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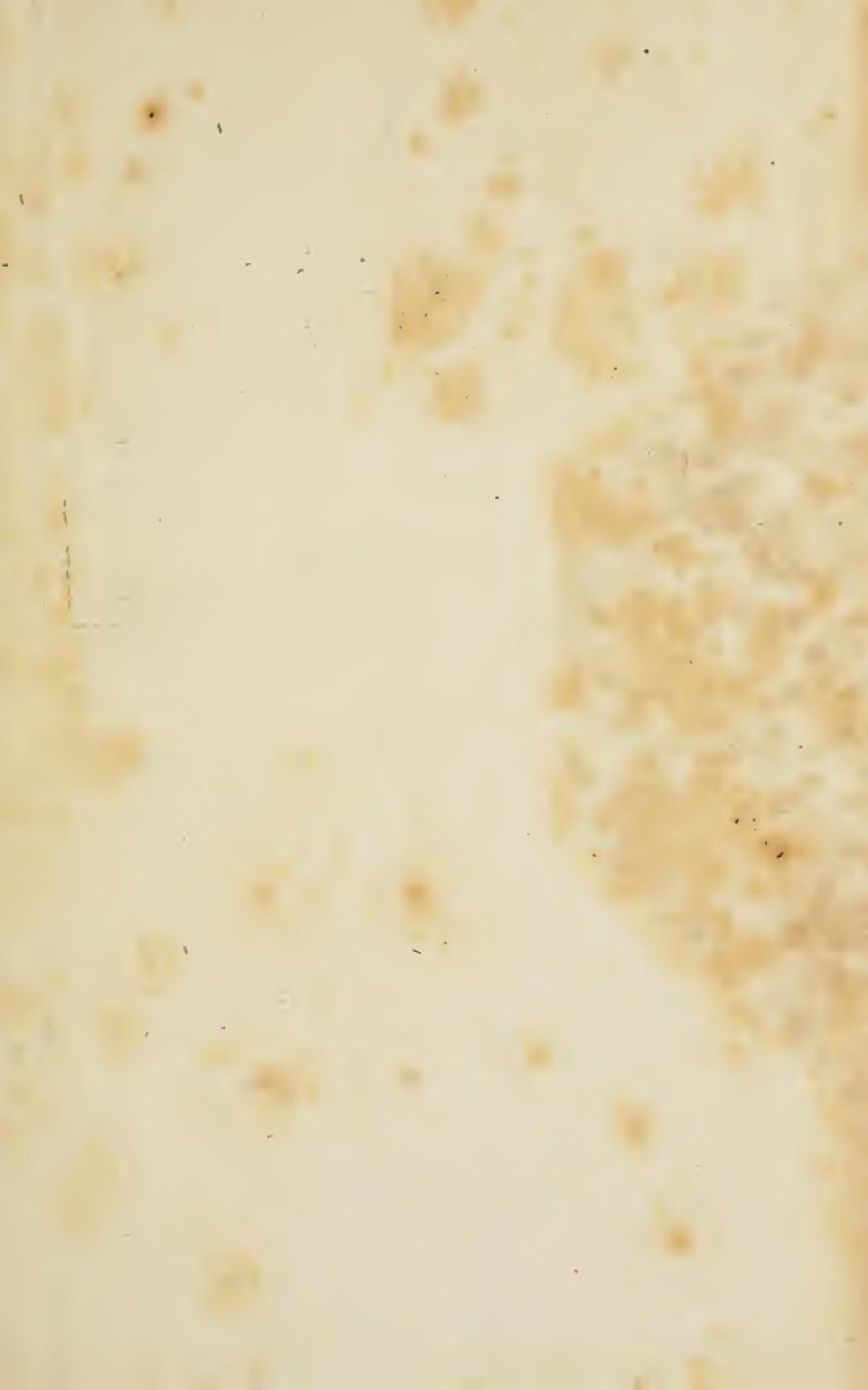
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A
PARAPHRASE
ON THE
ACTS OF THE HOLY APOSTLES,
UPON ALL THE
EPISTLES OF THE NEW TESTAMENT,
AND UPON
THE REVELATIONS.

A English Parap
1817.
PARAPHRASE

ON THE
ACTS OF THE HOLY APOSTLES,
UPON ALL THE
EPISTLES OF THE NEW TESTAMENT,
AND UPON
THE REVELATIONS :

WITH A SHORT PREFACE TO EACH EPISTLE,

Shewing the occasion and design of it ;

THE SEVERAL ARGUMENTS SET AT THE HEAD OF EACH CHAPTER ;

AND

GENERAL INDEXES TO ALL THE PRINCIPAL MATTERS, WORDS,
AND PHRASES IN THE NEW TESTAMENT.

FOR THE USE OF FAMILIES.

BY THOMAS PYLE, M. A.

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CHURCH OF SARUM.

A NEW EDITION.

VOL. I.

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PREFACE

TO THE READER.

A CLEAR and familiar explication of the holy Scripture for the service of common readers is of benefit to religion in general, and to the Protestant religion in particular. For the truth of this I need only appeal to the experience of those families, or private persons, that have profited by the labours of divines in this way. I am so much an enemy to keeping the unlearned in ignorance of these writings, which are the only *rule of faith*, that I esteem no performances beyond those that tend to make every one's principles in religion his own. The history and doctrines of our blessed Saviour in the four Gospels are adapted to the understandings of all people with such exactness of judgment, and so happy a perspicuity of style, by the Paraphrase of Dr. CLARKE on those books, that I no sooner read that work, but I wished it in every house; and desired nothing more earnestly, than to see the remaining parts of

the New Testament put by him into people's hands in the same condition of clearness and simplicity. His unavoidable engagements gave him no leisure to do this. And it was by his encouraging my inclination to attempt it, that I ventured to carry on what he began, with an exactness few can pretend to, and a success I can never hope for. Yet I promise, to my utmost, to follow his example, in seeking for the sense of the sacred writings with the most unprejudiced mind, and giving it with a sincere regard to plainness, and what I take to be truth.

A

PARAPHRASE

ON THE

ACTS OF THE HOLY APOSTLES.



P R E F A C E.

THE FOUR GOSPELS are indeed a sufficient account of the life and death, the doctrines and religion of the holy Jesus. But neither would the actions of his life have been confirmed to succeeding generations, as facts sufficient to build a religion upon, nor could his doctrine or his death have extended their noble effects any further than the little corner of Judæa, (and that but to one generation of men,) had he barely lived and preached and died. A religion designed for the whole world, must be propagated to all, after it had been communicated to some. This must be done by persons qualified and endowed with proper and equal powers for so great a work, with powers to convince the present age of its facts and doctrines, and to convey them with full testimony to future generations.

This is enough to satisfy the Christian reader of the necessity, usefulness, and particular advantage of this book to the Christian church, as well as of the four Gospels. It contains a history of the propagation of our most holy religion for the first thirty years after our Lord's ascension. And when you have duly considered the three principal parts of which it consists, viz. the miraculous abilities conferred upon the apostles and primitive disciples; their preaching of this religion first to the Jewish land; and then the progress they made in it through several large tracts of the Gentile world; you will, I hope, attain the proper advantages of this divine history, for building yourselves up in your most holy faith, in these following conclusions and observations.

First, That these miraculous endowments of the Holy Spirit upon the Apostles and first Christians, are an ample and complete confirmation of the truth of the Gospel history and religion.

Secondly, That though we have left us in this book an account chiefly of the travels of but two apostles, viz. St. Peter and St. Paul, (and but a brief and short abstract of them neither,) yet the indefatigable labours, sufferings, and pains we find them to have taken, are a sufficient intimation and assurance of the same industry and application of all the other Apostles, that were dispersed into other parts of the world, for demonstrating and establishing the Christian religion.

Thirdly, That the historical accounts we have of the travels, miracles, and successes of the rest of the Apostles from the best ecclesiastical writers, though they be not of the same divine authority with those of this book, nor all of equal credibility; yet, in the main, have a great degree of historical and probable truth: and,

Lastly, That whatever the depraved and miserable estate of ignorance and error of the far major part of the world may now be, yet the Divine goodness and providence was not at first wanting in bestowing on them all the means of true and saving religion by his Gospel.

PARAPHRASE

ON THE

ACTS OF THE HOLY APOSTLES.

CHAP. I.

An account of some passages between Christ and his apostles after his resurrection. Of what passed at his ascension. The election of Matthias into the apostleship.

1 **T**HE * former treatise have I made, O Theophilus, of † all that Jesus began both to do and teach,

2 Until the day in which he was taken up, after that he through the † Holy

1, 2 **T**HE Gospel which I, Luke, wrote A. D. 33. some time ago, (for your instruction, most excellent Theophilus,) contains an account of the life and doctrine of Jesus the Messiah and Saviour of mankind; in which I was as full and particular † as I thought needful for the instruction of a Christian convert: beginning from the birth and preaching

* Ver. 1. *The former treatise*, Τὸν πρῶτον λόγον; or, the former part, viz. St. Luke's Gospel, and this of the Acts, seeming to have been but two parts of one and the same book, and probably published together. See Appendix to the Paraphrase on 1 Tim. in imitation of Mr. Locke's manner. "Sunt enim Acta δεύτερος ejus operis λόγος, cujus πρῶτον λόγον ipse suum agnoscit evangelium. Acta postea ab evangelio divulserunt, quibus commodius visum, ob locorum faciliorem expeditioremque invicem comparationem, evangelistas separato codice complecti, et ab actis secerni." Dodwell, Dissertat. in Iren. 1.

† Ibid. Περὶ πάντων must be thus limited; see John xxi. 25.

‡ Ver. 2. *He through the Holy Ghost*. It being not by expositors clearly determined to which part of the sentence these words are to be connected, i. e. whether Christ is said to have been taken up by the Holy Ghost, or to have chosen and commanded his apostles by the Holy Ghost; I have therefore expressed both meanings in the paraphrase. But indeed ἀναληφθεὶς διὰ being not so good Greek as ἐντεταλόμενος διὰ, I take the latter to be the true sense, and the construction of the words seems to determine it so.

A. D. 33. of John the Baptist, his forerunner, sent
 ——— to prepare the minds of men for the reception of his religion; and ending at the day of his ascension, when he was taken up into heaven by the power of the same * Holy Spirit that conducted him through the whole course of his ministry, and in the * choice of his twelve apostles, who were to be the witnesses of what he had done and taught.

3 To which apostles (as I there related, Luke xxiv.) he shewed himself alive immediately after his resurrection, convincing them of the truth of it by many the most undeniable proofs, for forty days together; by eating and drinking, and discoursing with them, in his wonted manner, about the nature and success of his religion, which they were to preach to mankind.

4, 5 At the last of which times of his meeting and conversing with them, (being the day † on which he ascended,) he ordered them not to begin the work of preaching the Gospel immediately, but to stay at Jerusalem, till he should send down upon them those gifts of the Spirit, which God had long before promised to his church, Joel ii. 28. and which (said he) you have heard me several times speak of, and engage to fulfil in you, in words to this effect, viz. That ‡ as John the Baptist made his disciples by the significant ceremony of plunging them in water, so you shall be

Ghost, had given commandments to the apostles whom he had chosen;

3 To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God.

4 And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, *saith he*, ye have heard of me.

5 For ‡ John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days || hence.

* See the foregoing note.

† As some of our best commentators think, though it be not absolutely certain.

‡ Or, being rendered by *that*, connects the sense of the two verses. Or it may be no reference to any particular former speech, but a general recapitulation of former promises now renewed; and then our translation stands good.

|| Viz. at Pentecost, which was ten days after Christ's ascension.

consecrated as my apostles in a manner A. D. 33.
 much more solemn, by a miraculous
 effusion of the Holy Spirit; and this I
 will perform about ten days hence.

6 When they there-
 fore were come toge-
 ther, they asked of
 him, saying, Lord,
 wilt thou at this time
 restore again the
 kingdom to Israel?

6 Jesus saw the greater occasion for
 giving this order, and repeating this
 promise to his apostles, from the com-
 mon prejudice and false notion they still
 were possessed of, concerning the tem-
 poral grandeur of his kingdom; or at
 least that his kingdom was presently to
 come; which they shewed plainly, by
 asking him, whether, after his resur-
 rection and ascent into heaven, he in-
 tended to gather the Jewish nation from
 its dispersion, and raise it into a pow-
 erful state; as they expected the Mes-
 siah would do.

7 And he said un-
 to them, It is not for
 you to know the times
 or the seasons which
 the Father hath put
 in his own power.

7, 8 To which question Jesus gave
 them this reply. There are indeed
 great things spoken by the prophets,
 concerning the restoration and flourish-
 ing estate of the Jewish church, * under
 the Messiah; but the particular time
 and manner, in which God shall please
 to accomplish these things, is one of
 those secrets which he has reserved to
 himself, Deut. xxix. 29. In the mean
 time let this satisfy you, that you shall
 be the chief officers under me, in erect-
 ing and governing my kingdom: the
 Holy Ghost, which I have promised,
 shall endow you with such † power, that
 you shall give miraculous evidences of
 the truth of my religion, shall conquer
 the prejudices, and gain the belief of
 mankind, and shall extend these con-
 quests not only over this city and the

8 But ye shall re-
 ceive † power after
 that the Holy Ghost
 is come upon you:
 and ye shall be wit-
 nesses unto me, both
 in Jerusalem, and in
 all Judea, and in Sa-
 maria, and unto the
 uttermost † parts of
 the earth.

* See Dan. vii. 13, 14.

† Ἀνάψωθε δύναμιν, *Ye shall receive power.* The word *power*
 seems here to be emphatical, as respecting the disciples' notion of
 having temporal power under Christ. Ye shall receive power
 indeed of a much more excellent kind.

‡ Ἔως ἑσχάτης τῆς γῆς. See ver. 1. and Luke xxiv. 47, 48, 49.

A. D. 33. Jewish land, but to the most distant parts of the Gentile world.

9 These are some of the last words that Jesus spoke to his disciples upon earth, which as soon as he had ended, and given them his blessing, Luke xxiv. 50. there came from heaven a cloud of glory, which took him up from the ground, and gradually carried him out of their sight.

10, 11 To which I now add another remarkable circumstance, that while the disciples were beholding his glorious ascent, with the utmost amazement and concern to be parted from him, (and yet perhaps with some hopes that he would soon return to them again,) two of the angels that attended him came down, and stood near to them, in human form, and in bright and glittering apparel, and spoke to them in this cheerful and comfortable manner. “ It is vain, O ye disciples of Jesus, to look any longer after him, whom ye can now no longer see. But be not discouraged at his departure; observe the rules he has given you; wait his promise; and courageously discharge your duty; and be assured, that, to your eternal honour and happiness, you shall one day see this same Jesus, your Master and Saviour, come again in the same glory and majesty, to the solemn and final judgment of all the world.”

12 These transactions of Christ's ascension were done at Bethany, on a part of the Mount of Olives, (as I related Luke xxiv. 50.) from whence the disciples now returned to Jerusalem, being about seven or eight furlongs distant, and there waited, according to his order, for the promise he had made them.

13, 14 During their stay in which place, they constantly attended the

9 And when he had spoken these things, while they beheld, he was taken up, and a cloud received him out of their sight.

10 And while they looked stedfastly towards heaven, as he went up, behold two men stood by them in white apparel;

11 Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

12 Then returned they to Jerusalem, from the mount called Olivet, which is from Jerusalem a Sabbath-day's journey.

13 And when they were come in, they

went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James *the son* of Alphaeus, and Simon Zelotes, and Judas *the brother* of James.

14 These all continued with one accord in prayer and supplication with the women, and Mary the mother of Jesus, and with his brethren.

15 AND * in those days Peter stood up in the midst of the disciples, and said, (the number of the names together were about an hundred and twenty,)

16 Men and brethren, this Scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake † before concerning Judas, which was a guide to them that took Jesus.

17 For he was numbered with us, and had obtained part of this ministry.

stated worship of God in the temple; A. D. 33. and at other set times met together for their more private devotions, in an upper convenient and private apartment, where they were used to assemble for that purpose along with the women that followed Jesus, and with Mary the mother of Jesus, and his other relations and disciples.

15 AND * now being to give an account of several transactions of these apostles and first disciples of Jesus Christ, after his ascension into heaven, I shall begin with that of their choice of an apostle in the room of Judas, which was done at one of their assemblies † before mentioned, consisting of † Ver. 13, about six score, St. Peter moving them ^{14.} to it, by speaking to them in the following manner.

16 My fellow apostles and fellow disciples, you well know those prophetic expressions of David, (Psal. xli. 9. lxxix. 25. cix. 8.) which are most eminently fulfilled in the traitor Judas, both as to his office, his crime, and his punishment.

17 For as in the first of those passages, it was said of Achitophel, *Mine own familiar friend in whom I trusted, which did eat of my bread, hath lift up*

* Ver. 15. At this verse I take the history of the Acts properly to begin, the foregoing part of the chapter being either a recapitulation of, or addition to, his Gospel history.

† Ver. 16. Note, The true rendering of this verse seems plainly to be this: *It is fit that this Scripture should be fulfilled concerning Judas—which the Holy Ghost by the mouth of David spake before* (viz. concerning other persons, and now perfectly applicable to Judas's case.)

A. D. 33. *his heels against me*; so was Judas chosen into the nearest place of trust by our Lord, and was our fellow apostle; but betrayed him for a sum of money.

18, 19 Of which he had no other advantage, but to return it back to them that gave it him, and in the utmost horror and distraction of a guilty mind, to go and hang himself; and falling down from the place * he did it in, his body broke, and his bowels gushed out. Which wicked fact, and exemplary fate of Judas, is so notoriously known to all the inhabitants of Jerusalem, that the field purchased by the chief priests with that money, is to this day vulgarly called, *The field of blood* †.

20 Thus the violent and unnatural end of this man is a perfect and dreadful completion of the *second* expression of the Psalmist; *Let his habitation be desolate, and let no man dwell in his tents.* The last is, *and his office let another take.*

21, 22 Which it is plainly our duty now to complete, by choosing a fit person in his place, our Lord designing the number to be twelve, by his own first choice, and the Holy Ghost thus directing it in such plain words. But

18 Now this man purchased a field with the reward of iniquity, and falling headlong, * he burst asunder in the midst, and all his bowels gushed out.

19 And it was known unto all the dwellers at Jerusalem; insomuch as that field is called in their proper tongue, † *Aceldama*, that is to say, *The field of blood.*

20 For it is written in the book of Psalms, *Let his habitation be desolate, and let no man dwell therein; and his bishopric let another take.*

21 Wherefore of these men which have companied with us, all the time that the Lord Jesus went in and out among us,

* The sense of the word ἀπήγατο (*he hanged himself*) in St. Matthew, being not absolutely determined by interpreters, nor the manner of Judas's falling down and bursting agreed upon, I have expressed it in the paraphrase, with as little addition to the text as I could. Only I observe, that our translation of ἀπήγατο, more exactly answers to the death of Achitophel, 2 Sam. xvii. 23. whom the best interpreters allow to be the type of Judas.

† In the Syriac חקלדמא (*Chakeldama*), which was the language of Judea at that time, with a very little mixture with the Chaldean. That this Syro-Chaldaic was the vulgar language of Palestine in our Saviour's time, and of the affinity between those two tongues, the reader may see Father Simon's Crit. Hist. N. Test. p. 55, 56.

22 Beginning from the baptism* of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection.

he must be one that constantly attended A. D. 33. upon the person, and knows all the discourses and transactions of Christ, from the very first steps that John the Baptist made toward his religion, by preparing men for it by repentance, to the very day of his ascension: that so he may be able to concur with us, in exactly teaching the same doctrines, and giving a clear testimony to the same facts, especially that of Christ's resurrection, as the chief and greatest argument both to Jews and Gentiles.

23 And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias.

23 To this proposal of St. Peter the whole assembly agreed, and accordingly nominated two persons thus qualified, Joseph and Matthias.

24 And they prayed, and said, Thou Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen:

24, 25 And because they had not as yet the particular guidance and direction of the Holy Ghost for such purposes, they therefore referred their choice to God, by solemn and earnest prayer, beseeching him as the infallible Searcher of the hearts, temper, and qualifications of all men, to point out to them which of the two was the person most proper and worthy, for the discharge of so great and weighty an office, which Judas had lost by so notorious a transgression, and was gone † to receive the punishment due to such a crime.

25 That he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go † to his own place.

26 And the particular manner they requested of God to assist and direct their choice in was by lot, a method he had been wont ‡ to use among his peo-

26 And they gave forth their lots; and the lot fell upon Matthias, and he was

* Either John's baptizing his *own* disciples, or else his baptizing of Jesus, which latter Grotius takes to be the proper beginning of the Evangelical state and history. But the phrase being the same here, as in Matt. xxi. 25. rather seems to denote the former; and St. Luke having been so particular in his account of John Baptist's birth, preaching, and baptism, I have chosen to express it accordingly in this place.

† Εἰς τόπον τὸν ἴδιον, emphatically to his *proper place*, a place more fit for him than the *apostleship*.

‡ See Levit. xvi. Numb. xxv. 59. Josh. xiii. 2, 6. Judges xx. 9. 1 Chron. xxiv. 5. Prov. xvi. 33.

A. D. 33. ple in his designation of things and persons to several uses and offices; which lot falling upon Matthias, he was chosen into the vacancy, and made the twelfth apostle. numbered with the eleven apostles.

CHAP. II.

The descent of the Holy Ghost on the apostles. The manner and circumstances of it. The amazement it put them into. The calumny raised upon it by the Jews. St. Peter's vindication of it. The effect which his discourse had upon many of them. Three thousand baptized.

1 **T**HE day was now come in which Jesus was to fulfil the great promise of the Holy Ghost to his disciples: the day of Pentecost, so called from its being the fiftieth day after the Passover*, (and the very day of the year on which the law given by God from Mount Sinai, with so much glory and terror:) and he did it accordingly at an assembly of the whole hundred and twenty, for the worship of God, and the celebration of this great feast of weeks, in the following manner.

2, 3 They first heard a strange and unusual sound from above, somewhat like that of a strong wind, which came upon the room where they were assembled, and in a wonderful manner filled and shook it, (*thereby signifying the strength and power of that Spirit that was coming on them, for enabling them to fill the whole earth with their doctrine;*) and then upon every one of the company sat the shape of a cloven tongue, (*to signify the particular gift of several*

1 **A**ND when the day of Pentecost was fully* come, they were all with one accord in one place.

2 And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting.

3 And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them.

* The Jews reckon their days from sun-set to sun-set, and so the morning, or time toward noon, was the middle, or rather concluding part of each day; now this meeting of the disciples being about *nine in the forenoon*, the day was said to be *fully come*; or, as some think, it was *fully come*, when the *day-light* perfectly appeared.

languages,) which were bright like fire, A. D. 33. (to signify the clear light and knowledge that was now to be imparted to their minds, and the vigorous energy of the Spirit to enable them to spread and preach it to others.

4 And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

5 And there were dwelling at Jerusalem, Jews, devout men, out of every nation under heaven.

6 Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language.

7 And they were all amazed, and marvelled, saying one to another, Behold, are not all these which speak Galileans?

8 And how hear

4 And the effects were fully answerable to each part of these figurative resemblances, for they were now every one of them endowed with many extraordinary abilities and divine powers, but particularly that of speaking what the Spirit dictated to them, in different languages which they had never learnt*.

5 The Divine wisdom made choice of *this time*, to confer these miraculous powers upon the disciples; as for several others, so for this particular reason, that as every man of the Jewish religion, of what country soever, was obliged to appear at this feast at Jerusalem, this universal resort might give the best opportunity of observing, examining, and publishing such a wonderful event through the many and distant regions whither they were shortly to return.

6, 7, 8, 9, 10, 11, 12 Accordingly as soon as they heard the report of so marvellous a thing, there was a vast concourse of people about the place, the strangers of several countries especially, were in the utmost degree of astonishment, to hear such a number of plain and illiterate people, speaking to each of them the language of his particular country, with so much readiness and freedom; and upon discoursing with one another about the great number of different languages of Europe, Asia, and Africa, thus all so wonderfully

* And thus as the division and variety of languages was once made a punishment, and wrought confusion among mankind; now by a wise turn of events, the same variety was made a means of collecting and uniting them into one religion and blessed society.

A. D. 33. attained, and spoken by such men as
 ——— they knew had never learnt any of
 them, and withal the great and admirable * things they delivered about the dispensations of God to his people; they could not but conclude the hand of God to be in it, for effecting some great and extraordinary design, though they were much at a loss to know what it should be.

we every man in our own tongue, wherein we were born?

9 Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus, and Asia,

10 Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes,

11 Cretes and Arabians, we do hear them speak in our tongues the wonderful * works of God.

12 And they were all amazed, and were in doubt, saying one to another, What meaneth this?

13 Others mocking said, These men are full of new wine.

13 But some Jews of the town, that were prejudiced against Jesus and his disciples, and not understanding any of these foreign languages, maliciously and ignorantly gave it out among the common people, that the disciples were drunk, and so babbled at random such gibberish as drunken men are wont to do.

14, 15 To which false suggestion the twelve apostles (as chief over the rest) gave a sufficient confutation, by appointing Peter to represent to them, that whereas it was now but nine o'clock in the morning, the time of the morning sacrifice, to which all the Jews thought themselves in conscience obliged to come fasting, it was a most uncharita-

14 But Peter, standing up with the eleven, lift up his voice, and said unto them, Ye men of Judea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words.

15 For these men

* Probably the miracles, resurrection, and ascension of Christ.

are not drunken, as ye suppose, seeing it is but the third hour of the day.

16 But this is that which was spoken by the prophet Joel,

17 And it shall come to pass in the last days, (saith God,) I will pour out of my Spirit upon all flesh : and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams :

18 And on my servants, and on my hand-maidens I will pour out in those days of my Spirit, and they shall prophesy :

19 And I will shew wonders in heaven above, and signs in the earth beneath, blood, and fire, and vapour of smoke.

20 The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come.

21 And it shall come to pass, that whosoever shall * call

ble and absurd thing to suppose such a number of them should dare to come in a debauched temper to such a divine service, especially upon so solemn a festival as this was. A. D. 33.

16 That, on the contrary, the strangers of so many different countries, now present, being able to testify the truth of these great performances, could not but see and acknowledge them to be a most eminent and full completion of that famous prophecy of Joel iii. 28.

17, 18 *Wherein God promised, that, in the times of the Messiah, he would bestow the gifts of the Holy Spirit, in its several kinds and highest degrees, upon some of all ranks, ages, and sexes of people in his church, for the propagation and encouragement of his true religion.*

19, 20 *And withal, that for the terror and condemnation of such as would not be convinced by this wonderful effusion of his Spirit, he would cause the most affrightening prodigies to appear in the air and earth, destroy the Jewish towns by the sword of their enemies ; and produce mighty changes and revolutions, both in their government and religion, as so many signs and symptoms of the total and final destruction of that obstinate nation.*

21 But that, on the contrary, he would have a special eye of providential mercy upon all that embraced * and

* Ver. 21. Call on the name of the Lord, *i. e.* believe and embrace his religion. This is, no doubt, the sense of the phrase in

A. D. 33. *obeyed the religion of his Christ, by rescuing them from the present calamities of these fatal wars, and crowning them with eternal glory in another state.*

22 Having thus repeated to them both the promises and threats of this famous prophecy, Peter earnestly called upon them all to consider seriously and without prejudice how exactly the former of them were accomplished in the person, miracles, resurrection, and ascension of Christ; and in these powers of the Holy Ghost upon his apostles and disciples.

23 As to the *miracles* of Christ, they were so full an evidence of his being a divine person, the Saviour of Israel, and all so plain and well known to be matters of fact; that to crucify, and in so tumultuous a manner to murder such a person, must have been the highest act of wickedness and impiety in you, though on God's part it was a most wise and merciful instance of his love to mankind to permit you so to do, as the prophets foretold you would.

24 God has still further demonstrated him to be the person in whom this great promise is completed, by raising him from the dead; and indeed it was impossible he should, like other men, continue long in a state of death, whether you consider the superlative dignity of his person, or those plain

on the name of the Lord, shall be saved.

22 Ye men of Israel, hear these words; Jesus of Nazareth, a * man approved of God among you by miracles, and wonders, and signs, which God did by him in the midst of you, as ye yourselves also know:

23 Him, being delivered † by the determinate counsel and foreknowledge of God ye have taken, and by wicked hands have crucified and slain:

24 Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it.

this place, as also in chap. ix. 14, 21. xv. 17. and xxii. 16. of this book. In chap. xix. 13. and iii. 6. it signifies *invoking* his *power*, and making use of his *authority*. In chap. vii. 59. it is directly *praying* to him. And for a full view of the acceptation of it in the rest of the New Testament, the reader may see Dr. CLARK, in *Script. Doct. Trin.* p. 132.

* Ver. 22. *A man approved of God.* Or, much rather, ἀποδεικνυμένου ἀπὸ τοῦ Θεοῦ, demonstrated by God, viz. to be the true Messiah.

† Τῶτον τῆ ὀρισμαίνῃ βεβλή—ἐκδοτον, may be thus rendered, *Him ye have taken and crucified, who was given (to you as a Saviour) by the determinate counsel of God.*

prophecies concerning him, a most particular instance whereof is that of David, Psal. xvi. 8, &c. A. D. 33.

25 For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved.

26 Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope:

27 Because thou wilt not leave my soul in hell, neither wilt thou suffer thine holy One to see corruption.

28 Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance.

29 Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day.

30 Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne:

31 He seeing this before, spake of the resurrection of Christ,

25, 26, 27, 28 *Wherein he brings in the Messiah, the Son of God, expressing the fullest confidence, hope, and assurance in the Father, with the most unspeakable contentment and satisfaction under his sufferings for mankind; as having from him the absolute promise and power of a glorious and speedy resurrection, thereby to triumph for ever over death, and over all his and our spiritual enemies.*

29 Now (saith Peter) it is very plain, that this expression of *not leaving his soul in hell, nor his flesh to see corruption*, could never be meant of, nor any way fulfilled in, David's *own person*, who, you all know, long since died, and lies yet in his grave, which you can shew to this very day.

30, 31 And therefore as David was an eminent prophet, a type of the Messiah, and had an express promise from God, That Christ should be born of his seed and family; it cannot but be concluded, he was, as such a prophet, acquainted with this resurrection of Christ, and so meant this of Christ only.

A. D. 33.

32 Now that God hath thus raised up our Jesus, the third day after you had crucified him, before ever his body had time to putrefy, we all solemnly testify, who saw him, conversed, eat and drank with him forty days after, till his ascension into heaven.

33 So that this marvellous gift of languages you see us now endowed with, is not in the least owing to any power of our own, but is the effect of that Holy Spirit which Jesus promised to send us from the Father; and being now ascended into heaven, and invested with all power and majesty, he has accordingly fulfilled it. Which ascension of his we also solemnly testify, having seen it ourselves at the Mount of Olives.

34, 35 And that the Messiah was thus to *ascend*, and be *glorified*, as well as to rise from the dead, is most evident from another prophecy of David relating to him, Psal. ex. 1. wherein God the Father is brought in as inviting his Son the Messiah, *To come and take upon him the highest degrees of heavenly majesty and glory, and see the conquest over sin, and Satan, and death; the noble effects and reward of his sufferings for mankind.* For it is clear beyond contradiction, that *to sit on God's right-hand, and for an absolute and final conquest over all his enemies*, is what can no way be applied to David's person, though once a powerful prince; and then, as he calls the person of whom he spake this, in an emphatical way, *his Lord*, he must be understood as speaking of Christ.

36 Wherefore seeing all these clear and eminent prophecies are thus so punctually and wonderfully accom-

that his soul was not left in hell, neither his flesh did see corruption.

32 This Jesus hath God raised up, whereof we are all witnesses.

33 Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this which ye now see and hear.

34 For David is not ascended into the heavens: but he saith himself, The LORD said unto my Lord, Sit thou on my right hand,

35 Until I make thy foes thy footstool.

36 Therefore let all the house of Israel know assuredly, that

God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

37 Now when they heard *this*, they were pricked in their heart, and said unto Peter, and to the rest of the apostles, Men and brethren, what shall we do?

38 Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift * of the Holy Ghost.

39 For the promise is unto you, and to your children, and to all * that are afar off, even as many as the Lord our God shall call.

40 And with many other words did he testify, and exhort, saying, Save yourselves from this untoward generation.

plished in this very Jesus, whom ye A. D. 33. crucified, let all the Jews be fully assured, and I beseech them to lay aside their obstinate prejudices, and be convinced, that he is their true Messiah, the Saviour of mankind, and the Lord and Governor of God's church and people. For if, after such ample testimonies given them, they still continue in their unbelief; they must expect all the terrors and curses annexed to these prophecies to be fulfilled upon them.

37 At this earnest and weighty discourse of Peter, abundance of those Jews, that were either concerned in, or had consented to, the death of Jesus, were struck into relenting and concern, at the guilt they saw themselves involved in; and begged of him and the other apostles to tell them how they should obtain the pardon, and avoid the terrible consequences of it.

38 Peter answered, That the condition of their pardon was a sincere repentance and amendment of life, an entrance into the religion of Christ by baptism, and a careful observance of the rules and precepts of it; which if they would sincerely do, they should not only be pardoned for what they had already done, but should also partake of this great promise of the Holy Ghost, according as God should see any of them fit and proper to bestow it on.

39 Assuring them at the same time, that God intended the benefits and effects of this great promise to the whole Jewish nation; to them first, and afterward to as many of the Gentile world as should hear and believe the Gospel.

40 With these and such like discourses, Peter kept the company a good while, all tending to convince them of the truth of Christ's religion, to press them to receive and profess it, as the only means to escape those terrible

A. D. 33. judgments that were coming upon the
 ——— obstinate nation of the Jews.

41 And all that were really affected at what he said, were baptized, upon a hearty profession of their repentance and future resolutions, to the number of about three thousand.

42 Who constantly attended the preaching of the apostles, and with them exercised all the * solemn duties of their religion.

43 What was already done, surprised all sorts of people with astonishment, which was increased still more, when they saw the apostles proceed to do many other kind of miracles, beside this of speaking so many languages.

44, 45 In the mean time those that were newly converted, assembled and conversed chiefly with the apostles, and among themselves; and were so raised above the love of temporal things, that many of them made a free, voluntary, and total renunciation of their goods and estates, and resigned them into the apostles' hands, to be distributed to the poor Christians as they saw occasion.

46 And all of them, after the apostles' example, attended the stated service of the temple, and lived and conversed at one another's houses with the utmost

41 Then they that gladly received his word were baptized: and the same day there were added *unto them* about three thousand souls.

42 And they continued stedfastly in the apostles' doctrine and fellowship, and in * breaking of bread, and in prayer.

43 And fear came upon every soul: and many wonders and signs were done by the apostles.

44 And all that believed were together, and had all things common †.

45 And sold their possessions and goods, and parted them to all men as every man had need.

46 And they continuing daily with one accord in the temple, and breaking

* It being not determined by the learned, whether κλάσις τῆ ἄρτης, *breaking of bread*, be here, and in ver. 40. meant of the Eucharist or no, I have expressed it so as to leave the reader to his own judgment.

† Ver. 44. Καὶ εἶχον ἅπαντα κοινὰ, *And had all things common*. This expression here, and in chap. iv. 32. is taken by some good interpreters not to signify an absolute renunciation of all right and title to what was their *own*; but only a *liberal* and prudent distribution. But the case of Ananias, chap. v. seems plainly to determine the contrary; it was an *absolute*, though not an *imposed*, but a *voluntary* one.

bread from house to house, did eat their meat with gladness and singleness of heart;

47 Praising God, and having favour with all the people. And the Lord added to the church daily such as should be * saved.

friendship, hospitable kindness, and liberality; and met together, in that particular *upper room* before mentioned, chap. i. 13, 14. at stated times, for celebrating the Lord's supper.

47 By these acts of a loving and charitable temper, expressing the great sense they had of the divine mercy, in thus freely pardoning and receiving them into the Christian covenant, and behaving themselves with such prudence, piety, and modesty, as to be generally well esteemed of; and, with God's blessing, to persuade and influence many others daily to come in and embrace the Christian faith, who were thereby delivered from the guilt and impending destruction of their obstinate nation *.

CHAP. III.

*Peter and John miraculously cure a lame man in Solomon's porch.
Peter's discourse to the Jews thereupon.*

1 **N**OW Peter and John went up together into the temple at the hour of prayer, *being* the ninth hour.

2 And a certain man, lame from his mother's womb, was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple.

3 Who seeing Peter and John about to

1 **T**HE same day that Peter made that successful discourse to the people, chap. ii. he and John went up together to the temple service, which was at three o'clock in the afternoon.

2 And going in by Solomon's porch, called the Beautiful gate, from its largeness and magnificence above the rest, there lay a poor man that was a cripple from his birth, and was brought by his friends every day, and laid to beg at this gate, through which the greatest numbers went into the temple.

3 Who begged of them as they went in to give him something.

* Ver. 47. Τοὺς σωζομένους, not *such as should be saved* in a Christian sense in general only, but *the saved*, i. e. from that untoward generation, ver. 40.

A. D. 33.

4, 5 The two apostles bade the man look upon them, and observe their faces, as they did his; (that he might be sure to know them again, and testify what they had done to him.) He did so, and fully expected they would bestow something on him.

6 Then Peter told him, that as for money, they had none to give him, but something that was much better. In the *name* *, and by *the power and authority of Christ Jesus*, (said he,) get up and walk, as sound as other men.

7, 8 At the same time giving him his hand, to help him up; upon which all the sinews and joints of his feet, where the lameness lay, came to their full strength, so that the man nimbly leaped up, and could use his feet every way; and so followed them into the temple, to return God thanks for so great and unexpected a mercy.

9, 10 Where the people saw him in perfect health, and knowing him to be the very same person that used every day to lie begging at the porch, and had lain there but just before; they were perfectly astonished to see him all of a sudden among them at the service.

11 When service was ended, the man still kept close to Peter and John; and as they were together in the porch where he was cured, the people came

go into the temple, asked an alms.

4 And Peter fastening his eyes upon him, with John, said, Look on us.

5 And he gave heed unto them, expecting to receive something of them.

6 Then Peter said, Silver and gold have I none; but such as I have give I thee: in the name of Jesus Christ of Nazareth, rise up and walk.

7 And he took him by the right hand, and lift *him* up; and immediately his feet and ancle-bones received strength.

8 And he leaping up, stood, and walked, and entered with them into the temple, walking, and leaping, and praising God.

9 And all the people saw him walking, and praising God.

10 And they knew that it was he which sat for alms at the Beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened unto him.

11 And as the lame man which was healed held Peter and John, all the people

* Ver. 6. In the name, and by the power of Jesus Christ. See chap. ii. 21. The name of Jesus is here emphatical: in *his*, and none but *his* name.

ran together unto them in the porch that is called Solomon's, greatly wondering.

12 And when Peter saw it, he answered unto the people, Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk?

13 The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go.

14 But ye denied the Holy One, and the Just, and desired a murderer to be granted unto you.

15 And killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses.

16 And his name, through faith in his name, hath made this man strong, whom ye now see and know: yea, the faith which is by him, hath given him this perfect soundness in the presence of you all.

17 And now, brethren, I wot that

about them in vast numbers, full of A. D. 33. wonder and amazement.

12 Which gave Peter another opportunity of speaking to them, to this effect. It is strange (says he) that after what you have already seen and heard of us, you should have no better apprehensions of what is now before you; that you can still imagine this cure to be the effect of any secret *art* or *human power* in us, or that God should have conferred this gift upon us on account of any worthiness in us above all other men.

13, 14, 15 Know then, that we are all eye-witnesses of the resurrection and glorious ascension of that very Jesus of Nazareth, the Son of God, the Messiah and Saviour of the world, whom you so unjustly accused before Pilate; who, conscious of his innocency, would have only scourged, and so released him, had it not been for your outrageous clamour and tumult, and the violent prejudice that made you so irrational, as to ask the life of a common robber and a murderer, rather than that of the most holy and innocent person that ever lived.

16 And we now declare to you, that the power by which we have so wondrously and perfectly restored this man, whom you all knew and saw a cripple, was given to us by the *same* Jesus, and we are his faithful disciples, as commissioned to be his apostles: by whose authority and power alone it is that we act.

17, 18 We cannot indeed be so uncharitable as to think, that either *you* of

A. D. 33. the multitude, or even the chief priests
 ——— of your *great council*, committed that
 act of crucifying our Jesus, absolutely
 against conscience, or that you really
 knew him to be your Messiah; you did
 it by the ungoverned sway of sinful
 passions and prejudices, against the
 meanness of his person and appearance;
 and God, by permitting you so to do,
 has most wisely suffered you to become
 the instruments of accomplishing the
 prophecies concerning the death of
 Christ.

19, 20 Wherefore if ye will now
 still be wrought upon by the evidences
 and warnings of us his apostles, so as
 sincerely to repent, amend your lives,
 and embrace and live up to his religion,
 God hath such a compassion to these
 your prejudices, that he will not only
 forgive you what is past, but make this
 Jesus (by whose miracles and preaching
 ye would not be converted) your Sa-
 viour and Deliverer, both from the pre-
 sent judgments that are coming on the
 Jewish nation, and from the terrible
 punishments he shall come to inflict, at
 the great day of final judgment, upon
 all wicked and obstinate unbelievers.

21 He is now in heaven, there to
 remain the Lord and Head of his church
 upon earth, to see the whole dispen-
 sation of the † gospel-age perfected
 in the accomplishment of all the pro-
 phecies concerning it; and then shall
 come again to the solemn trial of all the
 world.

22, 23 Among which numerous pro-
 phecies, let me refer you particularly to
 the plain words of your *great prophet*

through * ignorance
 ye did it, as *did* also
 your rulers.

18 But those things
 which God before
 had shewed by the
 mouth of all his pro-
 phets, that Christ
 should suffer, he hath
 so fulfilled.

19 Repent ye there-
 fore, and be convert-
 ed, that your sins may
 be blotted out, when
 the times of refresh-
 ing shall come from
 the presence of the
 Lord.

20 And he shall
 send Jesus Christ,
 which before was
 preached unto you.

21 Whom the hea-
 ven must receive, till
 † the times of restitu-
 tion of all things,
 which God hath spok-
 en by the mouth of
 all his holy prophets
 since the world be-
 gan.

22 For Moses truly
 said unto the fathers,
 A Prophet shall the

* *I wot through ignorance ye did it.* So our Lord says, Luke
 xxiii. 34. *Father, forgive them, for they know not (i. e. are not aware
 of) what they do.*

† Ver. 21. *Till the times of restitution.* See note on Rom. v. 13.

Lord your God raise up unto you of your brethren like unto * me; him shall ye hear in all things, whatsoever he shall say unto you.

23 And it shall come to pass, that every soul which will not hear that Prophet, shall be destroyed from among the people.

24 Yea, and all the prophets from Samuel, and those that follow after, as many as have spoken, have likewise foretold of these days.

25 Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed.

26 Unto you first, God having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.

Moses to your forefathers, (Deut. xviii. A. D. 33. 15.) *Wherein he promises them God would one day cause the still greater Prophet, the Messiah, to be born from one of their families; with a strict charge left to receive him, and obey his laws; threatening withal, that all those that would not be obedient to him, should be cut off from the true church, and from all hopes of salvation.*

24 And not only Moses, but all the other prophets after him, that have left any predictions concerning the Messiah, have described the manner, circumstances, and effects of his appearance, no otherwise than you have found it in our Jesus; and are all full of the like threatenings upon those that reject and disobey him.

25, 26 You indeed are the posterity of Abraham, to whom, for his eminent piety, God solemnly promised, that the Messiah, the Saviour of the whole world, should be born of his family; and you have had a succession of prophets to confirm and assure you of that great promise; and accordingly God has now given you Jews the first offer of repentance, pardon, and salvation by him; which if you still obstinately refuse, you shall utterly perish and be destroyed.

* Ver. 22. Ὡς ἐμὲ. Either like unto me, *i. e.* in being a Law-giver, and Mediator between God and the people; or else as he has raised up and made *me* your prophet, so he will *him*. But it seems to refer to the foregoing words, *of your brethren*, *i. e.* *I am a prophet* and lawgiver of your own *stock* and nation, so will *he* be. See my note and paraphrase on Deut. xviii. 15, 18.

CHAP. IV.

Five thousand converted by the foregoing discourse and miracle of the two apostles. The Jewish council and Roman captain cause them to be apprehended, and brought before them. Their defence of themselves. The determination of the council thereupon. The apostles' answer to it. Their prayer upon that occasion, and the effect of it. The unity and charity of the new converts. The particular generosity of Joses, surnamed Barnabas.

A. D. 33. 1 **T**HIS discourse of the apostles, and the cure they had wrought, being immediately heard of by the chief priests and Sadducees, and the Roman officer that guarded the temple, they took cognizance of them as disturbers of the peace.

* See chap. v. 17.

2 The chief priests of the great council being fretted to hear the man, whom they had crucified as a malefactor, preached up for the Messiah; and the Sadducees at the doctrine of the *resurrection*, which they violently opposed; but the Roman captain's fear was, that it should prove a riot.

3 Accordingly they caused them that very evening to be apprehended and imprisoned, in order to be examined and punished the day after.

4 But notwithstanding this severity, about five thousand of the people were converted to the Christian religion by that discourse.

5, 6 So the next day the high priests, Annas and Caiaphas, assembled all the chief priests and doctors of the law that belonged † to the great council. There was no occasion for the Roman commander's presence; for the pretence of sedition was waved, being wholly groundless, and a mere invention of the Jewish priests, who therefore were now the only members of this court.

† Ἐκ γέν-
ους ἀρχι-
ιερατικῆς.

1 **A**ND as they spake unto the people, the priests, and the captain of the temple, and the Sadducees, came upon them *,

2 Being grieved that they taught the people, and preached through Jesus the resurrection of the dead.

3 And they laid hands on them, and put them in hold unto the next day: for it was now eventide.

4 Howbeit many of them which heard the word believed; and the number of the men was about five thousand.

5 And it came to pass on the morrow, that their rulers, and elders, and scribes,

6 And Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred † of the high priest, were gathered together at Jerusalem.

7 And when they had set them in the midst, they asked, By what power, or by what name, have ye done this?

8 Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel,

9 If we this day be examined of the good deed done to the impotent man, by what means he is made whole,

10 Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God hath raised from the dead, even by him doth this man stand here before you whole.

11 This is the stone which was set at nought by you builders, which is now become the head of the corner.

12 Neither is there salvation in any other: for there is none other name under heaven given among men,* whereby we must be saved.

7 And ordering the two apostles to A. D. 33. be brought into court, they demanded of them, by what *art* they had done the cure upon the lame man, and by what authority they preached to the people.

8, 9, 10 Peter, being assisted by the Holy Ghost with readiness and courage to speak before so great an assembly, gave them this respectful answer. That as to the cure wrought upon the poor man, it had all the signs of an act of *charity and mercy*, but nothing that could look like a *crime*. And as to the *power* by which they did it, they professed to them, and the whole nation, it was derived from the very Jesus of Nazareth whom they had crucified, and from no other.

11 Who by his resurrection from the dead, is now become, what the Psalmist described him, (Ps. cxviii. 22.) *The Saviour of mankind, and Lord and Head of the church, though you of the council rejected and despised him.*

12 And then as to our authority of preaching to the people, we have it also from the *same Jesus*,* who has commissioned and enjoined us to publish to the world, That there is now no other means of pardon * and salvation to

* Ver. 12. *Whereby we must be saved, or be healed, or cured*, as this lame man was, ver. 9, 10. it is the same word used in both passages. *Salvation*, in the *spiritual* sense, as being owing to *Christ* alone, as sole *Mediator*, is sufficiently proved from other passages; though we should allow it in this place to be meant of a *temporal* cure. However, I have here given the acceptation commonly given by interpreters.

A. D. 33. mankind, but that of embracing and
 ——— living up to his religion.

13, 14 The council knowing the two apostles to have been the disciples of Jesus while he lived and preached, and that they were private plain men, brought up to no learning in the law, they could not but marvel at the great readiness and strength with which they spoke; and the man they had cured standing by them, they could object nothing to the truth and reality of the miracle.

15, 16 And ordering them to withdraw, they consulted together; and considering the fact was so universally known and allowed, they were perfectly at a loss what to determine about it, or how to restrain the apostles from proceeding any farther.

17, 18 However, being resolved not to be convinced themselves, and to keep the common people from it as much as they could, they agreed to send for them in, and charge them, upon pain of the utmost punishment, to preach this doctrine no more to any of the people.

19, 20 To which the apostles replied, That though they had all just regard for their authority, yet in the present case, having an absolute assurance of the truth of what they taught, and a commission from God to publish it,

13 Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus.

14 And beholding the man which was healed standing with them, they could say nothing against it.

15 But when they commanded them to go aside out of the council, they conferred among themselves,

16 Saying, What shall we do to these men? for that indeed a notable miracle hath been done by them, is manifest to all them that dwell at Jerusalem, and we cannot deny it.

17 But that it spread no farther among the people, let us straitly threaten them, that they speak henceforth to no man in this name.

18 And they called them, and commanded them not to speak at all, nor teach in the name of JESUS.

19 But Peter and John answered, and said unto them, Whether it be right in the sight of God to hearken to you more

than unto God, judge ye.

20 For we cannot but speak the things which we have seen and heard.

21 So when they had farther threatened them, they let them go, finding nothing how they might punish them, because of the people: for all men glorified God for that which was done.

22 For the man was about forty years old, on whom this miracle of healing was shewed.

23 And being let go, they went to their own company, and reported all that the chief priests and elders had said unto them.

24 And when they had heard that, they lift up their voices to God with one accord, and said, Lord, thou art God, which hast made heaven and earth, and the sea, and all that in them is.

25 Who by the mouth of thy servant David hast said, Why did the heathen rage, and the

they referred it to their own consciences, A. D. 33. whether they could expect to be obeyed; and so told them plainly, they neither could, nor would do it.

21 The council could do no more but repeat their threats to them, and so dismiss them; for the common people had such a mighty esteem, and religious veneration for them, that they durst not arbitrarily punish them, for fear of a tumult.

22 And that which heightened and confirmed the people's opinion of the cure, was, that the length of the distemper had put it past all natural remedies, the man being forty years old.

23 The two apostles being dismissed, went immediately to the other ten, and the rest on whom the Holy Ghost had fallen, (chap. ii.) and told them what had passed in the council, and how severely they were threatened.

24, 25, 26, 27, 28, 29, 30 Who thereupon addressed themselves in earnest and solemn prayer to *God the Creator and Governor of the world, acknowledging to him, That the sufferings of his Son Jesus Christ, by the hands of the Jewish and Roman governors, and the treatment which they his apostles and disciples now had, and were like to meet withal in the world, were the most wise and full accomplishment * of what he by his Spirit had foretold by his prophet David (Psal. ij. 1.) concerning the Messiah.*

* Ver. 27, 28. Note, These words, *For to do whatsoever thy hand and thy counsel determined before to be done*, may, in fit construction, be referred to the words, *Jesus, whom thou hast anointed*—*For to do whatsoever*, &c. agreeable to chap. x. 38. *God anointed Jesus of Nazareth with the Holy Ghost and with power, who went about doing good, and healing all that were oppressed; for God was with him.*

A. D. 33. *Beseeching him withal to assist and inspire them with sufficient courage and resolution, and with a continuance of such miraculous powers, as would enable them to preach and propagare the Christian religion under all their difficulties and sufferings.*

* See p. 31.
note.

31 And God answered their request accordingly; for as soon as they ended it, the room in which they met was shaken in an extraordinary manner, (to give them notice of the approach of some divine influence,) and they all found themselves inspired with a *supernatural courage, and undaunted resolution*, to persevere in their ministry.

32 To return now to the five thousand that were last converted: They followed the example of those in chap. ii. by living in perfect unity of love and affection, and a free renunciation and distribution of whatever they had to such as wanted.

people imagine a vain thing?

26 The kings of the earth stood up, and the rulers were gathered together, against the Lord, and against his Christ.

27 For of a truth, against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together,

28 For to do whatsoever thy hand and thy counsel determined before to be done*.

29 And now, Lord, behold their threatenings, and grant unto thy servants, that with all boldness they may speak thy word,

30 By stretching forth thine hand to heal: and that signs and wonders may be done by the name of thy holy child JESUS.

31 And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness.

32 And the multitude of them that believed were of one heart, and of one soul: neither said any of them, that

A. D. 33.

ought of the things which he possessed was his own, but they had all things common.

33 And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all.

34 Neither was there any among them that lacked: for as many as had possessions of lands, or houses, sold them, and brought the price of the things that were sold,

35 And laid *them* down at the apostles' feet: and distribution was made unto every man according as he had need.

36 And Joses, who by the apostles * was surnamed Barnabas, (which is, being interpreted, The son of consolation,) a Levite, and of the country of Cyprus,

37 Having land, sold *it*, and brought the money, and laid *it* at the apostles' feet.

33 The apostles in the mean time going on to give the most wondrous evidences of the truth of their doctrine, (especially that of Christ's resurrection,) while the converts exercised such charity to one another:

34, 35 A charity that supplied every one's wants: for such of them as had estates, sold them, and gave the money to the apostles, who disposed of it accordingly.

36, 37 Particularly one Joses a Levite, of the island of Cyprus, sold the estate he had there, and gave the money to the apostles, who for so bountiful * an action, gave him a new name, that signifies *comfort* and *consolation*.

* This name was given him either from the peculiar charity and benignity of his temper in general, (see chap. xi. 24.) or else upon account of this act of selling his estate, which we may then suppose was a very considerable one.

CHAP. V.

The transaction and death of Ananias and Sapphira. The effect it had upon the people. The apostles proceed in working miraculous cures, and gain great credit. The Jewish council cause them to be committed to prison. They are delivered by an angel; and are found preaching again in the temple, to the great astonishment of the court. The Roman captain brings them into court. The charge of the court against them. Their answer. A determination to slay them. Gamaliel's advice to the court hereupon. The apostles are scourged. Their conduct under it.

A. D. 33. 1, 2 **A**MONG the rest of the new converts that were so charitable as to sell their estates to supply the poor, there was one man and his wife that had contrived together to give the apostles only a *part* of the money, and yet pretend to give the *whole* as others did, designing thereby to get themselves maintained as plentifully out of the public stock, as if they had given up their whole estate, while they kept part of it in their own hands, either imagining they could not find them out, or else desiring to try whether they could or no.

3, 4 But Peter, who, by the assistance of the Holy Ghost, knew their design, asked him when he offered the money, whether he gave it as the whole price of his estate, or only as a part of it; and upon his affirming it to be the whole, Peter severely reprov'd him for thus covering a pretence of charity with such a base and needless falsehood; telling him, he was not absolutely obliged to have sold his estate at all, nor thus to dispose of the money when he had sold it: but to lie thus to them whom he could not but know were endowed with the Holy Spirit of God, was to lie to the Holy Spirit itself, which was the same thing as lying to God.

1 **B**UT a certain man named Ananias, with Sapphira his wife, sold a possession,

2 And kept back part of the price, his wife also being privy to it, and brought a certain part, and laid it at the apostles' feet.

3 But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back *part* of the price of the land?

4 Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto * God.

* Ver. 4. *Thou hast not lied unto men, but unto God.* Compare Luke x. 16. Acts xxiii. 9. 1 Thess. iv. 8.

5 And Ananias hearing these words, fell down, and gave up the ghost: and great fear came on all them that heard these things.

6 And the young men arose, wound him up, and carried him out, and buried him.

7 And it was about the space of three hours after, when his wife, not knowing what was done, came in.

8 And Peter answered unto her, Tell me whether ye sold the land for so much. And she said, Yea, for so much.

9 Then Peter said unto her, How is it that ye have agreed together † to tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband are at the door, and shall carry thee out.

10 Then fell she down straightway at his feet, and yielded up the ghost: and

5 And to deter and keep all believers A. D. 33. for the future from such barefaced insincerity, and arrogant temptation of the Holy Ghost, he struck the man dead upon the spot; which exemplary punishment put a mighty dread and reverence into them all.

6 And because his death happened with such lamentable circumstances, he was carried away, and buried as soon and as privately as might be *.

7 About three hours after, his wife came into the room, knowing nothing of her husband's death.

8, 9, 10 To whom Peter put the same question about the money, and receiving the same false answer from her, he reprov'd her with the like severity, telling her, that as she had joined with her husband in the same deliberate act of † affronting the Holy Spirit, she should feel the same terrible effect of his divine power, as her husband had just now done. Accordingly she fell down dead at his feet; and the same persons that returned from burying her husband, took her up, and laid her by him.

* Ver. 6. I paraphrase this verse purely from a view of the manner of Ananias's death, and must acknowledge there is more in the paraphrase than the text will absolutely warrant; and so leave it to the judgment and candour of the reader.

† Ver. 9. *To tempt the Spirit of the Lord*, i. e. in Scripture language, to provoke. So the provocation and temptation in the wilderness, are one and the same thing. So again, *Why tempt ye God to put a yoke upon the disciples*, Acts xv. 10. i. e. Why do you provoke him.

A. D. 33.

11 Which still increased the reverence of the new believers toward the apostles, and astonished all other people that heard of it.

12 * Then the apostles went on to work miracles (especially the cures of sick people) in the most public manner, assembling themselves generally in Solomon's porch, before or after the temple-service.

13 And this exemplary punishment of the insincerity of Ananias and Sapphira, had such an effect, that none of † the people dared to pretend to be *converted*, and *come over* to the Christian faith, but such as *really* and *sincerely* did so, and a very seasonable and well-timed severity this was; for without it (very probably) the apostles would have been crowded and over-run with such *impostures*, who pretend to be Christians merely in hopes of being maintained out of this community *of goods*; and moreover hereby even those who would

the young men came in and found her dead, and, carrying *her* forth, buried *her* by her husband.

11 And great fear came upon all the church, and upon as many as heard these things.

12 * And by the hand of the apostles were many signs and wonders wrought among the people: (and they were all with one accord in Solomon's porch.

13 And of the rest durst no man join † himself to them: but the people magnified them.

* Ver. 12. Though I would be very cautious of altering any thing in the sacred text, without the warrant of some good copies, or very plain and necessary reasons; yet I may safely suggest, that if this 12th verse may be allowed to be transposed to after the 14th, and connected with the 15th, the sense of the history, from the 11th to the 17th verse would be exceeding much more clear and uninterrupted. For as the 11th has a most direct and evident connection with the 13th, so has this 12th with the 15th and 16th; whereas, as it now stands, it makes an interruption. But I paraphrase them as I found them.

