish talking, nor *scurrilous*⁴ jesting⁵, none of which are ^gconvenient *or seemly*

^a Matt. v. 45, 48.

Luke vi. 36.

^b John viii. 39.

^c John xiii. 34-35. 12.

Gal. ii. 20.

^r Thess. iv. 9.

^d Titus ii. 14.

Heb. viii. 3.

ix. 14.

ⁱ Peter iii. 18.

ⁱ John iii. 16.

^e Mark vii. 21.

Gal. v. 19.

Col. iii. 5.

^f Eph. iv. 29-30.

^g nor to purpose.

tions of the devil ; so here corrupt communication is grieving the Holy Spirit, i. e. contradicting and opposing its sanctity by unclean, scurrilous, and obscene discourse. To grieve the Holy Spirit is, 1°. to offend Him, and cause Him to depart or withdraw His inspirations and assistance ; 2°. to grieve and scandalize other spiritual persons ; 3°. to grieve the Spirit in them.

¹ 'Offering' or oblation refers to the meat-offering, Lev. ii. 2 ; 'sacrifice' to the burnt-offering, Lev. i. 9. Both are said to be sweet-smelling, i. e. acceptable to God, shewing that, whereas before He was offended with his filthy and loathsome actions, He was now pacified towards the sacrificer ; as to Noah, Gen. viii. 21. But no offering or sacrifice so well pleasing as that of our Lord, in whose acceptation all the rest became gracious.

² Savour of sweetness.

³ Πλεονεξία is frequently coupled with words of lust, Rom. i. 29 ; Eph. iv. 19 ; Col. iii. 5 ; 1 Thess. iv. 6 ; 1 Cor. v. 11 ; 2 Peter ii. 14, and it signifieth in general any inordinate lusting or desiring more than is necessary or convenient, of what sort soever it be, which is in effect the over-valuing and idolizing a creature ; though the word is most frequently taken for covetousness of wealth. See note on verse 5.

⁴ The Apostle condemns any such recreation as is joined with scurrility, obscenity, or levity, or is designed merely for laughter, and inordinate, undecent, or immoderate mirth. And indeed such jocularities is most frequently of obscenity, and those actions, which the Scripture so often calleth folly ; as this word is here joined with foolish talking, so 'giving of thanks' signifieth either praising God, whence came that word 'Deo gratias' so frequent in the ancient Church, S. August-

^h only.

ⁱ understanding
know this.

^r Cor. vi. 9.

Gal. v. 19.
Apoc. xxii. 15.

^j Col. iii. 5.
deceiver.

^k which is ser-
vice of idols.

^l Jer. xxix. 8.

Matt. xxiv. 4.

Luke xxi. 8.

² Thess. ii. 3.

^m Rom. i. 18.

Col. iii. 6.

ⁿ unbelief.

^o Luke xvi. 8.

John xii. 36.

Acts xxvi. 18.

² Cor. iii. 18.

¹ Thess. i. 9.

v. 4.

¹ Peter ii. 9.

Col. i. 13.

Isa. ix. 2.

^p Light.

[Vulg. & Syr.]

Gal. v. 22.

^q Rom. xii. 2.

¹ Thess. v. 21.

Phil. i. 10.

Wisd. iii. 6.

xi. 9, 10.

Eccles. ii. 5.

xxvii. 5.

xxxii. 10.

for your profession: but ^hrather in your mirth giving thanks, and praising God.

5. For this ye know *by your religion*, that ⁱno whore-monger, nor unclean person, nor covetous man ⁶, ^kwho is an idolater, hath, *er can have*, an inheritance in the kingdom of Christ and of God.

6. Let no man ^ldeceive you with vain words, *as if these were none, or small faults*: for because of these very things cometh ^mthe wrath of God⁷ upon the children of ⁿdisobedience.

7. Be ye not therefore partakers with them *in their sins, lest ye be also in their punishments*.

8. For *in your heathenism* ye were ^odarkness, *both wanting the illumination of Gods Spirit, and external instruction*, but now are ye light, *able to enlighten others*, in the Lord and His doctrine: walk therefore as *becometh* children of light:

9. (For *such* is the fruit of the ^pHoly Spirit *contrary to the other* in all goodness and righteousness and truth;)

10. ^qProving⁸ *diligently, and preaching* what is acceptable to the Lord.

11. And have no fellowship with *them* in their unfruitful works of darkness, but rather reprove⁹ them, *that they also may forsake them*.

tin, Ep. 77. [41, ed. Bened.] or as in Eph. iv. 29; Col. iv. 6, gracious, as in Prov. xi. 16, or acceptable to good men.

⁵ Scurrility, jeering, drolling.

⁶ Many of the Fathers interpret here *πλεονεξία* an action of lust, which is called idolatry, because those unnatural and excessive lusts were most frequent in their idol-worship, Wisd. xiv. 26; Jer. xlv. 19; 1 Kings xiv. 24, xv. 12; 2 Kings xxiii. 7; Lev. xviii. 24; 2 Mac. vi. 4; 1 Peter iv. 3, and appears yet more out of heathen authors. As also amongst the Gnostics in their worship, Epiph. Haer. 26. [§. 4.] and Theodoret. Haer. Fab. i. 1. He that doth such things is a Gentile, and wor-

ships after the manner of them, not of the Christians. But if it be interpreted 'covetousness,' the meaning is, that they put their trust, their glory, their joy; they employ all their thoughts and desires to obtain wealth; Ps. cxv. 4. 'Their idols are silver and gold.'

⁷ As formerly upon Sodom, the Canaanitish nations, &c. So God is still wont to revenge these sins severely.

⁸ Proving as a goldsmith, Rom. xii. 2; Prov. x. 20, that ye be not deceived with false and counterfeit instead of true coin.

⁹ Or *discover* them, i. e. to be works of darkness by the light of your holy conversation.

12. For it is a shame even to speak of those things ^q discovered. which are done of them in secret. ^r is made manifest. is manifest.

13. But all things that are ^qreproved are made manifest ^s only by the light : for whatsoever ^r doth make *another thing to be* manifest of necessity is itself light ¹⁰. ^s lx. 10. ^t Arise. Rom. xiii. 11. ^u shine upon thee. arise upon thee. shall touch thee.

14. Wherefore He, *the Lord*, saith by ^s *Isaiah* ¹¹, ^tAwake thou that sleepest, arise from the dead, and Christ shall ^ugive thee light.

15. *And since ye are light*, see ^xthat ye walk *as in day-light* circumspectly, not *uncertainly* as fools, but as wise men, *prudently*, ^x how ye walk, warily, accurately, exactly. Eccl. ii. 13, 14. ^y But as wise men that redeem their calamity.

16. ^y Redeeming the time ¹², because the days are evil.

17. Wherefore be ye not unwise, but understanding what the will of the Lord is, *which you ought to perform*. *Differentes quæ sunt hujus mundi.*

18. And ^zbe not drunk with wine, wherein is *usually* ^z committed ^aexcess ¹³; but be ye filled with the *Holy Spirit*, *the cause of a better and greater mirth*; ^z Prov. xxiii. 30. according to the LXX. ^a luxury. [*luxuria.* Vulg.]

19. Speaking to *and amongst* yourselves in ^bpsalms and hymns and spiritual songs, singing and making *holy* melody in your hearts to the Lord; *Libido in turpitudinibus. Prodigality.*

20. *And* giving thanks always for all things unto God ^b Luke xv. 13, 30. Col. iii. 16.

¹⁰ Therefore you may hereby discover yourselves to be light. Some translate it, whatsoever *is made manifest* is light, i. e. is enlightened, or made apparent by light.

¹¹ These words are not formally in Isaiah, but the Apostle alludeth to the prophecy; and the sense of both is muchwhat the same. In him it is, 'Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee;' inviting the Church to praise God for His illuminating her by the coming of Christ, and mission of the Holy Ghost. The Apostle applies it as an invitation to repentance, acknowledgment, and embracing of that light now actually revealed.

¹² Redeeming, buying, gaining, the time is, 1°. endeavouring to make amends for past negligence. But this seems not the Apostles

meaning, for he speaketh of present or imminent evil times. 2°. Using all prudent artifices and circumspection to preserve and redeem themselves from evil times; i. e. either the snares and enticements of wicked company, or dangers of persecution for reprov- ing them. So, Dan. ii. 8, gaining time is saving themselves from danger. 3°. Seeking all opportunities of doing as much good as you can in this short and evil time.

¹³ Another work of darkness, 1 Thess. v. 7. In drinking wine it is very hard to keep moderation; but men are apt to run into excess also of luxury and dissoluteness. As being most opposite to wisdom. The word *ἀσωτία* signifies both excess in pleasure of the taste and of lust.

the Creator, and the Father of His Church, in the name of our Lord Jesus Christ ;

21. *Neither be contentious, but submitting yourselves each one to another¹⁴, according to every ones duty, in the fear^a of God.*

^a 1 Peter v. 5.
of Christ.
[Vulg.]

22. *Wives, submit yourselves unto your own husbands, as unto the Lord¹⁵.*

^b of the body.

23. *For the husband is the head and governor of the wife, even as Christ is the head of the Church : and as He is the Saviour, defender and preserver^b of that His body; so ought the husband to be of his wife.*

24. *Therefore as the Church is subject unto Christ, so let the wives be to their own husbands in every thing lawful.*

25. *And ye husbands, love your wives, even as Christ also loved the Church, and gave Himself up to death for it ;*

^c with, in.
^d of life.

26. *That He might sanctify¹⁶ and cleanse it from all sin^c by the washing of water in baptism, and by believing the^d word,*

^e Ps. xlv. 13, 14.
Apoc. xxi. 10.
xix. 7, 8.

27. *That He might at the last day present it to Himself a spouse and^e glorious Church, not having spot of sin, nor wrinkle of deformity, or any such imperfect thing ; but that it should be perfectly beautiful, holy, and without blemish¹⁷.*

28. *So ought men to love their wives as their own bodies. He that loveth his wife loveth himself.*

¹⁴ Hitherto of duties towards ourselves ; it follows of such as concern us in relation to others. The general precept is, that every one ought to submit freely to that obligation he hath towards others : all such, as of wives and husbands, children and parents, servants and masters, being mutual.

¹⁵ Who hath given the husband power over the wife, and so commanded, and will reward her obedience ; but especially because they ought to consider their husbands as the Lord Himself who is husband to His Church. To have protection from him.

¹⁶ That he might sanctify it

perfectly, having first cleansed it by baptism which consists of two parts, water and the benediction. Though I know not that 'word' is any where in the Scripture so applied. Therefore it is more probably interpreted, according to the ordinary acception of it, for faith the most necessary prerequisite disposition to and condition of baptism. Matt. xvi. 16 ; Acts xv. 9 ; 1 Peter i. 23, iii. 21.

¹⁷ This may be understood of the perfection of the Saints in this life, i. e. that they are not guilty of any greater habitual sin, and that they repent immediately of the lesser.

29. For no man ever yet *unnaturally* hated his own flesh; but nourisheth and cherisheth it, as the Lord *also* doth the Church:

30. For we, *the Church*, are members of His *mystical* body, of His flesh, and of His bones¹⁸.

31. For this cause *was it* ^fsaid that a man shall leave ^fGen. ii. 24. his father and mother, and shall be ^gjoined to his wife, ^gglued. and they ^htwo shall be one flesh. ^b 1 Cor. vi. 16.

32. This *union of two into one* is a great mystery *even in human marriages*: but *greater when* I speak ⁱconcerning ⁱin Christ and *that of Christ and His Church*¹⁹.

33. Nevertheless *in the other also* let every one of you *that is married in this* particular so love his wife as himself; and *let the wife see that she* ^kreverence her husband. ^k fear.

CHAPTER VI.

1. CHILDREN, *likewise*, obey your parents ^ain the Lord¹: ^ain our Lord. for this is right *and just*²; ^{as ye obey the Lord.}

2. *For the Lord saith*, Honour thy father and mother; which is the first of the *ten* commandments with a promise *annexed*;

3. *Which is*, ^bthat it may be well with thee, and *that* ^bDeut. v. 16. thou ^cmayest live long upon the earth. ^c Exod. xx. 12.

4. And, ye fathers, *by indiscreet austerity* provoke not your children *causelessly* to wrath: but bring them up in the ^dnurture and admonition of the Lord. ^d discipline. chastisement. correction.

5. Servants, be obedient to them that are your masters

¹⁸ Alluding to Eves being made of mans rib, Gen. ii. 24; and it is meant either of our Lords passion, when out of the opening of his ribs, as Adams, there issued out blood and water, representing, the institution of the Sacraments, whereby we are made members and parts of His mystical body, even as flesh and bones are of the natural: or, to the Words becoming flesh. And we are said to be His flesh and bones rather than He ours, because He is our head.

¹⁹ Which spiritual union he hath so much insisted upon in this Epistle, declaring it by so

many metaphors of head and members, of tree and branches, of stones and chief corner-stone in a building, and here of husband and wife.

¹ This may be understood several ways, 1^o. Such as are in the Lord; but this is not all the Apostles meaning, for other parents also are to be obeyed. 2^o. Or, in what is not contrary to Gods commands. 3^o. In, that is for, the Lord, and because of His commanding it.

² That of whom you receive being, to Him you should return obedience.

according to the flesh, with fear and trembling, in singleness of heart, *as thereby performing your duty to Christ in their persons* ;

6. Not with eye-service *in their presence only*, as men-pleasers *use to do* ; but as the servants of Christ *who set you in this condition, and doing the will of God sincerely from the ^e heart* ;

7. With good will doing *them* service, as to the Lord *Himself*, and not to men *only* :

8. Knowing that whatsoever good thing any man doth, a *reward for the same* shall he receive of the Lord, whether he be bond or free.

9. And, ye masters, do the same *good offices* to them, forbearing³ *indiscreet and insolent* threatenings ; knowing that ^fyour Master also is in Heaven, *who regardeth and rewardeth your actions* ; neither is there respect of persons *or conditions* with Him.

10. Finally, my brethren, *all of you* be strong in *and through* the Lord, and in the power of His might.

11. And put on the whole *complete* armour of God, that ye may be able to stand *unmoveable* against the wiles of the Devil.

12. For we *Christians* ^gwrestle not *only* against flesh and blood⁴, *visible enemies*, but *chiefly* against⁵ *principali-*

³ Moderating, remitting, i. e. not punishing as you threatened.

⁴ Flesh and blood seem to mean sensual lusts, concupiscence, and the like ; but besides these, are many small wickednesses suggested by evil spirits.*

⁵ See Eph. i. 21, ii. 2 ; Rom. viii. 38 ; Col. ii. 15. It may be that some of those orders fell, or that they have somewhat of the power that good Angels of those orders have. However, it is clear that there is subordination and great diversity amongst them. One prince or chief, Matt. ix. 34, and the rest his angels. Again, divers kinds, and some more powerful,

Matt. xvii. 21. It seems also that they had this power originally, and perhaps according to the dignity of their natures, from the beginning, Jude 6, 'Angelos, qui non servaverunt suum principatum.' Which probably was not wholly taken from them, though their power much limited, and they confined to exercise it only in those lower regions ; restrained most of all by our Saviour, by whom also it shall at last be quite overthrown, 1 Cor. xv. 24 ; Rev. xx, when the final sentence of His condemnation shall be put in execution. By their power over the air it should seem that they up-

* [This note does not appear in the Edition of 1684. Compare Gal. iv. 26, v. 27.]

^e soul.

^f the Lord both of them and you.

^g contend. fight.

ties, against powers, against the ^hrulers of the darkness ^bworldly rulers of this age. of this world, and against ⁱspiritual wickedness in high ^lwicked spirits in heavenly... places.

13. Wherefore take unto you the whole armour of God, ^khaving overcome all. in all things perfect. that ye may be able *valiantly* to withstand in the evil day ¹Isa. xi. 5. of *violent temptation*, and having ^kdone all as *courageous* ¹Isa. lix. 17. *soldiers*, to stand *victorious*. ¹Thess. v. 8.

14. Stand therefore *against your enemies*, having your loins girt about with ^ltruth and *sincerity*, and having on the ^mbreastplate of righteousness ; ⁿin the readiness. that ye may be ready.

15. And your feet shod ⁿwith the preparation of the Gospel of peace, *always ready to advance and propagate it*. ^oUnto all. ¹Peter v. 9. ^pmost wicked.

16. ^oAbove all *the rest*, taking the shield of faith, where- ^qIsa. lix. 17. with ye shall be able to quench and make void all the most ^rwhich bring-eth salvation. fiery darts of the ^pwicked persecutors. ^sRev. i. 16.

17. And take *for an* ^qhelmet *the hope* ^rof salvation, and the ^ssword of the Spirit, which is the word of God : ²Cor. x. 4. ¹Heb. iv. 12.

18. *And, to assure you the victory*, praying ^talways with ^uin the *fervor of spirit*, and ¹at every season. ^uby the motion of.

held their own, i. e. the idol worship. And to disguise themselves the more, they persuaded the blinded world that their power was in the stars, &c., bringing in astrology, magic, and other such devilish arts, perhaps called 'the wisdom of the princes' and great men 'of this world,' 1 Cor. ii. 8. Now, though they are called the rulers, and theirs the prince of this world, John xii. 31, xiv. 30, xvi. 11; 2 Cor. iv. 4; Luke iv. 6, yet are they not so absolutely and wholly, but of the 'darkness,' or 'dark part of this world,' i. e. either of those lower regions near the earth, which are gross and dark, and the air, though sometimes called heaven, not comparable in brightness to the superior parts, or higher heavens; or else, of the darkness and ignorance of the heathen world, which is by our Lords coming, who was the true and orient light of the Gentiles, very much, (idol-worship being mightily decreased) but not as yet quite, dispersed.

Now as those rulers are spiritual

both in their essence and in respect of flesh and blood, i. e. human visible powers here on earth, Matt. xvi. 17; 1 Cor. xv. 50; Gal. i. 16; Heb. ii. 14, against whose persecutions the Apostle here fortifies them; yet it seems there is another sort of them, that are still more spiritual, and in superior places, even sometimes in Heaven itself; where they are begging leave to tempt us, as Job; or to punish and destroy us, as the lying spirits in Ahabs prophets; or accusing us for submitting to their temptations, Rev. xii. 10; Zech. iii. 1.

So that we have need both of very great courage and strong arms against such a powerful enemy. By his essence spiritual and invisible; malicious and wicked in the highest measure; assaulting us by his power, and as the lord of the world frightening us; by his wiles and deceits entrapping us, in his own kingdom of darkness, above and about us in the air, and endeavouring to deprive us of our assistance in Heaven.

^x to this purpose. in this.
^y concerning all holy things.
^z liberty of preaching.
^a with authority.

watching ^xthereunto with all perseverance and *continual* supplication ^yfor all the saints ;

19. And for me *particularly*, that ^zutterance may be given unto me, that I may *have free liberty* to open my mouth ^aboldly⁶, to make known *to all men* the mystery of the Gospel,

^b a chain.

20. For *the testimony* to which I am *now* an ambassador in ^bbonds. *Pray, I say, for me*, that I may speak boldly, as I ought to speak.

^c deacon.

21. But that ye also may know my affairs, and how I do, Tychicus, a beloved brother and faithful ^cminister in the Lords *work*, shall make known to you all things *which concern me* :

22. Whom I have sent unto you for the same purpose, that ye might know our affairs, and that he might comfort your hearts *dejected through my persecutions*.

^d mercy.

23. Peace be to all the brethren, and ^dlove with faith, from God the Father and the Lord Jesus Christ.

^e with incorruption.

24. Grace be with all them that love our Lord Jesus Christ ^ein sincerity. Amen.

⁶ The Apostle desires this spiritual courage, because of the great persecutions which he endured for the Gospel.

THE EPISTLE OF ST. PAUL THE APOSTLE

TO THE

PHILIPPIANS.

PHILIPPI, at first called Crenides, because of the multitude of springs near unto it, was enlarged and beautified by Philip King of Macedonia, and called Philippi. Afterwards it became a Roman colony, and the chief city of one province of Macedonia, Acts xvi. 12; is now, as they say, called Chryxopolis, quasi Chrysopolis, because of the gold mines thereabouts. Hither St. Paul was sent by a vision to preach the Gospel; and where not long after his arrival he was shamefully treated, 1 Thess. ii. 2; the story whereof is in Acts xvi. There seems to have been some rudiments of a Church before his coming thither, verse 13. But two eminent families, besides divers other persons, in the short time of his abode there, were converted by him; who seem also to have made great proficiency in religion, because the Apostle calls them his 'joy and crown,' every where commends them, and was much assisted by their liberality, 2 Cor. ix. 2, 4, xi. 9, more than by any other Church of his planting, Phil. iv. 15, 16. And now they sent freely unto him by Epaphroditus their bishop, by whom he also returns them this Epistle.

The Gospel having made great progress amongst them, it remained that care should be taken for their perseverance. Which could not be done, if, 1°. they remitted their own diligence, or succumbed under persecutions; or, 2°. were embroiled with schisms amongst themselves; or, 3°. were perverted by heretics. Against all these the blessed Apostle warns and fortifies them in this Epistle; but not with that exactness of method, which in some others he useth. He strengthens them against backsliding in the first chapter; by his exhortations, by his prayers for them, by their former stedfastness and the blessings upon it, and by his own example. Whereby they might perceive, that

persecutions more propagated and confirmed the Gospel. From schisms he deborts them, chap. ii, by recommending to them those virtues which would certainly extirpate them, especially charity and humility. He arms them against the Judaizers, the dangerousest heresy, which troubled the Church in its infancy, chap. iii. It seems they were either as yet not at all, or not deeply, infected, which makes him the more short, but not less zealous, in his exhortation.

Lastly, he addeth, as his manner is, chap. iv, excellent practical conclusions, recommending to them such virtues as were most necessary, and concludes with great thanks for their bounty.

The Epistle seems to have been written in the time of his first imprisonment, i. 25, 26, ii. 23, 24, at what time also it seems that Timothy was with him; and it might be about Anno Christi 59.

CHAPTER I.

1. PAUL and Timotheus, servants¹ of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, ^awith ^afellow-bishops. the Bishops and Deacons² *there* :

2. Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ.

3. I thank my God upon every ^bremembrance of you³, ^bmention.

4. Always in all my prayers making ^cmention of you ^csupplication. prayer for . . . with joy,

5. For your *subjection unto and fellowship*⁴ *with us* in the Gospel of Christ, *continued* from the first day of your *receiving it* until now ;

¹ Servants in an especial manner, but not both Apostles : St. Paul therefore out of modesty omits that title.

² Epiphanius, answering the arguments of Aërius pleading from this Scripture for the parity of Presbyters to Bishops, saith ; That by Bishops here were meant those, who were superior to Presbyters, but not of Philippi only, there being ordinarily no more than one Bishop in one city, but also of the neighbouring cities, whereof Philippi was the metropolis. Theodoret and other of the ancients think they were Presbyters, their Bishop Epaphroditus being at that time with St. Paul at Rome, ii. 25, iv. 18. For in those times those names, Bishop and Presbyter, were promiscuously used for them who governed the Church, as all that ministered were called Deacons ; though then also the office of a Bishop was superior to that of a Presbyter. Epiphanius's opinion seems more probable, 1°. because Bishops being accounted more essential and necessary to the Church than Presbyters ; there were not often many Presbyters in one city, and many times none at all, as Epiphanius observes. [Haer. lxxv. Aërii, n. 5. Cf. Pearson, Vind. Ignat. ii. 13.] 2°. Chap. iv. 3, he seems to single out and denote their own Bishop particularly as

one of them, who seems to have been Epaphroditus, see ii. 25. 3°. Philippi seems to have had the chiefest dignity in ecclesiastical affairs, being the first-fruits of Macedonia. And therefore what was sent to St. Paul by the Philippians, chap. iv. 18, is, 2 Cor. xi. 9, attributed to the Macedonians in general. And this Epistle may as well seem to be sent to all Macedonia, as that of the Corinthians, i. 1, to all Achaia, and that to the Colossians also to Laodicea the metropolis of Phrygia, Col. ii. 1, iv. 16, and that to the Ephesians probably also to all of that Asia, or those to the Thessalonians intended to the Philippians ; as learned men observe out of that saying of Polycarp, who affirmeth that St. Paul writ 'Epistles' to the Philippians. 4°. That discourse of St. Paul at Miletus, Acts xx, seems not to have been only to the Presbyters of Ephesus, but to the Bishops of all that Asia, compare verses 18, 25, 28, 31, with ch. xix. 10, 26.

³ My prayers in your behalf are thanksgivings.

⁴ Some interpret it *communication*, i. e. their liberal contributions for the advancement of the Gospel, as iv. 14. The like phrase is in 2 Cor. viii. 4, ix. 13 ; Rom. xii. 13 ; Gal. vi. 6 ; Heb. xiii. 16 ; 1 Tim. vi. 18.

^d persuaded.

6. Being *further* ^d confident of this very thing, that *God*, He who hath begun *by His grace* this good work in you, will also ^e perfect it ⁵ *even* until, and in the day of Jesus Christ *coming to judgment*.

^e bring it to an end.

^f you have me in your heart.

7. *I am confident, I say*, even as it is meet *and rational* for me to think *and hope* this of you all, inasmuch as ^f I have you *most dear* in my heart *and memory*, because both in my bonds, and in the defence and confirmation of the Gospel, ye were all partakers of my ^g grace ⁶.

^g joy. partakers of grace with me.

^h Chap. iv. 1.

8. For God is my witness how much *and how earnestly* I ^h long for *and love* you, *not with carnal love*, but in the *most intimate* bowels of Jesus Christ, *which He hath both commanded and wrought in us by His religion*.

ⁱ sense.

^k try things better.

^l profitable. that differ.

9. And this *also* I *continually* pray for to *God*, that your *holy and Christian* charity ⁷ may abound more and more in all *spiritual* ⁱ knowledge and wisdom ;

10. That ye may *be able by your own experience* to ^k *ap-* prove the things which are *more* ^l excellent ⁸ *and of greatest concernment unto you*; and that you may be sincere *in your profession*, and blameless *in your conversation* until the day of Jesus Christ ⁹;

^m fruit. which is of. James iii. 18. John xv. 2, 4. Gal. v. 22.

11. Being filled with the ^m fruits of righteousness, *good works*, through *the grace of Jesus Christ*, to the glory and praise of God, *not yourselves*.

ⁿ which were about, concerning me.

12. But, brethren, I would have you know that the things ⁿ which happened unto me *through the malice of persecutors* have fallen out rather to the furtherance of the Gospel *than the hindrance of it*, as you feared ;

13. So that my bonds *and imprisonment* in *and for*

⁵ Augment it continually in you till it arrive to perfection in glory.

⁶ The Apostle accounts it a favour from God, and an occasion of joy in himself, that he was thought worthy to suffer for His name. The like whereof also was granted to the Philippians, verses 29, 30, who, besides their own persecutions, were forward to assist the Apostle in his sufferings, for which they might justly expect a reward from God, Matt. x. 41, 42.

⁷ Not only their bounty towards

the Apostle, but that pious and Christian disposition of all the affections ; that it may be accompanied with, or advanced into, a greater illumination also of the understanding.

⁸ Both how much the precepts, promises, and mysteries of Christian religion excel all others ; and that you may arrive also to the highest degree of perfection in that religion.

⁹ i. e. till death ; but he rather mentions the day of judgment, because then will be rendered the complete reward.

Christ were manifestly taken notice of in all the palace of Cæsar, and ^oin all other places ; ^o to all others.

14. ^pAnd many of the brethren in the Lord, waxing ^p So that.
^qconfident by *the example of my courage in bonds*, are be- ^q in the Lord.
come much more bold to speak the word of God without fear.

15. Some indeed *there are who* preach Christ even of envy and emulation to me for having brought the Gospel into this city ; and some out of strife, to get the glory of it to themselves ; and some also of good will, and sincere affection to the Gospel and myself.

16. The one sort preach Christ out of contention against me ¹⁰, not sincerely, supposing by this to add another affliction, the diminution of my honour, to my bonds.

17. But the other sort preach Christ out of sincere love to the Gospel and to me, knowing that I am set ¹¹ for the defence of the Gospel.

18. *But what matters it then ? notwithstanding their good or bad intention, I am well pleased ; since, every way, whether* ^rin pretence only, as by some, or in truth, as by ^r occasionally.
others, Christ is preached ; and therein I do rejoice, yea, ^[Vulg. per occasionem.]
 and will rejoice.

19. For I know assuredly that this, *even their unsincere preaching*, shall, *contrary to their intention*, turn to my greater glory and- salvation ¹² in Heaven, through your prayers, *which I earnestly intreat*, and the greater ^ssupply ^s subministra-
 of the Spirit of Jesus Christ unto me, tion.

¹⁰ These seem not to have been false teachers, or enemies to the Gospel ; but such as, envying the Apostles glory, now in prison, not suffered to preach as formerly, set up for themselves, boasting as if they were the only publishers of the Gospel ; and perhaps also thought by that means to intervert the favour and bounty of the Disciples from St. Paul. Others, not so probably, imagine they did this the more to animate the persecutors against him. The Vulgar transposeth the 16th and 17th verses : but the Greek follows the members of the division, verse 15.

¹¹ Set up by Christ in the emi-

nent place of an Apostle, and therefore have so great an affection to the preaching of it, that nothing in the world can better please me. Or, set in bonds, so that not being permitted myself to preach, they in charity supply my duty.

¹² Because I am well pleased, upon such conditions, to part with my own glory, neither sorrowing for, nor desiring to revenge, the injury ; knowing that this small oppression shall procure me a greater degree of glory in Heaven, and a greater measure of the Holy Spirit also here bestowed, as I more deny myself ; especially if you assist me with your prayers.

20. According to my earnest expectation and my *firm* hope, that in nothing I shall be ashamed, but that with all ^tboldness, as always *since my calling to the Apostleship I have sincerely endeavoured to exalt the Gospel*, so now also Christ shall be magnified *by me, whilst I am* in my body, whether it be by *my life and continued preaching*, or by *my testimony given to it at my death*.

^t confidence.
liberty.

^u Gal. ii. 20.

21. For to me to live ^uis to have my life devoted to Christ and His service¹³, and to die is present gain.

22. But if I shall continue to live in the flesh, this, the conversion of more to Christ, is the fruit of my labour¹⁴: and yet what I shall choose, of living longer or shortly dying, I know not¹⁵.

23. For I am constrained and perplexed between the choice of two, living and dying; having, on one side, a desire to be dissolved and immediately to be ^xwith Christ; which is to me ^yfar better:

^x 1 Thess. iv. 17.
Apoc. xx. 4, 6.
^z 2 Cor. v. to
verse 9.

24. Nevertheless to abide still in the flesh is more need-
ful for you and the rest of the faithful, amongst whom I have
preached.

^y *Multo magis
melius; [Vulg.]
multo enim
magis optimum.*
[S. August.
Ep. 228. Doctr.
Chr. iii. 2.]

25. And having this confidence, I know that I shall
longer abide¹⁶, and continue with you all for your further-
ance and joy of faith;

¹³ Whether I live or die it will be advantageous to my salvation; for I have dedicated my life to Christ and His Gospel, and by my death I shall be present with Christ Himself.

¹⁴ But if the fruit of my longer life be to gain many to the Gospel, I do not prefer the present advantage of being with Christ before it.

¹⁵ For though it be simply better to be with Christ than to be absent from Him, yet I know not whether it be better to be with Christ, or to continue to gain more souls to Him; especially since my reward is thereby augmented.

¹⁶ By this place and chap. ii. 24, it seems that St. Paul was delivered out of prison, and went again amongst his converts both in Asia and Europe. And this

the rather, because they account eight years betwixt his first being imprisoned at Rome, and his death; of the greatest part of which there is no other account. Besides, 2 Tim. iv. 20, he saith that he left Trophimus at Miletum sick, who yet was with him at Jerusalem, Acts xxi. 29; as also that Erastus abode at Corinth; but this was needless to write to Timothy that was with St. Paul at Corinth, if these passages be meant of that journey before he came to Jerusalem. Besides he sent to Philemon, verse 22, to provide him a lodging at Colosse. Yet all these do not outweigh with me that most solemn and prophetic speech of his, Acts xx. 25, 38, that they should see his face no more; though the word 'I know' be the same there as here. Here it signifies only a persuasion from a

26. That your rejoicing may be more abundant in Jesus Christ for me by my coming to you again. ^a thanksgiving, gratulation.

27. *But for me be not solicitous*; only let your conversation be such as becometh the professors of the Gospel of Christ: that whether I come and see you, or else be absent, I may hear good tidings of your affairs, that ye stand fast united in one spirit, with one mind¹⁷: all of you striving together who shall do most for advancing the faith of the Gospel; ^a glorifying, that you may be. Eph. iv. 1. Col. i. 10. ^b concerning you. ^c labouring.

28. And being in nothing terrified by the threatenings and malice of your persecuting adversaries: which hatred of theirs is to them an evident token of eternal perdition, but to you of salvation, and that of God, who is both a just punisher and a bountiful rewarder. ^d cause. occasion.

29. For unto you it is, as a great favour, given by God in the behalf of Christ, not only to believe on Him, but also to suffer for His sake; ^e by Christ. through Christ.

30. Having with your enemies the same kind of conflict which ye saw in me, when I was with you, and now hear to be in me by my present sufferings. ^f Acts xvi. 19. ¹ Thess. ii. 2.

CHAPTER II.

1. IF then there be any consolation to be had in Christ and His promises, if any comfort in mutual love, if any fellowship of the Spirit amongst you as amongst Christians, ^a exhortation in Christ have any place. ^b communion. communication.

rational conjecture, as appears by his former doubtings; as also in chap. ii. 17, where he asserts it not certainly. It may be also answered to those instances, that St. Paul, in that Epistle to Timothy, to hasten his coming unto him, gives him account that he was destitute of all his friends; as if he should say, Thou knowest that I, in my coming from Jerusalem to Rome, sent away to his friends Trophimus being sick, and Erastus stayed at Corinth; and for the rest, Demas, Crescens, Titus, &c., are all from me. So chap. iii. 10, 11, he puts him in mind of his former sufferings, though very well known to Timothy. How the Apostle spent those eight

years after his imprisonment is not revealed. Though some think that he took a journey into Spain, and the west; whereof, Luke, the only writer of his Acts, not being with him, nothing is delivered us.

¹⁷ In the same doctrine, the same affections. But not striving either about worldly matters, or matters of less moment. He seems here to begin his discourse against schisms.

¹ These great blessings of unity are lost by schisms and divisions. Or, if any exhortation in the behalf of Christ, and His name, if any comfort in brotherly love, have place in you, can move you.

if any bowels of *tender kindness and mercy toward me your Apostle,*

2. Fulfil ye² my joy, that ye be *all* like-minded, having the same *tender love one towards another*, being *all* of one accord *in affections*, and of one mind and judgment.

^c contention.
brawling.
provocation.

^d Luke xiv. 10.

3. Let nothing be done *amongst you* through ^estrife, *emulation*, or vainglory; but in lowliness of mind let each esteem *of other as* ^dbetter and more virtuous than themselves³.

^e 1 Cor. x. 24.
xiii. 5.

4. ^eLook not every man on his own things *and private advantage only*, but let every man also take care of *promoting* the things *which may be advantageous* for others.

^f Rom. xv. 3.
² Cor. viii. 9.

5. *But* let this ^fmind towards your brethren be in you, which was in Christ Jesus towards us:

6. Who, being in the form and nature of God, thought it not robbery, or unjust usurpation of Gods honour, to be equal with God:

^g emptied himself.

7. *Therefore neither did He lay aside any undue honour, but voluntarily* ^gmade Himself of no reputation⁴ *in comparison of what He was indeed*, and took upon Him the form of a man, even of a servant⁵, and was made in the likeness of other men, without any visible outward difference;

² For though his joy was great for their constancy, yet was it not complete till he knew of their unity amongst themselves.

³ For every one knows his own evilness, but not anothers good; nor knowest thou what thou, and what he, may be; perseverance and conversion depending upon the will of God.

⁴ The causes of dissensions being vain-glory and private interest, the example of our Saviour condemns both. This exinanition seems to be spoken of our Saviour as voluntary, beginning at His incarnation, and continued till His ascension. From hence it was, that He was first conceived, and afterwards anointed, by the Holy Spirit; that He grew in grace; was ignorant of the day of judgment; comforted by Angels; and raised by the power of the Father;

and the like. And it seems a satisfactory answer to many of those arguments made against His Divinity, as do those make very much to prove it, that the same word is here used 'form of God,' and 'form of man,' &c. But He was really a man, a servant; therefore also God naturally. That taking upon Him such a form, He was before He took it upon Him. And, that it being no injury to be equal, He was equal to God.

⁵ A servant, first to God the Father, John vi. 38, to do His will, Isa. xlii. 1, compare with Matt. xii. 18; Ezek. xxxiv. 24; Zech. iii. 8; not seeking His own content, interest, honour, but referring all to the Father. Also to rulers, Isa. xlix. 7, though of a royal family, yet of a mean and poor condition, and treated also

8. And being found in *the like* ^h fashion as *another ordi-* ^b figure. like-
nary ⁱ man, He humbled Himself *yet lower*, and became ⁱ John i. 14.
 obedient ⁶ unto *the Fathers good pleasure, to the suffering*
of a violent death, even the death of slaves, that of the
 cross.

9. Wherefore, *because of this voluntary humiliation and*
obedience, God hath not only raised Him from death, but
 highly exalted Him, and ^k given Him a name, *dignity,* ^k Eph. i. 22.
majesty, which is above every name and power of all crea- ^l Matt. xxviii. 18.
tures whatsoever :

10. So that ^l at the name of Jesus every knee should ^l in. [all our
 bow ⁷ and *submissively acknowledge Him ; every knee* ⁸, *I say,* ^l Versions previ-
 of *all things, Angels in Heaven, and men on earth, and* ^l ous to Geneva
evil angels in the places under the earth ; ^l and 1611. See
 Heylyn's Life
 of Laud, 337.]

11. And that every tongue ⁸ should, *either voluntarily or*
by force, confess that Jesus Christ is Lord of all, to the
 glory of God the Father.

12. Wherefore, my beloved, as ye have always *hitherto*
obeyed after the example of Christ, I intreat you would, not
 as in my presence only, but much more now in my ab- ^m perfect.
 sence ⁹, ^m work out your own salvation ⁿ with fear and ⁿ 1 Cor. ii. 3-
 trembling. ² Cor. vii. 1.
 Eph. vi. 5.
 Ps. ii. 11.

13. For it is God that worketh in you ¹⁰ by *His grace*

as a slave, as in being scourged and crucified. Also to His Disciples, Luke xxii. 27, because man by the fall was become a servant, our Saviour took upon Him that condition, that He might first redeem us from that servitude, and afterwards vindicate us into the liberty of the sons of God.

⁶ Not naturally subject to death, because He had not sinned ; therefore He had power to lay down, or not lay down His life.

⁷ Submit to Him, and beg His favour as their Lord. ². Acknowledge Him Mediator to the Father. ³. Tremble at His severe judgment. Spoken of the Father, Rom. xiv. 11 ; Isa. xlv. 23. Compare John v. 23, that they 'should honour the Son even as they honour the Father.'

⁸ Even of His enemies, Ps. cx. 2, compare with 1 Cor. xv. 25 ; Ps. lxxii. 9 ; Matt. xxiii. 39 ; Luke

xiii. 35 ; Matt. xxvi. 64 ; James ii. 19 ; Apoc. v. 13.

⁹ Now, when you have not me for an instructor, encourager, director, (for you have still the assistance of, and are enabled to it by, God, Eph. vi. 5, and are in His presence,) be very solicitous and diligent in what concerns your Salvation, for God is your helper. Or, with fear and trembling lest God, whose grace it is, withdraw His despised or unimproved assistance. Or, since you know your labour is not in vain, 1 Cor. xv. 58, by Gods co-working in and with you by His word and Spirit.

¹⁰ As He hath already wrought in you, to will, by bringing you into His Church, and giving you the Holy Spirit, a principle of new life, and earnest of Salvation, so will He also perfect this in you.

° to perfect. to bring to pass.
 ° according to. for to shew.

both to will *that which is good*, and to °do and perform *what you have so willed*, ° of His good pleasure, *not for your merit*¹¹.

¶ doubtings, as
 1 Tim. ii. 8. hesitations. delays.

14. *And do all things, as without contention, so without murmurings and needless disputings*¹²;

° sincere. simple.

15. That ye may be blameless and °harmless, *as becometh the sons of God, without cause of just rebuke, in the midst of a crooked and perverse nation of wicked men, among whom ye, Christians, ° shine forth as lights*¹³, *set up eminently for illustration and imitation* in the world;

° shine ye. Matt. v. 16.
 1 Cor. xiv. 25.

† containing. retaining. continuing.

16. *Both keeping in yourselves and †holding forth to others, by doctrine and example, the word of eternal life; so that I may †rejoice in the day of Christ, that I have not run my course in this life in vain, neither laboured in vain by a fruitless preaching unto you.*

‡ glory.

× poured forth. † obedience. ministry. liturgy.

17. *Yea, and if it shall so please God that I be, by martyrdom, × offered upon the sacrifice*¹⁴ and †service of your faith, *I the more joy and rejoice with you all.*

18. *For the same cause also do ye joy and rejoice with me, that your faith is so confirmed by me and accepted by God.*

z Moreover.

19. *zBut I trust in the Lord Jesus to send Timotheus shortly unto you, that he may inform you of my condition, and I also may be of good comfort, when I know by his return your state, and true stedfastness in the Gospel, and charity amongst yourselves.*

Only, be not ye wanting to yourselves, but work out the works requisite to Salvation with diligence and holy fear, according to His grace given unto you.

¹¹ Not for your good purposes, or any other merits, but out of His own good pleasure doth He give this grace. Or, that His good pleasure may be fulfilled in and by you. Or, that it may be manifested by your obedience. Or, that in all things you may cooperate with, and perform, His good pleasure.

¹² This seems to follow upon verse 3, and these are lesser degrees of contention, but argue an unwillingness or averseness to peace and quietness.

¹³ The Gospel in you is the light; you, as the *luminaria*, containing and communicating that light, by your prudence, doctrine, and example.

¹⁴ Here are two sacrifices. First, that of the faith and obedience of the Philippians, Rom. xv. 16, converted and confirmed by the ministry of the Apostle. Secondly, that of the Apostle himself; his blood being shed or poured forth, upon their sacrifice, either alluding to other sacrifices offered upon the daily burnt-offering; or, to the meat and drink-offering poured upon the burnt-offering, Exod. xxix. 41, as being a sweet savour unto the Lord, Judges ix. 13.

20. For I have no man so ^alikeminded *with me*, who will ^adear unto me. so naturally and with so ^bsincere affection care for you, ^bgermane, as especially *spiritual*, estate, and of the whole Church. ¹Tim. ii. 1.

21. For almost all those who have consorted with and aided me in my ministry, ^cseek their own private case, ^c1 Cor. x. 24. safety, or profit, not the advantage of the Gospel, and the things which are Jesus Christs.

22. ^dBut ye know *experimentally* the proof of him, that, ^dNow know ye. as ^ason with his father, he hath served with me in *preaching* the Gospel. Acts xvi. 1-3.

23. Him therefore I hope to send to you presently, that is, so soon as I shall see ^ehow it will go with me. ^ethose things which concern me.

24. But I trust in the Lord that I also myself shall come shortly *amongst you*.

25. Yet, *till either Timothy or myself can come*, I supposed it necessary to send *presently* to you Epaphroditus, my brother, and companion in labour, and fellow-soldier in the Christian warfare, but your ^fmessenger¹⁵, and him that ^fApostle. on your behalf ministered to my wants.

26. For he longed after you all, and was full of heaviness, because *he supposed you would be afflicted*, for that ye had heard that he had been sick.

27. For indeed he was sick nigh unto death: but God had mercy upon him; and not on him only, but on me also, lest I should have sorrow for his death upon my other sorrow for my imprisonment and sufferings.

28. I sent him therefore the more ^gcarefully, that, when ^gspeedily. you see him again *recovered*, ye may rejoice, and that I also may be ^hthe less sorrowful. ^hof better courage.

29. Receive him therefore in the Lord with great gladness; and ⁱhold such in reputation: ⁱhonour such.

30. Because for the work of Christ, *in ministering to me*,

¹⁵ Tertullian, in Praescriptione [§. 36.] saith that St. Paul instituted an episcopal see at Philippi. Chrysostom, Hierome, Theodoret, [in loc.] and others, name Epaphroditus to be the first bishop. And the epithets here given him by the Apostle do seem both to confirm this, and also that he is meant, chap. iv. 3, by 'yoke-fellow.' So that here the *Apostle*

seems to signify not a messenger of the church of Philippi, which is mentioned in the next words, but their bishop and pastor; even as Archippus, who in Philem. 2, is called his fellow-soldier, in Col. iv. 17, is said to have received that ministry from the Lord, which by the ancients is said to be the office of bishop.

^k delivering his soul. he was nigh unto death, not ^kregarding¹⁶ his *own health or life*, to supply your lack of service towards me.

CHAPTER III.

1. FINALLY¹, my brethren, rejoice in the Lord. To write the same things to you *which you have so often heard*, to me indeed is not ^agrievous, but for you it is ^bsafe; *that you may not forget them. These are, that ye*

^a tedious.
pigrum.[Vulg.]

^b necessary.

^c Avoid.

Look to.

2. ^cBeware of dogs², beware of evil workers, beware of the concision.

3. For we *alone* are the *true* circumcision³, who worship ^dGod in the spirit *and inner man, according to the spiritual meaning of the Law*, and ^erejoice in Christ Jesus, *the promised seed, whereof circumcision was the seal*, and have no confidence in the flesh *and its prerogatives*.

^d God the Spirit. the Spirit of God. Rom. ii. 29.

^e 2 Cor. iii. 6.

^f glory.

^f 2 Cor. xi.

4. ^fThough I might have also confidence in the flesh; *for I undervalue it not because I want it*. If any other man *of the deceivers* thinketh that he hath *reason* wherefore he might trust in the flesh, *I have more :*

5. *As being no proselyte, but* circumcised the eighth day,

¹⁶ It may either be meant, that he neglected his own life, as if being taken sick by the way he made such haste to bring your supplies, that he would not rest to recover his health. Or, hazarded his life by some accident, as going through dangerous, suspected, or unsafe places, or the like.

¹ This concludes that discourse, chap. ii. 16, against that sullen humour of contending, murmuring, and the like. And begins against the Judaizers, against whom most of his Epistles, especially to the Romans, Galatians and Hebrews, were directed. The Ephesians, Philippians, and Colossians seem not to have been yet infected, and therefore he cautions against them.

² The Jews accounting all besides themselves unclean, usually called them dogs, Matt. xv. 26. The Apostle returns this reproach upon themselves. Or 'dogs,'

without the Church, Apoc. xxii. 15, to whom the holy doctrine is not committed, Matt. vii. 6, 'evil-workers,' because pretending to labour in Christs harvest they did contrary to it; 'deceitful,' 2 Cor. xi. 13. 'Concision,' because not true circumcision, which was anciently the sacrament of faith; but that being now ceased, this practised by them is no more than a cutting of the flesh, and that also an evil or wrong cutting, being to an evil end and purpose. A concision also or tearing asunder, as dogs, the Church of Christ; and the true circumcision, as Apoc. ii. 9, iii. 9, those false apostles are taxed for pretending to be the true Jews, the true Church, when they are the synagogue of Satan.

³ The Christians are the true circumcision, both as circumcision was the sacrament of faith, and the sign of mortifying or cutting off our own carnal desires and lusts.

of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews *in every thing, nation, religion, language*; as touching the Law *and its interpretation*, ^ga Pharisee, ^gActs xxiii. 6. xxvi. 5. *one of the strictest sect.* ^hMatt. xxiii. 2.

6. Concerning *my zeal to the Law*, persecuting the Church of Christ; touching the righteousness which is *commanded in and obtained by* the Law, ^hblameless. ^hActs xxiii. 1. walking without blame.

7. But what things were *then by myself, and still are by others, accounted as gain to me, those, since my illumination by Christ*, I counted loss for Christ.

8. ⁱYea doubtless, and I count all *these things so far from being advantageous to me, that they are but loss, and hindrances to me for obtaining* the excellency of the knowledge of Christ Jesus my Lord⁴: for whom I have suffered the loss of all *these formerly so much prized things*, and do *now* count them but ^kas dung⁴, that I may win Christ, ^ktrifles. things thrown away.

9. And be found *by God ingrafted in Him and His Church*, not having mine own righteousness, which is of the Law *without Him and the assistance of His grace, performed by the strength of mine own virtue*, but that which is through the faith of Christ, *even that righteousness which is given me of God by and through faith.*

10. That I may know Him, *the Mediator of our redemption*, and the power of His resurrection, *raising us here to newness of life, and hopes of glory*, and the fellowship of His sufferings, being made conformable to His death *by my readiness to suffer with and for Him*;

11. If by any means⁵ I might attain unto the resurrection of the dead *to eternal happiness.*

⁴ Though all these outward privileges were so much prized by the Jews, i. e. the confidence in them, and the righteousness and perfection acquired by the observance of them, yet the Apostle esteemeth them as loss; which would not be reckoned to his account at the great day. Nor are they only fruitless, but contemptible also, in Gods sight, who values nothing but the righteousness and knowledge of Christ Jesus, Isa.

lxiv. 6; Luke xvi. 15. The chief reason why the Apostle so much undervalues the Law in comparison of the Gospel, seems to be, because the precepts of the Law are not spiritual as those of the Gospel, but carnal, worldly and visible, verse 3, and in his other Epistles everywhere.

⁵ The like discourse is in 1 Cor. ix. [26, 27.] It signifies the great difficulty of obtaining blessedness; excluding not hope, but presump-

12. *For I would not have you think, because of my deserting Judaism, as though I had already attained, either were already perfect in the knowledge or practice of Christianity: but I earnestly*¹ *follow after my course begun, if that by any means I may apprehend and attain to that knowledge of*
¹ pursue.
^m 1 Cor. xiii. 12. *Christ, for which also*^m *I am apprehended and acknowledged of Christ Jesus, by His calling me from Judaism and manifesting Himself unto me.*

13. Brethren, I do not conceive myself to have *as yet fully* apprehended the reward: but this one thing I do, forgetting those things which *I have already obtained and left behind*, andⁿ reaching forth to those things which are before me still, *as of greater perfection*,

ⁿ extend. lay out myself. press forward.
^o intention.
^p scope. goal.
^r reward. the palm.

14. I press toward the^o mark in my eye for obtaining the ^pprize of the high calling of God to this race, wherein so excellent a reward is to be obtained through and in Christ Jesus.

15. Let us therefore, as many as are *spiritual and so in some degree* perfect⁶, be thus minded as *I am*; forsaking all other doctrines and hopes, to apply ourselves entirely to the Christian race: and if in any thing of smaller consequence ye be otherwise minded than *I am*, God will reveal the truth of this wherein we differ in due time unto you.

16. Nevertheless, every one considering the degree whereunto we have already attained towards perfection, let us continue to walk by the same rule of Christianity we have already received, let us mind the same thing⁷, the scope of our profession, perfection in piety, that God may be ready to give us further illumination.

tion, 1 Peter iv. 18; 1 Cor. x. 12. The Apostle here brings a metaphor of running in a race, which he pursues with excellent variety of instances and expressions. As 'attain,' 'perfect,' 'apprehend,' 'leaving things behind,' 'pressing forward,' 'mark,' 'prize,' or 'reward.' q. d. Not looking back to those things which I left behind, both the privileges of Judaism, and my own imperfect righteousness, I stretch out myself towards that part of the course still

before me, with mine eyes fixed firmly upon the goal, that I may obtain the reward promised of God in Christ.

⁶ Perfection in this life not consisting in being absolutely free from sinning, or obtaining the highest degree of Christian virtues, but in an endeavour and tendency to it. Opposed to weak, 2 Cor. xiii. 9; Rom. xiv. 1, xv. 1; 1 Cor. ii. 6; Heb. v. 14.

⁷ The Apostle returns to exhort them to unity amongst themselves,

17. Brethren, be followers together *with the rest of the brethren* of me, and mark them for *your imitation* who walk so as ye have us for an ensample. ⁹ our form.

18. For many *pretended disciples*^s there are who walk *after another manner*, of whom I have told you often, and now tell you even weeping, *in sorrow for them and the danger of the Church*, that they are *indeed* the enemies of the cross of Christ :

19. Whose end is *eternal* destruction, whose god and *happiness* is their belly, and ^rwhose glory is in *that which is*^r Jude 13. *really* their shame, who mind *only* earthly things.

20. *Imitate us*, ^s*I say*, for our ^tconversation and citizen-^s Verse 17. *ship* is in Heaven; from whence also *in due time* ^uwe look ^t Heb. xiii. 14. for the Saviour of *all true Christians*, the Lord Jesus ^u 1 Cor. i. 7. ^{Titus ii. 13.} Christ;

21. Who shall *then* ^xchange our vile body, that it may ^x reform the body of our be *anew* fashioned like unto His *own* glorious body, accord- low estate, to ing to the *powerful* working whereby He is able to subdue be made like all things, *even corruption*, to Himself. to the body of His glory.

CHAPTER IV.

1. THEREFORE, my brethren ^adearly beloved and longed ^a most beloved. for, my joy and crown, *seeing the great mischief of faction* most longed *and discord*, so, as *I have said*, stand fast in the Lord and for. *the profession and practice of the Gospel, as you have begun*, 1 Thess. ii. 19, my dearly beloved. 20.

2. I beseech Euodias, and *I beseech Syntyche*, that they be of one mind *and judgment* in the Lords *affairs*.

3. And I intreat thee also, true yokefellow¹, help those

which he doubts not to promise them on Gods part, if they will sincerely join with him in pursuing the perfection of the Christian profession; greater illumination certainly following greater holiness.

⁸ He seems to caution them again concerning the Judaizers, who, notwithstanding all their pretences, are really enemies to the Cross of Christ, Gal. ii, ult. But it comprehendeth also all

those wicked men, who, walking disorderly, shelter themselves in the Church by making factions and disturbances.

¹ This seems to be the same with him, whom he calls his brother, fellow-labourer, fellow-soldier, and the Apostle or Bishop of the Philippians, ii. 25, Epaphroditus. For all these expressions are metaphors of the same thing, labouring together in preaching, and governing the church at Phi-

women which laboured with me in the *work of the Gospel*, with Clement also, and with other my fellow-labourers, whose names are ^bin the book of life.

^b Rev. iii. 5.
xx. 12. xxi. 27.
^c Farewell.

4. ^cRejoice in the Lord always: and again I say, Rejoice.

^d modesty.
rational con-
versation.
Titus iii 2.
ⁱ Peter ii. 12.
ⁱ Thess. v. 15.

5. Let your ^dmoderation² be known unto all men. The Lord is at hand, *after short sufferings to give you an ample reward.*

6. Be *anxiously* careful for nothing in your *secular concerns*; but in every thing, *whether pleasant or afflictive*, by prayer and supplication with thanksgiving let your requests be made known to God.

^e sense. mind.
^f let it keep.

7. And *then* the peace of God³, which *surpasseth all human* ^eunderstanding, ^fshall keep your hearts and minds.*

^g venerable.
decent. grave.
^h holy. chaste.

8. Finally, brethren, whatsoever things are *truely good as they seem to be*, whatsoever things are ^ghonest, whatsoever things are just, whatsoever things are ^hpure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue⁴, if any ⁱpraise *in the actions you undertake*, think on, and *exercise yourselves diligently in*, these things.

ⁱ praise of discipline.

9. Those things, *whether of doctrines or practices*, which you have both learned, and received, and heard, and seen in me, do *them*. And the God of peace shall be with you, *and by these means produce that peace within you.*

^k revived.
ye flourished
again to think
on me.

10. But I rejoiced in the Lord⁵ greatly, that now at last, *after some delay*, your care of me hath ^kflourished

lippi. The conjecture from hence that St. Paul was married, and writes this to his wife, seems to be without ground. Women here spoken of might well be Euodias and Syntyche.

² Equity, moderation, modesty, a necessary qualification for producing peace and concord. It comprehends many of those duties mentioned, chap. ii.

³ The internal peace, which the Spirit of God createth in the hearts of them that resign themselves unto the will of God, shall keep a greater tranquillity than

the world can give, John xiv. 27. He promiseth not deliverance out of, or preservation from, calamities; but great peace of mind in them.

⁴ This word is not found in the New Testament besides here, and 1 Peter ii. 9, [2 Peter i. 5.] and it is opposed to vice.

⁵ I rejoiced *with a godly joy*; because by this I received a testimony of your constancy and advancement in the Gospel; and you also thereby have obtained a good reward.

* [The concluding words of verse 7 are omitted in all the Editions.]

again ; wherein ye were also careful *before*, but ye ^llacked¹ were busied. opportunity, *either of a messenger, or plenty with yourselves.*

11. I speak not *this* in respect of *my* want, as if that were so burdensome to me, that I should be so glad to be delivered from it : for I have learned, in whatsoever state I am, therewith to be content.

12. I know both how to be ^mabased, and I know how ^mlive meanly and poorly. ⁿto abound : every where and in all things *and causes* I ⁿto be exalted. am ^oinstructed, *by Gods Spirit and His Gospel*, both to be ^oendowed, full and to be hungry, both to abound and suffer need, ^{imbutus.} *so that I can use all conditions to the glory of God, and benefit of my own soul.* [Vulg. Antiq.]

13. I can do *and suffer* all these things, *which are difficult to other men*, through Christ, who ^pstrengtheneth me. ^p comforteth.

14. Notwithstanding *this my contentedness*, ye have done well that ye did communicate *your liberality* with me in my affliction.

15. Now ye Philippians, know also, that in the beginning of *my preaching* the Gospel amongst you, when I ^qdeparted^q Acts xvii. 18. from Macedonia, no Church communicated with me as concerning *their giving* and *my receiving their bounty*, ^rbut^r 2 Cor. xi. 9. you only.

16. For even *when I was* ^sin Thessalonica, ye sent once ^s 1 Thess. ii. 1-11. and again to my necessities. ² Thess. iii.

17. *I speak not this* because I desire *any gift for myself*: ^{7-10.} but I desire *only* fruit that may abound to your account in the day of the Lord.

18. But, *notwithstanding*, I have received all that you sent, and now abound, *having more than will serce my necessities* : I am fully satisfied, having received of Epaphroditus the things which were sent from you, an odour of a sweet smell, a sacrifice acceptable, well-pleasing to God.

19. But, *as you have mine*, so ^tmy God shall supply all ^t let God supply all your desire. your need according to His riches *abundantly, not in temporal blessings but in eternal glory*, by Christ Jesus.

20. Now unto God and our Father be glory for ever and ever. Amen.

21. *I salute every saint amongst you* in Christ Jesus. The brethren which are with me greet you.

22. All the saints salute you, chiefly they that are of Cæsars houshold⁶.

23. The grace of our Lord Jesus Christ be with you all. Amen.

⁶ The Martyrologies name Evellius and Torpes. [May 11 and 17.]

THE EPISTLE OF ST. PAUL THE APOSTLE

TO THE

COLOSSIANS.

COLOSSAE was a city in Pacatiana, or the greater Phrygia, not far from Laodicea and Hierapolis ; together with them cast down by an earthquake in Neros time, but afterwards rebuilt, and called Chonos, as it is said to be at this day. Though it be said, Acts xviii. 23, that St. Paul went preaching over all the country of Phrygia and Galatia in order ; yet it follows not that he went to every city and town. As it seems he never was at this city Colossae, which had never seen St. Paul, chap. ii. 1, but had received the Gospel by the preaching of Epaphras, chap. i. 7, now present with St. Paul at Rome, and his fellow-prisoner, Philem. 23, when he writ this Epistle. For, chap. iv. 18, he saith that he was then in bonds, and, chap. i. 1, Timotheus being there with him, this Epistle probably was written the same year with that to the Philippians, which seems to be the second year of his imprisonment. For Timothy afterwards went from him, perhaps sent by him to Philippi, chap. ii. 19, or other places. See the Preface to the second Epistle of St. Paul to Timothy.

It should seem that, in the absence of St. Paul and Epaphras, the Colossians were in danger to be seduced by divers false teachers and heretics. Some whereof seem to have been the Judaizers, against whom many of his Epistles are directed. Others endeavoured to introduce some heathenish superstitions, received, as is most likely, from their philosophy. Or perhaps both these were the same persons, who joined both these heresies together ; and, very likely, it was Cerinthus or some of his followers ; or, the disciples of Simon Magus, afterwards called Gnostics, from their pretending great knowledge and discovery of high and profound mysteries. All or most of which were

grounded upon this, that God was, because of His great majesty, &c. not to be immediately approached, but by the mediation of Angels; that Angels were the continual messengers employed by God in the Old Testament, both in giving the Law, and governing that Church. And that there were certain external rites, ceremonies and observances, many of them taken out of Moses Law, which also these false doctors pretended to know and teach, whereby these Angels might be made our friends, and espousers of our cause with the Father. It should seem by Concilium Laodicenum, [Canon 35.] that these countries were a long time pestered with this heresy: and Theodoret saith that even in his time there remained in those countries, notwithstanding the prohibition of that Council, many oratories to St. Michael. [Comment. on chap. ii. 18.]

In opposition to these, the Apostle 1°. commends the knowledge of Christ, as more excellent and divine than all other knowledges or worships whatsoever; as also so entire and perfect, that no other knowledge was either necessary or requisite. 2°. That Christ is advanced above all Angels, who are only His ministers. And that we, being reconciled to God by Him, have also access unto Him in all our necessities. And that the Colossians, having given up their names to Christ, neither had any need, nor ought, to forsake Him, and follow these groundless suggestions.

This Epistle containeth many of the same things, and often the very words of that to the Ephesians.

CHAPTER I.

1. PAUL, an Apostle of Jesus Christ by the will of ^aGod, and Timotheus our brother¹, ^a Acts xxii. 14, 18.
2. To the saints and faithful brethren in Christ which are at Colosse; Grace be unto you, and peace, from God our Father, and the Lord Jesus Christ.
3. We give thanks² to God, ^bthe Father of our Lord Jesus Christ, praying always for you, ^b and the Father. Phil. i. 4.
4. Since ^cwe heard of your *embracing the faith in and of* ^chearing-*our Lord Christ Jesus*, and of your love which ye have to ^chearing heard. all the *fellow-saints*,
5. For *that you also are partakers of the hope of eternal glory* which is ^dlaid up for you in Heaven, whereof ye heard ^d 1 Peter i. 4. before *this time* in the word of the truth of the Gospel *preached unto you*;
6. Which is come to you, as *well as* it is into all the *quarters of the world*³, and ^ebringeth forth fruit *in them*, ^e groweth up. as it doth also in you, *and hath done ever since the day ye* ^eincreaseth. *first heard of it*, and ^fknew *and embraced* the grace of God ^facknowledged. in truth *and sincerity*;
7. As ye also learned of Epaphras our dear fellow-servant, who is for you a faithful minister *and dispenser of the Gospel of Christ*;
8. Who also declared unto us your *unfeigned love towards me, unseen*, ^gin *and upon the account of* the Spirit. ^g Chap. ii. 5.
9. For this cause we also, *ever since the day we heard of it*, do not cease to pray for you, and to desire *of God* that ye might be filled ^hwith the *more perfect knowledge* ^h in Eph. i. 16, 17.

¹ The salutation is the same with that to the Ephesians.

² Vid. Gal. i. 4. note.

³ Some say that these words intimate the fulfilling of the prophecy of our Saviour, Matt. xxiv. 14; Mark xiii. 10, the like expression being in Col. i. 23; Rom. x. 18. Others, that it seems to be spoken hyperbolically, as those Luke ii. 1; John xii. 19; xxi. ult.; Acts ii. 5; xi. 28; xxiv. 5; Rom. i. 8. Others say, that here is meant that the Gospel is not, as the Law,

to the Jews only, Col. iii. 11; Titus ii. 11; nor, as the opinions of the philosophers, in one corner of the world, but published to all. The Apostle seems to say that it is gone out into the world, as Rev. vi. 2, conquering and to conquer, but not as yet arrived into all particular countries. But wherever it came, it was embraced by some, and brought forth fruit, both in converting many, and bringing those converted to greater wisdom and sanctity.

of His will in all *heavenly* wisdom and spiritual understanding ;

10. *And* that ye might walk worthy of the Lord, *your master and teacher*, unto all *sincere endeavour* of pleasing of *Him*, by being *plentifully* fruitful in every sort of good work, and *continually* increasing in the knowledge of God ;

11. *And might be* strengthened with all *spiritual* might, according to *the usual working* of His glorious power, unto *the producing in you* all patience and longsuffering⁴ in *tribulations and persecutions*, even with joyfulness ;

12. Giving thanks unto the ⁱFather, who by *His grace* hath *prepared and* ^kmade us meet *and fit* to be partakers of the ^linheritance of the saints in light :

13. *And* who hath delivered us from the power *and dominion of the prince and state* of darkness, and hath translated us into the kingdom of ^mHis dear Son⁵ :

14. ⁿIn *and through* whom we have *obtained* redemption⁶ through *the merits of His blood and passion*, even the remission of our sins :

15. Who is the *express representation, likeness, and image*⁷ of the invisible God *the Father*, the first-born *also* ^oof all the crea-
tion. ^oof all and every creature :

⁴ The Apostle prays that they may be perfect Christians in all the parts and benefits of it ; the understanding perfected by knowledge and wisdom, the affections and outward man by holiness, piety, and all other virtues ; and these so powerfully, that they may be able to resist all persecutions. Patience seems rather to respect the difficulty, long-suffering the duration, of afflictions.

⁵ The two opposite kingdoms, 1°. our Lords, a kingdom of light, wisdom, knowledge, and illustration of the understanding in things of greatest concernment, touching eternal happiness in the world to come, where this light is advanced into glory. 2°. Of darkness, Egypt, the Churches enemies, the prince whereof is the Devil ; his laws tending to sin and sensuality, best obeyed and observed in and by works of darkness ; whence ignorance of the true goodness,

darkness of the superior faculties, determining in utter darkness, Eph. vi. 12 ; Luke xxii. 53 ; Matt. xxv. 30, in hell, where is his country and metropolis.

⁶ The voluntary passion of our Saviour pacified the Fathers wrath, obtained reconciliation and pardon of our sins, and consequently dissolved that dominion and power the Devil had over us because of our sins ; so that remission is the beginning of redemption, and the resurrection of the body the completion of it.

⁷ This is most properly and usually understood of the Godhead of the Son, to verse 18, and of His eternal generation. And thus He is called 'image,' because He, perfectly, and without dissimilitude or diversity, (the consummation of likeness,) is one with the Father ; and the first or only-begotten before all creatures. But He may also be called the

ⁱ God the Father. God and the Father.

^k vouchsafed. made us worthy. fitted us for the portion.

^l Eph. i. 11.

^m the Son of His love.

ⁿ Eph. i. 7.
¹ Peter i. 18.

^o of all the creation.

16. For ^pby Him, *in the beginning*, were all things cre-^p John i. 3.
ated^s, all that are in Heaven, and that are in earth,^q unto Him.
visible and invisible, *even the glorious spirits*, whether they ^{in ipsum.}
be thrones, or dominions, or principalities, or powers⁹: ^{in ipso. Vulg.}
all things were created by Him, and ^{in illum. Eras.]}
^rfor Him :

17. And *therefore* He is before all *created* things, and
^rby Him all things consist, *and are sustained*¹⁰.
^r in Him.
Acts xvii. 28.
1 Cor. viii. 6.

18. And, *which more particularly concerns us*, He is the
^shead of His body, the Church ; ^twho is also ^uthe be-
ginning, the first-born from the dead¹¹; that ^xin all
^t I Cor. xv. 20.
Rev. i. 5.
^u primitiæ.
^u principium vel
primitiæ.
Beza.]

image of the Father in His human nature, Heb. i. 3, note, 2 Cor. iv. 4, the Father being, both in His own nature, and to us, invisible, Exod. xxxiii. 20; John i. 18; 1 Tim. vi. 16, not appearing in any visible shape, and His actions obscurely shadowed in the Old Testament. And since our happiness consists in being like unto Him, it was necessary that we should have a more perfect and clear description of Him ; which was done by His only-begotten Son's incarnation. To the end that by imitating Him we might also become conformable to the Father, John xiv. 7, 8, 9; 1 Tim. iii. 16, and thereby be made His sons. Thus is our Lord said to be the first-born of the creation, (as Gen. xlix. 3, the Fathers might, &c.) i. e. in whom dwelt all fulness, perfection, and preeminence, whereof any creature was capable. Or, as the first-born under the law of nature, and the Priests, which came in their stead in the Law of Moses, were Kings, Priests, and above their brethren both in honour, power, and portion.

⁸ This cannot without great wresting be understood of any other than the creation of the world, when by the Word of God the heavens were made, Ps. xxxiii. 6; John i. 3, as the wisdom and power of God, 1 Cor. i. 24, because the causing of all things is applied to Him: He the efficient and the end of all, the end also proving Him to be the Creator, because He made all things for Himself; John i. 3; Heb. i. 2, also because

here is a recapitulation of all creatures; and Angels cannot be said to be created in the new creation. Whereof he speaks distinctly, verse 18. But the Angelical nature omitted by Moses is here expressed, because the deceivers seemed to advance that above our Saviour, at least to be exempt from His power. Again, by this it appears against those heretics, that our Lord was not an Angel, but above them, because He created them. 2°. That He was no creature, all which were made by Him; and therefore essentially God. 3°. And therefore in power and glory above all things, Ps. lxxxix. 28.

⁹ See note 39, on Rom. viii. 38.

¹⁰ Another argument that our Saviour is God, because that as by Him, the Word of God, all things were created, so do they continue, and subsist by Him, the same Word, which is Providence, the perpetual act of God alone.

¹¹ His life and passion were but preparatory to His power, which was conferred upon Him, and whereof He took possession at His resurrection, Matt. xxviii. 18. He was also the first that arose by His own power, and not to die again, John ii. 19; x. 18; Acts xiii. 34. And as the first-fruits sanctified the whole mass, by the same power and resurrection are we also raised, to a spiritual life here, the earnest and assurance; and immortal hereafter, the inheritance itself, Rom. vi. 4, 11; viii. 11; Phil. iii. 21. And we also become a kind of

^x among all things.

things¹², *both of nature and grace, creating and redeeming*, He might have the preeminence *above all things, next to the Father*.

19. For it pleased the Father that in Him *only* should all¹³ *kind of* ^γfulness and all manner of perfection originally dwell ;

^γ John i. 16.
Eph. i. 23.

^z making peace.

20. And, *He* ^zhaving first made peace *betwixt God, Angels, and men* through the blood shed in His death of the cross, by Him *it pleased the Father* to reconcile all things unto Himself¹⁴ ; by ^aHim, *I say*, whether they be things in earth, or things in Heaven.

^a Himself, whether.
Eph. i. 10.
Rom. x. 19.

^b Eph. ii. 1.
xii. 5, 8.

^c by the mind, in wicked . . .
Eph. iv. 18.

21. And you, *Gentiles*, that were sometimes, *even till now*, ^balienated from God and His covenant, and *even His enemies* ^cin your mind, *both understanding and affections*, by *your* wicked works, yet now hath He reconciled to *Himself*,

22. In¹⁵ *His assuming* the *weak and passible* body of His flesh ; and through death *suffered by Him in it*, to ^dpresent

^d Eph. i. 4.
v. 27. Jude 24.

first-fruits of his creatures, James i. 18.

¹² Therefore that power, verses 16, 17, not the same with this, and therefore not to be interpreted of the new Creation.

¹³ Though all fulness comprehendeth both the power of creating and governing the whole creature, yet it seems, by verses 18 and 20, rather to be limited to the fulness of grace in order to constituting and governing the Church. And it is attributed to the good pleasure of the Father ; and that it should dwell continually, but naturally, in and upon the Son. With this grace was He filled, because He was the beginning, and to impart it to others, John i. 14, 16 ; in Him without measure, John iii. 34, but to them by measure, Eph. iv. 7, according to the places and offices they supplied in the Church. And though St. John Baptist, St. Stephen, and others, perhaps, are said to be filled with the Holy Ghost, yet were their capacities not such as to receive the fulness of it.

¹⁴ According to the Greek and

the Vulgar. And by Him, *per eum*, to reconcile to Him, *in ipsum*, making peace on earth and in Heaven ; whether by things in Heaven are meant either righteous souls departed before His resurrection, or Angels ; and these either reconciled to man, whose enemy they were for their Lords cause ; or both Angels and men to God, into one Church, Eph. i. 10, iii. 15 ; 2 Cor. v. 19. For though He assumed not the nature of Angels, yet by reconciling that part of the spiritual creation which is in us, He also advantaged them, Luke ii. 14 ; xix. 38 ; xv. 10. Besides, the grace of the establishment of good Angels seems to proceed from their election, 1 Tim. v. 21, which is only by Christ.

¹⁵ By His preaching peace, Acts x. 36 ; Eph. ii. 17 ; appeasing the wrath of God by His obedience and sufferings ; and by communicating the merits of them to all mankind, John xii. 32, He assumed a body that He might reconcile us : He reconciled us that we might be holy.

you to the Father holy, and unblameable, and unproveable in His sight at the last day :

23. If on your parts ye continue in the *stedfast profession and practice of the faith of Christ as ye are now firmly grounded and settled*, and be not moved away from the hope and promises of the Gospel, which ye have heard of *Epaphras*, and which hath been preached not to Jews only, but to every¹⁶ human creature which is under Heaven, no person, nation, or language being refused or passed by ; whereof also I Paul am made a minister ;

24. Who now rejoice in my sufferings for you, converted Gentiles, and help to ^efill up¹⁷ some part of that ^fwhich is, ^efill up again instead of sup-
by Gods decree, behind unfulfilled of the sufferings of Christ, ply.
in my flesh, for His bodys sake, which is the Church : ^f remainders.
wanting.

25. Whereof I am by Christ made a minister¹⁸, according to the dispensation of God which is given and committed to me for you, Gentiles, to ^hfulfil the publishing of the word of God amongst you all ; ^g Eph. iii. 2.
Luke xii. 42.
ⁱ Cor. iv. 1.
ⁱ Peter iv. 10.
^h to perform.
fully to preach.
Rom. xv. 19.

26. Even the ⁱmystery¹⁹ of the Gospel, which hath been hid in a great measure from former ages, and from past generations, but now is made manifest fully by Christ and His Apostles unto His Saints ; ¹ Eph. iii. 3, 9.
Rom. xvi. 25.

27. To whom God of His free grace would make known what is the abundant riches of the glory of this mystery among and toward the Gentiles ; which is Christ²⁰ preached

¹⁶ Verse 6, note.

¹⁷ God decreeing such a measure of sufferings to His Church, whereof Christ, the Head, in His flesh underwent such a proportion, in His labours, poverty, sufferings in His life, and of death itself. The remainder assigned to His members, whereof St. Paul had a great share. Yet these also are the sufferings of Christ. 1°. Because the suffering of any member is also of the whole, and the head especially, which supplieth strength, spirits, sense and motion to all. 2°. Because for His sake, for the testimony and witnessing of His truth. These also necessary for the Church, not for the reconciliation of it to God, or satisfying for sin, for that Christ

did perfectly ; but for the effectual conversion of the world, example to others, perfecting of the saints, and augmentation of the reward.

¹⁸ St. Paul a minister of God, His steward ; his office to oversee the other servants, and government of the family, Luke xii. 42.

¹⁹ A mystery is an holy or religious secret, concealed from the knowledge of ordinary persons ; and is here taken either for the Gospel itself, i. e. redemption of the world by Jesus Christ, or, particularly, for the calling of the Gentiles.

²⁰ For the coming of our Lord, and the preaching of the Gospel are the only means of Salvation, and, as it were, the fundamental covenant on His part, 2 Tim. ii.

^k amongst you. *amongst, and by His Spirit dwelling* ^kin, you, the earnest and ground of your hope of glory :

28. Whom *alone* we *Apostles* preach, warning every man of what nation soever, and teaching²¹ every man *without exception* in all *spiritual* wisdom ; to the end that we may present every man perfect in *both the knowledge and obedience of Christ Jesus* :

¹ Col. ii. 1.
¹ Cor. xv. 10.
Eph. iii. 7.
i. 19.

29. Whereunto also I labour earnestly, ¹striving *zealously* according to the measure of His working, who *by His Spirit* worketh in me mightily²².

CHAPTER II.

1. For I would that ye knew what great *internal anxiety, and external* ^aconflict *both with false teachers and persecutors*, I have for you, and for them of the Church at Laodicea, and *even* for as many as have not seen my face in the flesh ;

^a 2 Cor. xi. solicitude. Phil. i. 30. fear. care.

^b instructed. ¹ Cor. ii. 16. Eph. iv. 16. i. 17.

^c even.

^d fulness. persuasion. riches of faith and knowledge.

^e God, the Father of Christ, both the Father, and Christ.

2. That their hearts might be comforted¹ and encouraged to perseverance in the profession of the Gospel, being ^bknit together in *mutual* love ; ^cand that they might increase unto all *abundant* riches of ^dfull assurance² and perfect assent of understanding, and unto the *constant* acknowledgment and confession of the mystery contained in the Gospel of ^eGod, and of the Father³, and of Christ,

19; as on ours is habitual obedience, imitation of Christ, or the new man.

²¹ The sum of this Apostles preaching was, 1°. to bring all to whom he preached, but especially the Gentiles, to repent and forsake their false religion and wicked lives. 2°. To teach them the wisdom of God in the grounds of Christian religion. 3°. To advance them to perfection both in knowledge and holiness.

²² Both in serving the necessities of the Churches, propagating the faith, and defending it against false teachers and persecutors. By signs also and mighty works, Rom. xv. 19 ; 1 Cor. ii. 4 ; 2 Cor. xii. 12.

¹ By my example, set, as it

were, in the front. Or, by my assistance, calling upon you. Πα-ρακαλέω, as one friend calls upon another in a fight.

² Πληροφορία signifies no more but a filling, fulfilling, fulness, but of what the subject and matter must declare. Here, as 2 Tim. iv. 5, 17 ; 1 Thess. i. 5, and elsewhere, it seems to signify fulness of the understanding and knowledge of the Gospel ; i. e. both in knowledge of more propositions, whether principles or consequents ; and a greater firmness and cleanness of persuasion. Riches of fulness includes both.

³ The Father under the Old Testament, and our Saviour in the New. Or, the Father the original, Christ the Mediator, of our salvation.

and vain deceit, *whether it be after the traditions of men, or after the sensible rudiments of this present world, whatever it be, if not after Christ and His doctrine.*

° Gal. iv. 3, 9-
elements.

9. For in Him *alone dwelleth for ever all the perfect fulness of the Godhead itself, much more of divine wisdom, bodily*^s.

¶ filled.

John i. 16.

¶ Eph. i. 10,

21, 23.

¶ Eph. ii. 11.

Rom. ii. 29.

Deut. x. 16.

xxx. 6.

Jer. iv. 4.

° spoiling.

despoiling.

† fleshly body.

Chap. iii. 5.

Rom. vi. 6.

fleshly sin.

10. And ye *also* are ^pcomplete, *wanting no requisite to salvation, in and through Him*⁹; who is the head *also* of all principality and power, ^q*even of the Angels themselves* :

11. In *and by* whom also ye are circumcised¹⁰ with the *true, spiritual* circumcision, ^r*not made with mens hands as the other, nor consisting in cutting-off some part of the body ; but in* ^s*putting-off and casting away the* ^t*body and mass of the sins of the flesh, by the spiritual* circumcision of Christs *command and institution,*

12. *Wrought in you when ye were buried with and like to*

⁸ ‘Corporally,’ all not only by its effects and gifts, as in holy persons : the Godhead itself, much more therefore those gifts : ‘inhabitheth,’ continually abideth as in its own propriety. 2°. ‘The Godhead,’ not an Angel, either a good one as appeared to Moses, or such as these deceivers pretend. 3°. ‘In his body,’ personally, which did not reside upon Moses, but between the Cherubims. 4°. Really, substantially, not in types, shadows, and ceremonies. ‘Fullness’ is opposed to imperfect rudiments. The Apostle seems to argue thus ; the absolutely-perfect way of salvation was revealed by one greater than Moses, or any other wise man whatsoever, even the Lord from Heaven ; greater than whom none should come after. His Law also is so perfect and full that it was unchangeable ; Himself therefore absolutely perfect, not by grace or inspiration as occasion required, but bodily. Lastly, the highest employment of an Angel was only to bear Gods name, and stand in His stead ; but our Lord was God Himself.

⁹ Those first false teachers, suppose Cerinthus, imagined groundless mysteries ; as if God were

too high to meddle with the little businesses of mankind, or to be immediately approached ; and therefore fancied other mediators, which, if not mere dreams, were Angels at the best. But the Apostle saith, that Angel-mediatorship is vain, since Christ is also their head, to whom we have both immediately address and promise of acceptance.

¹⁰ He proceeds to compare Circumcision with Baptism, and omitting the arguments which in other Epistles he urgeth, that the Sacrament of Circumcision is ceased because the promised seed is come ; which perhaps these deceivers did not deny, but insisted upon it as a necessary righteousness commanded by God. He therefore shews that it is no righteousness at all, but that true righteousness is changing the mind and putting on the new man, which is figured by, and to which we are initiated in, Baptism. And though the spiritual intention of Circumcision was the same with that of Baptism, yet neither did the deceivers so understand it, but only advised the corporal concision ; nor is it necessary, since Baptism not only signifies but effects the same.

Him ^uin baptism¹¹, wherein ye are also risen¹² with *and*^a by. *like to Him*, through the faith of the *powerful* operation of ^{Rom. vi. 4.} God, who raised Him *actually* from the dead. ^{Eph. i. 19.}

13. And you, *Gentiles*,^x being dead in your sins¹³, *without*^x ^{Eph. ii. 1.} *all spiritual life or hopes of it*, and *natural* uncircumcision of the flesh, *and so aliens from the Church of God and all the promises made unto it*, hath He quickened together with Him¹⁴, having *freely* forgiven ^yyou all *former tres-^y us.* ^{us.} *passes*¹⁵;

14. Blotting out *also* the *obligatory* hand-writing¹⁶, *consisting* of divers *commandments and* ^zordinances, that was ^z ^{Eph. ii. 15.} against us¹⁷ *of the Jewish nation*, which *also* was contrary

¹¹ External circumcision of its own nature being ceased, Gal. v. 2; Rom. iv. 11, notes, to the spiritual, Christian circumcision, we were initiated in baptism, wherein we entered upon a new life, of imitating our Saviour, and forsaking the old man, the life according to Adam. For as our Lord died, and confirmed that His death by His burial and remaining three days in the grave, so we must cease to live according to the old man, or at least resolve so to do, that the benefits of Baptism may be sealed unto us, 1 Peter iii. 21, which is, that we may be raised up together with Him. Therein the principle of a new life being conferred upon us, as our Lord at His resurrection began a life of glory. The ancients represented this by divers ceremonies, (not making thereby baptism more effectual, but only more expressive of the mystery); which were immersion under the water three times, as our Saviour went under the earth three days; and emersion, like to His coming out of the sepulchre.

¹² As the effect with the cause. His death, burial, and resurrection being the cause of the like changes in us, begun in our Baptism, Rom. vi. 2, 3, and of the same changes also in us hereafter. See

Eph. i. 20; 1 Peter i. 3, 21; 1 Cor. xv. 17.

¹³ The Apostle useth the expression, 'dead to sin,' when sin hath no more life, motion, or power in us; but 'dead in sin' is when we have no life, motion, or inclination to grace.

¹⁴ Whether He be God the Father, as verse 12, or our Saviour be understood, 'Him' is the same, our Saviour.

¹⁵ Without requiring of you, now quickened, those legal performances which neither are obliging unto us, Jews.

¹⁶ Ratified and confirmed by the consent and, as it were, the hands of all the people, Exod. xxiv. 3; Deut. xxvii. 26; Gal. v. 3. *Chirographum, Syngrapha*, is such a written testimony as is sufficient to convince us before God, as a bond doth a debtor.

* The Law was a *Chirographum*, bond, or testimony that their sins were not forgiven, Heb. ix. 10, which were to be expiated by that perfect Sacrifice of Christ, who at His death crucified, *put to death, abolished* the obligation of the Law, Col. ii. 14, and brought in *not a temporal, but eternal* righteousness, Dan. ix. 24.

¹⁷ First, because too heavy burden, Acts xv. 10; Gal. v. 1; Eph. ii. 15. 2°. Because it could

* [This latter portion of Note 16 does not appear in the Edition of 1684. See above, Eph. vi. 12.]

^a despoiled.
devested.

chap. i. 13.

^b exposed.

exemplavit.

August.

[c. Faust. xvi.

29.]

^c confidently.
with authority.

^d in Him. in
Himself. by
His own power.

^e condemn.

^f eating or
drinking.

^g in part.

^h judge against
you. seduce
you, willing.
condemn you,
pleasing.

ⁱ by. through.

unto us¹⁷, and took it out of the way¹⁸, nailing it to His cross ;

15. And having, *by thus disannulling the condemning force of the Law*¹⁹, ^aspoiled the powers and principalities of evil spirits, who before had dominion over us, He ^bmade a show of them now vanquished, ^copenly²⁰ triumphing over them ^din and by it, His cross.

16. Let no man therefore ^ejudge you in *not observing distinction of*^fmeat, or in drink ; or ^gin respect of an holy-day, or of the new moons, or of the Sabbath days²¹, or other like legal observances.

17. Which are *but as a shadow*²² of and darkly resembling the things then to come ; but the body and substance, making and represented by those shadows, is of Christ.

18. Let no man ^hbeguile²³ you of your reward ⁱin a

not justify or acquit them before God, not being perfectly obeyed by any. 3°. Consequently, that it subjected them to the curse.

¹⁸ Three manners the Apostle here expresseth of evacuating a bond, 1°. cancelling or blotting it out. 2°. Taking it away that it should never be produced or forthcoming. 3°. Tearing or rending it with the nails of His cross ; shewing thereby that He had undertaken and suffered the penalty and condemnation due to the forfeitures of that bond.

¹⁹ The Devil was to be the executioner of that sentence, which power of his our Saviour by disannulling the bond took away, Heb. ii. 14 ; 1 Cor. xv. 5. He also diminished his power and jurisdiction, Luke xi. 22, who before ruled over us as his captives, 2 Tim. ii. 26. The serpent, by bruising the heel, putting our Lord to a presently-ending death, had his own head and power for ever broken, Heb. ii. 14 : not that the Devil hath as yet all his power taken from him ; for he both reigns in the hearts of the wicked, Eph. vi. 12, who renounce this benefit of Christ by their disobedience, and also tempts the good. For that power he had before the Law was broken. Nei-

ther doth it argue any power over us, since it is nothing but that he can ask our consent to his temptations. And in this also we are strengthened against him.

²⁰ As a triumpher, the cross being His chariot, Eph. iv. 8 ; or taking exemplary punishment upon them.

²¹ An holy-day, which was annual ; new moons monthly ; Sabbaths weekly.

²² The Law was an obscure and imperfect delineation both of our duty, (as making nothing perfect ; Heb. vii. 19, nor perfectly representing a man of God,) and of the reward, Heb. x. 1. Or the Law was an imperfect representation of a body intercepting the light ; such was our Saviour interposed between heaven and the Law ; He a perfect image of heavenly things, the Law an imperfect representation of Him, and a mere shadow of heavenly things. What need to retain the shadow, when we enjoy the body ?

²³ Verse 14, he said our Lord had cancelled the bond, therefore we were not to be condemned for not observing legal ordinances ; verse 15, that He had spoiled principalities, &c. and therefore now, let no man lose the reward of his piety, by an unwarrantable

groundless and ^kvoluntary humility, and worshipping of ^k Angels, ^lintruding *himself* into the knowledge of those things concerning God and Angels which he hath not seen, ^lnot revealed nor taught by God, but vainly puffed-up by the foolish imaginations of his own ^mfleshy mind,

19. And not holding ⁿthe Head²⁴, Christ, from which, ^mand not from Angels, all the body of the Church having all due nourishment and vigor supplied abundantly, and ministered by the joints and bands of charity and spiritual graces, and the members firmly knit together by the administration of divers gifts and discipline by their Pastors, increaseth with the increase of God and godliness.

20. Wherefore if ye be, as ye profess by Baptism, dead with Christ²⁵, as He to the world, so ye from the ^orudiments²⁶ of the ^pworldly and carnal worship, why, as men ^pliving in and to the world, ^qare ye subject to these ordinances,

21. (Such as are, Touch not an unclean thing; Taste not any forbidden meat; Handle not any consecrated vessel;

22. All which have no effect upon the soul, but ^rare to ^rperish²⁶ necessarily with the ^rvery using), according to the doctrines and commandments of men?

worshipping angels. 1°. Because the false teachers had no authority for what they said, but affected it, *θελοντες*, whence, verse 23, he calls it *εθελωθησκεια*. 2°. This devotion was vain and fruitless; 3°. and had no reward. 4°. It was a deserting of Christ. 5°. Though they pretended humility, yet it proceeded from pride, either of their knowledge, or familiarity with Angels, and being favoured by them.

²⁴ Both of men and Angels, chap. i. 18; therefore neither any one Angel, nor the whole nature of Angels could be our head. By our Pastors we are united to the Apostles; by the Apostles to our Lord; and by Him to God the Father; Eph. ii. 20, note. The deceivers seem not to have had any consideration of the unity of the Church, or of one head, but attributed one function to one Angel, another to another. This

Angel-worship seems to have been the great mystery in heathen worship, whence Magic, and divers other superstitions. See the note upon Eph. iv. 15, 16.

²⁵ He that is dead with Christ is also dead to all things incompatible with Christ. As He to the world, so we to the worldly and carnal worships, which do not conduce towards spiritual life, or Heaven, Heb. ix. 1, 10; Gal. iv. 3, note.

²⁶ Of themselves at best indifferent, and after the once performing of them, having no force or power over the conscience or good life; yet are mortiferous by the abuse of them, in that they are, upon mens imaginations, without any authority from God, taught and prescribed as necessary. Prescribed by men, because the command from God to use them was only temporary, and is antiquated by Christ.

^k being voluntary, in humility. affected.
^l searching. proudly strutting. entering into possession.
^m mind of his flesh.
ⁿ Eph. iv. 15.

^o elements.
^p Verses 16, 17. Gal. iv. 3. Rom. vii. 6.
^q do ye decree. make ordinances.

^r Matt. xv. 11, 17.

23. Which things have indeed a show of wisdom²⁷ in will-worship²⁸, and *in affected* humility, and neglecting the body, *and not in giving* any honour to the satisfying of the flesh, *but pretending many abstinences and severities, all which have nothing of spiritual devotion and piety.*

CHAPTER III.

1. *BUT*, if ye be risen with Christ¹ to a *spiritual life*, as *He to a glorious*, as you profess in *Baptism*, seek those things *only* which are above, *which concern Heaven*,^a where Christ sitteth on the right hand of God.

^a Eph. i. 20.

^b mind.

^c our.

Gal. ii. 20.

John xiv 6.

Rom. v. 10.

^d Eph. iii 9.

1 Cor. ii. 7.

Col. i. 26. ii. 3.

Rev. ii. 17.

2. Set, *I say*, your ^baffections on things above, and not on things on *and concerning* the earth.

3. For ye are dead to *them*, and ^cyour *true* life is *laid up securely*, and ^dhid² from the world, with Christ in God.

4. *And* when Christ, who is our life, shall appear *in His*

²⁷ These first heretics pretended to great abstinence, humiliations, mortifications and the like; for the Devils temptations must have something plausible. The Apostle disputes not the reality of this their sanctity; but, supposing them to be abstemious, to use mortifications, &c., which are in themselves good, yet saith that these good things are not good in them, but vain and fruitless, because not proceeding from Gods Spirit communicated from Christ the Head, and so from God the Father; but being indeed contrary to Him, striving to introduce an antiquated religion, to the denying of Him.

²⁸ Worship of God, humility, &c. are really wisdom; but have only a show of wisdom, when done *θέλουτες* verse 18, i. e. affected by men, and prescribed by them, without any authority from God, as the only worship of God. So that *θέλων* seems to have influence upon every one of these. Besides, these were not entire fasts, but abstinence from certain meats because unclean.

¹ Chap. ii. 11, 12, he begins to speak of Baptism, and our engagements in it; which are, ac-

ording to the parts of it, 1^o. dying to a carnal life, the consequences whereof he deduceth in that chapter; 2^o. rising to a spiritual life, which he now prosecutes. If risen with Christ, continue with Him, i. e. to be like to Him; in regarding only the concerns of Heaven and eternal life.

² Hid, not only from the world, but even from ourselves also, 1 John iii. 1, 2; 2 Cor. v. 7; Eph. iii. 9, with God, who hath not revealed what He hath decreed that we shall be. The truth of the Gospel, the way to eternal life, is not hid, 2 Cor. iv. 3; but the secret and internal operations are; as is also the continuance and advance of this life unto that in Heaven; called therefore the hidden Manna. 'With Christ,' who declared and promised it, 2 Tim. i. 10; merited, 1 John iv. 9; and prepared it for us, John xiv. 3; who gives it us, John x. 28; is the author of it, Heb. xii. 2; makes us capable of it, Col. i. 12; Eph. ii. 5; and shall in due time instate and complete us in it, John xvii. 2; 2 Tim. iv. 8; Heb. v. 9; and hath taken possession of it in Heaven, where also He is continually acting for us.

glory, then shall ye also, and your now-hidden life, ^eappear with Him in the same glory. Rev. xx. 4. xxi. 7. xxii. 5.

5. Mortify therefore³ the members of your old unregenerate man, which are set upon the earth and earthly interests or pleasures; such are fornication, uncleanness, ^finordinate affection, evil concupiscence, and ^gcovetousness⁴, which is, as it were, ^hidolatry: f passion. g passiveness. h inordinate lusting.

6. For the committing of which things the wrath of God cometh upon the ⁱchildren of disobedience: i children disobedient to Him.

7. In the which sins ye yourselves also walked some time, before your conversion, when ye lived in them⁵.

8. But now that ye are baptized, you also put off all these other parts of sensuality, anger, wrath⁶, malice, ^kblasphemy, filthy communication out of your mouths. k speaking evil of others.

9. Lie not one ^lto another, seeing that ye have made ¹profession to put off the old man⁷ with his deeds; l against. Eph. iv. 22.

10. And have, in Baptism, put on the new man, which is ^mrenewed, ⁿin the knowledge of the mysteries of God, after the image⁸ of Him that created him: m Eph. ii. 15. n unto. by. through the acknowledgment of.

11. Where, in which state of renovation, there is no respect to any mans person or nation, as before there was, neither Greek nor Jew, circumcision nor hitherto despised uncircumcision, Barbarian⁹, Scythian, bond nor free. But

³ This precept follows both upon our dying and rising again in Baptism, but seems chiefly directed against the heretics; who, pretending abstinences and mortifications, yet lived in all filthy and abominable lusts. The Apostle therefore forbids these absolutely, and consequently approveth those mortifications that conduce to that end.

⁴ Πλεονεξία is sometimes applied to inordinate lust, but most frequently to covetousness. The great commendations the heathen gave to wealth and riches, and the great veneration and esteem of them amongst worldly men, is little less than idolatry, Hos. viii. 4. [Compare the notes on Ephesians v. 3, 5.]

⁵ Living signifies the habit, walking, the acts of sin, Gal. v. 25; 'lived' after the manner of the

Gentiles, with whom those actions were not accounted sinful. [▲]

⁶ Sudden motions and risings of the passion, wrath advancing it to an height, till it improve into malice and speaking evil of others.

⁷ Who works, acts, and lives as Adam did, or they do who are not converted to Christ. The new man is one that, forsaking those old manners and customs, is entered upon a life like to Christs.

⁸ The same whether spoke of God the Father, or our Lord. For, Christ being the express image of the Father, we, by being conformed to Him, are also made like the Father.

⁹ That the Gospel was propagated, even by St. Paul, amongst the Barbarians, seems probable

^o Eccl. xii. 13. *the obedience to Christ is ^oall that is requisite, and even in all persons.*

12. Put on therefore, *instead of these, as becometh the elect of God, holy and beloved of Him, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering ;*

^p complaint. 13. Forbearing one another, and forgiving one another, if any of you *at any time* have an *occasion of* ^pquarrel against any *brother*. Even as Christ *freely* forgave *every one of you*, so also do ye *to the brethren*.

14. And above all these things *put on* charity¹⁰, which is the bond of *Christian* perfectness.

^q Christ. 15. And let the peace of ^qGod¹¹ rule in your hearts, ^r ¹ Cor. vii. 15. *to the which also ye are called in being members of that one body of Christ ; and be ye thankful to God for this your vocation.*

^s Eph. v. 19. 16. Let the word of Christ, *His Gospel*, dwell in you richly in all *godly* wisdom ; teaching and admonishing one another ^sin psalms, and hymns, and spiritual songs, singing with ^tgrace¹², *devotion, and attention* in your hearts to the Lord.

^u I Cor. x. 31. 17. And ^uwhatsoever ye do in word or deed, do all in the name of our Lord Jesus, ^xgiving thanks to God and the Father *for all the mercies you receive through and by Him.*

^y Eph. v. 22. Titus ii. 5. ¹ Peter iii. 1. 18. ^yWives, submit yourselves to your own husbands, as it is fit *for Christian women that are* in the Lord.

19. Husbands, love your wives, and be not bitter *or morose* against them.

20. Children, obey your parents in all *lawful* things ; for this is well-pleasing to the Lord.

21. Fathers, provoke not your children to anger *by giving them any just occasion*, lest they be discouraged, *and by dejection of spirit become either desperate or stupid.*

by this place, and by Rom. i. 14. The Scythians were accounted the most barbarous.

¹⁰ Chiefly have charity, the perfectest bond and union of you, amongst yourselves ; and also containing Christian perfection, ¹ Tim. i. 5 ; ¹ John iv. 16, and all virtues bound up together in and

by it, ¹ Cor. xiii.