† This I take to be the most natural sense of this verse, which if the critical reader does not like, he is at liberty to follow Grotius, or Dr. Hammond, or Dr. Lightfoot, none of which seem clear to me in this matter. *That joining themselves to them*, may signify what I have rendered it. See Acts xvii. 34. 1 Cor. vi. 17.

not *believe*, had yet a mighty esteem A. D. 33. of their power and performances.

14 And believers were the more added to the Lord, multitudes both of men and women ;)

15 Inasmuch that they brought forth the sick into the streets, and laid *them* on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them.

16 There came also a multitude *out* of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits ; and they were healed every one.

17 Then the high priest rose up, and all they that were with him, (which is the sect of the * Sadducees,) and were filled with indignation,

18 And laid their hands on the apostles, and put them in the common prison.

19 But the angel of the Lord by night opened the prison-doors, and brought them forth, and said,

20 Go, stand and speak in the temple to the people all the words of this life †.

14 And of them that did *sincerely* believe, there were every day vast numbers of both sexes by this means.

15 For the number of the apostles' miracles began now to be so great, that people brought their sick into the streets upon beds and couches ; and the cure of the most desperate distempers was so certain, that the people thought their very shadow (especially Peter's) had a virtue in it.

16 And the fame of these things spreading through the towns and other cities of Judea, they resorted to Jerusalem with great numbers of their sick, some of natural diseases, others possessed with evil spirits ; and the apostles cured them as fast as they brought them.

17, 18 The apostles, continuing with these miracles to preach the resurrection of Christ and a future state, put the high priest, and that part of the council that were Sadducees, in a most violent rage ; (the doctrine preached being in direct opposition to the principal tenet of their *sect* :) and so they ordered them again to be apprehended, and put into the common gaol. ^{* See chap. iv. 1.}

19, 20 But an angel of God, that very night, led them out, and shut the doors again, without any of the keepers' knowledge, and ordered them early next morning to go and preach the same doctrine (*viz.* of the *future state of eternal life*) openly in the temple : and so they did.

† Ver. 20. *All the words of this life*, or, πάντα τὰ ῥήματα,

A. D. 33. 21 At the same time, the high priest
 _____ and Sadducees called all the council
 together, and sent to the gaol to fetch
 the apostles.

22, 23 The officers went accordingly ;
 but came back, and told them, that
 they had been at the prison, where they
 found every thing fast, and every man
 in his post, as they were left the night
 before, but that the prisoners were
 gone.

24 This put the council again to a
 perfect nonplus.

25 But in the midst of their perplexity,
 they had notice given them, that their
 prisoners were in the temple, teaching
 the people as they used to do.

26 Upon' which intelligence, the
 Roman officer went with a guard, and

21 And when they heard *that*, they entered into the temple early in the morning, and taught. But the high priest came, and they that were with him, and called the council together, and all the senate of the children of Israel, and sent to the prison to have them brought.

22 But when the officers came, and found them not in the prison, they returned, and told,

23 Saying, The prison truly found we shut with all safety, and the keepers standing without before the doors : but when we had opened, we found no man within.

24 Now when the high priest and the captain of the temple and the chief priests heard these things, they doubted of them whereunto this would grow.

25 Then came one and told them, saying, Behold, the men whom ye put in prison are standing in the temple, and teaching the people.

26 Then went the captain with the offi-

all the things concerning this life. *This life* emphatically, this *resurrection* to the *future life*, which the Sadducees so violently opposed. *This life*, in contradistinction to the life of mere *temporal worldly* blessings and *grandeur* the Jews were generally so fond of.

cers, and brought them without violence: (for they feared the people, lest they should have been stoned.)

27 And when they had brought them, they set *them* before the council: and the high priest asked them,

28 Saying, Did not we straitly command you, that you should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us.

29 Then Peter and the *other* apostles answered, and said, We ought to obey God rather than men.

30 The God of our fathers raised up Jesus, whom ye slew and hanged on a tree.

31 Him hath God exalted with his right hand *to be* a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.

32 And we are his witnesses of these things; and *so is* also the Holy Ghost, whom God hath given to them that obey him.

33 When they heard *that*, they were cut *to the heart*, and took counsel to slay them.

brought them to the council, with as A. D. 33. little violence as could be, for fear the _____ people should have mutinied.

27, 28 When they were come into court, the high priest asked them, how they durst presume against the solemn orders and threats of so great an authority, to preach up a doctrine, that in effect was to tax the whole council with murder and bloodshed.

29 To which they all unanimously gave the same answer as Peter and John had given before, chap. iv. *That the authority of God was superior to that of their court.*

30, 31, 32 Repeating to them again the sum of the doctrine they preached, *viz.* That the very God of Israel, whom they all acknowledged, has raised up the very Jesus whom they had crucified, and exalted him to the highest degree of heavenly glory, as the Messiah and Saviour of mankind; that he had now offered to them, and the whole world, pardon, and happiness, upon the condition of repentance, and a sincere profession of his religion; that they his apostles were eye-witnesses, both of his resurrection and ascension, and had sufficiently confirmed them by the powers of the Holy Ghost.

33 The council, enraged at this, were resolving, right or wrong, to condemn them to death.

A. D. 33. 34, 35 But an eminent Pharisee, ——— one of their own members, either from some inward conviction of the truth of the apostles' miracles, or else out of opposition to the Sadducees, put a stop to it, by advising them to consider a while upon a thing of such consequence.

36, 37 Telling them that they had had instances of men, that set up for heads of parties, and *deliverers* of Israel, upon much worse designs than these men yet appeared to have; and all dropped and came to nothing; as in the cases of Theudas * and Judas of Galilee.

34 Then stood there up one in the council, a Pharisee, named Gamaliel, a doctor of law, had in reputation among all the people, and commanded to put the apostles forth a little space;

35 And said unto them, Ye men of Israel, take heed to yourselves what ye intend to do as touching these men.

36 For before these days rose up Theudas, boasting himself to be somebody; to whom a number of men, about four hundred, joined themselves: who was slain, and all, as many as obeyed him, were scattered, and brought to nought.

37 After * this man rose up Judas of Galilee, in the days of the † taxing, and drew away much people after him: he also perished, and all, even as many as obeyed him, were dispersed.

* It may save the critics the labour of reconciling Josephus with Gamaliel, by either joining *μετὰ τῆτον* to the last words of the foregoing verse, and so reading it, *were scattered and brought to nought μετὰ τῆτον after him*, i. e. after he was taken off, as Dan. Heinsius thinks; or else by referring it to the *instance*, not the *time* of Judas's insurrection, and making it thus, viz. *after or besides* Theudas, 1 instance in Judas. See Mr. Lardner's *Credibil. of the Gosp. Hist.* vol. i. book ii. chap. 7.

† Ver. 37. *In the days of the taxing.* i. e. When this land of Judea was reduced to a Roman province, and the taxes payable to Cæsar were *first* levied upon us.

38 And now I say unto you, Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought:

39 But if it be of God, ye cannot overthrow it, lest haply ye be found even to fight against God.

40 And to him they agreed: and when they had called the apostles, and beaten *them*, they commanded that they should not speak in the name of Jesus, and let them go.

41 And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name.

42 And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ.

38, 39 Wherefore (says he) seeing A. D. 33. the miracles they work are so palpable, the safest way is to stay a little, and wait what designs they tend to. If to any seditious purposes, by the very course of things, and especially by Divine Providence, you will easily put a stop to it, without illegal and desperate methods. But if God really appears to be the author of these miracles, it is in vain and impious for us to oppose it.

40 The majority agreed to this advice; and yet to shew their indignation at the apostles for breaking their commands, they ordered them to be whipped, and so dismissed them for that time, charging and threatening them to do so no more.

41 And though whipping was a servile and infamous punishment, they were so far from being ashamed of it on this account, that they rejoiced, and blessed God for the honour of suffering in so glorious a cause.

42 And so went on to preach the Gospel, both in public and private every day.

CHAP. VI.

The complaint of the Grecian converts against the Hebrews about the partial distribution of the charities. The apostles appoint seven Deacons to be chosen, to remedy this evil. They are elected to the office by prayer, and imposition of hands. Stephen the most eminent amongst them. A false accusation raised against him. He is brought before the council.

A. D. 33. 1 **T**HE Christian converts now increasing to so great a number, that there were hardly benefactions enough to supply all their poor; the convert Jews of other countries that had been proselyted Jews, and used the * Greek language, complained to the apostles, that their poor widows had not an equal share with those that were natives of the Jewish land, and Jews by birth.

2 Upon which the *twelve* assembled the chief of the believers of the several countries, and told them they had so much and constant work of preaching the Gospel, that they could no longer attend the distributions to the poor.

3, 4 And therefore advised them to choose out seven of the most eminent and proper persons, that should make this their chief business, to receive and dispense the charities equally, and prevent all disputes for the future; that so *they* might not be interrupted in their preaching.

5 To which they readily agreed; and accordingly nominated the seven, of whom Stephen was the most eminent,

1 **A**ND in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians * against the Hebrews *, because their widows were neglected in the daily ministration.

2 Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables.

3 Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business.

4 But we will give ourselves continually to prayer, and to the ministry of the word.

5 And the saying pleased the whole multitude: and they

* I here follow the distinction between the Grecian and Hebrew Jews, made by Bishop Pearson. *Op. Post.* p. 52, 53.

chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch :

6 Whom they set before the apostles : and when they had prayed, they laid *their* hands on them.

7 And the word of God increased ; and the number of the disciples multiplied in Jerusalem greatly, and a great company of the priests were obedient to the faith.

8 And Stephen, full of faith and power, did great wonders and miracles among the people.

9 Then there arose certain of the synagogue, which is called *The synagogue* of the * Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia, and of Asia, disputing with Stephen.

10 And they were not able to resist the wisdom and the spirit by which he spake.

11 Then they suborned men, which said, We have heard him speak blasphemous words against

for the strength and sincerity of his faith, A. D. 33. and the power of working miracles.

6 These they brought to the apostles, giving them sufficient testimonies of their abilities and qualifications for the office, who thereupon consecrated them to it by prayer and imposition of hands.

7 By the apostles being thus at full liberty to preach, the church increased every day more and more, and a great many of the Jewish priests came in and embraced the Gospel.

8 But Stephen distinguished himself by his zealous faith, and great knowledge in the Scriptures, and courage in preaching, and doing miracles.

9 Against whom there came a set of Jews, that had a particular synagogue by themselves, and who from their being freemen * of Rome, were called *Libertines*, and pretended openly to contradict, and challenged to dispute with him.

10 But by the strength of his reason, and the gravity, courage, and freedom of his discourse, they were silenced and baffled before all the people.

11, 12 Which instead of convincing, did so enrage them, that they hired or persuaded witnesses to accuse him of dishonourable words against the Jewish religion : and under that pretence got

* Ver. 9. Λιβερτινός, *Freemen*, or more properly such as were born so of parents that had Roman freedom, and so distinguished from *Liberti*, who were not *born*, but *made* such by purchase or free gift.

A. D. 33. him apprehended, and brought before
 ——— the council.

13, 14 And the testimony they gave in against him was, that they had heard him affirm, that Jesus would cause their temple to be finally destroyed, and the ceremonial law to be abolished, which they said was blasphemy.

15 As soon as he was charged with this crime, there appeared upon his face (as a token of his innocence) a splendor and a brightness like that of an angel, which was visible to all the council that were to be his judges.

Moses, and *against* God.

12 And they stirred up the people, and the elders, and the scribes, and came upon *him*, and caught him, and brought *him* to the council,

13 And set up false witnesses, which said, This man ceaseth not to speak blasphemous words against this holy place and the law :

14 For we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered us.

15 And all that sat in the council, looking stedfastly on him, saw his face as it had been the face of an angel.

CHAP. VII.

The high priest sums up the charge of blasphemy against the Jewish law, and demands of Stephen what he had to say to it. Stephen's famous defence, and retaliation upon the Jews. The court exasperated. He is stoned to death.

1 **S**TEPHEN being thus charged with blasphemy against the Jewish religion, for affirming that Christ would destroy the temple, and abrogate the ceremonial law, the high priest asked him, what he had to say for himself? To which he answered, That it ought not to be interpreted as blasphemy against their religion, or against God the divine Author of it, to affirm

1 **T**HEN said the high priest, Are these things so ?

either or both of these things. And this A. D. 33. he proved to them, by shewing from ————— his own Scriptures, in the several periods from Abraham to Moses, and from Moses to the building of the temple, that God never intended to confine his true worship and religion to the land of Canaan, nor his divine presence to the temple of Jerusalem; that the ceremonial law was not given to be of necessary and perpetual obligation; and that by the frequent examples of judgments upon the sins of their forefathers, it was but just for them who now followed, and exceeded them in obstinate wickedness, to expect the final destruction of their temple and nation*.

2 And he said, Men, brethren, and fathers, hearken; The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran,

3 And said unto him, Get thee out of thy country, and from thy kindred, and come into the land which I shall shew thee.

4 Then came he out of the land of the Chaldeans, and dwelt in Charran: and from thence, when his father was dead,

2, 3, 4, 5, 6, 7, 8 He began with Abraham the father of the Jewish nation, to whom, for his eminent faith and virtue under all the influence of an epidemical wickedness and idolatry, God was pleased in special manner to communicate himself; to give him an absolute promise of being the *head* of a *nation*, from whom the Messiah should be born; and of the land of Canaan, which his posterity should possess, as a separate and peculiar people for his worship. And yet neither Abraham himself, when he was removed into this land, had the least foot of ground in it, nor did his posterity enjoy it till above four hundred years after the birth of Isaac, living in the mean time in foreign countries, under a deal of hardship and oppression. *Though all that while the faith and vir-*

* The reader may take notice, that this pretty long paraphrase of the first verse is intended as an *abridgment* of this famous apology of St. Stephen; and that as the critics have laboured much about the phraseology and synchronisms of several passages of it, I have made it my business to shew the *strength* and *argument* of its several parts, as a just defence of himself against his accusation, which I thought the chief business of a *paraphrase*, and toward which I found but little help from *commentators*.

A. D. 33. *ture of Abraham, and the service and worship of God, performed by Jacob, and the twelve patriarchs his sons, was every way as acceptable to God as ours in the land of Canaan ever was since. Then again, when God appointed the famous rite of circumcision to Abraham, it was after * the grand promise made to him, and therefore had nothing in it that could make Abraham more worthy, but was only an eternal mark, and a badge of the covenant, and relation he bore to God, and so being of no intrinsic virtue of itself, was capable of being omitted or abolished; and if that, then consequently so must any other of the ceremonial usages be.*

* he removed him into this land where-
in ye now dwell.

5 And he gave him none inheritance in it, no not so much as to set his foot on: yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child.

6 And God spake on this wise, that his seed should sojourn in a strange land, and that they should bring them into bondage, and entreat them evil four hundred years.

7 And the nation to whom they shall be in bondage will I judge, said God: and after that shall they come forth, and serve me in this place.

8 And he gave him the covenant † of circumcision: and so Abraham begat Isaac, and circumcised him the eighth day: and Isaac begat Jacob, and Jacob begat the twelve patriarchs.

9 And the patriarchs, moved with envy, sold Joseph into Egypt: but God was with him,

9, 10, 11, 12, 13, 14, 15, 16 His next instance in the course of their history was in Joseph, his being sold into Egypt by the emulation of his brethren; his wisdom, piety, success, and advance-

† Rom. iv.
10, 11.

* *When his father was dead, he removed.* Note, there ariseth a great difficulty about the age of Abraham at the time of this his removal, as the history records the circumstances of it in Gen. xi. and xii. But the account of Terah's age in the *Samaritan Pentateuch*, clearly reconciles St. Stephen to Moses. See Sir Norton Knatchbull in loc.

10 And delivered him out of all his afflictions, and gave him favour and wisdom in the sight of Pharaoh king of Egypt; and he made him governor over Egypt, and all his house.

11 Now there came a dearth over all the land of Egypt and Canaan, and great affliction; and our fathers found no sustenance.

12 But when Jacob heard that there was corn in Egypt, he sent out our fathers first.

13 And at the second time Joseph was made known to his brethren; and Joseph's kindred was made known unto Pharaoh.

14 Then sent Joseph, and called his father Jacob to him, and all his kindred, threescore and fifteen souls.

15 So Jacob went down into Egypt, and died, he and our fathers,

16 And were carried over into Sychem, and laid in the sepulchre * that Abraham

ment there, as the providential means of preserving his family under the great famine; who all lived and died in Egypt, and had no other benefit of the promised land, but to be carried over and buried there. By all which it was clear, *That the most despised and persecuted persons might be yet the most glorious instruments of delivering and saving God's people. That the favour and love of God toward his most eminent servants, has no respect to any particular country; but that in every place he accepts of and rewards the services and virtues of his true worshippers. And finally, if this were true of the patriarchs, the fathers of the Jewish church, it could not be otherwise intended of God in relation to their posterity.* A. D. 33.

* Ver. 16. *That Abraham bought, &c.* Note, It was not Abraham, but Jacob that bought this sepulchre, Gen. xxxiii. 18, 19. Whether therefore we should say, That Stephen, in the warmth of his speech, might mistake the name; or rather, that it is an error of the copies; let the learned and pious reader determine. See Capel.

A. D. 33.

17, 18, 19 As the four hundred years grew toward a completion, during their stay in Egypt, the Israelites increased there to vast multitudes, which the Egyptian king endeavoured, for reasons of state, to suppress, by destroying their male children as fast as they were born, *as you now, by illegal and violent methods, intend to hinder the religion of Christ, by suppressing and destroying his apostles and disciples.*

20, 21, 22 But as then Moses was born, and by the special providence of God was educated, qualified, and preserved to be their deliverer, against all the fury and opposition of the Egyptian court; *so be you assured, God has in a still more wonderful manner appointed Jesus to be the Saviour of mankind, and will miraculously support and defend his doctrine and religion, maugre all the force of your power and malice.*

23, 24, 25, 26, 27, 28, 29 Moses, indeed, before his divine commission, to be the instrument of their deliverance from Egyptian bondage was fully known, did a private action or two that could

bought for a sum of money of the sons of Emmor *the father of Sychem.*

17 But when the time of the promise drew nigh, which God had sworn to Abraham, the people grew and multiplied in Egypt,

18 Till another king arose, which knew not Joseph.

19 The same dealt subtilly with our kindred, and evil entreated our fathers, so that they cast out their young children, to the end they might not live.

20 In which time Moses was born, and was exceeding fair, and nourished up in his father's house three months.

21 And when he was cast out, Pharaoh's daughter took him up, and nourished him for her own son.

22 And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds.

23 And when he was full forty years old, it came into his heart to visit his brethren the children of Israel.

Spicileg. on this passage. Erasmus in II. cap. Matth. and Epist. lib. 2. epist. 6. Episcop. Instit. lib. 4. sect. 1—84. Le Clerc. Ars Crit. part 3. pag. 208.

24 And seeing one of them suffer wrong, he defended him, and avenged him that was oppressed, and smote the Egyptian :

25 For he supposed his brethren would have understood, how that God by his hand would deliver them ; but they understood not.

26 And the next day he shewed himself unto them as they strove, and would have set them at one again, saying, Sirs, ye are brethren ; why do ye wrong one to another ?

27 But he that did his neighbour wrong, thrust him away, saying, Who made thee a ruler and a judge over us ?

28 Wilt thou kill me as thou didst the Egyptian yesterday ?

29 Then fled Moses at this saying, and was a stranger in the land of Madian, where he begat two sons.

30 And when forty years were expired, there appeared to him in the wilderness of Mount Sinai, an angel of the Lord in a flame of fire in a bush.

31 When Moses saw it, he wondered at the sight : and as he drew near to behold it, the voice of the Lord came unto him,

only be interpreted a kind of earnest of A. D. 33, their future general deliverance ; and the parties concerned in it, having no apprehensions of him as such, rejected and abused him for his kindness ; but you have now no plea in respect to your Saviour Jesus. His commission is confirmed by all possible evidence, and your refusal of him is without all excuse.

30, 31, 32, 33, 34, 35, 36 But when God had demonstrated his commission by that wondrous and amazing appearance at Mount Sinai, by the miracle of the burning bush, and by the voice of an angel ; and when Moses had by the power of miracles convinced the Egyptians and them of the truth of it ; then they found the person they before overlooked and rejected, to be indeed their great deliverer and governor. *And thus God will at last most terribly convince you, that the Jesus whom you*

A. D. 33. *have rejected, is the only Saviour and
 ——— spiritual Deliverer of his church and
 people.*

32 *Saying, I am the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob. Then Moses trembled, and durst not behold.*

33 *Then said the Lord to him, Put off thy shoes from thy feet: for the place where thou standest is holy ground.*

34 *I have seen, I have seen the affliction of my people which is in Egypt, and I have heard their groaning, and am come down to deliver them. And now come, I will send thee into Egypt.*

35 *This Moses, whom they refused, saying, Who made thee a ruler and judge? the same did God send to be a ruler and deliverer by the hands of the angel which appeared to him in the bush.*

36 *He brought them out, after that he had shewed wonders and signs in the land of Egypt, and in the Red sea, and in the wilderness forty years.*

37 *And even this great Moses your lawgiver, has given you so little reason to conclude, that the ceremonial law should be of necessary and perpetual obligation; that, on the contrary, when he had given you it, he directed you and your posterity to expect the Messiah as a more excellent Prophet, the*

37 *This is that Moses which said unto the children of Israel, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall you hear.*

Author of more refined and spiritual *laws*: to which therefore *his* were only an introduction, and in due time to give place. A. D. 33.

38 This is he that was in the church in the wilderness, with the angel which spake to him in the mount Sinai, and *with* our fathers: who received the lively oracles to give unto us.

39 This is he to whom our fathers would not obey, but thrust *him* from them, and in their hearts turned back again into Egypt,

40 Saying unto Aaron, Make us gods to go before us: for *as for* this Moses, which brought us out of the land of Egypt, we wot not what is become of him.

41 And they made a calf in those days, and offered sacrifice unto the idol, and rejoiced in the works of their own hands.

42 Then God turned and gave them up to worship the host of heaven; as it is written in the book of the prophets, * O ye house of Israel, have ye offered to me slain beasts, and sacrifices, by the space of forty years in the wilderness?

43 Yea, ye took up the tabernacle of Moloch, and the star of your god Rem-

38 This Moses, I say, therefore, when he delivered this *law* from God to our forefathers, could be understood to give it for no longer continuance, than till Christ should come to complete it, and give a more perfect one in the room of it.

39, 40, 41, 42, 43 And when these your *forefathers* (who were as much the church and favourite people of God as *you* can now pretend to be) were so ungrateful under all their deliverances, and so stupid under all the blessings of their divine law, as to affront Moses, by whose hand they received it, and from time to time to fall into heathen idolatry and worship: what did God do to them, but give them up to themselves, despise their *temple*, and at last give it over to destruction, and *them* into a long and dreadful captivity? *And therefore be ye your own judges, whether this your malicious treatment of Christ, the last and greatest of all lawgivers, does not call for a more terrible and fatal punishment?*

* Amos v.
25.

A. D. 33.

44, 45 Again, the tabernacle, with the ark in it, was, for a long space of time, as solemn a place for your *worship*, and of the divine *appearance* and *residence*, as the *temple* can be at this present; and yet though it was made and framed by God's special direction for that purpose, he was so far from *confining* his blessings to it, that it lasted no longer than to the building of the *temple*.

46 Which noble fabric was erected, and accepted of God, more as a testimony of David's gratitude for divine favours, than from any express and positive command from heaven.

47 As it is evident from this, that though God accepted of David's thankful and pious intention; yet so little did he insist upon it as *essentially necessary* to his divine *worship* and *presence*, that only because David was engaged in so many wars, he ordered the building of it to be deferred to the more peaceable reign of his son Solomon.

48, 49, 50 Nay, and when he had built and consecrated it to this divine service, what a solemn profession and declaration did he then make in his dedication-prayer? (1 Kings viii. 27.) *That the most high God neither could nor would confine his especial presence and blessings, upon the worship of men, to any temple made with hands; nor he that fills heaven and earth, limit his peo-*

phan, figures which ye made, to worship them: and I will carry you away beyond Babylon.

44 Our fathers had the tabernacle of witness in the wilderness, as he had appointed, speaking unto Moses, that he should make it according to the fashion that he had seen.

45 Which also our fathers that came after, brought in with Jesus into the possession of the Gentiles, whom God drove out before the face of our fathers, unto the days of David.

46 Who found favour before God, and desired to find a tabernacle for the God of Jacob.

47 But Solomon built him an house.

48 Howbeit the Most High dwelleth not in temples made with hands, as saith the prophet,

49 Heaven is my throne, and earth is my footstool: what house will ye build me? saith the Lord: or what is the place of my rest?

50 Hath not my hand made all these things?

51 Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers *did*, so do ye.

52 Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One, of whom ye have been now the betrayers and murderers.

53 Who have received the law by the disposition of angels, and have not kept it.

54 When they heard these things, they were cut to the heart, and they gnashed on him with *their* teeth.

55 But he being full

ple's adorations to one particular place. A. D. 33. Plainly intimating thereby, that this temple had no peculiar holiness *in itself*, nor were its worship and sacrifices of any *necessary and perpetual obligation*. And the same was meant by the prophet Isaiah, when he says, *What house will ye build me? &c.* [Isai. lxvi. 1, 2.]

51 Stephen having thus fully answered the charge laid to him, and knowing the incurable prejudice and malice of the council, told them plainly, that notwithstanding all these unexceptionable evidences from their own scriptures, he still expected that they would continue hard against the word of God, and the miraculous testimonies of his Spirit, just as their forefathers had too often done before them.

52 Only with this difference, that *they* only abused those prophets that foretold and described the blessed times of the Messiah; but *you* (says he) by a more desperate degree of wickedness, have betrayed and murdered the very Messiah *himself*.

53 And finally, that this their law and temple, though the one so augustly and solemnly declared from heaven, the other so magnificent in its fabric and worship, should be, so far from being their security, under such unrepented violation of the divine will, that they would serve only as arguments to ascertain, and increase, and aggravate that most exemplary judgment that was coming upon them.

54 This discourse, and the bold application of it to them, so incensed the council, that they expressed themselves against him, with all the signs of rage and bitterness.

55 Stephen, knowing what this fury

A. D. 33. of theirs would end in, lifted up his eyes and heart to heaven, where his only hope and confidence was placed; and God for his present support vouchsafed him a sight of the SHECHINAH, or glorious appearance of the Divine Majesty, and Jesus, in the highest splendor and greatness, ready to save and receive him.

56 And he declared to them all, what he saw.

57 But they, seeing nothing of the vision as he did, took it as a fresh instance of his blasphemy to confirm the former charge; and exclaiming against him in the loudest manner, called upon the people to carry him off, and stone him as a blasphemer.

58 And to put some face of a legal proceeding upon the matter, they ordered him to be carried out of the city, and the witnesses first to begin the execution; who accordingly stripped themselves for it, and gave their clothes to be kept by one Saul, an eminent young zealot against Stephen; who, by this office, desired to testify his consent to his death.

59 Thus they murdered this eminent disciple, who all the while commended his soul to Jesus his Saviour*.

60 And in the midst of his agonies got upon his knees, and begged of God

of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God,

56 And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God.

57 Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord,

58 And cast *him* out of the city, and stoned *him*: and the witnesses laid down their clothes at a young man's feet, whose name was Saul.

59 And they stoned Stephen, calling upon * *God*, and saying, Lord Jesus, receive my spirit.

60 And he kneeled down, and cried with

* Ver. 59. *Calling upon God*. Note, The word (*God*) is not in the *original*, nor ought to have been inserted here. The reading is, *And they stoned Stephen, επικαλέμενον, calling out to, or calling upon, or praying and saying, Lord Jesus, &c.* And if the word *God* be supposed to be put in this place, yet the sense may well be this, *viz. Calling upon God, and also saying, Lord Jesus, receive my spirit.*

a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep.

not to add this to the rest of their heavy crimes: and so died with as much calmness and composure, as if he had fallen asleep. A. D. 33.

CHAP. VIII.

A general persecution against the converts to Christianity. They are forced to flee from Jerusalem. Only the apostles stay there. Saul a chief instrument in this persecution. The preaching and miracles of Philip the Deacon, in Samaria. Of Simon the sorcerer. His proposal to buy the gifts of the Holy Ghost with money. Peter's reproof to him thereupon. Philip converts the eunuch, and baptizeth him.

1 **AND** Saul was consenting unto his death. And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judea and Samaria, except the apostles.

2 And devout men carried Stephen to his burial, and made great lamentation over him.

1 **THE** rage and malice of the council at Stephen's discourse did not end in his murder, but extended to all the Christian converts; all, or most of which, were forced thereupon to retire from Jerusalem into the several parts of Judea and Samaria. But the twelve apostles * continued there still. And in the execution of these persecuting orders of the council, Saul was a principal instrument, as he had before been of Stephen's condemnation.

2 In the mean time, though it was against the custom of the Jewish nation to bury malefactors in the same manner with other people, yet Stephen's † friends ventured to carry his body off,

* Ver. 1. πλὴν τῶν ἀποστόλων, *except the apostles*; who, in all probability, would hardly have abided the danger of this persecution, but from some special order from God, and by a particular providence over them.

The reason for their continuance at Jerusalem in a *body*, I conceive to be, that they might consult and give directions to them that were scattered into several parts, relating to the converts they should make. See chap. viii. 14, &c. and chap. xi. 22, &c. See Bp. Pearson's Oper. Post. pag. 62.

† ἄνδρες εὐλαβεῖς, *devout men*. Whether this phrase in this place, signifies Jewish proselytes, or Christian converts, is hardly to be determined; though most probably they were Jewish proselytes turned Christians.

A. D. 35. and perform his funeral with the usual
 ————decencies and respects.

3 To proceed now in the account of this dispersion of the Christian converts, who could now no longer endure their own houses, by reason of the zeal and fury of Saul, who, by order of the council, entered and searched them all, dragging men and women out to prison.

4 But these endeavours to suppress the Christian doctrine, tended yet farther to spread and propagatè it. For such of those that were driven from Jerusalem, as had sufficient endowments of the Holy Ghost, and authority from the apostles, went preaching, and confirming the Gospel, through the several towns and countries, into which they were dispersed.

5, 6, 7, 8 Among whom Philip, one of the seven deacons or stewards for the poor, (chap. vi.) distinguished himself in one of the chief cities of the Samaritan country; in which he preached, and wrought miracles with such success, that the greatest part of the people believed, and embraced the Gospel with the greatest gladness and satisfaction.

9, 10, 11 Now there had been a good while in that city, one Simon, a famous sorcerer, that declared himself endowed with most eminent degrees of divine power; and indeed had so long and often astonished the people with diabolical and magical performances, that he was cried up by all ranks, for a wonderful and divine person.

3 As for Saul, he made havoc of the church, entering into every house, and halting men and women, committed *them* to prison.

4 Therefore they that were scattered abroad, went every where preaching the word.

5 Then Philip went down to the city of Samaria, and preached Christ unto them.

6 And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did.

7 For unclean spirits, crying with a loud voice, came out of many that were possessed *with them*: and many taken with palsies, and that were lame, were healed.

8 And there was great joy in that city.

9 But there was a certain man called Simon, which beforetime, in the same city, used sorcery, and bewitched the people of Samaria, giving out that himself was some great one.

10 To whom they all gave heed, from the least to the greatest, saying, This man is the great power of God.

11 And to him they had regard, because that of long time he had bewitched them with sorceries.

12 But when they believed Philip, preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized both men and women.

13 Then Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done.

14 Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John.

15 Who when they were come down, prayed for them, that they might receive the Holy Ghost.

16 (For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.)

17 Then laid they their hands on them,

12 But upon hearing the comfortable and reasonable doctrine of the Christian religion from Philip, and seeing the far more plain and unexceptionable miracles by which he confirmed it, they left Simon, and were baptized into the religion of Jesus Christ.

13 Nay, the power by which Philip wrought his cures appeared so evidently to be derived from the true God, that Simon himself was as much struck and astonished at them, as the people had been at his; and finding he could no longer stand in competition with him, pretended at least to be his sincere convert, and so was baptized, and attended upon his preaching.

14, 15 Now the twelve apostles at Jerusalem, having intelligence of the progress of the Gospel about Samaria, sent Peter and John into those parts, to confer such gifts of the Holy Ghost upon such of the new converts, as the divine wisdom should think most proper for the occasions of the church.

16 (For these miraculous powers were not the immediate privilege of all converts upon baptism, but were dispensed by the *twelve apostles*, to such persons and purposes as the Holy Spirit directed.)

17 Accordingly these two apostles came and conferred them upon several,

A. D. 35. by prayer, and the significant ceremony of laying their hands on them. And, by thus conferring the gifts of the Holy Spirit upon these converts of Samaria, the apostles took the most prudent and early steps toward curing those long prejudices and aversions that had possessed the minds of Jews and Samaritans against each other; shewing them now to be all equally acceptable to God, and capable of the blessings of the Messiah's kingdom, upon their repentance and conversion to his religion.

18, 19 Simon observing this great prerogative of the apostles, not only to work miracles themselves, but to confer the power upon others; and imagining with himself what credit and gains he could make of such a privilege, if he had it; and judging of the apostles' temper by his own covetous inclinations, offered them a sum of money to bestow it upon him.

20 Which proposal Peter rejected with the utmost indignation, upbraiding him with the monstrous wickedness of imagining, that a free gift of God could ever, like earthly commodities, be exposed to sale, and of designing that for his own vanity and lucre, which God intended only for the spiritual good of mankind. *Take your money, (says he,) the love of which will be your destruction.*

21 Telling him that his covetousness and hypocrisy was too great to render him fit for any spiritual gift, or capable of any benefit from the Christian religion.

22, 23 But exhorted him at the same time to endeavour for a pardon of this wicked project, and for the cure of his

and they received the Holy Ghost.

18 And when Simon saw that through laying on of the apostles' hands, the Holy Ghost was given, he offered them money,

19 Saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost.

20 But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money.

21 Thou hast neither part nor lot in this matter; for thy heart is not right in the sight of God.

22 Repent therefore of this thy wickedness, and pray God, if * perhaps the

* Ver. 22. *If perhaps, εἰ ἄρα.* This particle does not denote any uncertainty of God's forgiveness upon Simon's real repentance; but

thought of thine heart may be forgiven thee.

23 For I perceive that thou art in the gall * of bitterness, and in the bond † of iniquity.

24 Then answered Simon, and said, Pray ye to the Lord for me, that none of these things which ye have spoken come upon me.

25 And they, when they had testified and preached the word of the Lord, returned to Jerusalem, and preached the Gospel in many villages of the Samaritans.

26 And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south, unto the way that goeth down from Jerusalem unto Gaza, which is desert.

27 And he arose and went : and, behold, a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had

desperate and corrupted disposition, by A. D. 35. the most earnest prayer to God, and a special degree of humiliation and repentance.

24 By which severe rebuke he seemed, at least, to be much affected, and begged of the two apostles to join their prayers to his own, that God would not punish him in so exemplary a manner, as they seemed to threaten him withal.

25 The two apostles having, by the gifts of the Holy Ghost, confirmed and settled the Christians in these parts, returned again to the other ten at Jerusalem, preaching the Gospel as they went through several villages of the Samaritans, where Philip had not yet been.

26 He having also now finished his preaching, in the place before mentioned, had orders given him by an angel to leave it, and travel the road that leads from Jerusalem to Gaza, that part of it particularly that lay through the desert of Judah.

27, 28 He went accordingly; and as soon as he came thither, found upon what occasion he was sent; for he saw a chariot upon the road, belonging to the high treasurer of the queen of † Ethiopia, who being a Jewish proselyte, had been at Jerusalem to worship the true God, at the great feast of Pentecost, and was now returning home; and

is the same with α and $\epsilon\pi\omega\varsigma$, in Philip. iii. 11, 12, and elsewhere. The sense is, *That the thought of thy heart may be forgiven thee.*

* Ver. 23. *Gall of bitterness.* Alluding (most probably) to Deut. xxix. 18. or xxxii. 32.

† Ibid. *Bond of iniquity.* Alluding to Isai. lviii. 6.

‡ That part of it that lay under Egypt.

A. D. 35. as he rode along, was reading in the
 prophet Isaiah.

29 The angel directed Philip to make up to the chariot, and talk with the treasurer about what he was reading.

30 He did so, and asked him, if he understood that famous and remarkable passage?

31 No (he said) it can hardly be expected, a stranger, not much skilled in the Jewish learning, should be able to interpret their prophecies; and being desirous to be informed, requested Philip to come into the chariot, and shew him the meaning of it. And so he did.

32, 33 The passage was that of Isai. liii. 8. (according to the Greek translation,) concerning the Messiah. *He was led as a sheep to the slaughter, and as a lamb dumb before his shearer, so opened he not his mouth.* Signifying the perfect innocency of life, and the absolute patience, modesty, and resignation of CHRIST under his condemnation and sufferings. *In his humiliation his judgment was taken away; i. e. while he condescended to live upon earth, in the low and humble state of manhood, he should be most unjustly treated, and have no right or justice done him. And who shall declare his generation? for his life is taken from the earth; i. e. who can sufficiently express the wickedness of that generation of men, who thus condemned and crucified their own Messiah?*

34 The treasurer desired to know, whether Isaiah spake this of himself,

come to Jerusalem for to worship,

28 Was returning and sitting in his chariot, read Esaias the prophet.

29 Then the Spirit said unto Philip, Go near, and join thyself to this chariot.

30 And Philip ran thither to him, and heard him read the prophet Esaias, and said, Understandest thou what thou readest?

31 And he said, How can I, except some man should guide me? And he desired Philip that he would come up and sit with him.

32 The place of the scripture which he read was this, He was led as a sheep to the slaughter, and like a lamb dumb before the shearer, so opened he not his mouth:

33 In his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth.

34 And the eunuch answered Philip, and

said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man?

35 Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus.

36 And as they went on *their* way, they came unto a certain water: and the eunuch said, See *here* is water; what doth hinder me to be baptized?

37 And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.

38 And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him.

39 And when they were come up out of the water, the Spirit of the Lord * caught

or of some other great and eminent prophet? A. D. 35.

35 Whereupon Philip took occasion to shew him, how this, and abundance of other prophecies, were designed to be *eminently* and *completely* fulfilled in the Messiah; convincing him all the way, that Jesus was the very person, to whose life, death, resurrection, and ascension, these scriptures exactly answered; and consequently that *he* was the Saviour of mankind, and so all were obliged to embrace his doctrine, and be baptized into the profession of his religion.

36 The man was fully convinced of the truth of the Christian religion by Philip's discourse, and requested him to baptize him into the profession and privileges of it.

37, 38 Philip told him, that if his conviction was *real* and *sincere*, and his resolution to persevere and live up to it firm and hearty, he would do it. And having his repeated assurances that he was so, he baptized him at the next convenient water they came to.

39 When all was over, the angel conveyed away Philip in a miraculous manner, * which still more confirmed the eunuch in the truth of what he

* Ver. 39. *The Spirit of the Lord caught away Philip.* Note, the Alexandrian and other MSS. read it thus, Πνεύμα ἅγιον ἔπτεσεν ἐπὶ τὸν εὐνοῦχον; ἄγγελος δὲ Κυρίου, &c. "The Holy Spirit fell upon the

A. D. 35. had taught him, and so he continued his journey home with the utmost joy and satisfaction.

40 The angel carried Philip as far as Azotus, which was about thirty miles distant from the place he took him up at; from whence he went up the coast-side, and preached the Gospel in the towns as far as Cæsarea.

away Philip, that the eunuch saw him no more: and he went on his way rejoicing.

40 But Philip was found at Azotus: and passing through, he preached in all the cities, till he came to Cæsarea.

CHAP. IX.

The rage of Saul against the Christians. His commission to seize them. His extraordinary conversion. Ananias sent to him. He preached the Gospel at Damascus to the Jews. They attempt to destroy him. His escape. He comes to Jerusalem, and is received by the apostles. Peter's preaching and miracles at Lydda and Joppa.

1 **T**O proceed now in the account of this persecution, and of what happened to Saul, who was the chief instrument of the council in carrying it on:

2 The gospel-doctrine having by this time been preached and entertained at Samaria, and in several other cities into which the Christians were dispersed; Saul, out of his furious zeal for the Jewish law, addressed himself to the high priest and council for a commission to go thither, and demand of the rulers of the synagogues to seize upon all Christians, and send them to Jerusalem, to be condemned and punished as enemies to the Jewish religion.

3 They gave him his orders; and in his journey thither to execute them, as he drew near the town about noon, he and his * company were surrounded with a miraculous light from heaven, that eclipsed the very sun.

1 **A**ND Saul yet breathing out threatening and slaughter against the disciples of the Lord, went unto the high priest,

2 And desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem.

3 And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven.

* Chap. xxii. 6.

“eunuch; but the angel of the Lord caught away Philip.” And accordingly, by the powers of this Spirit, the eunuch is said to have planted the Gospel in Ethiopia, as Eusebius says, Hist. lib. ii. cap. 1.

4 And he fell to the earth, and heard a voice, saying unto him, Saul, Saul, why persecutest thou me?

5 And he said, Who art thou, Lord? And the Lord said, I am Jesus, whom thou persecutest? *It is hard for thee to kick against the pricks.*

6 And he, trembling and astonished, said, Lord, what wilt thou have me to do? And the Lord *said* unto him, Arise, and go into the city, and it shall be told thee what thou must do.

7 And the men which journeyed with him stood speechless, hearing a voice, but seeing no man.

8 And Saul arose from the earth; and

4 Whereupon, either concluding it to denote the special presence * of God, or else struck and confounded at the brightness of it, they † all fell prostrate upon the ground, when a voice out of the cloud was directed to Saul, *Saul, why dost thou thus persecute me, in oppressing the members of my church?*

5 Saul, astonished to hear his zeal for religion so dreadfully interpreted, desired to know whether this was the appearance of the true ‡ God or no? To which the voice answered, That it was the manifestation of the very Jesus, the Son of God, the true Messiah, whose religion and disciples he thus inhumanly persecuted; adding, that it would be a most desperate attempt for him any longer to oppose such evidences, and resist such a divine authority.

6 Thus convinced of his error, and trembling at his own guilt, Saul humbly begged to be directed what he should do to testify his repentance, and obtain his pardon? And the voice replied, That he should pursue his journey into the town, and wait there for a further manifestation of the Divine will concerning him.

7 (Now his fellow-travellers heard this voice only, as a loud and confused sound, || but not the distinct words that were spoken to Saul; and though more struck and confounded, had not so clear a sight of the § divine glory that appeared, as *he* had.

8, 9 So that when they rose up to go on their journey, Saul's eyes were so

A. D. 35.

† Chap. xxvi. 14.

‡ Ver. 5. See chap. xxii. 8.

|| See ch. xxii. 9. and ch. xxvi.

* Or to be the *Shechina*, the *glory of the Lord*.

§ Ver. 7. *μὴ δένα θεωρεῖντες*. Seeing no person. From whence most interpreters, concluding, that St. Paul at this time saw the person of Christ; I have so expressed it in the paraphrase, as to give a just latitude to that notion. See ver. 17. and 1 Cor. ix. 1. and xv. 8. and Acts xxii. 14.

A. D. 35. dazzled at the light he had seen, that he
 ——— was forced to be led into the town by
 his companions, and continued blind
 for three days together, which he spent
 in solemn repentance, prayer, and fast-
 ing.

10, 11 At three days end, Jesus per-
 formed his promise to Saul (ver. 6.), by
 appearing to Ananias, a Christian disci-
 ple, (formerly a Jewish proselyte,) and
 ordered him to go to such a house, in
 such a street, to find out Saul, to cure
 him of his blindness, and baptize him
 into the Christian religion, and qualify
 him for the ministry, by conferring the
 Holy Ghost on him, telling him, that
 the great *persecutor* was now a true pe-
 nitent.

12 And that he might go to him
 without any fear, Christ acquainted him,
 that Saul knew beforehand what he
 came for, by a vision from himself.

13, 14 Ananias, knowing the character
 of the man, and the commission he
 came thither with, could not but express
 his amazement at such a change, and
 (perhaps) some fearfulness to make him-
 self known to so notorious a persecutor.

15, 16 But Christ bade him go and
 fear nothing, assuring him, that, now
 his violent prejudices were removed,
 Saul would become not only a true

when his eyes were
 opened, he saw no
 man: but they led
 him by the hand, and
 brought *him* into Da-
 mascus.

9 And he was three
 days without sight,
 and did neither eat
 nor drink.

10 And there was
 a certain disciple at
 Damascus, named A-
 nanias: and to him
 said the Lord in a vi-
 sion, Ananias. And
 he said, Behold, *I am*
here, Lord.

11 And the Lord
 said unto him, Arise,
 and go into the
 street which is called
 Straight, and enquire
 in the house of Judas
 for one called Saul of
 Tarsus: for, behold,
 he prayeth,

12 And hath seen
 in a vision a man
 named Ananias, com-
 ing in, and putting
his hand on him, that
 he might receive his
 sight.

13 Then Ananias
 answered, Lord, I
 have heard by many
 of this man, how
 much evil he hath
 done to thy saints at
 Jerusalem:

14 And here he
 hath authority from
 the chief priests, to
 bind all that call on
 thy name.

15 But the Lord
 said unto him, Go
 thy way: for he is a
 chosen vessel unto

me, to bear my name before the Gentiles, and kings, and the children of Israel.

16 For I will shew him how great things he must suffer for my name's sake.

17 And Ananias went his way, and entered into the house, and putting his hands on him, said, Brother Saul, the Lord (even Jesus that appeared unto thee in the way as thou camest) hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost.

18 And immediately there fell from his eyes as it had been scales, and he received sight forthwith, and arose, and was baptized.

19 And when he had received meat, he was strengthened. Then was Saul certain days with the disciples which were at Damascus.

20 And straightway he preached Christ in the synagogues, that he is the Son of God.

21 But all that heard him were amazed, and said, Is not this he that destroyed them which called on this name in Jerusalem, and

disciple, but an eminent preacher of the A. D. 35. Gospel, both to Jews and Gentiles; and that as he had been an oppressor of, he* would now be a most undaunted sufferer for the truth of it.

17, 18 Ananias, fully satisfied at this, went and performed his message, congratulating and saluting Paul by the name of Brother, † Christian; and then, in the name of Christ, laid his hands upon him, cured his blindness, baptized him, and he was then endowed with the miraculous gifts of the Holy Ghost. In the cure of his blindness there fell from his eyes something like scales; as a fit and lively emblem, denoting that the veil was now taken away from his heart, and that he was come to the sight and understanding of the true religion. † See chap. xxii. 16.

19, 20 Saul being assured by all this of the truth of Christ's religion, and of his own pardon, ended his fast, joined himself to the Christian disciples at Damascus, and forthwith preached up JESUS to be the Son of God, the true Messiah, in the very Jewish synagogues.

21 This was a great surprise to all his hearers, who knew very well how contrary a purpose he came thither for.

* Ver. 16. ὅσα δεῖ αὐτὸν παθεῖν. I will shew him what things he (emphatically) must suffer for my name's sake.

A. D. 35.

22 But he increasing every day more and more in the knowledge of the scriptures, and of the truth of the Christian religion, gave the Jews of that place such undeniable proofs that Jesus was the true Messiah, as they could no way answer.

A. D. 36. 23 After this his first preaching at Damascus, Saul retired from thence into Arabia, * where he continued about a * year, and then returned hither again, and preached to the Jews, who, by authority obtained from the governor of the town, watched the gates *, with a design to kill him.

A. D. 37. 24, 25 But getting intelligence of their design, the Christian disciples let him down from the town wall by night, and so he escaped. (2 Cor. xi. 32.)

26 Thence, in the third year † after his conversion, he went up to Jerusalem to converse with the Christians, and such of the apostles as were then there. But they knowing his former character, and not hearing of him lately since his conversion, suspected and shunned his acquaintance.

27, 28 Till Barnabas, who had a certain account of his miraculous conversion, and preaching at Damascus, introduced him to Peter and James, and fully satisfied them of his sincerity, so

came hither for that intent, that he might bring them bound unto the chief priests?

22 But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ.

23 And after that many days were fulfilled, the Jews took counsel to kill him.

24 But their laying await was known of Saul: and they watched the gates day and night to kill him.

25 Then the disciples took him by night, and let him down by the wall in a basket.

26 And when Saul was come to Jerusalem, he assayed to join himself to the disciples: but they were all afraid of him, and believed not that he was a disciple.

27 But Barnabas took him, and brought him to the apostles, and declared unto them how he had seen

* Ver. 23. See Galat. i. 17. Bishop Pearson, Annal. Paulin. p. 2. and 2 Cor. xi. 32.

† Ver. 26. Galat. i. 18. and Bishop Pearson, Sup. p. 3.

the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus, in the name of JESUS.

28 And he was with them, coming in, and going out at Jerusalem.

29 And he spake boldly in the name of the Lord Jesus, and disputed against the Grecians: but they went about to slay him.

30 Which when the brethren knew, they brought him down to Cæsarea, and sent him forth to Tarsus.

31 Then had the churches rest throughout all Judea, and Galilee, and Samaria, and were edified, and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied.

32 And it came to pass, as Peter passed throughout all quarters, he came down also to the saints which dwelt at Lydda.

33 And there he found a certain man,

that he lived in consultation with them A. D. 38. (particularly with Peter) for fifteen days. — Galat. i. 18.)

29 During which time, he preached the Gospel to the Jewish strangers and proselytes with great strength and argument, fortitude, and freedom of speech; who, instead of being convinced by him, contrived and plotted his death.

30 But the Christians finding out their intent, conveyed him first to Cæsarea, and then along the coast to Tarsus, the place of his nativity, where he stayed and preached, till Barnabas came to him. Chap. ix. 25.

31 Whether the fury of the Jewish council was abated by the loss of so eminent an instrument as Saul, or from some other cause *, they now suffered the Christians of Judea, Samaria, and Galilee, to enjoy for a while the free exercise of their religion, which gave a great opportunity of increasing the number, and of enlarging the comfort and piety of its professors.

32, 33 Peter laid hold of this season to go round those parts, visiting and confirming the several converts; and being at Lydda, had a man brought to him, that had been confined to his bed eight years with a dead palsy.

* See *The history of the first Plantation of the Christ. Relig.* by Mr. Benson, vol. i. chap. ix. sect. 3. and Mr. Lardner's *Credibility of the Gosp. Hist.* pag. 123, &c. where it is proved, that Caligula's persecution of the Jews caused them to cease, at present, from persecuting the Christians.

A. D. 39.

34 As soon as he came to him, Peter called him by his name, and bade him, in the name of Jesus Christ, rise up and be perfectly whole; and so he did immediately.

35 Which miracle brought a great many in Lydda, and Saron the next town, to the Christian faith.

36, 37 At the same time there died at Joppa a very pious and charitable Christian, named Tabitha, and her corpse was prepared for the funeral.

38 But before they would inter her, hearing of Peter's fame at Lydda, (which was just by,) her friends sent and begged of him to come thither, in hopes he would restore so useful a person to life.

39 Peter went with the messengers immediately, and in the room where she lay, the poor widows came about him, and shewed him the clothes they had on, as evidences and monuments of her charity.

named Æneas, which had kept his bed eight years, and was sick of the palsy.

34 And Peter said unto him, Æneas, Jesus Christ maketh thee whole: arise, and make thy bed. And he arose immediately.

35 And all that dwelt in Lydda and Saron saw him, and turned to the Lord.

36 Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas: this woman was full of good works and alms-deeds which she did.

37 And it came to pass in those days, that she was sick and died: whom when they had washed, they laid her in an upper chamber.

38 And forasmuch as Lydda was nigh to Joppa, and the disciples had heard that Peter was there, they sent unto him two men, desiring *him* that he would not delay to come to them.

39 Then Peter arose, and went with them. When he was come, they brought him into the upper chamber, and all the widows stood by him weeping, and shewing the coats and garments which Dorcas made, while she was with them.

40 But Peter put them all forth, and prayed, and turning him to the body, said, Tabitha, arise. And she opened her eyes : and when she saw Peter, she sat up.

41 And he gave her his hand, and lift her up ; and when he had called the saints and widows, presented her alive.

42 And it was known throughout all Joppa ; and many believed in the Lord.

43 And it came to pass, that he tarried many days in Joppa with one Simon a tanner.

40, 41 Then ordering them all to withdraw, he kneeled down and prayed by the body, and commanded her to rise up ; upon which she opened her eyes, and he gave her his hand, lifted her up, and presented the sorrowful widows with their benefactress perfectly restored to life. A. D. 39.

42 Which as soon as it was known, converted a great many in that town.

43 Where Peter, seeing he could gain still more converts, continued a good while at one Simon's a tanner.

CHAP. X.

Cornelius the first Gentile convert. The manner of his conversion by Peter. Peter's vision, to satisfy him, that the distinction between Jew and Gentile was abolished. His speech upon it. The effect it had upon the hearers.

1 **T**HERE was a certain man in Cæsarea, called Cornelius, a centurion of the band, called the Italian band.

2 A devout * man,

1, 2 **T**HE Gospel having thus in the space of about seven or eight years been preached by the apostles and disciples of Christ in most parts of the Jewish land, it was now begun to be offered to the Gentile world ; (and, in A. D. 40.

* Ver. 2. Φοβούμενος τὸν Θεὸν, *One that feared God.* This phrase so often occurring in this book of the Acts, it is proper here, once for all, to observe the meaning of it to be, such a *convert to the Jewish religion*, as acknowledged and worshipped the God of Israel, but was not circumcised. This sort of foreign converts, the Jews called *Proselytes of the gate*. Such as were fully converted and circumcised, they called *Proselytes of righteousness*, (those were the Hellenists, or Greeks, as Bishop Pearson thinks). And the Jews, by *original descent*, were called Hebrews and Israelites.

A. D. 40. this publication of the Christian religion to the Gentiles, divine Providence was pleased to proceed in a wise and proper gradation; beginning it first of all with such Gentiles as were partly proselyted to the Jewish religion, had renounced idolatry, and worshipped the true God; whereby they were the more easily persuadable to embrace the religion of the Son of God;) Cornelius a Roman officer belonging to the Italian legion, a proselyte to the Jewish religion, (but not circumcised,) a man of singular piety and charity, being first converted at Cæsarea, by St. Peter, in the following manner.

3 As he was at his devotion, about three o'clock in the afternoon, (the time of evening service,) an angel appeared to him in the form of a man, surrounded with great glory and brightness.

4. At which unaccustomed appearance, being in a fright, he desired to know what his pleasure was? To which the angel most kindly and cheerfully replied, that his piety and charity were so acceptable to God, that, in reward of them, he now intended him a free and full discovery of the true religion, and perfect way of salvation.

5, 6 And accordingly ordered him to send to such a house in Joppa, for one Simon Peter, who should fully instruct him in it.

7, 8 As soon as the angel was gone, Cornelius acquainted two of his own servants, and one of his soldiers, that was a worshipper of the true God, as well as himself, with what the angel

and one that feared God, with all his house, which gave much alms to the people, and prayed to God alway.

3 He saw in a vision evidently, about the ninth hour of the day, an angel of God coming in to him, and saying unto him, Cornelius.

4 And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God.

5 And now send men to Joppa, and call for *one* Simon, whose surname is Peter:

6 He lodgeth with one Simon a tanner, whose house is by the sea-side: he shall tell thee what thou oughtest to do.

7 And when the angel which spake unto Cornelius was departed, he called two of his household

servants, and a devout soldier of them that waited on him continually :

8 And when he had declared all *these* things unto them, he sent them to Joppa.

9 On the morrow, as they went on their journey, and drew nigh unto the city, Peter went up upon the house-top to pray, about the sixth hour.

10 And he became very hungry, and would have eaten : but while they made ready, he fell into a trance,

11 And saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth :

12 Wherein were all manner of four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air.

13 And there came a voice to him, Rise, Peter : kill, and eat.

14 But Peter said, Not so, Lord ; for I have never eaten any thing that is common or unclean.

15 And the voice spake unto him again

had said to him ; and ordered them A. D. 40. next day to go to Joppa in search of Peter, and give him an account of it.

9, 10 And the better to prepare Peter to receive and comply with their message, God was pleased to clear him of the common prejudice of the unlawfulness of conversing with, or preaching to, any uncircumcised persons, by a visionary representation made to him the very day the men were coming from Cornelius, as he was at his stated prayers just before dinner.

11, 12 Wherein there appeared to him a large sheet, let down as it were, from heaven, full of abundance of beasts and fowl, clean and unclean, such as were allowed or forbidden by the Jewish law, all mixed together.

13 And at the same time, a voice directed to him from heaven, bidding him to take and eat any of them, without any difference or religious distinction : *God thereby intending to intimate to him, that he should now freely and indifferently preach the Gospel to the Jews and Gentiles.*

14, 15 And when Peter seemed to startle at such a proposal, as being contrary to the express law of Moses, which he knew was not yet totally and finally abolished ; the voice returned to him, and told him, he might safely do

A. D. 40. it by warrant from God who instituted the law; *so intimating to him, that these positive laws about the distinction of meats, being at first designed to keep the Jewish people separate from all other nations, were now of no further use or obligation, because the Christian church was to consist of believers of all nations and countries.*

16 And to give him a greater certainty of the truth of the vision, and fix his attention to the meaning of it, it was repeated to him three times.

17, 18, 19 After it was over, and while Peter was seriously considering and debating with himself about the design of it, the Holy Ghost suggested to him, that there were people at the door that wanted to speak with him, and from whom he would learn the meaning of the vision; and upon enquiry made, he found they were there accordingly.

20, 21 The Spirit ordered him, though they were Gentiles, to make no scruple of conversing and going along with them, for that they came by special direction from God. He went down to them accordingly, telling them he was the person they enquired for, and asked them their business.

22 They told him, Cornelius of Cæsarea, a very pious and eminent prose-

the second time, What God hath cleansed, that call not thou common.

16 This was done thrice: and the vessel was received up again into heaven.

17 Now while Peter doubted in himself what this vision which he had seen should mean, behold, the men which were sent from Cornelius, had made enquiry for Simon's house, and stood before the gate.

18 And called, and asked whether Simon, which was surnamed Peter, were lodged there.

19 While Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee.

20 Arise therefore, and get thee down, and go with them, doubting nothing: for I have sent them.

21 Then Peter went down to the men which were sent unto him from Cornelius; and said, Behold, I am he whom you seek: what is the cause wherefore ye are come?