¹¹ Peaceable disposition according to godliness. 'Rule,' i.e. as the Governor of their games, be umpire to compose all differences amongst you, for ye are all members of that one body of Christ.

¹² Gracefulness, in form, time, &c. as well as matter.

22. Servants, obey in all *lawful* things your masters according to the flesh; not *only* with eye-service, as men-pleasers *do in their masters presence*; but in singleness of heart, as fearing God *the just judge and recenger*:

23. And whatsoever you do *for them*, do it heartily, as a *duty* to the Lord, and not unto men *only*;

24. Knowing that, *for so doing*, of the Lord ye shall receive the reward of *your labours*, the inheritance of *the sons of God*; for *in this* ye serve the Lord Christ.

25. But he that doth wrong, *whether the master defraud the servant, or the servant disobey the master*, shall receive *due retaliation* for the wrong he hath done. And there is no respect of persons, *master or servant, with God*.

CHAPTER IV.

1. *AND* Masters, give unto your servants that which is just *according to compact*, and equal *in reason and charity*; knowing that you have also a Master in Heaven, *from whom you are to expect the like*.

2. Continue *instant*¹ in ^aprayer, and watch in the same ^a Luke xviii. 1.
with thanksgiving; ¹ Thess. v. 17.

3. *And*^bwithal praying also for us, *preachers of the Gos-*^b Eph. vi. 19.
pel, that God would open unto us a *free passage and door*² Thess. iii. 1.
of utterance²; to speak, *with boldness and without impediment*, the mystery of Christ, for *testifying of which* I am now also in bonds:

4. That I may make it manifest *to all men*, as I ought to speak *faithfully, boldly, diligently*.

5. ^cWalk *also circumspectly and* in wisdom toward them ^c Eph. v. 15.
that are without *the Church*, redeeming the time³.

6. Let your speech be always with ^dgrace, *savouring*^d gracefulness.
of piety or edification, seasoned with *the salt of prudence*, ^{Ps. xlv. 3.}
that you may know how you ought to answer every man.

¹ The word signifies to attend assiduously and with great intention, as upon a thing laborious and difficult, verse 12. See John v. 16.

² A door of, or for, the Word, that we may find the auditors attentive, and well-prepared to re-

ceive it, Acts xiv. 27; 1 Corinth. xvi. 9; 2 Corinth. ii. 12; or, a door open without opposition or hindrance.

³ Recovering that which was taken from you by craft of the enemy, or was lost by your own negligence.

^e concerns.

7. All my *present* ^estate shall Tychicus⁴ declare unto you, who is a beloved brother, and a faithful minister, and fellow-servant in the Lord *and His service* :

8. Whom I have sent unto you for the same purpose ; that he might know *and inform us of your chiefly spiritual estate, and comfort your hearts,*

9. With Onesimus⁵, a faithful and beloved brother, who is one of you. They shall make known unto you all things which are done here.

10. Aristarchus⁶ my fellow-prisoner saluteth you, and Marcus⁷, sisters son to Barnabas, (touching whom you have received *some particular* commandments) ; if he come unto you, receive him *honourably* ;

11. And Jesus, who is called Justus, who are of the circumcision. These only are my fellow-workers *here* unto the kingdom of God, which have been a comfort to me *also in my affliction.*

^f striving.

^g filled.

12. Epaphras⁸, who is one of you, a servant of Christ, saluteth you, always ^flabouring fervently for you in prayers, that ye may stand perfect and ^gcomplete in all the will of God.

13. For I bear him record, that he hath a great zeal for you, and them *of the Church* that are in Laodicea, and them in Hierapolis.

14. Luke, the beloved physician, and Demas, greet you.

15. Salute the brethren which are in Laodicea, and Nymphas, and the Church which is in his house.

16. And when this Epistle is read amongst you, cause that it be read also in the Church of the Laodiceans ; and that ye likewise read the Epistle from Laodicea⁹.

⁴ It should seem from hence and Eph. vi. 21, that this Epistle was writ at the same time with that to the Ephesians, not long after Pauls first answer, at the time when Timothy was come to him. See the preface to 2 Tim.

⁵ Onesimus, servant to Philemon a chief man in Colosse. The Ancients say, that he succeeded Timothy in the Bishopric of Ephesus.

⁶ Aristarchus, a Macedonian, of Thessalonica, frequently accom-

panying St. Paul in his voyages.

⁷ This seems to have been that Marcus who departed with Barnabas from St. Paul, Acts xv. 38, and that that dissension lasted not long, Philem. 24 ; 2 Tim. iv. 11.

⁸ If the Epistle to Philemon was written at the same time with this, as is most probable, then was Epaphras prisoner with St. Paul at Rome, Philem. 23.

⁹ *Eam, quæ Laodicensium est.* [Vulg.] Whence some have

17. And say to Archippus¹⁰, Take heed to the ministry, which thou hast received in the Lord, that thou fulfil it.

18. The salutation by the hand of me Paul¹¹. Remember my bonds. Grace be with you. Amen.

¶ Written from Rome to the Colossians, by Tychicus and Onesimus.

feigned an Epistle as writ by St. Paul to the Laodiceans: which is extant in Sixtus Senensis and other places. But this here is spoke of some other Epistle, not to, but from, the Laodiceans. What it was is not known.

¹⁰ Archippus is by many said to be the Bishop of Colosse. 'Archippum Colossensium Episco-

pum commemorat.' Calvin Inst. IV. iii. 7. And Diodati, 'chief among the Pastors'; whether substituted to Epaphras now a prisoner; or, Epaphras being, (as it seems), the Apostle of that region, Archippus was the particular Bishop of Colosse.

¹¹ To testify this to be his Epistle.

THE
FIRST EPISTLE OF ST. PAUL THE APOSTLE
TO THE
THESSALONIANS.

THIS seems to have been the first written of all St. Pauls Epistles that are exstant. Thessalonica was a metropolitan City in Macedonia, and is now called Salonichi. The occasion was, that St. Paul having been shamefully treated at Philippi, Acts xvi, went thence to Thessalonica; where, after he had preached a very short time, and converted divers, the unbelieving Jews raised a tumult and sedition, rather than a persecution, against him, Silas, and Timotheus. But the brethren, fearing the worst, sent them away immediately to Beroea, whither those seditious Jews also followed them; and St. Paul went thence by sea to Athens, whither also he sent for Silas and Timotheus, left at Beroea, to come speedily unto him. But being in great fear and apprehension lest his Thessalonians should, by these persecutions which seem to have continued against them in his absence, be in danger of falling away, after a little while he sent Timotheus back to them, to know the state of their Church, and the stedfastness of the new converts. Timotheus returning found the Apostle at Corinth, and gladdened him with the account of the courage and stedfastness of the believers amidst their persecutions. Whereupon St. Paul seems to have addressed this Epistle unto them. See Acts xvii, xviii.

1. Commending their ready and cheerful obedience to the Gospel by him lately preached amongst them, and their constancy in adhering to, and owning, it, notwithstanding the persecutions and troubles raised against them by the unbelieving Jews. And animating them by the example of his own constancy, and particular affection to them, to perseverance in their holy profession.

2. And having stayed but a short while with them, it is pro-

bable that he had not time so throughly to inform them of the particular duties of Christianity as was requisite, nor to order things as they ought to continue. Which default he supplies by this Epistle, especially taxing a certain sort of idle persons, that had no profession, but went from one good house to another, tattling and tale-bearing, too frequent amongst them. Because of his short stay and the hot persecutions, the Judaizers or other Heretics seem not to have as yet crept in amongst them, as indeed they seldom appear where more fear of danger than hopes of profit; wherefore here is little or nothing tending to the discovery or confutation of them.

3. To encourage them the more cheerfully to suffer for the Gospel, he puts them in mind of the great reward laid up for them, and the severe punishment for their enemies. Upon which occasion he informs them concerning the Resurrection and their future state.

This Epistle seems to be written from Corinth, where he was when Timothy returned, Acts xviii. 5, but the subscription is from Athens. It may be the Apostle went to Athens after his stay at Corinth, though this not expressed in the history of the Acts of the Apostles.

CHAPTER I.

1. PAUL, and Silvanus¹, and Timotheus, unto the Church of the Thessalonians, which is *established* in the *obedience and worship* of God the Father, and in *that* of the Lord Jesus Christ: Grace be unto you and peace from God our Father, and the Lord Jesus Christ.

2. We give thanks to God always for you all, making mention of you in our prayers; *therein*

3. Remembering without ceasing your work *proceeding* of faith², and labour of love, and patience of hope *placed* in our Lord Jesus Christ, in the sight of God, *His* and our Father;

4. Knowing, brethren ^abeloved, your election³ of God.

5. For our *preaching* the Gospel came not unto you in *bare* ^bword only, but also in power⁴, and in the Holy Ghost, and in much ^cassurance; *even* as ye know what manner of men we were *in our conversation* amongst you, for your sake *and salvation, not our own glory or advantage.*

6. And *this our preaching was not in vain, for ye became followers of us your teachers, and therefore also of the Lord, having received the word in a time of much affliction, yet with great spiritual joy of the Holy Ghost:*

7. So that ye were ensamples of *ready receiving of, and constancy in the faith*, to all that believe in Macedonia and Achaia.

8. For from you sounded out the word of the Lord⁵ not

¹ It is very probable that this was Silas, the Hebrew name being somewhat changed to render him more acceptable to the Gentiles. See Acts xv. 40, xvii. 10, 14, xviii. 5. St. Paul waves his style of Apostle, condescending to be equal with those his companions.

² Seeming to intimate either the care they took of the persons of the Apostles in that sedition, Acts xvii, or, more generally, their embracing the faith in that difficult season.

³ By the constancy in their profession, and proficiency in the great virtues of Christianity, faith,

hope, and charity, he was fully persuaded, that they were elected by God to eternal life.

⁴ Our preaching was accompanied and confirmed by miracles, giving the Holy Ghost, and whatever else was requisite to produce a full and perfect assent to the truth of the Gospel. Even as ye saw that we were not men of eloquence, worldly wisdom, or greatness; but the power of our preaching was only from God.

⁵ Either the word which ye received from us was published and echoed, as it were, from you. Or, your conversion was divulged

^a beloved of God, your election.

² Thess. ii. 13.

^b 1 Cor. ii. 4.

^c fulness. full persuasion.

only in Macedonia and Achaia, but also in every place *where Christianity is embraced, the fame of your faith to God-ward is divulged and spread abroad*; so that we need not to speak any thing *of it to other persons*;

9. For they themselves, *all without our suggestion, shew of us what effectual manner of entering in we had unto you, and how readily and constantly, upon our preaching, ye turned to God from idols, to serve the only living and true God*;

10. And to wait *with assured hope for the coming of His Son from Heaven at the last day, whom He raised from the dead, even Jesus, who delivered us from the wrath to come.*

CHAPTER II.

1. For yourselves *also, brethren, know and well remember our first entrance in unto you, that it was not in vain*¹:

2. But even after that we had suffered *not long before, and were shamefully entreated, as you know, at ^aPhilippi,* ^a Acts xvi. 22. *we, not discouraged thereby, were bold*², *in and through our God strengthening us, to speak unto you the Gospel of God with much contention with the enemies thereof amongst you.*

3. For our exhortation *to you to receive the Gospel was not out of deceit*³, *or practice upon your ignorance, nor of ^buncleanness, as many new religions be, nor in guile in* ^b corrupt affection. *craftily promoting our own interests* :

4. But as we were allowed of God *as fit to be put in trust with the Gospel*⁴, even so we speak *it, in sincerity to*

through all the Churches, to the great honour both of yourselves and the Gospel, that had such power as to convince the noble Thessalonians notwithstanding so many difficulties. Thessalonica being then as now a city of great commerce, their conversion was divulged into the neighbouring and distant countries.

¹ It wanted neither power and efficacy, nor success.

² Παρησία, a word much used by this Apostle, and in divers significations, here denotes his great courage in publishing the Gospel; insomuch that the great

persecution he suffered at Philippi made him not afraid to preach at Thessalonica, where he also found no small difficulty and opposition.

³ Not imposture, preaching a lie either devised or entertained by us. Nor of sordid desires of covetousness and profit; or somewhat worse, as is recorded of Simon Magus. Nor of any sort of craft to overreach and overwit you.

⁴ God would not have intrusted His Gospel with us, if He, the searcher of hearts, had not seen us sincere and faithful.

you; not as pleasing men, but God, who trieth our hearts, and judgeth according to their uprightness.

^c were defamed for using flattery, or accused of covetousness. 5. For neither at any time ^e used we flattering words *either in our preaching or conversation*, as ye know; nor *managed we our trust as a cloak of covetousness, to increase our own private wealth*; God is our witness:

6. Nor of *any* man sought we glory, neither of you, nor yet of others, *no, not* when we might lawfully have been ^d burdensome to our converts, as the Apostles of Christ.

^d grievous, severe. using authority.

^e as babes. mild.

7. But we were ^e gentle among you, *not standing upon our just power or authority*; but even as a nurse cherisheth her tender children, *taking nothing from, but bestowing all her labour upon them*:

8. So, being affectionately desirous of *gaining you to the Gospel*, we were willing to have imparted unto you, not the Gospel of God only, but also our own *lives and souls*, because ye were dear unto us.

^f Acts xx. 34.
¹ Cor. iv. 12.
² Thess. iii. 8.

* [So in all the Edd.]

9. For ye remember, brethren, our labour and travail *among you*: for *labouring with our hands* night and day, because we would not be chargeable to any of you, we *preached unto you the Gospel of Christ*.*

10. Ye are witnesses *to us*, and God also, how holily and justly and unblameably we behaved ourselves amongst you that believe:

11. As *likewise* ye know how we exhorted and comforted and charged every one of you, *according to his necessity*, as a father doth his children,

^g Eph. iv. 1.
Phil. i. 27.
Col. i. 10.

12. That ye would ^g walk worthy of God, who *by the Gospel* hath called you unto His kingdom and glory.

13. For this cause also thank we God without ceasing *in all our prayers*, because, when ye received the word of God which ye heard of us, ye received it not as the word of men⁵, but as it is in truth, the word of God, which effectually worketh also in you that believe.

14. For ye, brethren, became followers of the Churches of God, which in Judaea are in Christ Jesus, *in faith and patience*. Forasmuch as ye also have suffered like things,

⁵ Not as plausible and eloquent discourses concerning human wisdom and knowledge, but things of greater consequence concerning God and the salvation of our souls, declared also with great power and efficacy both of miracles, and evidence of the matter.

persecutions, of your own country-men⁶ even as they have of the Jews in *Judaea*;

15. Who both killed the Lord Jesus, and *before Him* their own *acknowledged* Prophets, and have *since* ^hpersecuted us, *the Apostles and first believers*; and they *herein* ^hchaced away. ^hchaced us out. please not God, and are contrary to all men⁷.

16. Forbidding *and, as much as they can, hindering* us to speak *and preach* to the Gentiles that they might be saved, to fill up *the measure of* their sins alway: for the *wrath of God, His patience having been so long despised*, is coming upon them ⁱto the uttermost⁸. ⁱ to the end.

17. But we, brethren, being *by their sedition* taken from you for a short time⁹, and *that only* in *bodily* presence, not in heart *and affection*, endeavoured the more abundantly to see your face *again* with great desire.

18. Wherefore we would have come unto you, even I Paul *especially* once and again: but Satan hindered us¹⁰.

19. For what is *the cause of* our hope¹¹, or joy, or crown ^kglorying. of ^krejoicing? are not ^leven ye, in the presence of our ^lye also. Lord Jesus Christ at his coming?

20. For ye are our glory and joy.

⁶ Many of these believing Thessalonians were Jews, who were also persecuted by others of the same nation, Acts xvii. 5.

⁷ Please not God, by their zeal for the Law antiquated, and opposing the Gospel, the word of God. And contrary to men, by their rigid uncompliantness with other nations; by their frequent seditions; and by hindering the salvation of the world by the Gospel.

⁸ The measure of their sins and of Gods patience is even full; and then, wrath, threatened by Moses, the Prophets, and our Lord Himself, comes upon them, to their utter destruction; or, the wrath not to have end, as their other captivities have had, till they return and embrace the Gospel, Luke xxi. 22; Deut. xxviii;

Zech. v. 7, 8. [Massa plumbea significatur completa mensura peccatorum, ideoque mulierem . . . damnari ad supplicium certum et irrevocabile. Corn. a Lapide.]

⁹ Therefore the Apostle writ this Epistle, when he had not been long from them.

¹⁰ By casting in his way such hindrances, that it was not advisable for him to come unto them. Perhaps the Jews, who persecuted him as far as Beroea, still continued their malice.

¹¹ No wonder that I am so careful of, and affectionate unto you; for, at the day of Judgment, you, being my converts, and continuing so stedfastly, will be the great cause of my joy, when for your sake I shall obtain such a crown of glory.

CHAPTER III.

1. WHEREFORE¹, when we could no longer forbear *the satisfaction of our ardent desire to know your estate and constancy, and of showing our affection unto you*, we thought it good to be left at Athens alone, *though very inconvenient unto us*;

2. And *therefore* we sent Timotheus, our brother, and co-minister of God, and our fellow-labourer in *preaching* the Gospel of Christ, to establish you, and to comfort you concerning your faith, *against the persecutors* :

3. That no man should be moved *from his steadfastness* by these *or the like* afflictions: for yourselves know that we *Christians* ^aare appointed hereunto *by God*².

^a 1 Peter ii. 21.

4. For verily, when we were with you, we told you before *it came to pass*, that we should suffer tribulation; even as it *shortly after* came to pass, and ye know.

^b Verse 1.

5. For this cause, ^bas I said, when I could no longer forbear, I sent to know your faith, lest by some means the tempter *in the absence of your Pastors* should have tempted you, and our labour be in vain.

6. But now, when Timotheus came from you unto us, and brought us good tidings of your faith and charity, and *particularly* that you have good remembrance of us always, desiring greatly to see us, as we also to see you :

^c Verse 1.

7. ^cTherefore, brethren, we were comforted over *and for* you, in all our affliction and distress, by your *constancy in the faith* :

^d Rom. vii. 9.

8. For now we ^dlive *contentedly*, if ye stand fast in the *Lords Gospel*.

9. For what *sufficient* thanks can we render to God again for you, *and* for all the joy wherewith we joy for your sakes before our God ;

10. Night and day praying exceedingly, that we might

¹ This seems to follow upon the eighteenth verse of chap. ii.

² Who, having once decreed not always to restrain evil, set up the Gospel, the greatest good, as the mark whereat the Devil, the prince of evil, should level all his

force. For the proving the believers constancy, and increasing their reward; for the magnifying His own power in their weakness, and conquering the enemy by them also, as well as by their Head; and for the greater propagation of the Gospel.

again see your face, and might perfect³ that which is yet lacking in your faith *and the entire knowledge of it?*

11. Now God Himself and our Father, and our Lord Jesus Christ, ^edirect our way unto you. ^e guide.

12. And the Lord make you to increase and abound in love one towards another, and towards all men, even as we do towards you :

13. To the end He may establish ^fyour hearts unblamable in holiness, before God, even our Father, at the *glorious* coming of our Lord Jesus Christ with all His Saints. ^f 1 Cor. i. 8.
¹ Thess. v. 23.

CHAPTER IV.

1. FURTHERMORE then we ^abeseech you, brethren, and ^arequest. ^bexhort you by the Lord Jesus, that, as ye have received ^bbeseech. of us how ye ought to walk and to please God, so ye would abound *therein continually* more and more.

2. For ye know what commandments we gave you by the *authority and in the name of the* Lord Jesus¹.

3. For this is the will of God, *and the chief intent of the Gospel*, even your ²sanctification, *particularly* that ye should abstain from fornication :

4. *That is*, that every one of you should know how to possess *and make use of his body and its members as a vessel³ and instrument of the soul*, in sanctification and honour ;

5. Not in the ^clust of concupiscence, even as the Gen- ^cpassion of de- tils which know not *the true God, nor account lust a sin^{sire}* *against God* :

³ The shortness of his stay amongst them not permitting so full and complete an explication of the Gospel and its mysteries.

¹ Knowing how to please God, if you do it not, ye confess yourselves guilty.

² Sanctification or holiness of life is the great perfection of a Christian, to which all the commands of our Saviour tend, and whereby we become most like to God Himself. And as Solomon in the Proverbs exemplifies all sin by whoredom, and under the notion of a strange woman, be-

cause that the greatest temptation ; so seems our Apostle here to make lust the general opposite to sanctity or holiness, as he useth fornication for all sorts of lusts. Though some conceive him to speak only of the sins of lust, as most directly contrary to sanctity ; those sins being most properly called filthy.

³ Most interpret this of the body and its members, because of 1 Sam. xxi. 5 ; Rom. i. 24, 26 ; 1 Cor. vi. 18 ; 2 Cor. iv. 7. Others understand it of the wife, called also a vessel, 1 Peter iii. 7.

^d oppress.
^e overreach.
^e in the matter.

6. That no man go beyond^d and ^ddefraud his brother ^ein any matter : because that the Lord is the avenger of all such *injurious persons*, as we have also forewarned you and testified.

7. For God hath not called us *Christians* unto uncleanness, but unto holiness.

^f rejecteth.

8. He therefore that ^fdespiseth *these commands*, despiseth⁵ not man, but God *the Law-giver*, who hath also given unto us His Holy Spirit, *to advance us in obedience*.

^g John xiii. 34.
 xv. 12.

9. But as touching brotherly love ye need not that I write unto you : for ye yourselves ^gare taught⁶ of God to love one another.

10. And indeed ye do it towards all the brethren which are in all Macedonia : but *yet* we beseech you, brethren, that ye increase more and more *in this great duty and virtue* ;

11. And that ye study to be quiet⁷, and to do your own business, and to work with your own hands, (as we commanded you ;)

^h of no man.

12. That ye may walk honestly *and without blame* toward them that are without *the Church*, and that ye may have lack ^hof nothing, *nor depend upon others for your maintenance*.

13. But I would not have you to be ignorant, brethren, concerning them who are asleep *in Christ*, that ye sorrow not *immoderately for their loss*, even as others, *the heathen*, who have no hopes *after this life*.

14. For if we believe that Jesus died and rose again⁸,

⁴ Generally not to defraud, or overreach in any negotiation, &c. Others more particularly, that every man be content with his own wife, and not to break the bonds of matrimony, by coveting or corrupting his neighbours wife, Eph. iv. 19, which is usually done by overwitting the husband.

⁵ Despiseth Gods commands, and the inspirations of Gods Spirit, given us to that intent that we should be holy.

⁶ By the Gospel and by the Holy Spirit.

⁷ The charity and bounty of these Thessalonians perhaps occasioned some to be idle, and to carry tales from house to house, seeking by such flatteries and insinuations to feed themselves without working. He therefore commands every man to work at some calling, manual or other, that they neither be a burthen to the Church, nor give scandal to the heathen, 2 Thess. iii. 10, 11.

⁸ The Apostle, 1 Cor. xv, urgeth this argument very effectually.

even so *must we confess, that* ⁱthem also who sleep in Jesus ⁱ 1 Cor. xv. 23. will God bring with Him *at the great day.*

15. For this we say unto you by the word *and revelation* of the Lord, that we ⁹, *as many Christians as live according to their profession, which are or shall be then alive, and so remain unto the coming of the Lord, shall not prevent in their resurrection* them which are *then* asleep.

16. For the Lord *Jesus* Himself shall descend from Heaven ¹⁰ *into the air* with a ^kshout, with the voice of the ^k Matt. xxv. 6. Archangel, and with ^lthe trumpet of God, and the dead in ^l 1 Cor. xv. 52. Christ shall rise first : a mighty trumpet.

17. Then we, *of the Christian profession, which are then* alive and remain, shall be caught up together with them *who are already risen* in the clouds to meet the Lord in the air : and so *thenceforward* ^m shall we *for ever* be with ^m John xiv. 3. the Lord.

18. Wherefore ⁿcomfort ¹¹ *ye* one another ^owith these ⁿ exhort. words. o Verse 14.

CHAPTER V.

1. BUT of the times and seasons ¹ *when these things shall*

⁹ The Apostle speaks not here of himself and the persons at that time alive, as some of the Thessalonians misapprehended; and himself explains himself, 2 Thess. ii, otherwise.

¹⁰ The description of the Lords coming to judgment is represented by His descent in giving the Law, Exod. xix. The 'shout' some interpret the 'command,' as it is said, John v. 25, of our Saviour to the dead to rise; proclaimed by the Archangel, probably Michael, the Angel of the Church of God, and besides whom no other Archangel is named. To which voice the Saints should give ready obedience, as rejoicing to meet their Lord: but others that were to undergo the severe trial and terrible judgment, not till afterwards: perhaps not till our Lord is descended nearer the earth, accompanied with His Saints, verse 4. The faithful, who shall be then alive, shall be suddenly changed from this mortal life, 1 Cor. xv. 52, and be joined into one body with

the rest of the Church already raised. So both in their bodies changed from dark, natural, mortal, &c. to immortal, spiritual, glorious, &c. shall mount up into the air, where, meeting the Lord, they shall accompany Him to the judgment of the rest of the world, and after that live with Him for ever. Others interpret the 'shout' to be of the Angels, the dead being not yet raised, as shouting for the victory. The 'trumpet' is called the last trumpet, 1 Cor. xv. 52, perhaps in respect of the seven trumpets mentioned in the Revelation.

¹¹ No greater consolation can be in all their persecutions and sufferings, than that they shall be so highly rewarded.

¹ As the hope of our rising with Christ is the greatest consolation, and encouragement to piety, so is the ignorance and uncertainty of the time the greatest motive to watchfulness and vigilancy.

come to pass, brethren, you have no need that I write unto you :

2. For yourselves know perfectly, *what is of chief concernment*, that the day² of the Lords *coming to judgment* so cometh^a as a thief comes in the night³.

^a Matt. xxiv.

43.

² Peter iii. 10.

Rev. iii. 3.

xvi. 15.

3. For when they *of the world* shall say, *all is peace and safety*; then sudden destruction cometh upon them, as *her travail* upon a woman with child⁴; and they shall not escape *it*.

4. But ye, brethren, are not in darkness⁵ *of infidelity or ignorance*, that that day should overtake you *unprepared* as a thief.

5. Ye are all, *being illuminated by the Gospel*, the children of light, and the children of the day; we are not of the night, nor of darkness.

6. Therefore let us not *carelessly* sleep⁶, as do others *not believers*; but let us watch and be sober.

7. For they that sleep sleep in the night; and they that be drunken are drunken in the night⁷.

^b watchful.

8. But let us, who are of the day, be ^bsober, *and stand upon our guard*, ⁸putting on the ^cbreastplate of faith and love; and for an helmet, the hope of salvation;

^c Isa. lix. 17.

Eph. vi. 16.

9. For God hath not appointed *or decreed* us to be *subjects of His* wrath, but to obtain salvation by our Lord Jesus Christ, *whose religion we profess*;

² Not a certain space of time, but in a judiciary sense.

³ When men are most secure, least suspectful, and therefore unprovided against it; as a snare, Luke xxi. 35.

⁴ The thief may perhaps not come; but the pangs of child-birth must come, and also be painful.

⁵ You know the will of God, and have warning of that day, Mark xiii. 23, but others not; and as long as you perform that will, there is no danger to you. The Gospel is every-where called light, because it is a plain and full discovery of the way to happiness, which none besides can know, and are therefore in darkness. And the day of the Lord, coming as a

thief in the night, cannot lay hold upon you, who are not in that night.

⁶ They, who will not know the will of God, cannot perform it, nor escape the punishment. Take heed that ye be not like to them, i. e. careless and negligent about your salvation. If you mind the pleasures and advantages of the world, that day will come upon you unawares, Luke xxi. 34, as they, who are then found negligent of their salvation, are said to be found sleeping, Mark xiii. 36.

⁷ Drunkenness, carelessness, &c. are night-actions, i. e. of them who are in darkness.

⁸ Standing upon our guard as soldiers completely armed, and ready to resist the enemy.

10. Who died for us, that, whether we wake or sleep⁹, so that we live according to our profession, we should live together with Him in eternal happiness.

11. Wherefore ^dcomfort yourselves together *mutually* ^d exhort. with this hope of the resurrection, and edify one another, even as also I am confident that ye do.

12. And we beseech you, brethren, to ^eknow and take ^e Heb. xiii. 17. notice with honour and respect of them who labour among you, and are set over you in things belonging to the Gospel by the Lord, and admonish you, exercising the functions of Pastors and Bishops in the Church ;

13. And to esteem them very highly, in love, for their works sake. And be at peace among yourselves.

14. Now we ^fexhort you, brethren, warn them that are ^f beseech. sunruly, comfort the feeble-minded, support the weak, be ^g disorderly. patient toward all men.

15. ^hSee that none of you render evil for evil to any ^h Prov. xvii. 3. man: but ever follow that which is good, both among ^{xx. 22.} yourselves, and to all men. ^{Matt. v. 44.} ^{Rom. xii. 17.} ^{1 Peter iii. 9.}

16. ⁱRejoice evermore.

17. ^kPray without ceasing.

18. In ^levery thing give thanks: for this is the will *and* ^k Luke xviii. 1. *commandment* of God in Christ Jesus concerning you¹⁰. ^{Col. iv. 2.} ^{Eph. vi. 18.} ^{1 every place.}

19. Quench not the Spirit¹¹.

20. Despise not prophesyings¹¹.

21. Prove all things¹¹; but hold fast that *only* which is good.

22. Abstain from all appearance of evil¹².

23. And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul¹³ and body be

⁹ If we observe the spiritual watch, and keep us upon that guard, no matter whether our bodies sleep or wake; Christ having obtained the favour of God for us.

¹⁰ God by Christ turneth every condition to the best for you, Rom. viii. 28.

¹¹ First, do not, by an impure, slothful, carnal life, diminish the effects of the Holy Spirit, cool or extinguish that spiritual heat and activity conferred upon you by

Him. ^{2°}. If the Holy Spirit in an extraordinary manner work upon any of you, do not hinder or quench its motions: but, after the things so revealed are tried by the other Prophets, and approved, let them be esteemed and followed.

¹² Give no just occasion of scandal to any one.

¹³ Some by 'spirit' understand the cognoscitive part of the soul; by 'soul' the affections. Others by 'spirit' the higher faculty of

preserved blameless unto the coming of our Lord Jesus Christ.

24. Faithful is He who calleth you *to this holiness under the Gospel*, who also will do *and perform it in you*.

25. Brethren, pray for us.

26. Greet all the brethren with an holy kiss.

^m adjure.

27. I ^mcharge you by the Lord that this Epistle be read unto all the holy brethren.

28. The Grace of our Lord Jesus Christ be with you. Amen.

¶ This first Epistle unto the Thessalonians was written from Athens¹⁴.

the mind, whereby we apprehend matters sublime, divine, &c. ; by 'soul' the sensitive or rational part. Others think them to be distinct essences, and the 'spirit' to be that part whereby we communicate and are ranked with Angels ; by 'soul' the reasonable or sensitive part.

¹⁴ It seems to be writ from Corinth, St. Paul being departed from Athens before Timotheus returned out of Macedonia, Acts xviii. 5, compared with 1 Thess. iii. 2, 5, 6. These subscriptions are noted not to be of any great authority. The Vulgar Latin hath no subscription at all.

THE
SECOND EPISTLE OF ST. PAUL THE APOSTLE
TO THE
THESSALONIANS.

THIS second Epistle seems to have been written shortly after the first, because the same persons are named in both; and it seems chiefly intended to rectify them in some things misunderstood by them in the former. For having almost promised to return to them, iii. 10, and, as it seems, not being able to effect what he desired, he writes this letter unto them :

First, Congratulating their constancy in the profession of the Gospel, comforting, and exhorting them to increase and advance daily in spiritual grace and wisdom.

Secondly, Reforming their mistake of what he had said concerning the coming of our Lord; as if it would have come to pass in their times, out of 1 Thess. iv. 15, shewing them that it was very far off, chap. ii. 3.

Thirdly, Desiring their prayers and recommending divers Christian duties unto them; but chiefly commanding them to admonish, and proceed to censure those idle persons amongst them, who would not work, but live upon other mens labours, and, by flatteries and vile insinuations, sow divisions and seditions amongst them.

CHAPTER I.

1. PAUL, and Silvanus, and Timotheus, unto the Church of the Thessalonians in God our Father, and the Lord Jesus Christ :

2. Grace *be* unto you, and peace, from God our Father and the Lord Jesus Christ¹.

^a 1 Thess. i.
2, 3.

3. ^a We are bound to thank God always for you, brethren, as it is *fit and* meet, because that your faith groweth exceedingly², and the charity of every one of you all towards each other aboundeth ;

4. So that we ourselves glory in *and of* you in the *other* Churches of God, for your patience and *constancy of* faith in all your persecutions and tribulations that ye endure *for Christs sake* :

5. Which is a manifest *sign and* token of the righteous judgment of God³, that you may be accounted worthy⁴ of the kingdom of God, for which ye also suffer :

6. *And of justice to your enemies also*, seeing it is a righteous thing with God to recompense tribulation to them that trouble *and persecute* you ;

^b 1 Thess. iv.
16.

^c angels of His
power.

^d yielding.

7. And to you who are troubled, *everlasting rest together* with us⁵, when ^b the Lord Jesus shall be revealed from Heaven *accompanied* with His ^c mighty Angels,

8. In flaming fire ^d taking vengeance on them that know not *nor acknowledge the true* God, and that obey not the Gospel of our Lord Jesus Christ :

9. Who shall *therefore* be punished with everlasting destruction from the presence of the Lord⁶, and from the ^e glory of His power ;

^e glorious
power.

¹ The salutation is the same with that in the former Epistle.

² Probably the Apostle had received some new message from them, since the sending of his first Epistle. Faith groweth, either when more propositions are known, or those which are already known are more firmly believed and assented unto. The increase of their faith he knew by their constancy in sufferings.

³ Which tribulations, or which patience is in Gods justice rewardable to you ; but to your per-

secutors a certain forerunner of punishment hereafter, however they escape for the present.

⁴ By your being purged as gold in the furnace.

⁵ Companions with you in the same sufferings.

⁶ From the Lord, by whose sentence the judgment shall be executed, Psalm xvii. 2 ; or, from all happiness in beholding and being present with the Lord. To the wicked it shall be said, ' Depart from me ; ' and to the godly, ' Come, ye blessed. '

10. When He shall come to be glorified in *and by* His saints⁷, and to be admired in *and because of* all them that believe, *particularly in you*, because our testimony was believed among you, in that day.

11. Wherefore also we pray always for you, that our God would *account you worthy of this calling to His king-*^t *dom and glory*, and *would fulfil completely in you* all the good pleasure of His goodness⁸, and the work of faith with power :

12. That the name of our Lord Jesus Christ may be glorified in you, and ye in Him, according to the grace of our God and the Lord Jesus Christ.

CHAPTER II.

1. Now we beseech you, brethren, by¹ the coming of our Lord Jesus Christ, and by our ^agathering together ^a 1 Thess. iv. 14, 17. unto Him *in that great day*, Luke xvii. 37.

2. That ye be not soon *or easily* shaken ^bin mind *from* ^b from your *your stedfastness*, or ^cbe troubled, neither by *any that pre-* mind. *tend a revelation from the Spirit*, nor by *the pretence of any* judgment. ^c frighted. *word or message*, nor by ^dletter as *sent* from us, as *if that* ^d 1 Thess. iv. 15, 17. *the day of* ^eChrist's *coming* is at hand². e the Lord.

3. Let no man, *I say*, deceive you *in this article* ³ by any means: for that day shall not come, except there come first a *great falling-away*⁴ *from the Catholic faith*, and that man of sin⁵ be revealed, *even* the son of perdition⁶;

⁷ Because of His highly glorifying His saints, who are here so much despised and afflicted.

⁸ All that goodness which of His own free-will and good-pleasure He designed and decreed for you, and which, on your part, was to be wrought out with faith, and constant obedience.

¹ 'By' is an adjuration or obtestation; but it may also be meant *as concerning* the coming, &c., which is the subject of the following discourse. The Original admits either explication.

² *To come in a few years*; which cannot be, since such great alterations are to precede it.

³ In this point of so great con-

sequence; for if once persuaded of the speedy coming of our Saviour, ye find your expectation frustrated, and your belief false, as you certainly will do, you will be in danger to apostatize from the faith.

⁴ A great apostasy from the faith, verses 9, 10, 11, which began when those great heresies of Gnostics, Arians, Nestorians, &c., flourished, and withdrew many from the Church; but was completed in the coming of the man of sin, when so great a part of Christianity fell from their profession.

⁵ Perhaps alluding to Antiochus, the type of Antichrist: who, 1 Mac. ii. 62, is called 'vir

4. Who opposeth *against*, and exalteth himself⁷ *and his religion* above all that is called God, or that is worshipped

peccator.' Now, who more truly and properly a man of sin, than *Mahomet, both in his person, and doctrine or religion? By the way, we suppose this 'man of sin' to be the same with the Antichrist in St. John, 1 John ii. 18, 22.

⁶ Alluding to Judas, an apostate from Christ, and possessed by the devil, John xvii. 12. Antichrist so called, because, verse 8, he should by our Lord be utterly destroyed, and his kingdom, which had been so long contrary to the Saints, should perish without any hopes of recovery, verses 8, 9; which see done in Apoc. xx. 10, xvii. 8, 11. In Apoc. ix. 11, he is also called Apollyon, the Destroyer. 'The son of perdition' therefore both actively as Antiochus, and passively as Judas; first destroying, at last destroyed.

⁷ The like is spoken of the recured, or last head of the persecuting beast, Apoc. xiii. 6. 'That he opened his mouth in blasphemy against God, to blaspheme His name, and His tabernacle, and them that dwell in Heaven,' the Saints. And of the little or last horn, Dan. vii. 25, 'He shall speak great words against the Most High, and shall wear out the Saints of the Most High, and think to change times and laws.' And of Antiochus, a type of this man of sin, Dan. viii. 11, that 'he magnified himself against the Prince of the righteous host; and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down.' And again, either of Antiochus, the type, or the very son of perdition, Dan. xi. 36, 37, that he should 'be exalted against every God, and against the God of gods, speaking great things . . . that he should not regard the God of his fathers, nor regard any God, for he should magnify himself above all.' Now this character agrees to none so well as to Mahomet, who 1°. decried all former religions whatsoever,

abolished all the heathen gods, and cried down nothing so much as idolatry. And the ancient Fathers took much notice of this character of Antichrist. See Irenæus, iii. 6, v. 25, Cyrill. Hieros. Catech. xv. [§. 7.] S. Hierome frequently. [e. g. Epist. 121. Quaest. 11.] 2°. As for the true God, whereas there were but two worships of Him by Himself approved, and wherein He was known by His own revelation, Mahomet hath also exalted himself above these, i. e. both above Moses Law, and Christs Gospel, very cunningly denying the truth of neither, but advancing his own, as being to abolish the other grown useless and ineffectual. 3°. For Christianity in particular, whereof Saint Paul here writes, there hath not been any person who hath set up a religion so diametrically opposite to it, as he hath done. So that he is elsewhere most properly styled Christs adversary, or Antichrist. For what else is he, who denies Christ to be the Son of God? to have suffered in the flesh? consequently to have redeemed mankind? taking away both His Regal and Pontifical office, evacuating the Cross, and making it an empty and insignificant sign. And indeed the whole design of his religion is against Christ, and consequently, 4°. against God Himself; 1 John ii. 22, 23, 'He is Antichrist, that denieth the Father and the Son. Whosoever denieth the Son hath not the Father.' The Apostle interprets what he means by denying the Father; which is, that he who denieth Christ to be the Son of God, denieth God to be His Father, and consequently makes Him a liar in giving false testimony to our Saviour, and so makes Him not to be God. But moreover, he that takes away the true worship of God, abrogating the daily sacrifice, defacing His

* [See the close of Bp. Newtons Twenty-second Dissertation.]

by other men: so that he, as God,⁸ sitteth in the temple of the true God, the Church; shewing himself with great ostentation that he is God⁹.

5. Remember ye not, that, when I was yet with you, I told you these things?

6. And now ye know also what^f withholdeth¹⁰, that he^f holdeth. might not be revealed till in his due time.

altars, changing the times and places of His worship, may well be said to set up himself above all that is called God, though he deny not all divinity, or preacheth himself to be God. For neither so did Antiochus, of whom the like things are spoken, Dan. xi. 36. Yet of him, verse 38, it is said, that he shall honour a God, whom his fathers had not known; nor the Prince of Tyre, Ezek. xxviii. 2, 6, 14; nor is it likely that any one who should profess Atheism, or set up himself, should, for any long time at least, delude many men. Simon Magus, indeed, so boasted himself to some of his auditors, that he was God the Father, or the Son, or the Holy Ghost; but those gross fictions grew presently ridiculous; and his followers, each of them moulded anew what he had first broached on their own fashion, holding the 'Primam Virtutem,' the original God, unknown to all; 'sed non confitentis nomen magistri sui.' Irenæus i. 21, 22, 30. But Mahomet makes himself the next in power and dignity to God; that his name is writ in the highest place of Gods throne; that God made the world for his sake; and by him shall judge it. By this means making himself the most abominable idol, and most hateful to God, that ever was, or can be. 5°. Opposing and deriding the Blessed Trinity, &c., carrying the cause against it by withdrawing such infinite numbers from the worship thereof to himself; himself instead of Father, Son, and Holy Ghost.

⁸ Sitting, ruling, and domineering in those flourishing Churches, where the Gospel was first planted,

and most of all flourished. Mahomet* also at the taking of Constantinople, made the most glorious Christian church that ever was built, that of Sancta Sophia, the seat of the empire; the Church itself being a mosque, and the Bishops and Priests houses his Seraglio, or Court. In brief, all the flourishing Churches of the East and South, with Jerusalem, and a great part of the West (all the Churches to which St. Paul writ, but one) subjected to his new worship. And the woman, the true Church, driven into the West, at the time of St. Pauls writing, as to Christian religion, desert, (God grant she may not be into the still more desert parts of the West-Indies!) till the time of his tyranny be fulfilled. This the greatest Apostasy, that ever was or can be. Mahomet himself an Apostate, and causing the Apostasy. Some understood this Apostasy from the Roman Empire, which was also fulfilled of the Mahometan.

⁹ Not that Antichrist shall own himself the great God, as was said before, for that were ridiculous, since his birth and death must confute him. But God, 1°. taking away all other worship and setting up his own. 2°. joining himself in their creed, if I may so call it, consisting only in two articles, There is one God, and Mahomet his Prophet. 3°. Setting up a religion of his own devising, whereby God is not worshipped. For He neither revealed, nor commanded, nor accepteth it; and therefore all the worship falls upon Mahomet, and he alone is the God that is worshipped.

¹⁰ This, I think, is generally in-

* [i. e. Mahomet II, A. D. 1453.]

7. For the mystery of *this* iniquity doth already *begin to* work¹¹: only he, who now letteth¹² *that it do not presently break forth*, will *continue to let*, till he be taken out of the way.

terpreted to mean the Roman Empire; perhaps the Ancients had such a tradition from the Apostles, which made divers of the Primitive Christians, out of dread to this fatal adversary, to pray for the continuance of the Roman Government, [e. g. Tertullian, Apol. 39, but cf. De Oratore, 5.] though at that time violently persecuting the Church. Which taking away the first enemy of Christianity, to be succeeded to by a much greater, seems foretold, both Apoc. xiii. 3, where the beast receives a mortal wound, and then is revived much worse than before; and Apoc. xvii. 8, where the beast is, i. e. at that present, and afterwards is not, and then again is; and in this his last being ascends out of the bottomless pit, the greatest depths of the operations of Satan verse 9, to the killing of the souls of men more than their bodies.

¹¹ This exactly agreeth with what St. John saith, 1 John ii. 18, 'that many Antichrists were already come,' and chap. iv. 2, 3, that he then was in the world; and 2 John 7, many deceivers that confess not that Jesus Christ is come in the flesh, 'this is an Antichrist.' It seems clear that St. John in all these places points out the first Heretics who troubled the Church with their erroneous doctrines, chiefly concerning the person of our Saviour; some denying Him to be God, others to be man; all of them did 'solvere Jesum,' 1 John iv. 3. [Vulg.] Even the Judaizers granted our Lord to be a true Prophet, but denied Him to be the Son of God, or Redeemer of mankind. Wherein they and all such Heretics were precursors, and made way for the great Apostasy, and precluded to Mahomet, whose religion, in opposition to Christianity, is grounded upon those very

opinions. And if they were Antichrists who introduced one single heresy, he, that brought in all, must needs be *the* Antichrist. He expressly denies the Trinity under the notion of many Gods; and whereas all heretics urge the impossibility of a Trinity, being a doctrine so much against reason, he hath taken this hint also, and glories that he proposeth nothing against reason. Consequently he denies our Saviour to be God, or to be incarnate, because, he saith, God hath no wife, nor child. Our Saviour, he saith, was not God, nor took our nature upon Him, nor died for us; but another person was crucified in His stead; finally, that himself was the Paraclete; and a greater Prophet than either Moses or Jesus.

Now if Christianity be called 'the mystery of godliness,' which is, that Christ was manifested in the flesh, not only or merely flesh, and 1 Tim. iii. 16, certainly that Religion which goes about to subvert this, is the mystery of ungodliness or iniquity. And so it is, whether we consider belief or worship. Of the articles of his belief we have spoken already; only I add that, how sorry soever they be, he permits them not to be questioned or disputed under pain of death or slavery. But, in practice, he encourageth all libertinism, as in lust, violence, revenge, and the like; and for the greatest sins proposeth slight reconciliations, washings, shavings, and, at most, alms, to the rich; commanding justice only towards, and amongst, his own followers.

¹² This, as was now said, is generally taken to be the Roman Empire. For that absurd Religion could not prevail without arms; nor could the arms of the barbarous Arabians prevail against the Romans, except first broken by divisions and intestine wars.

8. And then shall that wicked *one* be revealed *in his power*, whom the Lord shall *at length* consume with the spirit of His mouth¹³, and shall *utterly* destroy with the brightness of His coming :

* Isa. xi. 4.
Hosea vi. 5.
Rev. ii. 16.

9. Even him *shall He* destroy, whose coming is *according to and* after the working of Satan¹⁴, with all *his* power and signs and lying wonders,

¹³ By 'the spirit of His mouth' many understand the publishing of the Gospel with great power, Apoc. xiv. 6. Upon the Angels preaching the everlasting Gospel, it follows, that 'Babylon is fallen.' But it should seem that such effectual publication shall be only preparatory to the destruction of Antichrist, which is to be effected by Christs almighty power, Apoc. xvi. 17-19, at His second coming.

¹⁴ In seducing from the profession of Christianity those who did not firmly and cordially believe or love the truth of God; and persecuting with violence those, whom he could not seduce by other arts. This power of Satan is, 1°. external, in signs and lying wonders. 2°. Internal, verse 10. The licentiousness of the doctrine itself, the deceivableness of unrighteousness. Both together make up the depths and crafts of the Devil, all which he displayed in setting up this man of sin. The like is mentioned, Dan. vii, and Apoc. xiii, where the beast is said to receive his power from the dragon, and, verse 13, to work great wonders; so great, as if he should cause fire to come down from heaven in the sight of men; and so, verse 14, to deceive them that dwell on the earth by means of those wonders. Now the signs he pretended to shew, were not like those of our Saviour, curing, healing, &c. but 'wonders,' for admiration, not benefit of mankind; and those wonders also not true, but lies; yet what matters it as long as they had the wished effect, to be believed, and by being believed to deceive?

Now, though Mahomet everywhere profeseth that he came not with miracles, which is most true, for he could not perform any miracle whatsoever, nor any such wonders as were sufficient to deceive wise, considering, and pious persons; yet he very frequently sets down wonderful things done by himself, or by God upon him. As, that he was carried by a certain beast from Mecca to Jerusalem in one night, and from thence up to heaven; the stone, whence he took his rise, being still shewed to pilgrims, and that God there did him many favours, &c. that the moon falling down upon the earth, was burst in three pieces, which himself set together again; that trees bowed to him, and beasts saluted him, testifying that he was the great and true Prophet. Besides his frequent pretended extasies and conferences with the Angel Gabriel, who brought him the Alcoran written with the finger of God Himself, with many such absurd trifles, yet such were believed as firmly as the truth. And, for his making fire to come down from heaven, if it be not to be taken literally, as it seemeth not to be, it may refer to the effect of the like miracle wrought by Elijah, i. e. destruction and ruin, and ruin also chiefly by the sword or war. Compare Luke xii. 49, 5, with Matt. x. 34. To this sign, his wars and conquests, he everywhere appeals, as done in their sight. And his continual pretence is, that God sent him with the sword, the great instrument of His wrath, with which fire he really consumed those that believed not his lies. Or, fire may

10. And with all *plausible* deceivableness of unrighteousness¹⁵ in *and toward* them that perish; because they received not *seriously* the love of the truth, that they might be saved *thereby*.

11. And for this cause God shall send them *by permitting the Devil to use his* strong delusions¹⁶, that they should believe a *lying religion* :

12. That they all might be damned who believed not the truth, but had pleasure in *the doctrine of* unrighteousness.

13. But we are bound to give thanks alway to God for you, brethren, beloved of the Lord, because God hath ^hfrom the beginning ⁱchosen you to *inherit* Salvation

^h first-fruits.

ⁱ 1 Thess. i. 4.

be taken for illuminations, which he pretended, and the people believed. However, this sense seems not to be interpreted literally, more than his giving life to an image. Whereby may be meant either setting up himself, the greatest Idol that ever was; or, his giving vigor, force, and life to a new empire, persecuting the Saints, and enemy to the Church, instead of heathen Rome, then in great part destroyed, yet in very many things represented by this. And chiefly in that the Mahometan, as the Roman before, was of a martial constitution, founded in the art of war, and aiming at greatness only by soldiers and conquests.

¹⁵ By this seems to be meant his wicked laws and doctrine, so set forth as to become plausible, and apt to seduce such as seriously obey not the truth; but would be willing that so sensual a religion should be acceptable to God. Now the wickednesses countenanced by his law are many; as lust, plurality of wives, and divorce upon every occasion; revenge, making the propagation of his religion a sufficient reason to make war; prescribing easy penances, as shaving for unnatural lust, &c. To make these plausible to his followers, he commanded extraordinary cleanliness, frequent,

short, and insignificant prayers, abstinence from divers meats and drinks; accounting all men, besides themselves, infidels, unclean, and dogs; forbidding wine, because of the many inconveniences it often produceth, especially among soldiers, yet allowing other inebriating drinks or medicines.

¹⁶ God, in His just judgment, punished those who believed not the Gospel by permitting the Devil to exert all his subtlety to withdraw them to the belief of things much more unreasonable, than the Gospel was pretended by them to be. His arts were such as these: 1°. to make use of all arguments against former religions, yet 2°. to retain somewhat of every one. To please his idolatrous Arabians he commanded great veneration towards the Moon and Venus, the Gods adored by them. 3°. He pretended antiquity, that his was the law of Abraham, and Mecca the place where Abraham worshipped. 4°. He made it easy and pleasant, indulging their humours and vices, yet pretending great holiness. 5°. In chusing so fit an instrument to publish, and such auditors to receive it. Mahomet was a person of great parts, knowledge, and experience, at least in comparison of his poor, ignorant, barbarous, fierce countrymen.

through sanctification of the Spirit and belief of the truth :

14. Whereunto He called you by our *ministry of the Gospel* to the obtaining of the glory *purchased and conferred* of our Lord Jesus Christ.

15. Therefore, brethren, stand fast *in your profession*, and hold *stedfastly* the traditions which ye have been taught, whether by word, or, *in our absence*, our Epistle.

16. Now our Lord Jesus Christ Himself, and God, even our Father, who hath loved us, and hath given us everlasting consolation and good hope through grace,

17. Comfort your hearts, and stablish you in every good word and work.

CHAPTER III.

1. FINALLY, brethren, pray for us, that the word of the Lord ^amay have ^bfree course *in the publishing of it*, and be ^a glorified ¹ and embraced *in the whole world*, even as it is amongst you : ^b Eph. vi. 19. Col. iv. 3.

2. And that we may be delivered from ^cunreasonable ^cabsurd. and wicked men, *who endeavour to interrupt the progress of it*, for all men have not faith ². ^cimportunate.

3. *By whose wicked endeavours be not ye discouraged*, for the Lord is faithful *in all His promises*, who shall stablish you, and keep you from evil, *especially that of apostasy*.

4. And we have confidence in the Lord touching you, that ye both *now* do and will do ³, *from time to time*, the things which we command you, *whether by word or epistle*.

5. And the Lord direct your hearts into the love of God, and into the ^dpatient waiting-for of Christ ⁴. ^dpatience of Christ. expectation.

¹ By the conversion of many. By the good and exemplary conversation of the believers. By the testimony of those out of the Church.

² Neither the persecutors, whose conversion it is in vain to hope or endeavour ; for their intentions and actings are contrary and opposite to faith. Nor wicked men professing Christianity, such as the Judaizers, who, whatever they pretend, have not true faith. Or

such wicked men as are *infidi*, faithless, without honesty, prudence, or virtue, but act only for their own interest.

³ For you cannot expect the assistance of God, except you add also your own endeavour, as I have commanded.

⁴ Patience in tribulations and persecutions like to Christs. Or, in patience waiting for your redemption and reward at the coming of Christ.

6. Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves⁵ from every ^e brother that walketh disorderly, and not after the tradition which he received of us.

^e 1 Cor. v. 11.

7. For yourselves *by my instruction* know how ye ought to follow *and imitate* us; for we behaved not ourselves disorderly amongst you;

8. Neither did we eat any mans bread for nought, *without earning it*; but *we wrought with hard labour and travail night and day, with our own hands*, that we might not be chargeable to any of you:

^f 1 Cor. ix. 6.

9. *And this*, not because we ^fhave not power to demand sustentation of them whom we teach, but to make ourselves an ensample unto you⁶ to follow us *and our actions*.

10. For even when we were with you, this we commanded you, that if any would not work, neither should he eat.

^g 1 Thess. iv. 11.

11. For we hear that there are some, *notwithstanding our command both by word and ξ epistle*, who walk among you disorderly, working not at all, but are busybodies.

12. Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness⁷ they work, and eat their own *earned* bread.

^h Gal. vi. 9.
faint not.

13. But ye, brethren, *who continue to labour*, ^hbe not weary in well-doing, *nor in your beneficence towards them who really stand in need*.

14. And if any man obey not our word *and further ad-*

⁵ Not to keep company with them in familiar conversation, verse 14. It is the same spoken of, 1 Cor. v. 11. See note. And was a lesser degree of excommunication; and, as Chrysostom saith, [Hom. 5. §. 3. in II Thess.] was out of use before his time; as indeed it is not to be used where all profess Christianity. These he here mentions seem to be those of whom he spake, 1 Thess. iv. 11, 12, disorderly, who walk not according to the rules of their calling and profession.

⁶ St. Paul upon several occasions laboured with his own hands

for his sustentation among the Corinthians, as it should seem, rich and interested men, that he might not hinder the admission of the Gospel amongst them by the pretence of its chargeableness; and thereby also to confound the Judaizers and Heretics, who sought their own gain. Here, to give an example, where were many idle, shifting people.

⁷ 'Quietness' is opposed to their tale-bearing, and by that means sowing seditions, and making factions, contrary to the peace of the Church.

monition ⁱby this epistle, note that man, and have no com-¹ Verse 6.
pany with him, that he ^kmay be ashamed. signify that

15. Yet count him not as an enemy^h, *till incorrigible*; ^{man by an}
but admonish him as a brother *for his amendment*. ^{epistle. [Eras.]}

16. Now the Lord of peace Himself give you peace
always, by all *lawful and prudent* means *to be endeavoured*
by you. The Lord be with you all. ^{k 1 Cor. v. 5, 9,}
^{11.}

17. The salutation of Paul with mine own hand, which
is the token in every epistle *of the truth that it proceeds*
from myself: so I write.

18. The grace of our Lord Jesus Christ be with you all.
Amen.

¶ The second Epistle to the Thessalonians was
written from Athens.

⁸ Do not absolutely excommu- xviii. 17. Therefore neither doth
nicate him till he be refractory; the Apostle here forbid actions of
nor count him as the Jews do duty and obligation, either natural
Heathens or Publicans, Matt. or civil, towards such.

THE FIRST EPISTLE OF ST. PAUL

TO

TIMOTHY.

TIMOTHEUS was the son of Eunice, the daughter of Lois, both Jewesses and believers ; but his father was a Gentile. He was brought up in the Christian Religion from a child, and when yet young, as it seemeth, was taken by St. Paul to go along with and assist him in his preaching the Gospel. Wherein he was very diligent, and as obedient to the Apostle as a son to his father.

When this Epistle was writ seems not very difficult to determine ; for it was not long after that Timothy was left at Ephesus by St. Paul, chap. iii. 14, 15. Now there being mention of St. Pauls being thrice at Ephesus, or thereabouts, once, when he stayed but a very short time, Acts xviii. 19, 20 ; again, when he remained a long time, when happened that sedition raised by Demetrius, Acts xix ; and a third time, when he took his leave of them, Acts xx. Now, at the first time of his being there, he stayed a very little while, and seems not to have made such progress in his preaching, that it was necessary to settle there a Bishop over so small a flock. And at the third journey St. Paul was not at Ephesus, but only Miletum. And, chap. iii. 14, he tells Timothy that he hoped shortly to come to him, whereas, Acts xx, he saith that they should never see his face again. He seems therefore to have left Timotheus at his second being there, because, chap. i. 3, it is said, that the Apostle besought him to stay at Ephesus when himself went into Macedonia, which his journey is mentioned, Acts xx. 1, 2 ; whither he had sent Timotheus before, chap. xix. 22, who returned to Ephesus before St. Paul left that place. This Epistle is by some said to have been written from Laodicea of Phrygia ; but this is unlikely, since, Col. ii. 1, an Epistle written long after this, he saith

they had never seen his face there. By others therefore more probably from Macedonia. Because that St. Paul saith that he hoped shortly to come to Timothy again, chap. iii. 14 ; which he did in Greece, where St. Paul abode three months after his return out of Macedonia, and where Timothy was with him, Acts xx. 4, and accompanied him into Asia, and from Miletum went to Ephesus, and there seems to have resided, we not finding any thing concerning him, till he came to the Apostle prisoner at Rome. Yet his residence was not such but that he visited the Churches under his charge, and attended also upon St. Paul at Rome, when sent for by him in the beginning of St. Pauls imprisonment, Phil. ii. 19.

It is, I think, agreed by all the Ancients, that Timotheus was the first Bishop of Ephesus ; but he seems to have had greater jurisdiction than the ordinary Episcopal : either of a 'secondary Apostle,' as Theodoret, [on chap. iii. 1.] and divers of the Ancients ; or, as others say, *Archiepiscopal* ; though the name, *Archbishop*, came not into the Church till a long time after. Yet our Apostle himself seems by divers instances to give pre-eminence to the Churches of such cities as were Metropolis of their Province ; as, writing to them what he intended for the whole Province ; naming the Provinces severally as they were then separated in the secular government ; distinguishing also the Churches of one Province from those of another. As, writing to the Corinthians what he designed for Achaia ; to the Thessalonians and Philippians what was intended for the two Provinces of Macedonia ; so to the Ephesians, for the Proconsular Asia ; to the Churches of Galatia, though the neighbouring Churches also were troubled, but not so dangerously, with the same false teachers, as a distinct Province, the Metropolis whereof was Ancyra. So, 1 Peter i, are named Pontus, Asia, Bithynia, &c. and St. Paul mentions the Churches of Macedonia, 2 Cor. viii. 1 ; of Achaia, Rom. xv. 26 ; of Galatia, &c. Titus also seems to have had jurisdiction superior to Episcopal. For these Bishops being settled in those cities to which was greater resort, dignity, and which were the head, original, and influencing all the Province, the Bishops also had the like by the general deference of the rest of the Bishops, which advancing into a custom, was afterwards in the Council of Nice made into a Canon. [Can. vi. Cf. Routh, *Scriptorum Eccles. Opusc. i.* pp. 374, 406, vi.]

What was the intention of the Apostles writing this Epistle,

himself declares, iii. 14, 15, 'These things write I unto thee, ' that thou mayest know, how thou oughtest to behave thyself in ' the house of God, which is the Church of the living God.' So that both these Epistles, as also that to Titus, are instructions how a Bishop ought to behave himself in his office. A thing very convenient, if not necessary, to be recorded at the first institution of them, and settlement of the Church in that course, wherein it was to continue, being destitute of the extraordinary assistance of the Apostles. And hereby is also manifested the power, as well as the duty of a Bishop. Which is,

1. To take care, charge, command that no innovation in doctrine be admitted, i. 3, and to punish such teachers as transgressed their commands, as himself had excommunicated and delivered over to Satan some of them.

2. To order the public assemblies, both as to prayers and teaching, chap. ii.

3. To elect and ordain the Clergy or Church-Officers, both such as were to supply vacant places, and to succeed him, and them also, both Bishops and Deacons, chap. iii; and of their qualifications.

4. To teach himself, and command others to teach, sound doctrine; and to refuse or reject all novelties either in doctrine or practice. Where he also gives warning, with what heresies he must expect to be troubled, chap. iv. 11, and how he ought to carry himself in his own particular conversation and affairs.

5. To execute Ecclesiastical jurisdiction over Elders, Widows, Church-Officers, and the whole Church, chap. v; and to be wary in his ordinations, v. 21, 22.

6. To see that every sort of men, Lay well as Clergy, as masters, servants, rich, poor, and the like perform their duty as they ought to do.

CHAPTER I.

1. PAUL, an Apostle of Jesus Christ, by the ^acommandment of God our Saviour, and *our* Lord Jesus Christ, who is our hope¹;

2. Unto Timothy, my ^bown son in the faith of *Christ*²: ^bbeloved. Grace, mercy³, and peace, from God our Father and Jesus Christ our Lord. ¹ Cor. iv. 17.

3. As I ^cbesought thee to abide still at Ephesus⁴, when I went *thence* into Macedonia, that thou mightest *govern the Church there, and especially charge some that they teach no* ^dother doctrine, *than what they received from us,* ^ewhen ^eexhorted. ^dGal. i. 8. note. ¹ Tim. vi. 3. ^eChap. iv. 7. ^{vi. 4.} ² Tim. ii. 23.

4. Neither *that they give heed to* ^efables and ^fendless genealogies⁵, which minister questions *and occasions of* ^{iii. 9.} ^fundeterminable. ^{Titus i. 14.}

¹ Who declared to mankind the hopes of glory; who ^{2°} merited and obtained that hope for us; ^{3°} and gave it to us. In and through whom, and not any legal or other observances, alone we attain to hope for eternal life; in the enjoyment of His presence, and by Him also of the Fathers.

² Though not converted or begotten to the faith, yet instructed and perfected in it, by me; wherein also we served together. But I, in my old age, as a father, he, as a young man, in all deference and obedience as a son, not dissenting from me either in life or doctrine; therefore beloved as a son, Phil. ii. 22.

³ Mercy, in forgiveness of sins; ^{2°} in preparing thee for this great and high calling, verse 12, 13. He useth this word only towards Timothy and Titus, and hence Bishops anciently borrowed it.

⁴ This sentence is imperfect. Our translation adds *so do*. Others, *I write this to the same purpose, as,* or somewhat like. It seems suspended till verse 18, where the sense is completed, *as I besought thee then, so do I now*. His going into Macedonia is mentioned, Acts xx. 1—3, where he seems to have stayed a considerable time. At his return Timothy seems to have met him in

Greece, and accompanied him through Macedonia into Asia; and there to have resided, whilst the Apostle went to Jerusalem, and was there made prisoner and sent to Rome.

⁵ These seem not to have been those who preached the necessity of Circumcision, but some others, who, under pretence of recommending the Law and the mysteries of it, troubled the Church with Jewish scruples, unprofitable and undeterminable controversies concerning it. The particulars we find not set down by any of the ancient interpreters. But if we may judge of the Jews then by those now, their Talmud and other writings are filled with trifles, tales, and frivolous observances and disputes, Titus i. 14, iii. 9, where commandments of men seem to be such as our Saviour blamed, Matt. xv. 9. Genealogies are not those mentioned in Scripture, which have their use, and are determinate; but perhaps some questions upon them, or endeavours of particular persons to prove themselves sons of Abraham and Isaac; privileges they much valued. Others apply this to the Gnostics; and their genealogies were of their 'Æones, Bythos and Sige,' and the like fables.

* edifying of
God, godly.
dispensation.
[*oikonomiav*,
Griesbach and
Scholz.]

dispute, rather than *godly edifying *in the knowledge of God* which is in faith *only*: so do.

^h 2 Tim. i. 3, 5.

5. For the end⁶ and intention of the commandment of God contained in the Law is charity and love towards God and all men, out of a pure heart, and of a good^h conscience, and of faith unfeigned:

ⁱ not aiming at.
erring from.
swerving.

6. From which *charity, purity, faith*, someⁱ having swerved have turned aside *out of the right way* unto^k vain jangling;

^k unprofitable.

7. Desiring to be *accounted* teachers of the Law⁷; yet understanding neither what *it is* they teach, nor of what they affirm *their new and quaint notions*.

8. But we *willingly confess* and know that the Law *in itself* is good⁸, if a man *make use of it lawfully and as it ought to be used*;

9. Knowing this, *by the Law itself*, that the Law is not made for *coercing* a righteous man⁹, but *only* for the lawless and disobedient, *who will not be advised from their own lusts*, for the ungodly and for sinners, for unholy and profane *persons*, for murderers of fathers, and murderers of mothers, for man-slayers,

10. For whoremongers, for them who defile themselves with mankind, for men-stealers, for liars, for perjured persons; and *in sum, the Law is in like manner contrary to it*, if there be any other thing *whatsoever* that is contrary to sound doctrine;

⁶ Or, *perfection*, as Rom. iii. 31, x. 4: the Apostle gives this a rule for trial of doctrines.

⁷ The Jews taxed by our Saviour, Matt. xxiii. 7-10, for affecting to be Rabbies, Masters, for honour, gain, &c; or, teachers of the Law, in opposition to the Gospel, yet not understanding the principles, intention, or consequences of the Law; or what of it was to be observed, what abolished.

⁸ The Law is good, given by God, &c. but only to them that use it, as God intended, Rom. iii. 31, vii. 14; Matt. v. 17, i. e. not as to expect justification by observing it; not to oppose it to the

Gospel; not observe the ceremonies, the Messias being come; but to observe the weightier and essential precepts confirmed, explained, and fulfilled by the Gospel.

⁹ As the Law had not been at first written, if men had lived according to the law of nature and right reason, so is it useless to them who live according to the intention of it, as to the punishments and threats of it, Rom. xiii. 3; nor are the precepts of it, as such, necessary to the Christians, verse 11, who, living after the Gospel, obey the Law in a higher, more spiritual, and effectual manner, than the letter of it requires, Matt. v.

11. *Which sound doctrine is that according to the* ¹glori-¹ Gospel of
ous¹⁰ Gospel of the blessed God, which was by *Him* com-¹ glory.
mitted to my trust *to be faithfully and diligently published.*

12. And I thank Jesus Christ our Lord, who hath enabled me *to perform this ministration*, for that He counted me *willing faithfully to discharge it*¹¹, as appears by His putting me into the ministry *and dispensation of it* ;

13. *Me, I say*, who was before *His miraculous calling me* a blasphemer, and a persecutor, and ^minjurious ^mcontumelious.
^{op-} reproacher.
pressor against His Church and Gospel. But I obtained mercy¹² *from Him* because I did it ⁿignorantly, in unbelief, ⁿ Luke xxiii.
before I obtained the knowledge of Him. ^{34.} Acts iii. 17.

14. And the grace of our Lord was ^oexceeding abund-^o superabund-
ant¹³ *in producing in me a greater measure of assent*, with
faith and *that fervent* ^plove which is in Christ Jesus. ^p Luke vii. 47.

15. *And truly* this is a faithful *and most true* saying, and worthy of all *mens* acceptance, ^qthat Christ Jesus ^q Matt. ix. 13.
came into ^rthe world to save sinners¹⁴ : (*as appears by* ^r Mark ii. 17.
His mercy to me,) of whom I am *one of the chief.* ^r this.

16. Howbeit, for this cause I obtained mercy, that in me *the* ^sfirst, *so great a sinner*, Jesus Christ might show ^s chiefest.
forth all long-suffering, for a pattern¹⁵ to them which,

¹⁰ For God is much more glorified, (which ought to be the intention of the Law,) by obedience to the Gospel, than by that to the Law.

¹¹ Faithful, trusty, and therefore fit for it, 1 Thess. ii. 4. Yet this, to be faithful, he obtained by the mercy of God, 1 Cor. vii. 25. Faithfulness necessary to a steward, 1 Cor. iv. 1-3.

¹² Mercy both to be called to be a Christian, and an Apostle. His mercy more magnified, because the Apostles contrariety was the greater; by his violence in persecuting putting himself into an indisposition of ever discovering, or coming to, the knowledge of the truth. Though ignorance from a judgment prejudiced by education, and the like, in our Lords and the Apostles mild judgment, may somewhat diminish the sin, yet St. Paul by less sinning

did not merit mercy, Phil. iii. 6; but because God would thus magnify His mercy the more, He called St. Paul.

¹³ This mercy of God being so great had also greater effects in him of faith, and love both towards God and His saints. Faith, opposed to his former incredulity; and love, instead of his former persecuting.

¹⁴ To save sinners only, Matt. ix. 13; Luke xix. 10, of whom St. Paul in his own judgment, severe towards himself, counts himself one of the greatest, notwithstanding his repentance and remission, still reflecting upon his former condition.

¹⁵ For an example to all that hereafter should forsake their evil and wicked lives, and turn unto Christs Religion, that they should be accepted and pardoned.

being sinners like me, should not despair of mercy, but hereafter believe on Him, to the obtaining of life everlasting.

17. Now unto the King eternal, immortal, invisible, the ^tonly wise God, be honour and glory for ever and ever. Amen.

18. This charge *therefore* I commit unto thee, son Timothy, according to the prophecies which went before *thy conversion and ordination* on thee, that thou, *incited and encouraged* by them, mightest war a good and holy warfare *in defending the Gospel against these false teachers; and*

19. Holding *the faith in thy teachings*, and a good conscience *in thy practice*; which some having ^uput away¹⁶ have *also* concerning the faith made shipwreck:

20. Of *the number of* whom is Hymenaeus and Alexander¹⁷, whom I have ^xdelivered unto Satan¹⁸, that they may learn not to blaspheme.

CHAPTER II.

1. I ^aEXHORT *thee* therefore¹, that, *in your public devotions*, first of all, supplications, prayers, intercessions, and giving thanks be made *by you* for all men;

2. *Especially* for kings, and all that are in ^bauthority;

¹⁶ For they, who abandon themselves to wickedness, think to quiet their conscience, by persuading themselves that the faith is false or doubtful.

¹⁷ 2 Tim. ii. 17, 18, Hymenaeus is named as denying the resurrection of the body. Who Alexander was is not known, except it were the copper-smith, mentioned 2 Tim. iv. 14.

¹⁸ See 1 Cor. v. 5, note. Either, that God will have mercy upon them because of this correction; or, they will be ashamed to be by all avoided; or, perhaps, the Devil was permitted to inflict some corporal pain upon such. St. Paul seems by this example of his own to authorize Timothy also to punish false teachers. So that to 'charge' them, verse 3, was not barely to command, but also to

punish severely, even with the greatest of Ecclesiastical censures, as this was. The same power have the Bishops still. How Timothy, who is generally supposed to be that Angel of the Church of Ephesus, performed his duty in cleansing that Church from false teachers, see Rev. ii. 1, 2.

¹ Because Christ came to save sinners, chap. i. 15, and as that was the chief end of His coming, so in all your devotions be sure to recommend all men to His mercy. Those divers expressions add more weight to the exhortation, and may also signify divers parts or matters of prayer, as for the obtaining of what we want, averting an evil, interceding in a danger, &c; and thanksgiving for benefits received is as necessary a part of prayer, as petitioning for what we want.

that we may lead *under their government* a quiet and peaceable life² in *performing with liberty* all actions of godliness, and honesty *towards men*.

3. For this, *prayer*, is good and acceptable in the sight of God our Saviour ;

4. Who will have ^call men to be saved³, and to come to ^e 2 Peter iii. 9. the knowledge of the truth.

5. For there is *but* one God *the Creator of all*⁴; and one *only*^d Mediator between God and men, the man Christ^d Heb. ix. 15. Jesus ;

6. Who gave Himself *up to death* a ransom⁵ *sufficient* for all men, *which was* ^eto be confirmed and testified⁶ in ^e a testimony. *the due time appointed by God*.

7. Whereunto, *the testifying of which ransom, and of the Gospel declaring it*, ^fI am ordained by Christ Himself^a ^f 1 Tim. i. 11. preacher and an Apostle, (I speak the truth in Christ and lie not), a teacher of the Gentiles in *the faith of Christ* and *verity of the Gospel*.

8. I, *having this authority*, will therefore that men pray every where⁷, lifting up *towards God* ^gholy hands⁸, with-^g pure.

² The Emperors and Magistrates, at the time when St. Paul writ this, were infidels and persecutors, yet under them more quiet and peace than under anarchy. And in war neither can devotion towards God, nor justice towards our neighbour be well performed.

³ As appears, by His publishing and exposing to all mankind, all nations and languages, the means of salvation ; by commanding His stewards and ministers to endeavour the conversion of all, and to pray for them amongst themselves.

⁴ God created all, and therefore is kind to all, Rom. iii. 29 ; and who may be known to, and by, all. And one Mediator both for Jews and Gentiles. Who merited and satisfied sufficiently for all ; who declared the way of Salvation to all ; and who, being man, partaker of our nature, wisheth well to all. Yet, had He not been God also, His sufferings had not been sufficient for all.

⁵ The word signifies such a ransom, wherein a like or equal is given or paid for a like or equal, as an eye for an eye, life for life, &c. Our Saviours ransom, according to the greatness of the price and the dignity of the person redeeming, was equivalent to all mankind. Yet, because all men did not believe and obey the Gospel, all men were not actually redeemed, Matt. xx. 28, xxvi. 28 ; Mark xiv. 24 ; Heb. ix. 28. But 'all' may here be meant out of all nations, as Apoc. v. 9.

⁶ The redemption, purchased by His death, was in due time performed, and testified by us His Apostles. Itself also was a testimony to the truth.

⁷ He returns to speak of the public prayers, speaking only of men, and every where to be performed, (not only in the Temple at Jerusalem,) where safety and convenience could be had in those times of persecution. By the water-side, Acts xvi, upper rooms,

^h disputings.
contentions.

out wrath *against their neighbours*, and ^hdoubting of *Gods readiness to hear*.

ⁱ 1 Peter iii. 3.

9. In like manner also *I will* that ⁱwomen, *especially when they come to the public devotions*, adorn themselves in modest, *not gaudy*, apparel⁹, with ^jshamefacedness and sobriety; not with ^kbroided hair, or gold, or pearls, or *other costly array*;

^j modesty.
chastity.

^k curled.
plaited.

^l promising.

10. But (which becometh women ^lprofessing godliness) with good works.

11. Let the woman also, *in your assemblies*, learn in silence with all subjection *to the teacher proper for her sex*.

^m 1 Cor. xiv. 34.

12. But I ^msuffer not a woman to teach, *publicly*, nor to usurp authority¹⁰ over the man *to whom herself was* ⁿsubjected; but *I command her* to be in silence, *which in public most becometh them*.

ⁿ Gen. iii. 16.

13. For Adam was first formed¹¹, then Eve. *Therefore he the more worthy*.

14. And Adam was not *first, and immediately by the devil*, deceived; but the woman being deceived was *first* in the transgression.

15. Notwithstanding, *though she be not permitted to teach in the congregation, yet she shall be saved in and through childbearing, and the good education of her children*¹², if

&c. or, wherever they pray, that they do it with those conditions.

⁸ A ceremony anciently used in prayer, as expecting to receive an answer from Heaven, Exod. xvii. 11; Luke xxiv. 50. [? Cf. Levit. ix. 22.] 'Holy' and pure from rapine, avarice, or other wicked actions, Isa. i. 15; particularly 'without wrath,' Matt. v. 23, vi. 15; 'and doubting,' James i. 6; or, wandering thoughts, or, contention. The word signifies any of these.

⁹ Use such apparel as becometh modest, chaste women; not such as is used by women unchaste, or, as may designedly provoke to unchastity, chap. iii. 2; Titus i. 8, ii. 2, 4. Yet are not persons of quality hereby prohibited to wear such garments, though costly, as become their degree, Ps. xlv. 10, 14. But none are to study the

external adorning of the body, so much as to neglect the inner man by good works.

¹⁰ None ought to teach but who have authority; and teaching is exercising that authority. A woman therefore teaching usurps an authority not due unto her. And it may happen that her husband, to whom God hath made her subject, may be her auditor. Yet privately a woman may instruct a man, as Priscilla did Apolos, Acts xviii. 26.

¹¹ Adam was first created, therefore the more worthy; the woman first deceived, therefore more frail, weak, and unfit to take upon her.

¹² The word signifies, as commonly amongst the Hebrews, not only bringing forth of children, but the nourishing and education of them, chap. v. 10, 14; Acts

they, *especially being by her well-instructed*, continue in faith and charity and holiness with sobriety¹³.

CHAPTER III.

1. THIS is a ^atrue saying; If a man desire the office of ^a faithful. a Bishop¹, he desireth a good, and *weighty* work.

2. *It is commanded* then, that ^ba Bishop must be blame- ^bTitus i. 16. less, the husband of *no more than one wife*², ^cvigilant in the ^csober.

vii. 19, and the whole duty of parents towards them. The women might think themselves in a worse condition than men, if they may not teach; the Apostle therefore shews, that they also may teach, i. e. their own children at home, and receive a reward also for it; if she do her endeavour that her children be brought up and continue in piety and virtue.

¹³ Some here add, *This is a true saying*. [Chrysostom, Hom. 9. in I Tim.]

¹ The Apostle neither commends nor dispraises the desire of governing in the Church; but only shews the great difficulty of well performing the duty. Yet it is rather to be submitted unto when enjoined, than sought for when not offered. Yet was not Timothy, and so not any one who hath the power, to admit them that offer themselves, but choose such as are rightly qualified.

² Not only of no more than one at a time; for that, though formerly used by the Jews, yet they, being now governed by the Roman laws, could have no more than one. Nor only of one taken after a former divorced; for that case seldom happened even amongst the Romans, and was by our Saviour forbidden to all Christians, Matt. v. 32. But, by the constant practice of the Church, *bigamus* was he who married a second wife after the death of the first, according to chap. v. 9, 11. Nor do I remember any example of a Bishop in

this sense *bigamus*, though Tertullian, when a Montanist, did accuse some, not naming any, Catholic Bishops that did so. The Apostle might think it necessary to require a greater degree of chastity of both the governors and Deacons of the Church; and the Apostles themselves went higher, in leaving, i. e. not accompanying their wives, Luke viii. 28, 29; but as yet neither was celibacy, nor leaving their wives commanded by the Church to her Clergy. Bishops, I think, from the beginning married not, though married men were made Bishops, and kept their wives.*

² The Apostle seems here to propose a greater degree of chastity unto the Church-governours, than to other Christians. Now the Roman Laws forbade men to have more than one wife at a time. And our Saviour declares it to be adultery to marry another after a former divorced, Matt. v. 32. But to marry a second after the death of the first seems not so very plainly prohibited to the Clergy; and Tertullian says of the Orthodox Christians, 'Bigami præsent apud vos.' [de Monogamia, 12, 'Quot enim et digami præsent &c.'] Though the seventeenth and eighteenth Canons of those called Apostolical, as likewise the third Canon in Trullo, are by most both of our Church and others so interpreted, yet I find Theodoret defending his ordination of Irenæus, (a bigamist in this sense,) Bishop of Tyre by the custom of

* [This Note does not appear in the Edition of 1684. See above, Col. ii. 14.]

^d prudent. dis-*performance of his duty*, ^d sober, ^e of good behaviour, given
 creet. to hospitality³, apt and ready to teach ;

^e modest.
^f not quarrel- 3. Not ^f given to wine, no striker⁴, not greedy of filthy
 some, or injuri- lucre ; but ^g patient⁵, not a brawler, not covetous ;

ous, as wine- 4. One that ruleth well his own house, having his child-
 drinkers often are. ren in *due* subjection with all gravity ;

^g modest. 5. For if a man know not how to rule his own house,
 how shall he *be able to* take care of the Church of God ?

^h one newly 6. Not a ^h novice, lest being lifted up with pride he fall
 converted to the faith. into the condemnation of the Devil⁶.

7. Moreover, he must have a good report of them that
 are without *the Church* ; lest he fall into reproach⁷, and *by*
that, into the snare of the Devil.

ⁱ modest. 8. Likewise must the Deacons⁸ be ⁱgrave, not double-
 tongued, not given to much wine, not greedy of filthy
 lucre ;

9. *But holding the Gospel*, the mystery of the faith, in a
 pure conscience.

the Church in his Epistle to Dom-
 nus ; where he names three or
 four in that qualification so or-
 dained. And though the Emperor
 caused Irenaeus to be deposed,
 for suspicion of Nestorianism, and
 bigamy, as being ordained against
 the Canons, yet do not I find any
 thing done against Theodoret.

³ Entertaining strangers, poor
 Christians, that travelled upon
 their affairs.

⁴ Either with hand or tongue.

⁵ Meek, not rigidly exacting
 his due, nor acting *summo jure*.

⁶ Proud, because of the great-
 ness of the honour he either be-
 come insolent, or fall from the
 faith ; and become guilty of the
 condemnation, into which the
 Devil also fell because of his
 pride. Yet if there were no such
 danger, the Church did choose
 neophytes sometimes, as Ambrose,
 Nectarius, and others.

⁷ Becoming contemptible, and
 so not able to perform his duty as
 he should ; and giving occasion to
 the heathen to blaspheme Christ-
 ianity.

⁸ He omitteth Presbyters, per-
 haps because then not established
 in all Churches ; or, because being
 ordinarily chosen out of the Dea-
 cons, and often advanced to be
 Bishops, their functions were not
 so much different ; or, because
 there being only two sorts of
 clergy, governours and ministers,
 and he including all in these two,
 there needed no distincter enu-
 meration of their qualifications.
 Deacons were at first instituted for
 the service of the poor ; and be-
 cause the alms of the Church
 were brought to the altar, and the
 Deacons thence received and dis-
 tributed them, they also attended
 and served there. And because
 they were employed often to go
 from house to house, the Apostle
 admonisheth them to beware of
 such faults as are usually com-
 mitted in much and frequent con-
 versation ; as light discourse,
 saying one thing to one, another
 to another, seeking profit by low
 and sordid compliance ; but as
 they make profession of the Gos-
 pel, so to live according to the
 rules of it.

10. And let these also first be proved *some considerable time*; and, being found blameless, let them *be ordained*, and use the office of a Deacon.

11. Even so must their ^kwives, *if they have any*, be ^kwomen. grave, not ^lslanderers, ^msober, faithful in all things. ^{deaconesses.}

12. And let the Deacons be the husbands of *no more* ^{cord.} *than one wife*, ruling *also* their children and their own ^mvigilant. houses well *and prudently, according to Christianity.*

13. For they that have used the office of a Deacon well purchase to themselves a good degree⁹, *and further hopes also of being advanced in the Church to the office of a Presbyter and Bishop*, and great boldness in *preaching* the faith¹⁰ which is in Christ Jesus.

14. These things I write unto thee, hoping to come to thee shortly :

15. But if I tarry long¹¹, *as I am uncertain*, that thou mayest know how thou oughtest¹² to behave thyself in the house of God, which is the Church of the living God, the pillar and ⁿground of the truth. ^{stay.} ^{Eph. iv. 12.} ^[note.]

16. And without controversy great is the mystery of ^oGodliness: *which is, that* ^oGod was manifested in the flesh, ^{which was} ^{manifested in} ^{the flesh.}

⁹ Because the higher officers of the Church were usually chosen out of the inferior. Wherefore also the qualifications of them all are for the greatest part the same both for Bishops and Deacons, both in this, and the Epistle to Titus. For the clergy were to be educated into that holy discipline.

¹⁰ The Deacons sometimes preached, as did St. Stephen, Philip, and others; ministering in the Gospel by exhortation, reproof, &c. which they could both more confidently and successfully perform, if themselves were beforehand such as they desired their auditors should be.

¹¹ It doth not appear that St. Paul did ever after come to Ephesus, though to Miletum he did, where Timothy was present, having accompanied him thither from Greece.

¹² Some read, *quomodo oporteat in domo Dei conversari*, [Erasmus and Beza,] and omit *te*, it being writ, not for Timothy alone, as Bishop of Ephesus, but as a rule for all Bishops in the Church. For every Bishop, or the Bishop of every Diocese, is, if not by censures cut off, a Bishop of the Catholic Church; the divisions of, and appropriations to, particular Dioceses being not at first instituted. So that by 'Church' here is not meant the Church of Ephesus alone, but the whole Catholic Church is the pillar and ground of truth; to whose officers and governours the Gospel is committed; wherein it is taught, preached, and practised; and to which belongs the promise of indefectibility. And the collecting into Churches, and the subordination, hath been and still is, the great means of preserving religion in the whole, Eph. iv.

^p appeared unto.

justified in *and by* the Spirit¹³, ^p seen of *and admired by the holy* Angels¹⁴, preached unto the Gentiles, believed on in the world, received up into glory.

CHAPTER IV.

^a manifestly.

^b impostors. deceivers.

1. Now the Spirit *of God, to and by the Apostles*, speaketh ^a expressly, that in the later times¹ some shall depart from the faith *of Christ*², giving heed to ^b seducing spirits, and doctrines of *men teaching errors suggested by Devils*.

2. *Such are men speaking and teaching lies in hypocrisy, under a pretext of holiness, yet having their consciences hard and senseless, as if seared*³ with a hot iron ;

3. Forbidding to marry⁴, and commanding to abstain

¹³ Approved to be the Son of God by the Spirits descending upon Him at His baptism; by His miracles and resurrection attributed to the Spirit, and its operations ; also, by giving and continuing the Holy Spirit to His Apostles, who were thereby guided into all truth, enabled to work miracles, convert, &c.

¹⁴ For, till our Saviours appearance, the Angels did not fully understand the mystery of our redemption and of the Gospel.

¹ If by 'later times' are meant the first times of the Gospel published by our Saviour and the Apostles, as in Heb. i. 2; Acts ii. 17, and many other places, the same persons may be meant of whom he speaks, chap. i. 3, 4; but if be meant the times about to succeed, or near approaching after the writing this Epistle, then those before-mentioned, chap. i, are not here intended, because they were actually in the Church when Timothy was made Bishop. But rather those in Acts xx. 29, 'wolves,' who would appear after St. Pauls decease, yet whilst Timothy was alive. Then also these seem to be the same with those, 2 Peter ii. 1, 2; 1 John ii. 18, iv. 1; and speaking 'expressly' is of our Saviour, Matt. xxiv. 9, 12, or the Apostles, as Jude 17, 18.

² To know who these were seems not difficult, since there were in and near the Apostles times so many heretics, who held these opinions. Now the Apostle doth not say that any one sect asserted them all; though the Gnostics, Marcionites, Encratites, Ebionites, &c. did, as appears by Ignatius, Ep. ad Philadelph., and Irenaeus, i. 22, Clem. Alex. Stromat. iii. Epiphanius, and others. And especially the Manichees: concerning whom see St. Austin de moribus Manichæor. et c. Faustum. Nor doth this Apostasy of these heretics seem to be that great Apostasy mentioned 2 Thess. ii. 4; Apoc. xii, but only precursors of that great one; and therefore it is here said, 'some,' i. e. not very many; or some eminent persons in the Church; but not any great part of the whole Church; or many whole particular Churches.

³ Or, *stigmatized* and marked out as incorrigibly wicked. The manner being to stigmatize such slaves as were notorious for villainy and wickedness.

⁴ As a thing unlawful; for S. Paul himself forbade some persons to marry, chap. v. 11, and advised others, who desired a greater degree of perfection, 1 Cor. vii, see notes.

from *certain* meats⁵, which God hath created *and ordained* to be received, *so as it be* with thanksgiving, *especially* of them which believe and know the truth *in the Gospel, that nothing is of itself unclean.*

4. For ^cevery creature of God *in itself* is good, and was ^c Gen. i. 31. *as such created*, and nothing to be refused *as evil or unclean*, if it be received with thanksgiving, *and so acknowledged to be Gods creature, and good.*

5. For, *though by the Law some meat was accounted unclean, yet now it is sanctified from that legal blemish*, by the word of God *better informing us*⁶, and prayer or *thanksgiving.*

6. If thou put the brethren in remembrance of these things, *and so fortify them*, thou shalt *show thyself to be a good minister of Jesus Christ*, ^d nourished up in the words of faith, and of *that good doctrine* whereunto thou hast attained ^d nourishing them. much conversant in. *in great perfection.*

7. But ^erefuse *all these* ^fprofane opinions, *no better than* ^e reject. avoid. old wives fables, and exercise thyself rather unto godliness ^f foolish. silly. *and the real service of God.*

8. For bodily exercise *only, whereunto these observances solely or chiefly pretend, without internal piety, profiteth* ^g a little time. *as to true or real holiness or happiness*: but godliness ^g for a little time. *is profitable unto all things, both of soul and body, as* having ^h promise of the good things of the life that now is, ^h Matt. vi. 33. and *especially* of that which is to come. ^{ix. 29.}

9. This is a faithful saying and worthy of all acceptance.

10. For therefore, *that we may obtain these promises*, we both labour and suffer reproach, *even because we trust in* ⁱ Acts xiv. 15—*the living God, who is the* ⁱ Saviour of, *and giver of all good* ^{i7. xvii. 25. Ps. xxxvi. 5-7.}

⁵ As unlawful or unclean; which the Apostle here more largely confutes, because there was some probability for it out of the Law. St. Paul indulgeth the forbearance of some sort of meats, even to avoid scandal, Rom. xiv. 1, &c.; but doth not anywhere allow the forbidding of them as unclean, though he might, as not expedient; which Physicians do for the body, and our spiritual Pastors for the soul.

⁶ Or, *which created all things good, and for our use*, and giveth us the free liberty of using them, especially in the Gospel. Prayer or thanksgiving, acknowledging Him to be the donor, and these His gifts and creatures, is, to the users an application of their native and primigenial goodness to our benefit.

*things unto all men*⁷, but especially of *and to them that believe in Christ.*

11. These things command and teach.

12. Let no man despise *thee, or thy function, because of thy youth*; but be thou an example of *all the believers, in knowledge of the*^k*word, in gravity of conversation, in fervor of charity, in*^l*spirit, in faith, in*^m*purity.*

^k in word and deed.

^l wanting in some Copies.

^m chastity. chap. v. 22.

13. Till I come, give attendance to reading, to exhortation, to doctrine, *and instructing others.*

14. Neglect not the gift⁸ that is in thee, which was given thee, *for the better performance of thy function, by and according to*ⁿ*prophecy, with the laying on of the hands of the Presbytery.*

ⁿ Chap. i. 18.

15. Meditate *diligently* upon these things, give thyself wholly to them; that thy profiting *in them* may appear ^oto all.

^o in all things. [omnibus Vulg. & Eras. inter omnes Beza.]

16. Take heed to thyself *in thy own conversation, and unto the doctrine in thy teaching*; continue in *well performing* them: for in doing this thou shalt both save thyself, and them that hear thee.

CHAPTER V.

1. *IN thy exercising discipline, rebuke not an elder person with too much severity, or harsh language, but*^a*intreat him rather as a father*; and the younger men as brethren;

^a exhort.

2. The elder women as mothers; the younger as sisters, with all purity *and chastity, having care both to avoid sin and scandal.*

3. Honour *and sustain the widows*¹ that are widows indeed, *desolate, and without help of husband or children.*

^b Verse 5.

⁷ Or, *who publisheth Salvation to all*, though the believers only be actually saved. Or, though He gives the things of this life to all promiscuously, yet the true Christians have the greatest and best part of Gods gifts, eternal life.

⁸ Excite by reading, meditation, and practice, those good gifts of spiritual knowledge and wisdom in the mysteries of this holy Religion, which were given thee according to the prophecies con-

cerning thee. Or, neglect not the gift, i.e. the function and office of a Bishop, Eph. iv. 8, 11, to which thou art called, being so young a man, yet by the Holy Spirit in the mouth of a Prophet declared to be worthy; and by my hands, 2 Tim. i. 6, together with those of the other Bishops and Church-governours, ordained.

¹ The Apostle gives Timothy instructions in another part of this Episcopal function; that which concerneth punishing of-

4. But if any widow have children or ^cnephews, let ^egrandchildren. these first, *before they shew kindness to strangers*, learn² to shew ^dpiety at home, and to requite their parents for ^dkindness. *the trouble and charge of educating them*: for that is good and acceptable *even* before God.

5. Now she, that is a widow indeed, and desolate of *human help*, ^etrusteth in God³, and continueth in prayers ^elet her trust. and supplications ^fnight and day. ^elet her continue.

6. But she that liveth ^gin pleasure is *even dead to Christ* ^fLuke ii. 37. *and the Gospel*, whilst she liveth *to the world*, ^gdelicately.

7. And ^hthese things give in charge, that they, *who are* ^hthis. *concerned*, may be blameless, *being thus forewarned*.

8. ⁱBut if any provide not for his own *relations*, and ⁱVerse 4. especially for those of his own ^khouse *and family*, he hath ^kkindred. *in effect* denied the faith, and is worse than an infidel, *who ordinarily make such provision*.

9. Let not a widow be ^ltaken into the number⁴ of^l chosen. *Church-widows or Deaconesses* under threescore years old, having been the wife of one man *only*⁵,

fenders. And Timothy, being a young man, he adviseth to beware of harsh and contumelious chiding, i. e. except the greatness of the fault require it. And especially to be careful of the widows, as Acts vi. 1, where neglecting, is opposed to honouring them. Widows were such as were really destitute of parents to help them, and who resolved or vowed to continue in vidual chastity; such were ordinarily received into the maintenance and service of the Church.

² Some read, *let her learn* (as speaking of the widow) *to show*, &c. before she be received to the Churches beneficence. But it seems rather spoken of the children. And 'first,' is either before the widows come to be sustained by the Church; or, before they contribute to the maintenance of others, as verse 8; or, before the Church be burdened with them, verse 16.

³ Is apt, ready, hath nothing to hinder but she may trust in God. Or, hath none to trust in,

or depend upon, besides God.

⁴ The Apostle seems not to speak of all widows maintained by the Church; for what need election of such strict qualifications for them, who were to be received if they were really poor widows, verse 4? but of those who were by a special name called widows, and, Titus ii. 3, Presbyresses, and commonly Deaconesses. Phebe, Rom. xvi. 1, was one of these; and probably those mentioned, Phil. iv. 2, 3. Their office was to attend the sick, especially women in labour, to assist at the baptism of women, and the like. The rigor of the electing them at sixty years old, was in succeeding times abated, and brought down to forty, if they were eminent for virtue and sanctity. But the Apostle gives the reason of this precept, verses 11, 13.

⁵ Having had only one husband, i. e. not marrying after his death; for to interpret this of not marrying again after one divorced, seems not according to reason.

10. Well-reported of for good works *in her younger years*; as if she have *well and virtuously* brought up children, if she have *used hospitality* and lodged *Christian travellers* or strangers, if she have washed the saints feet *in their journeyings*, if she have relieved the afflicted; *in sum*, if she have diligently followed every good work.

11. But the younger widows refuse to admit into that number: for when they, *being well nourished and honoured by the Church*, have begun to wax wanton against Christ, *whom they had chosen to be their husband*, they will marry;

12. Having *hereby committed a sin worthy of damnation*, because they have cast off their first faith, *which they plighted to our Lord when they took upon them the profession of vidual chastity*.

13. And withal they learn to be idle, wandering about from house to house; and not only idle, but tattlers also, and busybodies, speaking things which they ought not.

14. I will rather therefore that the younger women, ^m Chap. ii. ult. *which have not so vowed*, marry⁶, ^m bear and educate children, guide the house, and give none occasion to the adversary of our religion to speak reproachfully thereof.

15. For some *such young widows* are already turned aside from Christ to follow after Satan, *by their incontinency*.

16. If any man or woman that believeth hath widows *nearly related unto them*, let them relieve and maintain them, and let not the Church be charged; that it may *have wherewith* to relieve them who are widows indeed.

17. Let the Elders⁷, *Bishops and Presbyters*, that rule

Since it could have place only concerning those, who married again in the time of their infidelity; it being absolutely forbid to Christians to marry after a divorce. Besides, the Apostle, had he meant this only, would have expressed it more plainly. He seems therefore to require, that she should never have known more than one husband, whether the former were alive or dead.

⁶ Yet St. Paul, 1 Cor. vii. 7, wisheth all would, as himself, live unmarried; but in both these

places he only adviseth, or exhorteth, and commandeth not. Also, in that to the Corinthians he sheweth what is absolutely and in itself best; in this what is best in such circumstances. And in that to the Corinthians he speaks of virgins, who could more easily forbear; here of widows.

⁷ He seems to speak of those Presbyters, Acts xx. 17, 28, 31, whereof some had a greater talent in governing, others in teaching also. And that all were not ad-

well *the Church under them*, be counted worthy of double honour *and a larger proportion of maintenance*, especially they who labour *diligently and painfully in administering the word and doctrine*.

18. For the Scripture saith, ⁿThou shalt not muzzle ⁿ Deut. xxv. 4. the ox that treadeth out the corn. And, ^oThe labourer is ^o Matt. x. 10. worthy of his reward.

19. Against *such* an Elder receive not *nor admit* an accusation, but before *and under the testimony* of two or three witnesses ^u.