22 And they said, Cornelius, the centu-

tion, a just man, and one that feareth God, and of good report among all the nation of the Jews, was warned from God by an holy angel, to send for thee into his house, and to hear words of thee.

23 Then called he them in, and lodged *them*. And on the morrow Peter went away with them, and certain brethren from Joppa accompanied him.

24 And the morrow after they entered into Cæsarea: and Cornelius waited for them, and had called together his kinsmen and near friends.

25 And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped *him*.

26 But Peter took him up, saying, Stand up; I myself also am a man.

27 And as he talked with him, he went in, and found many that were come together.

28 And he said unto them, Ye know

lyte to the Jewish religion, (though yet A. D. 40. uncircumcised,) was warned by an angel _____ to send for him, to instruct him in some great points of religion.

23 Peter entertained the men that night, and the next day went along with them, taking six * of his friends at * See ch. Joppa that were Jewish converts to xi. 11. accompany him, and to be witnesses of whatever should pass upon this remarkable occasion.

24 Cornelius in the mean time had got his relations and friends together, who were all expecting Peter, to partake † of his instructions, who the next † See ch. day arrived there. xi. 14.

25 As he was entering the house, Cornelius met him, and fell prostrate at his feet, reverencing him as the † messenger of heaven.

26 But Peter took him up, and desired him to treat him only as a † man, that neither would, nor ought to expect such humility from him.

27, 28 Then observing Cornelius to have a good number of friends about him, some of which might possibly think strange of his free conversation with uncircumcised people, he told them, it was not without a special direction

† Ver. 25, and 26. Grotius and several other learned men are of opinion, that Cornelius took Peter to be an angel. But the angel having described him in Cornelius's vision no otherwise than as a man; and it not being very agreeable to imagine, Cornelius should conceive an angel to be a *lodger* in a house; or that one angel should direct him to send for another angel to teach him; I have therefore so expressed it, as not to confine the reader's notion to either merely *civil* or *religious worship*.

A. D. 40. from God, that he now did what was
 _____ so contrary to the Jewish doctrine and
 traditions.

29 And as he already concluded, from what the messengers told him of Cornelius's vision, and what he knew of his own, that God had some great and particular design in it, he desired Cornelius to tell him the whole matter, from whence they might learn the full of the divine will in this case.

30, 31, 32 Who accordingly related to him the particulars of the angel's appearance and order to send for him, as one that was to instruct in the true faith and method of salvation.

33 Which plain revelation from heaven he could not but obey, and now rejoiced to see him come to fulfil and explain it; assuring him that he and all his friends about him, would heartily embrace and cheerfully obey whatever discoveries of the divine will he should make to them.

how that it is an unlawful thing for a man that is a Jew, to keep company, or come unto one of another nation: but God hath shewed me that I should not call any man common or unclean.

29 Therefore came I unto you without gainsaying, as soon as I was sent for: I ask therefore for what intent ye have sent for me?

30 And Cornelius said, Four days ago I was fasting until this hour, and at the ninth hour I prayed in my house, and, behold, a man stood before me in bright clothing.

31 And said, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God.

32 Send therefore to Joppa, and call hither Simon whose surname is Peter; he is lodged in the house of one Simon a tanner, by the sea-side; who, when he cometh, shall speak unto thee.

33 Immediately therefore I sent to thee; and thou hast well done that thou art come. Now therefore we are all here present before God, to hear all things that

are commanded thee of God.

34 Then Peter opened *his* mouth, and said, Of a truth I perceive that God is no respecter of persons.

35 But in every nation, he that feareth him, and worketh righteousness, is accepted with him.

36 The word † which God sent unto the children of Israel, preaching peace by JESUS CHRIST, (he is Lord of all,)

37 That word †, *I say*, you know, which was published throughout all Judea, and began from Galilee, after the baptism which John preached :

38 How God anointed Jesus of Nazareth with the Holy Ghost, and with pow-

34, 35 Peter now by comparing the two visions together, being fully satisfied of the meaning of them, declared it to be this, viz. "That God intended the Christian doctrine, and the great mercies of the *Gospel*, to be no longer confined to the Jewish land and people, but to be preached to, and enjoyed by people of *all* nations, that would sincerely believe and obey it." And so gave them the following account of the Christian faith :

36, 37, 38 Although, said he, † you may not perfectly *know*, yet you cannot but have heard something of the † fame of Jesus of Nazareth, who lived and † preached at Jerusalem, and through the whole Jewish land. This was the true Messiah, the Saviour of all mankind, Gentiles as well as Jews, constituted by God the Father to be the Governor and Judge of all the world, whose commission from God was demonstrated by the many great and beneficial miracles he wrought by the power of the Holy Ghost,

A. D. 40.

† Ver. 36, 37. *The word which God sent, τὸν λόγον, that word you know, τὸ ῥῆμα. Note, If I greatly mistake not, this passage loses all its true meaning in our common way of interpreting it. Τὸν λόγον in the 36th, and τὸ γενόμενον ῥῆμα in the 37th verse, are taken to signify one and the same thing; whereas the former is the same with ὃν τρέπον, and κατά is to be understood; the latter [ῥῆμα] answers to Dabar in the Hebrew, and signifies not the doctrine, but the transactions of Christ, the history or facts of his life, miracles, &c. This gives the clearest sense and connection thus, viz. God is no respecter of persons; but in every nation, he that feareth God—is accepted with him; κατά τὸν λόγον: i. e. according to the very doctrine which God sent to Israel, by JESUS CHRIST, who, ἕτος, this God, [or this CHRIST,] is Lord of all both Jews and Gentiles. Now, the transactions [ῥῆμα] of CHRIST, you know; viz. How that God anointed him with the Holy Ghost, and with power, &c.*

A. D. 40.

39, 40 And of this his life and doctrine, we his apostles (besides many other of his disciples) were eye and ear-witnesses; as also of his resurrection from the dead the third day, after the Jews had crucified him.

41 This his resurrection indeed (*and his glorious ascension into heaven after it*) the divine wisdom thought not fit to give the Jewish council and people a sensible demonstration of, by shewing him alive to them; (whose incurable life and obstinacy rendered them both unworthy and incapable of being wrought upon by such means;) but did it to such a proper and sufficient number of us, that were to testify it to others.

42, 43 Who are therefore commissioned to declare to the world (what the prophets had all in their several ages foretold) that this *Jesus* is the Saviour, Lord, and Judge of mankind; and the only means of pardon and salvation is a firm belief of his doctrine, and a sincere obedience to his commands.

44 Cornelius and his friends being convinced of the truth of Peter's discourse, God was pleased to confirm them more fully in it, by immediately conferring the miraculous powers of the Holy Ghost upon them, particularly that of speaking divers languages.

er, who went about doing good, and healing all that were oppressed of the devil: for God was with him.

39 And we are witnesses of all things which he did, both in the land of the Jews, and in Jerusalem, whom they slew and hanged on a tree.

40 Him God raised up the third day, and shewed him openly;

41 Not to all the people, but unto witnesses, chosen before of God, even to us, who did eat and drink with him after he rose from the dead.

42 And he commanded us to preach unto the people, and to testify that it is he which was ordained of God *to be* the Judge of quick and dead.

43 To him give all the prophets witness, that through his name whosoever believeth in him, shall receive remission of sins.

44 While Peter yet spake these words, the Holy Ghost fell on all them which heard the word.

45 And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost.

46 For they heard them speak with tongues, and magnified God. Then answered Peter,

47 Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we ?

48 And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.

45, 46 And this perfectly astonished A. D. 40. the six friends that came along with Peter, to see the Gentiles partake of those divine favours, which they hitherto believed were to be always confined to the Jewish nation.

47 Then Peter appealed to them, whether this was not a clear evidence, that God intended these men the blessings of the Gospel covenant; and that they might and ought to be baptized into the Christian profession ?

48 And upon their confession that it was so, he * baptized them. And they begged of him, for the further advancement of the Gospel, to stay there some time with them.

* Ver. 48. From St. Peter's baptizing these converts, any person may see the monstrous error of the Quakers, in affirming, that *water-baptism* is unnecessary to such as have the Holy Ghost.

CHAP. XI.

The Jewish Christians quarrel with Peter for conversing with Gentiles. His account of his conduct fully satisfies them. The Gospel preached at Phœnice, Cyprus, and Antioch, but still to Jews only. Barnabas sent to confirm those converts. Saul comes to Antioch. Disciples called Christians there. Agabus foretels a famine. Charities sent for the relief of the Christians of Judea.

A. D. 40. 1 **T**HE account of Cornelius and his friends conversion, and baptism by Peter, was soon heard of by the other apostles and Christians at Jerusalem.

2, 3 And when he was come up thither to give them notice of it, those converted Jews that still retained a religious regard to the legal rites, (especially such as tended to distinguish the Jewish from the Gentile people,) quarrelled with him, for so freely conversing with, and entertaining, men that were uncircumcised.

4 Upon which Peter shewed them the express authority he had from God for it, by telling them the whole transaction :

5, 6, 7, 8, 9, 10 * How he was commanded to eat of clean and unclean creatures without any distinction, by a vision, and voice from heaven ; and that upon shewing a reluctancy to break the Jewish law, the command was repeated thrice to him.

1 **A**ND the apostles and brethren that were in Judea, heard that the Gentiles had also received the word of God.

2 And when Peter was come up to Jerusalem, they that were of the circumcision contended with him,

3 Saying, Thou wentest in to men uncircumcised, and didst eat with them.

4 But Peter rehearsed *the matter* from the beginning, and expounded *it* by order unto them, saying,

5 I was in the city of Joppa, praying, and in a trance I saw a vision : A certain vessel descend, as it had been a great sheet, let down from heaven by four corners ; and it came even to me.

6 Upon the which when I had fastened mine eyes, I considered, and saw four-footed beasts of the earth, and

* For the full paraphrase of these verses, from the 5th to the 16th, see chap. x.

wild beasts and creeping things, and fowls of the air.

7 And I heard a voice saying unto me, Arise, Peter; slay and eat.

8 But I said, Not so, Lord: for nothing common or unclean hath at any time entered into my mouth.

9 But the voice answered me again from heaven, What God hath cleansed, *that* call not thou common.

10 And this was done three times: and all were drawn up again into heaven.

11 And behold immediately there were three men already come into the house where I was, sent from Cæsarea unto me.

12 And the Spirit bade me go with them, nothing doubting. Moreover, these six brethren accompanied me, and we entered into the man's house:

13 And he shewed us how he had seen an angel in his house, which stood, and said unto him, Send men to Joppa, and call for Simon, whose surname is Peter:

14 Who shall tell thee words, whereby thou and all thy household shall be saved.

15 And as I began

11, 12, 13, 14, 15 How, while he was considering upon the meaning of the vision, the Holy Spirit suggested to him, that there were people waiting for him at the door, and expressly commanded him to go along with them to Cornelius; whom he found to have had a vision from heaven to the same purpose; upon comparing which with his own, he found it to be the express will of God, that he should instruct him and his friends in the Christian faith; and that he had no sooner done it, but the Holy Ghost was conferred upon them, giving them the same gift of diverse languages, as he did the apostles on the day of Pentecost.

A. D. 40.

16 From whence he could not but conclude, that great promise of Christ about the Holy Ghost to be designed for the Gentile as well as Jewish converts.

17 And now (says he) can you imagine, that God should ever confer the same gifts and endowments upon them and us, and yet deny them baptism into the same religion with us? And when his Spirit had qualified them to be his ministers, how durst I deny to make them Christians?

18 Fully satisfied with this, they were so far from any longer envying the Gentiles the Gospel privileges, that they blessed God for the extent of his mercies towards them.

19 During these transactions of Saul and Peter, some of the disciples that were dispersed from Jerusalem by the persecution, (chap. viii.) had travelled and preached the Gospel as far as Phœnice, the isle of Cyprus, and Antioch in Syria, but preached only to the Jews, (not yet understanding the Gospel to be designed for any other nation.)

20, 21 And some of them belonging to Cyprus and Cyrene, where the Greek language was used, preached to the Jewish proselytes at Antioch that used the same language, with such miracles

to speak, the Holy Ghost fell on them, as on us at the beginning.

16 Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost.

17 Forasmuch then as God gave them the like gift as *he did* unto us who believed on the Lord Jesus Christ, what was I that I could withstand God?

18 When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life.

19 Now they which were scattered abroad upon the persecution that arose about Stephen, travelled as far as Phœnice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only.

20 And some of them were men of Cyprus and Cyrene, which when they were come to Antioch, spake unto the * Gre-

* Ver. 20. Spake unto the Grecians, πρὸς τοὺς Ἑλληνας, to the Greek Jews, as our common copies read it. But the Alexandrian MS. the Syr. Vulg. Arab. and Æthiop. versions read it πρὸς τοὺς Ἑλληνας, to the Greeks, i. e. uncircumcised Grecian proselytes. And I

cians preaching the Lord Jesus.

21 And the hand of the Lord was with them : and a great number believed, and turned unto the Lord.

22 Then tidings of these things came unto the ears of the church which was in Jerusalem : and they sent forth Barnabas, that he should go as far as Antioch.

23 Who when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord.

24 For he was a good man, and full of the Holy Ghost, and of faith : and much people was added unto the Lord.

25 Then departed Barnabas to Tarsus, for to seek Saul.

26 And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the

along with their doctrine, that abundance of them believed and were baptized. A. D. 40.

22 Which great success, as soon as the apostles at Jerusalem heard of, they sent Barnabas into those parts, to confirm and perfect the new converts, and to confer such gifts of the Holy Ghost upon them, as the condition of those churches required. A. D. 41.

23 Who, in pursuance of that commission, went through Phœnicie and Cyprus, and so to Antioch, exhorting them to patience, and immoveable constancy in their profession.

24 And in this office he had great success, not only by his eminent endowments of the Holy Spirit, but by the peculiar goodness, * generosity, and sweetness of his temper, which very much won upon all that knew him.

25 And perceiving that a great many more might there be converted, he took in the assistance of Saul, whom he went to look for at Tarsus, where he had continued, preaching about the parts of Syria and Cilicia, for three years after his first arrival. (Chap. ix. 31, 32.) A. D. 42.

26 Having found him, and brought him to Antioch, they remained preaching there a whole year, and so increased the Christian church, that the converts, who by their enemies were wont in derision to be called Nazarenes and Galileans, and among themselves only be-

take that to be the true reading ; because mention is made before concerning the conversion of the Hellenists, ch. vi. 1.

* Ver. 24. ἀνὴρ ἀγαθός, a bounteous, merciful person.

A. D. 42. lievers, brethren, and faithful, were now
 ——— so encouraged, as publicly and solemnly
 to take upon * them the name of Chris-
 tians.

27 About this time there arrived at
 Antioch from Jerusalem several disci-
 ples, whom God endowed with a fore-
 sight of several things to come.

28 One of which, called Agabus,
 foretold, that about two years after,
 there should be a dreadful famine raging
 through almost every part † of the
 Roman empire, which came to pass ex-
 actly at the time, being the fourth year
 of Claudius.

A. D. 44. 29 And this famine being particu-
 ——— larly hard in Judea, (where the number
 of the poor Christians was very great,)
 these Christians of Antioch resolved to
 send them some relief.

30 And accordingly sent Barnabas
 and Saul with it, to give it into the

church, and taught
 much people; and the
 disciples were called
 Christians first in An-
 tioch.

27 And in these
 days came prophets
 from Jerusalem unto
 Antioch.

28 And there stood
 up one of them, named
 Agabus, and signified
 by the Spirit that
 there should be great
 dearth throughout all
 † the world: which
 came to pass in the
 days of Claudius Cæ-
 sar.

29 Then the dis-
 ciples, every man ac-
 cording to his ability,
 determined to send re-
 lief unto the brethren
 which dwelt in Judea.

30 Which also they
 did, and sent it to the

* Ver. 26. *χρηματίσσι Χριστιανούς*, called *Christians*. That the word *χρηματίσσι* signifies the same as I have paraphrased it, is not only highly probable from the circumstances of the thing, but from what the reader may see in Gregory's notes, and in Dr. Stanhope on Epist. for St. Barnabas's day. But it is much worth remarking, what a very learned person hath lately observed, viz. that the converts, who now took the title of Christians upon themselves, were (most probably) of the Gentile part. The believing Jews still adhering to the law, and affecting to be still called Jews; not willing so much as to admit the Gentile converts (that refused to submit to circumcision) into their synagogues and assemblies. Whereupon these said converts, relinquishing their Gentilism, and being neither willing nor permitted to be styled Jews, went by the name of Christians. See Bohmer's *Dissert. Juris Eccles. Antiq.* Dissert. viii. cap. 2. See also Mr. Benson's *Hist. of the first Planting of the Christ. Relig.* vol. i. p. 241.

† Ver. 28. *Throughout all the world*, ἐφ' ὅλην τὴν οἰκουμένην. That is, either throughout the Roman empire (or the most part of it), or else throughout the whole land of Judea. See Mr. Lardner's *Credibil. of the Gosp. Hist.* p. 318, &c.

elders by the hands of Barnabas and Saul.

hands of the elders, (to whose care the apostles, upon the dispersion by the forementioned persecution, had left the care of the churches of Judea,) to be distributed by the * deacons as they saw occasion.

A. D. 44.
* See chap. vi. 1, &c.

CHAP. XII.

The history returns to the affairs of the Christians at Jerusalem. A fresh persecution by Herod Agrippa, on purpose to please the Jews. James slain. Peter put in prison. Is delivered by an angel. The guard slain. Herod at Cesarea : makes an oration in the theatre ; receives the fulsome flatteries of the people ; is struck with a disease, and dies.

1 **N**OW about that time Herod the king stretched forth his hands to vex certain of the church.

2 And he killed James the brother of John with the sword.

3 And because he saw it pleased the Jews, he proceeded further to take Peter also. (Then were the days of unleavened bread.)

4 And when he had apprehended him, he put him in prison, and delivered him to four quaternions of soldiers to keep him, intending after Easter to bring him forth to the people.

5 Peter therefore was kept in prison ; but prayer was made

1 **T**O return a little back to some transactions of Peter at Jerusalem. About the time that Agabus foretold the famine, (chap. xi. 28.) Herod Agrippa began a fresh persecution of the Christians there.

2, 3 He first condemned and executed James the son of Zebedee ; and a little before the passover apprehended Peter, and all this out of mere vanity, to please the doctors of the Jewish council, who still continued their obstinate hatred to the Christians, though the common people had generally a better esteem of them.

4 For fear, therefore, if he should bring Peter to his trial in court during the time of that festival, the people should beg for his release, according to their privilege, which could not have been denied them, (Matt. xxvii. 15.) he resolved to continue him in prison till it was quite over. And to secure him the better from any escape, set sixteen soldiers to guard him by turns, four at a time.

5 While he was thus, as it were, marked out for death, yet the Christians put up the most solemn and frequent

A. D. 44. prayers to God for his deliverance; and
 ————— he answered their requests.

6 For the very night before Herod intended him for trial and execution, as he was asleep, chained on each side to a soldier, while the other two kept sentry at the sentry door,

7, 8 An angel, surrounded with great brightness and splendor, came to him, and awoke him, knocked off his chains, (without the least disturbance of the guard,) and ordered him to make himself ready, and follow him.

9 Peter did so; but knowing himself to have been in a sleep, did not immediately conclude this to be *real*, but rather a *visionary* representation.

10 The prison being in the suburbs of the city, the angel conducted him through the watches, and so on to the city-gate, which though securely locked and barred, opened of itself; and after he had carried him so far into the street, that he knew where he was, and could shift for himself, he left him.

11 By this time, Peter throughly

without ceasing of the church unto God for him.

6 And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and the keepers before the door kept the prison.

7 And, behold, the angel of the Lord came upon him, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from *his* hands.

8 And the angel said unto him, Gird thyself, and bind on thy sandals: and so he did. And he saith unto him, Cast thy garment about thee, and follow me.

9 And he went out, and followed him, and wist not that it was true which was done by the angel: but thought he saw a vision.

10 When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city, which opened to them of its own accord: and they went out, and passed on through one street, and forthwith the angel departed from him.

11 And when Pe-

ter was come to himself, he said, Now I know of a surety that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and *from* all the expectation of the people of the Jews.

12 And when he had considered *the thing*, he came to the house of Mary, the mother of John, whose surname was Mark, where many were gathered together, praying.

13 And as Peter knocked at the door of the gate, a damsel came to hearken, named Rhoda.

14 And when she knew Peter's voice, she opened not the gate for gladness, but ran in, and told how Peter stood before the gate.

15 And they said unto her, Thou art mad. But she constantly affirmed that it was even so. Then said they, It is his angel.

considered, and fully satisfied himself A. D. 44.
the whole transaction was *real*, and that
God had wrought him a miraculous deliverance by his angel.

12 And so resolving to secure himself as well as he could, went to the house of Mary the mother of that John whose * surname was Mark, whither Providence seemed to have guided him; for the family was up, with several of their neighbour Christians at their devotions, and praying particularly for his deliverance, ver. 5.

13 As soon as Peter knocked at the gate, a maid-servant came to examine † and know certainly who it was, before she would venture to let him in.

14 But being sure it was Peter's voice as soon as he spoke to her, she had not patience to open the gate, till she ran and told the company.

15 Who all told her, she must be mad, to affirm such an impossible thing. But the maid persisting in it, they concluded it must be either some ‡ messenger from him of his near acquaintance, who could best *imitate* his voice; or else an † angel in his shape, that could do it *perfectly*.

* Ver. 12. *John whose surname was Mark.* See Dodwell's *Dissert. Cyp.* v. §. 11.

† Ver. 13. Ἰπακῶσαι, *to hearken, subauscultare.* See Le Clerc upon the place.

‡ Ver. 15. ὁ ἄγγελος αὐτῶ ἔειπεν, *It is his angel;* the word signifying either a *messenger* or an *angel*. It is not absolutely certain, which of the two senses it is here to be taken in; though P. à Limborch, in his late Commentary, has observed such circumstances render it most probably to signify a *real angel*.

A. D. 44. 16 Peter knocking all this time at the gate, several of them came, and upon further certainty that it was he, let him in, but astonished how he should come there.

17 He desired them to make no noise, but keep it private at present, telling them shortly how it was, and ordered some of them to carry the news to James the bishop of Jerusalem, and the other Christians, to shew them what a good effect their prayers had had; and so went to another house, where he thought he could be more safe and private.

18 Next morning the poor soldiers were in a dreadful apprehension for their prisoner, as well knowing the great severity of the Roman discipline upon all neglects of keeping guard.

19 And well they might; for Herod had them immediately to a strict examination, and upon their not being able to give any account of his escape, he ordered them all four to be put to death.

20 After this, Herod went to Cæsa-rea, to celebrate the solemnity there kept for the honour of Cæsar; whither the cities of Tyre and Sidon sent ambassadors to him, to appease his displeasure at some misdemeanor of theirs, for which they feared he might declare war against them, and deprive them of the constant supplies of corn and other provisions out of Judea and Galilee, without which they could not well * subsist. And gaining over his cham-

16 But Peter continued knocking: and when they had opened *the door*, and saw him, they were astonished.

17 But he, beckoning unto them with the hand to hold their peace, declared unto them how the Lord had brought him out of the prison. And he said, Go shew these things unto James, and to the brethren. And he departed, and went into another place.

18 Now as soon as it was day, there was no small stir among the soldiers, what was become of Peter.

19 And when Herod had sought for him, and found him not, he examined the keepers, and commanded that *they* should be put to death. And he went down from Judea to Cæsa-rea, and *there* abode.

20 And Herod was highly displeas- ed with them of Tyre and Sidon: but they came with one accord to him, and, having made Blastus the king's chamberlain their friend, desired peace; because their country was nourished by the king's *coun- try*.

* Ver. 20. *Their country was nourished by the king's country.* See Ezek. xxvii. 17. and 1 Kings v. 11.

berlain to their interest, they obtained A. D. 41. their peace.

21 And upon a set day, Herod, arrayed in royal apparel, sat upon his throne, and made an oration unto them.

21 Upon the second (being the chief) day of the solemnity, Herod, in glittering and sumptuous robes, seated under a canopy in the theatre, harangued the nobles * and people with a most eloquent oration in the praise of Cæsar.

22 And the people gave a shout, *saying*, *It is the voice of a god, and not of a man.*

22 Upon which the nobles about him, gave him the most extravagant compliments, and the people with loud acclamations cried him up for a kind of deity. All which fulsome flatteries he received with the highest degree of pride and satisfaction.

23 And immediately the angel of the Lord smote him, because he gave not God the glory: and he was eaten of worms, and gave up the ghost.

23 For which, along with the many other instances of his vanity and cruelty, the invisible † hand of God immediately struck him with a most painful and tormenting disease in his bowels, † which in five † days time ulcered and bred worms, and ended in a loathsome and calamitous death.

24 But the word of God grew and multiplied.

24 In the mean while, notwithstanding the late opposition of Herod, the Christian religion got ground every day.

25 And Barnabas and Saul returned from Jerusalem, when they had fulfilled their ministry, and took with them John, whose surname was Mark.

25 And Saul and Barnabas having delivered their contributions, sent from Antioch to Jerusalem, (chap. xi. 29, 30.) returned to Antioch again; of whose travels and transactions (in the more remote parts of the world) I now come to give a relation in the following chapters.

* Ver. 21. *Made an oration unto them*, *πρὸς αὐτοὺς*, which may refer either to the assembly in general, or to the forementioned ambassadors in particular.

† Ver. 23. *ὁ δὲ ἄγγελος Κυρίου ἐπάταξεν αὐτὸν*, *the angel of the Lord smote him*. Josephus, who gives the particulars of this relation, makes no mention of an angel. So St. Luke may be thought to express it, in the usual strain of the Jews, who were wont to attribute any supernatural event, the immediate cause whereof was not visible, to the operation of angels.

‡ For the more full account of this, the reader may see Josephus's *Antiq.* lib. xix. cap. 7. and from him in Euseb. *Eccles. Hist.* ii. cap. x.

CHAP. XIII.

The progress of the Gospel at Antioch, and other remote parts. Sergius Paulus, the Roman governor at Paphos, converted by Paul and Barnabas. Elymas the sorcerer struck blind by Paul. Paul's Sermon in the Jewish synagogue at Antioch in Pisidia, proving Jesus to be the Messiah. The effect it had upon many. The unbelieving Jews cause them to be expelled the country.

A. D. 45. 1 **T**HE persons endowed with prophetic gifts at Antioch (mentioned chap. xi. 27.) were by this time grown to a considerable number, and become the chief teachers * in the public assemblies of that church, among whom were Saul, Barnabas, Simeon, Lucius, and one Manaen belonging to Herod's court.

2 On a certain day, which they set apart † for fasting and public worship, the Holy Ghost suggested to these prophetic teachers, that God intended Barnabas and Saul should travel into several remote countries to spread the Gospel both to Jews and Gentiles; and ordered they should be in a solemn manner appointed and set upon that work.

3 Which they did accordingly by fasting and solemn prayer for a blessing upon their undertakings, and imposition of hands, as a token of special designation to a particular office.

4 They went first to ‡ Seleucia, (which was hard by,) and thence into the

1 **N**OW there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul.

2 As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul, for the work whereunto I have called them.

3 And when they had fasted and prayed, and laid their hands on them, they sent them away.

4 So they being sent forth by the Holy

* Ver. 1. Προφήται καὶ διδάσκαλοι, *Prophets that were their chief preachers and ministers.* See Dr. Whitby's *Gen. Pref. to the Epist.* §. 12.

† Ver. 2. λειτουργούντων τῷ Κυρίῳ καὶ νηστεύόντων, *As they fasted and ministered unto the Lord.*

‡ Now called Scandarone.

Ghost, departed unto Seleucia; and from thence they sailed to Cyprus.

5 And when they were at Salamis, they preached the word of God in the synagogues of the Jews; and they had also John to *their* minister.

6 And when they had gone through the isle unto Paphos, they found a certain sorcerer, a false prophet, a Jew, whose name was Barjesus.

7 Which was with the deputy of the country, Sergius Paulus, a prudent man: who called for Barnabas and Saul, and desired to hear the word of God.

8 But Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn away the deputy from the faith.

9 Then Saul, (who also is called Paul,) filled with the Holy Ghost, set his eyes on him,

10 And said, O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?

isle of Cyprus, where the Jews were very numerous. A. D. 45.

5 All along as they went, they applied themselves, first to the Jews, beginning at Salamis to preach in their synagogues; and because they expected a great number of converts, they took Mark with them to baptize and do other offices under them, while they attended wholly upon preaching.

6, 7 Thence they went through the whole island to Paphos, where the Roman governor had his residence, and had got with him a Jewish magician, that amused him with his diabolical arts. But being a sensible and well-disposed person, and hearing of the fame of the two apostles, sent for them to hear what religion they taught.

8 As they were teaching him the Christian doctrine, this Barjesus (whose Arabic name Elumas signifies a magician) contradicted them, and would have persuaded the governor not to hearken to them.

9 Upon which Saul (who goes by the name of Paul in the sequel of this history) being inspired with a divine power to punish this wicked person in a miraculous manner, for the governor's conversion, set his eyes on him with an air of anger and authority.

10, 11 And having first severely rebuked him as a confederate with the devil, and a malicious opposer of true religion, told him, that his obstinacy against the plain evidences of the Gospel, should instantly be punished with the loss of his sight; upon which words he was struck blind.

A. D. 45.

12 The governor, seeing the apostle's doctrine confirmed with such divine power, embraced the Christian faith.

13 From Paphos in Cyprus, they went to Perga in Pamphylia, where Mark choosing *rather to be with Peter at Jerusalem, than travel with them any further, left them; which Paul very highly †resented.

A. D. 46. 14, 15, 16 Thence the next year they arrived at Antioch in Pisidia, where in one of the Jewish synagogues, after the lessons, the president (according to † custom) asking who would expound upon any part of them, Paul stood up, and made the following sermon to the Jews and proselytes.

‡ Philo.

11 And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about, seeking some to lead him by the hand.

12 Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord.

13 Now when Paul and his company loosed from Paphos, they came to Perga in Pamphylia: and John departing from them, returned to Jerusalem.

14 But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the sabbath-day, and sat down.

15 And after the reading of the law and the prophets, the rulers ‡ of the synagogue sent unto them, saying, Ye men and brethren, if ye have any word of exhortation for the people, say on.

16 Then Paul stood up, and beckoning with his hand, said, Men of Israel, and ye that fear God, give audience.

* As Bishop Pearson thinks, *Op. Postum.* p. 6.

† Ver. 13. See chap. xv. 37, 38, 39.

17 The God of this people of Israel chose our fathers, and exalted the people when they dwelt as strangers in the land of Egypt, and with an high arm brought he them out of it.

18 And about the time of forty years suffered he their manners in the wilderness.

19 And when he had destroyed seven nations in the land of Canaan, he divided their land to them by lot.

20 And after that he gave unto them judges, about the space of four hundred and fifty years, until Samuel the prophet.

21 And afterward they desired a king: and God gave unto them Saul, the son of Cis, a man of the tribe of Benjamin, by the space of forty years.

22 And when he had removed him, he raised up unto them David to be their king, to whom also he gave testimony, and said, I have found David the son of Jesse, a man after mine own heart, which shall fulfil all my will.

23 Of this man's seed hath God according to his promise raised unto Israel a Saviour, Jesus:

24 When John had

17, 18, 19, 20, 21 Wherein he A. D. 46. proved to them in the first place, that the chief and great design of God in choosing Abraham, and the patriarchs, and the nation of the Jews descended from them, for a peculiar and separate people, in preserving and miraculously delivering them from the Egyptian bondage; in his mercies and patience toward them in the wilderness; in destroying the seven nations for their settlement in the land of promise, and their constant deliverances under the government of their judges and kings, down to David, and so to this time, was the kingdom and religion of the Messiah, who was to be born of their nation, as the Saviour and Redeemer of mankind.

22, 23 And then, as David, in particular, upon account of his eminent wisdom, valour, and piety, was made a type of Christ, and had a promise he should descend from his family, that God had fulfilled that promise in JESUS of Nazareth, who was of David's line.

24, 25 This JESUS it was that John

A. D. 46. Baptist, that holy and mortified preacher
 ——— of repentance, declared to be the true
 CHRIST, when the Jews demanded of
 him if he himself were the person?
 Telling them he pretended only to pre-
 pare them, by repentance, for the mercies
 of a far greater Prophet who was
 shortly to appear; even so great a one,
 that in comparison (says he) I am not
 worthy to do the meanest office of ser-
 vice to him.

26 Then addressing himself anew to
 the Jews and proselytes, he called upon
 them earnestly to consider, that now
 was the time wherein God offered them
 the happy means of pardon and salva-
 tion by JESUS CHRIST.

27 And that they would make it no
 objection against the truth of his Mes-
 siahship, that the council at Jerusalem
 had condemned and crucified him as a
 malefactor and false prophet, for that
 in so doing, they had exactly fulfilled,
 and inconsiderately accomplished, the
 very prophecies concerning the suffer-
 ings of the Messiah, that used to be
 read in their own synagogues.

28 Beside, that Jesus's innocence was
 so clear, even to Pilate himself, that he
 would have acquitted him, but for the
 outrageous clamours of the Jews to have
 him slain.

29, 30 But God (says he) has suffi-
 ciently vindicated him, by raising him
 from the dead, after he had been laid
 in a sepulchre, that was so securely sealed,
 * and so strongly guarded.

31 Of which his apostles, and a great
 number of his disciples, are eye-wit-

first preached before
 his coming the bap-
 tism of repentance to
 all the people of Is-
 rael.

25 And as John
 fulfilled his course, he
 said, Whom think ye
 that I am? I am not
he. But, behold, there
 cometh one after me,
 whose shoes of *his* feet
 I am not worthy to
 loose.

26 Men and bre-
 thren, children of the
 stock of Abraham, and
 whosoever among you
 feareth God, to you
 is the word of this sal-
 vation sent.

27 For they that
 dwell at Jerusalem,
 and their rulers, be-
 cause they knew him
 not, nor yet the voices
 of the prophets which
 are read every sab-
 bath-day, they have
 fulfilled them in con-
 demning him.

28 And though
 they found no cause
 of death in him, yet
 desired they Pilate
 that he should be
 slain.

29 And when they
 had fulfilled all that
 was written of him,
 they took *him* down
 from the tree, and
 laid him in a sepul-
 chre.

30 But God raised
 him from the dead.

31 And he was
 seen many days of

* Matt.
 xxvii. 66.

them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people.

32 And we declare unto you glad tidings, how that the promise which was made unto the fathers,

33 God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee.

34 And as concerning that he raised him up from the dead, now no more to return * to corruption, he said on this wise, I will give you the sure mercies of David.

35 Wherefore he saith also in another psalm, Thou shalt not suffer thine Holy One to see corruption.

36 For David, after he had served his own generation by the will of God, fell on sleep, and was laid

nesses, who saw and conversed with him A. D. 46. for forty days after it.

32, 33 And how willingly and gladly ought you now to receive this truth of Jesus's resurrection, whereby you see so happy and full a completion of the most remarkable prophecies and promises made to your pious ancestors? For of this it is that God spake in Psalm ii. Which words, though in some lower sense they may be meant of David's conquest over his enemies, yet have now had their most eminent and full accomplishment in God's raising up the Messiah from death, to the glory and power of his spiritual kingdom.

34, 35 Thus also that promise of God to the Jewish nation, of the sure mercies of David, Isa. lv. 3. could only be meant of that * absolute promise of the Messiah to be from his family, a glorious Prince and Saviour, of whom David was a type, and who was called also by his very name *David*, and the son of David; and so is in effect the same promise with that of Psalm xvi. 11. *Thou shalt not suffer thine Holy One* (i. e. thy CHRIST) *to see corruption.*

36, 37 Which last words can no way be true of David's person, who having performed several good services, in obedience, to God's commands, in his lifetime, lies in his grave to this day; but are

* Ver. 34. *Now no more to return to corruption.* As Lazarus and the widow's son did. Thus *Christ's dying no more, and death having no more dominion over him*, Rom. vi. 9. is the distinguishing privilege of his resurrection, above that of any other persons miraculously restored to life, who all returned again to the dark prison of the grave. And this is what made the mercies here spoken of to be τὰ πάντα, *constant and continual*, as the promise was absolute.

A. D. 46. most exactly fulfilled in JESUS, whom God raised the third day, before his body was in the least putrified, and then exalted him into heaven.

38 Wherefore you have all the demonstration your own scriptures and prophecies can give you, That this JESUS is the true Messiah, and that by the sacrifice of his death, you have obtained the means of the full pardon of your sins, and of eternal salvation, upon the condition of true repentance, and embracing his religion.

39 And this pardon by the blood of Jesus, is much more extensive and effectual, than what the purgations and sacrifices of the Mosaical law could ever procure for you: for the only effect of those washings and sacrifices was, admission into the congregation again, from whence the breach of some positive ceremony had excluded a man; they alone did not purge the conscience, but only took away the political guilt, in relation to their civil and ecclesiastical penalties; and some offences were punished with death, and admitted no sacrifices at all. Whereas this atonement of Jesus your Messiah, reaches to the perfect and *eternal* forgiveness of every kind and degree of transgression, in them that sincerely believe and obey him.

40, 41 It infinitely concerns you therefore, not to reject and contemn such clear evidences, and merciful proposals of Heaven toward you, lest you come under the same character wherein the prophet described your forefathers in Manasses' time (Hab. i. 5.), and for a still more wicked obstinacy and contempt against God, be at last cut off by a destruction * more ex-

unto his fathers, and saw corruption:

37 But he whom God raised again, saw no corruption.

38 Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins.

39 And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.

40 Beware therefore, lest that come upon you, which is spoken of in the prophets.

41 Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which you shall in no wise

* Ver. 41. The apostle seems clearly to intimate their final destruction by the Romans.

believe, though a man declare it unto you.

42 And when the Jews were gone out of the synagogue, the Gentiles besought that the words might be preached to them the next sabbath.

43 Now when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas: who speaking to them, persuaded them to continue in the grace of God.

44 And the next sabbath-day came almost the whole city together to hear the word of God.

45 But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming.

46 Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and

emplary and amazing than that of the A. D. 46. Babylonish captivity.

42 This discourse of Paul had so good an effect, that though the generality of the Jews went away as infidel and obstinate as they came; yet when they were gone, abundance of the Pisidian Gentiles (or rather Gentile converts to the Jewish religion, called proselytes, ver. 43.) requested Paul to preach the same doctrine the next * sabbath to them, as liking it very well.

43 And after the assembly was over, a good number of the Jews and proselytes came to the apostles, and professed themselves convinced of the truth of their doctrine, who thereupon gave them a great many further arguments and encouragements to persevere in that persuasion, against the envy and malice of the unbelieving Jews.

44, 45 Accordingly the next sabbath, as Paul was preaching to a vast number of people, (viz. idolatrous Gentiles, as well as Gentile proselytes,) the infidel Jews, enraged at the sight of the idolatrous Gentiles flocking into their synagogue, interrupted his discourse with the most outrageous expressions of raillery and abuse.

46, 47 Upon which the two apostles told them plainly, that they had now discharged their duty toward them, in giving them the first offer of the Gospel doctrine and privileges, according to the direction of JESUS CHRIST, (Acts i. 8.) But as their incurable malice and pre-

* Ver. 42. *Εἰς τὸ μετὰ τὸ σαββατον*, the next sabbath. This phrase being taken by some of the best interpreters to signify the week's space between the last and next sabbath, but by others, the next sabbath-day, and pretty good reasons given on both sides, I have left it without any addition to our translation.

A. D. 46. judice rendered them unworthy and incapable of any further attempt for their conversion, they should leave them to themselves, and tender these offers of mercy to the Gentiles, who by the tenor of all the prophetic writings, particularly that of Isa. xlix. 6. were intended for members of the kingdom of the Messiah, as well as the Jews.

48, 49 The Gentile people received this with the utmost degree of religious joy and gratitude, and all among them that were of a sober disposition, * and sincerely desirous to know the true religion, believed and embraced the Gospel, which now was spread through the whole country of Pisidia.

50 But to hear the Gentiles made partakers of the blessings of the Messiah, so enraged and exasperated the infidel Jews, that by influencing some women of quality among their proselytes, and by them their husbands, and some of the governing part of the city, they procured such severe orders against the two apostles, that they forced them to flee for safety.

51 And they, when they left the place, remembering the words of Christ, (Matt. x. 14.) shook off the dust of their feet against them; thereby signifying and declaring, that they ought to

judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles.

47 For so hath the Lord commanded us, *saying*, I have set thee to be a light of the Gentiles, that thou shouldst be for salvation unto the ends of the earth.

48 And when the Gentiles heard this, they were glad, and glorified the word of the Lord; and as many as were ordained to eternal life, believed.

49 And the word of the Lord was published throughout all the region.

50 But the Jews stirred up the devout and honourable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts.

51 But they shook off the dust of their feet against them, and came unto Iconium.

* Ver. 48. Τετραγμένον εἰς ζῶν ἀιώνιον, *ordained to eternal life.* That this phrase signifies no other than what I have paraphrased it, and has not the least relation to any *absolute* and unconditionate *divine decree* of these persons to *eternal life*, is so evidently and copiously demonstrated by all good critics and interpreters upon this place, that I may well venture to tell the English reader in the words of Grotius, *He that seeth it not, is blind.*

have no more to do with so obstinate A. D. 46.
and incurable a people.

52 And the disciples were filled with joy, and with the Holy Ghost.

52 But in the mean time, notwithstanding this inhuman treatment of the apostles, the new converts continued in the profession of the Christian faith, with great constancy and cheerfulness; God also assisting and confirming them therein, by imparting such gifts of the Holy Ghost among them, as were requisite and agreeable to the circumstances of his church.

CHAP. XIV.

Paul and Barnabas travel to Lycaonia. They preach at Iconium in the Jewish synagogue, and convert many. Being forced at last from thence, they go to Lystra and Derbe. A cripple cured at Lystra. The inhabitants take them for deities, and would have offered sacrifice to them. The Apostles' discourse to them hereupon. The Jews cause Paul to be stoned. The Apostles return to Antioch in Syria, from whence they first set out.

1 **A**ND it came to pass in Iconium, that they went both together into the synagogue of the Jews, and so spake, that a great multitude, both of the Jews and also of the Greeks, believed.

2 But the unbelieving Jews stirred up the Gentiles, and made their minds evil affected against the brethren.

3 Long time therefore abode they speak-

1 **T**HE two apostles, Paul and Barnabas, being thus expelled from Pisidia, went into the province of Lycaonia, bordering upon it, in the lesser Asia, where the first town they entered was Iconium, still applying themselves first to the Jews in their synagogue, where they preached with such success, that abundance of them and their proselytes were converted.

2 But the infidel Jews here (being of the same obstinate and malicious temper with those of other parts) endeavoured, by all the arts of slander and calumny, to prejudice the Gentile part of the town against them.

3 This violent opposition of the Jews made the apostles' stay * in that place

* Ver. 3. Ἰκανὸν μὲν οὖν χρόνον διέτριψαν. The μὲν οὖν may be rendered either by *therefore*, or *for indeed*; the latter of which senses will make the malice of the Jews, ver. 2. to proceed from their long stay and preaching there.

A. D. 46. to be the longer, and their preaching
 ——— the more earnest: the truth whereof
 they confirmed by many miraculous
 demonstrations.

4 And notwithstanding their malicious endeavours, the apostles gained a considerable part of the people to approve and embrace their doctrine.

5, 6, 7 But perceiving the infidel Jews and Gentiles had combined together, and had got so many of the governing part to join with them, as to attempt openly to abuse and destroy them, they went off and preached at Lystra and Derbe, the next cities of the same province, and so in all the country that lay round them.

8 As Paul was preaching at Lystra, there was one of his auditors that was born a cripple, and never had any use of his legs.

9, 10 Paul took notice of this person; and whether by his serious behaviour, and devout attendance to his discourse, or by the suggestion of the Holy Spirit, knowing the man to be of so honest and religious a disposition, that a miraculous cure of his body would have its due effect upon his mind, called out to him before the whole of the congregation, and, in the name of JESUS, bade him rise up, and stand upon his legs: upon which words the man did so, and found the perfect use of his limbs.

11 This so amazed the Gentile part of the auditory that saw it done, that

ing boldly in the Lord, which gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands.

4 But the multitude of the city was divided: and part held with the Jews, and part with the apostles.

5 And when there was an assault made both of the Gentiles, and also of the Jews, with their rulers, to use *them* despitefully, and to stone them,

6 They were aware of *it*, and fled unto Lystra and Derbe, cities of Lycaonia, and unto the region that lieth round about:

7 And there they preached the Gospel.

8 And there sat a certain man at Lystra, impotent in his feet, being a cripple from his mother's womb, who never had walked.

9 The same heard Paul speak: who steadfastly beholding him, and perceiving that he had faith to be healed,

10 Said with a loud voice, Stand upright on thy feet. And he leaped and walked.

11 And when the people saw what Paul

had done, they lift up their voices, saying in the speech of Lycaonia, The gods are come down to us in the likeness of men.

12 And they called Barnabas, Jupiter; and Paul, Mercurius, because he was the chief speaker.

13 Then the priest of Jupiter, which was before their city, brought oxen and garlands unto the gates, and would have done sacrifice with the people.

14 Which when the apostles, Barnabas and Paul, heard of, they rent their clothes, and ran in among the people, crying out,

15 And saying, Sirs, why do ye these things? we also are men of like passions with you, and preach unto you, that ye should turn from these vanities, unto the living God, which made heaven and earth, and the sea, and all things that are therein.

16 Who in times past suffered all nations to walk in their own ways.

17 Nevertheless,

they ran into town, crying out, *The A. D. 46. gods are come down to us in human shape.* —————

12 They took Barnabas to be Jupiter; and because Paul was the chief preacher, they took him for Mercury, i. e. Jupiter's attendant, messenger, and interpreter of his will.

13 In consequence of this persuasion therefore, the priest that belonged to Jupiter's temple with his image in it, came in solemn manner to the gates where the two apostles lodged, with an ox crowned with garlands ready for sacrifice, to offer to them as unto gods.

14 Which they no sooner apprehended, but they went out to them with expressions of the utmost concern and detestation at what they were about to do,

15 Assuring them they were but mortal men like themselves, though they were the messengers of heaven; and that the chief design of the doctrine they had preached was to reduce them from their idolatrous and false religion, to the pure and proper worship of the *one true God*, the Creator and Governor of all the world.

16 And that though it has pleased the divine wisdom and justice, as a * punishment for their gross immorality and idolatry, to give the greatest part of the world over for many ages to their own ignorance, by not affording them any express revelation of his will, as the Jews had;

17 Yet he had not left them without

* Ver. 16. See Rom. i. from ver. 20. to the end.

A. D. 46. any means of knowing so much of his divine nature and will, as might restrain them from such irrational and barbarous proceedings; the very creation of the world about them, and the constant course of Providence over it, ordering all things in so particular a manner, for the comfort, pleasure, and support of mankind, being all clear arguments of the wisdom, power, and goodness of God. *But that now he had intended them the happy knowledge of his true worship, if they would accept and embrace it.*

18 This discourse was hardly enough to weigh upon their prejudices, and restrain the people from their intended sacrifice.

19 Soon after this, some of the malicious Jews of Antioch and Iconium pursued the two apostles hither, and by their calumnies and inventions, so incensed the rabble against them, (especially against Paul the chief preacher in public,) that they stoned him out of the city, and bruised him so, as they thought they had killed him. And thus it was the lot of this apostle to be stoned, upon the same account as he had consented to the stoning of St. Stephen.

A. D. 47. 20 But by the help and assistance of some of his friends and Christian converts, he recovered, and got privately into the town; and to avoid their further fury, went next day, and Barnabas along with him, to Derbe, another city of the same province.

21, 22 And after having there preached, and converted good numbers, returned back the beginning of the next year to Lystra again, and so to Iconium and Antioch, to confirm and settle the new converts in courage and patience, under those hardships which

he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness.

18 And with these sayings scarce restrained they the people, that they had not done sacrifice unto them.

19 And there came thither certain Jews from Antioch and Iconium, who persuaded the people, and having stoned Paul, drew *him* out of the city, supposing he had been dead.

20 Howbeit, as the disciples stood round about him, he rose up, and came into the city: and the next day he departed with Barnabas to Derbe.

21 And when they had preached the gospel to that city, and had taught many, they returned again to Lystra, and to Iconium, and Antioch,

22 Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God.

23 And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed.

24 And after they had passed throughout Pisidia, they came to Pamphylia.

25 And when they had preached the word in Perga, they went down into Attalia :

26 And thence sailed to Antioch, from whence they had been recommended to the grace of God, for the work which they fulfilled.

27 And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles.

28 And there they abode long time with the disciples.

he told them, by his own example, and the very nature of the Christian religion, (that was levelled against the vices and prejudices of mankind,) they could not but expect to meet withal. A. D. 47.

23 Before their departure from which places, they did with solemn fasting and prayers, ordain spiritual governors, for the orderly management of their respective churches, and so commended both ministers and people to the blessing of that Lord and Saviour, whose religion they professed;

24, 25 And then went through Pisidia into Pamphylia, another province of the lesser Asia, and preached the Gospel in the cities of Perga and Attalia.

26, 27 From whence, at the latter end of the year, they returned by sea to that Antioch in Syria, where they were first appointed in so particular a manner for these travels, * and gave the church a full account of the success of them, especially among the Gentile people. * Chap. xiii. 3.

28 Continuing there for two or three years together.

CHAP. XV.

A dispute raised by some Jewish converts concerning the necessity of circumcision. Paul and Barnabas return to Jerusalem, to get this controversy determined by the Apostles, and the whole church there. The speeches of Peter, Paul, and James upon this subject. The determination of the council sent in a letter to the Christians at Antioch, to the great satisfaction of the Gentile converts there. Paul and Barnabas propose to travel again. They part, in a dispute about taking Mark with them.

A. D. 50, 1
51.

WHILE Paul and Barnabas continued at Antioch, (chap. xiv. 28.) there came thither from Judea several Jewish Christians, that had been bred up rigid * Pharisees, and still retained a warm zeal for the rites of the Jewish law; who endeavoured to persuade the Gentile converts that Paul and Barnabas had made, that they could never be saved by the Christian religion alone, but along with it must be circumcised, and so obliged to observe † all the ceremonies of the Mosai- cal institution.

* Ver. 5.

† Gal. v.

2 These zealots improved this matter into a very hot dispute; and though the two apostles argued plainly and strongly against them, yet, either not prevailing so far as fully to satisfy all parties, or else the better to put a full end to the debate, the whole church of Antioch came to this resolution, To leave it to the determination of the apostolical college in full council at Jerusalem; and that Paul ‡ and Barnabas, with some others of their chief clergy, should go thither, and lay the matter before them.

1 **A**ND certain men which came down from Judea, taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved.

2 When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question.

‡ This is that journey of St. Paul to Jerusalem, which he mentions, Gal. ii. 1. being just about *fourteen years* after his first conversion. See Bishop Pearson, An. Paul. p. 8, 9. and Dr. Whitby upon Gal. ii. 1.

3 And being brought on their way by the church, they passed through Phenice, and Samaria, declaring the conversion of the Gentiles: and they caused great joy unto all the brethren.

4 And when they were come to Jerusalem, they were received of the church, and of the apostles and elders, and they declared all things that God had done with them.

5 But there rose up certain of the sect of the Pharisees, which believed, saying, That it was needful to circumcise them, and to command them to keep the law of Moses.

6 And the apostles and elders came together for to consider of this matter.

7 And when there had been much disputing, Peter rose up, and said unto them, Men and brethren, ye know how that a good while ago, God made choice among us, that the Gentiles by my

3 On this important errand they were accordingly sent, and in their passage thither, acquainted the Christians of the several countries of Phenicia and Samaria, what success they had in converting many Gentile people; at which they heartily rejoiced. A. D. 50, 51.

4 Arriving at Jerusalem, they immediately applied themselves to the apostles and other eminent governors in that church; acquainting them first with the success of their ministry among the Gentiles, and then in particular with the dispute that had happened, and how they had opposed these Jewish zealots; in all which proceedings, they were highly commended † and approved of by the apostolical assembly. * * See ver. 12.

5 Against which approbation of the apostles, some of the Jewish Christians (of the same set with those that went to Antioch) objected, and maintained the absolute necessity of the whole Jewish law along with the Christian religion, in order to salvation.

6 Upon which the apostles and elders resolved to consider the case, and determine it in a full assembly.

7 In which, after much dispute on both sides, Peter stood up, and thus stated and expostulated the case. You all know and allow (said he) that Christ, in his lifetime, gave me the assurance † that I should be the first preacher of the Gospel to the Gentile world. And first of all to such Gentiles as these, † Matt. xvi. 18, 19.

† Ver. 4. Ἀπεδέχθησαν ὑπὸ τῆς ἐκκλησίας, *Were received of the church*, &c. seems a very dry translation of a phrase, which properly signifies to receive with approbation and applause; and by a small and usual transposition in this place, gives that sense as most agreeable to the context. For it was against this approbation of the apostles, that certain of the sect of the Pharisees rose up, in the next verse.

A. D. 50, who are *proselyted* to the Jewish religion,
51. and worship the *true God*.

8, 9 And how fully he has made that promise good, by expressly commanding me to convert Cornelius and his friends; upon whom immediately at their conversion, God was pleased to confer the same gifts of his Spirit, as he did upon us at the day of Pentecost; thereby demonstrating, he did as freely receive them into all the privileges of the Christian religion, without *circumcision*, as he did us that had been circumcised.

10 What a distrust therefore is it of the clear and plain truth of God, and in what manner do you *provoke* him, that you should presume to impose that as absolutely necessary to the salvation of these Gentile Christians, which he by the most evident dispensation has declared not to be necessary? And all this out of an excessive zeal for the *ceremonial* parts of a *law*, which by the vast number, cost, and trouble of them, are at best but like a yoke, and, in their own nature, have no tendency to procure inward holiness of life, or the perfect pardon of sin.

11 Wherefore it is clear to us, that by a sincere belief and practice of the Gospel religion, (without any virtue of *circumcision*,) both Jew * and Gentile, are to obtain pardon and salvation.

12 As soon as Peter had done, Paul and Barnabas stood up; and in further confirmation of his argument, gave the

mouth should hear the word of the Gospel, and believe.

8 And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us:

9 And put no difference between us and them, purifying their hearts by faith.

10 Now therefore * why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?

11 But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they.

12 Then all the multitude kept silence, and gave au-

* Ver. 10. *Why tempt ye God?* See note on ch. v. 9.

† Ver. 11. καὶ ὃν τρόπον καί ἐμείς. *We shall be saved, even as they.* The word καί ἐμείς may relate either to the Gentiles, as in the paraphrase, or else to Saul and Barnabas; and then the sense is, *We are of the same sentiment with Paul and Barnabas, That salvation is to be had by the Gospel, not by the Law.* But the first is the most natural construction.

dience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them.

13 And after they had held their peace, James answered, saying, Men and brethren, hearken unto me.

14 Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name.

15 And to this agree the words of the prophets, as it is written,

16 After this I will return, and will build again the tabernacle of David, which is fallen down: and I will build again the ruins thereof, and I will set it up.

17 That the residue of men might seek after the Lord, and all the Gentiles upon whom my name is called, saith the Lord, who doth all these things.

18 Known unto God are all his works, from the beginning of the world.

assembly an account, that God had bestowed the miraculous gifts of the Holy Ghost upon those Gentile converts they had made in their travels, just as he had done in the case of Cornelius; and thereby accepted them as complete Christians, without the least notice of any obligation to the Jewish law.

13, 14 And then James the bishop of Jerusalem, gave the finishing proof of what they had all three said, by desiring the council to compare the present facts with the prophecies relating to the conversion of the Gentiles.

15, 16, 17 Particularly that of Amos ix. 11, &c. wherein God promised *the great and happy restoration of the Jewish affairs under the kingdom of David, i. e. The religion of the Messiah, by calling and gathering in the Gentile world to them, and uniting them all into one people and one church.*

18 Now (said he) the same Spirit of God that promised and foretold this eminent blessing to the Gentile believers, did also certainly * *determine*

* Ver. 18. Γνωστὰ τῷ Θεῷ, *Known unto God are all his works.* That this expression cannot merely signify God's *foreknowledge* and *prediction* of this gracious event, is plain, because this sense

A. D. 50, upon what conditions they should enjoy
 51. it; and as in his gracious and free acceptance of these late *converts*, he has no way declared *circumcision*, and the observance of the whole Jewish law, to be one of those conditions; it is plain he intended they should be saved *only* by the sincere profession of the Christian religion. And therefore do not let us pretend to know the mind of God better than he himself has declared it.

19 Wherefore upon these reasons we ought to *determine*, that the Gentile believers are not to be thus troubled and discouraged in their Christian profession, nor burdened with the observation of the whole Jewish law, by *circumcision*.

20 Only as the present state of the church now stands, as composed by Jews and *proselyted* Gentiles, it is expedient we should still oblige these converts to these *four* things, as proper to keep them at a further distance from the idolatrous worship they have renounced; and then, as being the most principal points, the Jewish zealots insist upon it in their law, to keep *them* also from further clamours and objections, viz. To avoid the use of every thing they know to be any way consecrated to a heathen deity, or dedicated to an idol; and especially from uncleanness, and unlawful use of women, (by which the heathens had made themselves, and even their worship, so infamous and abominable;) and then as eating of the blood of animals, or the

19 Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God.

20 But that we write unto them, that they abstain from pollution of idols, and from fornication, and from things strangled, and from blood.

makes nothing towards St. James's argument; nor was it denied by any. But the word *γινώσκω* being of a large and extensive import in the New Testament, if it be here rendered *designed* or *determined*, then it will give the apostle's argument full, viz. That God designed that prophecy to be no otherwise accomplished, than as Peter had acted in the case of Cornelius, &c.

flesh of any creature that was killed A. D. 50, with the blood in it, were forbidden the Jews in so special a manner, and as a solemn token of their distinction from all other people, they should abstain from both them likewise. 51.

21 For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath-day.

21 And by this method we shall best avoid the most principal inconveniencies, which may be objected by the Jewish Christians against our *determination*, in favour of the Gentile converts. For though on one side, the Gentile converts be not obliged to the whole Jewish law, yet will they not be left ignorant of the writings of Moses and the prophets, which are constantly read, as they used formerly to be, in the religious assemblies they frequent. But on the other side, these Jewish Christians would never endure to communicate with men, that lived in the practice of *these* things that they hear every sabbath so solemnly condemned in their sacred Scriptures.

22 Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch, with Paul and Barnabas: *namely*, Judas, surnamed Barsabas, and Silas, chief men among the brethren.

22 All the principal members, and the whole bulk of this assembly, agreed to this proposal; and accordingly it was resolved to send two principal persons of the council along with Paul and Barnabas, to carry their *determination* to the Gentile converts of Antioch, and the parts thereabouts, viz. Judas, or Joses, (the apostle in Judas's room, Acts i.) and Silas.

23 And wrote letters by them after this manner, The apostles, and elders, and brethren, send greeting unto the brethren which are of the Gentiles in Antioch, and Syria, and Cilicia.

23 Which determination they expressed in a letter to them, thus: "The apostles, elders, and people of the church of Jerusalem, wish all health and happiness to their Christian brethren of the Gentile part at Antioch, and the provinces thereabout, who have been formerly *proselyted* to the Jewish religion and worship, though not fully made Jews by *circumcision*." [See note on chap. x. 2. And see Mr. Benson's *Hist. of*

A. D. 50, *the first Plant. Christ. Relig.* vol. ii.
51. chap. iii. sect. 5, 6.

24, 25, 26, 27, 28, 29 “Whereas
“we understand, that you have been
“troubled and perplexed about the ne-
“cessity of *circumcision*, by some Jew-
“ish Christians that came from this
“place, for that purpose, (but without
“the least of our knowledge or consent;)
“we have therefore considered your
“case in full council; and have, with
“the direction and assistance of the
“Holy Ghost, sent you our *determina-*
“*tion* of it by two of our own members
“for your more absolute satisfaction,
“along with the two very much
“esteemed and eminent sufferers for the
“Gospel, Barnabas and Saul. We
“have determined thus: *That the gifts*
“*and endowments of the Holy Ghost con-*
“*ferred upon you at your conversion, do*
“*demonstrate you are to be saved without*
“*observing the whole Jewish law, or be-*
“*ing circumcised. But that however, to*
“*avoid all scandal to these Pharisaical*
“*Christians, it is fit for the present you*
“*should refrain from these four things,*
“*viz. from all things dedicated to idols,*
“*from fornication, and things strangled,*
“*and the blood of animals.* (See ver.
“20.) *And by so doing, without any fur-*
“*ther observance of that law, you may*
“*depend upon your salvation by the Chris-*
“*tian religion. Fare ye well.*”

30, 31 As soon as the letter arrived,
and was read at Antioch in a full assem-
bly, the Gentile converts were made very
easy, and much rejoiced at so solemn a
determination in their favour.

24 Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, *Ye must* be circumcised, and keep the law; to whom we gave no *such* commandment:

25 It seemed good unto us, being assembled with one accord, to send chosen men unto you, with our beloved Barnabas, and Paul,

26 Men that have hazarded their lives for the name of our Lord Jesus Christ.

27 We have sent therefore Judas, and Silas, who shall also tell you the same things by mouth.

28 For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things;

29 That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication, from which if you keep yourselves, ye shall do well. Fare ye well.

30 So when they came to Antioch, and when they had gathered the multitude together, they delivered the epistle.

31 *Which* when they had read, they rejoiced for the consolation.

32 And Judas and Silas being prophets also themselves, exhorted the brethren with many words, and confirmed *them*.

33 And after they had tarried *there* a space, they were let go in peace from the brethren unto the apostles.

34 Notwithstanding it pleased Silas to abide there still.

35 Paul also and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others also.

36 And some days after, Paul said unto Barnabas, Let us go again, and visit our brethren in every city where we have preached the word of the Lord, *and see* how they do.

37 And Barnabas determined to take with them John, whose surname was Mark.

38 But Paul thought not good to take him with them, who departed from them from Pamphylia, and went not with them to the work.

39 And the conten-

32 And besides what satisfaction they received from the council's letter, Judas and Silas being two persons of most extraordinary abilities in understanding the Scriptures, gave them many additional reasons that tended to confirm them in the excellency and sufficiency of the Gospel profession.

33, 34 After they had thus successfully done their message, Judas returned to the apostles at Jerusalem; but Silas had a mind to stay at Antioch, *perhaps to prevent any fresh occasions of reviving the dispute in the absence of Paul and Barnabas.*

35, 36 Who though they continued some time after this with the Antiochian clergy, had yet determined soon to travel over those churches in Cyprus, Pisia, and Pamphylia in the lesser Asia, where they had formerly been, (chap. xiii.) to see what state and condition they were in.

37, 38 In this voyage Barnabas would have taken Mark with them, (as they did before, chap. xiii.) but Paul would by no means consent to take a person that had deserted them in their former travels, (chap. xiii. 13.)

39 In which they so far disagreed,

A. D. 52. as to resolve to part, and go into different places, Barnabas and Mark into Cyprus, and Paul and Silas into Syria and Cilicia.

40, 41 And having the solemn prayers of the Antiochian church for their good success, they went through the several countries forementioned, (ver. 36.) confirming the Christians in their profession.

tion was so sharp between them, that they departed asunder one from the other: and so Barnabas took Mark, and sailed unto Cyprus:

40 And Paul chose Silas, and departed, being recommended by the brethren unto the grace of God.

41 And he went though Syria and Cilicia, confirming the churches.

CHAP. XVI.

Paul and Silas at Derbe and Lystra. Paul circumciseth Timothy; and why. They deliver to all the converts the decree about circumcision. They go to Philippi in Macedonia. Lydia converted. A damsel cured of an evil spirit. A clamour raised upon it. The two Apostles scourged, and imprisoned by the Roman officers. An earthquake frees them from their chains. The jailor and his family converted. The two apostles are dismissed, and leave the town.

A. D. 53. 1, 2 **F**ROM Cilicia, Paul and Silas went to Derbe * and Lystra; in the latter of which places there was a young Christian convert, of eminent virtue and qualifications, a Jew by the mother's side, but not circumcised, because his father was a Gentile.

* See chap. xiv. 6.

1 **T**HEN he came to Derbe and Lystra: and, behold, a certain disciple was there, named Timothy, the son of a certain woman which was a Jewess, and believed; but his father was a Greek:

2 Which was well reported of by the brethren that were at Lystra and Iconium.

3 Paul knowing the excellent temper and accomplishments of this person, intended to ordain him into the ministry, and take him along with him in his travels. But because he knew the Jews (to whom he was to preach) would

3 Him would Paul have to go forth with him; and took and circumcised him, because of the Jews which were in those quarters: for they

knew all that his father was a Greek.

4 And as they went through the cities, they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem.

5 And so were the churches established in the faith, and increased in number daily.

6 Now when they had gone throughout Phrygia, and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia,

7 After they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not.

8 And they passing by Mysia, came down to Troas.

9 And a vision appeared to Paul in the night: There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us.

10 And after he had seen the vision, immediately we en-

never endure a person (that was reckoned a Jew by being born of a Jewish woman) to be a teacher, while he was uncircumcised; in compliance therefore with their prejudice, he caused Timothy to be *circumcised*, and then ordained him. A. D. 53.

4 As they went through the several towns of those, and the neighbouring provinces, they gave every church a copy of the apostles' decree, concerning the little obligation the Gentile converts were under to the Jewish law; (chap. xv. 28, 29.) and for asserting their Christian liberty.

5 And by this second visit of Paul, these churches were much confirmed in their profession, and increased in the number of their members; especially the Gentile part received great comfort and satisfaction, by finding themselves freed from the main burden of the Jewish law.

6, 7 Having thus visited all the several parts in which Paul had formerly been, their design was to proceed to the other provinces of the lesser Asia, viz. Phrygia, and Galatia, Mysia, and Bithynia; but they were directed by the suggestion of the Holy Ghost, not to attempt the preaching of the Gospel for the present in those places.

8, 9 So that they only passed through them, and arrived at Troas, where Paul had a vision, in which a man of Macedonia came to him, and, in a posture of great earnestness and concern, begged of him to come over thither, and assist the people of that great province in the way of salvation, by preaching the Gospel to them.

10 The particulars of this vision were so clear, and the impressions so strong, that he had no sooner ac-

A. D. 53. quainted us * of his company with it, but we agreed with him in concluding it to be a notice from God, to go and preach there; and accordingly made the best of our way thither;

11, 12 Going from Troas directly to Samothracia; the next day to Neapolis, and so to Philippi, the first city of Macedonia, (on that side,) and head of a Roman colony or plantation, and stayed there some considerable time.

13 In this city the Jews were allowed a place of public worship in the outskirts of the town; to which we first resorted upon the sabbath-day to preach, the major part of the assembly being women.

14 Among which there was one Lydia, a Jewish proselyte, a woman whose sincere and religious disposition made her so attentive to, and so thoroughly to consider, Paul's arguments, as to be converted by them.

15 And after she and her whole family were fully instructed and baptized into the Christian religion, she entreated us, upon all the confidence we had of

deavoured to go into Macedonia, assuredly gathering that the Lord had called us for to preach the Gospel unto them.

11 Therefore loos- ing from Troas, we came with a straight course to Samothracia, and the next day to Neapolis;

12 And from thence to Philippi, which is the chief † city of that part of Macedonia, and a colony: and we were in that city abiding certain days.

13 And on the sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither.

14 And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul.

15 And when she was baptized and her household, she besought us, saying, If ye have judged me to be

* This passage makes it plain that St. Luke, the writer of this history, was St. Paul's fellow traveller, and so wrote what he knew and saw himself.

† Ver. 12. *The chief city of that part of Macedonia*, πρώτη τῆς μερίδος, not the chief, but the first that you come at, on that part or division of Macedonia. See Mr. Peirce, Synop. to Philip.

faithful to the Lord, come into my house, and abide *there*. And she constrained us.

16 And it came to pass, as we went to prayer, a certain damsel possessed with a spirit of divination met us, which brought her masters much gain by soothsaying :

17 The same followed Paul and us, and cried, saying, These men are the servants of the most high God, which shew unto us the way of salvation.

18 And this did she many days. But Paul being grieved, turned, and said to the spirit, I command thee in the name of Jesus Christ, to come out of her. And he came out the same hour.

19 And when her masters saw that the hope of their gains was gone, they caught Paul and Silas, and drew *them* into the market-place, unto the rulers.

20 And brought them to the magistrates, saying, These men being Jews, do exceedingly trouble our city :

21 And teach customs which are not lawful for us to receive, neither to observe, being Romans.

her sincerity, to lodge at her house, and A. D. 53. would not be denied in her request. _____

16 As we went every sabbath to this Jewish assembly, there followed us a young woman, that by the help of a wicked spirit was wont to amuse the people by telling fortunes, and was kept or hired by several people to get money that way.

17 She came after us every day, proclaiming us to be the messengers of the supreme and true God, and our doctrine to be the true way of happiness and salvation. *God thus constraining even the wicked spirits to bear testimony to the truth of Christ's religion.*

18 But Paul, to give the people a higher evidence to this divine truth than what came from an evil spirit, and out of compassion to see them thus deluded, commanded the evil spirit, in the name of JESUS, to leave the woman: and she was dispossessed immediately.

19 The people that employed her were so far from being converted by this miracle, that, enraged at the loss of their gainful trade, they seized upon Paul and Silas, and carried them before the magistrates.

20, 21 And sending for the Roman officers into court, they accused him of spreading and propagating a new religion in opposition to the Roman laws, and to seditious purposes.

A. D. 53. 22 Upon which the common people set up an universal clamour against them; and the officers (using the rigour of the law) ordered their clothes to be torn from their backs, and them to be severely whipped.

23, 24 And then to be imprisoned, with a particular charge to the jailor, who thereupon shut them into the dungeon, and put shackles upon their legs.

25 The two apostles, under all the pain of their stripes, and in that doleful confinement, yet spent the night in prayers, and singing praises to God with so cheerful and audible a voice, that the rest of the prisoners could hear them.

26 When about midnight, the whole prison was shaken by a miraculous earthquake, the doors of every apartment flew open, and all the prisoners' chains fell off of their own accord.

27 The jailor waking at this dreadful motion, and finding all open, concluded his prisoners were gone, and, dreading the punishment he was liable to, attempted to kill himself.

28 But just as he was going to do it, Paul called out to him, and bade him fear nothing, for that all his charge was safe, and not a man gone.

22 And the multitude rose up together against them: and the magistrates rent off their clothes, and commanded to beat *them*.

23 And when they had laid many stripes upon them, they cast *them* into prison, charging the jailor to keep them safely:

24 Who having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks.

25 And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them.

26 And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed.

27 And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled.

28 But Paul cried with a loud voice, saying, Do thyself no harm, for we are all here.

29 Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas ;

30 And brought them out, and said, Sirs, what must I do to be saved ?

31 And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.

32 And they spake unto him the word of the Lord, and to all that were in his house.

33 And he took them the same hour of the night, and washed *their* stripes, and was baptized, he and all his, straightway.

34 And when he had brought them into his house, he set meat before them, and rejoiced, believing in God, with all his house.

35 And when it was day, the magistrates sent the sergeants, saying, Let those men go.

36 And the keeper of the prison told this saying to Paul, The magistrates have sent to let you go : now therefore depart, and go in peace.

37 But Paul said unto them, They have beaten us openly uncondemned, being Romans, and have cast us into prison ;

29, 30 At which the man came to A. D. 53. them, and understanding how the matter was, threw himself at their feet, acknowledging this miracle to be an evidence of their divine commission, and begged of them to instruct him in the way of true religion, in order to salvation.

31, 32 The apostles told him, The only condition of man's salvation was a sincere belief and profession of the religion of Jesus Christ; and then instructed him and his family in the particular history and doctrines of it.

33, 34 The man then took them into his house, washed and dressed their stripes, gave them meat, and, upon their solemn profession of the Christian faith, he and all his family received baptism, with great joy and thankfulness to God.

35 Next morning the Roman officers, hearing what had passed in the prison, were so startled at it, that they sent to have the two apostles dismissed.

36, 37 The jailor acquainted them with this message with great satisfaction: but Paul sent the officers word, That he was a Roman freeman; and that as they had ordered him to be whipped, contrary to the Roman privileges, and that in so open and disgraceful a manner, they ought to come themselves, and in as public a manner discharge him, and clear his innocence.

A. D. 53.

38, 39 This message put them into a much greater concern, the law being very severe against doing any dishonour to a Roman citizen; insomuch that they came to him, gave him good words, and desired him to be gone.

40 The two apostles, satisfied with this small recompence, left the prison, and went to their lodgings; whither having sent for the several converts they had made, and given them all proper exhortations to persevere in their professions, they took leave, and left the town.

and now do they thrust us out privily? nay verily; but let them come themselves, and fetch us out.

38 And the serjeants told these words unto the magistrates; and they feared, when they heard that they were Romans.

39 And they came and besought them, and brought them out, and desired them to depart out of the city.

40 And they went out of the prison, and entered into *the house of Lydia*: and when they had seen the brethren, they comforted them, and departed.

CHAP. XVII.

Paul preaches to the Jews at Thessalonica, proving Jesus to be the Messiah: is insulted by the unbelieving part of them, and accused to the Roman magistrates as raising a sedition against Cæsar. The apostles retire to Berea. The generous temper of that people. The Jews of Thessalonica pursue them, and drive them from thence. Paul at Athens. His discourse to the philosophers. The success of it.

A. D. 54. 1 **F**ROM Philippi they went through Amphipolis and Apollonia, and so directly to Thessalonica, the metropolis of the province of Macedonia, a large and populous city, frequented by people of several countries; where the Jews especially were very numerous, and had a synagogue allowed them.

2 And Paul, according to his constant method of preaching the Gospel, first to the Jews wherever he found them, repaired to this synagogue, where for three sabbath-days together he laid

1 **N**OW when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews.

2 And Paul, as his manner was, went in unto them, and three sabbath-days reasoned with them out of the Scriptures,

before them the characters and descriptions of their Messiah out of the prophetical writings. A. D. 54.

3 Opening and alleging that Christ must needs have suffered, and risen again from the dead : and that this Jesus, whom I preach unto you, is Christ.

3 From which he clearly proved, That Christ was not to be a temporal prince, nor a deliverer of Israel by worldly conquests, but the Saviour and Redeemer of mankind, by dying and suffering for their sins, and to triumph over their spiritual enemies by his resurrection ; and then demonstrated all those prophetical characters to be exactly fulfilled in JESUS CHRIST, whose doctrine and religion he was preaching.

4 And some of them believed, and consorted with Paul and Silas : and of the devout Greeks a great multitude, and of the chief women not a few.

4 His discourse carried that evidence of truth in it, that several of the original Jews, abundance of the Greek proselytes, and a good number of their women of distinction, believed and were converted.

5 But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of Jason, and sought to bring them out to the people.

5 But the unbelieving Jews, enraged at this success of his doctrine, got the rabble of the town together, and in a tumultuous manner beset the house where the apostles lodged, intending to drag them out, and expose them to the fury of the multitude.

6 And when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, These that have turned the world upside down, are come hither also.

6 But the apostles having, upon notice given, retired into some other place, they took Jason the master of the house, and some Christian converts that were with him, and carried them to the Roman magistrates, clamouring against the apostles, as men that disturbed the public peace by seditious doctrine, as they had done in several provinces before ; and accused Jason for entertaining them.

7 Whom Jason hath received : and these all do contrary to the decrees of Cæsar, say-

7 And the more highly to incense the magistrates against them, they maliciously, and contrary to all truth, deposed, That they preached up Jesus for

A. D. 54. a king, against Cæsar's right and
 ——— title.

8, 9 This put the magistrates into a great concern, insomuch that though they examined Jason and the Christian converts with him, and could pick out nothing from them that looked like sedition; yet they would not dismiss them without good security, to appear and answer to the charge, if they should be called upon again; and to behave peaceably for the future.

10 In the mean time the Christians had conveyed away the two apostles to Beræa, a town a few miles distant, where they immediately went and preached in the Jewish synagogue.

11 The Jews of which place proved of a much more gentle and manly disposition than those of Thessalonica; for as often as Paul had preached to them, abundance of them took the pains to compare what he had said with the Scripture-prophecies, and upon a careful and impartial search after the true sense of them, finding his doctrine to be true, embraced it with all readiness and alacrity.

12 Insomuch that a very considerable number of Jews and proselytes of both sexes, and of good quality, were converted.

13 But the infidel and incurable Jews of Thessalonica no sooner heard that Paul was preaching at Beræa, but they pursued him thither, and by their wonted arts of calumny and defamation, raised the rabble against them.

14, 15 Upon which Paul, knowing the implacable and desperate temper of those Jews, got off, and made as if he intended to take shipping; but the better to avoid their pursuit, went

ing, That there is another king, *one* Jesus.

8 And they troubled the people, and the rulers of the city, when they heard these things.

9 And when they had taken security of Jason, and of the other, they let them go.

10 And the brethren immediately sent away Paul and Silas by night unto Beræa: who coming thither, went into the synagogue of the Jews.

11 These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so.

12 Therefore many of them believed: also of honourable women which were Greeks, and of men not a few.

13 But when the Jews of Thessalonica had knowledge that the word of God was preached of Paul at Beræa, they came thither also, and stirred up the people.

14 And then immediately the brethren sent away Paul to go as it were to the sea: but Silas

and Timotheus abode there still.

15 And they that conducted Paul, brought him unto Athens, and receiving a commandment unto Silas and Timotheus, for to come to him with all speed, they departed.

16 Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry.

17 Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him.

18 Then certain philosophers of the Epicureans, and of the Stoics, encountered him: and some said, What will this babblers say? other some, He seemeth to be a setter forth of strange gods: because he preached unto them Jesus, and the resurrection.

19 And they took him, and brought him unto Areopagus, say-

down by land to Athens, leaving Silas and Timothy behind, with orders to follow him thither as soon as they could. A. D. 54.

16 While Paul was expecting them at Athens, and making observations upon the religion and manners of that people, he was filled with a most passionate concern, to find a place where so much learning was professed, and to which all countries resorted for liberal education, so wholly given up to idolatry and superstitious worship.

17 So that before they could come to him, he preached alone, not only to the Jews and proselytes in their synagogues, but even in the open market-places to the Gentile Athenians.

18 He had not done so long, before he was attacked by some philosophical professors of the Epicurean and Stoical sects. The first of which (believing nothing of the creation of the world, divine Providence, or a future state) despised him as an empty and ridiculous babblers. But the other (who held the universe to be God, and had some, though absurd notions of rewards and punishments) looked upon him as an inventor of some new deity, and new religious maxims, by what they heard him say of Jesus, and his resurrection; and so had a mind to hear particularly what they were, and how he could prove them.

19, 20 Accordingly they brought Paul into their great court, (called Areopagus or Mars' Hill,) where both their

A. D. 54. civil and religious controversies were
 ——— went to be determin'd; and there, in a
 great assembly of philosophers, desired
 him to declare what his doctrine was,
 that seem'd to them so new and un-
 accountable.

21 Now these philosophers did not
 bring Paul to this great council, so
 much in the nature of a criminal, as
 out of mere curiosity to hear some new
 notions to employ their speculations
 upon: a temper the Athenians are the
 most addicted to of all people living.

22 In this famous court then Paul
 stood up; and, the better to gain a
 patient hearing from them, introduced
 his discourse with his acknowledgment
 and observation, how zealously devoted
 their city was to superstitious worship*,
 as it plainly appeared from the great
 number and variety of the images and
 altars erected to every deity they knew
 or heard of.

23 Now (says he) among the many of
 these monuments of your religious
 devotion, I took particular notice of
 one altar, as being dedicated by an
 inscription, **TO THE UNKNOWN
 GOD**: which as it bespeaks in you a
 peculiar degree of ignorant piety, ex-
 tending itself to the honour of all sorts
 of deities or demons, even to those you
 may or may not know; so must it be
 allowed a fair acknowledgment that

ing, May we know
 what this new doc-
 trine, whereof thou
 speakest, is?

20 For thou bring-
 est certain strange
 things to our ears:
 we would know there-
 fore what these things
 mean.

21 (For all the
 Athenians, and strang-
 ers which were there,
 spent their time in no-
 thing else, but either
 to tell or hear some
 new thing.)

22 Then Paul stood
 in the midst of Mars'
 Hill, and said, Ye men
 of Athens, I perceive
 that in all things ye
 are too superstitious.

23 For as I passed
 by, and beheld your
 devotions, I found an
 altar with this in-
 scription, **TO THE
 UNKNOWN GOD**.
 Whom therefore ye ig-
 norantly worship, him
 declare I unto you.

* Ver. 22. Δεισιδαιμονεῖς, *too superstitious*; i. e. affected by a weak and ignorant fear, exciting them to the worship of numerous and uncertain demons. The sense of this word given by Mr. Mead is very elegant and emphatical. "You imagine, says St. Paul, that I am preaching up some *new deity*, some strange demon. No; I find you have deity, and demons enough, and too many, already."

there may be a *true God*, whose exist- A. D. 54.
ence, perfection, and worship, you may
be ignorant of, but are desirous to
adore, as soon as ever you are informed
of him. And this is HE whom I am
commissioned to declare to you, as the
only proper object of your adoration,
worship, and happiness ;

24 God that made
the world, and all
things therein, seeing
that he is Lord of
heaven and earth,
dwelleth not in tem-
ples made with hands.

24 Namely, the only one infinite and
all-perfect Being, the Creator and Go-
vernour of all the world ; who, by the
immensity of his divine nature, being
equally present in all places, it cannot
but be a high disparagement to it, to
conceive his presence and blessings
shut up and confined to narrow temples
or images, the workmanship of so finite
a creature as man.

25 Neither is wor-
shipped with men's
hands, as though he
needed anything ; see-
ing he giveth to all
life, and breath, and
all things.

25 Nor can you rationally think this
all-sufficient Being to be pleased and
delighted with the offerings, sacrifices,
or any other external services of man-
kind, as if he either wanted, or received
any addition to his happiness by them.
For how can he be any way bettered by
us, who live by his power, and enjoy
every thing we have from his goodness ?

26 And hath made
of one blood all na-
tions of men, for to
dwell on all the face
of the earth, and hath
determined the times
before appointed, and
the bounds of their
habitation *.

26 By him was mankind created,
being all the offspring of Adam the
first parent, whose posterity by degrees
were dispersed into the whole earth,
and peopled the several countries of it ;
Providence having assigned to each
people their particular country and
climate ; and then afterward or-
dering and disposing the several

* Ver. 26. By supposing a very easy transposition in this
verse, I take the true construction to be this, Ἐποίησε πᾶν ἔθνος τῶν
ἀνθρώπων κατοικεῖν ἐπὶ πᾶν τὸ πρῶσωπον τῆς γῆς, καὶ τὰς ὁροθετίας τῆς κατοι-
κίας αὐτῶν, ὁρίσας προτεταγμένους καιροὺς. " And hath made all men
" for to dwell on all the face of the earth, and the borders of their
" habitation, having (before) ordered the (proper) seasons, (either
" of the year for each of them,) or else προτεταγμένους, the deter-
" mined *periods* of nations," as the word is used, Luke xxi. 24. and
is much the best sense of this place.

A. D. 54. changes, periods, and revolutions of nations.

27 Now the wise end for which God thus created, and by his merciful providence thus governs and preserves mankind, is, that we should look up to and duly consider him, as the Author of our being, and the Fountain of all our blessings; acknowledge and adore him, suitably to the excellence and benignity of his divine nature; which though it could not very easily be duly performed by the generality of mankind, amidst the darkness and depravity into which they have so long and wilfully sunk themselves; yet is, in itself, a duty most naturally arising from the use of our own reason and faculties;

28 The regular and wondrous order of every thing about us, nay, our own existence, with all the blessings and comforts that surround us, plainly shewing him to us as a Creator and Benefactor; of which Aratus, one of your own poets, was sensible, when he says, *We are his offspring.*

29 Now, in what sense is man the offspring of God? or how do we resemble him? Not in our bodies, and outward shape, surely, but in our minds, in our spiritual and rational faculties; and therefore how impious and vain must it be for us to represent the infinitely perfect Spirit in the vile-ness of human shape, or worship him under the likeness of any material image whatsoever, or ever so exactly graven, or finely adorned by human art? Creatures that are the offspring of God, ought to know and think better of him.

30 God, indeed, in judgment upon the wilful and vicious corruptions of mankind, has, for many ages, permitted *

27 That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us.

28 For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring.

29 Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone graven by art and man's device.

30 And the times of this ignorance God winked at, but now

* Ver. 30. ὑπερίδων ὁ Θεός, *God winked at, God overlooked, or neglected them.* See Rom. i. 20, &c. to the end. Or, ὑπερίδων may be very

commandeth all men every where to repent.

the greatest part of them to continue in this ignorant and false way of worship, sending them no prophets to instruct them, as he did the Jews. But now, that he intends, in great mercy and compassion, to vouchsafe to them all the free offers of pardon, and a full discovery of his divine will; he justly expects they should all repent of their former follies, reform their lives, and worship him in a true and acceptable manner. A. D. 54.

31 Because he hath appointed a day in the which he will judge the world in righteousness, by that man whom he hath ordained, whereof he hath given assurance unto all men, in that he hath raised him from the dead.

31 And it infinitely concerns them so to do: for as God has now given them his only Son Jesus Christ, to be their Saviour and Redeemer, and has demonstrated the truth of his commission by raising him from the dead; so has he appointed the same Jesus to be the Judge of all the world, and, at the great day of accounts, to give eternal reward or punishment to every man according to his works.

32 And when they heard of the resurrection of the dead, some mocked: and others said, We will hear thee again of this matter.

32 As soon as ever Paul had mentioned Jesus's *resurrection*, the Epicureans laughed * and hooted at him; * See ver. 18. but the Stoics, who had some notions of a future recompence, told him they would hear him further upon that argument.

33 So Paul departed from among them.

33, 34 So Paul went out of court, not without some good effect of his discourse. For though the generality of these philosophers were either too notoriously atheistical, or too proud of their own learning, to change their sentiments, yet it convinced one who was a member of the great council; a woman, (probably of some distinction,) and some others beside.

34 Howbeit certain men clave unto him, and believed: among the which was Dionysius the Areopagite, and a woman named Damaris, and others with them.

rightly rendered *winked at*, and so express the Divine MERCY also, in not so severely *observing* and immediately *punishing* their wilful ignorance as it deserved.

CHAP. XVIII.

Paul at Corinth. Preacheth to the Jews. Their obstinacy and malice causes him to leave them, and preach to the Gentile Corinthians. Converts many. Christ, in a vision, encourageth his endeavours. The Jews make a riot against him. Gallio suppresses them. Sosthenes beaten. Paul goes through Ephesus. Preacheth there. An account of Apollos. Paul returns to Jerusalem.

A. D. 54. 1 **P**AUL therefore expecting no further effects of his doctrine upon the philosophers at Athens, soon left that place, and went to Corinth, another large and populous city of Achaia or Greece, famous both for trade* and learning.

2 Where he happened upon a Jew and his wife, lately come from Italy, from whence the emperor Claudius had, by an edict, banished all the Jews, to shew his resentment at some seditious practices some of them had been guilty of †.

3 And because he was now converted to the Christian faith, and of the same trade that Paul was brought up to, (viz. that of making soldiers' tents,) he lodged at his house, and wrought along with him. That so by earning his own livelihood, and being independent upon those he preached to, he might silence the pretence of some malicious Jews, that he preached for gain and advantage. (See 1 Cor. ix.)

4 For in this, as in other places, he applied himself to those of that nation first, preaching every sabbath in some or other of their synagogues, but to

1 **A**FTER these things, Paul departed from Athens, and came to Corinth,

2 And found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla, (because that Claudius had commanded all Jews to depart from Rome,) and came unto them.

3 And because he was of the same craft, he abode with them, and wrought, (for by occupation they were tent makers.)

4 And he reasoned in the synagogue every sabbath, and persuaded the Jews, and the Greeks.

* See 1 Cor. iv. 9, 10.

† But in what province is not certain, though most probably in Judea.

very little purpose upon the generality of so obdurate and prejudiced a people. A. D. 54.

5 And when Silas and Timotheus were come from Macedonia, Paul was pressed in spirit, and testified to the Jews that Jesus was Christ.

5 But however, as soon as Silas and Timothy came to him from Beræa, (where he left them, chap. xvii. 15, 16.) he renewed his endeavours with a most passionate concern at their ingratitude and infidelity, laying before them all the clear proofs, and undeniable evidences from their own prophecies, that JESUS was the true Messiah.

6 And when they opposed themselves, and blasphemed, he shook his raiment, and said unto them, Your blood be upon your own heads, I am clean: from henceforth I will go unto the Gentiles.

6 Till at last they flew unto such an abusive and outrageous carriage toward him, that he told them he had done his duty, that their destruction was from themselves; and that since no good was to be done upon them, he would now preach to the Gentile Corinthians, (viz. to the idolatrous as well as the proselyte Gentiles,) and so shook his garment at them, as a token of his renouncing all further conversation with them.

7 And he departed thence, and entered into a certain man's house, named Justus, one that worshipped God, whose house joined hard to the synagogue.

7, 8 Leaving their synagogues therefore, he preached for the future in the house of a certain Jewish uncircumcised proselyte; where he converted the president of a synagogue, with his whole family, and abundance of the Corinthian Gentiles, who all received baptism.

8 And Crispus the chief ruler of the synagogue believed on the Lord, with all his house: and many of the Corinthians hearing, believed, and were baptized.

9 Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace:

9, 10 And for his encouragement under the malicious treatment he had, and was still like to find from the Jews, (especially now that he was preaching the kingdom of the Messiah to the Gentiles,) Christ appeared to him in a vision by night, and gave him assurance of very great success in his ministry there among the Gentile part of the city; and that all

10 For I am with thee, and no man shall set on thee, to hurt thee: for I have

A. D. 55. attempts of the Jews against him should be ineffectual.

11 Whereupon he continued his ministry there a year and a half together.

12, 13 During which time, the Jews, in a riotous and tumultuous manner, seized upon Paul, and, upon a court-day, brought him before Gallio the Roman prefect, and accused him of blasphemy against their religion.

14, 15, 16 But as he was going to defend himself against this malicious charge, the prefect prevented and saved him that trouble, by telling the Jews, if they could accuse the man of any thing that amounted to a breach of common right, or a disturbance of the public peace, he would take cognizance of it, according to the duty of his place; but to trouble him and the court with disputes who were the Messiah, or what was agreeable or contrary to their Jewish law, was impertinent in them, and none of his business to determine; and so ordered them, with some resentment, to be turned out of court.

17 Whereupon the common people, either to shew their zealous respect to the governor, or else to provoke him to interpose in this affair, routed the Jews, and gave Sosthenes, a *president* of one of their chief synagogues, and the prin-

much people in this city.

11 And he continued there a year and six months, teaching the word of God among them.

12 And when Gallio was the deputy of Achaia, the Jews made insurrection with one accord against Paul, and brought him to the judgment seat,

13 Saying, This fellow persuadeth men to worship God contrary to the law.

14 And when Paul was now about to open his mouth, Gallio said unto the Jews, If it were a matter of wrong, or wicked lewdness, O ye Jews, reason would that I should bear with you :

15 But if it be a question of words and names, and of your law, look ye to it : for I will be no judge of such matters.

16 And he drave them from the judgment seat.

17 Then all the * Greeks took Sosthenes the chief ruler of the synagogue, and beat him before the judgment seat : and

* Ver. 17. *The Greeks took Sosthenes, &c.* Note, Some good manuscripts, the Copt. and Vul. versions, leave out *Ἕλληνας, the Greeks*; and one MS. reads *Ἰουδαίους, the Jews*. If it were the Jews that beat Sosthenes, we may then suppose him to be now a Christian, or favourer of the Christians, as some learned men have thought. Let the reader judge.

Gallio cared for none of those things.

cipal clamourer against Paul, some blows in open court: and though this was an illegal proceeding, yet Gallio, being under a resentment against the Jews, and taking it to be done out of no disrespect to himself, took no notice of it, and let it pass. A. D. 55.

18 And Paul after this tarried there yet a good while, and then took his leave of the brethren, and sailed thence into Syria, and with him Priscilla and Aquila: having shorn his head in Cenchrea: for he had a vow.

18 Paul continued at Corinth some time after this, and then took shipping for Syria along with Priscilla and Aquila, who being under a religious vow, (called the vow of the Nazarite,) had his head shorn at Cenchrea, the vow being then expired. (See Numb. vi.)

19 And he came to Ephesus, and left them there: but he himself entered into the synagogue, and reasoned with the Jews.

19, 20, 21 In this voyage, Paul took Ephesus in his way, and preached to the Jews there in their synagogue; then left Aquila and his wife there, with a promise to return to them again after he had been at the passover-feast at Jerusalem, whither it was very proper for him to go at that solemnity, both to visit, and consult with the apostles and heads of that principal church, and to prevent the suspicions and prejudices the Jews might take at his absence from so great a festival.

20 When they desired him to tarry longer time with them, he consented not;

21 But bade them farewell, saying, I must by all means keep this feast that cometh in Jerusalem; but I will return again unto you, if God will. And he sailed from Ephesus.

22 And when he had landed at Cæsarea, and gone up and saluted the church, he went down to Antioch.

22 From Ephesus therefore he sailed directly, and landed at Cæsarea in Galilee; thence up to Jerusalem, where having kept this passover, and conferred some time with the apostles and church-governors, went to Antioch in Syria.

23 And after he had spent some time there, he departed and went over all the country of Galatia and Phrygia in

23 After some time spent among the Christians of which church, he passed through Galatia and Phrygia, all along as he went exhorting the Christian con-

A. D. 56. verts to patience and constancy in their profession.

24, 25 About this time, there arrived at Ephesus a Jew named Apollos, that was one of John Baptist's disciples, a person of great eloquence and learning in the Jewish Scriptures, who knew as much of the Christian religion as could be known from John Baptist's doctrine, and the ends of his baptism, viz. the duty of repentance, upon a full belief and expectation, that the time of the Messiah was now come, to save and redeem mankind, upon the terms of sincere obedience and reformation of life.

26 Accordingly as soon as he was come thither, he preached this doctrine in the Jewish synagogue, with a mighty strength of argument and eloquence. Which noble endowments of his, were soon ripened into a full and perfect understanding of the life and religion of JESUS CHRIST, by the particular instructions of Aquila and Priscilla.

27 After which complete conversion to the Christian faith, having a desire to go and propagate it in the province of Achaia or Greece, the Ephesian church gave him letters of recommendation to the Christians there; and he did very eminent service in those places, both in establishing and confirming such as did believe, and in converting others.

28 Especially the Jews, in whose assemblies he demonstrated with wonderful clearness and conviction, from the prophetic writings, that JESUS must be the true Messiah, the Saviour of the world.

order, strengthening all the disciples.

24 And a certain Jew named Apollos, born at Alexandria, an eloquent man, and mighty in the Scriptures, came to Ephesus.

25 This man was instructed in the way of the Lord, and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John.

26 And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly.

27 And when he was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him: who, when he was come, helped them much which had believed through grace.

28 For he mightily convinced the Jews, and that publicly, shewing by the Scriptures that Jesus was Christ.

CHAP. XIX.

Paul returns to Ephesus. Baptizeth several of John Baptist's disciples, and confers the Holy Ghost on them. He preacheth in the Jewish synagogues; but is forced to leave them under their obstinacy. Preaches in the school of Tyrannus; works special miracles. Of the Jews exorcists; some of them converted, and burn their magical books. A tumult raised against Paul by Demetrius the shrine-maker. The town-clerk makes a speech, and appeaseth it.

1 **A**ND it came to pass, that while Apollos was at Corinth, Paul having passed through the upper coasts, came to Ephesus, and finding certain disciples,

2 He said unto them, Have ye received the Holy Ghost since ye believed? and they said unto him, We have not so much as heard whether there be any Holy Ghost*.

3 And he said unto them, Unto what then were ye baptized? and they said, Unto John's baptism.

1 **B**EFORE Apollos was returned from Achaia, (see chap. xviii. 27.) A. D. 57.
Paul was returned from Jerusalem, and coming by Phrygia and Galatia, (the upper coasts of Asia the less,) was got to Ephesus, as he had promised Aquila and Priscilla he would do. (chap. xviii. 21.)

2 There he found twelve persons that had been disciples of John the Baptist, and who believed Jesus to be the true Messiah, but had very probably left Jerusalem before the day of Pentecost, and living in some remote parts where the Gospel had not yet been preached, had never yet heard of the miraculous effusion of the Holy Ghost upon the Christian church; as they told Paul, when he demanded whether any of them had received that blessing or no.

3 At which answer, he asked them what baptism they had, and what the substance of their profession was? They replied, That John's baptism and doctrine was all they had yet attained to.

* Ver. 2. *We have not so much as heard, &c.* Strange! that disciples of John Baptist, and believers in Christ, should never have heard of the *Holy Spirit!* But the words have a plain reference to the miraculous gifts of the Holy Ghost. And the meaning is not, *Whether there be any Holy Ghost at all;* but whether there be as yet given any spiritual gifts to believers in Christ. Compare John vii. 39.

A. D. 57. 4 Whereupon Paul gave them fully to understand, that the profession of John Baptist was only preparatory to the Christian religion, engaging men to faith in a Messiah, that was shortly to appear, and to such a reformation of life as would qualify them for the blessings he was to bring with him. But whereas they believed that CHRIST was now actually come, it was needful they should be baptized into his name, and so receive a title to the peculiar privileges of his religion: one of which was, an extraordinary endowment of the Holy Ghost, on several persons in every church, now in the first propagation of the Gospel.

5, 6, 7 The men thus fully instructed, were accordingly baptized into the Christian religion; after which, Paul, by solemn imposition of hands, conferred upon the whole twelve the miraculous powers of speaking diverse languages, and of understanding the Scripture prophecies, to qualify them to propagate and preach the Gospel.

8 Paul then went every sabbath for three months together, into the Jewish synagogues at Ephesus, endeavouring with the utmost arguments and persuasions to convert them to the Christian faith.

4 Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus.

5 When they heard this, they were baptized in the name of the Lord Jesus *.

6 And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied.

7 And all the men were about twelve.

8 And he went into the synagogue, and spake boldly for the space of three months, disputing, and persuading the things concerning the kingdom of God.

* Ver. 5. *When they heard this, they were baptized in the name of the Lord Jesus.* Note, This verse is understood, by Drusius, Beza, and others, to be not the words of Luke the historian, but a continuation of the speech of St. Paul: thus, *When they* (the people in ver. 4.) *heard this*, (i. e. this saying of John Baptist, *ibid.*) *they* (by being baptized by John's baptism) *were really baptized in the name and into the religion of the Lord Jesus.* And so were these twelve here, and had no occasion to be re-baptized.

9 But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus.

10 And this continued by the space of two years; so that all they which dwelt in Asia, heard the word of the Lord Jesus, both Jews and Greeks.

11 And God wrought special miracles by the hands of Paul:

12 So that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them.

13 Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits, the name of the Lord Jesus, saying, We adjure you by Jesus, whom Paul preacheth.

14 And there were seven sons of one Sce-

9 But finding many of them, against A. D. 57. all reason and evidence, so obstinate and malicious, as not only to reject this holy religion, but to rail at, and openly revile it; he left their synagogue, and drew the Christian converts from assembling any longer there, and for the future preached in the school of one Tyrannus.

10 And continued so to do for two years together, with so good success, that the Jews and proselytes of almost all the countries of the lesser or proconsular Asia, that resorted to Ephesus, had the opportunity of being taught the Christian faith.

11, 12 And to give all that were any thing well disposed to believe the truth, the utmost arguments of conviction, it pleased God to bestow on Paul a power of working very strange and uncommon miracles among them; for he not only cured the diseased and possessed people, by speaking to them, and being present with them, but even by sending to them any linen cloth, or garment touched with his body, he at a distance restored the sick, and cast out evil spirits from their bodies.

13 This wonderful power of Paul A. D. 58. being taken notice of, and admired by all sorts of people, some Jews that used to make a trade of strolling about, with pretences to cure possessed people by magical arts and conjurations, hoped that if they made use of the name of JESUS, as Paul did, they might work the same effect; and so tried it upon several, commanding the devils in the name of * JESUS, whom Paul preached, to be gone.

14 Particularly seven of these strollers, that were all the sons of one of the chief

* Ver. 13. *Name of Jesus.* See note on chap. ii. 21.

A. D. 58 ——— priests, attempted it upon a possessed person, all at the same time, in hopes, that if they could accomplish their design, they might lessen Paul's credit among the people.

15 But to shew the vanity of their attempt, the evil spirit that possessed the poor man, was constrained by the divine power to cry out, and acknowledge the superior and uncontrollable authority of JESUS, and of Paul, as acting by his power: but as for them, he told them they had no power over him.

A. D. 59. ——— 16 And to deter them and others from any further attempt of that kind, the devil threw the man upon them with such strength and violence, that he tore off their clothes, beat them out of the house, and bruised them very much.

17 Which being done in so public a manner, caused all the Jews and proselytes of that place to entertain a very great reverence for the name and religion of JESUS CHRIST.

18, 19, 20 Nay, it had so good an effect for the advancement of the Christian profession, that those converts that had formerly dealt in any of these magical pranks, and diabolical arts, came to the apostles, and confessed, repented of, and forsook them; a good number of them bringing their books, out of which they learned their conjuring words, spells, and charms, and burned them publicly; which, if sold at the ordinary price, would have given fifty thousand pieces of silver*.

va a Jew, and chief of the priests, which did so.

15 And the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye?

16 And the man in whom the evil spirit was, leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded.

17 And this was known to all the Jews and Greeks also dwelling at Ephesus; and fear fell on them all, and the name of the Lord Jesus was magnified.

18 And many that believed came, and confessed, and shewed their deeds.

19 Many also of them which used curious arts, brought their books together, and burned them before all men: and they counted the price of them, and found it fifty thousand pieces of silver.

* Ver. 19. *Fifty thousand pieces of silver.* Note, If these silver pieces were *shekels* of the Hebrew valuation, i. e. of each *shekel* being equal to about *three shillings* English money; the whole sum will amount to about *seven thousand five hundred pounds.*

20 So mightily grew the word of God, and prevailed.

21 After these things were ended, Paul purposed in the Spirit, when he had passed through Macedonia, and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome.

22 So he sent into Macedonia two of them that ministered unto him, Timotheus, and Erastus; *but* he himself stayed in Asia for a season.

23 And the same time there arose no small stir about that way.

24 For a certain man named Demetrius, a silver-smith, which made silver shrines for Diana, brought no small gain unto the craftsmen;

25 Whom he called together with the workmen of like occupation, and said, Sirs, ye know that by this craft we have our wealth:

26 Moreover, ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying, that they be no gods which are made with hands:

27 So that not only

21 After this, Paul, by direction of the Holy Spirit, intended to go to Jerusalem, and afterward to Rome, but designed first to make a visit to the several churches he had before planted in Macedonia and Achaia, or Greece, (chap. xvii. and xviii.)

22 And accordingly sent Timothy and Erastus (two of his constant attendants) into Macedonia beforehand, to give them notice of his intended visit, but stayed himself at Ephesus a while longer, (probably to fix and settle several matters relating to the government of that church.)

23 During which stay of his, there happened a violent tumult at Ephesus against him and his doctrine.

24, 25 This riot was occasioned by one Demetrius, whose trade was to make little silver chapels, representing the form of a temple, with Diana's image in it; by the sale of which, he got great riches, and maintained abundance of workmen under him. These he got all together, sending for all the masters of the same trade in town, and represented to them in the most plausible and affecting manner,

26, 27 That this honourable and gainful employment of theirs was now threatened with decay and ruin; but that which ought more deeply to affect them, their religion was in danger, their great goddess Diana, her magnificent temple, her worship, so truly pompous, and universally esteemed, were now growing into contempt; and all this by the attempts of Paul, who has been

A. D. 60. preaching up a new religion throughout almost all the provinces, and has perverted abundance into a persuasion, that Diana is no deity, and that her images have no divinity residing in them.

28 The whole company of these artificers, enraged at this discourse, and distracted between superstition and interest, cried out against Paul, and extolled the divinity of their goddess Diana.

29 And Demetrius having contrived this tumult upon a day, in which they were to celebrate games in honour of that deity in the theatre, one part whereof was to expose notorious criminals to the wild beasts for the people's diversion: they raised and incensed the rabble, who went in search of Paul, but not finding him, they took two of his Christian friends and companions, and dragged them into the theatre, with an intent to throw them to the wild beasts there.

30, 31 Paul hearing what was likely to befall his two friends, would have gone into the theatre, to have pleaded and made a public defence for himself and them: but the Christian converts being very earnest with him, and some of the governors, or masters of those games, that had a respect for him, giving him a kindly notice not to expose himself to the present fury of the people, he desisted from that design.

32 In the mean time, the rabble increased to prodigious numbers, and fell into such a confused hurry and clamour, that abundance that bore a part in the noise, knew not what it was for.

this our craft is in danger to be set at nought; but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshippeth.

28 And when they heard *these sayings*, they were full of wrath, and cried out, saying, Great is Diana of the Ephesians!

29 And the whole city was filled with confusion: and having caught Gaius and Aristarchus, men of Macedonia, Paul's companions in travel, they rushed with one accord into the theatre.

30 And when Paul would have entered in unto the people, the disciples suffered him not.

31 And certain of the chief of Asia, which were his friends, sent unto him, desiring *him* that he would not adventure himself into the theatre.

32 Some therefore cried one thing, and some another; for the assembly was confused: and the more part knew not wherefore they were come together.

33 And they drew Alexander out of the multitude, the Jews putting him forward. And Alexander beckoned with the hand, and would have made his defence unto the people.

34 But when they knew that he was a Jew, all with one voice, about the space of two hours, cried out, Great is Diana of the Ephesians!

35 And when the town clerk had appeased the people, he said, Ye men of Ephesus, what man is there that knoweth not how that the city of the Ephesians is a worshipper of the great goddess Diana, and of the *image* which fell down from Jupiter?

36 Seeing then that these things cannot be spoken against, ye ought to be quiet, and to do nothing rashly.

33 In this confusion, the infidel Jews A. D. 60. would have persuaded one Alexander (a Christian convert) to try to appease them, by offering something in behalf of his two friends and their religion; by which they hoped to have exposed Alexander to the people's rage, because he was turned Christian.

34 But though he was a considerable man, and would have tried to do something toward it; yet he no sooner desired silence, in order to be heard, but the people knowing him to have been a Jew, (and so an utter enemy to image-worship,) renewed their clamour; and to prevent his speaking, continued it for two hours together, crying out to the honour of Diana.

35 At last the chief president of the games stilled and composed them so far, as to get time to make the following speech to them; *How absurd and weak is it (says he) to have such a violent commotion among a people, who all agree in the same sacred belief, the same * established religion and worship.*

36 *If Ephesus still remains the favourite worshipper of Diana, adorns her temple, and is blest with her image that descended from heaven, what need of such popular fury to defend that which nobody does or can deny, with any probability of prevailing against it?*

* Ver. 35, 36, 37. *Who knoweth not that the city of Ephesus, &c. Seeing these things cannot be spoken against, &c. Nor blasphemers of your goddess, &c.* It being certain, that the apostles did absolutely deny the divinity of all heathen deities, and the lawfulness of image worship; it is well observed by P. à Limborch, in his late excellent Commentary upon this place, that the town clerk in these expressions intended not so much to speak *strictly* and *truly*, as *plausibly* and *artificially*, in order to soothe and appease a tumultuous assembly.

A. D. 60. 37 *Now you have in a tumultuous manner brought these two men into the theatre, with an intent to throw them to the wild beasts, who yet have neither sacrilegiously robbed any temple, nor put any open affront upon your religion, nor done any action that can legally be punished in such a manner.*

38 *If Demetrius, or any of the silver-smiths, have received any private injuries from them, or any other persons, it is by no means fit or lawful for them to disturb the public and sacred games with such matters, when there are constant court-days kept on purpose, and the proconsuls attending to hear and decide them.*

39 *But if they have any religious controversies or disputes, those ought to be discussed and settled in a legal assembly for that purpose, and not to be prosecuted in this outrageous manner.*

40 *And I must tell you freely, you have done enough already to render us all guilty of a riot, and obnoxious to the severity of the Roman laws; and upon complaint made to the proconsuls, we should be able to give but a very indifferent account of such a noisy and tumultuous concourse.*

41 *This discourse having awed the people into a more quiet temper, the president adjourned * the celebration of the games for that day, and persuaded all to return home, to prevent any farther disturbance.*

37 For ye have brought hither these men, which are neither robbers of churches, nor yet blasphemers of your goddess.

38 Wherefore if Demetrius, and the craftsmen which are with him, have a matter against any man, the law is open, and there are deputies: let them implead one another.

39 But if ye enquire any thing concerning other matters, it shall be determined in a lawful assembly.

40 For we are in danger to be called in question for this day's uproar, there being no cause whereby we may give an account of this concourse.

41 And when he had thus spoken, he dismissed the assembly.

* Ver. 41. So I understand the phrase, ἀπέλυσε τὴν ἐκκλησίαν, *He dismissed the assembly.* But having expressed the sense that may also otherwise agree to our translation, I leave it to the reader's judgment.

CHAP. XX.

Paul visits the churches of Macedonia. Goes to Troas and preaches there. Eutychus restored to life. Paul's speech to the Ephesian clergy at Miletus. He takes his solemn leave of them.

1 **A**ND after the uproar was ceased, Paul called unto him the disciples, and embraced them, and departed for to go into Macedonia.

2 And when he had gone over those parts, and had given them much exhortation, he came into Greece,

3 And there abode three months: and when the Jews laid wait for him, as he was about to sail into Syria, he purposed to return through Macedonia.

4 And there accompanied him into Asia, Sopater of Berea; and of the Thessalonians, Aristarchus, and Secundus; and Gaius of Derbe, and Timotheus; and of Asia, Tychicus and Trophimus.

5 These going before, tarried for us at Troas.

6 And we sailed

1 **S**OON after the commotion at A. D. 60. Ephesus was over, Paul assembled the Christians of that place together, and having taken his leave of them, followed Timothy * and Erastus into Macedonia.

2 And after having visited the several † churches of that province, and given them all needful directions for their discipline and conduct, with all proper exhortations to Christian perseverance, came into Achaia or Greece.

3 Where he continued three months, and would have gone from thence directly for Syria; but understanding the Jews had laid a plot against his life, at the place where he was to take shipping, he altered his course, and went back again round by Macedonia.

4, 5 And being then to pass through the lesser Asia, there went along with ‡ Sopater of Berea, Aristarchus and Secundus of Thessalonica, Gaius of Derbe, Timothy, Tychicus, and Trophimus; who all went before, and stayed for us at Troas.

6 Taking ship therefore at Philippi

* Ver. 1. See chap. xix. 22.

† Viz. Philippi, Amphipolis, Apollonia, Thessalonica, and Berea.

‡ See chap. xvi. 10. the note there.

A. D. 60. after the passover was ended, we were
 five days getting over to Troas, where
 we stayed a week.

7, 8 The last of the seven days that we tarried there, was the first day of the Jewish week, appointed by the apostles to be the Christian sabbath, or Lord's day, (in memory of Christ's resurrection.) And the Christians of Troas being then assembled for divine worship, and celebration of the holy sacrament, Paul preached to them, and continued his discourse until midnight, because he was to leave them next day.

9 His sermon being thus very long, one of the young Christians that sat upon a window was overcome with sleep, and fell down upon the floor, and was taken up for dead.

10 But Paul, both to prevent all disturbance of the sacred assembly, and at the same time to confirm and endear his doctrine to them, went down from his place, and told the people about him he was not dead, but should recover, and do well again; and then, in the most compassionate manner, embracing the young man, and putting up his prayers for him, immediately cured him.

11 Then returning up to his seat, went on, and finished his discourse, admin-

away from Philippi, after the days of unleavened bread, and came unto them to Troas in five days, where we abode seven days.

7 And upon the first* day of the week, when the disciples came together to break bread, Paul preached unto them; ready to depart on the morrow, and continued his speech until midnight.

8 And there were many lights in the upper chamber, where they were gathered together.

9 And there sat in a window a certain young man, named Eutychus, being fallen into a deep sleep: and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead.

10 And Paul went down, and fell on him, and embracing him, said, Trouble not yourselves; for his life is in him.

11 When he therefore was come up a-

* Ver. 7. Upon the first day of the week, τῆ μιᾷ τῶν σαββάτων. Vid. Bohmer Dissertat. pag. 21, 22.

gain, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed.

12 And they brought the young man alive, and were not a little comforted.

13 And we went before to ship, and sailed unto Assos, there intending to take in Paul: for so had he appointed, minding himself to go on foot.

14 And when he met with us at Assos, we took him in, and came to Mitylene.

15 And we sailed thence, and came the next day over-against Chios; and the next day we arrived at Samos, and tarried at Trogyllium; and the next day we came to Miletus.

16 For Paul had determined to sail by Ephesus, because he would not spend the time in Asia; for he hastened, if it were possible for him, to be at Jerusalem the day of Pentecost.

17 And from Miletus he sent to Ephesus, and called the elders of the church.

istered the Lord's supper, and conversed with them till day-light, at which time he took leave of them. A. D. 60.

12 The young person Eutyclus's miraculous recovery was a particular comfort to his friends, and had a general good influence to confirm the faith and piety of the whole assembly.

13, 14 * We of Paul's company then shipped off, and went to Assos, (a coast town just by,) whither he himself walked on foot, and there we took him aboard, and sailed to Mitylene;

15 Thence along the Ægean sea to the isle Samos, touching a little at Trogyllium upon the continent-side, and next day to Miletus, about ten miles beyond Ephesus.

16 For Paul would not call in at Ephesus, because he could make no stay there, hasting as much as ever he could to get to Jerusalem by the feast of Pentecost, intending both to celebrate that festival, and take the opportunity of distributing the charitable collections he had made in Macedonia and elsewhere, for the poor Christians of Judea.

17 However, knowing he should never have † another opportunity of † See ver. being personally present with them, he appointed the clergy of the church of ^{15.}

* See chap. xvi. 10. the note there.

A. D. 60. Ephesus to meet him at Miletus, to whom he made the following SPEECH.

18, 19 Wherein he represented to them his behaviour and conduct of himself among them, as an apostle and ambassador of JESUS CHRIST, his condescension and humility as their spiritual governor; and his courage, patience, and charity, under all the malice of infidel people, and of the Jews in particular.

20, 21 Then as to his diligence and sincerity as their teacher, That he had neither concealed nor neglected any point of Christian doctrine, that was any way necessary or conducive to the eternal salvation of themselves, or the due instruction of their people; shewing them that repentance and reformation of life, and that sincere profession of Christ's religion, which was absolutely required to save the Jew that was circumcised, and sufficient to save the Gentile without circumcision.

22, 23 I am now (says he) going for Jerusalem, being assured by several predictions * of inspired and prophetic men I shall there be apprehended, imprisoned, and hardly treated; but what the final issue of it may be, I know not.

* See chap. xxi. 4, 11.

24 Only whatever it shall prove to be, I am very easy and contented, while

18 And when they were come to him, he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons,

19 Serving the Lord with all humility of mind, and with many tears and temptations which befel me by the lying in wait of the Jews.

20 And how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publicly, and from house to house,

21 Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.

22 And now, behold, I go bound in the Spirit unto Jerusalem, not knowing the things that shall befall me there:

23 Save that the Holy Ghost witnesseth in every city, saying, That bonds and afflictions abide me †.

24 But none of these things move

† Ver. 23. *The Holy Ghost witnesseth in every city*; i. e. Πνευματικοῖ singularum ecclesiarum quæ secundum civitates distributæ sunt. Dodwell's Dissert. Cyp. iv.

me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God.

25 And now, behold, I know that ye all among whom I have gone preaching the kingdom of God, shall see my face no more.

26 Wherefore I take you to record this day, that I am pure from the blood of all men.

27 For I have not shunned to declare unto you all the counsel of God.

28 Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.

29 For I know this, that after my departing, shall grievous

I am discharging the most honourable and high office of preaching the gracious terms of Christ's religion for the good of mankind; and death itself will only put a happy and joyful period to those labours, the success whereof is the main end for which I desire to live. A. D. 60.

25 But whether I escape these dangers at Jerusalem or no, this I know, that I shall have no opportunity of seeing you in these parts any more.

26, 27 And now I take leave of you, with this solemn protestation and appeal to you, That whatever loss there shall hereafter be of any soul of you or your people, I am clear of the guilt of it, by having so carefully and sincerely taught you all those religious duties by which it may be avoided.