20. *But such* of them that sin *and are convict of it and so are become scandalous*, rebuke before all *the Church*⁹, or *publicly*, that others also may fear to sin, seeing thee to judge and *punish so impartially*.

21. I charge thee before God, and the Lord Jesus Christ, and the *holy and elect Angels*, *present both in your assemblies and judgment at the last day*, that thou observe these things, *especially these rules of judicature*, without ^ppreferring one *man* before another, doing nothing by ^pprejudicating. partiality.

22. Lay hands¹⁰ suddenly on no man, neither be *thou* partaker of other mens sins. Keep thyself ^qpure. ^q chaste.

mitted to preach. Also that these, both persons and actions, were in the power of Timothy, and of the Bishops.

⁸ A layman could not be condemned for a fault except witnessed by two or three; but against a Presbyter no accusation to be *admitted*, nor he to be questioned, except the accusation were testified beforehand by two or three. Both because it is the interest of the whole Church that the reputation and authority of the Clergy be preserved, and because factious and heterodox persons will be ready to accuse without reason. After-Councils have been very careful in this matter.

⁹ Or, *before the rest of the Clergy*, as in a Synod.

¹⁰ Imposition of hands was the application of a blessing desired in prayer to such a person, or recommending a person to receive

such a blessing from God. So Jacob upon the sons of Joseph, Gen. xlviii. 14. So Moses upon Joshua. So our Lord frequently in healing and blessing. So the Church to St. Paul, Acts xiii. 3. Here it may be applied, both to ordinations; that the Bishop should not ordain any to any holy function without due and sufficient examination, lest, the persons afterwards sinning, the Bishop also be partaker of the guilt, giving him such an opportunity by unadvisedly ordaining him; and also to absolving penitents, q. d. if a clergy-man be found guilty and be put under penance, be not hasty to absolve him, (for this also was done by imposition of hands,) till some trial made of his reformation; lest thou by that means become guilty of his future faults. Keep thyself pure and blameless, both in thy own carriage, and in thy judging others.

23. Drink no longer water *alone*, but use a little wine *with it* for thy stomachs sake, and thine often infirmities *thence proceeding*.

24. Some mens sins are open, *notorious*, before-hand¹¹, going before to judgment *and censure*; and some men they follow after.

25. Likewise also the good works of some are manifest before-hand; and they that are otherwise cannot be hid *from thy knowledge, if thou be not too hasty to lay on thy hands upon them*.

CHAPTER VI.

1. LET as many servants *among you* as are under the yoke of *servitude* count their own masters¹ worthy of all *due* honour, that the name of God and His doctrine be not blasphemed, *as dissolving natural or civil obligations*.

2. And they that have believing masters, let them not despise them², because they are brethren *in Christ*; but rather do them *more* service, because they are ^afaithful and beloved of *God*, partakers of the *same great* benefits of *salvation*. These things teach and exhort.

^a believers.

3. If any man teach otherwise³ *than I have taught*, and consent not to wholesome words, even the words of our Lord Jesus Christ *declared by me*, and to the doctrine which is according to godliness;

^b a fool.

^c sick.

4. He is ^bproud, knowing nothing *in reality*, but ^cdotting about questions and strifes of words, whereof cometh ^dblaspheming, *nothing but* envy, strife, ^drailings, evil surmisings,

^d blaspheming.

¹¹ If thou beest diligent to observe, and not over-hasty either in ordaining or absolving, thou mayest perceive who are worthy, and who unworthy. If thou layest hands upon them who are actually faulty, thou partakest with them in being occasion of their sinning; but if thou canst not discover their faultiness before-hand, though they afterwards prove wicked, it is not thy fault; but the way also to discover that, is not to hasten the laying on of thy hands.

¹ Whether Christian or Infidels.

² For the title of brethren and privileges of Christianity do rather oblige them to more service, even for love and mutual kindness. It is very probable that there were at that time many controversies, brought before the Church-governors, concerning masters and servants, or slaves. Which was one cause why it was afterwards forbidden to Christians to keep Christian slaves.

³ This seems to refer to those mentioned, chap. i. 3, 4.

5. ^e Perverse disputings⁴ of men of corrupt minds, and ^f destitute of the truth, supposing that gain is godliness: ^g from such withdraw thyself. ^g gallings one of another.

6. But ^f godliness with contentment is great gain⁵. ^f Chap. iv. 8.

7. *And we have reason to be content and not covetous*, for we brought ^g nothing *with us* into this world, and it is cer- ^g Job i. 21.
tain we can carry nothing out: *the short time also we are here a little will serve us.*

8. And having food and raiment, let us be therewith content.

9. But they that will be rich fall into temptation and a snare, and into many foolish* lusts, which drown men in destruction and perdition. ^{*} [^g and hurtful, omitted in all the Editions Cf. Phil. iv. 7.]

10. For the love of money is the root of all evil⁶; which while some coveted after, they have ^h erred from the faith, ^h been seduced. and pierced themselves through with many sorrows.

11. But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness.

12. Fight the good fight⁷ of faith, lay hold on eternal life, whereunto thou art also called, *both at thy baptism and ordination to be a Bishop*, and hast professed a good profession before many witnesses *present at the professions made at those times.*

13. I give thee charge⁸ in the sight of God, who quickeneth all things *that have or shall have life*, and before

⁴ Other copies read *παρρησιαί*, which signifies *mutuos attritus*, galling and biting one another, till both lose their reputation, and be ruined.

⁵ Godliness, i. e. the practice of Christian Religion, is the great and the only gain, even in this world, with contentedness, which it also confers, but especially in the world to come.

⁶ Because a covetous man is ready to commit any wickedness to satisfy his desire of wealth.

⁷ This whole verse refers to the *Agones* or Games, q. d. strive not about worldly advantages, but to overcome and excel others in those things which are of the faith of Christ; and lay hold upon

eternal life, as they who run in the race catch away the prize which hung at or upon the goal. To which race thou gavest in thy name, when, being baptized and ordained, thou madest a public profession of the faith before many witnesses, as they before many spectators.

⁸ St. Paul, as an Apostle sent immediately by Christ and so superior to Timothy, gives him many things in charge, concerning false teachers, chap. i. 18; concerning impartiality in judicature, chap. v. 21; here, to avoid covetousness and looking after gain; and minds him of the judgment of God, to which the Bishop is immediately subject.

Christ Jesus, who before Pontius Pilate witnessed a good
ⁱ confession ;

ⁱ profession.
 Matt. xxvii. 11.
 John xviii. 36.

14. That thou keep this commandment without spot or
failure, unrebukeable, until the appearing of our Lord
 Jesus Christ :

15. Which, *at His glorious coming*, in His *due* times, He
^k Apoc. xix. 16. shall show *forth*, ^k who is the blessed and only potentate,
 the King of kings, and Lord of lords ;

16. Who only hath *of Himself* immortality, dwelling in
 the light which no man can approach unto ; whom no
 man hath seen, or can see, *or comprehend by natural means*
or faculties : to whom be honour and power everlasting.
 Amen.

^l uncertainty
 of.

17. Charge them that are rich in this world, that they
 be not high-minded, nor trust in ^luncertain riches, but
only in the living God, who *alone* giveth us richly all things
that we have to enjoy, *and use for our own conveniences* to
His glory ;

^m sociable.

18. That they do good, that they be rich in good works,
 ready to distribute, ^mwilling to communicate ;

19. Laying up in store for themselves a good *unfailable*
 foundation against the time to come, *both against tribula-*
tions and afflictions, and *chiefly* that they may *thereby* lay
 hold on eternal life.

ⁿ novelties of
 words.

20. O Timothy, keep that which is committed to thy
 trust, avoiding profane and ⁿvain babblings, and opposi-
 tions of sciences⁹ falsely so called *by them who oppose them*
to the true knowledge of Christianity :

21. Which some professing have erred concerning the
 faith. Grace be with thee. Amen.

⁹ The ancient Fathers have ob-
 served, that the great pretence of
 the first Heretics, as of Simon
 Magus, Nicolaus and the rest, was
 for science ; wherefore they were
 afterwards called Gnostics. Con-
 trary to these, the Apostle com-
 mands to keep himself close and
 fast unto faith, and the doctrine
 of Christian Religion committed
 unto, and deposited in charge
 with, him.

THE
SECOND EPISTLE OF ST. PAUL THE APOSTLE
TO
TIMOTHY:

THIS second Epistle to Timothy is muchwhat of the same tenour as the first. The same charge in both : compare 2 Tim. i. 6, with 1 Tim. iv. 14 ; and 2 Tim. i. 14, with 1 Tim. vi. 20 ; the same rules and instructions concerning his behaviour in his office, 2 Tim. ii. 3, iii. 5, 16, 17, iv. 1, 2, 5, with 1 Tim. vi. 13, iv. 13, and other places ; speaking of the same, or like, adversaries, errors, and faults. Foretelling what wicked and perverse, both teachers and hearers, should afflict the Church ; charging him to ordain, and transfer the doctrine, as it was delivered unto him, to able and faithful Pastors, 2 Tim. ii. 2 ; 1 Tim. iii. 2 ; complaining and warning of the same refractory persons at Ephesus, 2 Tim. ii. 17, iv. 14, 15 ; 1 Tim. i. 20 ; Acts xix. 33. All which argue Timothy to have resided there, and probably ever since the Apostles leaving Asia, Acts xx. Which is also further proved by the Apostles telling him, that he knew how all those in Asia had forsaken him, 2 Tim. iv. 11, 16, 2 Tim. i. 15, all except Onesiphorus ; by his sending recommendations to several living at Ephesus, 2 Tim. iv. 19, compared with Acts xviii. 26 ; by his giving account of Trophimus and Erastus ; and lastly, by ordering him to bring his cloak and books from Troas, which was not much out of his way from Ephesus at Rome.

But the greatest difficulty is concerning the time, when this Epistle was writ. For if we suppose it to have been some short time before St. Pauls Martyrdom, there are very many difficulties ; as, that he should mention to him things done so many years before ; many, if not all of which Timothy could not but know. See divers of them reckoned up in the note on Phil. i. 25 ; compare 2 Tim. iii. 11, iv. 10-12, notes. That there are many

testimonies of Timothys being with St. Paul at Rome near the beginning of his imprisonment, Phil. i. 1, 2, 19; Col. i. 1; Philem. 1, which Epistle seems to have been the last that St. Paul writ, and yet long before his death. Timothy also seems to have been his co-prisoner at Rome, Heb. xiii. ult. On the contrary are those words, chap. iv. 6, 7, which seem peremptorily to foretell his speedy Martyrdom. But that place may, and probably hath, another meaning; because he saith, verse 17, that he was delivered out of the jaws of the lion; that the Lord then stood by him, and would still deliver him, verse 18, 'that the preaching might be fully known' among the Gentiles, by his Ministry no doubt; as if he were still to go and preach amongst them, as the Historians generally say that he did. Besides, if he were presently to suffer, why should he order Timothy to come to him, if he could, before winter? to bring his cloak from Troas? to bring with him Mark, who would be useful to him in his preaching? Again, Demas and the rest who had forsaken him, verses 10, 16, returned to him again long before his Martyrdom: and even then he hoped for his liberty. See Philem. 22, 24; Phil. ii. 19, i. 1; Col. i. 1. Again, this Epistle seems to have been written before that to the Colossians, because then Mark was with him, Col. iv. 10, and Demas, Col. iv. 14, and before that to the Philippians also, Timothy being then with him. Which instances, and some others the like, cannot be evaded, unless we say that Timothy came twice to Rome to him; once in the beginning of his imprisonment, when with St. Paul he writ those Epistles, and again a little before his death. But neither will this salve the difficulties; for besides, that there is no mention of any such second journey, the circumstances will not bear it. For Tychicus seems to have been newly sent to Ephesus to carry his Epistle; yet was that written in the beginning (in the first year) of his imprisonment, which he only mentions, and that twice in that Epistle; in the second year he came to his hearing; and then, having beyond his expectation escaped, he sent for Timothy by this Epistle. Timothy being come, he writ to the Philippians, Colossians, and Philemon; and all this about An. Ch. 58, or 59, or about An. 3. Neronis. But he suffered not till An. Neronis 12, as Epiphanius, [Haer. xxvii. Carpocratiani, §. 6.] or the fourteenth, as others; or, more probably, An. 13. of Nero, which was An. Ch. 69, or 70.

CHAPTER I.

1. PAUL, an Apostle of Jesus Christ by the ^awill of God, ^a 1 Tim. i. 1. ^baccording to *the Gospel, wherein is contained the promise* ^bcommandment. ^cof eternal life which is *only* in Christ Jesus, ^cconcerning.

2. To Timothy, my dearly beloved son : Grace, mercy, and peace, from God the Father and Christ Jesus our Lord.

3. I thank God, whom I serve from my forefathers with a pure conscience¹, that without ceasing I have remembrance of thee in my prayers night and day ;

4. Greatly desiring to see thee, being mindful of thy tears² at *my departure*, that I may *now* be filled with joy ;

5. *Especially* when I call to remembrance the unfeigned faith that is in thee, which first dwelt in thy grandmother Lois, and thy mother Eunice ; and I am persuaded that in thee also.

6. Wherefore I put thee in remembrance, that thou stir up³ the ^cgift of God which is in thee, by the putting on of ^cgrace. my hands :

7. *And be not discouraged by persecutions ;* for God hath not given us, *His messengers and governours of the Church,* the ^dspirit of ^efear ; but of *courage, power, of love to Him* ^d Rom. viii. 15. ^e cowardice. *and His Church,* and of a sound and prudent mind.

8. Be not thou therefore ashamed *or afraid* of the *giving testimony to the Gospel* of our Lord, *whether by preaching or suffering,* nor of me His prisoner⁴ : but be thou a *cheerful* ^fpartaker of the afflictions of *and for* the ^fcopartaker.

¹ Acts xxiii. 1, xxiv. 16, xxvi. 5 ; Phil. iii. 6 ; 1 Tim. i. 13. He worshipped always the same, the true God, according to his conscience then informed ; before his conversion, by the Law, afterwards, by the Gospel. Which is a justification of himself both against Jews and Judaizers.

² Probably for St. Pauls departure, Acts xx. 37.

³ This is to the same effect as 1 Tim. iv. 14. Only this seems to be meant not of the office, but of the grace of God for the right and faithful discharge of it. Here

also this gift is said to be given by imposition of the Apostles hands ; there, with those of the Presbytery. So that even in the Apostles times the authority and power was given by the Apostle, the Presbytery concurring only as assistants. But that of the Presbytery without the Apostle, neither practised nor effectual. This is also the pattern of succeeding Episcopal Ordinations.

⁴ Had I been imprisoned as a malefactor, thou mightest well be ashamed ; but suffering only for the Gospel there is no reason.

Gospel, according to the power of God *enabling thy endeavours* ;

9. Who hath saved us, and called us with an holy calling. *both to Christianity and to this function*, not ^gaccording to the merit of our works, but according to His own purpose and grace, which was given us in Christ Jesus, *in His eternal decree*, ^hbefore the world began ;

^g Titus iii. 5.
^h Eph. i. 4.
Titus i. 2.
ⁱ Titus ii. 11,
iii. 4.

10. But is now *in the appointed time* made ⁱmanifest⁵ by the appearing of our Saviour Jesus Christ, who hath abolished *the power and malice of death*, and hath brought life and immortality to light through the Gospel :

11. Whereunto *and the divulgation whereof* I am appointed a preacher, and an Apostle, and a teacher ^kof the Gentiles.

^k 1 Tim. ii. 7.

12. For the which cause, *and not as an evil-doer*, I also suffer these things : nevertheless I am not ashamed *nor do I repent* : for I know whom I have ^lbelieved, and I am *fully* ^mpersuaded that He is able *and willing* to keep that which I have committed unto Him⁶ *safe and entire against and until that day, when myself shall be made partaker of it.*

^l trusted.
^m certain.
assured.

13. Hold fast the form of sound words⁷ *and solid doctrine* which thou hast heard of me, *consisting in faith and love* which is in Christ Jesus.

14. That good thing⁸ which was *by me* committed unto thee keep by the *power and assistance of the Holy Ghost* which dwelleth in us.

15. This thou knowest, that *almost* all they which are

⁵ The Salvation of mankind through Christ was predestined and prepared, before the beginning of the world ; to be manifested by His coming in the flesh ; and by His meriting, through His obedience and sufferings, for us, the abolishing of, and our freedom from, death, both eternal, and temporal, in our resurrection. Which great blessings are declared unto us in the Gospel ; the publishing whereof was begun by our Saviour Himself, and after Him by the Apostles, amongst them by St. Paul.

till Christs second coming, against the power and violence of the adversaries ; or, my reward, salvation of my soul, eternal glory, deposited, because not as yet to be received, chap. iv. 8.

⁷ The Gospel, or the Creed, which is more properly so called.

⁸ 1 Tim. vi. 20, the Gospel deposited with thee, that thou also mayest deposit it with others ; and they with others to the worlds end ; against all profane innovations, and diversity of opinions, however boasted of as knowledge, science, &c.

⁶ The Gospel to be preserved

in Asia⁹ are turned away from me; of whom are Phygellus and Hermogenes.

16. The Lord give mercy unto the house of Onesiphorus; for he oft refreshed me, and was not ashamed of my chain:

17. But, when he was in Rome, he sought me out very diligently, and found me.

18. The Lord grant unto him that he may find mercy of the Lord in that *great day of severe judgment*: and in how many things he ministered unto me at Ephesus, thou knowest very well.

CHAPTER II.

1. THOU therefore¹, my son, be strong in the grace which is in Christ Jesus.

2. And the things, that thou hast heard of me ^aamong ^aby. before. many witnesses, the same² commit thou to *other* faithful men, who shall be able to teach others also.

3. Thou therefore ^bendure hardness, as a good soldier ^bsuffer evil. of Jesus Christ.

4. No man that ^cwarreth³ entangleth himself with *any* ^cgoeth to war. *other* of the affairs of this life; that *by being so much the more expedite*, he may please him who hath chosen him to be a soldier.

5. And if a man also strive for masteries, yet is he not crowned, except he strive lawfully *and according to the rules of the game*.

⁹ All my companions and followers in Asia, now they see me imprisoned in Rome, have forsaken me: or, all my followers of the Jewish nation. For, in the Epistle to the Ephesians, he commends the constancy of the Gentiles there.

¹ This seems to be inferred from chap. i. 14, the Apostle having interposed that relation of so many of his followers deserting, to make Timothy more stedfast and valiant, both in retaining and preaching the Gospel, and the grace of God contained in it.

² That *depositum*, chap. i. 14, which I committed to thee in the

public assembly at thine Ordination, and in all other my public preachings, do thou also in like manner deposit with other faithful men, that the truth may be continued in an uninterrupted succession of such persons.

³ The Apostle persuades Timothy to behave himself valiantly in his office, though he should endure persecutions, by the example of soldiers, wrestlers, or those that contended in their public games, and of husbandmen; who all endure labour and hardship in hopes. In that of husbandmen he seems to add, that Timothy was to be sustained by those for whom he laboured.

^d labouring first, must be partaker.

6. The husbandman³ that ^dlaboureth must be first partaker of the fruits for *which he laboured*.

7. Consider what I say; and the Lord give thee understanding in all things *appertaining to Christian Religion*.

8. *Nor shall thy hopes ever fail, if thou remember that Jesus Christ, the promised Messias, of the seed of David, was raised from the dead, and thereby established our hopes of the like resurrection, according to my Gospel:*

9. Wherein I suffer trouble, as *if* an evil-doer, even unto bonds; but *be not discouraged*: the word of God⁴, *the Gospel*, is not bound *nor prejudiced by my sufferings*.

10. Therefore I *cheerfully* endure all *these* things for the elects sake, that they, *being thereby confirmed*, may also obtain the salvation which is in *and through* Christ Jesus with eternal glory.

^e Rom. vi. 5, 8. 11. It is a faithful saying: For if we be ^edead with Him⁵, we shall also live with Him:

^f Luke xii. 9. 12. If we suffer, we shall also reign with Him: *but* ^fif we deny Him, He also will deny us:

^g Rom. iii. 3, 4. 13. ^gIf we believe not, yet He abideth faithful⁶, he cannot deny Himself *nor His own veracity*.

14. Of these things put them *under thy charge* in remembrance, charging them before the Lord that they strive not about words, to no *spiritual* profit, but *rather* to the subverting of the hearers.

15. Study to shew thyself *in thy office* approved unto God, a workman that needeth not to be ashamed, rightly dividing⁷ the word of truth.

16. But shun profane and vain babblings; for they will increase *still* unto more *and more* ungodliness⁸.

⁴ Or, though I be bound in prison, yet my preaching is not; I preach the Gospel notwithstanding, no man forbidding me. Acts ult.

⁵ If we die to sin as He to nature, Rom. vi. 8. Or, if we suffer with and for Him, 2 Cor. iv. 10.

⁶ Though some that hear the Gospel do not embrace it, that cannot prejudice those who do believe.

⁷ Rightly, equally cutting out, as the master of the family doth the portions of meat, to each according to his occasion. Or, as an husbandman cutteth his furrows straight, so let thy preaching in all things be straight and conformable to the Gospel.

⁸ Or, unto the subversion of more souls. For the endeavour of all heretics, is, to gain more to their party; or, to increase and spread into more and more heresies and wicked opinions.

17. And their word, *if once received into the soul, will go on and eat as doth a ^h canker, till the whole be corrupted; of ^h gangrene.* whom is Hymenaeus⁹ and Philetus;

18. Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some.

19. Nevertheless, *notwithstanding their falling away, the foundation¹⁰ of God, whereupon His elect put their confidence, standeth ⁱ sure and unmoveable, having this seal for the con-ⁱ steady. firmation of it on Gods part, that ^k The Lord knoweth and ^k Num. xvi. 5. ^{Ps. i. 6.} acknowledgeth them that are His. And, on their part, Let every one that nameth the name of Christ and pretendeth to be His servant depart from iniquity.*

20. But *as in a great house, there are not only ^l vessels¹ utensils. of gold and of silver, but also of wood and earth; and some of them to honourable uses, and some to dishonourable; so it is also in the Church¹¹: some are indued with great gifts and offices, others not having any thing extraordinary; and again, some elect, others reprobate.*

21. If a man therefore *will* purge himself from these¹² heresies, apostasies, wickednesses, he shall be a vessel unto honour, ^m sanctified, and meet for the masters use, and ^m consecrated. prepared unto, or made ready to perform, every good work.

22. Flee also youthful¹³ lusts, as well as the vain bab-

⁹ Concerning Hymenaeus, see 1 Tim. i. 20, where the Apostle saith that he had made shipwreck of his religion, and was therefore delivered over to Satan. Here he shews his error. The ground whereof seems to have been, that the resurrection to piety, &c. was the only resurrection to be expected, not that of the body, Irenaeus, ii. 56. [31. 2. Massuet.]

¹⁰ Some say, that this word signifies a contract or obligation, which is mutual between God and His saints, and confirmed by both their seals. But it is not unusual with this Apostle to join more metaphors, to express the same thing.

¹¹ For Heretics and evil livers

are for some time tolerated in the Church, Matt. xiii. 47, xx. 16; 1 Cor. xi. 19. Some by vessels of gold do understand the elect, which are in honour and esteem with God: by wood, &c. those that are rejected by Him.

¹² Some say, from these vessels of wood and earth. Or, from Hymenaeus and other heretics. Or, from profane and vain babblings, verse 16, i.e. from all heresies and evil works.

¹³ The word signifies more properly *new* or *of late*; and then the Apostle adviseth Timothy to avoid newly-invented, or new-fangled opinions, or phrases: which ignorant men are wont greedily to embrace, that they may seem wiser than others.

blings of heretics: but follow righteousness, faith, charity, peace, *and such things as conduce to these*, with them that call on the Lord out of a pure heart.

23. But foolish and unlearned questions avoid, knowing that they do gender *and produce* strifes.

24. And the servant of the Lord must not strive: but ⁿ be gentle unto all men, apt to teach, ⁿ patient,

ⁿ forbearing.
25. In meekness instructing those that oppose themselves *to the truth, out of ignorance, or preoccupied judgment*: ^o if God peradventure will give them repentance to the acknowledging of the truth.

^o lest God should not.
^p awake.
26. And that they may Precover themselves out of the snare of the Devil, ¹⁴ who are ^q taken captive by him, at his will.

CHAPTER III.

1. THIS know also, that in the ¹ last days perilous times shall come *upon the Church*.

2. For *some men professing Christianity* shall be *immoderate* lovers of their own selves, *and their own interest*, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,

^a makebates.
3. Without natural affection, truce breakers, ^a false accusers, incontinent, fierce, despisers of them that are good,

4. Traitors, heady, high-minded, lovers of pleasures more than lovers of God;

5. Having an *outward shew, and form of godliness*, but

¹⁴ Taken captive of the Devil, and so forced to obey his will. Or, that they may recover out of the snare of the Devil, by whom they are taken captive, to *perform the will of God*; it being *ἐκείνου* not *αὐτοῦ*: or according to his will, i. e. as his will, the donor of repentance, shall dispose or give them grace.

¹ It seems to some, that these were not the same mentioned, 1 Ep. iv. 1, because these are characterized more by their impiety and schismaticalness than by their false doctrine and heresy; and because they are said to come in the last times, i. e. say they, to-

ward the end of the world. But it is more likely they are the same; for though here noted to be guilty of schism, and disobedient to governours and superiors, yet verse 8, they are also said to be reprobate concerning the faith; and they were also to come in Timothys time, because of the exhortations given to him concerning them, verses 5, 10. Indeed such seem to have been in all ages of the Church, though not always in the same degree, or equally notorious, or numerous; they began in Timothys time, and therefore the warning is given to him.

*in their conversation denying the power thereof: from such turn away*².

6. For of this sort are they, *in these very times*, ^bwho ^bEph. iv. 14. creep *insinuatingly* into houses, *where by their glossings they can get admittance*, and lead captive to their party silly women, *easily deceived*, laden with sins, led away with divers lusts *whereat these schismatics connive*,

7. Ever learning, *and pretending to be taught by these persons*, and never able to come to the knowledge of the truth³.

8. Now as Jannes and ^cJambres, *the Egyptian Magicians*, ^cMambres. withstood Moses, so do these *deceivers* also resist the truth: men of ^dcorrupt minds, ^ereprobate⁴ concerning ^dI Tim. vi. 5. the faith. ^eof no judgment.

9. But they shall proceed no further⁵ *to seduce or corrupt the Church*: for their folly shall be manifest unto all *considering and discreet men*, as theirs also was.

10. But ^fthou hast fully known my doctrine, manner of ^ffast been a diligent follower of. life, ^gpurpose, faith, longsuffering, charity, patience,

11. Persecutions, afflictions, which came unto me at ^gintention. ^hAntioch, at ⁱIconium, at Lystra; what persecutions I ^hconduct. ^hActs xiii. 14. endured: but out of them all the Lord delivered me. ⁱActs xiv.

12. Yea, and all that will live godly in Christ Jesus shall suffer persecution.

13. But evil men and ^kseducers shall wax worse and ^kimpostors. worse; deceiving, and being deceived.

14. But continue thou in the things which thou hast

² If after sufficient admonitions they repent not, Titus iii. 10, dispute no more with them; but turn away from them. Titus iii; reject them, refuse, I Tim. iv. 7; shun, 2 Tim. ii. 16; avoid, verse 23.

³ Both because their pretended teachers do not themselves understand it; nor they care to understand it, only to have so much as to talk and make a shew; for they are possessed by their lusts.

⁴ Having rejected the truth of the Gospel, they are also rejected from receiving any blessing by it.

⁵ Yet the Apostle, chap. ii. 17, saith, that they will increase as

doth a canker, and here, verse 13, they shall wax worse and worse. Some say, that in the Apostles time they should be almost extinguished, but afterwards recover again in the later times with more strength: others, that they shall still proceed in their deceiving, but not to any great detriment of the Church: nor so, but that they shall be discovered and confuted by the Doctors of the Church. Or, thou seest the depth of their craft and malice, as also of the danger; therefore be not afraid, but oppose them vigorously, and suffer them not to proceed or advance any further.

learned, and hast been assured of; *as well* knowing of whom thou hast learned them;

15. And *remembering* that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus.

16. All *the holy* Scripture is given by inspiration of God, and is profitable, *to the man of God, or Pastor*, for doctrine, for reproof, for correction, for instruction in righteousness.

17. That the man of God may be perfect, *both as to his own practice, and his teaching others, perfectly*, throughly furnished unto all good works, *especially those of his ministry, or Episcopal function*.

CHAPTER IV.

1. I CHARGE thee therefore *because of the danger of these wicked men*, before God *the Father*, and the Lord Jesus Christ, who shall judge ^athe quick *which shall be alive*, and the *then already dead*, ^bat His appearing, and *the manifestation of His kingdom* :

^a 1 Thess. iv.
¹⁷.
¹ Cor. xv. 23.
^b by.

2. Preach the word, be instant in season, out of season ¹; reprove, rebuke, exhort with all ^clong-suffering *though the auditors seem to neglect thee*, and doctrine *according to every mans necessity*.

^c lenity.

3. For the time will *shortly* come, when they, *many of them who profess religion*, will not endure sound doctrine, *which will discover or hinder their wicked designs*; but after their own lusts shall they heap to themselves ² teachers, having itching ears :

4. And they shall turn away their ears from *hearing* the truth, and shall be turned unto fables ³.

5. But watch thou in all things *that concern thy office* ;

¹ Not waiting for opportunities, but even to importunity.

are the children of God, truly righteous, have great knowledge, &c.

² Forsaking those who are set over them by the Apostles and their successors, they will choose for themselves; and, to satisfy their own vain itchings, and secular advantages, have many false teachers; who shall flatter and humour them, by telling them, that they

³ Jewish fables, Titus i. 14; 1 Tim. i. 4, and the fables of the Gnostics, and other Heretics. Also fabulous, false doctrines; which scratch and tickle the ears, but do not, as the truth, circumscribe their hearts, and quench their evil affections.

^d endure affliction and persecution for so doing; do the work of an Evangelist⁴; ^e make a full proof of thy ministry, omitting nothing that belongeth unto it.

6. For I am now ⁵ ready to be offered, and the time of my departure is at hand.

7. *Notwithstanding my great imminent danger, yet I have not shrunked; I have fought a good fight⁶ and came off conqueror.* I have ^f finished my course; and in this great ^g trial I have kept the faith of, and to my Lord, without either wholly denying, or betraying any part of it.

8. ^g Henceforth therefore there is laid up for me⁷ with ^h God a crown of righteousness, as for one that had well performed his combat; which the Lord, the righteous judge and rewarder, shall give me at that great day of His righteous judgment; and not to me only, but unto all them also, that ^h love His appearing and diligently prepare themselves ^h to receive Him.

9. Do thy diligence to come shortly unto me⁸.

10. For Demas hath forsaken me⁹, having loved this

⁴ Or, Preacher of the Gospel, Eph. iv. 11, see note 12.

⁵ By these and the next words, it seems to most interpreters, that St. Paul writ this Epistle a little before his death; and that these words refer to his death very shortly to follow. Others think, that he doth not foretel his death presently to succeed; but that by a prudent conjecture from his present condition, imprisoned, deserted by his friends, persecuted by his enemies, and to be judged by a cruel Emperor, Nero, he imagined his martyrdom would not be long deferred: or, having escaped the great danger in his first hearing, he was afraid, that his second (which seemed not to be long deferred) would be more difficultly, or not at all to be avoided. Others literally interpret the words; I am already as it were poured out, or made a sacrifice, and the time of my departure hath been so nigh at hand, that in my own judgment, I could not escape. For all my friends forsook

me, verse 16, only I was delivered, even out of the jaws of the lion, by the immediate hand of God, verse 17. See the argument and notes upon these verses.

⁶ In this great combat, wherein the power, wisdom, learning, and malice of the world against him; and none even of his friends for him; he succumbed not, nor fainted; but held out his course to the very end of it. Amongst the ἀγῶνες running was one of the chiefest.

⁷ It seemeth that having gotten the victory in this great combat and race, that he thought that he had obtained the goal, and that no more remained now but to receive the Crown: he had fulfilled his course in his public appearing and defence before Nero, verse 17.*

⁸ This Epistle seemeth to have been written early in the spring, and therefore St. Pauls martyrdom was not then very near, verse 22.

⁹ Gone about his worldly affairs; not forsaken the Christian

* [In the edition of 1684. note 7 stands thus: 'He had reason to be very confident of the crown, that had so manfully strived for it;' sic.]

present world, and is departed unto Thessalonica; Crescens to Galatia, Titus to Dalmatia.

11. Only Luke is with me. Take Mark¹⁰ and bring him with thee: for he is profitable *and useful* to me for the ministry *and further preaching of the Gospel*.

12. And Tychicus have I sent to Ephesus¹¹.

13. The cloak, that I left at Troas¹² with Carpus, when thou comest, bring with thee; and the books, but especially the parchments.

14. Alexander¹³ the coppersmith did me much evil: the Lordⁱ reward him according to his works.

15. Of whom be thou ware also, for he hath greatly withstood our^k words.

16. At my first answer¹⁴ no man stood with me, but all men forsook me: I pray God, that it may not be laid to their charge:

17. Notwithstanding the Lord¹⁵ stood with me, and strengthened me; that by me the preaching *of the Gospel* might be fully known¹⁶, and that all the Gentiles might

religion, for he shortly after returned again to St. Paul, Philem. 24.

¹⁰ Sisters son to Barnabas, Col. iv. 10; Philem. 24; hereby it appears that St. Paul designed further and more preaching, verse 17.

¹¹ To carry thither the Epistle writ to them, Eph. vi. 21, 22; or, to govern that Church in thy absence.

¹² Therefore it is not likely that St. Paul had been long absent thence.

¹³ Who this was is not known, except he be mentioned, Acts xix. 33, whom the Jews perhaps thrust forward to accuse the Apostles.

¹⁴ It doth not appear by this that St. Paul writ this Epistle after a second hearing, which by Phil. ii. 23, seems not to have been till some time after, and that then he had great hopes to be set at liberty. Nor is it probable that he would, after so many years, give now Timothy account of his first hearing.

¹⁵ This seems by Acts xxiii. 11,

and xxvii. 23, to have been some real apparition of our Lord to him in that time of his great exigence. There he is told that he must bear witness to the truth of the Gospel at Rome, in like manner as he had done at Jerusalem; which was now fulfilled in this terrible danger of the Apostle.

¹⁶ He seems to say that as the Lord had delivered, so he would also continue to deliver him: that he might, being at liberty, go abroad again, and preach the Gospel in the west, as he had done in the east; that all the Gentiles might have knowledge thereof by him their Apostle. Most of the Ecclesiastical writers say, that being freed he went into Spain, and there preached. See Athanasius, Epist. ad Dracontium, [§. 4.] Cyril. Hieros. Catech. xvii. Epiphan. Haer. 27. [§. 6.] Chrysost. in Matt. Hom. 76. [75. ed. Ben.] Theodoret. in Ep. ad Phil. i. [25.] Hieron. in Esai. xi. [14.] Gregor. M. Moral. xxxi. 22. Martyrol. Rom. ad Mart. 22. Adonem ad an. 59. [Bibl. Patt. Max. tom.

hear : and *for this cause* I was delivered out of the mouth and *very jaws* of the lion¹⁷.

18. And the Lord shall *continue to* deliver me from every evil work ; *especially that great one of shrinking in defence of the faith* ; and will preserve me *faithful and constant till I, having performed my duty and Apostleship, shall be removed* unto His heavenly kingdom. To whom be glory for ever and ever. Amen.

19. Salute Prisca and Aquila¹⁸, and the household of Onesiphorus.

20. Erastus abode at Corinth¹⁹, *when I went unto Jerusalem, whence he is not yet returned* : but Trophimus²⁰ have I left at Miletum sick.

21. Do thy diligence to come before winter *unto me* : Eubulus greeteth thee, and Pudens²¹, and Linus, and Claudia, and all the brethren.

22. The Lord Jesus Christ be with thy spirit. Grace be with you. Amen.

¶ The second Epistle to Timothy, ordained the first Bishop of the Ephesians, was written from Rome, when Paul was brought before Nero the second time²².

ix. p. ii. 276.] Menolog. Graec. ad Sept. 23. [Canis. Lect. Antiq. iii. 471. Antv. 1725.]

¹⁷ The general interpretation is of Nero ; but it may also signify the greatness of the danger.

¹⁸ These were at Ephesus, Acts xviii. 24.

¹⁹ Acts xix, about his ordinary affairs, being Chamberlain of the City, Rom. xvi. 23.

²⁰ Trophimus was with St. Paul at Jerusalem, Acts xxi. 29, and probably accompanied him in the ship, till they came upon the coasts of Asia, where falling sick St. Paul sent him to his friends,

and there left him, Acts xxvii. 2,5. Others for Miletum read Melitam.

²¹ Pudens and Claudia were husband and wife, and Claudia a Britainess, if those be the same mentioned in several epigrams by Martial. Baronius also supposeth Pomponia Graecina, a Britainess, mentioned by Tacitus, accused of a foreign religion, to have been a Christian. Linus is conceived to have succeeded St. Peter in the Bishopruck of Rome.

²² This subscription, as others, found only in Greek Copies, is not of any great authority.

THE EPISTLE OF ST. PAUL THE APOSTLE

TO

TITUS.

TITUS was from Gentilism, Gal. ii. 3, converted to Christianity by St. Paul, and, as it seems, very early; since St. Paul accounted him as his brother, and had an extraordinary respect for him at his first going into Macedonia, 2 Cor. ii. 13, vii. 6, 13, viii. 6, 16, 23; and he had managed and settled the Churches of Macedonia, when the Apostle thought not fitting to go thither himself. The Apostle, having great experience of his prudence and religion, left him in Crete to govern all the Churches there, and probably also in the neighbouring Islands. But the Scripture mentions not the time when St. Paul was in Crete, neither when this Epistle was writ: it is most probable St. Paul to have been in Crete in his passage from Greece into Macedonia, Acts xx. 2, which was about An. Chr. 54; and not long after, when he returned into Greece, about An. Chr. 55, to have writ this Epistle.

Which is, as being to a like person, to the same intent as those, especially the first, to Timothy; but shorter, because Titus seems to have been the ancients and more experienced person. He instructs him in the election and qualifications of Church-Governors; in the censuring of false Teachers and Heretics; in governing the Laity, ancient, and younger persons, and servants; in the prescribing what doctrines he should most insist upon, the great grace of God in sending our Lord Jesus Christ, the obedience due to Magistrates, maintaining of good works, and the like.

CHAPTER I.

1. PAUL, a servant of God, and an Apostle of Jesus Christ, to serve Him according to the faith of Gods elect, and the acknowledging of the truth, which is after godliness ;

2. ^aIn publishing and preaching the hope of eternal life, ^a For which God, who cannot lie, ^bpromised and decreed to give ^b 2 Tim. i. 9. us, even before the world began ; ^cEph. i. 4. ^d 1 Peter i. 20.

3. But hath in due times manifested this His word through the preaching which is committed unto me now, as it was to His Son and His Apostles according to the ^ccommandment of God our Saviour ordering me thereunto : ^c 1 Tim. i. 1.

4. To Titus, mine ^down son after the common faith now ^d 1 Tim. i. 2. mentioned, grace, mercy, and peace, from God the Father, and the Lord Jesus Christ our Saviour.

5. For this cause left I thee in Crete, that thou shouldst set in order the things that are as yet ^ewanting and ^e 1 Cor. iii. 10. left unsettled by me, and ordain ¹elders in every city, as I had appointed thee :

6. If any be ^fblameless, the husband of one wife, hav- ^f 1 Tim. iii. 2. ing, if any at all, faithful children, not accused of riot², or unruly. ^gc.

7. For a Bishop must be blameless, as becometh the steward of God and dispenser of His mysteries ; not self-willed, untractable, unadvisable, not soon angry, not given to wine, no striker, not given up to the getting of filthy lucre ;

¹ It followeth not hence, as neither from Phil. i. 1, nor 1 Tim. iii. 1, that though the name of Bishop and Presbyter often signify the same person, yet that they signify also the same degree and dignity. The names are common, the qualifications the same ; every Bishop is also a Presbyter, and a Presbyter is in the next capacity to be a Bishop. Both have many the same actions and employments. Yet a Bishop can do many things which a Presbyter cannot, and therefore the offices are diverse. Here he seems to

mean Bishops of the superior order, who were to be ordained by him, having the power of a Metropolitan, one in every city where there was a sufficient number of believers. And from this, after-ages seem to have observed the placing of Bishops in cities only. The qualifications here mentioned are much what the same with those in 1 Tim. iii, see the notes.

² Any way intemperate, unruly, refractory to their Parents, or good advice.

- 8 things. 8. But a lover of hospitality, a lover of good 8men,
 9 sober, just, holy, temperate ;
9. Holding fast the faithful word *of the Gospel*³ as he hath been taught, that he may be able by sound doctrine both to ⁱexhort⁴ and convince the gainsayers.
- ⁱ comfort those in tribulation. 10. For there are many unruly and vain talkers and deceivers, especially they of the circumcision :
- ^k reproved. put to silence. 11. Whose mouths must be ^kstopped, who subvert *by their false doctrines* whole houses *and families*, teaching things which they ought not⁵, for filthy lucre's sake.
12. One of themselves, even a prophet of their own⁶, *so acknowledged by them*, said ; The Cretians are always liars, evil beasts, slow bellies.
13. This witness *against them* is true. Wherefore rebuke them ^lsharply, that they may be sound in the faith ; *for mild reprehensions will not work upon persons so obdurate ;*
- ^l severely. harshly. 14. Not giving heed to ^mJewish⁷ fables, and commandments of men, that turn from the truth.
- ⁿ Rom. xiv. 20. 15. ⁿUnto the pure all things are pure⁸ : but unto

³ This is a necessary qualification, and frequently repeated by our Apostle, that no heretic or dissenter from the received doctrine of the Church be entrusted with any office in the Church.

⁴ To exhort as long as there is hope of converting them by fair means ; when that fails, to convince them. The first requires great meekness, and command of his own spirit ; the second learning and well-digested knowledge of the faith.

⁵ Things false, wicked, heretical.

⁶ Epimenides, who writ of oracles, and was by themselves conceived to have foretold many things.

⁷ These false teachers seem to be Judaizers, Col. ii. 16, who preached many tales and fables, of which there are many in their Talmudic books, and commanded abstinences from certain meats, &c.

as unclean. Others apply it to the Gnostics, against whom they conceive St. Paul writes the greatest part of this Epistle.

⁸ Nothing is of its own nature unclean : but the uncleanness was from the positive Law of God, prohibiting certain things to the Jews, for some further intention. But our Saviour hath restored us to our natural liberty ; and the uncleanness of the meat cannot render the inner man unclean, Matt. xv. 17. But to them that are unclean in their souls, polluted either with these false opinions or wicked practices, things are unclean, Rom. xiv. 14 ; to them that believe, though erroneously, things to be unclean, to them they are unclean ; and they sin if they use them. They have also an evil eye, Prov. xxiii. 6 ; Matt. vi. 22, 23 ; Mark vii. 22 ; nor do they receive it with thanksgiving, 1 Tim. iv. 3.

them that are defiled and unbelieving is nothing pure ; but even their mind and conscience is defiled.

16. They ^oprofess that they know God ; but in works ^o confess. they deny Him, being abominable, and disobedient *unto Him*, and to every good work Preprobate⁹.

^p void of judgment.

CHAPTER II.

1. BUT *contrary to these* speak thou the things which become sound doctrine :

2. That the aged men¹ be ^asober, grave, temperate, ^a vigilant. sound in faith, in charity, in patience.

3. *Teach* the aged women likewise, that they be in behaviour² as becometh ^bholiness ; not ^cfalse accusers, not ^b holy women. given to much wine, teachers of good things ; ^c makebates.

4. That they may teach the young women to be ^dsober, ^d wise, discreet. to love their husbands, to love their children,

5. To be discreet, chaste, keepers at home³, good, ^eobe- ^e Eph. v. 22. dient to their own husbands, that the word of God be not blasphemed⁴.

6. Young men likewise exhort to be ^fsober-minded. ^f discreet.

7. In all things shewing thyself a ^gpattern of good ^g 1 Tim. iv. 12. works *and well-doing* : in doctrine shewing uncorruptness, ^h 1 Peter v. 3. gravity, sincerity,

8. Sound speech that cannot be condemned ; that he that is of the contrary part, *either infidel, or dissenter from*

⁹ The blindness of their judgment, and habit of sinning, rendering them unfit and undisposed for every good work.

¹ Some conceive this to be meant, not in general of any ancient persons, men or women, though the words signify so largely, but of Church-Officers, Deacons and Deaconesses ; as *πρεσβύτερος*, an elder, or more ancient, signifies a Presbyter or Priest. For as the Apostle to Timothy gives charge, first, concerning Bishops, and next for Deacons, and after for Deaconesses, so he might use the same method here. Nor were there anywhere Bishops ordained, where were not also Deacons to wait upon them. Besides, the office of the Deaconesses was,

amongst other things, to instruct the younger women, and they were also anciently called *πρεσβυτιδες*, Conc. Laod. Canon xi.

² If these were Deaconesses, then the meaning of this phrase is, that being placed in the rank of Church-Officers, they ought to be sacred persons, or to do as becometh persons employed about holy things.

³ 1°. Not gadders abroad. 2°. Minding, taking care of the household-affairs.

⁴ For the faults of believers would by the adversaries be imputed to the doctrine itself : as their doing better after their conversion would be attributed to the Religion in which they learned it.

^h afraid.

ⁱ us.

^k Eph. vi. 5.
Col. iii. 22.

^l Peter ii. 18.

^l gainsaying.

^m coustening,
stealing,
filching.

ⁿ salvation to
all men hath
appeared.

^o 1 Cor. i. 7.
Phil. iii. 20.

^p appearing,
coming, of the
glory.

the Church, may be ^hashamed of his being adverse to you, having no evil thing ^t to say of ⁱyou.

9. ^kExhort servants ⁵ to be obedient unto their own masters, and to please them well in all things *concerning their duty; readily performing their commands, and not* ^lanswering again;

10. ^mNot purloining ⁶, but shewing all good fidelity *and honesty, that thereby they may adorn* ^t the doctrine of God our Saviour in all things.

11. For the grace of God that bringeth ⁿsalvation hath appeared *from Heaven* to all men, *in the Gospel published to all the world,*

12. Teaching us, that, denying *all* ungodliness and worldly lusts, we should live soberly, righteously, and godly ⁷ in this present world;

13. ^oLooking for that blessed hope, and the ^pglorious appearing of the great God ⁸ and our Saviour Jesus Christ,

14. Who gave Himself for us, that He might redeem us from all iniquity, *to which we were formerly in bondage,* and purify to Himself a peculiar people ⁹, zealous of good works.

⁵ The Apostle is so careful concerning servants, because, their state of life being more burdensome, they were more apt to grow weary.

⁶ Making unlawful advantage, without the knowledge or consent of their masters, in smaller matters.

⁷ The sum of our duty towards ourselves, our neighbours, and God.

⁸ Some interpret this of God the Father. Others, as it seems more properly, of God the Son, because God the Father is not said properly to appear, and in the Original the article is prefixed only before 'great God,' and the Apostle also had spoken of the Father, verse 11, whose grace it was, though manifested by God the Son: and the like is 1 Tim. vi. 14—16; 2 Tim. iv. 1; Rev. xvii. 14, xix. 16; 2 Thess. ii. 8; so that hence is taken a strong

argument for the Divinity of our Saviour, which the adversaries endeavour to elude by thus understanding it: *The appearing of the glory of the great God, which glory is our Saviour Jesus Christ.*

⁹ This phrase is borrowed from the great dearness and love God shewed to His former Church of the Jews, signifying that the Gentiles are now admitted into the same esteem and nearness to God as were the Jews, Exod. xix. 5, 'a peculiar treasure;' Deut. vii. 6, 'a special people;' Deut. xiv. 2, xxvi. 18, a 'peculiar people;' Ps. cxxxv. 4; Mal. iii. 17, *peculium*, [Vulg.] i. e. His wealth, estate, stock, possession; all signifying the great love, care, esteem, that God had for them above all other people, sects, conditions, or religions of the world, when they are purified, and sanctified unto His service, and do sincerely and zealously obey Him.

15. These things speak, and exhort¹⁰; and rebuke *the gainsayers to it* with all authority. Let no man despise thee.

CHAPTER III.

1. Put them *that are under thy charge* also in mind to be ^asubject to principalities and *secular* powers, to obey ^asubject themselves to *such* magistrates *as are set over them*, and to be ready to ^{selves to} *fulfil* every good work *which they shall command*, not ^{princes.} *contrary to Gods laws*; Rom. xiii. 1.
1 Peter ii. 13.

2. To ^bspeak evil of no man, to be no brawlers *or quar-* ^bblaspheme. *rellers*, but gentle, shewing all meekness to all men, *enemies* ^c 2 Tim. ii. 24. *as well as friends*, *froward as well as courteous*, *unthankful*, &c.

3. For we ourselves also, *who are now renewed by the grace of God*, were sometimes ¹ foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful *unto*, and hating one another.