28 Wherefore let my example and doctrine, and a sense of the great charge and dignity of your ministerial function, excite you to the utmost diligence, in prudently governing, and carefully instructing all degrees of people committed to your charge; remembering it was the HOLY GHOST, by whose direction and inspiration you were chosen and qualified for this most noble office; that it is GOD'S *church you govern, and have the care of those whom CHRIST so loved, as to redeem them by his own blood.

29, 30 I am the more earnest in pressing this special care upon you, as foreseeing what discouragements and

* Ver. 28. *To feed the church of God.* The best copies read it, τοῦ κυρίου, *the church of the Lord.* See Dr. Mills. It is very indifferent which way it be read; for Christ, who purchased the church with his own blood, is both Lord and God.

A. D. 60. dangers there will be upon you, from the persecution of cruel and savage unbelievers; nay, and from many false and factious teachers among yourselves, that will pervert and seduce men from the truth, to make themselves the *heads* of a *party*, and *gainers* by a *division*.

31 Be therefore upon your guard, and forget not with what a passionate concern I have often forewarned you of these mischiefs, from my very first preaching and presence among you.

32 Which that you may effectually do, I heartily recommend you to the divine care, providence, and protection, and to all the blessings and promises of the gospel, which, with your own sincere endeavour, will not fail to keep you steady and complete in all branches of your duty, and bring you to the eternal reward of all true believers.

33, 34 One thing more you must remember to be my witnesses in; that if any of these false and heretical teachers I warned you against should suggest, that I your apostle had any secular and worldly designs in preaching the Gospel, thereby the better to draw any from the faith, by diminishing my esteem and credit among you; you put a stop to such a malicious insinuation, by declaring, that I maintained myself and my friends, by working at my own trade.

35 For you well know what an example I have shewn you, of endeavouring to remove this objection, by my own bodily labour and industry, how much I encouraged you to that admirable piece of charity, of supplying the wants of the sick and needy by our own pains, often repeating to you that expression of Christ, *It is happier for a man to give the least charity, than to receive the greatest.*

wolves enter in among you, not sparing the flock.

30 Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.

31 Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears.

32 And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.

33 I have coveted no man's silver, or gold, or apparel.

34 Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me.

35 I have shewed you all things, how that so labouring ye ought to support the weak; and to remember the words of the Lord Jesus, how he said, *It is more blessed to give than to receive.*

36 And when he had thus spoken, he kneeled down, and prayed with them all.

37 And they all wept sore, and fell on Paul's neck, and kissed him ;

38 Sorrowing most of all for the words which he spake, that they should see his face no more. And they accompanied him unto the ship.

36, 37, 38 Paul, having concluded A. D. 60. his discourse, kneeled down, and offered his solemn prayers for a good effect of it upon them ; they in the mean while expressing all the marks of love and concern at parting from him, without hopes of seeing him again. And they went with him to see him take ship.

CHAP. XXI.

Paul's arrival at Tyre. Predictions of his great danger in going to Jerusalem. Yet he determines to go thither. Agabus's prediction at Cæsarea. Paul arrives at Jerusalem. The advice given him by James, and the other apostles, relating to his conduct toward the Jews, and Jewish Christians. He follows it. He goes into the temple. The Asian Jews raise a tumult upon him. The Roman captain orders him into the castle, and gives him leave to speak for himself upon the castle stairs.

1 **A**ND it came to pass, that after we were gotten from them, and had launched, we came with a straight course unto Coos, and the day following unto Rhodes, and from thence unto Patara.

2 And finding a ship sailing over unto Phœnicia, we went aboard, and set forth.

3 Now when we had discovered Cyprus, we left it on the left hand, and sailed into Syria, and landed at Tyre : for there the ship was to unlade her burden.

1, 2, 3 **P**ARTING in this melancholy manner from the clergy of Ephesus at Miletus, we sailed directly past the isles of Coos and Rhodes, and so to Patara, where happening of a vessel bound to Tyre in Canaan, or Syrophœnicia, we went aboard her, and leaving Cyprus to the left, went straight, and landed there.

A. D. 60. 4 We stayed a week with the Christian converts of that place, some of which, by the spirit of prophecy, declared to Paul, (as several others had done before *,) that if he went to Jerusalem, he would run a great hazard of his life, and therefore would have dissuaded him from it.

* Chap. xx. 22, 23.

5, 6 Notwithstanding which, Paul knowing he had a just and necessary occasion to go thither, (and being not forbidden to do it by any express revelation,) pursued his intention; and so we parted with them, after we had put up our solemn prayers together by the ship side.

7, 8, 9 From Tyre we came to Ptolemais, and having paid a visit to the Christians there, went next day to Cæsarea in Galilee, and lodged at the house of Philip the deacon, * whose four daughters keeping themselves in a state of virginity, for their higher advancement in piety and devotion, were endowed with the spirit of prophecy, i. e. either of understanding the scriptures to a great degree, or else of foretelling things to come.

10, 11 During our stay there, (which

4 And finding disciples, we tarried there seven days: who said to Paul through the spirit, that he should not go up to Jerusalem.

5 And when we had accomplished those days, we departed, and went our way, and they all brought us on our way, with wives and children, till we were out of the city: and we kneeled down on the shore, and prayed.

6 And when we had taken our leave one with another, we took ship, and they returned home again.

7 And when we had finished our course from Tyre, we came to Ptolemais, and saluted the brethren, and abode with them one day.

8 And the next day we that were of Paul's company departed, and came unto Cæsarea, and we entered into the house of Philip the evangelist, (which was one of the seven,) and abode with him.

9 And the same man had four daughters, virgins, which did prophesy.

10 And as we tar-

* See chap. vi.

ried there many days, there came down from Judea a certain prophet, named Agabus.

11 And when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles.

12 And when we heard these things, both we, and they of that place, besought him not to go up to Jerusalem.

13 Then Paul answered, What mean ye to weep, and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus.

14 And when he would not be persuaded, we ceased, saying, The will of the Lord be done.

15 And after those days we took up our carriages, and went up to Jerusalem.

16 There went with us also certain of the

was pretty long,) there came Agabus A. D. 60 to us, who took up Paul's * girdle, binding first his own hands, and then his feet with it; and told us, that as certainly as he had bound himself, the Jews would bind Paul at Jerusalem, and deliver him to the Roman officer, if he pursued his journey thither.

12 Upon which both we of his company, and the Christians of Cæsarea, begged of him not to thrust himself into a certain and unavoidable danger.

13 But Paul expostulated with us, why we should thus endeavour to fright and discourage him from doing what his apostolical duty obliged him to, upon a fear of danger, which he knew he must undergo some time or other, and was always ready to suffer persecution and death itself for the advancement of the Gospel, and the religion of JESUS CHRIST.

14 Upon which we ceased our importunities, and referred all to the good will and pleasure of divine Providence.

15, 16 Soon after this, we made ready to travel to Jerusalem, several of the Christians of Cæsarea going with us, and conducted us to the house of one Mnason, that had long been a professor of the Christian faith, with whom we were to take lodgings.

* See the like prophetic actions and representations in Jer. xiii. 4, &c. and xxvii. 2, &c.

A. D. 60.

17, 18 The Christians of Jerusalem entertained us with great courtesy and expressions of satisfaction at our arrival, and the next day Paul carried us along with him to James the Bishop of Jerusalem, who, upon notice of our coming, had got his presbyters and clergy about him to receive us.

19 To whom Paul gave a particular account of the success of his ministry in this his last travel through Asia and Greece, especially among the Gentile people.

20 Which relation that pious bishop, and the clergy assembled with him, received with all religious joy and thanksgiving to God; and then recommended some prudential considerations to Paul, with respect to the Jewish converts of Jerusalem, that were now increased to vast numbers, and all still full of zeal for the observation of the Jewish law, insisting upon the sacrifices and ceremonies of it, as absolutely necessary to every one that had been born and brought up in that religion, though he did embrace the Christian faith.

21 Now (said they) here has been a set of infidel Jews from those parts of the lesser * Asia, where you have been preaching, who have reported among these Jewish converts, that you have persuaded the Jews there to renounce the Mosaical law, and absolutely leave off all the rites and ceremonies of it; which they account the same thing as to apostatize from God.

22 And what must be the natural consequence of such a prepossession

disciples of Cæsarea, and brought with them one Mnason of Cyprus, an old disciple, with whom we should lodge.

17 And when we were come to Jerusalem, the brethren received us gladly.

18 And the day following, Paul went in with us unto James, and all the elders were present.

19 And when he had saluted them, he declared particularly what things God had wrought among the Gentiles by his ministry.

20 And when they heard it, they glorified the Lord, and said unto him, Thou seest, brother, how many thousands of Jews there are which believe, and they are all zealous of the law.

21 And they are informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying, That they ought not to circumcise their children, neither to walk after the customs.

22 What is it therefore? the multitude

* See ver. 27.

must needs come together: for they will hear that thou art come.

23 Do therefore this that we say to thee: We have four men which have a vow on them;

24 Them take, and purify thyself with them, and beat charges with them, that they may shave their heads: and all may know, that those things whereof they were informed concerning thee, are nothing, but that thou thyself also walkest orderly, and keepest the law.

25 As touching the Gentiles which believe, we have written and concluded, that they observe no such thing, save only that they keep themselves from things offered to idols, and from blood, and from strangled, and from fornication.

26 Then Paul took the men; and the next day purifying himself with them, entered into the temple, to signify the accomplishment of the days of purification, until that an offering should be offered for every one of them.

27 And when the seven days were al-

and false prejudice against you, but A. D. 60. that if you take no previous methods to undeceive them, they will rise against you in a tumultuous manner, as soon as ever they hear of your arrival?

23, 24 To prevent which, be advised by us to join with four of our Christian converts that are under a vow of Naziritism, which is to expire within seven days. Make you the like religious vow for so many days, provide the sacrifices required by the law to be offered at the time of its expiration; and being shaved all together, you may, by compliance in an innocent and indifferent thing, give a public demonstration you have not absolutely thrown off the Jewish law yourself, and so could never advise others to do it.

25 As to the Gentile converts (viz. such as had been proselyted before to the Jewish religion) that never were circumcised, nor under an obligation to these observances, the decree we made when you were here before (ch. xv.) has made these Jewish Christians pretty easy, and willing they should be exempted from them: but as to you, they never will be satisfied without some public token of your respect to the Mosaical law.

26 Paul readily complied with their advice; and accordingly going next day into the temple with the four men, declared himself to the priest to be under a religious vow for the seven days, and his intention to perform the sacrifices with them according to the law. (See Numb. vi.)

27 But before the seven days were quite expired, some of the infidel Jews

A. D. 60. of Asia that had seen him * there, and spread this false report of him at Jerusalem, finding him in the temple, gathered the rabble together, and apprehended him,

* See ch. xx. 19, 31.

28 Crying out to every body to come and help them to secure a wicked fellow, that had been all over their country preaching against the law, the temple, and its worship; and that had brought heathen people along with him, even into the inner court, to the great dishonour and profanation of that sacred place.

29 Now they had some days before seen Paul in company with Trophimus, a Gentile convert of Ephesus; and from thence maliciously and falsely reported, that he brought him into the temple along with him.

30 At this outcry, all the people ran at him, and dragged him out of the temple, the keepers shutting the doors upon them, to prevent any further disturbance there.

31, 32 As they were beating Paul, with an intent to kill him, the Roman captain that guarded the temple came with a band of soldiers, and prevented their design.

33 Who, supposing he had committed some notorious crime, ordered him first to be chained to two sol-

most ended, the Jews which were of Asia, when they saw him in the temple, stirred up all the people, and laid hands on him,

28 Crying out, Men of Israel, help: this is the man that teacheth all men every where against the people, and the law, and this place: and farther, brought Greeks also into the temple, and hath polluted this holy place.

29 (For they had seen before with him in the city, Trophimus an Ephesian, whom they supposed that Paul had brought into the temple.)

30 And all the city was moved, and the people ran together: and they took Paul, and drew him out of the temple: and forthwith the doors were shut.

31 And as they went about to kill him, tidings came unto the chief captain of the band, that all Jerusalem was in an uproar.

32 Who immediately took soldiers, and centurions, and ran down unto them: and when they saw the chief captain and the soldiers, they left beating of Paul.

33 Then the chief captain came near, and took him, and com-

manded him to be bound with two chains, and demanded who he was, and what he had done.

34 And some cried one thing, some another, among the multitude: and when he could not know the certainty for the tumult, he commanded him to be carried into the castle.

35 And when he came upon the stairs, so it was that he was borne of the soldiers, for the violence of the people.

36 For the multitude of the people followed after, crying, Away with him.

37 And as Paul was to be led into the castle, he said unto the chief captain, May I speak unto thee? who said, Canst thou speak Greek?

38 Art not thou that Egyptian, which before these days madest an uproar, and leddest out into the wilderness four thousand men that were murderers?

39 But Paul said, I am a man which am a Jew of Tarsus, a ci-

diers* to secure him, and then demanded A. D. 60. of the people about him, who he was, and what he had done to incense them at such a rate.

34 But the rude multitude giving a confused and different account of him, the captain sent him into the castle, till he could get better information.

35, 36 The soldiers were forced to carry him upon their shoulders, to keep the people from him, who came after them, crying out, That he ought to be slain.

37 As they were going up the castle stairs, Paul asked the Roman captain, if he might take the liberty to speak to him in his own behalf? (addressing himself to him in the Greek language.)

38 The officer told him, he did not expect to hear such a sort of person as he seemed to be speak *that language*; for by the riot he had made, he took him to be the Egyptian false prophet, that a year or two ago had raised a sedition in Judea, and was routed by Felix, but made his † escape, and was now taken again in the like attempt.

39 Paul assured him he was no Egyptian, but a Jew, a native of Tarsus, one of the chief cities of Cilicia, a city

* See chap. xii. 6, 7.

† Josephus, lib. xx. cap. vi. Lardner's Credibil. Gosp. Hist. vol. iii. book ii. chap. 8.

A. D. 60. of considerable figure, and endowed with Roman privileges; upon which considerations, he hoped he would grant him the favour of speaking in his own behalf to the people, to whom he had been falsely and maliciously accused.

40 Upon this, the captain gave him free leave; and standing upon the stairs, he demanded silence, which, out of respect to the Roman officer, was soon made; and then he made his defence in the Syriac language; which being the language then used by the natives of Jerusalem, was called the Hebrew tongue*.

ty in Cilicia, a citizen of no mean city: and I beseech thee, suffer me to speak unto the people.

40 And when he had given him licence, Paul stood on the stairs, and beckoned with the hand unto the people: and when there was made a great silence, he spake unto them in the Hebrew tongue, saying,

CHAP. XXII.

Paul's speech to the Jews, concerning his conversion to Christianity. The Jews cry out against him in a tumultuous manner. The Roman captain orders him to be examined by scourging; but, finding he was a Roman freeman, he dares not execute it. He refers his case to the Jewish council.

A. D. 61. 1 **Y**E Jews my brethren, and all among you that are doctors of the law, hear now how unjustly I have been accused, and the good reasons I have for turning from a zealous Jew, to be an assertor of the Christian faith.

+ See ch. xxii. 40.

2 (When the people found that he spoke the language of the town †, and so was not a stranger, but a right Hebrew Jew, they listened the more patiently to what he said.)

3 Whereas then (said he) I have been falsely represented to you as a foreigner, and an absolute enemy to, and an apostate from, your law, it is very well known that I am an Hebrew Jew; and though born at Tarsus in

1 **M**EN, brethren, and fathers, hear ye my defence, which I make now unto you.

2 (And when they heard that he spake in the Hebrew tongue to them, they kept the more silence, and he saith,)

3 I am verily a man which am a Jew, born in Tarsus, a city in Cilicia, yet brought up in this city, at the feet of Gamaliel, and taught according to

* See the note on chap. i. 19. and in chap. x. 2.

the perfect manner of the law of the fathers, and was zealous towards God, as ye all are this day.

4 And I persecuted this way unto the death, binding and delivering into prisons both men and women.

5 As also the high priest doth bear me witness, and all the estate of the elders; from whom also I received letters unto the brethren, and went to Damascus, to bring them which were there, bound unto Jerusalem, to be punished.

6 And it came to pass, that as I made my journey, and was come nigh unto Damascus about noon, suddenly there shone from heaven a great light round about me.

7 And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me?

Cilicia, yet I was educated in this very A. D. 61. city under * Gamaliel, that eminent Pharisee, and great doctor of the law, instructed in the principles of that rigid and severe sect; and as great a zealot for the Jewish law as any of you can pretend to be.

4 And as for this profession of the Christian religion, I was so far from being ignorantly or hastily drawn into it by any inclination of my own, that with an uncommon aversion, I abhorred and persecuted, apprehended and imprisoned all that did so, as blasphemers against the sacred law of Moses.

5 Of all which, your very high priest and his whole council can be my witnesses, whose chief instrument I was in that persecution, and to whom I applied myself for a commission to the presidents of the synagogues of Damascus, to seize upon all Christians there, and send them to Jerusalem to be tried and punished as such profaners of our religion. (chap. vi. 13.)

6 And under this immoderate zeal had I continued, in all likelihood, to this day; but that God was pleased to convince me of the error of it, by a glorious manifestation of himself, and his divine will to me, as I was going to execute the bloody commission.

7 The light that then shined round us was so bright and amazing, that out of reverence and astonishment at so true an appearance of the divine Majesty, we all † fell prostrate upon the earth;

* Ver. 3. *Brought up at the feet of Gamaliel.* An expression taken from the form of the Jewish schools, the seats and benches whereof were so contrived, that the scholars always sat underneath the desk of the rabbi or doctor.

† See chap. ix. with which compare this whole oration, and the paraphrase, as also chap. xxvi.

A. D. 61. when a voice directed to me said, *Saul, Saul, why persecutest thou me?*

8 To which I replied, If this be indeed the voice and appearance of the true God, tell me, I beseech thee, how I can be said to be a persecutor of him, for whose divine law I am thus eminently zealous? He answered, It is the voice of JESUS of Nazareth, the Son of God, the true Messiah, and that I was a persecutor of his holy and true religion.

9 My fellow-travellers did not hear the distinct words directed to me, but heard the dreadful thunder, and saw the miraculous light, and so are sufficient witnesses that it was a divine manifestation, as well as I.

10 Thus miraculously convinced of my error, I begged to know what I should do to atone and obtain pardon for it; and was commanded by the voice to go into Damascus, and wait for further orders from heaven.

11 This light was also in so particular a manner glorious and bright to my eyes, that I became blind, and was forced to be led by my companions into the town, and remained so for three days;

12, 13 At the end of which, there came to me, by CHRIST'S direction, one Ananias, an eminent Jewish proselyte, that was turned Christian; who, saluting me by the name of Brother Christian, did, in the name of JESUS, immediately restore me to my perfect sight.

14, 15 Telling me, that God was graciously pleased in so miraculous a

8 And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest.

9 And they that were with me saw indeed the light, and were afraid; but they heard not the voice of him that spake to me.

10 And I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus, and there it shall be told thee of all things which are appointed for thee to do.

11 And when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Damascus.

12 And one Ananias, a devout man according to the law, having a good report of all the Jews that dwelt there,

13 Came unto me, and stood, and said unto me, Brother Saul, receive thy sight. And the same hour I looked up upon him.

14 And he said, The God of our fa-

thers hath chosen thee, that thou shouldst know his will, and see that Just One, and shouldst hear the voice of his mouth.

15 For thou shalt be his witness unto all men of what thou hast seen and heard.

16 And now why tarriest thou? Arise, and be baptized: and wash away thy sins, calling on the name of the Lord.

17 And it came to pass, that when I was come again to Jerusalem, even while I prayed in the temple, I was in a trance;

18 And saw him saying unto me, Make haste, and get thee quickly out of Jerusalem: for they will not receive thy testimony concerning me.

19 And I said, Lord, they know that I imprisoned, and beat in every synagogue them that believed on thee:

20 And when the blood of thy martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him.

manner to manifest * his Son Jesus A. D. 61. Christ to me, and thus to convert me, in order to make me a special witness of the truth of his religion, and a preacher of his doctrine.

16 And, knowing that I had, by sincere fasting and prayer, testified my repentance, he baptized me into the profession of Christ's religion, and at the same time qualified me for his minister and apostle, by the gifts of the Holy Ghost †.

17 After this my conversion, I came to Jerusalem, and in devout prayer, one day in the temple, I fell into an ecstasy, or a divine trance;

18 Wherein I clearly saw Jesus Christ, and heard him command me to make haste out of Jerusalem, and not then attempt to preach his Gospel to any of the Jews there, for that they would give no manner of credit to me, but persecute and destroy me.

19, 20 To which expression of his, methought I pleaded and argued thus: That whereas those Jews knew full well what a zealous and bitter adversary I had been against his religion; how I begun to join in the first act of persecution upon Stephen, and carried it on in so many instances afterward; they could not but be convinced it must be upon some certain and irresistible grounds of persuasion, that I should thus preach up the faith I once destroyed, and con-

* Ver. 14. *And see the Just One, and hear the voice of his mouth.*
See the note on chap. ix. 7.

† See chap. ix. 17.

A. D. 61. _____ sequently would hearken to me before any other Christian apostle.

21 He told me, the Jewish prejudices were too deep, and their malice too incurable, to be wrought upon even by this argument, and therefore bade me say no more, but retire for a time into some distant * parts, and convert what I could of the Gentile part of the world to his religion.

22, 23 Thus far the people heard him with some tolerable patience; but as soon as ever he mentioned his orders *to preach the kingdom of the Messiah to the Gentiles*, they flew into the utmost rage and clamour against him, as a fellow that ought immediately to be taken off for a blasphemer; stripping themselves, and flinging dust about, as ready to stone him forthwith.

24 Upon which the Roman captain, concluding he must have been guilty of some notorious crime, bade the soldiers carry him up into the castle, and examine him by a severe whipping, to make him confess what it was.

25 As the soldiers were tying him, in order to his scourging, Paul demanded of the centurion, or under-officer, whether his captain could answer it, to whip a Roman freeman, and especially before he was legally tried and convicted of any crime?

26 At which question, the centurion went and gave the captain the caution.

21 And he said unto me, Depart: for I will send thee far hence, unto the Gentiles.

22 And they gave him audience unto this word, and then lift up their voices, and said, Away with such a fellow from the earth: for it is not fit that he should live.

23 And as they cried out, and cast off their clothes, and threw dust into the air,

24 The chief captain commanded him to be brought into the castle, and bade that he should be examined by scourging; that he might know wherefore they cried so against him.

25 And as they bound him with thongs, Paul said unto the centurion that stood by, Is it lawful for you to scourge a man that is a Roman, and uncondemned?

26 When the centurion heard that, he went and told the chief captain, saying, Take heed what thou

* Ver. 21. *Far hence unto the Gentiles*, i. e. into Arabia. See chap. ix. 23. and the note there.

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doest: for this man is a Roman.

27 Then the chief captain came and said unto him, Tell me, art thou a Roman? He said, Yea.

28 And the chief captain answered, With a great sum obtained I this freedom. And Paul said, But I was free born.

29 Then straightway they departed from him which should have examined him: and the chief captain also was afraid, after he knew that he was a Roman, and because he had bound him.

30 On the morrow, because he would have known the certainty wherefore he was accused of the Jews, he loosed him from his bands, and commanded the chief priests and all their council to appear, and brought Paul down, and set him before them.

27 Who thereupon, well knowing how severe the Roman laws were against any indignities offered to a free citizen, came and asked Paul if he were free? And he told him, Yes, he was.

28 Roman freedom (says the captain) is so honourable a privilege, that rather than be without it, I paid a good sum to purchase it. Paul replied, If yours be so honourable, mine is more so, for I am free-born.

29 Upon this the captain ordered him to be untied, and was under some apprehension, even for binding a free-man before his condemnation.

30 But however, to do justice to the Jews, and to himself, he summoned the high priest and his council next day, and brought Paul free and unfettered into court, to be fairly tried and examined.

CHAP. XXIII.

Paul's behaviour in the Jewish council. The high-priest orders him to be struck in open court, for pleading his own innocency. Paul's expression to him thereupon. His prudence with respect to the several sects of the Jews in court, whereby he divided them, and escaped their fury. Is carried into the castle again. A plot to murder him contrived by the Sadducees. It is discovered, and the Roman captain carries him off to Cæsarea, to be tried before Felix.

A. D. 61.1

AS soon as Paul was brought into court, where he knew he should meet with no fair and just dealing in his defence of himself as a Christian, his first business was to † look round the council, and people assembled, to find of what sects and parties of Jews they consisted, how they were divided, and on which side the majority lay, that so he might adapt his discourse with the greater prudence and advantage for his own safety. And then began with a solemn protestation, that though he was now clamoured against as a loose and irreligious person, *he had yet all his life long lived and acted in a strict conformity to the dictates of his conscience, and the principles of his persuasion* †. While a Jew, he had a mighty zeal for the law, (though in some instances it was a misguided zeal;) and now as a Christian, acted up to those invincible arguments that he thought obliged him to that profession.

2 The high priest, incensed at him for such a bold justification of himself, called out to the people that stood next

1 **A**ND Paul earnestly beholding the council, said, Men and brethren, I have lived in all good conscience before God until this day *.

2 And the high priest Ananias commanded them that

* Ver. 1. *Until this day.* See note on Rom. v. 13.

† Ver. 1. Ἀτενίσας δὲ ὁ Παῦλος τῷ συνεδρίῳ, *Paul earnestly beholding the council.* The meaning of which words is accounted for in the paraphrase; but I find it taken due notice of by no commentators.

‡ Ver. 1. *I have lived in all good conscience before God unto this day.* See 1 Tim. i. 13, 15. which are reconcileable to these words by our paraphrase.

stood by him, to smite him on the mouth.

3 Then said Paul unto him, God shall smite thee, thou whitened wall: for sittest thou to judge me after the * law, and commandest me to be smitten contrary to the law?

4 And they that stood by said, Revilest thou God's high priest?

5 Then said Paul I wist not, brethren ||, that he was the high priest: for it is written, Thou shalt not speak evil of the ruler of thy people.

him at the bar, to strike him upon the face for it; who accordingly did so. ————— A. D. 61.

3 At this illegal and unwarrantable abuse, Paul was so moved, (and at the same time actuated by a divine and prophetic impulse,) as to tell the high priest he was a hypocrite †, for pretending to fill the bench as a righteous and impartial judge, and yet commanding a man to be punished, before ever he had heard a word of the merits of his cause; and assured him withal, that Providence ‡ would meet with him in as open and exemplary a manner for so doing.

4 The people that stood by asked him, in a reproaching manner, how he dare affront God's high priest?

5 To which Paul replied, that he was very sensible of the great duty of reverence to magistrates, (according to that of Exod. xxii. 28.) and though he had gone beyond the bounds of it, calling the high priest *hypocrite*, yet it was owing purely to the provocation received by his illegal and injurious proceeding: and therefore that he was as justifiable || in reviling him, as he could be in punishing a man before he was fairly heard, and duly convicted of any crime §.

* Ver. 3. *To judge me after the law, viz. the law of Levit. xix. 15. Thou shalt do no unrighteousness in judgment, but in righteousness shalt thou judge thy neighbour.*

† Ver. 3. *Thou whitened wall.* See Matt. xxiii. 27.

‡ Ver. 3. *God shall smite thee, thou whitened wall.* Which prediction of St. Paul's was fulfilled at the destruction of Jerusalem, in which he perished, according to St. Chrysostom and Dr. Lightfoot; but Josephus says, he was then deposed from his priesthood, and carried to Rome in chains. Antiq. l. xx. cap. 5.

|| Ver. 5. *ὄχι ᾗδεν ὅτι ἐστὶν ἀρχιερεὺς, I wist not that it was the high priest.* The critics being very much divided in their sentiments, whether St. Paul spake this as an *excuse*, or a *justification* of himself, I have paraphrased it so as to express both.

§ See chap. xxii. 25. John vii. 51.

A. D. 61. 6 To proceed then, Paul, finding the council and people in court consisted chiefly of Pharisees and Sadducees, that were violent opposers of one another in several religious opinions, and that the only method he had to escape their unanimous vote in his condemnation, would be to insist upon some particular point in his defence, that would divide and set them at difference among themselves, declared himself to have been born and bred up a Pharisee, with whom he still agreed in that main and special article of religion, viz. *A future state of rewards and punishments after death*; and this is the great point (says he) for which I am now so much blackened and persecuted, and come to be tried for.

7 The design took; for the two parties, both in council and people, began immediately to divide and dispute, the one for, the other against, this article.

8 For this declaration of Paul was full against the Sadducees, who believed nothing at all of a future state, or the immortality of the soul, or that any angel or spirit existed separately without a body; but it pleased the Pharisees, who as zealously maintained the contrary opinions.

9 So that out of pure opposition to the Sadducees, the Pharisaical doctors declared strenuously for Paul, (as to this point,) and that the account he had

6 But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men and brethren, I am a Pharisee, the son of a Pharisee: of the hope * and resurrection of the dead I am called in question.

7 And when he had so said, there arose a dissension between the Pharisees and the Sadducees: and the multitude was divided.

8 For the Sadducees say that there is no resurrection, neither angel nor spirit: but the Pharisees confess both.

9 And there arose a great cry: and the scribes *that were of the Pharisees'* part a-

* Ver. 6. *Of the hope and resurrection of the dead.* Or, *περὶ ἐλπίδος καὶ ἀνάστασις νεκρῶν*, of the hope (not and, but) even of the resurrection of the dead, supposing the word *καὶ* to be in the original copy. For the Syriac, Arabic, and Æthiop. versions omit it. It is the hope, the great hope, viz. of a resurrection; the hope towards God, chap. xxiv. 15, 21. the hope of the fathers, xxvi. 6. the hope of Israel, xxviii. 20.

rose, and strove, saying, We find no evil in this man : but if a spirit or an angel hath spoken to him, let us not fight against God.

10 And when there arose a great dissension, the chief captain, fearing lest Paul should have been pulled in pieces of them, commanded the soldiers to go down, and to take him by force from among them, and to bring him into the castle.

11 And the night following, the Lord stood by him, and said, Be of good cheer, Paul : for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome.

12 And when it was day, certain of the Jews banded together, and bound themselves under a curse, saying, That they would neither eat nor drink till they had killed Paul.

13 And they were more than forty that had made this conspiracy.

14 And they came to the chief priests and elders, and said, We have bound ourselves under a great curse, that we will eat no-

given of a divine appearance made to A. D. 61. him (chap xxii.) might be possible enough, and had no manner of blasphemy in it ; for it might be made by an angel, or some other spirit by God's appointment ; so that in a rash and inconsiderate manner to reject and disbelieve such divine messages, was the same thing as to distrust God himself.

10 The Sadducees cried out so violently against this, and the dispute grew to such a head, that the captain ordered his guards to go to the bar, and take Paul, and carry him into the castle again, for fear he should have been killed in the rout.

11 The night following JESUS appeared to Paul in a vision, to comfort and encourage him under his sufferings, assuring him he should escape all the malice of the Jews, and have an opportunity of preaching his religion at Rome itself, as he had done at Jerusalem. (See chap. xxv. 11.)

12, 13 The Sadducees were so exasperated to hear Paul defended in open court, and to find he was likely to come off clear, that next day a company of their party took a mutual oath, neither to eat nor drink till they had murdered him.

14 And the better to accomplish this wicked effect of their zeal and rage, they came to those members of the council that were of their own party, (and who they knew would gladly join with them,) and acquainted them with the design.

A. D. 61.

15 Which was laid thus, viz. That those doctors of the council should go to the Roman captain, and acquaint him, they had got some fresh evidences against Paul to prove him a seditious person; and if they could get the captain to bring him into court next day to a second hearing, these ruffians were to assault and murder him as he came from the castle to the bar.

16 But before the design could be brought to bear, it got wind, and a nephew of Paul's having some intimation of it, went into the castle, and told him of it.

17, 18 Upon which advice, Paul sent for the centurion that guarded him, and begged of him to carry his nephew to the captain, for he had something of considerable moment to impart to him; who accordingly did so.

19 The captain took the young man into a private room, and demanded his business;

20, 21 Who discovered the whole particulars of the Sadducees' plot against Paul, and earnestly requested him not to bring him any more into court; and so defeated their mutinous design.

thing until we have slain Paul.

15 Now therefore ye with the council signify to the chief captain, that he bring him down unto you to morrow, as though ye would enquire something more perfectly concerning him: and we, or ever he come near, are ready to kill him.

16 And when Paul's sister's son heard of their lying in wait, he went and entered into the castle, and told Paul.

17 Then Paul called one of the centurions unto him, and said, Bring this young man unto the chief captain: for he hath a certain thing to tell him.

18 So he took him, and brought him to the chief captain, and said, Paul the prisoner called me unto him, and prayed me to bring this young man unto thee, who hath something to say unto thee.

19 Then the chief captain took him by the hand, and went *with him* aside privately, and asked *him*, What is it that thou hast to tell me?

20 And he said, The Jews have agreed to desire thee, that thou wouldest bring down Paul to morrow

into the council, as though they would enquire somewhat of him more perfectly :

21 But do not thou yield unto them : for there lie in wait for him of them more than forty men, which have bound themselves with an oath, that they will neither eat nor drink till they have killed him : and now they are ready, looking for a promise from thee.

22 So the chief captain *then* let the young man depart, and charged *him*, See *thou* tell no man that thou hast shewed these things to me.

23 And he called unto him two centurions, saying, Make ready two hundred soldiers to go to Cæsarea, and horsemen threescore and ten, and spearmen two hundred, at the third hour of the night.

24 And provide *them* beasts, that they may set Paul on, and bring *him* safe unto Felix the governor.

25 And he wrote a letter after this manner :

26 Claudius Ly-sias, unto the most excellent governor Felix, *sendeth* greeting.

27 This man was taken of the Jews, and should have been killed of them : then

22 The captain assured him he would take care of it, but charged the young man to keep the secret, for fear he should by any tumultuous assaults be hindered from preventing it.

23, 24 He then forthwith ordered two centurions to provide a guard of four hundred and seventy horse and foot to go to Cæsarea that night at nine o'clock, and conduct Paul thither, and deliver him to Felix the Roman procurator of Judea, who kept his residence in that town.

25, 26, 27 And by them sent Felix a letter, in which he acquaints him, That the person he had sent him under this guard, was lately taken up by the Jews in the temple, and had like to have been murdered in a most riotous manner, if he had not rescued him by a band of his soldiers, which he thought himself bound to do, both to keep the peace, and to preserve the life of a Roman free man, as Paul was.

A. D. 61.

28, 29 But that however to do the Jews justice, he had given the man a trial before their high-priest and council, where he could find nothing but quarrels and disputes between the members of it, about niceties of their own religion, and not any thing proved against the prisoner that amounted to death, or so much as imprisonment, by the Roman law, nor indeed by their own neither.

30 Next day (saith he) I found some of the Sadducees had laid a plot to murder him, which I have taken care to prevent, by sending him to you, and referring the matter to your hearing; and have accordingly given notice to the council to appear at your court, if they intended any further prosecution against him. Farewell.

31, 32 The guard took Paul, and carried him that night seventeen miles, as far as Antipatris: and next morning the foot left him to be conveyed by the horse to Cæsarea, and returned back to their officer at Jerusalem.

33 The horse arrived, and delivered their letter with their prisoner to Felix.

34 As soon as Felix had read it, he asked Paul what province he belonged to, and where his freedom lay; he told him at Tarsus in Cilicia.

came I with an army, and rescued him, having understood that he was a Roman.

28 And when I would have known the cause wherefore they accused him, I brought him forth into their council:

29 Whom I perceived to be accused of questions of their law, but to have nothing laid to his charge worthy of death or of bonds.

30 And when it was told me, how that the Jews laid wait for the man, I sent straightway to thee, and gave commandment to his accusers also, to say before thee what *they* had against him. Farewell.

31 Then the soldiers, as it was commanded them, took Paul, and brought *him* by night to Antipatris.

32 On the morrow they left the horsemen to go with him, and returned to the castle.

33 Who when they came to Cæsarea, and delivered the epistle to the governor, presented Paul also before him.

34 And when the governor had read *the letter*, he asked of what province he was. And when he understood that he was of Cilicia;

35 I will hear thee, said he, when thine accusers are also come. And he commanded him to be kept in Herod's judgment-hall.

35 Well, says Felix, the high-priest A. D. 61. and council shall be summoned hither, and you shall have a fair trial before me. And in the mean time ordered him to be kept in one of the apartments of Herod's court of justice.

CHAP. XXIV.

Paul's trial at Cæsarea before Felix and the Jewish council. Tertullus opens the cause against him. Paul's defence of himself. Felix defers the sentence, and treats Paul with humanity in his confinement. Felix sends for Paul, to give him a private account of his religion. Paul's discourse to Felix. The effect it had on him. He leaves Paul in confinement to his successor Festus.

1 **AND** after five days, Ananias the high-priest descended with the elders, and with a certain orator named Tertullus, who informed the governor against Paul.

2 And when he was called forth, Tertullus began to accuse him, saying, Seeing that by thee we enjoy great quietness, and that very worthy * deeds are done unto this nation by thy providence,

3 We accept it always, and in all places, most noble Felix, with all thankfulness.

1 **FIVE** days after Paul was put into Felix's custody at Cæsarea, (chap. xiii. 33, &c.) the high-priest, and several of the great council, (especially such of the Sadducees as were most inveterate against him,) came thither to attend upon Felix, and to follow their prosecution; bringing with them one Tertullus, a Roman lawyer, and a famous pleader, to manage for them.

2, 3 The court being set, and Paul called to the bar, Tertullus began to open the charge with a flattering oration in praise of Felix, the happiness they enjoyed under his management and government, with all expressions of gratitude for it; the better to bias him in favour of his cause: *wherein he acted a most fulsome and hypocritical part; for though Felix had done some good actions in the beginning of his government, he had been ever since a notorious oppressor of the people, and was accused for it to Nero †.*

* Ver. 2. *Very worthy deeds*, or *κατορθωμάτων γινομένων*, regulations made. See Josephus as quoted below.

† See Josephus, lib. xx. cap. vii.

A. D. 61. 4, 5, 6 Then he came to his charge, which consisted of three parts; in the first whereof Paul was accused as a person of seditious practices among the Jews in several parts of the Roman empire; next, that he made himself the head of a dangerous and heretical sect of religion, called Nazarenes, (i. e. Christians,) from one JESUS of Nazareth; and then, that he had profaned the temple, by bringing heathens uncircumcised into it, contrary to the law.

7, 8 For which crimes he was apprehended, in order to be tried and punished by the Jewish law; but Lysias the captain of the temple rescued him by his soldiery, and sent him hither to be tried before you. The truth of all which particulars (says he) the high-priest and council can now testify.

9 Then the high-priest, and the doctors that were of his side, declared it all to be true.

10 His accusation being thus laid, Felix bade Paul make his defence. Which he began with an acknowledgment, That it was some advantage and encouragement to him to plead his cause before a judge, that had been several years the procurator of Judea, and was thereby acquainted with so much of the Jewish religion, and the turbulent disposition of that people, as would soon discover to him their ma-

4 Notwithstanding, that I be not further tedious unto thee, I pray thee, that thou wouldest hear us of thy clemency a few words.

5 For we have found this man a pestilent fellow, and a mover of sedition among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes:

6 Who also hath gone about to profane the temple: whom we took, and would have judged according to our law.

7 But the chief captain Lysias came upon us, and with great violence took him away out of our hands,

8 Commanding his accusers to come unto thee, by examining of whom, thyself mayest take knowledge of all these things whereof we accuse him.

9 And the Jews also assented, saying, that these things were so.

10 Then Paul, after that the governor had beckoned unto him to speak, answered, Forasmuch as I know that thou hast been of many years a judge unto this nation, I do the more cheerfully answer for myself:

lice, and his innocency in the present A. D. 61. case.

11 Because that thou mayest understand, that there are yet but twelve days since I went up to Jerusalem for to worship.

12 And they neither found me in the temple disputing with any man, neither raising up the people, neither in the synagogues, nor in the city :

13 Neither can they prove the things whereof they now accuse me.

14 But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and the prophets ;

15 And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust.

16 And herein do I exercise myself, to have always a conscience void of offence toward God and toward men.

17 Now after many years, I came to

11, 12, 13 Now as to the first part of my accusation, viz. that of sedition ; be pleased to know, that about twelve days since I came up to Jerusalem to keep the solemn feast of Pentecost appointed by the law ; from which time to this, I preached no doctrine in public, either in the temple, synagogue, or any other open place in the city ; much less had I any concourse of people about me for any seditious purpose ; but attended the stated worship of the temple, in a religious and peaceable manner. Nay, while they throw this general charge of sedition upon me, they have not one particular to instance in, that can amount to the least proof of it.

14 As to the charge of being the head of a heresy ; I freely own myself to be a Christian ; which religion is no other than that which the God of Israel intended to establish under the great Messiah ; nor has JESUS, its divine Author, nor any of its doctrines or worship, any thing in them, but what answers to the ultimate end, and the very design of their own law, and is agreeable to all the predictions of their prophets.

15 Now the main drift of this Christian profession, lies in this one article, *That there shall be a future life after this, a state of rewards and punishments to every man according to his behaviour in this world ;* which is a doctrine that all Jews, except the Sadducees, allow and approve of.

16 And upon this persuasion it is, that I and all good Christians, make it our utmost and constant care to live in strict piety to God, and in an exact justice and charity towards all mankind.

17 Then as to *profaning of the temple*, it is directly contrary to the design

A. D. 61. for which I came to Jerusalem, and
 ——— false in fact, from my behaviour in that
 place of sacred worship. The design I
 came upon, was to bring contributions
 to some of my poor countrymen, from
 their brethren in other parts *, where I
 had been collecting them; and at the
 same time, to keep the feast of Pente-
 cost, and perform a vow † I had made,
 by proper offerings to God, agreeable
 to the law.

18 During ‡ which my attendance
 in the temple, with only four men with
 me, that were under the same vow of
 the Nazarite as I was, all of us perform-
 ing our sacred duty in a legal and peace-
 able manner, some Asian Jews raised
 the multitude upon me, as a profaner
 of the temple. Which malicious and
 rash suggestion, they grounded merely
 upon seeing me one day walk along the
 streets with one Trophimus, a Gentile
 Christian of Ephesus; and when they
 came into court, could give no manner
 of evidence for the truth of it.

19 And if they could now have done
 it, they would not have failed of being
 here.

20 As for the high-priest and the
 Jews that are present, they can be no
 witnesses, for they saw nothing of me
 until I was brought before them into
 court. And if I was convicted there of
 any one crime or misbehaviour, let them
 speak.

21 All that I said then in court was,
 that out of pure party cause I was ac-
 cused by the Sadducees, for owning a
future state, and a *future judgment*: in

bring alms to my na-
 tion, and offerings.

18 Whereupon † cer-
 tain Jews from Asia
 found me purified in
 the temple, neither
 with multitude, nor
 with tumult:

19 Who ought to
 have been here before
 thee, and object, if
 they had ought against
 me.

20 Or else let these
 same *here* say, if they
 have found any evil
 doing in me, while I
 stood before the coun-
 cil;

21 Except it be for
 this one voice, that I
 cried standing among
 them, Touching the

* Viz. in Macedonia and Achaia, chap. xviii. 18.

† Chap. xxi.

‡ Ver. 18. *Whereupon, ἐν ᾧ*—during which time, or things. Luke
 xii. 1.

resurrection of the dead, I am called in question by you this day.

22 And when Felix heard these things, having more perfect knowledge of *that* way, he deferred them, and said, When Lysias the chief captain shall come down, I will know the uttermost of your matter.

23 And he commanded a centurion to keep Paul, and to let *him* have liberty, and that he should forbid none of his acquaintance to minister or come unto him.

24 And after certain days, when Felix came with his wife Drusilla, which was a Jewess, he sent for Paul, and heard him concerning the faith of CHRIST.

25 And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a conve-

which the Pharisees pleaded for, and acquitted me; and that whole honourable sect may be as well arraigned for *that doctrine as I am*. A. D. 61.

22 Felix plainly perceived their evidence amounted to nothing, and so would pass no sentence in the case, but told the high-priest he would make it his business to inform himself about Paul's religion, * and see what principles it had that tended to the disturbance of the government; and as to the riot, he would hear what Lysias, who was then present, said; and then would give judgment accordingly.

23 In the mean time, though he still kept Paul under confinement by a guard upon him, yet he ordered all his friends and acquaintance should have free access to him.

24 Some time after, Felix and his wife Drusilla, sent for Paul to their lodgings, to give them an account * of his Christian religion.

25 In which conference, Paul took the opportunity to enlarge most pathetically upon those particular points that most nearly touched upon the vices they were both notoriously guilty of, viz. *justice, chastity, and the future judgment* upon the breach of such duties. Now

* Ver. 22. Ἀκριβέστερον εἰδὼς τὰ περὶ τῆς ἰδοῦ, *Having more perfect knowledge of that way.* These words may either signify, That Felix very well knew so much of the Christian religion, as to see it had nothing in its principles against the peace of the government; or else, That he would endeavour to inform himself in it. The latter sense seems best to agree with the 24th verse.

A. D. 61. Felix had been a most unjust oppressor* of the people in his government; Drusilla had left her own † husband to marry him; the nature and terrible consequences of both which crimes, the apostle laid so home to their consciences, as put Felix into a dreadful apprehension, so that he interrupted his discourse, and bade him retire, until he should have leisure to hear him again.

26 Yet this discourse, and the present effects of it, soon cooled, and wore off the mind of that wicked man; for though he sent for Paul again, and several times gave him a hearing, his only design was to get him to offer a bribe for his deliverance.

27 And with this base intent he kept him a prisoner for above two years, when the emperor removed him from his government, and put Festus into his place; and though Felix knew in his conscience Paul was innocent, and ought to have been discharged; yet, now at his going out of office, to please the Jews, for fear they should inform against him for his many exorbitant practices, left him a prisoner to his successor Festus.

nient season, I will call for thee.

26 He hoped also that money should have been given him of Paul, that he might loose him: wherefore he sent for him the oftener, and communed with him.

27 But after two years, Porcius Festus came into Felix's room: and Felix, willing to shew the Jews a pleasure, left Paul bound.

* Tacitus's Hist. lib. v.

† Josephus's Hist. lib. xx.

CHAP. XXV.

Paul tried again at Cæsarea before Festus. He insists on his Roman freedom, and refuseth to be tried in the Jewish council at Jerusalem. It is determined he must go to Rome to be tried, as he had appealed to Cæsar. His hearing before Agrippa.

1 **N**OW when Festus was come into the province, after three days he ascended from Cæsarea to Jerusalem.

2 Then the high-priest and the chief of the Jews informed him against Paul, and besought him,

3 And desired favour against him, that he would send for him to Jerusalem, laying wait in the way to kill him.

4 But Festus answered, that Paul should be kept at Cæsarea, and that he himself would depart shortly thither.

5 Let them therefore, said he, which among you are able, go down with *me*, and accuse this man, if there be any wickedness in him.

6 And when he had tarried among them more than ten days, he went down unto Cæsarea, and the next day sitting in the judgment-seat, commanded Paul to be brought.

7 And when he was come, the Jews

1 **A**S soon as Festus was settled in A. D. 61. his procuratorship at Cæsarea in _____ Felix's room, he went up to Jerusalem, the capital city of his province, to pay a visit to the high-priest and Jewish council.

2, 3 Who with that part of them that were Sadducees, entertained the new governor with an account of Paul and his pretended crimes, earnestly requesting he would send for him from Cæsarea, and try him before their council at Jerusalem. But their secret intent was to way-lay him, and murder him upon the road.

4, 5 Festus told them, he knew no reason why he should not be tried where he was; and as he himself was shortly going thither, where he kept his residence, if they would send their evidences along with him, they should have him tried.

6 About ten days after, he went accordingly; and next morning after his arrival, brought Paul into court.

7 The deputies of the high priest and council fell again to their old charge, but could prove nothing of it.

A. D. 61.

8 Paul making the same defence he had done before to Felix. (Chap. *xxiv.*)

9 And though Festus saw plainly they could make nothing out against him, yet, upon fresh importunities, willing to gratify the Jewish court, consented to have him carried to Jerusalem; but as by the Roman laws he could not do it without his own consent, asked Paul if he were willing to go thither?

10 But Paul knew the implacable malice of his Jewish adversaries too well, to consent to such a proposal; and therefore told Festus, that as a Roman citizen, he was subject to be tried by no laws but those of the empire; and so insisted upon the privilege. Nay, (says he,) if I were liable to their court, yet, as you yourself must own, they have proved me guilty of no breach of the Jewish law, and therefore there can be no occasion for my going thither.

11 If I have committed any capital crime against the imperial laws, I am free to submit to the punishment of it: but if not, it would be a barbarous and illegal thing in you to throw me into the hands of a court that are my professed enemies; and to prevent your design, *I appeal to the emperor.*

12 Upon which, Festus consulted with the Roman officers about him; and

which came down from Jerusalem stood round about, and laid many and grievous complaints against Paul, which they could not prove.

8 While he answered for himself, Neither against the law of the Jews, neither against the temple, nor yet against Cæsar, have I offended any thing at all.

9 But Festus, willing to do the Jews a pleasure, answered Paul, and said, Wilt thou go up to Jerusalem, and there be judged of these things before me?

10 Then said Paul, I stand at Cæsar's judgment-seat, where I ought to be judged: to the Jews have I done no wrong, as thou very well knowest.

11 For if I be an offender, or have committed any thing worthy of death, I refuse not to die: but if there be none of these things whereof these accuse me, no man may deliver me unto them: I appeal unto Cæsar.

12 Then Festus, when he had confer-

red with the council, answered, Hast thou appealed unto Cæsar? unto Cæsar shalt thou go.

13 And after certain days, king Agrippa and Bernice came unto Cæsarea to salute Festus.

14 And when they had been there many days, Festus declared Paul's cause unto the king, saying, There is a certain man left in bonds by Felix :

15 About whom, when I was at Jerusalem, the chief priests and the elders of the Jews informed me, desiring to have judgment against him.

16 To whom I answered, It is not the manner of the Romans to deliver any man to die, before that he which is accused have the accusers face to face, and have license to answer for himself concerning the crime laid against him.

17 Therefore when they were come hither, without any delay, on the morrow I sat on the judgment-seat, and I commanded the man to be brought forth.

18 Against whom when the accusers stood up, they brought

knowing that this *appeal to the emperor*, A. D. 61. had put a stop to all further proceedings against Paul, in either his or the Jewish court, told him his privilege could not be denied him, and so he must go to Rome, and be judged by the emperor himself.

13, 14 Some time after this, Agrippa the tetrarch of Galilee, and his sister Bernice, came to pay Festus a compliment upon his accession to his government; and he acquainted him with Paul's case;

15, 16 How the Jewish council would have persuaded him to have passed sentence of death upon the man without a fair trial, and merely upon their verbal accusation. But that he could not answer to do so by the Roman laws.

17, 18, 19 And that he had given him a trial, expecting they could have proved some notorious crime or other against him; but found upon the hearing, it was nothing but a quarrel about some points of the Jewish religion; and particularly about a *matter of fact*, whether one JESUS, whom the Jews had crucified, were risen from the dead again, as Paul affirmed he was.

A. D. 61.

none accusation of such things as I supposed :

19 But had certain questions against him of their own superstition, and of one JESUS, which was dead, whom Paul affirmed to be alive.

20 Now I thought these disputes did no way concern me, nor the peace of the government, but related wholly to the Jewish religion; and therefore I asked the prisoner, whether he would be tried by the high-priest's court, who were the proper judges of such matters.

20 And because I doubted of such manner of questions, I asked him whether he would go to Jerusalem, and be there judged of these matters.

21 But I perceive the man has no opinion of the justice of that bench, and, to be sure to avoid it, has *appealed to Cæsar*; and so I must keep him until I can send him to Rome.

21 But when Paul had appealed to be reserved unto the hearing of Augustus, I commanded him to be kept till I might send him to Cæsar.

22 Agrippa having a mind to hear what Paul could say for himself; Tomorrow, says Festus, you shall.

22 Then Agrippa said unto Festus, I would also hear the man myself. Tomorrow, said he, thou shalt hear him.

23 Accordingly next day, Agrippa and his sister appeared in court, with a splendid train of officers and servants, with the gentry of the town waiting upon them; and so Paul was brought in.

23 And on the morrow, when Agrippa was come, and Bernice, with great pomp, and were entered into the place of hearing, with the chief captains, and principal men of the city, at Festus' commandment Paul was brought forth.

24, 25 Festus opened the case, as it had passed between the Jews and him; the conclusion whereof was, that Paul had *appealed to Cæsar*, and must be sent to Rome.

24 And Festus said, King Agrippa, and all men which are here present with us, ye see this man, about whom all the multitude of the Jews have

dealt with me, both at Jerusalem, and also here, crying that he ought not to live any longer.

25 But when I found that he had committed nothing worthy of death, and that he himself had appealed to Augustus, I have determined to send him.

26 Of whom I have no certain thing to write unto my lord; wherefore I have brought him forth before you, and specially before thee, O king Agrippa, that after examination had, I might have somewhat to write.

27 For it seemeth to me unreasonable, to send a prisoner, and not withal to signify the crimes laid against him.

26, 27 Now (says he) I cannot send him without the state of his case along with him; and I had a mind Agrippa should hear him, and give me his advice, how, and what I should write to the emperor, about a man that was really convicted of no crime.

CHAP. XXVI.

Paul's defence of himself before King Agrippa. His account of his conversion. Festus tells him he is mad. Paul's answer to him. It is agreed that he must go to Rome, and be tried before the emperor.

1 **T**HEN Agrippa said unto Paul, Thou art permitted to speak for thyself. Then Paul stretched forth the hand, and answered for himself;

2 I think myself happy, king Agrippa, because I shall answer for myself this day before thee, touching

1 **F**ESTUS having represented the A. D. 62. matter to Agrippa and the court, (chap. xxv. 15, &c.) Agrippa bade Paul give him the particulars of his defence.

2, 3 Paul began with expressions of the great satisfaction it was to him, to have an opportunity of pleading his cause before a person so well skilled in

A. D. 62. the Jewish religion and laws, and who, upon a patient hearing, could not fail to judge and declare his innocency.

all the things whereof I am accused of the Jews :

4, 5 Now these very Jews (says he) that have so unjustly accused me for an enemy of their law, if they had been so fair as to dare to speak the truth, could themselves have testified that I was born and educated a Pharisee, the most severe * in points of faith, and most exact in the ceremonial duties of all the Jewish sects; and so lived and conversed for many years at Jerusalem.

3 Especially, because I know thee to be expert in all customs and questions which are among the Jews : wherefore I beseech thee to hear me patiently.

4 My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews,

5 Which knew me from the beginning, (if they would testify,) that after the most straitest sect of our religion, I lived a Pharisee.

6 Nay, and the very article of faith I am now accused of, is no other than that great divine promise made to Abraham and the patriarchs, viz. the promise of CHRIST the Messiah, and of our resurrection and future state, now proved and demonstrated by his rising from the dead.

6 And now I stand, and am judged for the hope of the promise made of God unto our fathers :

7 An article this, that all orthodox Jews have ever believed, and is the spring and foundation of all the divine worship they constantly pay to God. It is this I am arraigned for ; but it is by the Sadducees, who believe no future state at all.

7 Unto which promise our twelve tribes, instantly serving God day and night, hope to come ; for which hope's sake, king Agrippa, I am accused of the Jews.

8 Now I challenge these adversaries to give me any one reason, why a God of infinite justice and wisdom, should

8 Why should it be thought a thing incredible with you, that

* Ver. 5. *The most straitest sect.* The word *Pharisee* comes from a Hebrew word, that signifies to *separate*. For they desired to be distinguished from all other Jews, upon pretence of greater nicety and exactness in *legal* observances.

God should raise the dead?

not appoint a future state of rewards and punishments; or why his infinite power should not enable him to raise the dead to life again? A. D. 62.

9 I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth.

9, 10, 11 As to my profession of these promises to be fulfilled in Jesus of Nazareth, owning his Messiahship and resurrection; when you consider the violent prejudices I had against all people of that persuasion, both by my education and temper; how many of them I voted to prisons and death at Jerusalem, what a severe commission I obtained from the council, to punish, banish, and persecute them wherever I found them, and by all methods of hard usage to make them renounce their profession; you cannot think I turned Christian out of any light and frivolous considerations, but from clear and weighty evidences. Now the occasion and manner of my conversion was this:

10 Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against them.

11 And I punished them oft in every synagogue, and compelled them to blaspheme: and being exceedingly mad against them, I persecuted them even unto strange cities.

12 Whereupon as I went to Damascus, with authority and commission from the chief priests,

12, 13 As I was upon the road to Damascus, in pursuance of that bloody commission * against the Christians of those parts, we were surrounded with a glorious appearance of the divine Majesty, in a light that eclipsed the sun.

13 At mid-day, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me, and them which journeyed with me.

14 And when we were all fallen to the earth, I heard a voice speaking unto me, and

14 The brightness and terror whereof, caused me and my fellow-travellers to fall prostrate upon the earth; when a voice from the divine glory, directed to

* See chap. ix. and xxii. and compare this relation with them.

A. D. 62. me by name, asked, *Why I persecuted his disciples, and thus pretended to withstand the irresistible evidences and power of God's true religion?*

15 When, in the utmost degree of astonishment, I cried to know what tremendous voice this was, I was answered, It was the voice of JESUS of Nazareth, the Son of God, the true Messiah, of whose disciples I was so unmerciful a persecutor.

16 Arise therefore, (said Jesus to me,) and be now convinced of your error; for I have in this miraculous manner discovered myself to you for your conversion, in order to make you an eminent apostle and preacher of the truth of my religion, whereof now you are convinced, and in which I will particularly instruct you afterward.

17 And in whatever dangers you shall be involved by your publication of this my religion, I will, by my power and providence, protect you against either Jews or Gentiles.

18 For the conversion of both which people, I now ordain you an apostle and preacher, to convert them from their idolatry, recover them from their ignorance, superstition, and immoralities; that from being slaves of sin and Satan, they may become the children of God, and heirs of eternal happiness, by a sincere faith in me, and practice of the duties of my religion.

19 Thus I was converted: and how, O king Agrippa, could any man, without the most inexcusable obstinacy, stand out against such a demonstration from Heaven itself!

20 I could not; and therefore immediately being * baptized, and invested with the powers of the Holy Ghost, I

saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? it is hard for thee to kick against the pricks.

15 And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest.

16 But arise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness, both of these things which thou hast seen, and of those things in the which I shall appear to thee;

17 Delivering thee from the people, and from the Gentiles, unto whom now I send thee;

18 To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.

19 Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision:

20 But shewed first unto them of Damascus, and at Jerusalem, and throughout all the

* See chap. ix.

coasts of Judea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance.

21 For these causes the Jews caught me in the temple, and went about to kill me.

22 Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come :

23 That † Christ should suffer, and that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles.

24 And as he thus spake for himself, Festus said with a loud voice, Paul, thou art beside thyself; much learning doth make thee mad.

25 But he said, I

set myself, in all places I came at, to A. D. 62. convert both Jews and Gentiles, by preaching this sincere repentance, faith, and obedience in Christ the Messiah.

21 And having done this in several parts of the * lesser Asia, some of those Jews meeting me afterward in the temple, raised the people on purpose to destroy me.

22 But through the divine † Providence, I have hitherto escaped the effects of their malice, and continue to preach the same doctrine of Christ's Messiahship, and his resurrection; which indeed is the thing aimed at by Moses, and answers exactly to the predictions of the prophets. ^{+ See ver. 17.}

23 For those prophecies concerning the Messiah, do in no wise represent him as a temporal monarch, triumphing in the conquest of nations, and in the destruction of mankind; but as a suffering † Saviour, that should by the merits of his death redeem the world from the punishment of their past sins; and by the conquest of death by his resurrection, give all mankind a pledge and assurance of life and immortality, upon the terms of sincere faith and obedience.

24 At this discourse of Paul's, Festus, being a person utterly unacquainted with either Jewish or Christian notions, took him to be beside himself, and told him, he had studied himself out of his wits.

25 Paul very modestly replied, that

* Chapters xvi, xvii, xviii, and xix.

† Ver. 23. εἰ Χριστὸς παθὴντος, *That Christ was capable of suffering, and was to suffer.* See the notes on preface to 1 John iv. 3.

|| Ver. 23. *Be the first that should rise from the dead.* See note on chap. xiii. 34.

A. D. 62. he gave no symptoms of any irregular transport, but had spoken only clear and plain matters of fact ;

26 For the truth of which, in the main, he was willing to appeal to King Agrippa, who could tell, that the life, death, and resurrection of JESUS (and his own conversion too) were not mere inventions of his own, but things of public fame and cognizance throughout all the Jewish land.

27 Then addressing himself to Agrippa, You, O king, (says he,) by being a Jew, must be supposed to believe the prophetic writings to be of divine inspiration. See then if all their representations of the Messiah are not most eminently fulfilled in Jesus Christ.

28 The king replied, That the account he had given of his conversion, and the reasons for his religion, had almost induced him to be a Christian*.

29 Paul told him, he wished and prayed, that both himself and the whole court were Christians in every respect as he was, excepting the circumstance of suffering for it as he did.

30, 31 And thus ended Paul's third hearing at Cæsarea. The court rose, and, in conference afterward, all agreed, he was guilty of no crime that deserved so much as imprisonment.

am not mad, most noble Festus, but speak forth the words of truth and soberness.

26 For the king knoweth of these things, before whom also I speak freely ; for I am persuaded that none of these things are hidden from him : for this thing was not done in a corner.

27 King Agrippa, believest thou the prophets ? I know that thou believest.

28 Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian.

29 And Paul said, I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds.

30 And when he had thus spoken, the king rose up, and the governor, and Bernice, and they that sat with them.

31 And when they were gone aside, they talked between them-

* Ver. 28. *Almost thou persuadest me to be a Christian.* But whether this was said by way of *banter*, or in *good earnest*, is hardly to be determined. It is clear that Agrippa never did turn Christian, whatever present effect this discourse might have on him.

selves, saying, This man doth nothing worthy of death, or of bonds.

32 Then said Agrippa unto Festus, This man might have been set at liberty, if he had not appealed unto Cæsar.

32 Agrippa telling Festus that he ought to have been discharged; but that as he had appealed to the emperor, he must now be sent to Rome, and referred to Nero.

A. D. 62.

CHAP. XXVII.

Paul's voyage to Rome, to be tried before Nero. An account of his shipwreck and escape in the isle of Malta.

1 **A**ND when it was determined that we should sail into Italy, they delivered Paul and certain other prisoners, unto one named Julius, a centurion of Augustus' band.

2 And entering into a ship of Adramyttium, we launched, meaning to sail by the coasts of Asia, one Aristarchus, a Macedonian of Thessalonica, being with us.

3 And the next day we touched at Sidon. And Julius courteously entreated Paul, and gave him liberty to go unto his friends to refresh himself.

4 And when we had launched from thence, we sailed under Cyprus, because

1 **T**HE prediction of Christ to Paul (chap. xxiii. 11.) that he should preach the Gospel at Rome itself, was now going to be fulfilled; for upon his appeal to Cæsar, Festus delivered him and some other prisoners to Julius, a captain of the legion of Augustus, to ship off for Italy.

2 We were put aboard a vessel of Adramyttium, (a sea-port town of Mysia,) and so were to coast along the lesser Asia; Aristarchus being the only Christian acquaintance beside myself * that Paul had in the ship.

3 Touching at Sidon, as we made for the coast, Julius was so civil to Paul, as to let him go and see his Christian friends there for his refreshment.

4, 5 Thence we were forced by the wind to go round the isle of Cyprus; and so by Cilicia and Pamphylia, came to Myra in Lycia.

* See the note on chap. xvi. 10.

A. D. 62.

6 When the captain happening on an Alexandrian bound for Italy, put us aboard her.

7, 8 The wind continued so cross, that we were a great while, and with much difficulty, getting to Cnidus, and at last were forced to get under the isle of Crete, over against the promontory of Salmone; and could hardly reach Lasea by the Fair Havens.

9, 10 By this loss of time, our voyage became very dangerous, for the great fast of expiation was past, (i. e. about Michaelmas time) and those seas very stormy. Insomuch that Paul advised them to winter there, unless they would run the hazard of the vessel and their own lives.

11 But the captain was advised by the master that owned the vessel, who was of a contrary mind.

12 And so indeed was the major part

the winds were contrary.

5 And when we had sailed over the sea of Cilicia and Pamphylia, we came to Myra, a city of Lycia.

6 And there the centurion found a ship of Alexandria sailing into Italy; and he put us therein.

7 And when we had sailed slowly many days, and scarce were come over against Cnidus, the wind not suffering us, we sailed under Crete, over against Salmone:

8 And hardly passing it, came unto a place which is called The fair havens, nigh whereunto was the city of Lasea.

9 Now when much time was spent, and when sailing was now dangerous, because the fast was now already past, Paul admonished them,

10 And said unto them, Sirs, I perceive that this voyage will be with hurt and much damage, not only of the lading of the ship, but also of our lives.

11 Nevertheless, the centurion believed the master and the owner of the ship, more than those things which were spoken by Paul.

12 And because

the haven was not commodious to winter in, the more part advised to depart thence also, if by any means they might attain to Phœnice, and there to winter, which is an haven of Crete, and lieth toward the south-west and north-west.

13 And when the south wind blew softly, supposing that they had obtained their purpose, loosing thence, they sailed close by Crete.

14 But not long after there arose against it a tempestuous wind, called Euroclydon.

15 And when the ship was caught, and could not bear up into the wind, we let her drive.

16 And running under a certain island, which is called Clauda, we had much work to come by the boat :

17 Which when they had taken up, they used helps, undergirding the ship : and fearing lest they should fall into the quick-sands, strake

of the crew, (the haven being a very A. D. 62. bad one;) and were by any means for getting to Phœnice, a good port in the same isle, that had a harbour with a double channel, one to the south-west, the other to the north-west.

13 As soon as they were got out of harbour, the wind coming to the south, a gentle side-gale, they did not question but to gain it, and keep coasting along.

14, 15 But they were soon disappointed, by a most terrible * north-east wind, that forced us, against all we could do, to let her drive.

16, 17 We were driven under the isle of Clauda, where we had much ado to hale in our boat; but at last got it, and binding the ship as well as we could, to keep her from splitting, struck all her sails, and drove along.

* Ver. 14. Called *Euroclydon*. The best critics think the true reading of this word should be *εὐροακύλων*; and that it does not signify the name of any particular wind, but the quarter from whence it blows, viz. the north-east. *Euroaquilo*, as the vulgar Latin. See Dr. Bently's Remarks on Freethinking, part i. page 69, 70.

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18, 19 Next day, and the day after, the storm held so hard, that we were forced to throw a great deal of goods overboard, and as much as we could spare of the very tackle.

20 It held so long without either sun or stars to steer by, that we could not but conclude, we should split upon some sand or other.

21, 22 But when we had wrought hard, and eat little for a fortnight together, Paul, by way of gentle reprimand, asked the captain and the crew, what they had gained by not taking his advice: but however (says he) be not discouraged; for though the vessel is lost, your lives shall be all saved.

23, 24 And to assure you of the truth of what I say, the true God, whose apostle I am, and whose religion I profess, sent his angel this very night, to comfort me in this distress, and to assure me I should escape it, and get safe to Rome, to be tried by Cæsar; and that moreover for my sake you should all save your lives, if you would be advised by me.

25, 26 Be of good courage then, for I am certain God will perform his promise. And by divine information, I

sail, and so were driven.

18 And being exceedingly tossed with a tempest, the next day they lighted the ship;

19 And the third day we cast out with our own hands the tackling of the ship.

20 And when neither sun nor stars in many days appeared, and no small tempest lay on us, all hope that we should be saved was then taken away.

21 But after long abstinence, Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me, and not have loosed from Crete, to have gained this harm and loss:

22 And now I exhort you to be of good cheer: for there shall be no loss of any man's life among you, but of the ship.

23 For there stood by me this night the angel of God, whose I am, and whom I serve,

24 Saying, Fear not Paul, thou must be brought before Cæsar; and, lo, God hath given thee all them that sail with thee.

25 Wherefore, sirs, be of good cheer; for I believe God, that it

shall be even as it was told me.

26 Howbeit, we must be cast upon a certain island.

27 But when the fourteenth night was come, as we were driven up and down in Adria, about midnight, the shipmen deemed that they drew near to some country:

28 And sounded, and found it twenty fathoms: and when they had gone a little further, they sounded again, and found it fifteen fathoms.

29 Then fearing lest we should have fallen upon rocks, they cast four anchors out of the stern, and wished for the day.

30 And as the shipmen were about to flee out of the ship, when they had let down the boat into the sea, under colour as though they would have cast anchors out of the fore-ship,

31 Paul said to the centurion, and to the soldiers, Except these abide in the ship, ye cannot be saved.

tell you beforehand, we shall be cast A. D. 62. upon a certain island.

27 The fourteenth night after this storm began, as we were driven about that part of the Mediterranean * that runs into the Gulf of Venice, the mariners guessed they were near some shore.

28 And found it pretty certain, by the decrease of their soundings as they drove along.

29 For fear of rocks, therefore, they put out all anchors from the stern, and lay by, wishing for day-light to discover the shore.

30 They saw it next morning, and the mariners would have secretly got the boat, and made off; to cover which design, they pretended to go down, and let another anchor from the ship-head.

31 But Paul (most probably by divine suggestion) knowing their purpose, told the captain, That though he had assured them, by divine information, their lives were safe, yet it was upon the natural condition that every one should do his best endeavour for it; and if he suffered the mariners that were to guide the ship to go off and leave her, they should all be lost.

* Ver. 27. That this was called by, and included in the name of Adria, see Dr. Wells's Geograph. New Testam. part ii. page 148.

A. D. 62. 32 To prevent them therefore, the
 captain ordered his soldiers to cut the
 boat off, and set her adrift.

33, 34 Morning coming on, Paul
 advised the whole crew to eat and drink
 a full meal after their hard labour, and
 very little refreshment. You ought to
 do it (says he) for your * health's sake,
 and the better to enable you to work
 for your escape to land; which, with
 God's blessing, and your own endea-
 vours, you will certainly do.

35, 36, 37 And he, to encourage
 them the more, ordered the table to be
 spread, said grace before them all, and
 then began to eat; they all followed
 his example with cheerfulness and sa-
 tisfaction in the hopes he had given
 them.

38 Then confiding in what Paul had
 said, That the ship would be lost, and
 they must escape for their lives, they
 flung their provisions overboard.

39 Full day-light being come, they
 could see the shore, but could not tell
 what land it was; and seeing a creek,

32 Then the sol-
 diers cut off the ropes
 of the boat, and let
 her fall off.

33 And while the
 day was coming on,
 Paul besought them
 all to take meat, say-
 ing, This day is the
 fourteenth day that
 ye have tarried, and
 continued fasting,
 having taken nothing.

34 Wherefore I
 pray you to take some
 meat: for this is for
 your health: for there
 shall not an hair fall
 from the head of any
 of you.

35 And when he
 had thus spoken, he
 took bread, and gave
 thanks to God in pre-
 sence of them all:
 and when he had
 broken it, he began
 to eat.

36 Then were they
 all of good cheer, and
 they also took some
 meat.

37 And we were in
 all in the ship, two
 hundred and three-
 score and sixteen
 souls.

38 And when they
 had eaten enough,
 they lighted the ship,
 and cast out the wheat
 into the sea.

39 And when it
 was day, they knew
 not the land: but
 they discovered a cer-

* Ver. 34. Πρὸς τῆς ὑμετέρας σωτηρίας, *For your health*, i. e. either in
general, or it will strengthen you to swim and *save* yourselves.

tain creek, with a shore, into the which they were minded, if it were possible, to thrust in the ship.

40 And when they had taken up the anchors, they committed *themselves* unto the sea, and loosed the rudder-bands, and hoisted up the main sail to the wind, and made toward shore.

41 And falling into a place where two seas met, they ran the ship aground, and the fore part stuck fast, and remained unmoveable, but the hinder part was broken with the violence of the waves.

42 And the soldiers' counsel was to kill the prisoners, lest any of them should swim out and escape.

43 But the centurion, willing to save Paul, kept them from *their* purpose; and commanded that they which could swim should cast *themselves* first into the sea, and get to land:

44 And the rest, some on boards, and some on *broken pieces* of the ship: and so it came to pass, that they escaped all safe to land.

they resolved to thrust into it if it were possible. A. D. 63.

40 And accordingly weighed anchor, hoisted sail, and tried for it.

41 But before they could reach quite into it, fell aground between two seas, that beat the stern apieces, while the head lay fast.

42 The soldiers, seeing things come to extremity, advised the captain to kill the prisoners, that so he might be answerable for none of their escapes.

43 But for Paul's sake, he gave them all leave that could swim to make to shore, and help the rest;

44 Who, with God's assistance, swimming upon planks and wrecks, got every one of them safe to shore.

CHAP. XXVIII.

Paul's treatment in the isle of Malta. Is bit by a viper without harm; and is taken for a deity. The governor's father cured by Paul, with many others. He proceeds to Rome. Is met by some Christians on the road. Has only one soldier to guard him, and freely converseth with his friends. He preacheth to the Jews at Rome. The success he had in it.

A. D. 63. 1 **G**ETTING thus all safe ashore, we soon learned by the inhabitants the name of the island to be Melita, (now called the isle of Malta.)

2 Those barbarous and uncultivated people treated us with unexpected humanity, receiving us into their houses, and made fires to dry and warm us.

3 As Paul was turning the wood upon the fire, a viper fastened upon his hand.

4 The ignorant inhabitants, knowing Paul to be a prisoner for some supposed crimes, and judging of every thing merely by events, concluded him to be a malefactor indeed; and that though Providence had let him escape the sea, yet it had now overtaken him in an exemplary manner.

5 Paul shook the viper into the fire, without the least harm received by it.

6 But the people, being acquainted with the desperate venom of that creature, expected he would soon have dropped for dead; but convinced by a sufficient time it had no manner of

1 **A**ND when they were escaped, then they knew that the island was called Melita.

2 And the barbarous people shewed us no little kindness: for they kindled a fire, and received us every one because of the present rain, and because of the cold.

3 And when Paul had gathered a bundle of sticks, and laid them on the fire, there came a viper out of the heat, and fastened on his hand.

4 And when the barbarians saw the venomous beast on his hand, they said among themselves, No doubt this man is a murderer, whom though he hath escaped the sea, yet vengeance suffereth not to live.

5 And he shook off the beast into the fire, and felt no harm.

6 Howbeit, they looked when he should have swoln, or fallen down dead suddenly: but after they had

looked a great while, and saw no harm come to him, they changed their minds, and said that he was a god.

7 In the same quarters were possessions of the chief man of the island, whose name was Publius, who received us, and lodged us three days courteously.

8 And it came to pass, that the father of Publius lay sick of a fever, and of a bloody flux: to whom Paul entered in, and prayed, and laid his hands on him, and healed him.

9 So when this was done, others also, which had diseases in the island, came, and were healed:

10 Who also honoured us with many honours; and when we departed, they laded us with such things as were necessary.

11 And after three months we departed in a ship of Alexandria, which had wintered in the isle, whose sign was Castor and Pollux.

12 And landing at Syracuse, we tarried there three days.

13 And from thence, we set a compass, and came to Rhegium; and after one day the

effect upon him, they concluded him to be a kind of * deity. A. D. 63.

7 Near to the place where we got ashore, the Roman governor Publius kept his residence, who out of respect to the captain (Julius) that guarded us, sent for us home, and entertained us with great civility.

8 The governor's father at that time lay sick of a fever, attended with a dysentery, to whom Paul went, and by prayer and imposition of hands restored him immediately to perfect health.

9 The fame of which miraculous cure, induced abundance of other people to bring their sick friends to him; and he cured them all.

10 The people, in gratitude for such benefits, gave us plenty of all provisions, and at parting, furnished us with all necessaries for our voyage.

11 At three months' end we went aboard an Alexandrian that wintered in the isle, called Castor and Pollux.

12, 13, 14 Landing at Syracuse in Sicily, thence we turned a little, and touched at Rhegium, the first port in Italy; and next day, with a southerly wind, reached Puteoli; where some Christian brethren requested us to stay

* It is supposed by learned men, that they took him to be Hercules.

A. D. 63. a week ; and then we went by land to
 ——— Rome.

15 The Roman Christians, hearing of our arrival in Italy, came to meet us, some as far as Appii-forum, others as far as the Three Taverns. For which great expression of brotherly kindness, Paul was very thankful both to God and to them.

16 When we were got thither, the captain delivered all the other prisoners to the proper officer, called the *prefect* of the *pratorium* ; but either by his own recommendation, or by Felix's letter in his behalf, he got leave for Paul to live in a house of his own, with only one soldier * to guard him.

* See ch.
xii. 6.

17, 18, 19 Three days after Paul was fixed in his lodging, he sent for the principal Jews, and told them his case, and the occasion of his coming thither, his false and malicious accusation to Felix and Festus, and his constraint to appeal to the emperor: but to fence against any prejudice these Romish Jews might take at him, he assured them, that in this appeal he would be no informer against his countrymen of Judea, (though they had so ill used him,) but only stand upon his own defence, and clear himself.

south-wind blew, and we came the next day to Puteoli :

14 Where we found brethren, and were desired to tarry with them seven days : and so we went toward Rome.

15 And from thence, when the brethren heard of us, they came to meet us as far as Appii-forum, and the Three Taverns : whom when Paul saw, he thanked God, and took courage.

16 And when we came to Rome, the centurion delivered the prisoners to the captain of the guard : but Paul was suffered to dwell by himself, with a soldier that kept him.

17 And it came to pass, that after three days, Paul called the chief of the Jews together. And when they were come together, he said unto them, Men and brethren, though I have committed nothing against the people or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans.

18 Who when they had examined me, would have let me go, because there was no cause of death in me.

19 But when the Jews spake against it, I was constrained to appeal unto Cæsar; not that I had ought to accuse my nation of.

20 For this cause therefore have I called for you, to see you, and to speak with you: because that for the hope * of Israel I am bound with this chain.

21 And they said unto him, We neither received letters out of Judea concerning thee, neither any of the brethren that came shewed or spake any harm of thee.

22 But we desire to hear of thee what thou thinkest: for as concerning this sect, we know that every where it is spoken against.

23 And when they had appointed him a day, there came many to him into his lodging, to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening.

24 And some believed the things

20 Now (says he) the reason I sent for you was to acquaint you with this my hard usage, and to assure you, that the only pretence for it was, my preaching a doctrine owned and believed by all orthodox Jews, viz. the coming of the Messiah, and a * future state.

21 They told him, They had no information nor complaints from Judea against him, either by writing, or word of mouth.

22 Only they found in general, that this Christian religion he professed had a bad character, and therefore desired him to give them some account what the doctrines of it were.

23 Paul set them a day to do it in at his lodgings, where, to a numerous assembly of them, he gave them the history of the life and actions of Jesus Christ, and shewed them the nature of his religion; demonstrating him to be the true Messiah, in whom were most eminently fulfilled the grand designs of the Mosaical law, and all the predictions and descriptions of their prophets, in a discourse for a whole day together.

24 Which converted some of them, but had no effect upon others.

* Ver. 20. *The hope of Israel.* See note on chap. xxiii. 6.

A. D. 63.

25 As the infidel Jews were going away, Paul freely told them, they exactly answered the character the prophet Isaiah had given of some of their forefathers, (Isa. vi. 10.)

26, 27 *In which he represented them as an obstinate and incurable generation of men, that by their wilful lusts and sinful prejudices, had made themselves deaf to all divine admonitions, threatenings, and persuasions; and so frustrated all the reasonable and merciful means of their conversion and salvation.*

28 Know therefore, (says he,) that all these gracious privileges of the religion and kingdom of the Messiah, which you have so ungratefully rejected, shall be offered to the Gentile world, who will give them a better reception than you have done.

29 With this the Jews went off, and had violent disputes among themselves about these matters.

30, 31 In the mean while Paul was permitted (though yet a prisoner) to dwell in his own hired house, where he

which were spoken, and some believed not.

25 And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet, unto our fathers,

26 Saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive:

27 For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed, lest they should see with *their eyes*, and hear with *their ears*, and understand with *their heart*, and should be converted, and I should heal them.

28 Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and *that* they will hear it.

29 And when he had said these words, the Jews departed, and had great reasoning among themselves.

30 And Paul dwelt two whole years in his own hired house, and

received all that came in unto him,

31 Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.

entertained, and, with the utmost freedom, preached the Christian religion to all sorts of people, both Jews and Gentiles. ————— A. D. 63.

A
PARAPHRASE
ON
THE EPISTLE
OF
ST. PAUL TO THE ROMANS.

P R E F A C E.

THE sum and substance of the Christian religion is contained in the history of the life and death, the doctrine and discourses of our blessed SAVIOUR in the four Gospels. The epistolary writings of the apostles were occasional, and intended only to confirm the churches, to whom they were written, in the same rules of Gospel faith and practice they had before been instructed in. They are accommodated to the particular disputes and controversies, errors or false notions, that were then set on foot among Christian people.

Wherefore to a due understanding of the far greater part of these sacred writings, the principal thing requisite is an insight into the grounds of the controversies therein handled, and the persons that broached and spread the false notions therein opposed and confuted. The two Epistles to the Romans and Galatians are, for the main, written upon one and the same occasion, and levelled at the same erroneous doctrines; for which reason, I intend this for a sufficient preface to them both. The sum of the case is this:

Before the coming of CHRIST, the Jews being the only people in covenant with God, and his proper church; they, instead of an humble thankfulness for such a privilege and favour, proudly looked upon

themselves to have the only right and title to it for ever. All other nations of the world they contemned and despised, as utterly unworthy of any divine privilege, favour, providence, or protection. Their Messiah they expected to be a glorious temporal prince, who should raise their church and nation to an excess of external greatness and splendor, and become the wonder and amazement, but not the Saviour, of the Gentile world. These notions were so rooted in them before and at our SAVIOUR'S time, that his very apostles, in a great measure, retained them after his death, until St. Peter was convinced of the contrary, by an express revelation in Acts x. The Jews that did embrace the faith of the Gospel, had still such a reverence for their ceremonial law, that they would not endure to converse with a Gentile Christian that was not circumcised. But the college of apostles, all fully convinced by St. Peter's case with Cornelius, declared in full council, that GOD intended to receive the Gentiles into the Christian covenant, without their observation of the Mosaical ceremonies^a. Yet notwithstanding this authoritative determination, the Jewish Christians did, many of them, retain their zeal for that law, and pressed it as absolutely necessary along with the Gospel religion, in order to men's salvation.

Any one who reads the apostolic Epistles (particularly those of St. Paul) with any care and attention, will find their constant method to have been, first to explain the particular point debated in the

^a See Acts xv.

church, or amongst the persons they wrote to, and was the occasion of their writing; and, in the next place, to give them such exhortations to every Christian duty and virtue, as would be at all times, and in every church, of every age, necessary and of absolute importance; having a special eye to the particular virtues those disputes might most probably tempt them to the neglect of. Now the former part of these epistolary writings cannot be rightly understood any other way, than by attending carefully to the state of the questions therein handled and determined. And therefore the errors and vain disputes, that are to be seen in many writings of these latter ages of Christianity, concerning faith and works, justification and sanctification, election and reprobation, and such like; that have confounded, vexed, and distracted the minds of many Christians; have all arisen from this one grand mistake, of applying certain particular phrases, or passages, in these writings, to themselves, or to any other particular persons, which plainly appear to have referred to the then state and condition, not of particular persons, but of whole churches, of the Jewish or Gentile part. It is this mistake that has first troubled the hearts, and so diverted the minds of many otherwise good men, from attending to the more excellent parts of these writings, the moral and weighty exhortations given to Christians; and, by puzzling them about former controversies, that do very little if at all concern us now, have turned off their thoughts from the great matters of the law, which are most easy to be understood, and of infinite obligation to be put in practice.

These questions therefore, viz. Whether the Gentiles were at all to be admitted into the church and kingdom of CHRIST the Messiah? Or, at least, Whether both they and the Jews ought not to observe the ceremonial law along with the Christian? Whether the true religion were so appropriated and confined to the Jewish nation, and the Jewish land, as that for their obstinacy they could never be cast off and excluded the church of God? These, I say, are the substance of this Epistle, without attending to which, the very terms and phrases made use of in it, must appear improper, the reasonings hard, intricate, and contradictory; but with this key they are exact, strong, regular, and conclusive. The two first of these questions are handled in the eight first chapters, and some particular branches of them, in the 13th, 14th, and 15th. The other is treated on in the 9th, 10th, and 11th. These, and all the occasional exhortations to Christian peaceableness and purity, I have regularly digested in the contents of each chapter.

A
PARAPHRASE
 ON
 THE EPISTLE
 OF
 ST. PAUL TO THE ROMANS.

CHAP. I.

St. Paul declares his Apostolical commission from Jesus Christ, to preach the Gospel-religion both to Jews and Gentiles. Expresses his desire of visiting the Roman Christians, to confirm and strengthen them in the faith; especially to satisfy them in this particular point, viz. That both Jew and Gentile were under an absolute necessity and obligation of relying wholly upon the Gospel-religion for pardon and salvation. He proves this, first, with respect to the Gentiles, from the consideration of their long inexcusable idolatry, and enormous vices and transgressions. From ver. 18. to the end.

1 **PAUL**, a servant of Jesus Christ,
 * called to be an apostle, separated † un-
 to the gospel of God.

1 **PAUL**, who from a zealous per-
 secutor of the Christian religion,
 is now become a disciple of Jesus Christ,
 being converted by him, in a singular

Written
 A. D. 57.

* Ver. 1. Called. See Acts ix. xxii. and xxvi.

† Ibid. Ἀφωρισμένος, Separated to the gospel. It being not absolutely certain, whether this phrase relates to his call to the apostle-ship in general, or to his special separation to preach to the Gentiles, Acts xiii. 2. I have expressed it with a just latitude to both. It is remarkable in what a variety this great apostle expresses his own character in his several Epistles to the Christian churches; styling himself, in some, an apostle of Christ, specially called and separated, &c. in others, the servant of God, and of Jesus Christ; in others, the prisoner of Jesus Christ; and in that to the Hebrews without any name. For the justness and propriety of this, see the paraphrase on Philemon in Mr. Locke's manner, ver. 1.

A. D. 57. and extraordinary manner, and by
 ——— his particular commission appointed
 and selected to be an apostle and
 preacher of the Gospel-doctrine.

2 (Viz. The doctrine and religion of
 the Messiah, so much spoken of, and
 promised to the Jewish nation, and to
 the whole world, in the writings of
 Moses and the prophets.

3 All which characters and predic-
 tions are most eminently and exactly
 fulfilled in JESUS CHRIST, who was
 born of a virgin, of the family * of
 David.

4 But was demonstrated to be more
 than man, even the divine Word, the
 Son of God, the Saviour of mankind,
 by that fulness of the † Holy Spirit that
 dwelt in him, and evidenced itself most
 especially by his resurrection from the
 dead, as those prophecies foretold.

5 From whom thus raised and ex-
 alted to be Head of the church and
 Lord of all things, I have received the
 great favour and honourable ‡ office of
 an apostle, to convert both Jews and
 Gentiles to his || religion for the glory
 of his name.

2 (Which he had
 promised afore by his
 prophets in the holy
 scriptures,)

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

4 And declared to
 be the Son of God
 with power, accord-
 ing to the Spirit of
 holiness, by the re-
 surrection from the
 dead:

5 By whom we
 have received ‡ grace
 and apostleship for
 obedience to the faith
 among all nations for
 his name :

* Matt. i. 1. Acts ii. 30. 2 Tim. ii. 8. *According to the flesh.* This phrase *κατὰ σάρκα*, in this, and many other places, properly denotes the descent or family relation of a person. Thus Rom. iv. 1. ix. 3, 5. 1 Cor. x. 18. *Abraham our father after the flesh. My kinsmen after the flesh. Israel after the flesh; and Christ after, or in, the flesh.*

† Ver. 4. Ἐν δυνάμει κατὰ Πνεῦμα ἁγιοσύνης, I think ought to be translated, *By the power of the Holy Spirit.* Δύναμις κατὰ Πνεῦμα, is, *The power of the Spirit;* and being so rendered, makes the clearest connection. Compare 2 Tim. i. 8. 2 Cor. viii. 2.

‡ Ver. 5. Χάριν καὶ ἀποστολήν, *grace and apostleship*, is plainly a Hebraism, and signifies, *the favour or honour of the apostleship.*

|| Ver. 5. ὑπὲρ τοῦ ὀνόματος αὐτοῦ, *For his name.* These words may be connected either to *grace and apostleship*, and then the sense is, *for his religion;* or else to the latter clause, *for the obedience of faith among all nations;* and then I think they best signify, *for the honour of his name.* But I have expressed them both.

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 : Grace to you, and peace † from God our Father, and the Lord Jesus Christ.

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

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

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

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

12 That is, that I may be comforted together with you, by

6 Of which Gentile part of this A. D. 57. church, you Christians of the famous city of Rome are now become a principal branch *.)

7 To you, Gentile converts, and to all the Roman professors of this faith, I Paul write this Epistle, wishing you the continuance of all divine favours and blessings from God the Father, by our Lord Jesus Christ.

8 First expressing my hearty praise and thanksgiving to God, through Jesus Christ the fountain of all our blessings, for your conversion to his true religion, for which you are so celebrated and remarkable.

9, 10 And in this expression you may believe me sincere ; for God himself, whose true and faithful servant I endeavour to the utmost to approve myself, as an apostle of the Gospel, can testify, that I never pray to him, without praying for you, and begging his providence would so order it, that I might safely arrive at Rome to see you ;

11, 12 Which is a thing I very much wish for, and that to no other end and purpose, but to confirm and strengthen you in your Christian profession, by giving you some seasonable counsels, or by imparting some spiritual gifts and endowments of the Holy Ghost to you, for our mutual comfort and satisfaction.

* Note, Let the judicious reader consider, whether the including these 2d, 3d, 4th, 5th, and 6th verses in one parenthesis, would not make the clearest construction.

† Ver. 7. *From God the Father, and the Lord Jesus Christ ;* or, ἀπὸ Θεοῦ Πατρὸς ἡμῶν, καὶ Κυρίου Ἰησοῦ Χριστοῦ, *from God the Father of us, and of the Lord Jesus Christ,* agreeably to Acts xv. 11. Rom. xvi. 24. 2 Cor. xiii. 13. and elsewhere.

A. D. 57.

13 And indeed I have often resolved with myself to come and visit you, and do myself and you the pleasure of promoting and enlarging the Gospel religion at Rome as well as in other places, but have been hitherto prevented*.

14, 15 For as I am obliged by my apostolical commission, to preach and propagate the Christian doctrine to all countries †, and people of all ranks, degrees, and capacities, I have no reason but to be ready and desirous to do it to you also at Rome.

16 For though I am sensible this Gospel of Christ is likely to meet with no little opposition from the vices and prejudices of mankind; though some of its doctrines will bear hard upon the false wisdom and pride of the Gentile philosophers, and others upon the malice and haughtiness of the Jews; though its professors may now seem mean and contemptible, yet it is attended with such evidences of truth, with such demonstrations of divine power, wisdom, and goodness towards mankind, as will recommend it to all impartial and considering men, as the best and only method of happiness and salvation, both to Jew and Gentile, that will sincerely believe and obey it.

17 I therefore neither must, nor can,

the mutual faith, both of you and me.

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

14 I am debtor both to the Greeks and to the Barbarians, both to the wise and to the unwise.

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

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

17 For therein is

* Ver. 13. *Prevented*. Probably by the unexpected opposition and hardships he met with in Asia and Greece, from whence this Epistle was written. See Acts xiii. and xx. &c.

† Ver. 14. See chap. xi. xii. xv. xvi. and Gal. ii. 9.

the * righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.

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

be afraid or ashamed to preach it, even A. D. 57. in Rome itself, the great metropolis of the world; because I know, that *this method of God's redeeming and saving mankind by their embracing the faith, and living up to the religion of Christ **, is revealed to the world with a gracious design to bring in all, both Jews and Gentiles, under the covenant and happy privileges of it; according to those words of the prophet, *The just man shall live by his faith.* [See Galat. iii. 11, 12.]

18 And that there is an absolute necessity, this faith in Christ should now be preached to and embraced by all men without exception, is plain from that deplorable condition of vice and wickedness, under which, both Gentile and Jew lie now involved. And first as to the Gentiles, they are known to have been long and universally guilty of such exorbitant practices †, as must needs hinder in their minds all discernment of divine truth, and subject them to the eternal wrath and displeasure of heaven.

* Ver. 17. Δικαιοσύνη γὰρ Θεοῦ ἀποκαλύπτεται ἐκ πίστεως εἰς πίσιν. *The righteousness of God is revealed from faith to faith.* Mr. Limborch and Mr. Locke take the phrase *from faith to faith*, to signify *wholly by faith*, from two parallel phrases, in chap. vi. 19. and 2 Cor. iii. 18. But I think those phrases are exactly of the same signification with this, and therefore judge this construction most natural, viz. Δικαιοσύνη Θεοῦ ἐκ πίστεως, i. e. *God's method of justifying us by faith in Christ*, is revealed, εἰς πίσιν, i. e. *to bring in all, both Jews and Gentiles, to believe and embrace it*; for that is the scope of the apostle's argument. See ver. 18, &c. However, supposing this phrase *from faith to faith*, be of the same signification with that of *from glory to glory*, yet the sense of it is not the same as *wholly by faith*, but a *higher degree of faith*. And this indeed might be the apostle's meaning, *That God's method of justifying men, was now revealed in order to bring them to a higher and happier degree of faith in God (i. e. to more perfect religion) than either Gentile or Jew had yet been acquainted with.* And of these two the judicious reader may take his choice.

† Ver. 18. *Who hold the truth in unrighteousness, or withhold and suppress the truth by iniquity, κατεχόντων ἐν ἀδικίᾳ.*

A. D. 57. 19 Nor can they plead perfect ignorance in their excuse; for the very light of natural reason was sufficient to have guided them into so much knowledge of God's nature and will, as would have kept them from such absurd violations of their duty;

20 The divine wisdom, power, and goodness, that shines out in the very creation of the world, and in the constant government and providence over it, being enough alone to render all gross idolatry and heinous impiety utterly inexcusable.

21 So that they lived without paying any just worship to God, void of all dutiful and thankful behaviour toward him, and lost themselves in the most irrational conceptions, and false reasonings about him, even while they had sufficient light to instruct them better.

22 Yet under this degree of folly and ignorance, did many of them usurp the title of wise men and philosophers.

23 An ignorance so affectedly stupid, that while common reason would have represented God to them as a spiritual, uncompounded, incorruptible existence, they impiously resembled him to the meanest of corruptible creatures, worshipping him under the shape of mortal men, nay even of birds, and beasts, and insects.

24 For which heedless and wilful depravation of their understandings, God in just judgment gave them up to all the woful effects of it in most abominable practices, even to the lewdness of the Sodomites and Canaanites, the most dishonourable and shameful to human body.

25, 26, 27 It was but just, I say, for

19 Because that which may be known of God, is manifest in them; for God hath shewed it unto them.

20 For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, *even* his eternal power and Godhead; so that they are without excuse.

21 Because that when they knew God, they glorified him not as God, neither were thankful, but became vain in their imaginations, and their foolish heart was darkened:

22 Professing themselves to be wise, they became fools,

23 And changed the glory of the uncorruptible God, into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things.

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

25 Who changed

the truth of God into a lie, and worshipped and served the creature more * than the Creator, who is blessed for ever. Amen.

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

27 And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another, men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet.

28 And even as they did not like to retain God in *their* knowledge, God gave them † over to a reprobate mind, to do those things which are not convenient ‡ :

God to leave such people, both men and women, to commit things the most unnatural to their sex, and dishonourable to human nature, who, by worshipping the vilest creatures, had done such dishonour to their almighty and blessed Creator. A. D. 57

28 And when they had the means of truer and more just notions of God, they neglected and would make no improvement of them, it was but a righteous punishment for God to give them over to the perfect swing of a rash, injudicious, † and unthinking temper, that

* Ver. 25. *More than the Creator.* Not beside the Creator, (as some learned men imagine,) but *παρα*, above or more. For this word, when set between two nouns, does, in the New Testament, denote a comparison. Thus Rom. xiv. 5. *One esteems one day, παρα, above another.* So Heb. i. 9. *God hath anointed thee, παρα, above thy fellows:* and elsewhere.

† Ver. 28. *Εἰς ἀδόκιμον νοῦν, To a reprobate mind.* The word ἀδόκιμος being capable of two senses, viz. either *rejected* or *disapproved*, or else that of *undiscerning* or *injudicious*, I have comprehended them both.

‡ Ibid. *Τὰ μὴ καθήκοντα, Things which were not convenient.* The meaning is, *Things no way agreeable to human nature*, as the following catalogues of vices plainly shews. I have therefore, I think, justly paraphrased it *most abominable vices*, taking our translation to be very dry, and short of expressing the spirit of the apostle in this phrase. This way of speaking is very common in the Old Testament. Thus, the use of a *false balance*, and *to have respect of*

A. D. 57. must render them odious to God, by the habitual practice of the most abominable vices;

29, 30, 31 Such as injustice, uncleanness, treachery, covetousness, malice, envy, murder, contention, cheating, mischievousness, whispering, defamation, hatred of God and goodness, abusiveness, haughtiness, flattery, invention, disobedience to parents, perfect unthoughtfulness, falsity to our words, oaths, and promises; want of natural affection, implacableness, and inhumanity.

32 Yet all or some of these crimes, were the generality of heathen people guilty of, while reason and nature, nay several of their own laws, declared them such actions as deserved death, and consequently they ought to have concluded God must severely punish them; yet so desperately were they sunk in impiety, as not only to commit them themselves, but freely to communicate with, and even encourage others in the practice of them. *And this is abundantly sufficient to prove the Gentiles to be under the absolute want of CHRIST as a Saviour, by faith in whom alone they can be pardoned and redeemed.*

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

30 Backbiters, haters of God, spiteful, proud, boasters, inventors of evil things, disobedient to parents;

31 Without understanding, covenant breakers; without natural affection, implacable, unmerciful:

32 Who knowing the judgment of God, (that they which commit such things are worthy of death,) not only do the same, but have pleasure in them that do them.

persons, are said to be not good, Prov. xx. 23. xxviii. 21. i. e. exceedingly evil. And the sacrificing of children to Molech, are said to be things which God commanded not, nor entered into his heart, Jer. vii. 31. xix. 5. i. e. which he severely forbade. See also Rev. iii. 2.

CHAP. II.

The same impartial justice of God that must needs subject the Gentile sinners to divine wrath and punishment, must fall equally upon the Jews, while they are guilty of the same vices. For a wicked Jew therefore to condemn them as incapable of the Gospel and kingdom of the Messiah, is to cast himself by the same argument. God's future and solemn judgment will pass upon all men, in proportion to the light and advantages they have enjoyed, improved, or neglected. Outward privileges of religion not the thing that saves men. Sins against a revealed law, made the Jews more guilty than the heathens were. Wherefore they also must rely upon the sole mercies of Christ the Redeemer.

1 **T**HEREFORE thou art inexcusable, O man, who-soever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest, doest the same things.

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

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

4 Or despisest thou the riches of his goodness, and forbearance,

1 **N**OW if it be thus true, that the A. D. 57.
wrath of God is justly due upon the heinous and wilful impieties of all mankind; and the Gentile part of the world is so plain an example of it, (chap. i.) it must needs follow, that if you Jews insult and condemn them upon this account, as utterly incapable of the Gospel-covenant and kingdom of the Messiah, you must condemn yourselves at the same time, because you are guilty of the same crimes.

2 You may indeed be thus severe in your thoughts of their condition, and partial to yourselves; but certain it is, both from the nature and will of God, that such degrees of wickedness must render all sorts of people, without distinction, obnoxious to his just judgments.

3 And how can you so much as imagine, while you thus imperiously pass sentence upon others for transgressing the laws of nature, that you Jews can ever escape the divine vengeance for committing the same things against the express law of Moses?

4 Nay, is it not the highest affront to the divine mercy and patience toward you, that instead of improving it

D. 57. as the most winning engagement to your own repentance and reformation, you should only abuse it into an argument for insulting and despising the rest of mankind.

5 Certainly your obstinate refusal of the Gospel terms of pardon and salvation, will be a dreadful aggravation of all your former crimes, in the day of God's final judgment.

6 Who will then, with an exact and impartial justice, bestow his bounteous rewards, and inflict severe punishments, upon all people of every nation and profession whatever, in proportion to the knowledge they have had of his divine will.

7 He will bestow eternal glory and happiness upon all (whether Jews or Gentiles) who endeavour after it, by constantly adhering to the religion of JESUS CHRIST.

8, 9 And, on the contrary, will inflict most exquisite and terrible punishments upon all that by wilful and obstinate prejudices of humour, lusts, or passions, refuse to believe and live up to it; upon wicked and unbelieving Jews, in proportion to their greater ingratitude in refusing the first offers of it † made to them; and upon unbelieving Gentiles, in a just proportion to theirs also.

10, 11 But glory, honour, and peace, shall then be the reward of all true disciples of Christ, of whatever nation: for God will make no distinctions on account of any former privileges or relations of people to him.

* and long suffering, not knowing that the goodness of God leadeth thee to repentance?

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

6 Who will render to every man according to his deeds:

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

8 But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath,

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

10 But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile.

* Ver. 4. *Forbearance and long suffering.* Compare 2 Pet. iii. 15, 16. and see Dr. Mill's Prolegom. §. 28.

† Ver. 9. *To the Jew first.* See Acts xiii. 46.

11 For there is no respect of persons with God.

12 For as many as have sinned without law, shall also perish without law : and as many as have sinned in the law, shall be judged by the law ;

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

14 For when the Gentiles which have not the law, do by nature the things contained in the law ; these having not the law, are a law unto themselves :

15 Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing, or else excusing one another :)

16 In the day when God shall judge the *

12 Nay, and God will not only, in that day, reward every one, as a Christian believer, indifferently, but will exercise perfect justice and mercy, even to heathens that never had any opportunity of knowing his revealed will. Those that transgressed against the mere light of nature, shall be judged and punished only by the laws of nature; whilst the Jews that sinned against the revealed law of Moses, shall receive a punishment proportionable to the abuse of such a greater light.

13 For you are infinitely mistaken, if you think the bare external privilege of being under the covenant of Abraham, and profession of the Jewish religion, is enough to save you; no, nothing but a life suitable to the laws you are under, will do that.

14 And you are as much in the wrong when you conclude those good heathens can no way be justified and saved, because they have had no written and positive laws of God as you Jews have; for if they perform the same moral and substantial duties, by their industrious use of the light of reason and nature, that a Jew does, by direction of the written law, they are so far a law unto themselves;

15 That is, their own reason and consciences, by which they honestly judge between what is good and evil, lawful and unlawful to be done, is the same moral rule to them, as the written law is to you; and they shall be condemned or acquitted, according to the improvements they make of the plain dictates of it.

16 This impartial distribution of divine justice, both to Jew and Gentile,

* Ver. 16. *When God shall judge the secrets of men, τὰ κρυπτά τῶν*

A. D. 57. I say, shall be made at the great and solemn day of judgment; when JESUS CHRIST, appointed by God the Father to be the Judge of the whole world, shall pass sentence upon all the secret, as well as open actions of all men, (weighing the conditions, circumstances, and advantages of every one,) according to the Gospel-doctrine that I have preached.

17, 18 Nor can your being Jews, exempt you from the just punishment due to your former wickedness, and present infidelity, any more than theirs will them. For pray consider, you are indeed Jews, and have the privilege of a revealed law of God; in this you exalt yourselves as a peculiar people, brought up in the knowledge of the divine will, skilful in the most excellent points of religion *, and perfect judges between things lawful and forbidden.

19, 20 The poor heathens you call the blind and the ignorant; yourselves you style doctors and rabbies. The proselytes that come over to be instructed in your religion, you call babes and fools, and infants in understanding; and yourselves masters and teachers of truth, as having a complete scheme of all divine duties and precepts.

21, 22 Now what a shameful thing is it, that you who prescribe rules as absolutely necessary to others †, should

secrets of men by Jesus Christ, according to my Gospel.

17 Behold, thou art called a Jew, and retest in the law, and makest thy boast of God :

18 And knowest his will, and approvest the * things that are more excellent, being instructed out of the law.

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

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

21 Thou therefore which teachest another, teachest thou

ἀνθρώπων. The meaning of this phrase is, not that God is to judge the *secret* in opposition to the *open* actions of men, but is to judge of and reward all men by their *inward moral* dispositions and qualifications, in contradistinction to their *external* and *formal* profession of religion; agreeably to the 28th and 29th verses.

* Ver. 18. τὰ διαφέροντα, *The things that are most excellent*; the word signifying either the most *sublime points* of religion, or else the *difference* between things lawful and forbidden. I have expressed both senses.

† Ver. 21. See Matt. xxiii. 3, 4. Agreeably to which passage,

not thyself? thou that preachest, A man should not steal, dost thou steal?

22 Thou that sayest, A man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege?

23 Thou that makest thy boast of the law, through breaking the law dishonour-est thou God?

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

25 For circumcision verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision.

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

27 And shall not uncircumcision which

openly break and violate them your-
selves? That you should steal while
you pronounce punishment due for
stealing; declare adultery to be unlaw-
ful, and yet be yourselves adulterers;
and pretend to abhor idolatry, and yet
sacrilegiously rob God by a thousand
other ways? A. D. 57.

23 Can you, do you think, thus openly discredit your profession, and dishonour God the divine Author of it, and yet boast yourselves under the violations of its plainest duties, without the most terrible punishments for it?

24 For I must tell you plainly, The vices of the Jewish nation are now so scandalous, that you have brought the same contempt upon the Mosaical religion, as was done formerly by David, 2 Sam. xii. 14. and by your forefathers in Ezek. xxxvi. 20, 23.

25 It is a great blessing and advantage indeed, to be of the true church of God, if you live agreeably to the laws of it; but otherwise it is the same thing as if you had continued heathens still, and had never been circumcised at all.

26 Nay, an honest heathen that was never received into the church by circumcision, if he fulfils the moral duties of religion to the best of his natural power, shall be accepted and proportionably rewarded for his improvements in true virtue, as much as if he had been a member of the Jewish church.

27 And as much as you are apt to insult and exclude such an one from

the apostle seems in these expressions to aim particularly at the Scribes and Pharisees. But that the Jewish nation was now generally guilty of the same crimes that the worst of heathens had been, the reader may see in Josephus of the Jewish Wars, lib. vi. chap. xxvii. 26. and chap. xxxvii. and in lib. v. chap. xxxiv. and elsewhere.

A. D. 57. all divine favours and privileges of the church of God, he shall, by his careful performance of these natural duties, be an argument to aggravate your punishment, for transgressing the revealed law of God; and his acceptance of the religion of CHRIST shall doubly condemn you that stand out against your own Messiah.

28, 29 For I tell you again, mere circumcision and outward profession, does not make any man a true Israelite and a son of Abraham. He only is truly such, who answers the design of his religion, by imitating and following the faith and piety of Abraham; and though all your boastings and applauses are spent upon the name and form of religion, it is inward principles and purity that God will commend, and eternally reward us for.

is by nature, if it fulfil the law, judge thee, who by the letter, and circumcision, dost transgress the law?

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

29 But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter, whose praise is not of men, but of God.

CHAP. III.

The Jew or Jewish Christian objects, That if the Gentiles are equally capable of the benefits of Christ as themselves, the covenant of Abraham and of Moses was of no advantage at all to the Jewish nation. The apostle answers this, by shewing the advantage of a written and revealed law to the Jews, above the mere law of nature to the Gentiles. But that now, by their notorious transgression of that revealed law, the Jews had rendered themselves equally obnoxious to the divine wrath with the Gentiles; so that all were upon the level, and had all one and the same gracious condition of Christ's redemption, without any further regard to the ceremonial law, which was utterly unable to atone for such habitual violations of the moral laws of God.

1 **B**UT now, if all, both Gentiles and Jews, do lie under an equal necessity, and are equally capable of the Gospel pardon and salvation, as I have proved, (chap. i. ii.) the Jews*, and

1 **W**HAT advantage then hath the Jew? or what profit is there of circumcision?

* *Jews and Jewish converts.* The apostle's argument is equally applicable to the prejudices of both; nor is it easy to say, to which of them the discourse of these, and a considerable part of the following chapters, is particularly directed.

you Jewish converts, will object and say, What advantage was it then to us to be ever Jews, or in covenant with God at all, if at last the Gentiles are as acceptable in their piety, and have as great a privilege in Christ the Messiah as we have? A. D. 57.

2 Much every way : chiefly, because that unto them were committed the oracles of God.

2 I answer, it was a great privilege to have the written law of God, and to be acquainted with those scriptures, which were not only more clear and express in point of duties than the bare laws of nature, but served also to instruct and train you up to the faith and religion of Christ the Messiah.

3 For what if some did not believe? shall their unbelief make the faith of God without effect?

3 And though it is too true, the Jewish nation has been generally ungrateful under these happy advantages, and shew their ingratitude now to the last degree in rejecting their Saviour; yet God is still pleased to stand to his promise made to Abraham; and the mercy and favour of these privileges is the same, or rather greater, for being conferred on so undeserving a people.

4 God forbid: yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged.

4 For whatever the perverse behaviour and base returns of mankind may be under the dispensations of divine mercies or judgments, God is still the same merciful and wise Governor, and according to that of Psalm li. 4. *appears perfectly so in all his dealings with us.*

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

5 But perhaps you may urge me further, (I put it now in the language of some contentious * Jews,) if the divine favour and mercy shews itself more abundant and exalted, by giving such privileges, and punctually performing his promises to so ungrateful and per-

* Ver. 5. Κατ' ἀνθρώπον λέγω, *I speak as a man.* That this expression does not *always* signify to speak as a bare natural heathen would do, (as the very learned and reverend Dr. Whitby thinks it does,) I take to be clear from the use of it in this place, where the objec-

A. D. 57. ——— verse a nation as we, why should God punish us for it? Does it not seem unjust to be so severe upon those very crimes that magnify and illustrate his goodness.

6 God forbid any man should be thus perverse, as to draw so false and dangerous a conclusion! For if God could be any way unjust in punishing, he would be but ill qualified to be the Judge of all * the world, because a just and wise judge must *punish* as well as *reward*.

* Gen.
xviii. 25.

7, 8 You say, that when I allow the favours of God to any people, to be more gloriously set off by their ingratitude under them, I do as good as infer, *Ingratitude cannot justly be punished; that men may sin on, because the more they sin, the more illustrious is the mercy they sin against.* But this is a most malicious turn put upon my words. For though *good done against evil, and favours against ingratitude, are indeed magnified the one by the other; yet the lustre set upon the good, is not owing to the nature of the evil, or the design of him that commits it, but to the generous temper of him that does the good.* The *evil* is really aggravated, not lessened in its guilt and punishment upon this account; and so they will find it to their cost, who thus maliciously pervert my doctrine.

9 To return then to the former objection. What difference is there between Jew and Gentile? Why, I say, there *has* been all along a considerable one in respect of the *written law*; but

6 God forbid: for then how shall God judge the world?

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

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

9 What then? are we better *than they*? No, in no wise: for we have before proved both Jews and

tion proposed is evidently a Jewish one, as the allusion made use of, chap. vi. 19. is to a *Roman usage of slaves*. As therefore $\kappa\alpha\tau' \acute{\alpha}\nu\theta\rho\omega\pi\omega\nu$, signifies *human* in general; so $\kappa\alpha\tau' \acute{\alpha}\nu\theta\rho\omega\pi\omega\nu \lambda\acute{\iota}\gamma\iota\nu$, is to speak *ad hominem*, agreeably to the notions of the persons one is arguing withal, and to argue from those notions.

Gentiles, that they are all under sin; now under the *Gospel*, as *all* are found A. D. 57. to be sinners, either against the laws of *nature*, or against that of *Moses*, all stand in equal necessity of a *Redeemer*, are alike capable of his redemption, and there is no difference at all left.

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

10 For it is too notorious, the Jews of this age do but too well deserve the descriptions given by the Psalmist, Ps. xiv. for, excepting some few particular persons, it may be said of the generality, that *there is none that doeth good, no not one.*

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

11 *There is none that understandeth, (or considereth,) there is none that seeketh after God.*

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

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

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

13 *Their throat is as an open sepulchre, (filthy in their language and conversation;) with their tongues they have used deceit; the poison of asps is under their lips :*

14 Whose mouth is full of cursing and bitterness :

14 *Whose mouth is full of cursing and bitterness :*

15 Their feet are swift to shed blood :

15 *Their feet are swift (to carry them) to shed blood :*

16 Destruction and misery are in their ways :

16 *Destruction and misery are in their ways :*

17 And the way of peace have they not known :

17 *And the way of peace have they not known :*

18 There is no fear of God before their eyes.

18 *There is no fear of God before their eyes.*

19 Now we know, that what things so-

19 I know indeed that *you* and your doctors * take these expressions of the

* Ver. 19. See Dr. Lightfoot, Heb. and Talmud. Exerc. on the foregoing verses.

A. D. 57. Psalmist to be meant of the *heathens* ;
 ————— but be that as it will, it is certain that
 whatever characters and black descrip-
 tions of vice and wickedness are given
 in any part of the Old Testament, must
 hold much more black in their nature,
 and fatal in their consequences upon
 the people that live under the light and
 benefit of *those writings*, if *they* be guilty
 of them ; * which is enough to silence
you for ever from your boastings and
 pretences of being in a better state than
 the Gentiles are now.

20 You must not therefore expect to
 be justified by the Jewish law, a law
 that has laid you under a *peremptory*
 and plain curse, for your notorious
 breaches of its precepts, and of which
 you have made no other advantage, but
 to prove yourselves under perfect guilt
 and condemnation.

21 And happy is it for you, that
 God has now proposed to you, and all
 mankind, the offers of pardon and sal-
 vation under the Gospel ; not upon the
 rigorous terms of the observance of all
 the numerous precepts of that law, but
 upon terms more merciful ; the same
 that your writings of the Old Testa-
 ment † often spoke of and promised ;

22 I mean that of *faith in Christ the*
Messiah, and obedience to his moral and
spiritual religion, upon which all the
 world, Jew and Gentile, are to be ac-
 cepted, by virtue of what he has done
 and suffered for them.

23, 24 Because as *all* are in the
 same absolute want of a Redeemer, by

ever the law saith, it
 saith to them who are
 under the law : * that
 every mouth may be
 stopped, and all the
 world may become
 guilty before God.

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

21 But now the
 righteousness of God
 without the law is
 manifested, being wit-
 nessed by the law and
 the prophets ;

22 Even the righ-
 teousness of God
 which is by faith of
 Jesus Christ unto all,
 and upon all them that
 believe ; for there is
 no difference :

23 For all have sin-
 ned, and come short
 of the glory of God ;

* Ver. 19. ἵνα πᾶν στόμα φραγῆ, *So that every mouth is stopped.*

† Ver. 21. *Witnessed by the law and the prophets, i. e. the Old Testa-
 ment. Thus Abraham, Abel, Enoch, and Job, and all the pa-
 triarchs, were saved by faith. Thus the prophets foretold the just
 should live by faith, in all their predictions of the times of the
 Messiah. See Isa. i. 16, 17. Jer. xxxi. 31. See Heb. xi.*

24 Being justified freely by his grace, through the redemption that is in Jesus Christ :

25 Whom God hath set forth to be a propitiation, through faith in his blood, * to declare his righteousness for the remission of sins that are past, through the forbearance of God.

26 * To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.

27 Where is boasting then? It is excluded. By what law? of works? Nay; but by the law of faith.

28 Therefore we conclude, that a man is justified by faith without the deeds of the law.

29 Is he the God of the Jews only? is he not also of the

their wilful transgressions, so God will apply the free mercies of his redemption to all alike, that will accept and live up to the conditions of it. A. D. 57.

25 And upon this sincere faith and obedience, must all mankind now apply to him for pardon and happiness, as the Jews were wont to do to the *mercy-seat* upon the day of *expiation*. And in this method of man's redemption, hath God displayed, in the most wonderful manner, his divine justice, wisdom, truth, and mercy, - as Governor of the world.

26 His divine *justice* and *wisdom* in requiring a satisfaction for the sins of men, and at the same time his *mercy* and *veracity*, both in giving the promise to Abraham, in fulfilling it to so ungrateful a nation as the Jews, and in receiving all mankind to pardon and eternal happiness upon such gracious and merciful terms as that of *faith and obedience to Christ*.