4. But after that the kindness and ^dlove of God our ^dpity. Saviour toward man appeared,

5. ^eNot by works of righteousness which we have ^e 2 Tim. i. 9. done², but according to His mercy He saved us, by the washing of regeneration, and ^frenewing of the Holy Ghost ^f of renewing. *in Baptism conferred upon us* ³;

¹⁰ Teach, preach these, as containing the chiefest and most material points in religion: exhort, these being the greatest arguments and motives, why Christianity should be embraced. Rebuke those who instead thereof preach up Jewish fables, heresies, pretended science, and the like.

¹ Therefore, 1^o. let us not exalt ourselves against them who are still in the same errors; 2^o. they may by Gods mercy in Christ be converted from them in due time; 3^o. consider what we and all men were, before renewed by the grace of God; and have compassion on them who are still in that condition. Not that all men before converted were guilty of all these sins: St. Paul himself was not so, who lived in all good conscience, Acts xxiii. 1; Phil. iii. 6, 'blameless,' though S. Hierome endeav-

vors to apply all these to St. Paul himself, and to shew that they do not contradict the other places mentioned; but it seems rather, that he takes upon him the person of unbelievers, who were generally guilty of these faults, though perhaps not every one of all. But all, wanting the light of the Holy Spirit, had not the means of knowing the danger and sinfulness of them.

² Not by any works done by us either according to nature or the Law; nor by the merit of the works according to the Gospel: because those works did not precede but follow the appearing of Salvation by the Gospel, and our embracing of it. See the preface to the Epistle to the Romans.

³ Two effects of Baptism, freeing or cleansing us from sin, both from the guilt and habits of former

^z poured forth.
^h richly.

6. Which *Holy Ghost with all His benefits* He *shed* on us *abundantly*⁴, *not for our own merits, but through Jesus Christ our Saviour*;

7. That, being *thus* justified by His *mere* grace, we should, *if it be not our own fault*, be made heirs of and according to the ⁱ hope of eternal life.

8. This is a faithful saying, and these things I will that thou affirm *and teach* constantly *against all opposers*; *also* that they who have believed in God might be careful to ^k maintain good works⁵. These things, *doctrines and practices*, are good ^l and profitable unto *all men, both themselves and others*.

^k promote.
encourage.
^l honest.

^m 1 Tim. i. 4.
² Tim. ii. 23.

9. But ^m avoid *in thy doctrine to engage in* foolish questions, and genealogies, and *other the like* contentions, and strivings about the Law; for they are unprofitable to *others*, and vain *in themselves*.

ⁿ avoid. shun.
^o overthrown.
perverted.

10. A man that is an heretic⁶, after the first and second admonition⁷, ⁿ reject⁸.

11. Knowing that he who is such is ^o subverted *as to his faith and religion*, and sinneth, *excluding himself from pardon*, by being condemned of himself⁹ and his own judgment.

sins; and bestowing upon us the Holy Spirit, a principle of regeneration and a new life.

⁴ Plenty of all sorts of gifts of the Holy Ghost upon the whole Church; sufficiently also to every man. But, of the graces requisite to Salvation, abundantly upon every particular, that useth the means to obtain them.

⁵ Each one endeavouring to perform them himself, and that others also may advance continually in good works: which some interpret to be trades or professions; but it seems to be more generally meant of all, chiefly external, good works, whereby our neighbour is benefited.

⁶ An heretic he seems to be, who professing himself a member of the Church of Christ, takes up or defends an opinion contrary to the doctrine professed in the Church; and, being sufficiently convinced of his error, continues still in the maintenance of it.

⁷ After such means have been used, which were sufficient to have diverted a man obedient to reason from his error: so that the refuser is justly said to be pertinacious, despising both the judgement of the Church, and the authority of the Ecclesiastical Magistrate. Our Saviour commanding three admonitions, Matt. xviii. 15—17, is not more indulgent than our Apostle, who yet forbiddeth not the third, because some of those are in private, and for private and secret faults; whereas this is for manifest ones, and two admonitions given by the Church.

⁸ Discourse no more with him; excommunicate him; that all the Church also may avoid him; and converse no otherwise with him than with an infidel and profane person. Rom. xvi. 17; 1 Cor. v. 11; Gal. i. 8, 9, v. 12; 2 Thess. iii. 14; 2 John 10.

⁹ Not because he maintains

12. When I shall send Artemas¹⁰ unto thee, or Tychicus, be diligent to come unto me to Nicopolis ; for I have determined there to winter.

13. Bring Zenas the lawyer and Apollos on their journey diligently, that nothing be lacking unto them.

14. And let ours, *who profess Christianity*, learn to maintain p good works¹¹ for necessary uses, that they be p honest trades. not unfruitful, *or unprofitable in their generation*.

15. All that are with me salute thee. Greet them that love us in the faith. Grace be with you all. Amen.

¶ It was written to Titus, ordained the first Bishop of the Church of the Cretans, from Nicopolis of Macedonia.

what himself thinks to be false, but because he inflicts upon himself that punishment and condemnation, which the Bishop and the Church useth to do upon malefactors ; by pertinacious separating himself from the communion of the faithful, and Gods Church, Jude 19 ; John iii. 18, and by that means excludes himself from Gods favour, and hope of Salvation.

¹⁰ Some suppose, that he was sent to supply his employment, whilst he was absent, and otherwise employed by the Apostle.

¹¹ This seemeth to be the commanding of every one to have some calling, and such a one as is not for things of pleasure, but necessary uses ; that they may both sustain themselves, and be useful also to the poor of the Church. A precept very frequent with our Apostle. See 1 Cor. iv. 12 ; 1 Thess. ii. 9 ; 2 Thess. iii. 8, 10, 11, 12 ; Eph. iv. 28. Others interpret good works to be giving of alms, or assisting the brethren ; methinks not so properly in this place.

ONESIMUS, servant to Philemon, an eminent person in Coloss, and (the Apostle terming him fellow-labourer) an Officer in that Church, ran away from his master, perhaps for some misdemeanor, and, coming to Rome, was converted to Christianity by St. Paul, who sent him back to his master with this Epistle of recommendation; who, as it seems, not only pardoned, but also set him free: since Ignatius, Ep. ad Eph. saith, that he succeeded Timothy in the Bishopric of Ephesus*.

Some anciently quarrelled this Epistle, as not Canonical, because being, as they said, upon a particular subject, and that of no very great consequence; and to one person, not to the whole Church. But it was from the beginning acknowledged universally; insomuch that Marcion, who found fault with all the rest, yet received this. But though there be not much in it concerning the doctrine of faith, yet it contains excellent rules and examples of charity; as not to despise the meanest condition, nor despair of the worst; as St. Paul, the greatest Apostle, took so much care for a poor fugitive slave. That humanity, gentleness, courtesy, charity, be the ornaments of the greatest persons. That servants converted obtain not thereby their freedom. That the Clergy ought not to presume or press too much upon their penitents, &c., beside the great force, strength and sinews in pressing his desire, from all arguments drawn from the persons of St. Paul, Philemon and Onesimus, with such powerful eloquence, shew either that it was inspired by the Holy Ghost, or that the Holy Spirit makes use of such persons, as are by reason of their parts and virtue most predisposed to that office to which they are called.

1. PAUL, a prisoner of *and for* Jesus Christ, and Timothy our brother, unto Philemon, our dearly beloved and fellowlabourer,

2. And to our ^abeloved¹ Apphia, and Archippus our fellowsoldier, and to the Church in thy house:

^a sister. [*sorori*
Vulg. Antiq.
sorori charis-
simae Vulg.
Rec.]

¹ Some read our beloved sister; many suppose her to have been wife to Philemon. [Chrysost. in Ep. ad Philem. Hom. i. 1. Theodoret. in loc.] In the Martyrology, Nov. 22, Philemon and Apphia (which is the same with Apphia) are said to have been stoned to death at Colosse, for being Christians, under Nero.

* [§. 1. The name Onesimus occurs as that of the Bishop of Ephesus. But nothing is said of his having succeeded Timothy, or of his identity with the servant of Philemon. Cf. Pearson, Vindic. Ignat. Pt. ii. 96-98.]

3. Grace to you, and peace, from God our Father and the Lord Jesus Christ.

4. I ^bthank my God *for thee*, making mention of thee ^b 1 Thess. i. 2.
2 Thess. i. 3. always in my prayers,

5. Hearing of *the continuance of thy love and faith*², which thou hast toward the Lord Jesus Christ, and towards all Saints;

6. That the communication of *thy charity proceeding from thy faith*, may become ^ceffectual and manifest by the acknowledging *from many* of every good thing and work which is in you, in *and through Christ Jesus*. ^c apparent. [ἐνεργής Codd. Gr. et Syrus. Vetus tamen Int. ἐναργής, evidens, et fortasse rectius. Beza.]

7. For we have great joy and consolation in *hearing of thy love*, because the bowels of the *necessitous* Saints are *frequently* refreshed by thee, brother.

8. Wherefore, though I might *in reason* be much bold, in *and because of my converting thee to Christ*, to enjoin thee that which is ^dconvenient, ^d profitable.

9. Yet for *that loves sake* I rather beseech thee, being such an one as Paul the aged³, and now also a prisoner of Jesus Christ.

10. I beseech thee, *I say*, for my son ^eOnesimus, whom ^e Col. iv. 9. I have begotten *to Christ* in my bonds:

11. Who, in time past, was to thee unprofitable, *or perhaps also damageable*, but now *highly* profitable⁴ to thee and to me:

12. Whom I have sent again *to continue in his former condition*: thou, therefore, receive him, who is *now even as dear to me as mine own bowels*:

13. Whom I would *willingly* have retained with me, that in thy stead⁵ he might have ministered unto me *being* in the bonds of the Gospel:

14. But without thy ^fmind would I do nothing; that thy benefit *towards him* should not be as it were ^gof necessity, but willingly. ^f knowledge. counsel. consent. ^g forced. constrained.

15. For perhaps he therefore departed *from thee* for a

² Faith towards Christ, and love towards the Saints. Col. i. 4.

³ St. Paul might be at this time about sixty years old, but much broken by his frequent and great sufferings.

⁴ Alluding to his name Onesi-

mus, which signifies profitable, helpful. Though formerly he had been an evil servant, yet now he would be a very useful brother.

⁵ As thyself wouldst have done, hadst thou been present.

*short season*⁶, that thou shouldst receive him *now again* for ever⁷.

16. *Receive him, I say*, not now as an *ordinary* servant, but above a servant, a brother beloved⁸, especially to me, *who am spiritually father to you both*, but how much more unto thee, both in the flesh, *as to thy worldly employments*, and in the Lord?

17. If thou count me therefore a partner *and companion in thy friendship*, receive him, *yea, even as thou wouldst myself*.

18. If he hath *heretofore* wronged thee, or oweth thee ought, put that on my account;

19. I Paul have written it with my own hand, I will repay it: albeit I do not say to thee, how thou owest unto me even thine own self besides, *thou being by my means begotten again to eternal life*.

20. Yea, brother, let me have joy of thee in the Lord: refresh my bowels in the Lord *who am troubled for Onesimus*.

21. Having confidence in thy obedience I *now* write unto thee, knowing also that thou wilt do more than I say.

22. But withal prepare me also a lodging; for I trust that, through your prayers, I shall be given unto you.

23. There salute thee Epaphras, my fellow-prisoner in Christ Jesus,

24. Marcus, Aristarchus, Demas, Lucas, my fellow-labourers.

25. The Grace of our Lord Jesus Christ be with your Spirit. Amen.

¶ Written from Rome to Philemon by Onesimus, a servant.

⁶ He might depart from thee, to enter into himself, and more seriously consider his estate. Or, his departure was by the providence of God short, and turned to good.

⁷ Never now to be alienated from thee.

⁸ St. Paul doth not here desire the liberty of Onesimus, though he may perhaps intimate it; both because he knew not whether Philemon could well spare his service, and because he would shew that the Gospel did not alter such conditions. 1 Cor. vii. 21.

THE EPISTLE OF ST. PAUL

TO THE

HEBREWS.

THE Hebrews, to whom this Epistle is written, are the Jews Christian, probably those chiefly who inhabited Judaea and Syria, and particularly the Church at Jerusalem; the others, dispersed abroad in the Roman Provinces, being more commonly called Greeks, Acts vi. 1. Now these in Judaea, though of themselves they were more inclined than other Christians to the Mosaical Ceremonies, joining them, as necessary, with Christianity, yet were they more heavily persecuted than others by the unbelieving Jews, as being a place where these had more power; who also, being privileged everywhere, by the laws of the Empire, in the exercise of their religion, and disclaiming those of their nation who were Christian to be of their profession, found means by the Roman power to constrain them, under grievous sufferings, to forsake this their profession, and return to Judaism. Upon which persecution, some of them began to use great compliances and wariness in their religion, and to forsake the Christian assemblies, see Heb. x. 25; and some others to relapse, and fall away from the Christian Faith, see Heb. vi. 4, &c. x. 26; hoping, perhaps, that they might still obtain Salvation in their returning to the Jewish Religion; as they were persuaded that they might have attained it therein, before their embracing Christianity. To these therefore the Apostle sends this monitory Epistle, wherein he most learnedly sheweth them, the former Religion of the Law to be fulfilled in, and so avoided and annulled by that far more preeminent of Christ; and confirmeth them in the truth of the Gospel against the Jewish pretensions; declaring the preexcellency of Christs nature, person, and offices (but chiefly of his Priestly office,) above those of Moses and Aaron, or the Levitical Priesthood; and hence showing them

both His power and readiness, inasmuch as Himself passed to Glory through mortality and afflictions, to succour and protect them in, and to deliver them from, all adversities and persecutions, and to relieve them in all their necessities. Again, represents to them the great sin, and desperate condition of Apostasy, and the fruitlessness of former endeavours and sufferings, without perseverance; see Heb. iii. 6, ii. 1, iii. 12, 13, 14, iv. 1, 11, 14, vi. 11. exhorts them, therefore, to constancy and patience in their Faith by the many examples of the Saints of former times; and, lastly, recommends to them the gracious fruits and effects of afflictions, &c.

Who the Author of this Epistle was, hath been much disputed. That St. Paul was not, are urged, the expressions in chap. ii. 3. and xiii. 23. the first compare with Gal. i. 1. and the second with the history of him in the Acts; the omitting of his name and salutation, constantly observed in his other Epistles, yet being a person, as appears, chap. xiii. 19. and x. 34, well known to them; the style somewhat smoother; and some words in this Epistle not found to be used by St. Paul elsewhere, as *αἰῶνες*, &c.

Again, that St. Paul was the Author thereof, are urged chap. x. 34. where St. Paul is supposed to speak of his bonds at Jerusalem, Acts xxi, when he carried the charity of the Gentiles to the distressed Church there. And chap. xiii. 23, where he mentions Timothy, styling him, as St. Paul doth usually, see 2 Cor. i. 1; Col. i. 1; 1 Thess. iii. 2, his brother. Compare 2 Peter iii. 15. *As our brother Paul hath written unto you.* Now those to whom St. Peter writ his second Epistle, were the Jews dispersed in Asia among the Gentiles, (see 1 Peter i. 1. and 2 Peter iii. 1. compared with James i. 1,) and the matter of that which St. Pauls Epistle is quoted for by St. Peter, is found, as in Rom. ii. 4. so in Heb. iii. 6, 7, 8, 14, 15, iv. 7, vi. 10, 11, 12, x. 36, 37. though indeed, the dispersed Jews make a part of those Churches, to whom St. Pauls other Epistles are directed. The like expressions of Heb. xiii. 18, and 2 Cor. i. 11, 12; of Heb. v. 12. and 1 Cor. iii. 1, 2; of Heb. xiii. 19. and Philemon 22; of Heb. i. 3. and Col. i. 15; of Heb. ii. 4. and 1 Cor. xii. 11; of Heb. ii. 8. x. 13. and 1 Cor. xv. 25, 27, 28; of Heb. x. 38. Rom. i. 17. and Gal. iii. 11; of Heb. xii. 14. and Rom. xii. 18; of Heb. xii. 23. and Phil. iv. 3; of Heb. iii. 13. and 2 Cor. vi. 2; Heb. xiii. 7, 9. and Eph. iv. 11, 14; and several other places; besides, all the conclusion genercally like his other. See, for the last verse, the like, Col. iv. 18; 2 Tim. iv. 22, &c. And his name,

meanwhile, seems not to be mentioned, nor his usual title of Apostle proposed, not for that he was taken for an enemy of the Judaic Law, or that this might give offence, or any way prejudice what was here written to the generality of this Church, which he had exceedingly obliged by his alms; and to whom he esteemed himself most dear: see Heb. x. 34. xiii. 19, 23. But, as Theodoret observes, [Argum. Interp. Opp. iii. 392. Ed. Sirmond.] he being the Apostle, not of the Hebrews, but Gentiles, thought fit not to write to them so authoritatively as he did to others under his proper charge; and to omit his name also out of the greater modesty; and lest some, though few, might any way be offended thereat. Yet by chap. v. 12. &c. he shews himself to be a person of great authority.

This Epistle, then, is supposed to have been written by St. Paul from Rome, not long after his first appearance before Nero; when, contrary to expectation, he saith, he was delivered out of the mouth of the lion, 2 Tim. iv. 17; and when he had fair hopes of his liberty shortly. For St. Paul had several hearings before the Emperor; and though at first, out of fear, forsaken by all, yet was he treated with so little rigour, and permitted such free speech concerning his religion, the occasion of his imprisonment, as that many of Cæsars household were acquainted with, and converts to, the Christian Faith; and many others, by such his impunity and good success, took courage to preach Christianity more boldly than formerly; see Phil. i. 13, 14, iv. 22; 2 Tim. iv. 17; and all things fell out rather to the furtherance of the Gospel, as he saith, Phil. i. 12. Now, then, he purposed upon the regaining his liberty, a return into the Eastern parts; which also he signified in several other Epistles written from the same place; see Phil. ii. 24. Philem. 22; and in this journey hoped to have Timothy for his companion. Whom, freed also from some imprisonment or restraint in Asia, he expected shortly to come to him to Rome; see 2 Tim. iv. 9. Though after Timothys arrival there, the Apostle, continuing still a prisoner, yet expecting his enlargement, Phil. i. 13, ii. 19; 23, 24, purposed to send Timothy into the East before him; and so perhaps by Timothy was this Epistle conveyed to the Hebrews, as the subscription imports, though no such thing intended at the writing of it.

As for the expression, Heb. ii. 3, *Confirmed to us*, as it is true, if applied to the Apostle, so the chief intention thereof aims at those whom he comprehends in the *us* with himself: who frequently in this Epistle useth the first person plural, being

a more modest way of teaching, and exhortation. Lastly, for the language thought to be more flourishing and adorned than that of St. Pauls other Epistles, (if it may not be supposed to have been penned by him with more study and deliberation, and so, accurateness of style, and intended rather as a treatise concerning the pre-excellency of our Lords sacerdotal office, than a Letter, though the exhortatory part of it indeed is not very long, Heb. xiii. 22,) some conjecture the Original to have been written in Hebrew or Syriac; and so translated by St. Luke, Clement, or some other eloquent in the Greek tongue. Or, at least the Apostle, giving the matter, to have committed the expression thereof to such a Scribe.

CHAPTER I.

1. God, who at sundry times and in divers manners¹ spake in times past unto the fathers by the Prophets,

2. Hath in these last days, *to accomplish all*, spoken unto us ^aby His Son², whom He hath appointed ^btheir ^aJohn i. 18. *and Lord* of all things, by whom also He made the ^bCol. i. 13. ^cEph. i. 20. ^dPhil. ii. 9. worlds³;

3. ^eWho, being the *resplendent* ^dbrightness⁴ of His glory⁵, and ^ethe express image of His person, ^fand ^cWisd. vii. 26. ^dbeam. ^echaracter. ^fbearing or ruling. *before made by Him*, by the word ^dof His power⁶, when *first* He had, by Himself *offered and not the blood of beasts*, purged our sins, sat down *above all* on the right hand of the Majesty on high;

4. Being *there* made so much ^gbetter *and higher* than ^gsuperior. the Angels⁷, as He hath by inheritance obtained ^ha more ^hPhil. ii. 9. excellent name⁸ *and title* than they.

5. For unto which of the Angels said He at any time, ⁱThou art my Son⁹, this day have I begotten¹⁰ thee? And ⁱPs. ii. 7. again, ^kI will be to Him a Father, and He shall be to me a ^k2 Sam. vii. 14. Son?

6. And again¹¹, when He bringeth in the first begotten

¹ In a cloud, fire, a still breath; in several tropes and figures; by Angels, dreams, visions, and other secret inspirations.

² See the consequent to this premiss, chap. ii. 1. 'Therefore we ought,' &c.

³ *Αἰώνιας* used also chap. xi. 3, and vi. 5, i. e. all things whatsoever, past, present, or to come. See chap. ii. 5; Col. i. 16.

⁴ This seems to be spoken of the Son of God as incarnate. See what follows, and John i. 14, 18, xiv. 9; 2 Cor. iv. 4; Col. i. 15; 1 Tim. vi. 16. He the image, here of Gods power, in commanding all the creatures, and doing miracles; of His holiness, in living without sin; of His wisdom, in His Divine Precepts; of His omniscience, in seeing thoughts, foretelling futurities, &c.

⁵ It may be the Apostle alludes to Gods glorious appearance under

the Law, in the tabernacle and temple, over the ark.

⁶ An Hebraism; His powerful word, i. e. command.

⁷ See chap. ii. 2, why Jesus here compared with the Angels.

⁸ Styled His Son, and heir of all things.

⁹ The Angels also called Sons of God. See Job i. 6. Compare Ps. lxxxii. 6; Jer. xxxi. 9. But none thus in particular said to be begotten in respect of a natural generation, nor such an inheritance conferred on them.

¹⁰ Begotten from all eternity; begotten at His incarnation; begotten again, in some sense, at His resurrection, when He was more evidently manifested by His power to be the Son of God. See Acts xiii. 33; Rom. i. 4. So our resurrection is called our regeneration, Matt. xix. 28.

¹¹ Others understand this to be

being made flesh into the world¹², to take possession of His kingdom as man, ¹He saith, And let all the Angels of God worship Him.

¹ Ps. xcvi. 7.

^m to the.

ⁿ winds.

^o Verse 14.

^p Ps. xlv. 7.

^q rightness or straightness.

7. And *meanwhile*^m of the Angels He saith, Who maketh His Angels ⁿspirits¹³, and His ministers a flame of fire¹⁴, *only nimble and active*^o instruments of His service.

8. But unto the Son¹⁵ He saith, ^pThy Throne, O God, is for ever and ever; and a sceptre of ^qrighteousness is the sceptre of thy kingdom.

9. Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of *great gladness*¹⁶ above thy fellows, *men, or Angels*.

^r Ps. cii. 26.

Isa. xxxiv. 4.

10. And *again*, ^rThou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands.

11. They shall *hercafter likewise* perish; but thou remainest; and they all shall wax old as doth a garment;

12. And as a vesture *no more to be used* shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail.

13. But to which of the Angels said He at any time, ^sSit on my right hand, *in glory and safety*, until I shall make thine enemies thy footstool?

^s Ps. cx. 1.

Matt. xxii. 44.

^t Ps. xxxiv. 7.

14. Are they not all ^tministering spirits, sent forth *hither upon His pleasure* to minister for them ^uwho shall be heirs of Salvation¹⁷?

^u who are ready to inherit Salvation.

spoken of Christs second coming, *ὄταν δὲ πάλι*, when He bringeth again, &c. when He shall come in glory; or of His entrance into the Heavens, and the world to come. See chap. ii. 5.

¹² See chap. x. 5, the same language applied to the Incarnation.

¹³ See Ps. xviii. 10, Cherub joined with wind.

¹⁴ See Isa. vi. 6. Seraphim signifies Flames. Wind and Flame, the subtlest of perceived bodies, used to express the activity of these ministering Spirits. See Ps. civ. 3.

¹⁵ Much of the Book of Psalms, both concerning glory, and suffer-

ings, and promises, is spoken typically only of David, Solomon, or others, but principally, by the Spirit that dictated it, understood of, and fulfilled in our Lord Christ and His Church. Again, many things spoken there in general of the majesty, rule, kingdom, glory of God, are more especially understood of these of the Son of God as incarnate. And the same Spirit, that so intended them, declares to the Apostles such its intention. See note on chap. ii. 12.

¹⁶ Hebraism. Gladding oil, see chap. ii. 9, and John iii. 34.

¹⁷ Deliverances of the godly, as

CHAPTER II.

1. THEREFORE we ought to give the more earnest heed to the things which we have heard *from God speaking unto us now by His Son*, lest at any time we should let them ^aslip.

2. For if the word *of the Law* spoken *unto Moses on mount Sinai* by Angels¹ was stedfast, and every transgression and disobedience *in the wilderness, of that Letter of condemnation*,^b received a just recompence of reward, and^b *such person died without mercy* ;

^a fall away.
run out as
leaking vessels.

^b Heb. x. 28.

3. How shall we escape, if we neglect so great *a means of our Salvation*² *as the Gospel is* ; which at the first began to be spoken by the Lord *Jesus Himself*, and *after* was confirmed unto us³ by them that heard Him ;

4. God also bearing them witness ^c*that their doctrine*^c *was true*, both with signs⁴ and wonders⁵, and with divers

^c See note on
1 Cor. xii. 10.

also punishments of the wicked, are described frequently in Scripture to be done by the instrumenty of the Angels. See Acts xii. 7, v. 19, xxvii. 23 ; Isa. vi. 6 ; Luke i. 19, 26, xxii. 43 ; Matt. xxviii. 2 ; 2 Kings vi. 17, xix. 35 ; Dan. x. 20, 21, xi. 1. Sometimes visible, but mostwhat not, Ps. xxxiv. 7 ; John v. 4. So righteous mens souls, at their death, are protected, and conveyed by Angels to the place of their rest, Luke xvi. 22 ; and such probably were Elias his fiery chariot and horses, 2 Kings ii. 11, compare 2 Kings vi. 17. So, in the day of judgment, the Angels are Christs instruments in gathering the righteous from all the corners of the earth to Christ, and in severing the wicked from amongst them, and in carrying and casting them into Hell. See Matt. xiii. 39, 41, 49, 50.

¹ See Gal. iii. 19 ; Acts vii. 53 ; Deut. xxxiii. 2, the same act attributed to the Lord, and to His Angels, as the instruments He useth, or whose persons also He assumeth in His apparitions to

mankind. See Exod. xiii. 21, compared with Exod. xiv. 19, 24.

² Not from Egypt, &c. but from Sin, Death, and Satan.

³ 'Unto us' i.e. *unto our times*. St. Paul, if he be the author of this Epistle, knowing those things both ways, by relation, and by revelation. See Gal. i. 1, 17, compare ii. 2, 6, where St. Paul sought a confirmation of his doctrine, not to himself, but to his converts, from the co-testimony of the Apostles ; lest otherwise his labour toward them, incredulous of his words, might have been in vain. Or, he saith 'unto us,' as comprehending herein chiefly those to whom he writes, as such phrase is very usual. See chap. iv. 1.

⁴ The Law confirmed with wonders, of terrible thunder and lightning ; the Gospel, of gracious cures and deliverances.

⁵ By signs and wonders are meant a higher sort of miracles, as some changes of the course of nature. See 1 Cor. xii. 10 ; 2 Cor. xii. 12.

^d distributions. miracles, and *extraordinary* ^d gifts of the Holy Ghost, according to *the dispensations of* ^e His own will? ^e 1 Cor. xii. 11.

5. *This ministry, glory, and power, of the Son, the Lord of all, far excelling that former of Angels; for unto the Angels, being only servants, hath He not put in subjection* ^f *the world to come* ⁶, *and the lordship over all things, when promoted to perfection, whereof we here speak.* ^f Chap. vi. 5.

6. *But to this Son of man He hath; as one in a certain place testified, saying, ^g What is man⁷, that thou art mindful of him? or the son of man, that thou ^h visitest him?* ^g Ps. viii. 5. ^h regardest.

7. ⁱ *Thou madest Him a little lower⁸ than the Angels; but afterwards thou crownedst Him with glory and honour, and didst set Him over the works of thy hands:* ⁱ Thou hast lessened him a little while, below, or inferior to.

8. *Thou hast put all things in subjection under His feet. For in that it is said He put all in subjection under Him, He left nothing present or to come that is not to be put under Him. But now, indeed, we see not as yet thus all things⁹ put under Him.*

9. *But we see Jesus already crowned with glory and honour, who was said to be made a little lower¹⁰ than the Angels, ^k for the suffering of death; that so He, by the grace and favour of God to us, should taste¹¹ the bitterest torments of death for every man.* ^k by.

10. *For it became God, Him for whom¹² are all things,*

⁶ He saith 'to come,' because the world, as it is altogether to be in subjection under Him, is yet 'to come.' See below, verse 8, and 1 Cor. xv. 24, 25, &c. See likewise, 2 Peter iii. 13; Rom. viii. 21; Heb. i. 2, 4, 8. Christ's Kingdom in some sense yet to come; where, first, a more glorious, reunited, and peaceful condition of the Church is expected for some time here on earth, after the destruction of, 1°. Antichrist; and then a completed kingdom in Heaven, after the destruction of 2°. Satan, and 3°. Death, at the Resurrection. See Rev. xix. 20, compared with Rev. xx. 10, 14, and with 1 Cor. xv. 26. See also in Isa. ix. 6, the Septuagint and

Vulgar, the Messiah styled Πατήρ μέλλοντος αἰῶνος, *Pater futuri sæculi*, in respect of the latter, much different ages of the Gospel succeeding those under the Law.

⁷ It may be understood also of Man in general, as advanced by Christ, and in participation with Christ his Head.

⁸ Others, *for a little time* lower.

⁹ Not the wicked, nor Satan, nor death, &c., which shall be done not in one instant, but successively.

¹⁰ Man, and mortal.

¹¹ Taste it only, being not long detained by it.

¹² God the author and the end of all things.

and by whom ¹are all things, in *His sacred purpose of*¹ were all bringing by *Jesus the Mediator* many sons, through mortality^{things.} and afflictions¹³, unto glory, to make also the Captain¹⁴ of their Salvation perfect through sufferings¹⁵.

11. For both He, *this our High Priest*, that sanctifieth¹⁶, and they who are by *Him* sanctified, are made by God all^m of one *original and condition*¹⁷: for which cause He, *the*^m from one. *Son of God*, is not ashamed to call them *His brethren and His children*,

12. Saying, ⁿI¹⁸ will declare thy Name, *O Lord*, unto ⁿPs. xxii. 22, my brethren, in the midst of the Church by *me redeemed*²⁵. John xx. 17. will I sing praise unto thee¹⁹.

13. And again^o, beset with infirmity like *His brethren*, *He*^o Isa. viii. 17, saith, ^pI will put my trust in Him, for deliverance. And ^pPs. xviii. 2. again, in the same place, Behold I and the ^qchildren which ^qSee John God hath given me²⁰. xvii. 9. Isa. ix. 6. viii. 18.

14. Forasmuch then as the children are partakers of flesh and blood²¹, He also Himself, *who was from Heaven*, likewise took part of the same; that, for and through *His suffering death*²² in their stead, He, raised again and so

¹³ Which in the world, most-what otherwise affected, they must needs meet with.

¹⁴ Conducting them into the heavenly Canaan, the true place of rest. Christ being compared, in this Epistle, as to Aaron, so to Moses, and to Joshua; and Christians excited to their duty and profession, as His followers and subjects. See chap. iii. 2, 14, iv. 8, 14, vi. 20, xii. 1, 2, 22, 25.

¹⁵ By which sufferings and death Christ expiated sin, which only brought death; and, for such humiliation even to the death, received the highest exaltation, and supreme power over all things, and so over Satan also and Death.

¹⁶ *Expiateth sins*, which is the meaning of *sanctifying* in this author.

¹⁷ Or, all descended of one earthly father, Adam, and of one heavenly Father, God.

¹⁸ David, Isaiah, and the other Prophets, in many of their actions and sayings, types of Christ.

¹⁹ The Apostles quoted such places of the Old Testament, not as these were gathered by any certain reason, but as revealed to them by the Holy Spirit, to be principally spoken of Christ. This understanding the mysteries of God in the Old Testament, being a special gift of the Holy Ghost, 1 Cor. xii, xiii, xiv; of the truth of which interpretations the same Spirit, without any necessary demonstration thereof, bears witness also to their auditors and converts, and by miracles manifests the persons thus expounding them herein to be infallible.

²⁰ Isa. viii. 18. The Prophet and his children were types of Christ and His disciples. See Isa. vii. 14, 16, compared with Isa. viii. 3, 14, 16. See this also applied to Christ, Luke ii. 34.

²¹ Flesh, and the passions and infirmities of it. See chap. v. 7.

²² For the greater glory of the victory, that Satan might be slain with his own weapon, and man freed by a full satisfaction.

r evacuate.
frustrate.

highly exalted, might rdestroy him that had the power of death²³ upon others, by reason of sin, that is the Devil;

15. And deliver them²⁴ whom He thus admitted into a spiritual affinity, who before through fear of death, henceforth no more to be dreaded, since there is a resurrection from it, were all their lifetime full of perplexity as subjected to this bondage²⁵ of sin and Satan.

* For He doth not any where lay hold on.

He takes not hold of Angels; but of the seed of Abraham He taketh hold.

† Heb. v. 2.

‡ expiate.

16. § For verily He took not on Him²⁶ the nature of Angels; but He took on Him the seed of Abraham.

17. Wherefore in all things of weakness and infirmity²⁷ it behoved Him to be made †like unto His brethren, that He might be a merciful and faithful High Priest in things pertaining to God²⁸, to ‡make reconciliation for the sins of the people.

18. For in that He Himself hath suffered, being tempted and afflicted, He now raised again and exalted for these sufferings is both ready and able to succour²⁹ them that are tempted.

CHAPTER III.

I. WHEREFORE, holy brethren, partakers with us of the heavenly calling, consider the preeminency of this Apostle¹ and High Priest of our profession², Christ Jesus,

2. Who was faithful in discharging His duty³ to Him

that appointed Him to this office, as also Moses before

† Sam. xii. 6.

²³ The administration of this punishment of sin being committed by God unto this executioner. Or, he having the power of death, as being the father of sin, and the general prosecutor of sinners unto judgment, Zech. iii. 1, &c.

²⁴ By advancing them here to a life spiritual, hereafter eternal; death being now made only the exit out of this, and the entrance into a better, life.

²⁵ In a servile condition, Rom. viii. 15.

²⁶ Or, He taketh not hold of Angels, i. e. to help, succour, and redeem them, &c. with which sense the following text agrees best. Or, He took not the nature of Angels, as this being void of our passions and affections, but of

men, that having Himself the same infirmities, &c. He might in this office more compassionate theirs.

²⁷ See note on chap. iv. 15.

²⁸ In offering sacrifices, prayers, intercessions to God; in deriving grace, peace, and benedictions unto the people, Exod. xviii. 19.

²⁹ By making perpetual intercession for them. See chap. vii. 25. But also having now all power in Himself to succour them, obtained of His Father, Matt. xxviii. 18.

¹ Apostle and ambassador, beyond your Moses; High Priest, beyond your Aaron.

² The doctrine and Religion which we profess.

³ In doing all His will, though never so rigorous.

^bwas said to be faithful in all his house⁴; but *He in a far*^b Numb. xii. 7. *higher degree.*

3. For this man was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house, *or any member of it.*

4. For every house is builded by some one⁵, and raiseth not itself; but He that built all things⁶, which Christ did⁷, is God.

5. And Moses verily was faithful in all his house, but only as a servant⁸, for exhibiting a prophetic testimony of those things, which were^c to be spoken⁹ and clearer unfolded after,^d by Christ.

^c spoken.
^d Chap. i. 2.

6. But Christ, as a son, and heir of all things, is faithful over His own¹⁰ house, the Church; whose house are^e we,^e if we hold fast the confidence¹¹ and the rejoicing of the hope¹² which we have in Him firm unto the end.

^e 1 Tim. iii. 15.
^f 1 Cor. iii. 16.
Eph. ii. 21.

7. Wherefore, as the Holy Ghost saith¹³, so do I; ^gTo day if you will hear His^h voice¹⁴, who now speaks to you from Heaven¹⁵,

^f Verse 14.
chap. iv. 14.
^g Ps. xcv. 7.
^h Chap. i. 2.
ii. 3. xii. 25.

8. Harden not your hearts, as *ye did* in the provocation,

⁴ i. e. The Church, and Congregation of Saints, verse 6.

⁵ Or, every family hath some founder, as Abraham was of the Jews; but the founder of the Church is Christ only.

⁶ Builder of all things, Eph. iii. 9; but especially of the temple, the Church of God, Zech. vi. 12; Matt. xvi. 18.

⁷ This supereminent dignity of our Lord Christ, that all things were made by Him, and are subjected unto Him, the Apostle often repeats. See chap. i. 2, 3, 10; again, for subjection, chap. i. 6, 13, ii. 5-8, &c.

⁸ And part of this house and family.

⁹ Or which were to be spoken to him by the Angel in the mount, Acts vii. 38. See chap. ii. 2. And so by him to the people, Deut. v. 5.

¹⁰ By inheritance.

¹¹ This Church he writes to was much persecuted; and upon it some deserted, or dissembled

and concealed the Christian profession. Therefore the Apostle in this Epistle frequently inculcates, and recurs to, the necessity of perseverance therein, and extreme danger of falling away from it. For which he shews them the great power and readiness of Jesus, the High Priest of our profession, infinitely exceeding in dignity the former Levitical; formerly acquainted with infirmities, now exalted into Glory, to succour and protect them in all afflictions; and also His omniscience, power, and justice to discern, punish, and destroy all backsliders and unbelievers.

¹² Joyful hope.

¹³ This Psalm was penned for, and sung at, the Feast of Tabernacles, celebrated in memory of their sojourning in the wilderness.

¹⁴ Promising future rest.

¹⁵ Or, who now speaks to you Himself, and not by Moses.

ⁱ according to. ⁱ in the ^k day of *your temptation and trial of me*, in the ^k Exod. xvii. 7. wilderness :

^l Where. 9. ^l When your fathers ¹⁶ tempted me, proved me, and *from time to time* saw my *miraculous* works forty years, and yet *hardened their hearts against me*.

^m wearied. 10. Wherefore I was ^mgrieved with that generation, and said, *whatever I do before, or for, them*, they do always err¹⁷ and go astray in their hearts ; and they have not as yet known my ways¹⁸.

ⁿ If they shall. 11. So I swear in my wrath, ⁿThey shall not enter into my *land of rest*¹⁹ I promised them.

12. Take heed *therefore*, brethren, lest there be in any of you²⁰ *such* an evil heart of unbelief²¹, in departing and *backsliding* from the living²² God.

13. But exhort and *confirm* one another daily²³, while as yet it is called to day²⁴ : lest any of you be hardened²⁵, like them, by little and little through the deceitfulness of sin²⁶.

^o See verse 6. 14. For we are made partakers of the *benefits* of Christ, only so, ^oif we hold the beginning of our confidence in *Him* stedfast unto the end ;

15. Whilst *you remember that* it is said, To day if ye will hear His voice, harden not your hearts, as in the provocation.

16. For some of *them*, when they had heard *this voice*, yet did by their sin and *infidelity* provoke *Him* : howbeit

¹⁶ A Scripture most apposite for these Hebrews, their children, to whom he writ.

¹⁷ In their incredulity, in their impurity.

¹⁸ Ways of power, ways of holiness, ways of His laws.

¹⁹ ' My rest,' because then the ark and tabernacle ceased to be transported any more.

²⁰ If they were so punished for rebelling against Moses, the servant, how much more you for rebelling against the Son, Jesus.*

²¹ Unbelief of His power, or of His goodness, to accomplish His promises, see Numb. xiv : upon which straight followed disobe-

dience, and backsliding from Him and his Laws.

²² Able to take revenge.

²³ God not confining the day of His calling only to Moses his times ; but enlarging it to these times of the Gospel.

²⁴ 2 Cor. vi. 2, and sometimes, during this life, this day expires before it. See notes on chap. vi. 4.

²⁵ By little and little grow to a contempt of grace and unconsciousness of sinning, and wilful disobedience.

²⁶ Temptations of enjoying carnal pleasures and worldly quiet.

* [Note 20. If they so punished, &c. 1675 and 1684.]

I do not say all, that came out of Egypt by Moses ; for ^p Numb. xiv. some²⁷ entered into that rest. ^{13.}

17. But with whom *then amongst them* was He grieved forty years? was it not with them *only* that had sinned *in their diffidence?* whose carcases *accordingly* fell in the wilderness. ^q See verse 12.

18. And to whom sware He, that they should not enter into His rest, but to them, that *believed not²⁸ in His^r power, and goodness, to supply all their needs in the desert, and possess them of the promised land of rest?* ^r were disobedient.

19. So we see that they could not enter in because of unbelief.

CHAPTER IV.

1. LET US therefore fear, lest, a promise being left us of entering into His rest, any of you should seem ^ato come ^a to miss, short of it, *as they did that fell in the wilderness.*

2. For unto us was the Gospel *and glad tidings of entering into His rest* preached, as well as unto them; but the ^bword of the promise which was preached *then* did not profit them, not ^cbeing mixed with faith in the hearts of them that heard it. ^b the word of hearing, which hearing was not mingled with faith in Christ.*

3. For we which have believed do *surely* enter into a rest *prepared for us, and yet to come*; as He said, *speaking of the future*, As I have sworn in my wrath, if they shall enter into my rest; although *all the works of God* were finished from the foundation of the world, *and one rest then entered into by Himself.* ^c because they were not united by faith to.

4. For so He spake in a certain place of the seventh day on this wise, ^dAnd God did rest the seventh day from ^d Gen. ii. 2. all His works.

5. And yet, *after that entrance, it is said* in this place again, ^eIf they shall enter into my rest, *mentioning a second^e rest for Gods people.* ^e Ps. xcvi. 11.

²⁷ Joshua and Caleb, the children, some of the women, and of the Levites, which Tribe, selected and separated for Gods service, was not included among those numbered from twenty years old, &c. See Numb. i. 47, and xiv. 29. That of Joseph being made two Tribes in their stead.

²⁸ That through His power they should overcome the nations, and should possess Canaan. See Numb. xiv. 1, 9. Upon which followed their doom of not entering, verse 23. Again, that He could provide meat and drink enough for them in the barren wilderness, &c.

* [In the First and Second Edd. this marginal note did not extend beyond 'the word of hearing.']

6. Seeing therefore it remaineth, that some *others* enter therein, *after His own entrance*, and they to whom ^fit was first preached entered not in because of ^gunbelief:

^f the Gospel was first preached.
^g disobedience.
^h defineth.

7. *And again, seeing He yet farther mentioneth and ^hlimiteth a certain other day of entrance, beside that of the Sabbath and of Canaan, saying in David, To day, after so long a time of the Israelites entering into the rest of Canaan; as it is said there, To day, if ye will hear His voice, harden not your hearts.*

ⁱ Joshua.

8. (For if *their captain* ⁱJesus had given them *the true, spiritual, eternal rest, here spoken of, in Canaan*, then would he not afterward *by David* have spoken of another day.)

^k a Sabbatizing.
keeping of the Sabbath.

9. There remaineth therefore ^kanother more perfect rest and Sabbath to the people of God.

10. For he that is *once* entered into *this* his rest, he also hath ceased ^lfrom his own works, as God *on the Sabbath* did from His.

11. Let us labour therefore to enter into that rest, lest any man ^lfall and perish after the same *forementioned* example of ^munbelief.

^l 1 Cor. x. 8.
^m disobedience.
ⁿ Verse 13.
^o Chap. xii. 25,
29.

^p living, and active.

^q Acts ii. 37.
² Cor. x. 4, 5.
ii. 16.
Rev. i. 16.
Isa. xi. 4.
xlix. 2.

^r nerves.

12. *For we cannot escape, nor be ⁿhid, using the greatest secrecy and cunning we can in our revolt; no more than they were, who had His presence, and felt His vengeance amongst them: for the ^oWord of God² is ^pquick and powerful, ^qand sharper than any twoedged sword³, piercing even to the dividing asunder *not of the body, but* ⁴*of the soul and spirit of the revolter*, and of the *closest* ^rjoints and *innermost**

¹ 'Ceased,' here inchoately, from the works of sin; hereafter absolutely, from the works of this toilsome life. Rev. xiv. 13.

² The decrees and power of Gods judgments upon offenders. Or the word, i. e. this voice of God, which we now hear and contemn, chap. ii. 1, xii. 25.

³ See Gods judgments called 'the sword of His mouth,' Rev. ii. 16, xix. 15.

⁴ A division made, in the soul, and in the spirit of man; the dictates of conscience there persecuting the acts of the will, &c.; the

pain and torture of which wounds us. See chap. x. 27; Rev. ii. 16. Or, a division made of the soul from the spirit, &c.; which by the Apostle are made distinct, 1 Thess. v. 23; 1 Cor. xiv. 14. The *Spirit* seeming to denote the superior, and more affective, part of the soul elevated, illustrated, and moved by grace; the *Soul* to denote the inferior and common acts thereof by natural sense and reason. The metaphor of division is used, because all corporal pain ariseth 'ex solutione continui.' See note on 1 Cor. xiv. 14.

marrow of him ; and is ^a a judge and discerner of the ^a 1 Cor. xiv. 24, thoughts and intents of the heart of *its* adversaries. ^{25.}

13. Neither is there any *thing* in the creature that is ^t imaginations and thoughts. not manifest in His sight : but all things are naked, and ^u opened unto the eyes of ^x Him with whom we have to do. ^u cut down the back.

14. Seeing then that we have *now the advantage of so* ^x that of great *and so merciful an* High Priest, that is passed *not* ^{which we speak.} *into the earthly tabernacle, but* ^y into the Heavens, Jesus the Son of God, let us hold fast our profession *unto the end,* ^y Heb. viii. 2. *through all the afflictions and weaknesses of our flesh, with sure confidence in Him.*

15. For we have not an High Priest which cannot be touched with the feeling of our infirmities, *though exalted now above them,* but *that* was in all points ⁵ tempted like as we are, yet without sin ⁶.

16. Let us therefore, *trusting unto His clemency,* come ^z boldly with our petitions unto the throne of grace, *where* ^z Heb. x. 19. *He sitteth at the right hand of His Father,* that *from thence* we may obtain mercy, and find grace ^a to help in time of ^a for a season-able relief. need.

CHAPTER V.

1. FOR *like as* every High Priest ¹ ^a taken from among ^a being taken. men is ^b ordained for men in things pertaining to God, ^b constituted. that he may offer both gifts ² and sacrifices ³ to *Him* for sins :

2. ^c Who in his intercession ^d can *feelingly* have compassion on the ignorant ⁴, and on them that ^e are out of the ^c Being able to. ^d can reasonably bear with. ^e are in error.

⁵ He, by taking our nature, becomes humanly affectionate, and by suffering our infirmities, experimentally compassionate, in the same manner as our selves are ; which Angels are not.

⁶ Without sin deserving them ; or, default also in fainting, or failing, in them.

¹ A comparison betwixt Christs, and the legal Priesthood. Both Priests ; but they temporary, with a continual succession ; He perpetual, &c. Both called of God ; but He with an oath, they without ; they mediately by the voice of man, being only servants ; He immediately by the voice of His

Father, being a Son ; they after Aarons order, He after Melchisedecs ; firmer, higher, and therefore no necessity that he should be of the Tribe of Levi ; both clothed with infirmity, and both offering for sins, with great compassion ; but they, for their own also ; He, being without sin Himself, only for other mens.

² Of things inanimate.

³ Of living creatures.

⁴ Sinners out of ignorance, or weakness, from which faults chiefly they were cleansed by sacrifice ; ignorance, of fact or law, Moses his laws exceeding six hundred.

way; for that he himself also is compassed with *faults, and* infirmity.

3. And *therefore* by reason hereof he ought, as for the people, so also for himself, to offer for sins.

4. And *like as also by Moses his Law* no man taketh this honour of *Priesthood* to himself, but *only* he⁵ that is called of God, as was Aaron and his posterity;

5. So also⁶ Christ, *the High Priest we speak of*, ^fglorified not Himself to be made an High Priest, *uncalled*; but He that said⁷ unto Him, Thou art my Son, to day have I begotten thee.

6. As He saith also in another place, Thou art a Priest for ever, *without successor*, after the order⁸ of Melchisedec.

7. Who *also* in the days ^gof His flesh, when He had offered up⁹ prayers and supplications ^hwith strong crying and tears¹⁰ unto Him that was able to ⁱsave Him from *that cruel* death, and was ^kheard¹¹, ^lin and as to that He feared¹², *by present consolation, and afterwards a glorious Resurrection*;

8. Though He were a *dearly beloved* Son, yet *first* learned He *the practice of obedience*¹³ *in and by* the things which He suffered;

9. And *then*, being ^mmade ⁿperfect, He became the ^oauthor of eternal Salvation unto all them that *believe in, and obey, Him*;

⁵ The service of him, from God to the people, that is not sent, cannot be effectual; from the people to God, cannot be acceptable; nor heretofore, nor for ever.