27 And if this be now the general and only condition offered to us all, what are all your insulting triumphs over the Gentile world come to? Indeed if *your* notions of mere legal privileges were true, you might value *yourselves* and exclude *them*; but the *Gospel covenant* has cut you short of all such pretences.

28 For it is clear from what I have said, that both *they* and *you* are to be pardoned and saved by the faith of the *Gospel*, and that your *legal* observances can have no share in it.

29, 30 And is it not *now* evident, that though God was pleased to permit the Gentile world to remain a long time

* Ver. 25, 26. To declare his righteousness, τῆς δικαιοσύνης αὐτοῦ, his mercy and compassion. So δίκαιος, Matt. i. 19. is a merciful man.

A. D. 57. in ignorance, without any *express* revelation of his will to them; yet he did not intend to leave them for *ever* destitute, or shut out of his church; but always designed to shew himself *their* merciful God and Creator, as well as *yours*, by bringing you *all*, one day, under the gracious covenant and privileges of JESUS CHRIST the Messiah.

31 Nor can you say, that this doctrine makes your law useless, or any way contradicts it; for it is confirmed by the design of the *law*, and is agreeable to the predictions of your own prophets.

Gentiles? Yes, of the Gentiles also:

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

31 Do we then make void the law through faith? God forbid: yea, we establish the law.

CHAP. IV.

The apostle goes on to shew, that justification, and the favour of God, is not to be obtained by ceremonial performances, but by religious faith: from the instance of Abraham, the father of the Jewish church. His faith made him acceptable to God before ever he was circumcised. Therefore all that imitate his faith, by believing in Jesus Christ, may be pardoned and saved without circumcision. This faith alone makes men his spiritual children, according to the promise. So that to say, mere legal performances can save the Jews as his posterity, is as much as to say, it was not his religious faith that justified and saved him.

1 **T**HAT by your notorious transgressions of the law then, the Jews as well as Gentiles are under the absolute want of the Gospel pardon and redemption, I have proved, (chap. ii. and iii.) and that the ceremonial observances of the Mosaical law, are not the things that can justify and save you, I shall now further prove to you, from the undeniable instance of Abraham the father * of our nation. I ask therefore, was *he* justified and rewarded by

1 **W**HAT shall we say then, that Abraham * our father, as pertaining to the flesh, hath found?

* Ver. 1. *κατὰ σάρκα*, concerning the flesh. Whether this phrase is to be joined to *πατρός*, father, or to *εὐρηκέναι*, hath found, is not absolutely to be determined. And though the latter seems much the more natural construction, I have expressed them both. See chap. i. 3.

2 For if Abraham were justified by works, he hath *whereof* to glory, but not before God.

3 For what saith the Scripture? * Abraham believed God, and it was counted † unto him for righteousness.

4 Now to him that worketh is the reward not reckoned of grace, but of debt.

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

virtue of a mere *external privilege*, and the bare performance of *circumcision*? A. D. 57.

2 If he were indeed, he might have boasted and prided himself above all other people, as *you* now do. But it is plain, Abraham did not do so; as well knowing it was the free bounty of God rewarding his *moral* obedience, and not any *outward privilege*, or performance, that justified and saved him.

3 But, look upon the Scripture account of it, and that will make it plainer. It is there said †, (Gen. xv. 6.) *That for an eminent act of faith, God was so highly pleased with him, that though Abraham might have many failings and imperfections, he was accepted, as if he were perfectly and completely righteous.*

4 God, I say, out of perfect bounty, thus accepted him; for if Abraham ‡ had done any thing that by its *own* virtue could have rendered him a perfectly good man, the acceptance and reward had been a just *debt*, and not a *favour* conferred on him.

5 Whereas, on the contrary, it is evident, God declared him righteous, pardoned, and accepted, and then gave him the *covenant* and the *promise*, not as one that had absolutely deserved it by † any *performances*, or could claim it by any *privilege*, but as a *free* and *gracious* reward for his *faith* in *him*, who by the goodness and bountifulness of the divine nature, is always ready to pardon and accept all those who sincerely believe and obey him.

* Ver. 1, 3. *Abraham*. See the same argument made use of in Gal. iii.

† Ver. 3. Ἐλογίσθη, *It was counted unto him*, plainly signifies, the putting or adding to the balance of one's account, out of pure gift and favour.

‡ Ver. 4, 5. *To him that worketh*, and, *to him that worketh not*; τῶ ἐργαζομένῳ, καὶ τῶ μὴ ἐργαζομένῳ, viz. τῶ Ἀθεοτάτῳ, as the connection of the apostle's discourse plainly requires.

A. D. 57. 6, 7, 8 And this manner of God's pardoning or justifying men is the same that David means, (Psal. xxxii. 1, 2.) even while your *law* was in force; for you cannot understand those words of *the man* that is justified by virtue of his *own* complete holiness, (much less any external privileges of the *law*;) but of the *sincere man*, that is pardoned for his past sins, by the *mercy* of God upon the sincerity of his *repentance* and *faith*.

9, 10 Well then, it will be an easy matter to know, whether this great blessing of *pardon* and *acceptance with God* were intended to be confined to the *Jewish church*, and not extended to the *Gentile world*, purely because they are *uncircumcised*. Look upon Abraham's case again, was he accepted *before* he was circumcised, or *after* it? *Before* it certainly. (Gen. xvi. 6.)

11 And the external performance of *circumcising* himself and his family was so far from being any way the *cause* and *reason* of his *justification*, that it was nothing else but a *sign* and *pledge* that God gave him, to shew *him*, and to be a *memorandum* to his *posterity*, how acceptable his *faith* was, and how sure he would be to reward it in him and them that imitated it. And as Abraham was justified *before* circumcision; it is plain, that all people whatever that follow his *faith*, may be saved *without* it. For as it was *faith in God* that made him the father and pattern of true believers; so whoever has that *faith*, though he be a Gentile, is his true son *.

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

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

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

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

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

11 And he received the sign of circumcision, a seal of the righteousness of the faith, which *he had yet* being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also:

* Ver. 11. Εἰς τὸ εἶναι αὐτὸν πατέρα πάντων τῶν πιστευόντων. So that

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

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

14 For if they which are of the law be heirs, faith is made void, and the promise made of none effect.

15 Because the law worketh wrath: for where no law is, *there is no transgression.*

12 And then he is the father of the A. D. 57. Jews also, but a *spiritual father*, not to all the nation barely as his posterity by *circumcision*; but to such Jews only as imitate that *faith* of his that saved *him*, before ever he was *circumcised* at all.

13, 14 For as it would be most absurd for you to say, the promise of Abraham's *being the father of all true believers*, was given him by virtue of *circumcision* * that was *after it*, (much less by your whole law * that was given four hundred years afterward,) but you must make it to have been the reward of his *faith*; so to say, this promise is entailed upon your *nation* his natural posterity, merely as circumcised, and as subjects of the Mosaical law, is to make his faith signify nothing in the case, and the promise to have no relation to it.

15 And indeed you cannot have it by the law, which is a dispensation abounding with duties, and severe curses and penalties annexed to the breach of them: and as you have managed yourselves under it, in a wilful violation of its precepts, all the advantage that I see you have gained by it, is a load of guilt it has laid you under; and had such a sinful people as you had no re-

he is the Father of *all* believers. In the same sense of the phrase in chap. i. 20. and in ver. 16. of this chapter, where *εις το ειναι* ought to be rendered, *so that*.

* Ver. 13, 14, 15. *The law*, may in these verses signify *circumcision*, as the *sacramental rite* that obliged them to the whole law, or else the whole law itself. Certain it is the apostle uses *this word* in sometimes a fuller, at other times in a more limited signification; taking it in some passages for the *whole mass* of the *Jewish law*, in others for only the *ceremonial part* of it, and in some for the whole *Old Testament writings*. I have distinguished them in my paraphrase as the sense and connection requires, and refer the reader to the particulars in the Index.

A. D. 57. revelation of God's will at all, you had been much less obnoxious to the divine displeasure than you now are.

16 It must therefore be had by the imitation of Abraham's *faith*. And surely God has now done much better for you and all the world, in making it so: it being a condition much more gracious * and mild than the observance of your law; and the most perfect manner of fulfilling the promise made to him, by making it extend to all virtuous and faithful people, whether circumcised or not.

17 (For in that sense only the Scripture calls him, *The father of many nations*,) and as such a *spiritual father and example* was he looked upon by that God † in whom he so fully believed, as to trust he could quicken and revive the decayed bodies of himself and Sarah, though almost dead with age; and do things to us the most unaccountable and seemingly impossible, with as much certainty, as if they were already effected.

18 For this was the excellency of his faith, that when by the course of nature he saw no possibility of his having any children; yet upon the divine promise he assured himself of a numerous offspring, for which he was called the *Father of all true believers of all nations*. and promised a *seed as numerous as the stars of heaven*.

19, 20, 21 The divine promise, I say, made by the God of nature, made him justly lay aside all objections arising

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

17 (As it is written, I have made thee a father of many nations,) before him whom he believed, *ev·n* God, who quickeneth the dead, and calleth those things which be not, as though they were.

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

19 And being not weak in faith, he considered not his own

* Ver. 16. ἵνα κατὰ χάριν, so as to be a purely gracious dispensation: or else thus, and so it (i. e. justification) is by grace, i. e. by the Gospel religion.

† Ver. 17. Before him in whom he believed. The construction seems plainly to be this, ὃς ἐστὶ πατὴρ πάντων κατέναντι οὗ ἐπίστευσεν Θεοῦ, *The father of us all*, (i. e. Jews and Gentiles) in God's esteem in whom he believed.

body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb.

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

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 alone, that it was imputed to him.

24 But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead ;

25 Who was delivered for our offences, and was raised again for our justification.

from natural impossibilities, and pay A. D. 57. the utmost honour to his Creator, by a ——— rational and full confidence in his infinite power and absolute veracity.

22 For this admirable instance of faith, as the ground of all future obedience to the divine will, he was accepted of God as a truly righteous and faithful servant.

23, 24 Now this account of the faith and reward of this great man, was not left upon record merely to celebrate his name and character ; but the blessings of it extend to us and all the world, who are to be pardoned and justified by faith in JESUS CHRIST, as he was by his faith in God, who raised up Jesus from the dead.

25 Even Jesus the Messiah, who by his death and sufferings has obtained pardon for our sins, and by his resurrection has given us a pledge of our future resurrection to immortal life, upon our faith and obedience to his Gospel.

CHAP. V.

Having proved, that faith in God was the thing that justified Abraham, and that faith in Jesus Christ, and embracing his religion, must now, by the same reason, justify every true Christian; he proceeds to shew, that this gracious and merciful condition of salvation is offered to the Gentiles as well as Jews. Christ's death redeemed all sinners, therefore all have eternal life in him. The analogy between Adam and Christ. The merits of the one must be as extensive to save, as the sin of the other was to condemn. Nay, they are intrinsically more available to it. Christ therefore is the Redeemer of the Gentiles, or else all analogy is lost between the first and second Adam.

A. D. 57. 1 **F**ROM what I have said in the foregoing chapters, it evidently appears, that faith in CHRIST, and obedience to his religion, is sufficient to obtain pardon and reconciliation to God, both to Jew and Gentile, without the law of Moses.

2 By this religion of Christ, I say, do all true believers attain the happy favour of being the people of God. This we stand * firmly to; and as you Jewish zealots are wont to boast yourselves against the Gentiles, upon account of your law; all true Christians do with much better reason rejoice and triumph over you, in a full assurance of eternal life and happiness.

3 And so lively and effectual is this persuasion in us †, that it makes us bear up under all hardships and sufferings for the sake of our religion, with perfect joy and satisfaction: being inured and wrought up by those sufferings into that most excellent virtue of patience.

1 **T**HEREFORE being justified by faith, we have peace with God through our Lord Jesus Christ:

2 By whom also we have access by faith into this grace * wherein we stand, and rejoice in hope of the glory of God.

3 And not only so, but we glory in tribulations also, knowing that tribulation worketh patience;

* Ver. 2. *Wherein we stand*, ἐν ᾗ ἰσχύομεν, *wherein we continue firm and steadfast*. So we rightly translate the word, Gal. v. 1.

† Ver. 3, 4. The apostle speaks in the plural number, as joining himself with the Gentile converts, whose cause he is still pleading in this chapter. See chap. vii. ix.

4 And patience *, experience; and experience, hope;

4 This patience gives us a continual A. D. 57. sense and experience both of our own sincerity towards God, and of his power and protection over us, for whose cause we suffer. And this fills us again with the most comfortable assurance of our future recompence and reward :

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

5 An assurance that cannot fail us at last, and so will not suffer our courage to fail now, being still more confirmed and actuated by the gifts of the Holy Ghost bestowed upon Gentile as well as Jewish believers, as a token of divine love, and a pledge of our future happiness †.

6 For when we were yet without strength, in due time Christ died for the ungodly.

6 A divine instance of love indeed ! That, when we Gentiles, of all mankind, were sunk in ignorance and irreligion, the Son of God should come to save us also by his death for our sins, at the time foretold by the prophets.

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

7 How rare and hard is it to find a man that will venture his own life to save a neighbour's, though never so honest † and good a person? No, it must be a generous friend || and benefactor || indeed, that makes one free to suffer death for him. δικαίου. ἀγαθοῦ.

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

8 How surpassing then must this love of God in Christ be, who so freely died for us, not as good men, much less as benefactors to him, but as rebels and enemies, to reconcile us again to God.

9 Much more then, being now justified by

9 What a strong argument therefore is this for us to conclude, that the infi-

* Ver. 4. *And patience, experience, or ἡ δὲ ὑπομονὴ δοκιμὴν, patient suffering gives full proof of us.*

† Ver. 5. See Ephes. i. 13. and iv. 30. Gal. iii. 14.

‡ Ver. 7, 8. My paraphrase on these two verses is but a very little addition to the text, but sufficient to give the spirit of the apostle's argument, which is almost wholly lost in our translation, and not mended in any other version I have seen. They make no distinction between δικαίου and ἀγαθοῦ, in which the conclusion in the 8th verse wholly lies.

A. D. 57. nite mercies of such a death must be sufficient to save and justify both Gentiles * as well as Jews, without the Mo-
 saical performances?

10 And certainly if the death of Christ is then a sufficient atonement for the sins of all the world, his resurrection and ascension into heaven is enough to give all his true disciples of all nations a full assurance of eternal life and happiness.

11 Certainly the Gentile Christians may not only hope for it as well as you, but rejoice and triumph in a full assurance in that Lord and Saviour, who has thus redeemed them.

12 You Jewish zealots yourselves allow, that by the sin of one man (Adam), the whole world after him bore the effects of that sin, by becoming subject to death; and, by consequence, the redemption of Christ the second Adam must extend to the whole world, or else you destroy all the analogy † between them.

13, 14 It is not the breach of the Jewish law that alone deserved death, or first brought it into the world; for all mankind, from Adam down to Moses, died by the first transgression, though they had no express law as he had, against the sin committed by him; and so could not be said to be formally

his blood, we shall be saved from wrath through him.

10 For if when we were enemies, we were reconciled to God by the death of his Son: much more being reconciled, we shall be saved by his life.

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

12 Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:

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

14 Nevertheless, death reigned from Adam to Moses, even over them that had

+ See ver. 14.

* Ver. 9. *We shall be saved*, i. e. Gentiles as well as Jews. For that is the scope and connection of the apostle's argument, from the 6th to the 12th verse.

† Ver. 13. *ἄχρι γὰρ νόμου*, For both before and after the law, sin was in the world. So this particle *ἄχρι* (answering to the Hebrew *γַי*) signifies here, and in many other places; as in like manner doth *ἕως*, Acts iii. 21. *Till the time of the restitution of all things*. And in 1 Tim. iv. 13. *Till I come*. And, Acts xxiii. 1. *I have lived in all good conscience until this day*. And, 1 Cor. xv. 25. *He must reign till he hath put all things under his feet*. And elsewhere. See Noldius's Concord. Heb. Partic. page 664.

not sinned after the similitude of Adam's transgression, who is the figure of him that was to come.

and properly guilty of his sinful act. A. D. 57. Yet they were all subject to death, as the natural consequence of that first sin. Now, you allow the first Adam to be a type and resemblance of Christ the second Adam. And so far it is true, that by the one came sin and death, and by the other came obedience and redemption. But pray, where is the proportion and agreement between the sin of the one, and the redemption of the other, if you say all mankind, Jews and Gentiles were involved in the effect of the sin of Adam, and but only yourselves to have a right to the redemption of Christ?

15 But not as the offence, so also is the free gift. For if through the offence of one many* be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many*.

15 Whereas, on the contrary, it is plain, that the free and gracious redemption of Christ is so far from being inferior and narrower in its effects upon mankind than the sin of Adam; that it is in itself more available to reduce the whole world to life, than his sin was to condemn it to death.

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

16 As you may see by this, that these merits of Christ do not only suffice to deliver all men from the final effect of his transgression, viz. death, but also to the pardon of all their own actual transgressions, upon true faith and repentance.

17 For if by one man's offence death reigned by one, much more they which receive abundance of

17 So that if one transgression in indulging a pleasure was enough for the death of all mankind, surely one such meritorious act of suffering, as that of Christ's death was, must be much more

* Ver. 15. οἱ πολλοὶ—τοῦς πολλοὺς, *The many*, i. e. *all men*, the same with πάντας ἀνθρώπους, ver. 12.

† Ver. 16. *The judgment unto condemnation*, or κρίμα εἰς κατάκριμα, *The crime or offence which brought condemnation*. Agreeably to ver. 15, and 18, where the *offence* and the *condemnation* are relative to each other. See the learned Mr. Mede's Works, fol. page 911.

A. D. 57. available for the life and salvation of us
 ——— all, without any performances of your
 law.

18, 19 Therefore unless you grant, that the Messiah by his obedience to God the Father, in living and dying for us, both can and will redeem all nations alike that believe in and obey him; you cannot with any consistency, even in your own notions, imagine the sin of Adam could be the cause of the death of them all.

20 You think the Mosaical law necessary to this redemption from sin and death. But as I said, (chap. iv. 15.) though you had indeed such a law given peculiarly to yourselves, yet the only use you have made of it, by your notorious transgressions of its precepts, has been to sink you * deeper in guilt and condemnation, than you would have been without it. And therefore the mercy of Christ's redemption is still greater and more valuable to you Jews, in that, beside the common effect of Adam's sin, you have so many personal transgressions of your own to be delivered from.

21 Which ought to make you particularly thankful, that as sin and death has, as it were, perfectly mastered you, the free grace of Christ's redemption has now triumphed over them and saved you.

grace, and of the gift of righteousness, shall reign in life by one, Jesus Christ.

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

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

20 Moreover, the law entered, that the offence might abound: but where sin abounded, grace did much more abound.

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

* Ver. 20. ἵνα πλεονάζῃ ἡ ἀμαρτία, *The law entered in, so as that yet sin abounded, i. e. the guilt of sin by their wilful violation of it.*

CHAP. VI.

The notorious sins both of Jew and Gentile, serve to illustrate and magnify the free mercies of Christ's redemption. Yet this is no encouragement for men to go on in sin, as some ignorant or malicious Jews pretended to infer from the apostle's discourse. (See chap. iii. 3—9.) The very nature and design of the Christian religion is to mortify all vicious principles, and to reduce us to moral holiness and purity. Our baptism shews us this obligation. An exhortation to Christian virtue and purity from the effects and consequences of sin and virtue, illustrated by a metaphor taken from Romish freedom and slavery.

1 **W**HAT shall we say then? shall we continue in sin that grace may abound?

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

3 Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into his death?

4 Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

5 For if we have

1 **I** SAID indeed (chap. v. 20.) that the A. D. 57. deplorable state of wilful sin, that all men, but especially the Jews, lie under, has served to illustrate the divine mercy in our redemption. And I took notice (chap. iii. 7, 8.) what an absurd and dangerous consequence some of you were apt to draw from such expressions, as if I gave men encouragement to sin on. But I shall now more fully clear myself of such an unjust imputation.

2 I say then, that such a supposition would destroy the very main end and design of the Christian religion, which is to kill and destroy all vicious habits in us.

3 And you cannot be ignorant, that our Christian baptism is intended to resemble the death, burial, and resurrection of Jesus Christ, and is a significant ceremony to express our belief of them.

4 For our being covered with water, signifies our being dead and buried as it were to all sinful courses, as Christ died and was buried in the earth. And our ascending again out of the water represents the great obligation we are under of rising from those evil courses, to a new and virtuous conversation, answerable to his resurrection, and ascension to the glory of God the Father.

5 For it would signify nothing for

A. D. 57. us to resemble his death, by being
 ——— plunged in water, if we do not take
 * care to answer his resurrection by a
 new and religious course of obedience.

6, 7 It being plainly the only thing
 meant by our baptism, that all our former
 habits of sin should be in a manner
 killed and crucified, and we freed from
 all slavish obedience to them; thus dying
 to sin, signifies our freedom from it,
 as slaves are freed from their masters.

8 Nor would this dying with him in
 baptism be any thing but a mere figure,
 and a lifeless comparison, if we be not
 thoroughly sensible * of our obligation
 to live an holy life in conformity to his
 resurrection.

9, 10, 11 And duly consider, that as
 Christ by once † dying has redeemed us
 from all our past sins, and is risen again
 to an endless and immortal life with
 God the Father; so we his disciples, by
 being once baptized into his religion, are
 for ever after engaged to renounce all
 practices of sin, and to live to the service
 and honour of God, through Jesus
 Christ our Lord.

been planted together
 in the *likeness* of his
 death, we shall be also
 in the *likeness* of his
 resurrection:

6 Knowing this,
 that our old man is
 crucified with him,
 that the body of sin
 might be destroyed,
 that henceforth we
 should not serve sin.

7 For he that is
 dead is freed from sin.

8 Now if we be
 dead with Christ, we
 believe that we shall
 also live with him.

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

10 For in that he
 died, he died unto sin
 † once: but in that
 he liveth, he liveth
 unto God.

11 Likewise reckon
 ye also yourselves to

* Ver. 5. *We shall be planted together.* Though the verb ἐσόμεθα here, and συζήσομεν, *we shall live with him*, in ver. 8. be in the *future tense*, yet they seem to me to intend the *obligation* to a pious life here, not the *certainty of the future life hereafter*, though the one indeed is a consequent of the other. It should therefore be rendered, *We ought to be planted together*, and we ought to live with (or like) him. In the same sense I take οὐ κυριεύσει, in ver. 14. Sin *shall not*, i. e. *ought not* to have dominion over you. Whoever compares them with verses 11, 12, 13. and considers the scope of the apostle's argument, viz. *That Christianity does not encourage to sin; but oblige to holiness*, will perhaps think the same.

† Ver. 10. *He died unto sin*, τῇ ἁμαρτίᾳ, *for, or upon account of sin.* Ibid. *Unto sin once*, ἐφ' ἅπαξ, *once for all.*

be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

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

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

14 For sin shall not have dominion over you : for ye are not under the law, but under grace.

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

16 Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey, whether of sin unto death, or of obedience unto righteousness ?

17 But God be

12 Let it be therefore your utmost endeavour to answer the design of your Christianity, by suppressing all vicious habits, from ruling and reigning in your mortal bodies any longer.

13 And suffer not the members of them to be any longer the instruments of ungoverned passions and immoderate inclinations, but of righteous and holy dispositions, as become those who are risen as it were from the dead, on purpose to live to the service and honour of God.

14 This ought by all means to be your chief care, and, if it be not your own fault, you may and ought now to do it ; for you are delivered from the curse of the law due to your former vices, and are taken into the grace and mercy of the Gospel-covenant.

15 And I have sufficiently shewn you already, that the mercies of God in thus pardoning the greatest sinners, are so far from being an encouragement to future practices of sin, under pretence of exalting the divine mercy, that they are the strongest engagement against them, according to the whole tenor of the Christian religion.

16 Remember also, there is no dividing and halving your services between God and satan ; whoever you let yourselves to, his slaves you must entirely be, like men sold to bondage, or taken in war. If sin be your master, your pay is nothing but death and misery ; if Christ, your reward is then no less than pardon and eternal salvation.

17, 18 And, blessed be God ! that whereas you were all, both Jews and

A. D. 57. Gentiles, once under the slavery of sin, and liable to the fatal consequences of it; by now embracing the Christian doctrine, you are freed from it, and are both obliged and enabled to live so righteously and virtuously, as will qualify you for eternal life and happiness.

19 I have thus represented the case to you by a comparison of slaves and masters, things very well known * by you Romans, and I made choice of this metaphor, the more easily to make you sensible of it, who are yet but little skilled in the notions of Christianity. And the sum of what I intend by it is this, that as in your unregenerate state, both Jew and Gentile were the slaves of sin and death; so now under the Gospel-religion you are bound to a new master, obliged to such a course of piety and virtue, as cannot fail to justify and save you.

20 For as when you were the vassals of sin, you paid no † obedience to the laws of virtue and true religion, (nor indeed could it be expected † you could serve two such contrary principles at the same time,) so by parity of reason, now righteousness is your master, you ought to pay no service at all to sin and vice.

21 And which of the two it is most your interest as well as duty to serve, you may soon judge by the effects and fruits of both. What were the effects

the servants of sin: but ye have obeyed from the heart that form of doctrine, which was delivered you.

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

19 I speak after the manner of men, because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness, and to iniquity unto iniquity, even so now yield your members servants to righteousness unto holiness.

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

21 What fruit had ye then in those things whereof ye are now ashamed? for the end

* Ver. 19. Κατ' ἀνθρώπων λέγω, *I speak after the manner of men.* See chap. iii. 5. the note there.

† Ver. 20. *Free from righteousness*, not so as to remain under no obligations to it, but so estranged from it by contrary habits, that it was not likely they should perform it. Whereas, being *free from sin*, in the 18th verse, signifies such a manumission from it as implies an obligation never to serve it more.

of those things is death.

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

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

of your former vicious courses but A. D. 57. shame and death; had you not repented and forsaken them.

22 Whereas by being now sincere Christians, and the true servants of God, you attain to such a life of obedience and virtue, as will and must end in the enjoyment of everlasting happiness and salvation.

23 Only there is this difference between the consequence of one and the other, that death and misery is the natural, proper, and deserved recompence for a life of sin; but eternal life, and the happiness of heaven, is a free and unmerited gift of God, bestowed on all faithful Christians for the sake of Jesus Christ our Lord.

CHAP. VII.

The Jewish Christians also proved to be under no obligation to the ceremonial law, by an instance taken from the law of marriage. Then to convince them both of the absolute necessity, and the great happiness of relying wholly upon the Gospel-religion, for the pardon of sin and eternal salvation, and the better to ingratiate his argument to them, he supposes himself a Jew, under the same condition, of habitual sin and guilt, he had shewn them all to be in, chapters ii. and iii. And by thus personating the habitual transgressor of the moral laws of God, shews the Mosaical law utterly unable either to cure the habits, or atone for the guilt of his sin. That revealed law is indeed a good rule of life; the very habitual sinners acknowledge it as such, while they transgress it, not without struggles and reluctances of conscience. But in such a state of habitual sin, the moral law serves only as an occasion to shew them their deeper guilt, and to aggravate their condemnation, while the ceremonial law has no virtue in its performances to free them from it. The merits of Christ therefore, and his religion, is the thing that must pardon and save them.

1 **K**NOW ye not, brethren, (for I speak to them that know the law,) how that the law hath do-

1, 2 **H**AVING proved in the foregoing chapters, that the Gentile Christians are under no obligation to circumcision and the Jewish * law, I now apply myself to the Jewish

* Ver. 1, 2. See the same argument of the apostle handled from another similitude to the same purpose, in Gal. iv. 1, &c.

A. D. 57. Christians, and shall shew them also to be no longer bound to the ceremonial parts of it. Which I shall do by a comparison taken from the very law you are so well acquainted with. The law of marriage, you know, obliges the wife for no longer than her husband's life.

3 For though to leave her husband, and marry another man while he is alive, would be a plain act of adultery; yet as soon as he is dead, she is free to marry whom she pleases.

4 Now this is exactly your case in your Christian state; the ceremonial law, to which God at first joined you, is now dead to you †, and you to it; and therefore for you to be now perfectly joined to Christ and his religion, and to observe only those moral and spiritual duties, whereby you imitate that pure and heavenly life of his, can be no more thought an apostacy from God, than it would be adultery in a woman to marry after her husband's death.

5 You are now, I say, to live a spiritual life, which you could never attain to under the habitual transgressions of a law †, that has laid you under an in-

minion over a man as long as he liveth?

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

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

4 Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God.

5 For when we were in the flesh, the † motions of sins, which were by the

* Ver. 4. Ἐθανατώθητε τῷ νόμῳ, *Ye are dead to the law.* Interpreters need not dispute, whether the meaning should be here, *The law is dead to you*, the 7th verse plainly shewing the apostle uses the senses of it promiscuously.

† Ver. 5. τὰ διὰ τοῦ νόμου, *The motions or (habitual) passions of sin that remained on us under the law, or during the state of the law*, as Mr. Locke well renders it. See chap. iv. 11. where δι' ἀρχοθενίας is taken in the same sense.

law, did work in our members to bring forth fruit unto death.

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

7 What shall we say then? *Is* the law sin? God forbid. Nay, I had not known sin, but by the law; for I had not known lust, except the law had said, Thou shalt not covet.

8 But sin taking occasion by the commandment, wrought in me * all manner of concupiscence. For without the law sin *was* dead.

avoidable curse for those breaches. Those A. D. 57. habits of sin still prevailed over you, and the certainty of the death due to them increased along with them.

6 But now your Christian religion has freed you both from the duties and the curses annexed to your breach of them; and you are bound only to such spiritual and moral duties as do exceed those external and ceremonial performances as much as the substance does the mere shadow.

7 I said indeed, (ver. 5.) that the revealed law of Moses has only served to make you more guilty, and bring you under a greater necessity of Christ as a Redeemer. But do not mistake me, as if I meant the law were sinful, or tended in its own nature to carry men to sin. God forbid! I only say, a transgression of a revealed law is a deeper transgression than one against a natural law. And so the law may, in some sense, be said to be an occasion of aggravating your guilt, but it is only from your transgression of it. As for instance; no man lies under so much guilt from the sin of covetousness, as he that has an express law of God that forbids him to covet.

8 And so, I say, all the advantage an habitual sinner against a revealed law has, is to see and know himself more * guilty and obnoxious to the divine displeasure, than others who have the benefit of no such law.

* Ver. 8. *Wrought all manner of evil in me, Κατεργάσατο τὴν ἐπιθυμίαν, wrought up my inordinate desire into a great degree of guilt.* As the word *ἁμαρτία, sin*, is often used to signify a sacrifice for sin; so if that and *ἐπιθυμία* here be understood of the *guilt* of the actions, not the *actions themselves*, it will make the apostle's argument much clearer. It being very easy to conceive a revealed law to increase the *guilt of transgressors*; but how it should be an *incitement* to sin, is somewhat hard.

A. D. 57. 9 Thus, if you * and I, instead of being Jews, had been born and continued Gentiles, we had had so much less guilt by the breach of the divine law, over what we now have; that, in comparison, we might have been said to be in a state of life; but by living under the plain expresses of a revealed law, our transgressions shew us to be in a perfect state of death and condemnation.

10, 11 And thus you must understand me, that our wilful disobedience to the Mosaical law, make it as it were the cause and occasion of drawing us into condemnation; though the natural intent of the law was to bring us to obedience and happiness. We have made that which was a good rule of life, to fail of its end, and turn upon us as a means of death.

12, 13 So that the nature and design of the law is exceedingly wise and excellent; and especially the moral parts of it, just, and pure, and good. And it would be very unjust in you to make me say, this good law was designed for our mischief; when all I affirm is, that our violations of it only have made it hurtful to us †; and that the purity of its precepts, shews the high aggravations of their guilt that disobey it.

14 We must not, we cannot but

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

10 And the commandment, which was ordained to life, I found to be unto death.

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

12 Wherefore the law is holy; and the commandment holy, and just, and good.

13 Was then that which is good, made death unto me? God forbid. But † sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful.

14 For we know

* Ver. 9. Ἐγὼ δὲ ἔζων, *I was alive.* Here again the apostle puts the argument upon *himself* alone as a *Jewish Christian*, as he did in chap. v. as a *Gentile* one; the better to insinuate himself into the affections, and gain the attention of both the contending parties.

† Ver. 13. ἵνα φανῆ—ἵνα γένηται καὶ ὑπερβολὴν—ἡ ἀμαρτία, *So that sin appears exceeding sinful.* This is the construction of ἵνα that takes off all imputation from the *laws*, and lays it upon their *transgressions*, as the whole scope of the apostle's reasoning shews; and which will justify my paraphrase of this chapter. See chap. iv. 11. and ver. 20.

that the law is spiritual: but I am carnal, sold under sin.

15 For that which I do, I allow not: for what I would, that do I not; but what I hate, that I do.

16 If then I do that which I would not, I consent unto the law, that *it is* good.

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

18 For I know, that in me (that is, in my flesh) dwelleth no good thing: for to will is present with me, but *how* to perform that which is good, I find not.

19 For the good that I would, I do not; but the evil which I would not, that I do.

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

21 I find then a law, that when I would do good, evil is present with me.

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

23 But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of

allow the law of Moses (the moral laws A. D. 57. particularly,) to be a good rule of men's lives and practices: all the fault of its being a cause of death, lies in our habitual disobedience to it.

15, 16 Nay, it is plain we confess the goodness of the moral law even while we transgress it; since every open transgression is done against our conscience and knowledge of the rule, and very often with great reluctancy and regret.

17 So that, it is not a man's settled judgment, or ill opinion of the law, but his own irregular and exorbitant passions that cause him to violate it.

18, 19 And while these ungoverned passions have the sway over us, it is not expected we should perform what is good, but run into open transgressions, though it be against even the convictions and reluctances of conscience, and in contradiction to all our more sober thoughts and reflections.

20 So that as I said, (ver. 17.) this does not bespeak a man to disapprove of the divine law, but that he is carried against it, only by unmastered appetites and passions.

21, 22, 23 The habitual course whereof makes vice and sin become as it were a law, and a second nature to us, forcing us in a manner to act against the dictates of our own reason, and to indulge our lusts, even while we cannot but inwardly condemn such practices.

A. D. 57.

24 Having thus therefore by wilful transgressions reduced ourselves to these habits, and * laid ourselves under the curses annexed to them ; what method is there left for our pardon and redemption from them ? Certainly the external performances, the typical and carnal sacrifices of the Jewish law, can have no virtue to purge the conscience, and bring us to true righteousness.

25 But the merits of Christ's death and our embracing his religion will effectually † do it ; for which mercy God be for ever praised ! You see then, by the whole tenor of my discourse, I cast no disparagement upon your law ; allowing every man must needs approve of the moral rules of it. It is to your violations of them that I ascribe your sad condition of sin and death ; in order to shew you the absolute necessity of relying wholly upon the faith and obedience of the Gospel for your justification †.

sin, which is in my members.

24 O wretched man that I am ! who shall deliver me from the body of this death ?

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

* See chap. ii. and iii. 10, &c.

† See the reading of some of the best MSS. and versions in Dr. Mills.

‡ Note, It having been much disputed by commentators, *who*, and what sort of *person* it is that St. Paul here represents, from the 7th verse to the end of this chapter ; and it having appeared to me very plain, that the apostle's whole argument required us to understand it of no other, but that of an *unconverted Jew* ; it is now a matter of great satisfaction to me, to find my interpretation of this chapter confirmed with great strength and clearness, by the learned Dr. Clark, serm. on ver. 7. of this chap. in vol. viii. serm. ix.

CHAP. VIII.

The ceremonial law, being proved insufficient to cure the habits, or to atone for the guilt of sins against the moral law; the Christian religion is here shewn fully able to do both: the merits of Christ's death being a sufficient satisfaction for past offences; and the spiritual nature of his laws, with the assistance of the divine Spirit, enabling us to attain such habits of a righteous living, as will qualify us for, and assure us of, a resurrection to eternal life and happiness. This spiritual life the great obligation and only mark and character of a true Christian. It will entitle the Gentile as well as Jewish converts to the future glory and happiness of God's true church and children. God did not leave the Gentile world destitute of all hopes of the future happiness which all mankind naturally desire and wish for. That the Gentile believers shall enjoy it, proved from Christ's dying and interceding for them, from their being called into the Christian faith, and suffering for the sake of it; which if they persevere in, nothing can ever deprive them of its happy fruits, and final blessings. [See the note on ver. 31.]

1 **T**HERE is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.

2 For the law of the Spirit of life, in Christ Jesus, hath made me free from the law of sin and death.

3 For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin condemned sin in the flesh:

1 **T**HE ceremonial law then being A. D. 57. dead to the Jews; and the Gentiles being not originally obliged to it at all; it must follow, that all Christian converts are to be justified and saved by embracing the Gospel religion, that by the spiritual nature of its laws brings them to that heavenly course of life, which the external and carnal ordinances of the law could never do.

2 The Jewish converts, I say, ought by all means to rely upon it; because the merits of Christ's death have freed them of the guilt of this wilful transgression of the law, and his pure and spiritual precepts give them power over the habitual lusts of sin for the future.

3 For while the external sacrifices and ceremonial performances of the law were utterly unable to purge the conscience, and clear us of all the effects of such transgressions, (especially of the moral laws of God,) the Son of God, by living and dying as man, has redeemed us from all former guilt, and enabled us by his religion to conquer

A. D. 57. the domineering lusts and habits of
 _____ vice.

4 So that the rule of righteous living, prescribed in the moral law, that was never to be fulfilled by a Jew governed by these sinful habits, may now be acceptably (though not perfectly) performed by him as he is a Christian.

5 For the nature of the Gospel religion does as perfectly tend to lead us to a truly moral and spiritual course of life, as our former carnal inclinations did to a vicious and a wicked one.

6 And as the natural and certain consequence of a sinful course can be nothing but death and condemnation; so eternal life and happiness will be the infallible fruit of a spiritual and holy conversation.

7, 8 You cannot therefore expect to be redeemed from such transgressions as you are guilty of by virtue of a law, that leaves you still under the guilt and habits of them; and while you are so, you cannot be in favour with God, nor do any acceptable service to him.

9 But you Christian converts are delivered effectually from such a condition, if you take sincere care to live up to the pure and spiritual temper of Christ's religion, and answerable to the influences of his Spirit, that conducts all the true members of it. For none but such as do so, will be owned by him as his true disciples.

10 And if you thus become the proper members of his church by a spiritual course of life; though indeed your bodies shall be liable to present death, like other men's, by the unavoidable

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

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

6 For to be carnally minded is death: but to be spiritually minded is life and peace.

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

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

9 But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.

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

* Ver. 10. *The body is dead because of sin.* Note, If the preposition *διὰ* be to be rendered by *because of sin*, and refers to the natural death of the *body*; and *life* in the following words signify re-

effect of Adam's transgression; yet will A. D. 57. the power of the divine Spirit raise them up again to an immortal life, as the happy effect of our justification by his death and sufferings.

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

12 Therefore, brethren, we are debtors, not to the flesh, to live after the flesh.

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

14 For as many as are led by the Spirit of God, they are the sons of God.

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

11 For if we be guided by the motions and influences of the Spirit of that God who raised up Jesus from the grave, and which now dwells in us, purifying our bodies from the lusts of sin and vice; that Spirit will not fail to raise them from death also, unto an immortal life and happiness, at the last day.

12, 13 It is our duty and interest therefore now to hold to the Gospel-religion, and not that of the law; and our high obligation to conquer the immoderate lusts of the flesh, by the practice of moral and spiritual religion; as being fully assured the one must be death, the other life to us.

14 For as I said, ver. 9. they only that thus live up to these moral and eternal rules of religion, revealed and instituted by the Spirit of God, through Jesus Christ, are his true children, and members of his church.

15 A state of true freedom indeed! far excelling the rigorous and troublesome institutions of the Mosaical law. We Christians are under no slavish fear of a curse pronounced to the breach of any one of those numerous rites and ceremonies; but can apply ourselves to God as to a merciful and tender Father and Lawgiver; sure of being accepted

surrection to life (agreeably to ver. 11.); then the paraphrase is perfectly right. But if this *death of the body* is meant of our *dying to sin*; and *life* signifies *living righteously*; then *διὰ* must not be rendered by *because*, but by *concerning*, or as to—the *body* (if a true Christian,) is *dead as to sin and vice, but his spirit is life* (or lives) *as to righteousness*.

A. D. 57. and for ever rewarded, upon our sincere (though not absolutely perfect) obedience.

16 And whenever we are truly conscious to ourselves, that we do our best endeavours to obey this spiritual law of Christianity; we may then justly apply all the promises of God made to true believers; and have the inward comforts and assurances of the Holy Spirit that we are his true children and servants.

17 And if God has thus adopted us for his children in Christ, we shall certainly all of us, both Jewish and Gentile Christians, be heirs with him in his future glory and happiness; (for adoption supposes an estate of inheritance;) only it is upon this condition, that, if we would be happy with him, we must patiently suffer for his religion, as he suffered for us.

18 A condition far short of the reward annexed to it. For upon comparing them together, you will find no manner of proportion between the sufferings of a short and momentary life, and those eternal glories that he will bestow upon us, in the face of the whole world, at the great and final day of judgment.

19 This future happiness, by which God will shew us all both Gentiles as

16 The Spirit itself beareth witness with our spirit, that we are the children of God.

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

18 For I reckon that the sufferings of this present time *are* not worthy to be compared with the glory which shall be revealed in us.

19 For * the earnest expectation † of the

* Ver. 19. *The earnest expectation of the creature.* This phrase does not imply, That all the heathen world had an *explicit belief* or *true notion* of this future *glory*; but only that the *glory* and *happiness* itself is such as would fill the utmost wishes and desires of all mankind, whenever they should be acquainted with, or be put into any hopes of it, as the *Gentile* converts now were.

† *Ibid.* *Of the creature.* The same with *every creature* to whom the Gospel was ordered to be now preached, Mark xvi. 15. Col. i. 2, 3. The *all nations* that were to be taught and baptized, Matt. xxviii. 19, 20. i. e. the *Gentiles*, the *bulk* of mankind, in contradistinction to the *first* Christians, the *first fruits*, who received it in the *apostles'* time.

creature waiteth for the manifestation of the sons of God.

20 For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected *the same* in hope.

21 Because the creature itself also shall be delivered from the bondage of corruption, into the glorious liberty of the children of God.

22 For we know that the whole * creation groaneth and travaileth in pain together until now.

23 And not only *they*, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, *to wit*, the redemption of our body.

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

well as Jewish believers to be his true sons, is adequate to the highest notions, wishes, and expectations of all mankind. A. D. 57.

20 For man was at first created capable of immortality; and his posterity was not run into this mortal and miserable condition of human life by their own choice, but purely by the sin of Adam, occasioned by the instigation of the devil, that brought them all under it.

21 Yet even the Gentile world (especially the considering part of it) was not destitute of all hopes of a future and permanent state of happiness, such as is suitable to rational creatures that are the offspring of God; and of which we Christian converts have now a full assurance as his adopted children in Jesus Christ.

22 We know, I say, that the whole Gentile world has all along been deeply sensible of the miseries and frail state of human life; full of longings, and eager wishes after a better and more durable condition.

23 Nay, even we Christians also, even we that are apostles of Christ, who have the fullest assurance of it from the word, and have received the pledges and earnest of it by the Spirit, of God, do yet wish and groan (though not impatiently) after the actual enjoyment of this happy change of our bodies, from weak, and suffering, and mortal ones, to become immortal and glorious ones.

24, 25 Our Christian life, I say, is as yet but a life of hope. We live upon expectation, not enjoyment. And this hope as a duty, and condition of this future glory, obliges us to go through

* Ver. 22. *The whole creation.* See on ver. 19.

A. D. 57. the sufferings of life with all patience
 ——— and constancy.

26 And indeed our afflictions and hardships are sometimes such, that we have ardent desires after a release from them; not knowing very often what is most fit for us, to beg of God as most agreeable to his wise designs in them. But the Holy Spirit is our constant Comforter in such difficult cases, guiding* and inspiring us with such good motions and desires as we cannot oftentimes in words express.

27 But whether we express them or no, God the Searcher of hearts knows and accepts them all as agreeable to the dictates of his own Holy Spirit, whose office it is so to assist † the minds of all distressed Christians, that they shall be enabled to ask nothing, but what is consistent with his holy will and religion.

28 This therefore is sufficient to comfort and encourage you all, both Gentile as well as Jewish converts, that whatever afflictions may befall you upon account of your profession, God will turn them all at last to your eternal benefit and advantage; since it was his purpose to call you ‡ all equally into the privileges of the Christian covenant.

25 But if we hope for that we see not, then do we with patience wait for it.

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

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

28 And we know that all things work together for good to them that love God, to them who are the called according to his purpose.

* Ver. 26, 27. ὑπερευτυχίζεις, *intercedes for us*. Not in the sense that Christ is an intercessor with God the Father; but helps and does for us, in the simple sense of the word.

† Ver. 27. *Because he maketh intercession for the saints*. Or rather, ὅτι, *that he maketh intercession*. Or else thus, *He that searcheth the hearts (God) knoweth (i. e. accepteth and approveth) the mind of the Spirit, because he maketh intercession—agreeably to the will of God*. See Dr. Claget's Discourse of the Holy Spirit, chap. v. §. 6. part i. and ii. page 46, &c.

‡ Ver. 28. *According to his purpose*, i. e. his purpose declared by his prophets. See Gen. xviii. Ephes. iii. 1—11.

29 For whom he did foreknow, he also did predestinate *to be conformed to the image of his Son*, that he might be the first-born among many brethren.

30 Moreover, whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

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

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

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

34 Who is he that condemneth? *It is* Christ that died, yea rather that is risen again, who is even at the right hand of God,

29 And if God thus intended you all A. D. 57. the like means, it cannot be doubted but he designs you the end, viz. to be like his Son Jesus Christ in the glories of the future state, as you resemble him in his sufferings in this. And thus he will be truly the head and chief of all true Christians, whom he is pleased to condescend to call his brethren.

30 For otherwise it would be an unaccountable proceeding in God, thus originally to declare the Gentiles as well as Jews capable of being members of his church in Christ; to send his apostles to invite them into it, to accept of their sincere faith, as he did that of Abraham to their justification, and pardon of their past sins; and yet at last to deny them that eternal life and happiness, without which all the rest is of no advantage to them.

31 Well then, if it appears that God has actually taken them * into his gracious covenant and religion, what has any zealous Jew to do to speak against it?

32 If God has been so infinitely gracious as to give his Son to die for the whole world; how can he be conceived to bestow the benefits of his death to some believers, and deny it to others?

33, 34 Since God has chosen the Gentiles also into the Christian church; and has pardoned them upon their repentance and faith in Christ; what Jew shall condemn them as unworthy of such a mercy? Since Christ has died for their sins, is risen as their powerful Saviour, and sits at the right hand of God as their Advocate and Intercessor, who can plead any thing against them?

* Ver. 31. *If God be for us.* Here again the apostle makes himself as one of the Gentile converts for their greater encouragement to embrace his argument.

A. D. 57.

35, 36 Who shall deprive them of the fruit of the love of Christ toward them, while they continue to live worthy of it? Nothing, surely, no not the sharpest afflictions and persecutions of the most malicious and powerful adversaries. (Even though they were in as ill a condition as those the Psalmist speaks of, Psal. xlv. 22.)

37 They will triumph over greater difficulties than these, by a steady faith and obedience to so powerful and loving a Redeemer.

38, 39 And I hope and persuade myself, that their religious principles would be so firm and steady, as that neither the fear of present death, nor the hopes of any advantages of this life, nor the power and temptations of wicked spirits, nor present sufferings, nor future inconveniences, nor the height of prosperity, nor the depth of adversity, nor any thing whatever, shall move them from their duty, or deprive them of their reward in Christ Jesus our Lord.

who also maketh intercession for us.

35 Who shall separate us from the love of Christ? *shall* tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

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

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

38 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

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

CHAP. IX.

The apostle discourses of the rejection of the Jewish nation, from being any longer God's church and people, upon their infidelity; and taking the believing Gentiles in their room. Handles this melancholy argument with great tenderness and concern for his nation. National mercies and privileges at God's free disposal and arbitrary limitation. It was so in Abraham's covenant, and the promise made to him; in the instances of Isaac and Ishmael, Jacob and Esau. The sins and ingratitude of any church or people may be pardoned, or punished, more or less, sooner or later, as divine wisdom and justice shall see fit, as in the instances of Moses and the Israelites, and of Pharaoh and the Egyptians. The infidel Jews make a stubborn objection against the divine punishments; the apostle reproves them for it. Then he shews their rejection for their refusing the Gospel religion, and the reception of the Gentiles into the Christian covenant, in their stead, to be agreeable to divine truth, justice, and wisdom, and to the Scriptures of the Old Testament.

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

2 That I have great heaviness and continual sorrow in my heart.

3 For I could wish that myself were ac-

BEING now to speak of God's re- A. D. 57.
jecting the unbelieving nation of the Jews, from being any longer his church and people, and his receiving the Gentiles into the Christian covenant in their room: upon this melancholy argument I call my own conscience, and the Holy Spirit the Searcher of hearts to witness, that I shall say nothing out of prejudice, nothing but such plain Christian * truth as my apostolical office obliges me to, for vindicating the divine justice and goodness in the present punishment of that obdurate nation.

2 They can testify that I never speak or think on this doleful subject of their infidelity and rejection, without the deepest sorrow and concern.

3 Nay, that, if it were a proper wish, or could do them any service, I could

* Ver. 1. *The truth in Christ.* Ἀληθεία ἐν Χριστῷ is *Christian-truth*, as οἱ ἐν Ἀδάμ is *all men*, and οἱ ἐν Χριστῷ, *Christians*, 1 Cor. xv. 22. and Rom. viii. 1.

A. D. 57. wish to be excommunicated and excluded the Christian covenant myself, to save and bring them, my dear brethren, into it*.

4 Them, I say, who are the children of Israel, that pious servant, who *as a prince prevailed with God*, (Gen. xxxii. 8.) who were owned for the people of God, and called his first-born, (Exod. iv. 22, 23. Hos. xi. 1.) among whom God manifested himself between the cherubims, (Psalm l. 2.) who were under the covenant made with Abraham and Moses; had the privilege of the divine revelation, the written law, the worship of God in the tabernacle and temple, the promise of the land of Canaan, and of the blessings of the kingdom of Christ the Messiah.

5 In fine, that are the seed of Abraham and the patriarchs, of whose family was born Jesus Christ the Son of God, whom the Father hath appointed to be the blessed Head of his church, and Lord and Governor of all the dispensations of it.

6 But while I thus commiserate the condition of my rejected nation, I would not be understood in the least to insinuate, as if God had not fully and faithfully performed all his promises to the church of Israel. For by a true Israelite or member of that church, we are not to understand every man that is barely descended and born of the patriarchs.

cursed from Christ for my brethren, my kinsmen according to the flesh.

4 Who are Israelites; to whom *per-taineth* the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises;

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

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

* Ver. 3. *Accursed from Christ.* The word ἀνάθεμα and ἀνάθεμα εἶναι, in the LXX. when spoken of persons, always signify *to be sentenced or devoted to death, or to be cut off from the living.* And it is most probable St. Paul meant no more *here* than wishing he could save his brethren by *dying* for them; that he could willingly take his part in that *temporal* curse that was shortly coming upon the Jews; provided he could thereby convert them to Christianity, and gain them a share in his *future* and *eternal* rewards.

† Ver. 5. *Over all, God blessed for ever.* Compare 2 Cor. xi. 31. Ephes. i. 3. 1 Pet. i. 3.

7 Neither because they are of the seed of Abraham, *are they* all children: but in Isaac shall thy seed be called.

8 That is, they which are the children of the flesh, these *are* not the children of God: but the children of the promise are counted for the seed.

9 For this *is* the word of promise, At this time will I come, and Sarah shall have a son.

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

11 (For *the* children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;)

12 It was said unto her †, The elder shall serve the younger.

7 Or that the promise made to Abra- A. D. 57.
ham, Gen. xvii. 7. *That his posterity should be the church and peculiar people of God* that should enjoy the land of Canaan, extended to all Abraham's children; for it was expressly limited to the particular descendants of Isaac; and Ishmael had no share in it.

8 From which instance alone it appears, that mere birth from Abraham, or being circumcised as he was, is not the thing that entitled a man to his promise; because that blessing was confined to one particular line.

9 Look upon the promise as it runs, Gen. xviii. 20. *At the time appointed (says God) I will come, and Sarah shall have a son.* There you see it was to Sarah's children. And yet Hagar was Abraham's wife as well as she.

10, 11, 12 Observe it again in the case of Jacob and Esau, both born to Isaac by Rebecca*, the only wife he had; there you find, that before ever the twins were born, or either of them in a capacity of doing any thing that might unqualify him for the divine favour more than the other, God declared the privilege should be Jacob's and his heirs, though Esau was the eldest son †. Which is to shew you it was not any fault in either Ishmael or Esau that deprived them of being the fathers of the Jewish church, but a pure act of the sovereign will and pleasure of God in his disposal of such kind of national privileges.

* Gen. xxv. 23.

† Ver. 12. *The elder shall serve the younger.* If this be the true rendering of *μείζων* and *ἐλάττωσι*, then it relates to the persons of Jacob and Esau. But if it were meant of the nations, their posterity, the translation ought to be, *The greater shall serve the lesser*, as Le Clerc has well observed. Compare Gen. xxvii. 39, 40. with 2 Sam. viii. 14. and 2 Kings viii. 20, &c.

A. D. 57. 13 And though God seemed to speak this of the two persons of Jacob and Esau, he meant it chiefly of their posterity, Mal. i. 2, 3. *I have loved you, saith the Lord to Israel. Yet ye say, Wherein hast thou loved us? Was not Jacob Esau's (younger) brother, saith the Lord? (i. e. was it no favour to choose you for my church before the Edomites?) Yet I loved Jacob and hated * Esau, and laid his mountains and his heritage waste; i. e. I chose you to inherit the promised land of Canaan, and left the Edomites to inhabit a comparatively dry and barren country.*

14 If therefore this were God's method at first to choose whom he pleased for his church, without any evil committed by any that he refused that privilege to; you cannot tax him with the least injustice or hardship in rejecting you now for your infidelity, and receiving the Gentiles in your stead.

15 Is not his doing so very consistent with his own words to Moses, Exod. xxxiii. 19. *I will have mercy on whom I will have mercy, &c. i. e. My pardoning, and receiving this people again for my church, after this gross act of ido-*

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

14 What shall we say then? *Is there unrighteousness with God? God forbid.*

15 For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.

* Ver. 13. *Esau have I hated.* The Hebrew language has hardly any way to express the *middle* proportion of things, or the second degree of *comparison*. So that *loving* and *hating* in that tongue often signify no more than *choosing* one thing or person, and *leaving* another, or *preferring* one before another. Our Saviour useth this Hebraism in the same manner. John xii. 25. Matt. x. 39. See also Gen. xxix. 31. This is most clearly explained in those remarkable words of the book of Esdras, 2 Esdras iii. *And unto him thou gavest Isaac, and unto Isaac thou gavest Jacob and Esau. As for Jacob, thou didst choose him unto thee, and put by Esau: and so Jacob became a great nation.* Moreover the word *hating* may be here taken in the sense of *severely punishing*, as it respects the posterity of Esau, who oppressed and abused the Israelites. For *this* sense let the reader see the excellent Bishop Fowler. *Free Discourse*, part ii. page 269, 270, &c. And compare Malac. i. with Obadiah, ver. 9, 10, 11, &c.

latry, is what I am infinitely far from A. D. 57. being obliged to: but I forgive them by an act of my own sovereign authority over all people.

16 So then *it is* not of him that will-eth, nor of him that runneth, but of God that sheweth mercy.

16 You see then, this national privilege of the Jews or any other people's being a peculiar church, is disposed of in God's own way, and as he pleases. It was not given to all Abraham's posterity. Esau could not have it by Isaac's earnest desire he might be the man; Esau's running for the venison would not do; it was determined for Jacob. And consequently, if the Gentiles be now chosen of God to become his church, since you have refused the Gospel, it is but agreeable to the tenor of your own Scriptures.

17 For the Scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth.

17 And as God thus disposes of his favours to nations and persons; so he orders his punishments upon offenders according to his own good pleasure. He may punish or pardon, destroy them sooner or later. As it is plain in the instance of Pharaoh and his people, to whom he thus spake after his long and incorrigible obstinacy. *For this cause have I raised thee up**, &c. i. e. *whereas indeed you deserve to have been long ago destroyed, yet it was my pleasure to defer it, and keep* you for a more exemplary and remarkable destruction.*

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

18 Now from these Scripture examples, it is clear beyond exception, that God does and may most justly raise and exalt some nations in their privileges and relations to him above others; may

* Ver. 17. *For this cause have I raised thee up*, Exod. ix. 16. The Hebrew word is, העמדתיך, I have made thee stand or continue. Which the Septuag. very rightly rendered ἐνεκεν τούτου διατηρήσθης, for this hast thou been kept. Which is a demonstration that Pharaoh was not born or created, on purpose for so much as temporal punishment; but only that the punishment of his sins was deferred for a while. St. James uses this word ἐξηγειρά, for raising up from sickness, James v. 15.

A. D. 57. either pardon their ingratitude, or suffer them to ripen for a less or greater destruction after their long and obstinate disobedience. And thus his rejecting you now, and accepting the Gentiles, is justifiable by all the examples of divine judgments, mercies, and punishments.

19 Some of you may perhaps be so hardy as to say, Well! if God will be thus arbitrary, if we must be rejected and cast off, there is no help for it. It is his own doing; and do not let him follow us on * with checks and reproaches, since he has entirely had his mind on us.

20, 21 Obdurate and ungrateful people! Is this all the return you make for former favours and privileges? This your behaviour under the punishment for your abuse of them? When, by incurable infidelity, you have thrown yourselves into the just hand of divine vengeance, is it arbitrariness in your supreme Judge, both to punish and reproach such unparalleled ingratitude? For you to call it so, is just as if the clay should insult the potter, and prescribe him what he should do with the pieces when they are marred and broken †.

22 What if God has stayed his hand from such an obstinate nation as you have long been, in order to your repentance, and then to suffer you to fall the more terribly, for refusing the last and greatest mercy of Christ your Messiah? Is it any more than to say, The potter may do what he pleases with a broken vessel?