⁶ In this Comparison, to the fourth verse answer the fifth and sixth verses; to the second and third verses the seventh and eighth verses of this, and the fifteenth verse of the last chapter; to the first verse the ninth and tenth verses.

⁷ Glorified him.

⁸ i. e. similitude, see chap. vii. 15.

⁹ Resembling the legal High Priest in this offering of prayers also for himself.

¹⁰ His tears not mentioned elsewhere; shed, probably, both in the garden and on the Cross.

¹¹ An Angel being sent to strengthen Him, who freed Him from His fear, Luke xxii. 43, and His strong cries and prayers upon the Cross being heard, God not forsaking Him, but restoring His spirit recommended unto Him; and delivering Him, not from, but out of, death and trouble; which thing only His followers also must expect. See Ps. xxii. 21.

¹² Or, *in-as-much-as* that He feared, and submitted Himself to His Fathers will, see Luke xxii. 42.

¹³ Or, the painfulness and difficulty of obedience.

^f See note, verse 10.

^g 1 Cor. xv. 50. vi. 13.

^h Luke xxii. 40, 44. xxiii. 46. Matt. xxvii. 46, 50.

ⁱ preserve Him out of death.

^k hearkened to. delivered from His fear.

^l for His piety.

^m consummate, or consecrated.

ⁿ Chap. ii. 10.

^o Chap. ii. 18.

10. ^pCalled for this purpose of God an High Priest¹⁴ after the order *not of Aaron but of Melchisedec.* ^p Being pronounced by.

11. ^qOf *which relation of His to Melchisedec* we have many things to say, and hard to be uttered *clearly enough,* ^q Concerning which. seeing ye are *all* dull of hearing.

12. For when¹⁵, for the time *you have professed Christ,* ye ought to be teachers of *others,* ye have need, *some of you,* that one teach you again ^rwhich be the first principles ^r what are the elements of the of the oracles of God; and are become such as have *yet* ^rbeginning. need of milk, and not of strong meat.

13. For every one that *yet* ^suseth milk, *and is but in the* ^s partakers of. *elements of Religion,* is as *yet incapable of,* and ^tunskilful in ^t hath no experience. *digesting the higher mysteries of* the word of perfect right- ^tastes not of. ousness: for he is *yet* a babe.

14. But *such* strong meat belongeth *only* to them ^uthat ^u Eph. iv. 14. are ^xof full age, even those who, by reason ^yof *long use* ^x perfect. *and practice upon such food*¹⁶, have their senses exercised ^yof an habit of perfection. to discern both good and evil¹⁷, *true and false, solid and empty*¹⁶.

¹⁴ His Melchisedechial, or eternal, Priesthood, joined with Kingship, was consummated in His Resurrection; and is now continued in His service in the Heavenly Sanctuary; see verse 5 here compared with Acts xiii. 33, and Ps. ii. 7, 8; Heb. vi. 20, viii. 1, 2, 4, vii. 26; Ps. cx. 4, compared with chap. i. 2. His Kingship and Priesthood being always joined. In which Heavenly Sanctuary, He perpetually offers His blood, and passion to God; and, as man, makes perpetual prayers and intercessions for us. Rom. viii. 34; Heb. vii. 25, ix. 24; 1 John ii. 1. As also He hath instituted the same oblation of His holy body and blood, and commemoration of His passion, to be made in the holy Eucharist to God the Father by His ministers here on earth, for the same ends, viz. The application of all the benefits of His sole meritorious death and sacri-

fice on the Cross, till His second return out of this Heavenly Sanctuary.

¹⁵ A long digression, prosecuted to the beginning of the seventh chapter.

¹⁶ By reason of much reading, and meditation on, the Scriptures, &c.

¹⁷ A phrase used of those, whose age hath attained a discerning taste. See Isa. vii. 16.

¹⁸ This is premised by the Apostle, not as if he thought them utterly unfit for, or incapable of, the sublime doctrine he afterward delivers; but, by gently taxing their negligence and imprudence, (of whom some also were fallen away, and others, like children, were relapsing to the former ceremonies, elements, and rudiments of the Mosaical Law,) to excite them to a greater vigilance and attentiveness to it.

CHAPTER VI.

1. *But* therefore, *if we mean not always to be children*, leaving ^athe principles of the doctrine of Christ¹, let us ^bgo on unto perfection; not laying again *here for such as are fallen away from the Christian profession*, the foundation of repentance from dead works, and of faith toward God,

^a the discourse, the word, of the beginning Christ.

^b be carried on.

2. Of the doctrine of Baptisms², and of laying on of hands³, and of *the* resurrection of the dead, and of *the* eternal judgment⁴.

3. And this will we *proceed to* do, if God permit: *not returning again to prove the foundation to apostates*⁵.

4. For it is impossible⁶ for those who were once en-

¹ Principles of Religion, whereof public confession was made at Baptism by Converts. Or, at the time of imposition of hands, by those who had received Baptism in their infancy.

² The Doctrine delivered or professed, at the Baptism of converts to Christian Religion. 'Baptisms' in the plural, perhaps, because many baptized at once. Or, the Doctrine concerning the institution, signification, (Rom. vi. 4.) use, virtue, distinctions of Baptisms; the Jews, John Baptists, Christs. Baptismus Sanguinis, Matt. xx. 23; Flaminis, Matt. iii. 11; Fluminis. Baptism exterior, interior; washing the body, or the conscience, 1 Peter iii. 21. But as for iteration, the Apostle saith, 'One Lord, one Baptism'; though in this one were anciently used three mersions or washings.

³ Laying on of hands in Baptism, by which the Holy Ghost was conferred on those who were before baptized; see Acts xix. 5, 6, viii. 15, 16, 17, vi. 6; Eph. i. 13. In Confirmation after Baptism; in Absolution of Penitents for greater sins committed after Baptism: in Ordination of Clergy; lastly in curing of the sick; Mark xvi. 18.

⁴ Judgment to life, or death, eternal. Or, eternal Judgment of the wicked.

⁵ Or, *in setting down the mystery of Christs eternal Priesthood*, after Aarons abolished; after which none other succeeds, for the redemption of those who slight this.

⁶ God withdrawing finally His despised grace and truth from some grievous sinners; especially deserters of their Christianity here spoken of, after which no tender of it is ever made again to them. See Heb. xii. 17; Matt. xii. 32; Luke xix. 42; Prov. i. 26; Heb. iii. 11; Matt. xii. 42. This time and condition, as all ought to stand in fear of, so none can certainly know concerning himself; the best having fallen in some degree, and found pardon; David, Peter, &c. But however it may be that one, out of great ignorance or temptation and fears denying Christianity, may become a second Convert, yet what hope is there that those that do it out of wantonness, and contempt, and opposing the Gospel, when convinced of the truth of it, for to enjoy their present lusts, Heb. xii. 16, 17; 2 Peter ii. 20, ever shall so? for there is some sin forgiveness, (at least by Gods denial to such sinner of the grace of repentance,) and if any, then what likelier than this? Or, the whole sense of this place may be given thus, which seems well to suit

lightened⁷, and have tasted of the heavenly gift⁸, and were made partakers of the Holy Ghost,

5. And *in the many graces thereof* have tasted the good word⁹ and promise of God, and the powers¹⁰ of the kingdom of Christ and the ^c world to come,

^c future age.

6. And have ^d wilfully fallen away¹¹ from the professed ^d faith, and counted the blood of the covenant wherewith they were sanctified an unholy thing, to renew¹² them again unto repentance; seeing they crucify¹³ to themselves the

^d Heb. ii. 5.
See Heb. x. 26,
29.

with the same matter repeated, chap. x. 26, &c. There are no other principles of any true Religion, that can do any service at all for the saving of those, by any other way, who are once fallen away from Christ and the Gospel. For it is absolutely impossible to renew them to repentance or relieve their present desperate condition, by any other means than that which they have forsaken; namely to renew them, &c., by virtue of the Judaical, or any other sacrifice expiating their sin; or by any other Holy Spirit, or grace, renewing their minds. See this reason given, Heb. x. 26, because there remaineth, after that of Christ conculcated, no more sacrifice for sin; the reason given here in verse 6, because 'they crucify to themselves,' &c. For there is no other foundation to be laid, 1 Cor. iii. 11. No other spirit, or grace, to be received, 2 Cor. xi. 4. No other sacrifice to interpose to Gods wrath, and judgement, Heb. x. 27, by which they may be relieved. Finally, an impossibility there is of their Salvation or reformation, who seek it any other way than by Christ, and His grace and Spirit. Yet the saying of this excludes not such absolutely from Salvation by their returning to the same Christian Principles formerly deserted by them.

⁷ This said, it may be, with reference also to Baptism; *φωτίζεω* with the Ancients used for *baptizare*.

⁸ The gift of the Holy Ghost, in or after Baptism, appearing in some extraordinary graces and operations. See Acts viii. 15, 17, x. 44, 45, xix. 6; 2 Cor. ix. 15, compared with 14; 1 Cor. xii. 3. Or, tasted of the heavenly Gift, i. e. our Lords body and blood, in the Sacrament of the Eucharist.

⁹ The rich and gracious promises of the Gospel, and the spiritual consolations therein, opposed to the severities of the Law, Jer. xxix. 20, xxxiii. 14.

¹⁰ By *δυνάμεις* may be meant divers sorts of miracles; see 1 Cor. xii. 10, 29. Or, the Glory of Christs kingdom to be completed hereafter; see Eph. i. 19, 20; John iii. 5, 6, v. 21, &c.

¹¹ See a like sense, chap. x. 26, which much illustrates this. The Apostle speaks of an universal Apostasy, from Christianity back again to Judaism, with a professed malice against Christ; after whose blood thus contemned and trodden under foot, Heb. x. 29, there remains no other sacrifice for sin, wherewith to expiate theirs. See Matt. xii. 32, 45; 2 Peter ii. 20; 1 John v. 16, 17. He being a Priest for ever, and all other intercessors, except those subordinate to Him, taken away.

¹² Impossible, &c. for us to renew them: therefore we proceed for others, not go back to review principles for them, being a labour in vain.

¹³ As it were betray again, and kill, Christ formed in them, (Gal.

Son of God afresh, and put Him *again* to an open¹⁴ shame¹⁵.

7. For *so also we see that* the earth which drinketh in the rain *from Heaven* that cometh oft upon it, and bringeth forth herbs meet for them ^eby whom it is dressed, receiveth *more blessing*¹⁶ *still* from God :

8. But that which, *after thus watered*, beareth thorns and briars, is ^frejected, and is nigh unto cursing¹⁷ ; whose end is *not to be watered any more with showers, but burned up with heat*¹⁸.

9. But, beloved, we are persuaded better things *from God* of you, and things that ^gaccompany *not destruction, but Salvation*, though we thus speak.

10. For God is not unrighteous to forget your work and labour of love¹⁹, which ye have showed toward His name, in that ye have ministered to the Saints, and do minister.

11. And we desire that every one of you do *continue to show the same diligence in good works*, to the ^hfull assurance of *your hope* unto the end :

12. That ye be not ⁱsllothful *and remiss*, but followers of them who ^kthrough faith and ^lpatience *infallibly* inherit the promises.

13. For, when God made promise to Abraham, *and so to all the faithful who are his seed*, because He could swear by no greater, *that could punish perjury*, He sware by Himself,

14. Saying, ^mSurely blessing I will bless thee²⁰, and multiplying, I will multiply thee.

iv. 19.), by His Holy Spirit; and this resembling that irremissible sin of Judas, Matt. xxvi. 24; John xvii. 12.

¹⁴ Amongst the blasphemous unbelievers, rejoicing in such a conquest over them.

¹⁵ Use Him despitefully, and, by their falling away, judge and condemn Him to have been a seducer, and deservedly crucified. See Heb. x. 29.

¹⁶ More seasonable showers from Heaven; whereas the other

is forsaken to be scorched, &c. Ps. cvii. 34.

¹⁷ Not far off from its curse, i. e. vengeance to come, which is not presently inflicted on all apostates.

¹⁸ Or, its fruits, thorns and briars, to be burned.

¹⁹ The labour love puts you to. See 1 Thess. i. 3.

²⁰ See the full Oath, Gen. xxii. 16, 17. 'By myself have I sworn,' &c. *Nisi benedicam te*—Supple, *non sim verax*. Idiotism. Hebraic.

^e for whom.

^f reprobate, and near a curse.

^g are near.

^h consummation of your hope.

ⁱ cowardly. sluggish.

^k Chap. xi.

^l longanimity.

^m Gen. xxii. 16, 17.

15. And so, after he had patiently endured, he obtained the promise²¹.

16. For men verily swear by the greater²²: and *such* an oath, for the confirmation of *what is affirmed*, is to them an end of all strife *and further contestation*.

17. ⁿWherein God, willing more abundantly to show ⁿWherefore. Rom. iv. 16. unto the heirs of promise, *Abrahams spiritual seed*, the immutability of His counsel *and good purpose toward them*, ^oconfirmed it to Abraham by an oath:

18. That by two immutable things, *promise and oath*, ^ointerposed Himself by an oath. in which it was impossible for God to lie, we ^pmight have ^pmay have. a strong consolation, who have fled²³ for a ^qrefuge, *out of* ^qActs ii. 40. *the rest of the world, in the frequent storms thereof*, to lay hold upon the *promised* hope set before us:

19. Which hope we have, as an anchor of the *tossed* soul, both sure and stedfast, and which entereth into ^rthat *holy place celestial*, within the veil, *and remains fixed* ^rthe inner part of the veil. *there*;

20. Whither the ^sforerunner is for us entered²⁴, even ^sJohn xiv. 2, 3. Jesus, made *there*²⁵ an High Priest for ever after the order of Melchisedec²⁶.

CHAPTER VII.

1. *For ever, I say*. For this Melchisedec, King of Salem¹, Priest of the most high God, who met Abraham returning from the slaughter of the kings, and ^ablessed him²; ^aGen. xiv. 19.

2. To whom also Abraham gave a tenth part³ of all *the spoils*; first being by interpretation of *his name* King of righteousness, and after that also *styled* King of Salem, which is, King of peace;

²¹ The promised seed, Isaac; and the promised land in his posterity.

²² One able to know their thoughts, to witness their truth, to revenge their falsehood.

²³ From the rest of the unbelieving world, as Abraham from his country.

²⁴ To make intercession, and to take possession for us, John xiv. 2, 3.

²⁵ See chap. v. 9, 10, viii. 2, 4,

vii. 25. Christs High Priesthood completed by His Ascension into the Heavenly Sanctuary.

²⁶ In an eternal Priesthood joined with Kingship, Ps. cx. 1, 4.

¹ Supposed to be Jerusalem.

² With a sacerdotal benediction, (see Numb. vi. 23,) after his prosperous war against the Canaanitish Kings.

³ An ancient custom amongst other nations, to give the tythe of spoil to their gods.

^b without pedigree.

3. Without father⁴, without mother, without ^bdescent mentioned in the genealogies, having neither beginning of days, nor end of life *set down*; but made by Moses in all things like unto the Son of God⁵, thus abideth a Priest continually for ever, without any successor, or ceasing of his Priesthood, read of⁶.

4. Now consider how great this man was above the Levitical Priest, unto whom even the Patriarch Abraham himself gave the tenth ^cof the spoils.

^c out of the prime of his store.

5. And verily they that are of the sons of Levi, who receive the office of the Priesthood, have a commandment privileging them to take tythes of the people, according to the Law, that is, of their brethren, though they come out of the same loins of Abraham⁷.

^d pedigree.

6. But he whose ^ddescent is not counted from them, before any such commandment, nor being one of Abrahams lineage, received tythes of Abraham, the father of them all, and blessed him that had the promises⁸ of the blessed seed⁹.

⁴ So the Son of God was without mortal father, or mother, till He took flesh upon Him: Or, our Lord without father, or mother, from whom He received or derived any beginning of being; and as the Son of God in this sense is without father, descending from Abraham, so neither did He pay tythes in Abrahams loins, as Levi did, verse 9, who was before Abraham had any being.

⁵ An exact pattern of our Lord.

⁶ According to the story of Moses; he, otherwise very punctual, reciting nothing of his death, or successor; and that not without a mystery, because he was to be a type of the true, and real everlasting High Priest Jesus Christ.

⁷ Their paying of tythes was a sign of their subjection to the Levitical Priest, though proceeding from the same stock with him.

⁸ Therefore Melchisedec was not Shem, whose father is mentioned, Noah; and who had the promises, in some sort, before Abraham, Gen. ix. 26; in whose loins Levi was before in Abra-

hams; from whom Abrahams descent was counted; Shems posterity not peopling Salem, or Canaan, but Chams. No addresses of Abraham mentioned, to so near a grandfather, but to Abimelech and Egypt in times of necessity, &c. Some think it to have been the Second Person of the Trinity, who, as it were, anticipating His incarnation, made many apparitions in the Old Testament, see Gen. xxxii. 24; and that the Apostle seems to favour this opinion in his expressions, verse 3, 'abideth,' &c.; and verse 8, 'of whom it is witnessed' &c.; and verse 3, 'having neither beginning of days,' &c.; and verse 7, 'better' than Abraham; which Abraham was a Priest, and a Prophet; and likely, no servant of God then on earth, especially of those out of the holy race, better than he, to whom God showed special favours, beyond any man then living. Neither that the Apostle doth any where expressly distinguish the two persons of Christ and Melchisedec. See

7. And, without all contradiction, the less is blessed¹⁰ of the better.

8. And here, *in the Levitical Priesthood*, men that die receive tythes, but there, *in Abrahams offering*, he receiveth them, of whom it is witnessed *only* that he liveth¹¹, *being styled* ^e*a priest for ever*.

^e Ps. cx. 4.

9. And, as I may so say, Levi also, who receiveth tythes, payed tythes in Abraham *to him*.

10. For he was yet in the loins of his father, when Melchisedec met him.

11. If therefore perfection were by the Levitical Priesthood¹², *and by the Law which accompanied and instituted this Priesthood*, (for also ^funder it¹³ the people received the Law,) ^gwhat further need was there that another Priest should ^hrise, *foretold by the Psalmist*, after the order of Melchisedec, ⁱand not ^kbe called after the order of Aaron?

^f about that.

^g what need now is there.

^h be raised.

Ps. cx. 4.

^k be named.

12. For the Priesthood being *thus* ^lchanged, there is ^mmade of necessity a ⁿchange also of the Law¹⁴, *which* ^otranslation. *Law assigned the Priesthood only to Aaron*.

13. For he, of whom these things are spoken *in the Psalm*, pertaineth to another tribe, of which no man, *by the Law*, gave attendance at the altar.

14. For it is evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning Priesthood.

15. And it is yet far more evident: for that *the Psalmist*

John viii. 56, and the note on Heb. xi. 26. But, who this extraordinary person was, as it seems most difficult to determine, so as little necessary to inquire.

⁹ That in Him all Nations should be blessed.

¹⁰ In a sacerdotal benediction; he doing it in Gods stead, and being called to do it by His authority, chap. v. 4, as a mediator between both; in benediction, acting Gods part; in sacrifice and prayer, the peoples; and God Himself blessing upon it, Numb. vi. 27, which blessing gives them as it were a right to obtain afterward from God their petitions.

¹¹ Nothing in Scripture said of his death, or successor, though so great a man in so high an office.

¹² Perfect remission of sins, by the sacrifices the legal Priest offered, &c.

¹³ See verses 18, 19: instead of 'under' others render *concerning it*, &c., and therefore perfection might be conceived to be in it, and in the Law.

¹⁴ As the Psalm foretells it should.* And therefore in the Old Testament it is often said in giving the Law, 'for their generations,' i. e. as long as you are a nation, have a commonwealth, a sceptre, worship, and Temple.

* [In the Edd. of 1675 and 1684, Note 14 terminated here.]

ⁿ another Priest *saith*, after the similitude of Melchisedec ⁿthere ariseth another Priest, *different from the Levitical.*

^o See verse 23. 16. Who is made, not after the law of a carnal commandment, *with corporal ceremony and transitory duration*^o, but after the *spiritual* power of an ^pendless life¹⁵.

^p indissoluble. 17. For He testifieth, Thou art a Priest for ever, after the order of Melchisedec.

18. For there is verily *in this new Priesthood*, a disannulling of the *former* commandment *and legal institutions* going before, for the weakness and unprofitableness thereof, *to expiate sin, or bring us near unto God by its Priests, it being only a type and shadow of better things to come ;*

^q See chap. viii. 6. note, x. 4. note. 19. For the *Mosaic* Law made nothing ^qperfect¹⁶, ^rbut the bringing in of a better hope¹⁶ *by Christ* did ; by the which *now* we draw nigh¹⁷ unto God.

^r but it was the bringing in. 20. And *also* inasmuch as not without a *solemn and immutable* oath¹⁸ He was made Priest :

^s without swearing of an oath. 21. For those Priests were made ^swithout an oath ; but this with an oath, by Him that said unto Him, ^tThe Lord sware, and will not repent, Thou art a Priest for ever after the order of Melchisedec :

^t Ps. cx. 4. 22. By so much was Jesus made a surety¹⁹, *from God to us*, of a better¹⁶ *and unchangeable* ^utestament.

^u covenant. 23. And they truly were many Priests, because they were not suffered to continue by reason of death :

^x a Priesthood that passeth not away, or, from one to another. 24. But this man, because He continueth ever, hath an ^xunchangeable Priesthood.

^y Chap. ii. 18. 25. Wherefore He is ^yable also to save them to ^zthe uttermost that come unto God²⁰ by Him, seeing He ever liveth to ^amake intercession for them²¹.

^a Heb. ix. 24.
ⁱ John ii. 1.
Rom. viii. 34.

¹⁵ Fulfilled in Christ after His resurrection.

¹⁶ The promises of the Gospel being not exhibited, but only typified, by the Law ; and made either not so fully, or not so manifestly, under the Law ; see Col. ii. 17, all things then being shadows, but the body, of Christ.

¹⁷ By our High Priest entered into His presence in the Heavenly Sanctuary, by whom also we are made Priests, ⁱ Peter ii. 5 ; Rev. i. 6, and so draw nigh by ourselves

also to God.

¹⁸ This oath, signifying its perpetuity, never to be altered.

¹⁹ A promiser, an undertaker, sponsor, Gen. xliii. 9.

²⁰ As the sinner doth by the Priest, making atonement to God for him.

²¹ Intercession not uncertain of effect, but powerful, and effectual, John xvii. 2, 24. Our Lord, by His priestly office in Heaven, making intercessions (as also the Holy Ghost in us, Rom. viii. 26,

26. For such an High Priest *only* became us, *sinners*, to bring us to Salvation, who is *Himself* holy²², ^bharmless, un-^b free from defiled, separate from sinners²², and made higher than the evil, undefilable. Heavens :

27. Who needeth not ^cdaily²³, as those High Priests, ^c upon a day. to offer up sacrifice, first for his own sins, and then for the peoples ; for this He did *at once*, when He offered up Himself.

28. For the *Mosaic* Law maketh men High Priests, which have infirmity : but the word of the oath, which was *delivered* ²⁴ since the Law, maketh the Son, who is ^dconsecrated *not for a season, as the others removed by death*, ^d perfected. *but for evermore.*

CHAPTER VIII.

1. Now of the things which we have spoken this is the sum¹ : We have such an High Priest, who is set on the right hand of the throne of the Majesty in the Heavens ;

27,) only according to the Fathers will ; and so both always heard by Him ; and also by His kingly office, having all power in Heaven and earth of executing His Fathers will committed unto Him.

²² The Apostle speaks of His present state of being so in Heaven. 'Harmless,' i. e. not to be hurt, separate from conversation with sinners ; as the Priest, when he went into the Holiest. 'Un-defiled,' by which He needs not intermit the holy services, as the legal Priests did till their expiation.

²³ Reiteration, sign of imperfection.

²⁴ In the Book of Psalms. Ps. cx.

¹ As it was a part of the legal High Priests office to carry the blood of the expiatory sacrifice every year into the holy sanctuary, Lev. xvi. 1, so part of our Saviours High Priests office is to be done above in the Heavenly Sanctuary. Where He is for ever, during this world, to present the blood of His own oblation and the infinite price and merit of it before the mercy-seat ; there as man to present the

prayers of His brethren, and His own also in intercession for them. See note, chap. v. 10. Compare chap. ix. 7, 8, xii. 2, 24, v. 2, vi. 20, vii. 25 ; by which intercession He obtaineth the mission of the Holy Ghost to His brethren here on earth ; Acts ii. 33. *And this is the sum, or the chief thing*, for so the word may be rendered ; and here, verses 1, and 4, argue this presentation of the blood of His sacrifice, and this intercession in the Heavenly Sanctuary to be a chief part of our Saviours High Priests office ; for every Priest might offer sacrifice, but only the High Priest do this ; and the resemblance our Saviour had to Melchisedec was in this, that He abideth a Priest for ever in doing this, and that this honour so great, (I speak of Him according to His human nature,) is never taken from Him, but that He continues in this office till the day of Judgment, 'consecrated for evermore.' See chap. vii. 28. And in this He is said, chap. xii. 2, to be the finisher of our faith now in Heaven, as, here on earth, the beginner of it.

2. *And who is a minister ^aof the Sanctuary there, and of the true tabernacle, which the Lord ^bpitched, and not man.*

3. For every High Priest is ordained to offer gifts and sacrifices² *in some sanctuary*: wherefore it is of necessity that this man have also somewhat to offer *there also*: but *this can be only in the Sanctuary above*³.

4. For if He were on earth, He ^cshould not be a Priest⁴ *at all*, ^dseeing that ^ethere are *here other Priests ordained of another tribe, for this earthly sanctuary, that offer gifts therein according to the prescription of the Law*;

5. Who *therein* ^fserve *only* unto the example and shadow of Heavenly things, as Moses was admonished of God when he was about to make the tabernacle; for, ^gSee, saith He, that thou make all things according to the pattern shewed to thee in the mount⁵.

6. But now hath He obtained a more excellent ministry *than this of theirs, namely, to officiate in the pattern itself*, by how much also as He is *sent to be* the Mediator of a better⁶

His death perfected His oblation, but not His office, nor our Salvation; that was *medium impetrationis*, but this following part of His office *medium applicationis*. The price of our redemption was then paid to Gods justice, but He was to appear also before the throne of grace, to implore the acceptation of it for us, and to procure us, Acts iii. 26, benediction; and grace from thence for the Holy Spirit was not given before He went thither. John vii. 39, xvi. 7; Acts ii. 33. His blood was shed before, but now it was sprinkled both in that Sanctuary, and upon us. Heb. xii. 24, ix. 19; 1 Peter i. 2. Therefore, as remission of sins committed before our conversion, and our justification are ordinarily imputed to Christs death and resurrection, so the remission of our sins after it and our Salvation are ascribed to His living evermore there, in this office of intercession. See 1 John ii. 1; Rom. v. 10. He necessarily leaving us here personally, as for His own glory, so for our bu-

usiness, to finish affairs which were requisite for our Salvation; procuring us from God necessary gifts, grace, and favours, and soliciting and waiting till our and His enemies may be made His footstool, Heb. x. 13; and thus is our Lord still working the work of our Salvation, whilst ourselves are so regardless of it.

² The blood of them, Lev. xvi; Heb. ix. 7, 9.

³ See Heb. ix. 7. Appearing with it in the *Sanctum Sanctorum*, is called also offering.

⁴ Or, not be a Priest, of a new order. See Heb. vii. 14.

⁵ Moses saw a glorious tabernacle in Mount Sinai, the pattern of His, Gods glory mostwath appearing as in a temple. See the visions, Isa. vi. 1; Ezek. i, and x; Rev. xi. 19, xiv. 15, xv. 5, 6; Ps. lxxviii. 17; 'the holy place or sanctuary there.' So David also delivered to Solomon the model of the Temple of Gods own description. 1 Chron. xxviii. 19.

⁶ We, under this High Priest, having our consciences purified

^a of holy things.

^b hath built.

^c should not have been.

^d those being Priests.

^e they are Priests.

^f wait upon the image.

^g Exod. xxv. 40.

^hcovenant, and which was ⁱestablished upon ^ebetter pro-^btestament. ^hmises than those of the Law. ⁱenacted.

7. For if that first Covenant had been faultless and void of imperfection, then should no place have been sought for to introduce the second; as, it is plain, there was.

8. For, finding fault ^kwith them for breach of the former, ^khe saith to them. He saith, ^lBehold, the days come, saith the Lord, when I ^lwill make a new Covenant with the house of Israel, and the house of Judah; ^lJer. xxxi. 31.

9. Not according to the ^mCovenant⁷ that I made with ^mExod. xxiv.

from sins, by Christs blood, instead of the flesh purified from pollutions by blood of beasts, Heb. ix. 13; having our justification now not depending on exact obedience, unperformable, but on faith, Romans, chapp. iii, and iv, as those also then had, who were of faith, Gal. iii. 9; having more large effusion of the graces of the Holy Spirit, whereby we are enabled to yield obedience to what is commanded, John i. 17; Acts ii. 17; John xiv. 26; having a greater manifestation of all truth, and true sense of the Law, having Heavenly happiness proposed instead of earthly, the more to encourage us to undertake a holy life; having the covenants extended to all nations, not to the Jews only; being freed from the unsupportable burden of former legal Ceremonies, because typical only of the new Covenant, Col. ii. 17; yet note that this new Covenant was also confirmed by God in Christ unto the fathers of old, before that which He made with the Israelites, at their coming out of Egypt, (verse 9,) yea even from the beginning. See Gen. iii. 15; Rom. iv. 13; Gal. iii. 15, 17, 8; Heb. xi. 2; Acts xxvi. 6. Both Covenants, that of works, and that of faith, having been on foot from the first times of the world; the one to show us our weakness, and keep us in awe, in respect of our own merit: the other, to show Gods mercy, and to keep us in hope of, and dependence upon, His Grace. So that those under

the Law, and the Levitical Priesthood, had the same promises and Gospel, as we now, but not by the Law or priesthood Levitical: had then the same promises and Gospel in substance, but these covered with types, and not so fully manifested; the full performance of promises not then received by them, but seen afar off, Heb. xi. 13, and darkly through a veil, 2 Cor. iii. 13. Whilst the Law was more largely propounded, and the literal land of promise more discoursed of, and the graces of the Spirit restrained; and the Messias expected.

⁷ It was not the intention of the gracious God, in renewing the Covenant of works, made properly only with Adam when able to have observed it, with the Israelites at Sinai, when not able, so to condemn them for not observing it; but in it, by showing them their transgressions and inability of reforming them, hence to drive them faster into the Covenant of Grace, (see Rom. iii. 19-21, &c., ix. 32; Gal. iii. 22, 24,) which was made four hundred years before the Law with Abraham, and, before him, with man as soon as fallen; Gen. iii. 15. Which Covenant also was then ratified with the sacrament of Circumcision, Rom. iv. 11, that all, thus by the Covenant of the Law standing guilty before God, might more earnestly look after a Redeemer. Though the Israelites abused this intention of God in seeking justification by the Law, Rom. ix. 32. And, when

their fathers in the day when I took them by the hand to lead them out of the land of Egypt, because they continued not ⁸ in *observing that my Covenant, being not of force to contain them in their duty*, and I, *accordingly*, regarded them not⁹, saith the Lord.

10. For this is the Covenant that I will make with the house of Israel after those days, saith the Lord¹⁰; ⁿ I will ^oput my laws into their mind, and write them, *no more with my finger in tables of stone, but with my Spirit* in their hearts: and so I will be *perpetually* to them a gracious God, and they shall be to me an obedient people¹¹:

11. And then I will pour out my Spirit so abundantly upon them, that they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest.

12. For I will be merciful to their unrighteousness, through the blood of this new Covenant; and their sins, and their iniquities, will I remember ^qno more.

13. Here in that He saith, A new Covenant, He hath made the first old. Now that which decayeth and waxeth old is ready to vanish away¹².

the Law had this first good effect, the second sovereign use of this publishing the Covenant of works was to direct all, first enabled with Grace received by the second Covenant, to perform the perfect will of God set down in it, Gal. iii. 19; in which force as our Saviour found the Law, so He left it, not diminishing a tittle thereof, Matt. v. 18, it standing still in force, as subordinate unto grace, not opposite to it; for our works following faith and repentance, (though not for those preceding,) in which works we are to perform both sincere, and universal, obedience. But in this dispensation of Gods works, such privilege and perfection have the latter times, that they have both clearer manifestations of truth and larger effusions of grace. See verse 6, Rom. iii. 9, note; Rom. iv. 11, note;

and Rom. iii. 21, 31. And the Apostle speaks here of the Evangelical Covenant, as succeeding the legal, because it was not fully and clearly manifested till long after the promulgation of the legal.

⁸ Wanting my Spirit to enable them, procured for us by Christ.

⁹ But gave them up, for their sins, to their enemies.

¹⁰ See Isa. iv. 3, 5, 6. Where 'holy,' the title of the High Priest, and Gods glory in the Tabernacle, is enlarged to every assembly and to every house in Sion.

¹¹ I, their God, in blessing them; they my people, in serving me; according to Deut. xxvi. 17, 18.

¹² As the Jews whole government did vanish away in a few years after the writing of this Epistle.

ⁿ Jer. xxxi. 33.

^o give.

^p on. upon.

^q See chap. x. 4, 18.

CHAPTER IX.

1. THEN ^averily the first Covenant (*but this in type and reference to the second*) had also ordinances ^bof Divine Service, and a ^cworldly sanctuary, *raised by men.* ^a the first therefore. ^b worships. ceremonies. ^c See verse 11.

2. For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the show-bread; which is called the ^dSanctuary. ^d holy.

3. And after the second veil¹, the tabernacle which is called the Holiest of all;

4. Which had *in it* the golden censer², and the ark of the Covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aarons rod that budded, and the tables of the Covenant;

5. And over it the Cherubims of glory shadowing the Mercy-seat; of which we cannot now speak particularly.

6. Now when these things were thus ordained, the Priests went always into the first tabernacle, accomplishing *daily* the service of God³.

7. But into the second went the High Priest alone, *and that only* once every year, not without blood⁴, which he offered⁵ for himself, and for the ^eerrors of the people: ^e ignorances.

8. The Holy Ghost, *by that rare access*⁶, *and only of one, into the holy place*⁷, this signifying, that the way into the Holiest of all was not yet made manifest, ⁸while as the first tabernacle was yet standing:

9. ^fWhich *tabernacle* was a figure for the time then present, in which ^gwere offered both gifts and sacrifices, ^f Which parable belongs to the times approaching. ^g are offered.

¹ For the first tabernacle was severed from the outward court by another veil, or curtain, Exod. xxvi. 36.

² This is not mentioned by Moses. It seems such a censer reserved for the use of the day when the High Priest burnt incense in the Holy of Holiest. See Lev. xvi. 12.

³ Lighting the lamps, changing the show-bread, burning incense, sprinkling the blood of sin-offerings before the veil and upon the altar of incense there, Lev. iv. 6, 7, &c.

⁴ The blood only carried into

the sanctuary, because it represented the soul, and the life. Lev. xvii. 14.

⁵ Sprinkled upon the Mercy-seat. See chap. viii. 3.

⁶ Or, *by his often entrance more than once, which argued the service imperfect.*

⁷ See chap. x. 19, 20; Matt. xxvii. 51, at Christs passion, the veil rent, and all laid open.

⁸ Spoken in respect of Christs entering into the Heavenly Sanctuary, see verse 12: by whom the souls of all Saints, before or since Him, enter in thither.

^h being not able to perfect the worshipper.

ⁱ Being only imposed for meats.

^k rites or ceremonies.

^l Col. ii. 14, 17.

^m Heb. x. 1.

ⁿ See verse 24.

^o for once, or once for all.

^p fault.

^h that could not make him that did the service perfect *and cleansed*, as pertaining to the conscience;

10. *As* ⁱ which stood only in *a certain use of meats and drinks, and divers washings, and other* ^k carnal ordinances⁹ imposed on them, *as types*¹⁰, until the *full* time of reformation ^l *by Christ*.

11. But Christ being come an High Priest ^m of *the* good things to come, by *and through* a greater and more perfect tabernacle, *of the Heavens*, not ⁿ made with hands, that is to say, not of this building, *which man raiseth*;

12. Neither by the blood of goats and calves, but by *shedding* His own blood He entered in ^o once for all into the holy place, *the presence of God*, having obtained *by the perfection of His offering* eternal¹¹ redemption for us.

13. For if the blood of bulls and goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh,

14. How much more shall the blood of Christ, who, through *the revivifying power of* the eternal Spirit¹², offered Himself without ^p spot¹³ to God, *His Father*, purge your conscience¹⁴ *and your spirit* from dead¹⁵ works *henceforth* to serve the living God¹⁶.

⁹ As abstaining from meats declared unclean; the Priests, when officiating, abstaining from wine, Lev. x. 9; divers washings of the Priests, Exod. xxix. 4; of the Levites, Numb. viii. 7; of the people defiled, Lev. xv. 8; before they might enter the Temple.

¹⁰ Fitted for the typical and legal faults of those who, for some corporal uncleanness, were excluded the Sanctuary or congregation. Numb. xix. 11, 13, 16; Lev. xiv. 7.

¹¹ Without reiterating of His Sacrifice for a redemption annual.

¹² This may be understood either of our Lords eternal Divinity, by which His most precious blood becomes of such infinite virtue and efficacy. Or, of the person of the Holy Ghost relating to His Humanity, and received from His Father; called also the power and the glory of the Father, Rom. vi. 4; 2 Cor.

xiii. 4; Luke i. 35. Which Holy Spirit overshadowed the Blessed Virgin at His conception; which visibly descended on him at His Baptism; by which He was carried into the wilderness, &c. Matt. iv. 1; Luke iv. 14. By which He is said to be justified, sanctified, sealed, anointed; all which He is said to have received from the Father. See Rom. i. 4; 1 Peter iii. 18; 1 Tim. iii. 16; John vi. 27, compared with Eph. i. 13; John x. 36. Lastly, by which He hath power to lay down and take up His Life when and as He pleased. John x. 18.

¹³ In allusion to the legal sacrifices without blemish, Lev. xxii. 19; Numb. xix. 2.

¹⁴ Conscience from the guilt of sins already committed.

¹⁵ Deadly.

¹⁶ As the legally cleansed were admitted to serve Him in the Sanctuary.

15. And for this cause He is the Mediator of the new Testament¹⁷, that by means of His death¹⁸ *undergone* for^q Covenant. the redemption of the transgressions, that were *unremitted* under the first testament¹⁹, *all* they which are called, *after first their offences expiated*, might receive from Him the promise of *an eternal inheritance upon His decease*.

16. For where a testament is, there must also of necessity^r be the death of the testator²⁰. ^r be produced.
be brought in.

17. For a testament is of force *only* after men are dead: otherwise it is of no strength at all whilst the testator liveth, *and hath not yet established the unchangeableness of it by his death*.

18. Whereupon neither the first testament was^s dedicated without blood, *and the substituted solemn death of some creature to ratify it*. ^s consecrated.
purified.

19. For when Moses had spoken every precept to all the people according to the Law, he^t took the blood of^t Exod. xxiv. calves and of goats, with water²¹, and^u scarlet wool, and^u purple. ^t Exod. xxiv.
7, 8.
^u purple.

20. Saying, This is the blood *for establishing* of the^x testament which God hath enjoined to you *to observe*. ^x covenant
commanded to-
ward you.

21. Moreover he sprinkled with blood both the tabernacle and all the vessels^y of the ministry²². ^y of service.

¹⁷ Testament, and Covenant, are the same word in the Original, here rendered 'testament' because of the inheritance which the Son of God, by His death procuring remission of our sins, hath left unto us. For a Testament is one kind of covenant confirmed by death; and it was an ancient form of confirmation of all Covenants by the blood and death of some living creature.

¹⁸ Christ's blood, as expiatory for remission of our sins, so confirmatory for settling upon us our Heavenly inheritance.

¹⁹ Vid. Acts xiii. 39. The actions of the Law, being figurative, had no efficacy in themselves; but only in relation to Christ; by faith in whom promised all the sins of the faithful in precedent ages were remitted.

²⁰ As death is a confirmation of a legacy, that it cannot afterward be changed by the donor, so God, in His Son's death, confirmed to us our Heavenly inheritance, Or, so the Son, by His own death, confirmed to us His inheritance, given Him by His Father, that we should be co-partners with Him in it.

²¹ Lev. xiv. 49, 51; Exod. xii. 22. The blood was mingled with water, that it might, without growing stiff, the easier be sprinkled; but, more mysteriously, it shows the coming of Christ with the blood of His Cross and the water of regeneration. 1 John v. 6.

²² Before they might be employed in the holy service; as we must be by the blood of Christ, before we yield any acceptable service to God.

22. And almost all²³ things are by the Law purged with blood : and without shedding of blood is no remission²⁴ *heard of in the Law.*

23. It was therefore necessary that the patterns *and representations* of the things in the Heavens should be purified with these ; but the heavenly things²⁵ themselves *hallowed and prepared*²⁶ with better sacrifices than these.

24. For Christ *with the blood of His sacrifice* is not entered into the holy places made with hands, which are the ²figures of the true ; but into Heaven itself, now to appear *there* in the presence of God for us :

25. Nor yet *was it needful* that He should offer Himself often, as the High Priest entered into the Holy place *once* every year with *the* blood of others, *not his own* ;

26. For then must He *very* often have suffered²⁷ since the foundation of the world : but now once ^ain the end of the world, *after wickedness exceedingly multiplied*, ^b*hath* He appeared to put away sin by the sacrifice of Himself.

27. And as it is appointed *all other men* once to die, but after this *only* the judgement *and immortality* ;

28. So Christ was once offered *a sacrifice* to bear the sins of many²⁸ ; and *hereafter*, unto them ^cthat look for Him *and love His coming*, shall He appear the second time

²³ For some were, with water, Lev. xxii. 6 ; and some, that could endure it, with fire. Numb. xxxi. 22, 23.

²⁴ Vid. Lev. xvii. 11. Expiation by blood before reconciliation.

²⁵ The Heavens being the temple of our spiritual service, which is now offered to the throne of grace there by Christ.

²⁶ The heavenly things, or Sanctuary, are said to be purified only by allusion, i. e. dedicated, prepared, for the service of this our High Priest, to be performed therein. Or, by 'heavenly things' metonymically may be meant the persons under the Gospel ; who, purified by Christs blood, now have an entrance and admittance into the Heavenly Sanctuary, and residence there. See Eph. i. 3 ; Col.

iii. 1 ; Phil. iii. 20 ; Heb. x. 19. Though how far some upper regions of the world, as well as the earth, may be said to be contaminated by the sins of men, and of the fallen Angels, which therefore must be purified, and, if I may so say, reconciled to God, only by the merits of Christs blood, we know not. See the expressions in Eph. i. 10, vi. 12 ; Col. i. 16, 20, ii. 10 ; Job xv. 15, iv. 18, xxv. 5 ; 2 Peter iii. 7, 12 ; Rom. viii. 22.

²⁷ To redeem after this manner, i. e. by a yearly oblation, &c., all sinners that have been since then. See the phrase Luke xi. 50.

²⁸ He saith 'many' regarding the event ; this sacrifice, for the effect and issue of it, not pertaining to all, but to those that obey, &c.

² copies.

^a at the consummation of the ages.

^b hath He been manifested, by sacrificing of Himself, for the putting away of sin.

^c See 2 Tim. iv. 8.

upon earth, in that day of Judgment, without sin, either His own, like the legal High Priest, or others already expiated,^d unto the performing of their Salvation.

^d for their deliverance.

CHAPTER X.

1. For the Law¹ having *only* a *weak* shadow of the good things to come, and not the very image of the things *themselves*, can never^a with those sacrifices which they offered^a by the same sacrifices every year by year continually, make the comers thereunto perfect² as touching remission of sin³.

2. For then would^b they not have ceased to be offered,^b because that the worshippers, once purged, should have had no more conscience of those sins⁴ for which they had made former atonement?^b *they would have ceased according to other Copies.*

3. But in those sacrifices there is^c a remembrance,^c again made, *by the High Priest, of their former sins every year.* ^c a commemoration.

4. For it is not possible that the blood of bulls and of goats⁵ should *ever* take away sins.

¹ The Law did neither declare nor bestow perfection, as our Lord did.*

² Or, as others interpret, *to leave off sinning.* So they interpret, verse 2, 'purged,' *thoroughly, as Christ hath purged them since by His Holy Spirit;* and 'conscience of' *committing 'sins,' as formerly:* see 1 John iii. 9, 15, 18. So, verse 3, 'made of' *more 'sins,' committed as much as formerly, 'every year.'* So, verse 4, 'take away sins,' *so as men shall not continually relapse into them.*

³ All sins are remitted through the death of our Lord; not so by the Law.*

⁴ All sins, those to come as well as past, are remitted by Christs perfect sacrifice, see verses 14, 17, 18, to them who have an interest in it by performing the conditions God hath required, upon all their relapses into sin; not so by the legal; therefore reiterated. Secondly, as remission

is purchased by Christs sacrifice for all sins committed, so, by the merit of it, in purchasing us the Graces of the Holy Spirit, strength is given us to resist sin for the future, see 1 John iii. 9, 15, 18, so as we shall henceforth live in no habit, delight, or abandonment to sin, if we make use of the grace Christs oblation hath purchased for us.

⁵ No efficacy in the flesh of a brute, to cleanse away the spiritual sin of a man. See Heb. ix. 9; Rom. v. 12-18. None, I say, of themselves, but only typically, in relation to the sacrifice of Christ; they being instituted chiefly for legal sins, (not, the properly so called,) as casual uncleannesses of the body, &c., Heb. ix. 13. Or, if for more, extending especially to those of ignorance and infirmity. See Numb. xv. 24, 27, compared with 30; and if to sins willingly committed, (Lev. vi. 1-7, v. 17,) Lev. xvi. 16, 21, yet not

* [Notes 1 and 3 do not appear in the First or Second Edition. See above 1 Tim. iii. 2.]

5. Wherefore when He cometh into the world *who was to take away the sins thereof*, He saith, *in the Psalmist*,
^dSacrifice and offering ^dThou wouldest not, but a body, *for to be an offering*, hast Thou ^eprepared me :

^d Thou hast not delighted in.

^e framed. Thou hast fitted.

6. In burnt-offerings and sacrifices for sin Thou hast had no pleasure⁷.

7. Then said I, Lo, I come, *so as* in the volume of the book it is written of me⁸, to do Thy Will, O God.

8. Above when he said, Sacrifice and offering and burnt-offerings and offering for sin Thou wouldest not, neither hadst pleasure therein ; which are offered ^fby the Law ;

^f according to the Law.

9. Then said He, Lo, I come to do Thy Will, O God. He taketh away the first, that He may establish the second.

^g Chap. ix. 13.

10. By the which will we are *now fully* sanctified⁹ *and cleansed from sin* through the offering of the body of Jesus Christ once for all.

^h stood.

11. And *we see how* every *other* Priest ^hstandeth¹⁰ daily ministering, and offering oftentimes the same sacrifices, which can never take away sins, *if not at the first* :

12. But this man, after He had offered one sacrifice for sin for ever, sat down, *saith the* ⁱPsalm, on the right hand of God,

ⁱ Ps. cx. 1.

13. From henceforth expecting, *according to the promise of His Father*, till His enemies¹¹ be made his footstool¹².

14. For by *His* one offering He hath perfected for ever them that are sanctified *from their sins*.

* [So in all the Editions.]

15. Wherefore * the Holy Ghost also is a witness to us, *in another Prophecy* ; for after that He had said before,

16. This is the Covenant that I will make with them

taking away our weakness of continual relapsing into them again.

⁶ Psalm xl. 7. Urged by the Apostle, as usual, according to the Septuagint in those times best known to the Jews.

⁷ Save in relation to mine.

⁸ i. e. As I am registered in the book, to become thy servant for ever, alluding to instruments drawn between masters and servants. According to which, in

the Original, He speaks before of boring of His ears.

⁹ By 'sanctified' is here meant purified or cleansed from sin. See chap. ix. 13, xiii. 12.

¹⁰ Opposite to sitting down, verse 12, of one that had finished his offering and his work.

¹¹ Even death itself ; and that subdued excludes the necessity of a new oblation or sacrifice.

¹² And all His sanctified members be gathered to Himself.

after those days, saith the Lord ; ^kI will put my laws into ^k Jer. xxxi. 33. their hearts, and ^lin their minds will I write them ; ^l upon.

17. *He addeth*, And their sins and iniquities will I remember no more.

18. Now where remission of these ¹³ is, there is *needful* no more offering for sin ¹⁴.

19. Having therefore, brethren, *the* ^mboldness, *through* ^mliberty. *remission of our sin*, to enter *now with our prayers, and hereafter with our persons*, into the ⁿHoliest by the blood ⁿ See Heb. ix. 8, 12. of Jesus,

20. By a new and *everliving* way, which He hath ^ocon- ^onew made. secrated for us, through the veil *of the Deity*, that is to say, His flesh ¹⁵, *Passumed at His incarnation for this purpose* ¹⁶; ^p See verse 5.

21. And having *such* an High Priest, *to offer our prayers and His intercessions for us*, ^qwho is Lord over the house of ^q Chap. iii. 5, 6. God ;

22. ^rLet us draw near with a true heart, in full assurance of faith *to obtain our requests, as having now our hearts sprinkled* ¹⁷ *by His blood, from sin and an evil conscience, and our bodies in holy Baptism washed* ¹⁸ with pure water. ^r Let us come unto Him in fulness of faith.

23. *And let us hold fast to the end the profession of our faith, into which we have been baptized, without wavering*, ^s hope. for He is faithful that promised ;

24. And let us consider one another *in frequent conference* to provoke *one another* unto *mutual* love, and to *persisting* in good works :

¹³ All, for ever, as Gods second Covenant runs. Verse 17.

¹⁴ No more offering needful. Neither for those that live holily, for they have ceased from sinning so as formerly ; and this offering is made for all theirs, as well future, as past, they not receding from the Evangelical condition thereof. Nor for the wicked, or revolted ; for this offering made already remitted not their sin, they being defective in performing the condition of the Covenant ; and therefore another offering still would be as useless.

¹⁵ Rent also, as the other veil

in His passion. By which rending of it He also entered the Holiest.

¹⁶ Through mortality He entered into life and glory.

¹⁷ Allusion to the purifying water, Numb. xix. 17, 20, with which unclean persons were to be sprinkled before they might have access unto the Sanctuary. Or, to that washing, Lev. xvi. 4.

¹⁸ Cleansed both from the filthiness of the flesh and of the spirit, 2 Cor. vii. 1. The conscience thinking no evil, nor the body executing.

25. Not *out of fear, defection, or faction*, forsaking the assembling of ourselves together¹⁹, *in the public services of the Church*, as the manner of some is²⁰; but *openly animating and exhorting one another to constancy in the faith* :

^t Luke xvii. 24.

² Peter iii. 10, 12.

^u Verse 37.

and so much the more, as ye see the ^tday of Gods righteous judgment of all men ^uapproaching²¹.

26. For if we *again backslide from the Christian profession, and sin wilfully*²² after that we have received the knowledge of the truth, *of Salvation only through the blood of Jesus*, there remaineth no more sacrifice for *our sins*,

^x burning of fire.

^y Deut. xvii. 6,

12, 13. xiii. 8.

xix. 13.

Numb. xv. 30,

32, 33.

27. But a certain fearful looking for of judgment and ^xfiery indignation²³, which shall devour the adversaries.

28. He that ^ydespised Moses Law died without mercy under *the hands of two or three witnesses* :

^z hath been sanctified.

^a profane.

29. Of how much sorer punishment, *at that Day*, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God²⁴, and hath counted the blood of the Covenant, wherewith he ^zwas sanctified²⁵ *and cleansed from his sins*, an ^aunholy worthless thing, and

¹⁹ So beneficial for learning the word, unanimity of prayer and praise, comforting the weak, censuring the wicked, succouring the poor, maintaining love, and communion in the Eucharist, &c.; and the deserting it so dangerous, for our failing also in Faith. Whereas God especially in the Church bestoweth and augmenteth His gifts, for the much prayers and much praise there performed.

²⁰ Complying with the Jews that vehemently persecuted the Church, for fear, &c., Gal. v. 11; Phil. iii. 18; Rom. x. 10.

²¹ The uncertainty God hath left the world in concerning its end, and the general day of Judgment, is made by the Apostle a motive to prepare for it as near. So our death, and Judgment are joined together, chap. ix. 27, 28. 'It is appointed once to die; and after that, the Judgment.' Because no action of the man intercedes between these two; and, as the one leaves him, so the other

finds him, at what distance soever these happen to be; see Phil. i. 6; 1 Tim. vi. 14; James v. 7, 8; 2 Thess. i. 7; 2 Tim. iv. 8; Heb. x. 35-37.

²² See the sin, verse 29. See chap. vi. 4; 2 Peter ii. 20. The Apostle speaks of revolt from, and despising of, the Gospel; as, verse 28, of an Israelites despising Moses Law; all ordinary breaches of which Law were not punished with death. But here also may be meant some other sins, such as are not only deliberate and done with full consent of the will, but obstinate and obdurate against the known light of truth, admonitions of the Church, &c.

²³ Allusions to Numb. xvi. 35; Lev. x. 2.

²⁴ Which may be done either in a corrupt judgment; or, in an outward profession against judgment; or, wicked life against our profession.

²⁵ See verse 10, cleansed in his Baptism, see verse 32, and chap. vi. 4.

hath ^bdone despite unto the Spirit of grace, ^c*wherewith* ^breproached.
he had been formerly enlightened, and regenerated ^d?

^c See verse 32.

^d See Titus iii.

30. For we know Him that hath said, ^eVengeance be-
 longeth unto me, I will recompense, saith the Lord. And ^e
 again, ^fThe Lord shall judge His people.

^e Deut. xxxii.

^f Rom. xii. 19.

31. It is a fearful thing to fall into the hands of the ^f
 living God.

^f Deut. xxxii.

^g 35.

^h 36.

32. But *do ye stand stedfast, and call to remembrance* ²⁶
 the former days, in which, *soon* after ye were illuminated ²⁷,
 ye endured a great fight of afflictions ;

33. Partly, while ye were made a gazingstock *yourselves*
 both by reproaches and afflictions ; and partly, ^gwhilst ye ^g
 became companions *and succourers* of them that were so ^g
 used.

^g being made

^h partakers of

ⁱ those which so

^j lived.

34. For ye had ^hcompassion of me *also* in my bonds ²⁸, ^h
 and took joyfully the spoiling of your goods, knowing ⁱ in
 yourselves that you have in Heaven a better and an en- ⁱ
 during substance.

^h a fellow-feel-

ⁱ ing with those

^j in bonds.

^k that you have

^l in yourselves a

^m better being in

ⁿ Heaven, and

^o an abiding one.

35. Cast not away therefore *now, after so much suffering*,
 your confidence ²⁹ *and courage*, which have great recom-
 pence of reward *to come*.

36. For ye have *yet* need of patience, that, after ye have
 first *perfectly* done the will of God, ye might at last receive
 the promise.

37. For yet a little while, *saith the* ^k*Prophet*, and He ^k
 that shall come will come, and will not tarry.

^k Hab. ii. 3.

38. ¹Now, *as it follows* ^m*there*, the just shall live by *his* ¹
 faith ³⁰: ⁿbut if he draw back ³¹, *saith the Lord*, my soul ^m
 shall have no pleasure in him.

¹ But.

^m Hab. ii. 4.

ⁿ and if he

^o draw back.

²⁶ See the like inference, chap.
 vi. 9.

²⁷ By the doctrine of the Gos-
 pel. So also baptism is expressed,
 because, at the same time, the
 baptized frequently were extra-
 ordinarily enlightened with the
 Holy Ghost, Acts ii. 38; viii. 12,
 17.

²⁸ Some Copies read *δεσμίους*,
 which is followed by the Vulgar,
Nam et vincitis compassi estis.
 And see chap. xiii. 3, *δεσμίους* :
 but the place being read, *τοῖς*
δεσμοῖς μου, and St. Paul being

supposed this person in bonds, it
 seems to relate to his bonds in
 Jerusalem, Acts xxi, when he
 brought to this distressed Church
 his last alms.

²⁹ Free profession of Christ-
 ianity.

³⁰ Shall be sustained by his
 faith, first, in expectation of the
 fulfilling of Gods promise ; and,
 at that time also, shall be saved
 by his faith.

³¹ See Habaccuc ii. 4. The
 Prophet speaking there of those

° Chap. vi. 9.

39. But ° *I hope* we are not of them who draw back *from the faith* unto the perdition, but of them that believe to the ° saving of the soul.

° purchasing. finding.

CHAPTER XI.

^a confident expectation. ground of confidence.

1. Now faith is the ^a substance and present being, as it were, of things hoped for, the ^b evidence of things not seen.

^b conviction.

2. For by it, when the things hoped for were afar off, the Elders ^c obtained in the Scriptures a good report.

^c received a testimony.

3. First, through faith we understand from them that the worlds were framed of no precedent matter, solely by the word and command of God, so that things which are seen ^d were not made of things that do appear; ¹ a thing exceeding all natural apprehension.

^d were made not.

4. By reason of his faith ² it was, that Abel offered unto God ^e a more excellent sacrifice than Cain: by which faith he obtained that ^f witness from God, that he was righteous, God testifying of his gifts and offerings³, that they pleased Him: and by it he being dead yet ^g speaketh⁴ afterwards in the Scriptures, in Gods ears; and the cry of his innocently spilled blood was heard.

^e a sacrifice exceeding that of Cain.

^f Gen. iv. 4, 7.

^g Gen. iv. 10.

Heb. xii. 24.

Rev. vi. 10.

Matt. xxiii. 35.

Is spoken of.

[λαλεῖ πρᾶτερ

αυτοριτατην

Cod. Alex. et

Vulg. Int.

melius convenit eum eo

quod de Abele dicitur Gen. iv.

13. Heb. xii.

24. Mill.]

5. By reason of his faith it was, that Enoch was translated that he should not see death; and was not found afterwards among mortals, because God had translated him: for before his translation he had this testimony⁵ in the Scripture, that he pleased God.

6. But without faith it is impossible to please Him; for he that cometh to God, in any religious worship of Him, must believe both that He is, and that He is a regarder of human affairs, and a certain rewarder, in or after this life⁶, of the piety of all them that diligently seek Him.

that, in their trouble deserting God, seek for some other refuge than Him, as the Jews did to neighbouring Princes.

^f See Gen. i. 2. And as the visible world was made out of what appeared not formerly, so all His other promises are accomplished easily out of nothing seen for the present, but only by the eye of faith.

² See the quality of his faith, verse 6.

³ Some suppose by sending fire from Heaven upon his sacrifice, as upon Elijahs.

⁴ Speaketh, for the restoring of life to the innocent, vengeance on the oppressor.

⁵ Gen. v. 24. Hebr. walked with God.

⁶ Chiefly in the world to come,

7. By the power of faith⁷ Noah, ^hbeing warned of God ^hbeing wary. of things concerning the ⁱuniversal deluge not seen as yet, ¹Gen. vi. 8. moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, ^kuncre- ^k2 Peter ii. 5. ^ldulous to his doctrine, and became the sole superviving heir⁸ to the title and benefits of the righteousness, which is acquired by ^lfaith. ^l according to.

8. By a strong faith Abraham, when he was called to go out from his country and friends, into a place which God promised he should after receive for an inheritance, obeyed; and he went out, not knowing the place at all whither he went.

9. By faith he contentedly sojourned afterward in the land of promise, as in a strange country; not building houses, but dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise :

10. For he looked for ^manother kind of city⁹, wherein ^mHeb. xiii. 14. to fix his ambulatory habitation, which hath more sure foundations¹⁰, whose builder and maker is not man, but God.

11. Through the predisposition of her faith¹¹ ⁿalso Sarah ⁿeven. herself received strength from God to conceive seed, and was delivered of a child when she was past age, because she judged Him faithful who had promised.

12. Therefore sprang there even of one, and him ^oas ^odead in these respects. good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea-shore innumerable.

13. These all died in faith, not having received the pro-

which they also believed and expected: else to what purpose blood cry after death, verse 4? how die in faith, verse 13, if nothing hoped for after death? faith being only the substance of things hoped for. See verse 16, 26, 39.

⁷ Great faith to believe a Flood that could drown the world.

⁸ Sole heir to his ancestors, Abel, Enoch, &c.

⁹ In Heaven, verse 16, chap. xii. 22.

¹⁰ Opposed to Tabernacles,

which have none.

¹¹ The first thing is Gods promise; then our belief of it; then His accomplishment of it. The second failing, the third fails, because the first is conditional. All our faith is built upon Gods power, with some promise in general at least; for, without Gods promise, general or particular, no faith extends further than the Devils. See Matt. xiii. 58; Mark ix. 23. Spoken of temporal blessings; the receipt of these also most what depending on our faith.

mises, but having seen them afar off, and *they* were persuaded of them, and embraced them, and *meanwhile*, when inhabitants of Canaan, yet ^p confessed that they were strangers and ^q pilgrims on the earth.

^p Gen. xvii. 9.
xxiii. 4.
ⁱ Chron. xxix.

15.
^q sojourners on the land.

14. For they that say such things declare plainly that they *still* seek a country.

15. And truly, if they had been mindful of that country from whence they came out, *Chaldaeae*, they might have had opportunity to have returned :

16. But now, *it is plain*, they desire a better country *than that*, that is, an heavenly. Wherefore God is not ashamed to be called their God, *still after their decease*¹² : for He hath *there* prepared for them a city *wherein they live for ever*.

^r See verse 19.

^s having entertained the promises.

^t to.

17. By ^r faith Abraham, when he was tried, offered up Isaac : and ^s he that had received the promises *established upon that son* offered up his only begotten son,

18. *Even him* ^t of whom in the promise it was said, That in Isaac shall thy seed be called :

19. Accounting that God was able to raise him up, to fulfil His promise, even from the dead ; from whence also he received him in a figure, and as a type of our Lords resurrection, after he had resolved on his death.

^u By faith concerning things to come.

20. By ^u faith Isaac, before his death, blessed Jacob and Esau concerning things *the Holy Ghost told him were to come, giving the higher blessing to the younger brother*.

^x Gen. xlviii.

15.

21. By faith ^x Jacob, when he was a dying, blessed both the sons of Joseph *to be co-heirs in Canaan with the rest of his children, preferring, as Isaac had done, the younger before the elder* : and ^y worshipped God in faith of His promises, leaning upon the top of his staff^z.

^y worshipped upon.

^z Gen. xlvii. 31.

^a remembered.

22. By faith Joseph, when he died, ^a made mention of the departing of the children of Israel *out of Egypt* ; and gave commandment concerning his bones *to be carried with them*.

^b comely.

23. By *their* faith Moses, when he was born, was hid three months of his parents, *believing him appointed by God for some great design*, because they saw he was a ^b proper

¹² Ex.iii.6; Matt. xxii.32. Our Saviours arguments for the Resurrection.

child; and they were not afraid of the kings commandment.

24. By faith Moses, when he was come to years, refused to be called the son of Pharaohs daughter;

25. Choosing rather to suffer affliction with the people of God *in Egypt and the Wilderness*, than ^cto enjoy the pleasures of sin¹³ *in Pharaohs court* for a season; ^cto have the temporal enjoyment of sin.

26. Esteeming the reproach¹⁴ ^dof Christ¹⁵ *to come*¹⁶, of^d ^efor Christ. *whom also he was a type*, greater riches than the treasures in Egypt: for he had respect unto the recompence of the ¹⁷*eternal* reward¹⁸.

27. By faith he forsook Egypt, *conducting the Israelites from thence*, not fearing the wrath of the *menacing King*¹⁹: for he ^eendured *constant*, as *seeing by faith* Him, who is ^ewas constant. *invisible, at hand to protect him.*

28. Through faith²⁰ *in Gods merciful promise of their safety* he kept the Passover, and the sprinkling of blood *on the door-posts*, lest he that destroyed the first-born should touch them.

29. By faith *in Gods power* they passed²¹ through the Red Sea as by dry land: which the *faithless* Egyptians assaying to do were drowned.

¹³ With dissembling his Hebrewism, and renouncing his inheritance in the promises made to his fathers.

¹⁴ Spoken by allusion to the afflictions of Christians, and these Hebrews he writ to.

¹⁵ Jesus Christ, then, the Head also, and, some think, the personal conductor, of the Church in the wilderness. See Exodus xxiii. 21; Acts vii. 38; 1 Cor. x. 9; Exodus xvii. 7. Always the same, Heb. xiii. 8; Rev. xiii. 8. In the Prophets time, 1 Peter i. 11. In and before Abraham, John viii. 58, who saw His day, and rejoiced. In Noahs time, 1 Peter iii. 19. In the beginning of time; by whom God made the worlds, Hebrews i. 10. Before the worlds, John xvii. 15.

¹⁶ Or, of Christ, i. e. of the Blessed Seed, Gal. iii. 16. This people of God being then poor

brick-makers, and much reproached; the antitype sometimes used for the type. So Israel called Gods first-born, Exod. iv. 22.

¹⁷ In Heaven, for he reached not the earthly land of promise.

¹⁸ This, and most of the other instances in this chapter are fitted to encourage the persecuted Jew-Christians to persevere in their profession by faith, believing and looking for the rest and reward to come. See xii. 1.

¹⁹ Or, it may be understood of his first flight, not fearing the wrath of the king should overtake him; because his keeping the Passover in Egypt is here mentioned after it, verse 28.

²⁰ Though the Israelitish mixed with the Egyptian families.

²¹ Whilst the fluid waters stood like mountains beside them.

30. By faith *in Gods word* the walls of Jericho fell down *of themselves*, after they were *only* compassed about seven days.

31. By faith *of the accomplishment of Gods promises of Canaan, made to His people*, the harlot Rahab perished not with them that ^fbelieved *them* not, when she had *formerly* received the spies with peace.

32. And what shall I more say? for the time would fail me to tell of Gideon, and of Barak, and of Samson, and of Jephthah, *and* of David also, and Samuel, and of the Prophets :

33. Who through faith subdued²² *great* kingdoms, wrought *much* righteousness, obtained *many* promises, stopped the mouths of lions²³,

34. Quenched the violence of fire²⁴, escaped the edge of the sword²⁵, out of weakness were made strong²⁶, waxed valiant in fight, turned to flight the armies of the aliens.

35. Women received their dead ^graised to life again²⁷; and others were ^htortured²⁸, not accepting deliverance, *by any apostasy, for the present life*, that they might obtain a better resurrection *for the future* :

36. And others had trial of ⁱcruel mockings and scourgings, yea, moreover of bonds, and imprisonment :

37. They were stoned, they were sawn asunder²⁹, ^kwere tempted, *and tried with terrible torments*, were slain with the sword: they wandered about *poorly clad* in sheep skins and goat skins; being ^ldestitute, afflicted, tormented;

38. Of whom the world was not worthy; *whilst* they wandered *out of it* in deserts, and in mountains, and in the dens and caves of the earth.

²² Joshua, the Judges and Kings of Israel and Judah.

²³ As Samson, David, Daniel.

²⁴ As the three Children.

²⁵ David from Saul; Elijah, Michaiah from Ahab; the Jews from Haman.

²⁶ As Job, Hezekiah, Jonathan.

²⁷ As the two widows from Elijah and Elishah.

²⁸ Probably he speaks of the

persecutions in latter times, by Antiochus and others; some part of which is mentioned in the Maccabees, 2 Mac. vi. 7, where is express mention of the resurrection. [vii. 14.]

²⁹ An ancient punishment, 2 Sam. xii. 31. The Jews say, Isaiah suffered thus by Manasses.

³⁰ Instead of *πειράθησαν* some Copies read *ἐπυρόθησαν*. *Πείραν* *ἔλαβον* having been said before.

^f obeyed not. were disobedient.

^g by resurrection.

^h 2 Mac. vii. 7.

ⁱ contumelies.

^k were burnt with hot irons.

^l in want. distressed. ill-handled.

39. And these all, having obtained a good report through faith, *nevertheless* received not the promises³¹:

40. ^mGod having provided *and reserved the accomplishment* of some better thing for us, *in these latter days*, that they, without *or before* us, should not be made perfect *under Christ, the one author and finisher of our and their faith*.

^m God foreseeing somewhat better concerning us, that they might not be perfected without us.

CHAPTER XII.

I. WHEREFORE *also* seeing we are compassed about with so great a cloud of witnesses¹ *and martyrs for the faith, that have gone before us*², let us ^alay aside every weight ^a *that may retard us*, and the *adherence and allurements of sin*, ^bwhich do so easily beset *and* ^cfetter us, and let us run ^bwith ^dpatience, *as they have done*, the ^crace that is ^fset before us,

^a Phil. iii. 13, 14.
^b that hath such fair pretences.

2. Looking unto ³Jesus *gone before*, ^gthe author and finisher⁴ of our faith; who, for *the price of the joy*⁵ that was set before Him, endured the cross, despising the shame *and ignominy thereof*, and is *now* set down at the right hand of the throne of God.

^c Eph. iv. 22. Col. ii. 11.
^d perseverance.
^e exercise.
^f prescribed or proposed to us.
^g the leader and continuer. the beginner.

3. For, *for your encouragement*, consider *ye Him so great*

³¹ Received not the expectation and desire of all ages, the appearance of the Messiah, such abundant effusion of the Holy Ghost, and the blessed Resurrection, and life eternal hereafter to be, of all Christs members at once, not preventing herein one another, Eph. i. 10; Matt. xiii. 17. Yet, besides this, it was a common opinion in Antiquity, that the souls of just men before Christ were not made perfect in being admitted, in so near and glorious a manner, to the fruition of God before the passion and ascension of our Lord, who opened the Kingdom of Heaven to all believers, as, since it, they do possess. See chap. vi. 20, ix. 8, 12, 24, x. 19, 20, xi. 39, 40, xii. 23. But the promises here may be sufficiently explained by verses 13, 14, 15, 16. The heavenly country to be fully possessed, at the end of the world, by them and us together, after the reception of our revived bodies.

See chap. x. 36, 37.

¹ See chap. xi. 2, and 39; the Original there *ἐμαρτυρήσαν οἱ πρεσβύτεροι*.

² Or, as others, witnesses, i. e. *now heavenly spectators of our race here*, as those in the ancient Circi.

³ Imitating His example, relying on His help, who is the finisher as well as the author, hoping for the same repose. Chap. iv. 14, &c.

⁴ He being the rewarder, and everlasting fruition of Him being the reward and end of our faith. Or, the finisher of our faith and Salvation by His entering into the Heavenly Sanctuary for us, and there sitting down at the right hand of God, after having by His once offering of Himself procured a perfect remission of our sins.

⁵ Which His humanity was not to be admitted to but through sufferings. See chap. ii. 9.

^h opposition from sinners.

a *Person*, that endured such ^hcontradiction of sinners against Himself, lest ye be wearied and faint in your minds.

4. Ye have not yet resisted unto blood⁶ *in this combat, as He hath, in striving against the kingdom of sin, and ye already begin to languish* ;

ⁱ have ye forgotten.
^k Prov. iii. 11.

5. And ⁱye have forgotten the exhortation which speaketh unto you as unto children, ^kMy son, despise *and undervalue* not thou the chastening of the Lord, nor faint⁷ when thou art rebuked of Him :

6. For whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth *for such*.

7. If ye *therefore* endure *and undergo* chastening, God dealeth with you as with sons ; for what son is he whom *offending* the father chasteneth not ?

^l 1 Peter v. 9.

8. *For* if ye be without chastisement, whereof ^lall the sons ^mare partakers, then are ye bastards, and not sons.

^m have been made partakers.

9. Furthermore we *all* have had fathers of our flesh, which corrected us, and *meanwhile for it* we gave them reverence *and obedience*⁸ : shall we not *then* much rather be in a *willing and designed* subjection unto the Father⁹ *and Creator of our spirits*, and live¹⁰ ?

ⁿ according as they thought good.

10. For they verily for a few days *of their authority over us in our minority* chastened us after ⁿtheir own pleasure ; but He for our profit, that we might *so* be *made* partakers of His holiness¹¹.

^o but at last it returneth.

11. Now no chastening *in itself* for the present seemeth to be joyous, but grievous : ^onevertheless afterward it yieldeth the *contented and peaceable* fruit of righteousness

⁶ As Christ, as many of the Ancients. Christians were robbed, disgraced, oppressed in the first times ; but few ever slaughtered, till more multiplied. Chap. x. 33, 34.

⁷ Take it not unthankfully, nor impatiently.

⁸ Did not forsake, renounce, or run away from, them.

⁹ Father of spirits, created by Him, and infused into the body. See Gen. ii. 7 ; Eccl. xii. 7 ; Isa. lvii. 16 ; Numb. xvi. 22, xxvii. 16 ;

Zech. xii. 1. Again, our spiritual Father in the regeneration of them ; called the God of them, because over them He only hath power.

¹⁰ Live eternally ; alluding to the promise of the Fifth Commandment.

¹¹ Partakers of His holiness, in the holiness and righteousness of our life here, see verses 11, 14 ; 1 Peter i. 15 ; and after this in life eternal, the fruit and reward of our righteousness here.

and reformation unto them which are first exercised¹² thereby.

12. Wherefore, as the Prophet Psalms, lift up the hands^p Isa. xxxv. 3, which hang down among you to continue the combat, and the feeble knees to continue the grace; ^{4, 6.} Job iv. 3, 4. ^q See verse 14.

13. And make straight paths^r for your feet in holiness^r even. of life, and no way declining from your profession; lest, by^s that the lame be not turned out of the way, your default, that which is lame and feeble or staggering among you should be turned out of the way; but let it rather be healed and strengthened by your good counsel, and be healed. example.

14. Follow peace with all men, and yet holiness, and^t Rom. xii. 18. purity¹⁴, without which no man shall see the Lord: ^u and purification.

15. Looking diligently lest any man of you fail of, or^x Matt. v. 8. fall from, the grace of God¹⁵; lest any root¹⁶ of bitterness^{17 18} springing up among you, any seducer from the Christian Faith, trouble you in your course, and there by¹⁸. farther spreading many more be corrupted and defiled; ^y Deut. xxix. ^z be infected.

16. Lest there be any fornicator, or profane, voluptuous, or irreligious person amongst you, such as Esau¹⁹, who for one morsel of meat to satisfy his present lust sold his birth-right^a dish of meat. right²⁰, and his blessing that attended it.

¹² Γεγυμνασμένοι. He alludes to the metaphor used in the first verse, the ancient agonistical exercises.

¹³ A borrowed Phrase, Ps. v. 8; Isa. xl. 3, removing all impediments, verse 1. The Apostle still prosecutes the metaphor of a race.

¹⁴ See verse 16, purity from intemperance and lust, many times more especially signified by it, being the natural property of the Holy Spirit: 1 Thess. iv. 3; 1 Tim. ii. 15.

¹⁵ By not attaining; chap. iv. 1. Or, by losing it; chap. vi. 4.

¹⁶ The Phrase is borrowed out of Deut. xxix. 18, where Moses speaks of apostates, alluded also to, Acts viii. 23.

¹⁷ Sin still bears bitter fruit in the latter end, 2 Sam. ii. 26; when it is ripe, and punishment over-

takes it. Hebraism to express any evil by gall and bitterness.

¹⁸ Momentary pleasures of the flesh, causing Apostasy from the Christian warfare against sin. Verse 16.

¹⁹ So we ought* to take heed lest, for a momentary pleasure, we betray a good conscience, and sell our birth-right, (verse 23,) by Christ, to eternal Salvation; as to which a time may come when we shall not recover it, though sought with tears. See chap. vi. 4, x. 29.

²⁰ The honour and privileges whereof were great amongst the Patriarchs; Gods promise and covenant with Abraham being established upon his heir; the sacred office of the ministry annexed to it, (God claiming the first-born as His own, Numb. iii. 13,) and so they executed it, Exod.

* [This word 'ought' was inserted in the last Edition.]

17. For ye know how that afterward, when he would have inherited *from his father* the blessing *belonging to it*, he was rejected: for he found no ^bplace of repentance²¹, though he sought it ^cearnestly with tears.

^b way to change his mind.
^c earnestly.
Gen. xxvii. 38.

18. *With all diligence therefore sanctify and purify yourselves*²²: for ye are not come *again, as at the making of the former Covenant*²³, unto the Mount Sinai that might be touched, and *might be profaned and polluted by men and beasts*, and that burned with fire, nor unto blackness, and darkness, and tempest,

19. And the sound of a trumpet, and the voice of *the ten words*; which voice *was so terrible that they that heard it* intreated that the word should not be spoken to them²⁴ any more:

^d were not able to bear.

20. For they ^dcould not *longer* endure²⁶ that which was commanded *with such horror*. And *order was given*, ^eif ^eso much as a beast touch the mountain, it shall be stoned, or thrust thorow with a dart;

^e Exod. xix. 13.

21. And so terrible was the sight, that Moses said²⁸, I exceedingly fear, and quake:

22. But ye are come²⁹ *and have access, by the new Covenant, as fellow-citizens and members of the same society*, unto

xix. 22. xxiv. 5; till, afterward, the Tribe of Levi was taken in their stead to minister unto Him, Num. viii. 16; Gen. iv. 7.

²¹ No benefit of his repentance, which was no right one, being not a grief for his sin, but for his loss, who meditated still a greater sin upon it, the killing of his brother. This suits with chap. vi. 4, x. 29. Or, no place of repentance, i. e. *of change of mind in his father* toward him. No change of his own condition, or his fathers affection.

²² See verses 4, 15, 16.

²³ Gal. iv. 24; Rom. vii. 10; Heb. vii. 18. That, full of terror, void of benefit to those that were under the slavery of sin.

²⁴ After they had heard the Ten Commandments from God.

²⁵ All this terror to show that the Law itself gives no access to God, nor makes any friendly confederacy between God and man,

but rather drives us farther from Him in horror and amazement, by its purity and discovery of all our sin unto us. But now we have free access to God through Christ.

²⁶ Therefore they removed farther off from the mount, Exod. xx. 18.

²⁷ Exod. xix. 13. But Christians boldly approach the mount Sion. Heb. iv. 16, x. 19, 20.

²⁸ Perhaps, this said by him, Exod. xix. 19. Which the Apostle knew by some tradition; as that concerning Jannes and Jambres, 2 Tim. iii. 8.

²⁹ Come and admitted under the Gospel to persons and things far more excellent, (whereof the former were Types,) full, not of terrour and discouragement, but of grace, mercy and pardon. But, if these unregarded and despised, their judgment therefore far more heavy.

the *celestial* Mount Sion, and unto the city of the living God, the heavenly Jerusalem³⁰, and to *all the glorious citizens thereof*; to *an innumerable company of Angels*³¹ *the myriads there,*

23. And to the general assembly³² and church of the first-born³³, which are *written*³⁴ *and enrolled* in Heaven, *enrolled of the same society*, and to the throne of God³⁵, as then the *Legislator*, so now the *righteous Judge* of all, and *rewarder of the good*, and to the spirits of just men *made perfect* and *consummate*, now *reigning with Christ*,

24. And to Jesus the Mediator of the new *Covenant*³⁶, *testament*, and to the blood of *sprinkling*³⁷ *upon us by His death*, *See 1 Pet. i. 2, compared with Heb. ix. 13, 19, 23.* that speaketh better things than that of Abel; *this, Re-mission, as that, Revenge.*

25. See *then* that ye refuse not Him that *now speaketh unto you*³⁸: for if they escaped not who refused *Him* that *Chap. x. 25.* *spake on earth only*³⁹, *from Mount Sinai*, much more *delivered the oracle.* *shall not we escape*, if we turn away from Him that *we that refuse Him from Heaven.* *speaketh now by His Son and Holy Spirit unto us from Heaven:*

³⁰ Gal. iv. 26. Free access now, opposed to verse 20; to Heaven itself, Heb. iv. 16, x. 19; and to all the glorious, blessed company that dwell there. See Eph. ii. 19, iii. 15, i. 3, 10; Col. i. 20; Phil. iii. 20, *πολίτευμα ἐν οὐρανοῖς*, Our citizenship, corporation is in Heaven.

³¹ Allusion to those in Sinai, Ps. lxxviii. 17.

³² Allusion to the congregation before Sinai, and the firstborn that offered sacrifices there, into whose place the Levites were afterwards chosen.

³³ See Exod. iv. 22; Jer. xxxi. 9; Rom. ix. 4. The Israelites the firstborn to God before all other nations. The Saints called the firstborn, because the firstborn under the Law were sanctified unto the Lord, to be His Priests, Exod. xiii. 2, xix. 22; Num. viii. 16, 17, and were heirs to a double portion, and honour above the rest, Deut. xxi. 17. So our Lord called the firstborn of every creature, firstborn among many brethren, to signify His

preeminence, Rev. i. 5, 18; Rom. viii. 29.

³⁴ Allusion to Num. i. 17, 18, registering the firstborn; and our Saviours saying, Luke x. 20. See Phil. iv. 3.

³⁵ Opposed to the Angel on Mount Sinai. See Acts vii. 38; Gal. iii. 19.

³⁶ Opposed to Moses, the Mediator of the former Covenant.

³⁷ Alluding to Exod. xxiv. 8, when the former Covenant was made. Christs Blood besprinkling us, in allusion to Moses his besprinkling the people, Heb. ix. 19, and the unclean, Heb. ix. 13.

³⁸ God speaking from Heaven, by His Son, John iii. 31; Heb. ii. 1, i. 2, and from Heaven, of his Son, several times; saying, Hear ye Him.

³⁹ The Angel; see Heb. ii. 2. Or, our Saviour; see verse 26. Or, God Himself may be meant in both. Or, this may be understood of Moses, whom the people, afraid of Gods voice, desired to speak unto them. See Heb. x. 28.

³⁹ John iii. 31.

^p Exod. xix. 18. 26. ^p Whose voice then shook the *trembling* earth, at the giving of the Law; but now He hath promised, in the ^q Prophet, a greater commotion, saying, Yet once more, at my next coming, I shake not the earth only, but also Heaven.

^r may be shaken.
^s the subversion.
^t 2 Peter iii. 10. Rev. xxi. 4. Matt. xxiv. 35. Ps. cii. 27. 27. And this word, Yet once more, &c. signifies ^r the final ^s removing away of those things ^t that are shaken, as of things that are made *liable to change*, that those things which cannot be shaken may remain, *even the Kingdom of Christ at His appearance in Judgment.*

^u that is not to be shaken.
^x let us hold fast.
^y See verse 15. 28. Wherefore we receiving a *promise of a Kingdom hereafter* ^u which cannot be moved, ^x let us have care to *preserve the grace given unto us*, ^y whereby we may serve God *here* acceptably with reverence and godly fear.

^z Deut. iv. 24. ix. 3. 29. For our ^z God now also is a consuming fire⁴⁰, as well as He was ^a upon Mount Sinai⁴¹.
^a Exod. xix. 18.

CHAPTER XIII.

1. LET *the mutual offices of brotherly love continue among you*¹.

2. Be not forgetful to entertain strangers²; for thereby some have entertained Angels unawares³.

3. Remember them that are in bonds, as *fellow-members and bound with them*; and them which ^a suffer adversity, as being yourselves also in the body, *passible of the same miseries.*

^a are evil in-treated.

^b Let marriage be honourable among all.

^c Chap. xii. 16.

^d be undefiled.

^e disposition be free from the love of money.

4. ^b Marriage⁴ ^c is honourable in all⁵, and the bed ^d undefiled. But whoremongers and adulterers God will ^e judge.

5. Let your ^e conversation be without covetousness⁶, and

⁴⁰ Exod. xxiv. 17, iii. 2; Gen. xv. 17; Deut. iv. 24; Num. xvi. 35; Ps. xcvi. 3; Dan. vii. 9, 10. Always His appearance in fire. See Josh. xxiv. 1, 9, 20.

⁴¹ Destroying the impious and revolting. See Deut. iv. 24.

¹ And be extended likewise to strangers.

² Hospitality understood specially of entertaining strangers, and relieving at our house the necessitous, Rom. xii. 13, not feasting unneedy neighbours.

³ Gen. xviii. 3, xix. 2. And entertaining the poor is entertaining Christ Himself, Matt. xxv. 35.

⁴ Against the Gnosticks who condemned Marriage, and indulged unnatural lusts.

⁵ See Gal. v. 21; Eph. v. 5. Or, let Marriage be honourable among you all, and the bed preserved undefiled; for whoremongers, &c.

⁶ Inordinate love of women, and of money; one very incident to younger, the other to elder,

be content⁷ with ^fsuch things as ye have⁸; for He hath^f the things said, ^gI will never leave thee, nor forsake thee. that are present.

6. So that we may boldly say ^hwith the Psalmist, The Lord is my helper, and I will not fear what man shall do unto me. Deut. xxxi. 6, 8. Josh. i. 5. Ps. lvi. 4, 11.

7. ⁱRemember⁹ them which ^khave or have had the rule over you¹⁰ for your souls, who have spoken unto you the word of God; whose faith follow¹¹, considering the constant perseverance to the end of their holy conversation. Be mindful of your governments. are the guides.

8. Jesus Christ and the faith in Him is the same yesterday to them, to day to you, and for ever to all ages.

9. Their faith in Christ therefore follow. And be not carried about with ^ldivers and strange doctrines¹² of ¹various Judaical Ceremonialists¹³: for it is a good thing that now in our Evangelical worship the heart be established¹⁴ and sustained and feasted with grace; not the body fed with meats¹⁵ of carnal sacrifices and offerings, any longer; which have not profited them as ^mpertaining to the conscience or ^mHeb ix. 9. any sanctification, ⁿthat have been occupied and ministered¹⁶ who walked therein¹⁶.

years; very often and more especially prohibited, as great sins; both of them being a kind of idolatry; see Eph. v. 3, 5, 6; Col. iii. 5, 6; 1 Thess. iv. 5, 6, 8.

⁷ Limited to food, and raiment, 1 Tim. vi. 8.

⁸ Left you by your persecutors.

⁹ Remember them to follow their faith and holy conversation.

¹⁰ The Clergy, their pastors, and teachers. In Clements Epist. ad Cor. there is twice set, first ἡγούμενοι, and then πρεσβύτεροι, which hath occasioned some to think by ἡγούμενοι here are meant Bishops, προσεστῶτες, answering to the Jews ἀρχισυνάγωγοι. See verse 17, and 24.

¹¹ See the same direction of obedience Eph. iv. 11, compared with 14, and 21, Heb. xiii. 17.

¹² The Apostle here exhorts the Christians to withdraw themselves from all communion with the Jews, and partaking of their sacrifices, verse 13; and to make oblation to God of their goods, verse 16; and of their praise, and

thanksgiving, verse 15, in the celebration of the Eucharist, the Christian Sacrifice. At which time solemn thanksgivings, prayers and intercessions have, from the beginning of the Gospel, been presented unto God; see 1 Tim. ii. 1. Εὐχαριστία, understood anciently of the Eucharist joined with προσευχαί, &c.; and a feast of charity made among Christians, as was amongst the Jews at their peace-offerings.

¹³ See the like, 1 Tim. iv. 3, 6, 7, 8, i. 4, vi. 4; Titus i. 9, 10, iii. 9.

¹⁴ Refreshed, comforted, strengthened: a Hebrew expression, Gen. xviii. 5; Judges xix. 5, 8.

¹⁵ See Col. ii. 16; 1 Tim. iv. 3; Rom. xiv. 17; Heb. ix. 10. Use of some which were accounted clean, and abstinence from others as unclean, Matt. xv. 11, and feeding on the carnal offerings of their devotion under the Law; all the peace-offerings, &c. The thing specially meant here.

¹⁶ Likely, some of the Christian

10. *But we Christians have an altar and a sacrifice of*

° See 1 Cor. ix. *that kind*¹⁷ °whereof¹⁸ they have no right to eat which
13. serve the Tabernacle.

11. For the bodies of those beasts¹⁹ *also under the Law, which represented this sacrifice of Christians, whose blood is brought into the sanctuary by the High Priest pfor sin, are ordered not to be eaten, but burnt without the camp.*

p for a sin-offering.

12. Wherefore Jesus also, *our High Priest, that He might sanctify*²⁰ *the people from their sins with His own blood carried into the Heavenly Sanctuary accordingly, suffered*²¹ *without the city gate.*

13. Let us *also* go forth therefore unto Him without the *city and the camp of the yet-carnal Ceremonialists, who persecute Him and us, and expel us from among them, patiently bearing His Cross and reproach*²².

q Micah ii. 10.

r Chap. xi. 10.

14. qFor here *indeed* have we no continuing city, *as you have heard,* rbut we seek one to come.

15. By Him²³, therefore, *both the Priest*²⁴ *and the sacri-*

Jews who believed in Christs expiatory sacrifice, yet ceased not to feast on the Mosaical peace-offerings, as formerly, which were shared between God or the altar, the priest, and the people; who inviting their friends, the Levites, the poor feasted thereon in the court of the temple. To which are opposed, verse 15, our spiritual peace-offerings.

¹⁷ Christ, our new High Priest, hath offered also a sacrifice, but not edible one after their manner: as also legal sacrifices for sin were not to be eaten of, in representation of this; meats and drinks, and other carnal ordinances in Gods worship, being unprofitable always save typically, are now also expired; Rom. xiv. 17; John iv. 34.

¹⁸ Or, have an altar, whereof though we are made partakers, and enjoy the communion of Christs body and blood, 1 Cor. x. 16, 18, 21, going without the Camp, and leaving now the Jew-

ish Ceremonies. Yet they, &c.

¹⁹ Of many sin-offerings some of the blood was to be carried into the Sanctuary; and once in the year, on the general day of atonement, Lev. xvi, into the Holiest of all; and of all such the flesh likewise was forbidden to be eaten, but to be carried without the Camp, and burnt, Lev. vi. 30, iv. 12, as a thing cursed, by reason of the sin laid upon it.

²⁰ By 'sanctify' is meant *purify*, or cleanse from sin: see chap. x. 14.

²¹ And His suffering thus signifies the exclusion of all legal eaters from partaking Him, who as a sin-offering was carried without the Camp.*

²² Like reproach and Cross to His, for His sake.

²³ As they under the Law, by their High Priest.

²⁴ This verse relates to the tenth, where the Apostle mentions the Christians Altar; and, together with the next verse, specifies

* [In the first Edition this Note ends thus: . . . 'partaking Him, who is only to be fed upon by faith.']

vice which hath already made an atonement for our sin, let us offer the spiritual sacrifice²⁵ of praise to God continually, that is, in the Prophet^t, the fruit²⁶ of our lips, confessing and giving thanks to His holy Name.

16. But, ^xto do good likewise and to communicate to your brethrens necessities, according to the charity shewed in the peace-offerings, forget not: for with such sacrifices²⁷ God is well pleased.

17. Obey them that have the rule over you for your guide, souls, and submit yourselves to their doctrine and discipline²⁸: for they watch for your souls²⁹, as they that must give account³⁰; see therefore that they may do it³¹ with joy, and not with grief for your indocility and contempt; for that they should thus perform their office is very unprofitable for you.

18. Pray for us³², for we trust notwithstanding our sufferings³³ we have a good conscience, in all things, willing to live honestly.

19. But I beseech you the rather to do this, that through your prayers I may be restored to you the sooner.

20. Now the God of our peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the precious merit of the blood of the new and everlasting Covenant,

21. Make you perfect in every good work to do His will, working in you by His Spirit that which is well doing.

the duties which were more solemnly performed in the Eucharist, corresponding to former peace-offerings.

²⁵ 1 Peter ii. 5. As in the Law, after atonement, followed peace-offerings of thanksgiving, &c. Which were never laid upon the altar, but upon a sin-offering underneath, Lev. iii. 5.

²⁶ Hosea xiv. 2. LXX. *fruit*; Heb. *calves*.

²⁷ Phil. iv. 18; for these are sacrifices to God of some part of your substance, given to Him in His poor members; and produce also from other men sacrifices of thanksgiving to God, for what you give them, 2 Cor. ix. 12.

²⁸ To their faith and doctrines, to their censures, &c. of which they are to give account, &c.

²⁹ An office most highly concerning you.

³⁰ Whether they are pure from your blood, Acts xx. 26, having kept back no truth that was profitable to you, Acts xx. 20, nor neglected to declare unto you all the counsel of God, Acts xx. 27.

³¹ Perform their office, and give their account thereof.

³² See the like expression, 2 Cor. i. 11, 12; Acts xxiv. 16.

³³ Or, we trust, though represented by some of you as an Apostle, and an enemy to the Law.

pleasing in His sight through Jesus Christ; to whom be glory for ever and ever. Amen.

22. And I beseech you, brethren, suffer the word of exhortation³⁴ *to patience, and perseverance in your Christian profession*; for I have written a letter unto you *concerning so important a subject, but* in a few words.

23. Know ye that our brother³⁵ Timothy is set at liberty³⁶, with whom, if he comes *hither again* shortly, I will see you³⁷.

24. Salute all them that have the rule over you, and all the saints. They of Italy³⁸ salute you.

25. Grace be with you all. Amen.

¶ Written to the Hebrews from Italy, *and sent* by Timothy³⁹.

³⁴ Τῆς παρακλήσεως, partly of consolation, partly of exhortation, contained chiefly in the four last chapters, for I have been but brief in it.

³⁵ St. Paul ordinarily so styles him; see Col. i. 1; 2 Cor. i. 1; 1 Thess. iii. 2. Whence one conjecture is taken, that this Epistle is St. Pauls.

³⁶ Who had been a prisoner, some think, at Rome; others, in some part of Asia; and so they suppose his confession, mentioned 1 Tim. vi. 12, to have been made when questioned for his Religion.

³⁷ It seems the Author, who had been in bonds, either was not

so now, or, if yet in restraint, which verse 19 may intimate, expected a speedy freedom from them. And see St. Paul elsewhere designing such a journey from Rome into the Eastern parts; Phil. ii. 24, i. 25; Philem. 22.

³⁸ Or, *from Italy*. A conjecture made from this, that this Epistle was sent from Rome, or some part of Italy.

³⁹ The Apostle, at Timothys coming to him to Rome shortly after the writing of this Epistle, being not yet freed from bonds, might send it by him returning about business into the East. See Phil. ii. 19, 23, 24, and the Preface.

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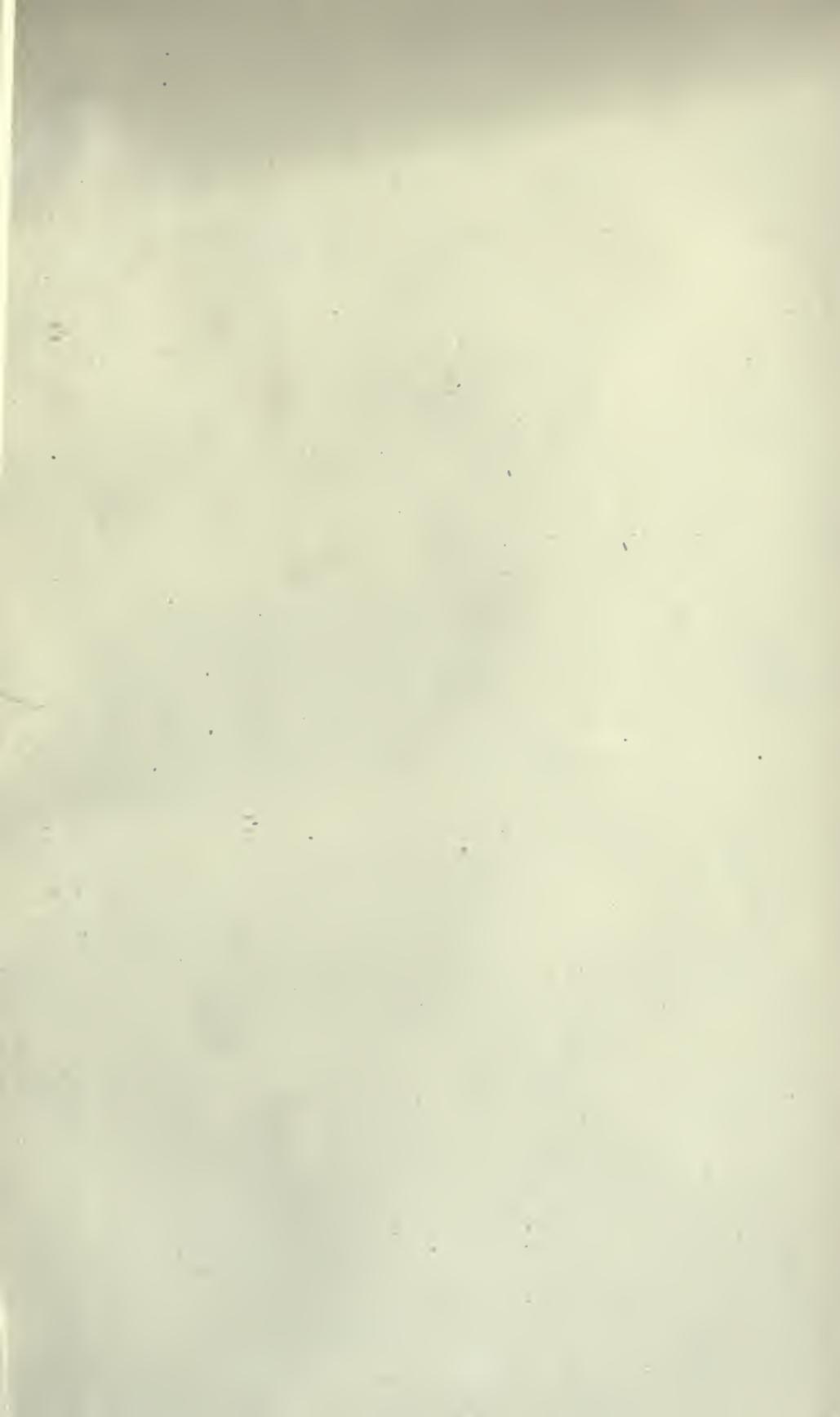
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