23, 24 And what if, when he thus

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

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

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

22 *What* if God, willing to shew *his* wrath, and to make his power known, endured with much long-suffering the vessels of wrath fitted to destruction:

23 And that he

* Ver. 19. τί ἔτι μέμφεται; *why should he still find fault?* i. e. accuse and reproach us.

† See Jer. xviii. 4, 6. Eccles. xxxiii. 13.

might make known the riches of his glory on the vessels of mercy, which he had there prepared unto glory?

24 Even us whom he hath called, not of the Jews only, but also of the Gentiles.

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

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

27 Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved.

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

punishes and rejects you, he pleases to A. D. 57, take the opportunity of being abundantly merciful to the believing and repenting Gentiles, and put even them also into his church in your place?

25, 26 It is nothing but what your own prophecies have foretold, (Hos. i. 10. and ii. 23.) *I will call them* (i. e. the Gentiles) *my people, that were* (formerly) *not my people; and her beloved that was not beloved; i. e. give that nation the privilege of being my church that was not so hitherto, &c.*

27, 28 And when I say, but a few of your nation can be saved, while the infidelity is so general, I have your prophet's own words to justify me, Isa. x. 22, 23. *Though the number of the Israelites be as the sand of the sea, yet but a remnant of them will so behave themselves as to be saved. For* (says he) *when the Lord comes to cast up the numbers of good and bad, he will find but a short balance of true Israelites, and the destruction of the unbelievers will be very large and great*.*

* Ver. 27, 28. Note, I have given that sense of the 23d verse, which many learned men have thought to be most agreeable to the apostle's argument. The critical reader may see another (and I think a more exact) sense of Isaiah's words, both according to the LXX. and the Hebrew, in the learned Bishop Chandler's Vindication of his Defence of Christianity, vol. i. pag. 285, 286, 290, 291, &c. See also that most excellent comment. of Vitranga upon this passage of Isaiah, who approves of the sense here given, and adds another very agreeable to it, and to the true meaning of both the Hebrew and Greek words.

A. D. 57. 29 Which is agreeable to another account he gives of them, at a time when their sins were at a high pitch, Isa. i. 9. *Surely except the Lord of Sabaoth had been merciful to a seed, i. e. a few righteous persons among us, we had been as Sodom, and like unto Gomorrha, i. e. utterly and finally destroyed.*

30 Well then, what is the sum and substance of all this argument? Why this: that the Gentiles who had formerly no notions of Christ, nor expected pardon and salvation by him, have now obtained it, and are made members of God's church, by embracing the Gospel religion.

31 But the Jews, who have been all along the people of God, have lost this means of pardon and justification by their refusal of the Gospel. And that all this is very agreeable to the divine justice and goodness, and to the Scriptures too.

32 And how came the Jews to fail of it? Why, by so obstinately adhering to the Mosaical law, and depending upon the merits of external and ceremonial performances; and rejecting the merits and religion of Christ, whereby instead of a Saviour, he is now become their destroyer.

33 According to those words of Isa. viii. 14. and xxviii. 16. foretelling *that Christ would be a stone of stumbling, i. e. of ruin and consternation, to all obstinate and unbelieving Jews, but a Saviour and Deliverer to all that would embrace and obey his Gospel.*

29 And as Esaias said before, Except the Lord of Sabaoth had left us a seed, we had been as Sodoma, and been made like unto Gomorrha.

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

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

32 Wherefore? Because *they sought it, not by faith, but as it were by the works of the law: for they stumbled at that stumbling-stone;*

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

* Ver. 33. *Shall not be ashamed.* See the note on Heb. xi. 21.

CHAP. X.

Though the Jewish nation is rejected for infidelity, the apostle expresses his earnest desire they would yet believe the Gospel and be saved. Allows their zeal for God and religion, but shews how mistaken a zeal it is, by their laying the stress of it upon external privileges and ceremonial performances. A comparison between the severe terms of justification under the law, and the gracious, plain, and easy condition of the Gospel covenant. This covenant offered both to Gentile and Jew, according to the ancient prophecies. Wherefore the apostles must needs preach to the Gentile people, in order to convert them to Christianity. Their preaching and success in it upon both people, agreeable to the Scripture predictions.

1 **B**RETHREN, my heart's desire and prayer to God for Israel is, that they might be saved.

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

3 For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.

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

5 For Moses describeth the righteous-

1 **A**LL that I have said (chap. ix.) A. D 75. concerning the rejection of the Jewish nation for their infidelity, is still with the most ardent wishes and earnest prayers to God, that they would yet believe and continue the people and church of God, and be saved.

2 For I must do them the justice to say, their religious zeal is very great, but then it is an ignorant and mistaken zeal; aiming indeed at a good end, but placed upon quite wrong means for attaining it.

3 For they put all the stress of this great concern of pardon and salvation upon the mere privilege of being Abraham's seed, and the observation of the Mosaical ceremonies; which, alas! is not the method and condition that God intends for bringing mankind to it.

4 For the very end and design of that ceremonial law was to train men up to the belief of Christ, in order to justification and happiness; and his religion has fully answered what those ceremonies and sacrifices did so very faintly represent, and supplied all the defects of that dispensation; and hath now put a final end to it.

5 A much easier and more gracious condition than that of the law, which

A. D. 57. was a rigid and a severe obligation to an exact observance of all its numerous precepts; as Moses himself describes it, Levit. xvii. 5. (which compare with Deut. xxvii. 26.)

6, 7 Whereas the Gospel doctrine and religion has its main and chief foundation in a steady and unwavering belief; that Jesus is our true Messiah and Saviour; that he died and is risen again as an earnest and pledge of our future resurrection, though we do not actually see his body rising from his grave; and that he is ascended into heaven, as an assurance of our ascending one day with him also, though we do not now see him actually descending down from thence to fetch us up thither. This is the religious faith described by Moses, (Deut. xxx. 11, 12, 13.)

8, 9 And agreeable to his words in the next verses, *is nigh unto thee, even in thy mouth, and in thy heart*, i. e. so essentially good, clear and plain to be understood, as if it were written in our hearts; and so easy to be professed and practised, as if we had been already familiarly acquainted with it. Such is the sum of our doctrine, viz. an open profession that Jesus is our true Messiah and Saviour, and that, as such, he is risen from the dead, and exalted into heaven.

10 These two things, I say, are the plain and reasonable conditions of our Christian salvation, viz. a firm and serious belief in Christ as the ground of all sincere obedience to his spiritual laws; and a resolute profession of that faith, under all difficulties and persecutions that may befall us for the sake of it.

11, 12, 13 Which gracious conditions are now offered in the Gospel to to all mankind, without any distinction

ness which is of the law, that the man which doth these things shall live by them.

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

7 Or who shall descend into the deep? (that is, to bring up Christ again from the dead.)

8 But what saith it? The word is nigh thee, *even in thy mouth, and in thy heart*: that is, the word of faith which we preach.

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

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

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

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

13 For whosoever shall call upon the name of the Lord, shall be saved.

14 How then shall they call on him in whom they have not believed ? and how shall they believe in him of whom they have not heard ? and how shall they hear without a preacher ?

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

16 But they have not all obeyed the Gospel. For Esaias saith, Lord, who hath believed our report ?

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

between Jew and Gentile ; God the A. D. 57.
merciful * Creator and Governor of all being now pleased, in much mercy, to accept and receive every man, of what nation soever, upon his true faith in Christ ; whom he hath appointed the universal Lord and Saviour of mankind, according to the ancient promises of Isa. xxviii. 16. Joel ii. 32. concerning the state and kingdom of the Messiah †.

14, 15 And if it be so, how can you Jews be thus disgusted and enraged at our preaching the Gospel to the Gentile world, and ordaining and sending others to do it ? For how should men embrace this religion, unless they be convinced of the truth of it ? And how should they be convinced of that, without some persons to teach them the doctrines and evidences of it ? And who should do that, but men ordained and sent for that purpose ? Your indignation therefore at us upon this account is very contrary to those words of your prophet, (Isa. lii. 7, 8.) for he speaks of the welcome and acceptableness of the Gospel ministers to the Gentiles.

16 And though indeed the success of our ministry has not been answerable to the evidences that have attended it, nor the pains we have taken in it ; it is no more than what the same prophet foretold, Isa. liii. 1.

17 Yet it is still our duty to preach to all nations ; for though men's repentance and conversion do not always proportionably follow this our preach-

* Ver. 12. *The same Lord over all.* Note, This may either refer to God, who is to be called upon, or to Christ, the Lord, in and through whom we are to call, agreeably to Acts x. 36. I have expressed both senses.

† See Rom. ix. 33. Acts ii. 16.

A. D. 57. ing; yet without it there could be no
 ——— converting of men at all.

18 In the mean time, neither Jew nor Gentile people can excuse their infidelity, by pretending a want of sufficient instruction. Not the Gentiles, for our preaching to them may be compared to what the Psalmist says of the beauty *, harmony, and regularity of the heavens and the stars, Psal. xix. 4. *It is gone out into all lands, and even as a voice unto the ends of the world.*

19 And can the Jewish nation plead this reception of the Gentile world into the kingdom and religion of Christ, to be a perfectly new and unheard-of doctrine, and such as may well prejudice them against coming into it? Nay, but even Moses, at the very first delivery of their law, foretold it should be so, (Deut. xxxii. 21.) telling them, *that upon their obstinate infidelity, God would vex and provoke them by taking the very Gentiles for his church in their stead.*

20 And Esaias yet more expressly, Isa. lxxv. 1. *I was found of them that knew me not, &c. i. e. my religion and the true way of salvation shall be graciously offered to, and accepted and embraced by, the Gentiles, who have been hitherto strangers to it.*

21 And as to the Jewish nation, their rejection, and their obstinate infidelity, as the just reason of it, are plainly expressed in the 2d verse of the same chapter; *All the day long have I stretched out my hand to a disobedient and gainsaying people.*

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

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

20 But Esaias is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me.

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

* Ver. 18. *Their sound is gone out.* In the Hebrew it is, קוֹל, *their line or direction*, i. e. the order of their motions: instead of which, it is thought the Septuagint read קוֹלֵם, *their voice*, whose translation the writers of the New Testament generally follow. But our learned Dr. Pocock in his Miscellany, cap. iv. p. 48. has shewn the word to signify a *loud voice*, as well as a *line*.

CHAP. XI.

The rejection of the Jewish nation is not universal, absolute, and irreversible. Some remain yet the people of God, by embracing the faith of Christ, and relying wholly upon his religion, without any dependence on the Jewish law for pardon and happiness. The obstinate and hardened part of that people not so given over by God, as to have no place left for repentance and conversion. The Gentiles taken in to fill up their vacancy, and the fulness of Gentile believers will be an argument to incite and provoke the Jewish nation to acknowledge and believe in Christ, after their example. Wherefore the Gentile Christians ought by no means to insult over the rejected Jews, who were the ancient church of God, upon whose stock they are, in a manner, grafted, and who are yet capable of becoming their brethren in Christ, and by whose after conversion the Gentile church will receive a vast and happy addition and increase. For God has, in their turns, suffered them both, by wilful transgressions, to become objects of his displeasure, and in their turns offered them both the means of pardon and redemption, and made them, as it were, instrumental to the conversion of each other. A wise and wonderful dispensation of Providence.

I SAY then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin.

2 God hath not cast away his people which he foreknew. Wot ye not what the Scripture saith of Elijah? how he maketh intercession to God against Israel, saying,

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

BUT what I have been discours- A. D. 57.
ing about the rejection of the Jewish people, must not be understood, as if God had absolutely and universally excluded them from his true church. No, by no means, for then I should exclude myself, who am a Jew born, of the tribe of Benjamin; yet by being a Christian, I remain a member of his church.

2, 3 God has not thus totally cast off the nation whom he once made choice of to be his peculiar church and people. It is only now much as it was in Elijah's time, when he complained to God against them, (1 Kings xix. 14.) *That they were so generally relapsed into idolatry, that hardly any of his true worshippers were left but himself.*

A. D. 57. 4, 5 But as God answered him then, *that there were still left seven thousand that had not committed idolatry*; so I say now, there are some of this nation, who remain yet the church and people of God, by embracing and accepting the gracious religion of the Gospel.

6 Only let them remember, they are to depend wholly upon the mercies of God in the Gospel covenant for their pardon and happiness, and not at all upon the privileges and performances of the Mosaical law; for if the ceremonial law would have saved them, there had been no occasion for the Gospel religion.

7 The case therefore is shortly this; The generality of the Jewish nation pretend to, and would fain have, that pardon and mercy which belongs to the church of God, but have lost it by their present infidelity; but such of them as are true believers in Christ still hold that privilege, while the rest remain obdurate in refusing the conditions of it.

8, 9, 10 Such an obduracy as Isaiah describes God giving the same people up to, as a just punishment upon their gross infidelity, Isai. xxix. 10. and chap. vi. 9, 10. And the woful effects whereof are like what the Psalmist speaks of, upon the enemies of God's church, Psal. lxxix. 22, 23.

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

5 Even so then at this present time also there is a remnant according to the election of grace.

6 And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace; otherwise work is no more work.

7 What then? Israel hath not obtained that which he seeketh for, but the election hath obtained it, and the rest were blinded

8 (According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this day.

9 And David saith, Let their table be made a snare, and a trap, and a stumbling-block, and a recompence unto them.

10 Let their eyes be darkened, that they may not see, and bow down their back alway.

11 I say then, have they stumbled, that they should fall? God forbid; but *rather* through their fall salvation *is come* unto the Gentiles, for to provoke them to jealousy.

12 Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fulness?

13 For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office:

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

15 For if the casting away of them be the reconciling of the world: what shall the receiving *of them* be, but life from the dead?

11 Yet, as I said, the unbelieving A. D. 57. part of them are not so utterly cast off, as to be out of all hopes of recovery, upon their repentance and conversion to the Gospel. In the mean time, during this their infidelity, God is pleased to declare the Gentiles to be his church and people in their stead, as a most proper argument, and likely means, the sooner to irritate and rouse them, by way of emulation, to come in and embrace their Messiah, as well as the Gentiles.

12 A most happy and wise proceeding for the benefit of all mankind! For if such a considerable part of the Gentile world are, and will be brought to the Christian religion, by our leaving that nation, and preaching to them; how much more will the world flow into it, whenever they see the Jews themselves repent, and embrace their own Messiah?

13, 14 I make the great blessing of the Gentiles being called into the church of Christ, to be, as it were, first occasioned and founded upon the rejection of the Jews. But my only aim in so expressing myself, is to raise the spirit and emulation of my countrymen, and bring them the sooner (at least some of them) to accept of the Gospel salvation; not to give you Gentile converts the least occasion to insult over that obstinate and unhappy people. For though I be your apostle, and glory that I am so, yet would I give you no encouragement to such behaviour against my own nation.

15 You will have infinitely more reason to triumph and rejoice at their general conversion, than you have now at their rejection. For though the latter has been an occasion of bringing some of you (the sooner) into the Christian faith, yet the former, whenever it

A. D. 57. shall happen, will so enlarge and fill the Christian church from all quarters, that the whole world will seem, as it were, to rise from the dead to a new state of life and happiness.

16 You must not look upon them as finally and entirely rejected. God has still an eye upon them as a people in covenant with him from Abraham, and as branches sprung from the root of the pious and holy patriarchs. And though their present infidelity has now justly deprived them of the privileges belonging to that noble relation; yet whenever they repent of it, they are sure to be favourably accepted of him, as the whole product of the harvest was consecrated by the first-fruit offering, and as they are the genuine branches of so good a root.

17, 18 And if many of them are now broken off, like the fruitless branches of a good tree, and you Gentiles put into their place, yet remember, it is but like cions of another tree grafted upon their stock; you grow by their sap, and are nourished from their root; for you are saved by virtue of the promise made to Abraham, but Abraham's natural seed have received no advantages from you.

19 You may perhaps allege, that since they are cut off to make way for us, we may as well insult over them now, as they did over us before.

20 Well, but pray remember it was infidelity and disobedience that lost them; and it is only sincere faith and obedience that puts you in possession of their happy privileges. Take warning by them, therefore, and do not insult, but rather endeavour to avoid their fate, by an humble, modest, and constant perseverance in the duties of your profession.

16 For if the first-fruit be holy, the lump is also *holy*: and if the root be holy, so *are* the branches.

17 And if some of the branches be broken off, and thou, being a wild olive-tree, wert grafted in amongst them, and with them partakest of the root and fatness of the olive-tree:

18 Boast not against the branches: but if thou boast, thou bearest not the root, but the root thee.

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

20 Well: because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear.

21 For if God spared not the natural branches, *take heed* lest he also spare not thee.

22 Behold therefore the goodness and severity of God: on them which fell, severity; but towards thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off.

23 And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graff them in again.

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

25 For I would not, brethren, that ye should be ignorant of this mystery, (lest ye should be wise in your own conceits,) that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.

26 And so all Israel shall be saved: as it is written, There

21 For if God spared not his own chosen people, the seed of Abraham, upon their infidelity, much less will he spare you, who never had any such relation to him, should you relapse, and be guilty of the same miscarriage. A. D. 57.

22 Consider then the perfect mixture of severity and mercy in the divine dispensations! How severe he has been even to his own people, that fell from their obedience to him; and how merciful toward you Gentiles, in now giving you the Gospel salvation: but it is no further, and for no longer, than you continue to live worthy of that mercy.

23 Nay, if the Jewish nation shall yet return and embrace the Gospel, God will again engraft them into his church: for though they seem to you to be cut off, and quite withered; yet is he both able and willing, upon their true repentance, to reduce them again to a flourishing church and people.

24 For if you Gentiles, that were never before in covenant with him, are now so freely and readily taken into it, upon your belief of the Gospel, how much easier is it to conceive, God will upon the same conditions receive them again, to whom the promise of the Messiah originally belonged, and was at first made?

25 For, to prevent any proud conceit of yourselves, in contempt of them, I must now tell you, what you seem to be yet ignorant of, that God never designed to abandon this great part of the Jewish nation to this blindness and infidelity, any longer than till the Christian church of the Gentiles is more fully completed.

26, 27 And then the whole nation shall be again received, upon their repentance, according to those words of Isaiah lix. 20, 21.

A. D. 57.

28 Their obstinate refusal of the religion of Christ has indeed caused God in just judgment to reject and cast them off, and you have the advantage of coming into their place: but God has still such a tender regard to the eminent virtues of, and the covenant made with Abraham and the holy patriarchs, whose posterity they are, that he has yet a merciful eye toward them as his original church and people.

29 For that great promise to Abraham, *That his seed should be the covenanted people of God, and enjoy the blessings of the Messiah*, though suspended now upon their present disobedience, God will certainly have a respect to, and see effectually fulfilled at last, if ever they will come into the conditions of it.

30, 31 And as you Gentiles were once in a state of idolatry, vice, and superstition, but now enjoy the opportunity of coming into the pale of God's true church, by their casting themselves out of it; so shall your improvement of this great advantage provoke and excite their emulation, and in due time become an occasion * of bringing them again to repentance and divine favour.

32 And thus has the Divine wisdom and justice suffered you both in your turns to revolt from him, by the wilful abuse of the light and advantages be-

shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob.

27 For this is my covenant unto them, when I shall take away their sins.

28 As concerning the Gospel, they are enemies for your sake: but as touching the election, they are beloved for the fathers' sakes.

29 For the gifts and calling of God are without repentance.

30 For as ye in times past have not believed God, yet have now obtained mercy through their unbelief:

31 Even so have these also now not believed, that through your mercy they also may obtain mercy.

32 For God hath concluded them all in unbelief, that he might have mercy upon all.

* Ver. 31. *That they also may obtain mercy*, ἵνα καὶ αὐτοὶ ἐλεηθῶσι, so as that they also may yet obtain mercy.

stowed on you ; and, by a most wise and A. D. 57. wonderful turn of providential events, has given you both the free and fair offers of pardon and salvation, in order to reduce both Jew and Gentile into one church under Jesus Christ, our common Saviour and Redeemer.

33 O the depth of the riches both of the wisdom and knowledge of God ! how unsearchable are his judgments, and his ways past finding out ?

33 O the deep abyss of Divine goodness and wisdom, that can thus order and dispose even its judgments and punishments, to the good of mankind, by ways absolutely surprising and unsearchable to human understanding !

34 For who hath known the mind of the Lord, or who hath been his counsellor ?

34 Certainly nothing but infinite Wisdom, that stands in need of no counsellors but itself, could have thus disposed of events so much to the advantage of a sinful world.

35 Or who hath first given to him, and it shall be recompensed unto him again ?

35 Certainly, as the Gentiles can pretend to have had no hand themselves in these gracious methods of their happiness, so cannot the Jews presume to say, that God is in their debt, or any way deals hardly by them, even in this severe punishment inflicted upon their infidelity.

36 For of him, and through him, and to him are all things : to whom be glory for ever. Amen.

36 Thus perfect are the ways and dispensations of God, by whose power all things were at first created, by whose providence they are governed and directed, and to whose glory and praise they all tend. To whom therefore be ascribed all glory and honour for ever. Amen.

CHAP. XII.

Jewish and Gentile believers being now united into one church under Christ, the apostle exhorts them all to such duties as become their several stations in the church. Warns them against undervaluing and despising one another upon account of spiritual and extraordinary endowments. Excites every one to employ his own gifts modestly and well, and to attend diligently upon their respective offices. Exhorts them to the love of one another, and to seek no revenge, but do good even to their enemies and persecutors.

A. D. 57. 1 **H**AVING thus proved, that both Jews and Gentiles are now capable of pardon and happiness, upon the terms of faith in Christ, and obedience to the Gospel; let me now entreat you all, as you value the mercies of God in this covenant, or expect any benefit by it, to endeavour after the practice of all its moral and reasonable duties, viz. the subduing your sinful lusts and irregular appetites; a sacrifice much better, and more acceptable to God, than that of slain beasts, and legal oblations.

2 Forsaking and renouncing all the wicked customs and fashions of the world, by a change of your sentiments and principles from what they formerly were, by being fully satisfied * yourselves, and by your practices demonstrating to all others, how truly good and excellent your Christian duties and services are.

3 And whereas several, both of Jewish and Gentile converts, are now, as Christian professors, blessed with extraordinary gifts and endowments of the Holy Ghost, I, as an inspired apostle, do now forewarn and exhort such of you, neither to extol and magnify

1 **I** BESEECH you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, *which is your reasonable service.*

2 And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God.

3 For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think, but to think

* Ver. 2. Εἰς τὸ δοκιμάζειν, *That ye may approve*, i. e. either judge and fully discern within yourselves; or prove and recommend to others.

soberly, according as God hath dealt to every man the measure of faith.

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

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

6 Having then gifts, differing according to the grace that is given to us, whether prophecy, *let us prophesy* † according to the proportion of faith ;

any such gifts beyond what they really are, nor to exalt themselves into a contempt of other Christians upon account of them. But let every one look upon a spiritual gift as a trust, and a charge committed to his care and fidelity. A. D. 57.

4 For as in the human body, though some members may be of more apparent and visible use than others, some stronger *, others more feeble, some more honourable, others less; yet all have their proper and necessary functions for the good of the whole frame : * See 1 Cor. xii. &c.

5 Even so in the Christian church, while some spiritual gifts may be more eminent and remarkable than others; yet all degrees of them, even the meanest, have their excellent uses and purposes ; all gifted persons are some way needful members of this body of Christ, and none ought to be despised.

6 As therefore God has distributed these extraordinary endowments according to his own good pleasure, and your offices and posts in the church are of different kinds, let every one exercise his own prudently, and modestly, and to the best advantage. He that has the gift of prophecy, for instance, i. e. either of interpreting Scripture by inspiration, or of foretelling future things; let him interpret or foretel no farther † than the Spirit clearly and plainly directs him, and let him do it with the diligence and faithfulness that such a trust requires.

† Ver. 6. Κατὰ τὴν ἀναλογίαν τῆς πίστεως, *According to the proportion of faith*, i. e. so far as he has the gift of inspiration, which was bestowed upon men in proportion to the progress they had made in the Christian *faith*. Or else thus: Let him interpret and foretel nothing but what is agreeable to the *rule* of Christian faith and doctrine. There is yet *another* sense of the word *faith*, in this and in many other passages; it is that of the judicious Dr. Clark, *According to the proportion of faith*, i. e. "According to the nature and use of the gift, or power, or trust, committed to a man's charge or fidelity." So in ver. 3. Sermon. vol. ii. page. 267.

A. D. 57. 7 He that hath any office under any chief minister in the church, let him attend that: he that is to teach others the Christian faith, to qualify them for baptism, let that be his business.

8 Whoever is endowed with a peculiar talent of exhorting, comforting, and supporting others in their profession, let him mind that good work. Whoever is either disposed to an extraordinary act of charity, or is a distributor and steward of charitable collections, let him do it without any private ends, or sinister designs. Such as preside over others in any capacity, let them govern with diligenece. He whose office it is to minister to the sick, the widow, or the stranger, let him do it heartily and cheerfully*.

9 Let all your expressions of mutual love and kindness be sincere and unfeigned, without flattery and compliment, scorning to do a base and † injurious turn to any man, but always ready and desirous to do what is kind and good.

10 Love one another, not only out of a principle of common humanity, but as Christian brethren and relations, being ready to give every one the pre-eminence, rather than depress or undervalue any.

11 Be no way slothful in your duty to God or man, but zealous and earnest in every performance your station requires, as considering it is the honourable service of your God and Saviour.

12 Let the hopes of heaven and eternal happiness fill your minds with a constant joy and satisfaction. Be patient and resolute under all sufferings,

7 Or ministry, *let us wait on our ministering*; or he that teacheth, on teaching;

8 Or he that exhorteth, on exhortation: he that giveth, *let him do it with simplicity*; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness.

9 *Let love be without dissimulation. Abhor that which is evil, cleave to that which is good.*

10 *Be kindly affectioned one to another with brotherly love; in honour preferring one another;*

11 *Not slothful in business; fervent in spirit; serving the Lord;*

12 *Rejoicing in hope; patient in tribulation; continuing instant in prayer:*

* 1 Cor. xiii. 2. James v. 15. 1 Pet. iv. 11. Ephes. iv. 7.

† Το πονηρον, a malicious turn; τῷ ἀγαθῷ, a kind action. The context being about love and charity, seems to require this sense.

for the sake of Christ and his religion, A. D. 57. praying with earnestness, constancy, and submission to the divine will, for a timely deliverance from them.

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

13 Give all the assistance you can to such fellow Christians as are under persecution and distress, and entertain such as come to you, either as preachers of the Gospel, or as exiles for the faith of it.

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

14 Wish well to them that injure you, and pray for their conversion : let no abuses whatever provoke you to ill wishes, or angry imprecations.

15 Rejoice with them that do rejoice, and weep with them that weep.

15 Have such a concern and fellow-feeling in the condition of all Christian people, as to rejoice with them in their prosperity, and condole with them in adversity.

16 Be of the same mind one towards another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits.

16 Endeavour after an even, condescending, and unanimous disposition to one another. Let not prosperity set you above a concern for your inferiors, nor any spiritual endowments make you proud of your own wisdom and abilities.

17 Recompense to no man evil for evil. Provide things honest in the sight of all men.

17, 18 Remember no sort of injuries, so far as to revenge them. Do every thing so prudently, as to give no occasion or pretence of objection or scandal ; endeavouring to gain the good opinion of all sorts of men, by all methods that are consistent with duty, honour, and conscience.

18 If it be possible, as much as lieth in you, live peaceably with all men.

19 Dearly beloved, avenge not yourselves, but rather give place unto wrath : for it is written, Vengeance is mine ; I will repay, saith the Lord.

19 I beseech you, my dear brethren, especially to seek no revenge upon your persecutors, but leave your cause to God, who has claimed the prerogative of inflicting vengeance to himself, and has promised to do it, Deut. xxxii. 35.

20 Therefore if thine enemy hunger, feed him ; if he thirst, give him drink : for in so doing thou shalt

20 Wherefore, if you should see even any of your most cruel persecutors in distress, relieve and help him ; for by so doing, you will either melt him into repentance and a better temper by such

A. D. 57. generous behaviour toward him, or else heap coals of fire on his head *.
 heap the coals of divine vengeance upon his head, for such brutish malice, and incurable ingratitude.

21 Let no ill usage get such a mastery over you, as to break your temper, and draw you into passionate desires of revenge; but by returning good for evil, obtain the noble victory over both yourselves and your enemies.

21 Be not overcome of evil, but overcome evil with good.

CHAP. XIII.

The Jews, under pretence of being the special people of God, had an aversion to all governors but what were of God's special appointment, and were of their own nation. They thought subjection to the Roman power, a derogation to God and his church, and paying taxes to heathen emperors, a reproach not to be complied with. In all probability, this wicked principle amongst the Jews was derived first from the insurrection and followers of Judas of Galilee, mentioned Acts v. 17. [See the note on ver. 1.] This insurrection had made the very name of the Jews odious at Rome, whither St. Paul intended to go shortly himself. Wherefore, to prevent his coming under this general scandal, and for fear the Jewish Christians should inherit this prejudice, and be leavened with this notion, the apostle warns them against it in this chapter, by declaring God to be equally the author and ordainer of heathen governors, as of the Jewish. That Christianity meddled not with any civil powers; and that Christians of all sorts ought to be obedient to the constitutions of the several countries they lived in, out of a principle of duty and conscience. Then he returns to his exhortations to Christian charity, and mutual love; to purity, peaceableness, and sobriety, as the essential duties of the Gospel religion.

I MUST give the Jewish converts a necessary and particular caution against a prejudice they (many of them, at least, may) labour under with respect to the civil government in which they live. They are still apt to be possessed with the Jewish notion, *That God alone is their Lord and Governor, as his*

LET every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God.

* Ver. 20. *Heap coals of fire upon his head.* Note, I have given the two most usual senses ascribed to this phrase. But it must be confessed, the latter of them is most agreeable to the expression, as used in other passages of Scripture; as in Psalm xi. 6. xviii. 8, 13. cxx. 4. cxl. 11.

peculiar people *; are loath to acknowledge any heathen power, or own any prince that is not of their own nation, and of God's special appointment. But let them know, that God confines himself to no such measures, even with his own church and people. Government, or the supreme legislative power, is the ordinance of God, in every country, as well as in the Jewish land; and as it was the hand of Providence that subjected you to the Roman power, neither your Jewish nor Christian † privilege exempts any of you in the least from a due obedience to it.

2 Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist, shall receive to themselves damnation.

2 Heathen governments, I say, are as much the ordinance of God, for the peace and order of their several kingdoms or states, as ever the Jewish one was. The Christian religion meddles with none of their powers; and whatever Christian opposes the supreme authority of the country he lives in, opposes the authority of God, the fountain and original of all order and government, and must expect the punishment due to so capital a crime.

3 For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the pow-

3 And it is very fit he should, because all civil governments whatever are intended of God for one and the same good end, viz. defending the community in their rights and properties,

* Any reader that does but look on Matt. xxii. 17. or could read the Jewish Talmud, or even the innumerable passages in Josephus's history, and compares them with the main scope of the apostle in this Epistle, can, I think, have no doubt remaining, that this paraphrase includes all that St. Paul intended with relation to obedience to civil government. See Josephus, *Antiq.* lib. xviii. cap. 1, 2. and *De Bell. Jud.* lib. ii. cap. 12. *Antiq.* lib. xx. cap. 6, 7. *De Bell. Jud.* lib. ii. cap. 23. iv. 10, 11, 16, 20, 23, 24, 30, 35. and vii. 30, 34, 35, 37. Whence it is plain, the rise of this wicked principle was from Judas of Galilee, who by his insurrection had so highly provoked the Roman government.

† Ver. 1. *Πᾶσα ψυχὴ*, every soul, emphatically, Jewish as well as Gentile convert.

A. D. 57. and preserving the public peace, by proper laws of restraint and penalty upon offenders against it. Do you therefore but live according to the laws of justice, and the constitution * of the country you inhabit, and you shall have so little reason to have an aversion to any kind of government, that you will see the very nature of it to tend to your encouragement and protection.

4 For all persons in whom the supreme authority is lodged, whether they be one or many, whether Jews, Gentiles, or Christians, are the ministers and vicegerents of God, for the good and peace of the communities they govern. If indeed you break the laws, and affront the authority that made them, you may well fear, and have an aversion to their power; for their very office, and the interest of their government, require they should take off such offenders.

5 Wherefore as God is equally the fountain of all sorts of governments, and your Christian religion leaves them all in every part of the world as it found them, you ought all to live peaceably under those constitutions you are at any time subject to, not barely out of fear of present punishment, (which is mere civil obedience,) but from a principle of conscience, and of Christian duty, (which is truly religious obedience.)

6 You may, perhaps, think it degrading † to God's people, to pay taxes to Cæsar; but I tell you, he has the same right to it that any Jewish governor can have, as he is the public preserver of our common rights, and by

er? Do that which is * good, and thou shalt have praise of the same.

4 For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain; for he is the minister of God, a revenger to execute wrath upon him that doeth evil.

5 Wherefore ye must needs be subject, not only for wrath, but also for conscience sake.

6 For, for this cause pay you tribute also: for they are God's ministers, attending continually upon this very thing.

* Ver. 3. Τὸ ἀγαθὸν ποιεῖ, do that which is good, i. e. obey the laws; in the same sense with ἀγαθοποιούνας, well doing, in 1 Pet. ii. 15.

† See Joseph. Antiq. lib. xviii. cap. 1. and of the Jewish Wars, lib. vii. cap. 28.

Divine Providence made the guardian A. D. 57. of the empire; to the maintenance whereof, every subject ought to contribute his share, as a member of it *.

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

7 Do not therefore look upon tribute as a reproach upon your nation, but pay it cheerfully as a just and legal due; honour and respect the government you live under, and pay to every magistrate and officer employed in it his proper reverence and regard.

8 Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law.

8 To return now to the duties of mutual love and charity, I was before exhorting you to (chap. xii.) be just in discharging all debts and dues to each other as far as possibly you can. Only remember, love is a debt that will last you your whole lives, a bond that will remain in force to your dying-day, as being a duty that includes all the commands of the second table of the law.

9 For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if *there be* any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself.

9 For those prohibitions against uncleanness, killing, stealing, defamation, and false evidence, and all precepts whatever, relating to the rights of our neighbour, are all included in that of loving, or doing to others as we would be done by.

10 Love worketh no ill to his neighbour: therefore love is the fulfilling of the law.

10 For as this duty restrains a man from every injury, and obliges him to all good offices to others, that fairly lie in his power; it is the sum total of all the laws that respect our neighbour.

11 And that, know-

11 Which are such essential duties

* Note, These Jewish zealots also might have convinced themselves of the error of their opinion in this matter, even out of their own writings, as Prov. viii. 15. Dan. ii. 22. Eccles. xvii. 17. Deut. xxxii. 8. Wisd. vi. 1, 2, 3, 4. Isai. xlv. 28.

A. D. 57. of your Christian profession, as ought
 ——— to be your first and immediate care, especially when you consider that from the time of your first conversion, every day will lessen and diminish the obstacles you meet withal, and bring you nearer to your expected happiness and salvation.

12 You Gentile converts ought particularly to reflect on yourselves, as delivered from the dark estate of ignorance and idolatry; brought into the happy light of true religion, and so immediately and indispensably obliged to renounce all your former shameful and heathenish practices, and live up to the pure and excellent rules of your holy profession.

13 To behave yourselves in such a sober, decent, and prudent manner, as that your actions may be seen by any body without offence or reproach; no longer indulging any intemperate, lewd, or wanton conversation among your former heathen acquaintances, nor any strife or envy against any of your Christian brethren.

14 But as men are commonly known by the garments they wear, so do you endeavour to distinguish yourselves as the true disciples of Jesus Christ, no longer striving after the unnecessary riches and goods of the present life, which serve only as so much fuel to our bodily lusts and sinful passions.

ing the time, that now
it is high time to
 awake out of sleep :
 for now is our salva-
 tion nearer than when
 we believed.

12 The night is
 far spent, the day is at
 hand : let us therefore
 cast off the works of
 darkness, and let us
 put on the armour of
 light.

13 Let us walk ho-
 nestly as in the day ;
 not in rioting and
 drunkenness, not in
 chambering and wan-
 tonness, not in strife
 and envying.

14 But put ye on
 the Lord Jesus Christ,
 and make not provi-
 sion for the flesh, to
fulfil the lusts thereof.

CHAP. XIV.

The reverence which the Jewish converts still retained for the Mosaical law, made them nice and scrupulous in several matters, in themselves indifferent, such as the use of several meats, and the observation of certain days, &c. while the Gentile Christians, who had been obliged to no such distinctions, and knew the Christian religion did not at all insist upon them, took their freedoms, and openly enjoyed perfect liberty from such restrictions, not without some contempt of the Jewish niceties, to the great disgust and disturbance of that weaker part of the church. To prevent the mischiefs arising from hence, the apostle here gives instructions to both parties, advising the Jewish not to condemn and censure the Gentile liberties, nor the Gentile to vex and prejudice the Jewish convert, by a too open and imprudent use of his lawful freedoms.

1 **H**IM that is weak in the faith receive ye, but not to doubtful disputations.

2 For one believeth that he may eat all things: another, who is weak, eateth herbs.

3 Let not him that eateth, despise him that eateth not; and let not him which eateth not, judge him that eateth: for God hath received him.

1 **T**O preserve you from those strifes and contentions that may be apt to arise among people that have different notions about the indifferent performances of ceremonial matters, I advise every one that perfectly understands his Christian liberty and freedom from the Mosaical ordinances, to communicate and converse freely with those Jewish converts that are not so satisfied, and not to condemn and raise disputes with them upon such needless points.

2 The Gentile Christian, for instance, that was never bound to the laws about meats and drinks, fully believes (and that rightly too) that Christianity allows him to use any diet without distinction; the Jewish Christian, on the contrary, that has been used to a reverence for those laws, and does not perfectly see Christian liberty, thinks himself yet obliged, at certain times, to eat nothing but herbs.

3 Do not let the Gentile Christian despise or deride the Jewish one for his unnecessary nicety; nor the Jewish censure the Gentile, as if his freedom in such matters made him unworthy to be a member of God's church: for I tell you it does not.

A. D. 57. 4 What has any of you to do to judge them you have no authority over? You condemn each other, as ready to renounce their Christianity by their freedoms or niceties in these indifferent cases. Leave every one to God, our common Lord and Master. If they offend in no greater points than these, he will hold them up from falling from their profession.

5 Again, the Jewish Christian thinks some days of the week have more holiness in them than others. The Gentile Christian thinks them all alike. For peace sake, let every man enjoy his own * sentiment.

6 He that pays this respect to particular days, does it out of conscience towards God; and he that pays none, does it out of a full persuasion that God has freed him from all obligation to it. You that eat all foods indifferently, do it out of the same principle, and are thankful to God for such a liberty; and you that are so nice in your distinctions of them, do it because you think that obligation is not yet taken off, and you are thankful for those you think are allowed you. And then where is the harm of all this?

7 For none of you, I hope, does or omits any of these matters, but with some respect to God and Christ, whose servants you are; not purely from your own humour, and of your own head; for as you hope to be happy in Christ when you die, you are now to live with a just respect to his will and commands.

4 Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand.

5 One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind.

6 He that regardeth the day, regardeth it unto the Lord: and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks: and he that eateth not, to the Lord he eateth not, and giveth God thanks.

7 For none of us liveth to himself, and no man dieth to himself.

* Ver. 5. "Εκαστος ἐν τῇ ἰδίᾳ νόῳ πληροφροεῖσθω. That I have given the true sense of this phrase, let the reader see Grotius upon the place; The London Cases against Dissenters, p. 190, 193. fol. edit. and Dr. Sanderson's excellent sermon on ver. 23. In all which passages, he will also find the paraphrase of that last verse of this chapter fully and clearly asserted.

8 For whether we live, we live unto the Lord: or whether we die, we die unto the Lord: whether we live therefore or die, we are the Lord's.

9 For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living.

10 But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment-seat of Christ.

11 For it is written, *As I live*, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.

12 So then every one of us shall give account of himself to God.

13 Let us not therefore judge one another: but judge this rather, that no man put a stumbling-block or an occasion to fall in *his* brother's way.

8 For it is your indispensable duty A. D. 57. and condition to live to his honour, as it is your privilege then to die in his favour; so that living and dying, we Christians are his children, of his church and family.

9 It being the design of Christ's living here upon earth, to teach us to live in obedience to God; and of his death and resurrection, to be the eternal Saviour and Rewarder of all good Christians, as his peculiar people and servants.

10, 11 And if he is our Lord, and proper Master, what has any of you to do to condemn or undervalue his fellow-servant? When to him it is that we are all one day to give an account, according to those words of Isaiah, (chap. liv. 23.*)

12 And if we are all to be judged by him * alone, it very ill becomes any of us to take his judgment out of his hands.

13 Instead therefore of censuring one another, and being nice and quarrelsome about these indifferent matters, make it your endeavour to understand and practise this plain duty, viz. that no man ought to do any indifferent thing (be it never so lawful in itself) that he knows beforehand will be an occasion to prejudice, discourage, or mislead another man against his Christian profession.

* Ver. 11, 12. See Dr. Clark's Scripture Doct. Trin. p. 119. note in No. 623. and his Answ. to Nelson, No. 29.

A. D. 57. 14 I may be, and indeed am fully satisfied the Christian religion allows me the use of all meats alike, and I use them accordingly. But a Jewish convert, that is absolutely persuaded of the contrary, must not do so; and it is unreasonable I should urge a man to act full against his own conscience.

15 And though you Gentile Christians may lawfully enough eat what another thinks he ought to abhor; yet if you plainly see your eating before him will shock and disturb, and bring him into an ill opinion of you, and your religion, you ought to forbear it in pure charity. You must not endanger the soul of a Christian, which you may prevent by forbearing an indifferent thing, when you consider Christ had such a tenderness for that very soul, as to lay down his own life for it.

16 Your liberty in these matters is indeed right and good, but you must not use it so imprudently, as to do mischief to your religion by it.

17 Especially if you reflect how needless it is for you to do so: for the essence of the Christian religion is no way concerned in your abstaining or not abstaining from these things; but it is very highly concerned in the practice of piety towards God, in a peaceable and charitable temper towards your fellow Christian, and in a modest joy, and humble satisfaction in the gifts and graces of the Holy Spirit.

18 Such things as these it is that will truly recommend you to God, and to all wise and truly good men.

19 Make it your utmost endeavour then to order your conversation in this, and all other matters, so as to promote the peace of the church, and confirm one another in your common profession.

14 I know, and am persuaded by the Lord Jesus, that *there is nothing unclean of itself*: but to him that esteemeth any thing to be unclean, to him *it is unclean*.

15 But if thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died.

16 Let not then your good be evil spoken of.

17 For the kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost.

18 For he that in these things serveth Christ, *is acceptable to God, and approved of men*.

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

20 For meat destroy not the work of God. All things indeed *are* pure; but *it* is evil for that man who eateth with offence.

21 *It* is good neither to eat flesh, nor to drink wine, nor *any thing* whereby thy brother stumbleth, or is offended, or is made weak.

22 Hast thou faith? have it to thyself before God. Happy *is* he that condemneth not himself in that thing which he alloweth.

23 And he that doubteth is damned if he eat, because *he eateth* not of faith: for whatsoever *is* not of faith, is sin.

20 Do not destroy a Christian brother who is the workmanship of God in Christ Jesus, by urging him to act against his conscience. For though to eat or abstain from these meats be in itself indifferent, yet to strain and injure people's consciences and principles about them is not so, but a very unjust thing.

21 Much better is it for you to abstain from any indifferent and lawful gratification, than to endanger another man's Christian principles by it.

22 If you know your Christian liberty, and are clearly satisfied about it, keep your persuasion to yourself, and do not disturb other people with it. It is a happiness, I own, for a man to be clear and satisfied in what he does.

23 But if your case were another man's, and you were as fully persuaded you ought not to use this liberty, you could not then do it, because you would then act open violence to your own conscience, and sin against the immediate principle of all duty and virtue*.

* See note on ver. 5.

CHAP. XV.

He still exhorts the Gentile Christians to a prudent condescension to the weak scruples of the Jewish converts, from the example of Christ. Prays for their unanimity and mutual peace. Owns himself the apostle of the Gentiles; glories in his success in their conversion in several countries; and professes he wrote this Epistle chiefly to satisfy them they were true members of the Christian church. Mentions his intended journey to Jerusalem, and his hopes of seeing them shortly, for their fuller satisfaction in the point he writes about. Desires the concurrence of their prayers for his safe arrival and success at both places.

A. D. 57. 1 **I** HAVE said enough in the foregoing chapter, to prove, that all those Christians who know and understand their religion so perfectly, as to see their liberty from these indifferent ceremonies, ought yet to bear with, and be tender to such as have not such right notions of it; and not to indulge their own humours and inclinations, to the disgust and prejudice of other fellow Christians.

2 Let every one therefore, as far as he can, consult and condescend to his neighbour's infirmities, in order to maintain the unity, and promote the peace of the church.

3 By thus doing, you will imitate Christ our great and perfect example, whose life here upon earth was spent not in indulging himself, but in humble condescension to the weaknesses and even in suffering the reproaches of mankind, according to those words of the Psalmist, (Psal. lxxix. 9.) which were most eminently fulfilled in him, our Messiah and Saviour.

4 Now all the remarkable examples, and great expressions of patience, humility, and condescension that are recorded in any Scriptures of the Old Testament, are left there for our imitation; that by following the same vir-

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

2 Let every one of us please his neighbour, for his good to edification.

3 For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me.

4 For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope.

tues, we might have the sure hope of A. D. 57. the reward annexed to them.

5 Now the God of patience and consolation grant you to be likeminded one toward another, according to Christ Jesus :

5 And may God, the Giver of patience and consolation, and of every good gift, enable you to attain this unity and peaceableness of temper, agreeable to this example of Christ Jesus, and to the spirit and precepts of his religion.

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

6 That being thus free of all animosities, and joined in mutual love and affections, you may in your public assemblies of divine worship, with united hearts and voices, truly glorify God, even the Father of our Lord Jesus Christ.

7 Wherefore receive ye one another, as Christ also received us, to the glory of God.

7 Be persuaded therefore, notwithstanding some differences of opinion in these ceremonial matters, to converse with each other freely, without any shyness and distance, remembering that Christ has received us all into one communion and fellowship, for the service and honour of God.

8 Now I say, that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises *made* unto the fathers.

8 You Gentile Christians ought to be thus tender to your Jewish brethren, if you consider, that Jesus Christ was the Messiah of the Jewish nation in a primary and peculiar sense, was born of them, lived and preached only among them * in person ; according to the special promises made to Abraham and the patriarchs, from whom that people are so honourably descended. ^{24.} * Matt. xv.

9 And that the Gentiles might glorify God for his mercy ; as it is written, For this † cause will I confess to thee among the Gentiles, and sing unto thy name.

9, 10, 11, 12 And you Jewish Christians ought by no means to despise and undervalue the Gentile ones, as if the kingdom and religion of Christ were appropriated wholly to your nation. For, after you, they are taken in too as true members of his church ; and are to bear their part in rendering that

10 And again he

† Ver. 9. *For this cause will I confess to thee, &c.* See the learned Mr. Peirce's Dissert. on this passage.

A. D. 57. glory and praise to God, which is due to him for such a great and universal salvation; according to those words of Moses, Deut. xxxii. 43. and of the Psalmist, Psal. lxxvii. 4. xviii. 49. cxvii. 1. and to those of Isaiah concerning Christ, *There shall be a root of Jesse, (i. e. the Messiah,) and he shall rise to reign over the Gentiles; in him shall the Gentiles trust,* i. e. embrace his religion, and enjoy the blessings and privileges of it.

13 And may God, the Fountain of all our religious hope, fill you all with a spirit of joy and unanimity in your Christian faith, that your hope and prospect of future happiness and glory may increase and strengthen by the gifts of the Holy Ghost conferred upon you, as the earnest and pledge of it*.

14 And indeed I give myself great hopes, that you already have, and will still more endeavour after, such a true sense of your Christian profession, as will make you encourage one another in this meek and peaceable disposition.

15 But yet the better to prevent such disputes as these, I thought it proper to express myself thus freely in the points I have handled in this Epistle, with a particular regard to you † Gentile Christians, to satisfy and confirm you in the right you have to the Christian religion, and the Gospel salvation, as well as the Jews; as became my apostolical office that God has bestowed upon me;

16 Whereby I am constituted and appointed of Christ, the special minister of the Gentiles, waiting and attending the service of converting them

saith, Rejoice, ye Gentiles, with his people.

11 And again, Praise the Lord, all ye Gentiles, and laud him, all ye people.

12 And again, Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles, in him shall the Gentiles trust.

13 Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.

14 And I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another.

15 Nevertheless, brethren, I have written the more boldly unto you, in some † sort, as putting you in mind, because of the grace that is given to me of God,

16 That I should be the minister of Jesus Christ to the Gentiles, ministering the

* Chap. v. 5. viii. 16, 17. and Eph. iv. 30.

† Ὑμῶν ἀπὸ μέρους.

Gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost.

17 I have therefore whereof I may glory through Jesus Christ, in those things which pertain to God.

18 For I will not dare to speak of any of those things, which Christ hath not wrought by me, to make the Gentiles obedient by word and deed.

19 Through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem and round about unto Illyricum, I have fully preached the Gospel of Christ.

20 Yea, so have I strived to preach the Gospel, not where Christ was named, lest I should build upon another man's foundation:

21 But as it is written, To whom he was not spoken of, they shall see: and they that have not heard, shall understand.

22 For which cause also I have been much hindered from coming to you.

23 But now hav-

to the Gospel, as the priests did upon the sacrifices of the altar. And by thus presenting them to God as members of his true religion, I shall offer a much more acceptable sacrifice than was ever offered in the temple; they being sanctified and seasoned, not with salt, nor purified by fire, but with the gifts and graces of the Holy Ghost. A. D. 57.

17 As a Christian minister therefore, I have performed a sacred office, whereof I have much more reason to boast, than any Jewish priest of his external and ceremonial priesthood.

18, 19 Not to mention my own pains, and laborious endeavours towards converting the Gentile world to the Gospel religion, I only mention what I have done by virtue of the extraordinary and miraculous endowments of the Holy Spirit conferred on me by Christ; which enabled me to spread and propagate the faith from Jerusalem to Illyricum, i. e. through the whole tracts of Greece and the lesser Asia.

20, 21 Yet in this long circuit of my ministry, I went to no places that had been preached to, and converted by any other apostle, or Christian evangelist; for that might be called *building upon another man's foundation*. My method was agreeable to the prophet's expression, Isa. lii. 15.

22 And these travels of mine from one country to another, have hitherto kept me from seeing you at Rome.

23, 24 But having now finished my

A. D. 57. work in these parts, and intending shortly for Spain, I hope to gratify my long desire of seeing you in my way thither; and do assure myself, that the satisfaction of enjoying your conversation, will make my journey seem the shorter and more pleasant.

25, 26 At present I am going for Jerusalem, to carry a charitable * collection to the poor Christians there, raised by the Christian brethren of Macedonia and Achaia for their support.

27 Thus bountiful are they to them, and indeed well they may, for from Jerusalem it was that these Gentiles first received the Gospel; and for such a spiritual and eternal blessing, they may well, in return, supply them with the necessary things of this present life.

28 As soon as ever, therefore, I have discharged this charitable office, and safely † delivered the contributions to them, I will take you in my way to Spain.

29 And I am sure when I am come, I shall impart that to you, that will fully ‡ convince you all, how gracious and

ing no more place in these parts, and having a great desire these many years to come unto you:

24 Whensoever I take my journey into Spain, I will come to you: for I trust to see you in my journey, and to be brought on my way thither-ward by you, if first I be somewhat filled with your company.

25 But now I go unto Jerusalem, to minister unto the saints.

26 For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem.

27 It hath pleased them *verily*, and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things.

28 When therefore I have performed this, and have sealed to them this fruit, I will come by you into Spain.

29 And I am sure that when I come unto you, I shall come ‡

* See Acts xx. and xxi. 2 Cor. viii. 1, 2, 6, 19.

† Σφραγισάμενος τὸν κερπὸν.

‡ Ver. 29. *In the fulness of the Gospel of Christ.* His meaning is, either with a full impartment of spiritual gifts to them, (for which see chap. i. 11.) or else, that he should be able fully to satisfy them

in the fulness of the blessing of the Gospel of Christ.

30 Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the * Spirit, that ye strive together with me, in your prayers to God for me.

31 That I may be delivered from them that do not believe in Judea, and that my service which I have for Jerusalem, may be accepted of the saints :

32 That I may come unto you with joy by the will of God, and may with you be refreshed.

33 Now the God of peace be with you all. Amen.

happy a dispensation the Gospel religion is. A. D. 57.

30, 31 In the mean while, I beg of you for Christ's sake, and by that love which is the genuine fruit * of his Spirit, to join your prayers with me for my safe deliverance from the malice of the obstinate and unbelieving Jews † of Judea. And that our Jewish brethren at Jerusalem may duly and thankfully accept the contributions I carry to them, though they come from Gentile churches; against whom they are too apt to be unreasonably prejudiced.

32 This will greatly add to the enjoyment of your company.

33 Now the God of peace be with you all. Amen.

all, that the Gospel was designed to justify and save both Jew and Gentile, (which was the main design of this Epistle,) as Mr. Locke ingeniously enough supposes.

* Ver. 30. *The love of the Spirit.* Compare Rom. v. 5. 2 Cor. vi. 6. Galat. v. 22. 1 Tim. iv. 12. 2 Tim. i. 7.

† See Acts xxi.

CHAP. XVI.

He recommends Phebe the bearer of the Epistle. Salutations to and from the Christians of his acquaintance. In the midst of them renews his pathological desires of their mutual care to avoid divisions, and the persons that foment and spread them. Repeats his assurance to the Gentile Christians, that they are the true church of Christ, without the observance of the Jewish law; and concludes with praises to God for his universal mercies to mankind.

A. D. 57. 1, 2 **I** COMMEND to your care Phebe our sister in Christ, one that has been very serviceable in entertaining the Christians at Cenchrea, a haven at Corinth. She has been kind to many, and to me in particular. Wherefore receive her with true Christian kindness, and supply her with whatever she wants.

3, 4 Remember me kindly to Priscilla and Aquila, who ventured their own lives to save mine; a thing that I and all the Gentile churches are beholden to them for, for preserving their apostle.

5, 6 Salute their whole Christian family: as also Epenetus, who was one of the first Christian converts in Achaia; and Mary, who entertained me and my company with much care.

7 Salute Andronicus and Junia, my fellow Jewish Christians and prisoners, that were converted before me, and had

1 **I** COMMEND unto you Phebe our sister, which is a servant of the church which is at Cenchrea:

2 That ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a succourer of many, and of myself also.

3 Greet Priscilla and Aquila, my helpers in Christ Jesus:

4 Who have for my life laid down their own necks; unto whom not only I give thanks, but also all the churches of the Gentiles.

5 Likewise greet the church that is in their house. Salute my well-beloved Epenetus, who is the first-fruits of Achaia unto Christ.

6 Greet Mary, who bestowed much labour on us.

7 Salute Andronicus and Junia, my kinsmen, and my fellow-

prisoners, who are of note among the apostles, who also were in Christ before me. a great reputation among the other apostles. A. D. 57.

8 Greet Amplius my beloved in the Lord.

9 Salute Urbane our helper in Christ, and Stachys my beloved.

10 Salute Apelles approved in Christ. Salute them which are of Aristobulus' household.

11 Salute Herodian my kinsman. Greet them that be of the household of Narcissus, which are in the Lord.

12 Salute Tryphena and Tryphosa, who labour in the Lord. Salute the beloved Persis, which laboured much in the Lord.

13 Salute Rufus chosen in the Lord, and his mother and mine.

14 Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren which are with them.

15 Salute Philologus and Julia, Nereus, and his sister, and Olympus, and all the saints which are with them.

16 Salute one another with an holy kiss. The churches of Christ salute you.

17 Now I beseech you, brethren, mark them which cause divisions and offences, contrary to the doc-

8, 9 Greet my dear Christians, Amplius and Stachys; and Urbane for his kind assistance to me.

10, 11, 12 Salute that good Christian Apelles, with the family of Aristobulus, Herodian my Jewish kinsman and convert, with the Christian family of Narcissus; as also Tryphena, Tryphosa, and Persis, that have done good service in the church.

13, 14, 15 Salute the pious Christian Rufus, and his and my mother; with Asyncritus, Phlegon, Hermas, Patrobas, Hermes, Philologus, Julia, Nereus, Olympus, and all their families.

16 Salute each other, Jewish and Gentile Christians, without distinction, with the kiss of charity used in your assemblies. All the Christian churches hereabout salute you.

17 I once more earnestly beseech you, brethren, to watch and mark those persons that broach any notions among you that are not agreeable to, or are over and above what you have been

A. D. 57. taught by inspired men, on purpose to
 ——— trouble and divide you.

18 Those people have nothing but private and sinister ends, and all their fair and plausible pretences are only intended as so many delusions upon honest, ignorant, and well-meaning people.

19 You embraced the Gospel-religion at first, and have kept it hitherto with great credit, which I heartily rejoice at, and should be glad to hear you have none of these contentious zealots of the Jewish party crept in among you. And I write this to prepare your minds with a resolution to hold to what is true and good, and to keep you perfectly free of these malicious cheats and designs.

20 Observe my directions, and God will soon defeat these instruments of Satan that would vex and divide you. And may the love and favour of our Lord Jesus Christ be with you, and enable you to it. Amen.

21 Timothy my fellow-traveller, and Lucius, and Jason, and Sosipater, my kinsmen in Christ, salute you.

22 (So do I Tertius, St. Paul's scribe, in this Epistle.)

23 Gaius that provides lodgings for me and most of the Christians here; Erastus the city-chamberlain, and Quartus a Christian brother, do the same.

24 The grace of our Lord Jesus Christ be with you all. Amen.

25 I conclude with my hearty prayers to that God who is both able and willing to settle and establish you all in this

trine which ye have learned, and avoid them.

18 For they that are such, serve not our Lord Jesus Christ, but their own belly, and by good words and fair speeches deceive the hearts of the simple.

19 For your obedience is come abroad unto all men. I am glad therefore on your behalf: but yet I would have you wise unto that which is good, and simple concerning evil.

20 And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you. Amen.

21 Timotheus my work-fellow, and Lucius, and Jason, and Sosipater, my kinsmen, salute you.

22 I Tertius, who wrote this Epistle, salute you in the Lord.

23 Gaius mine host, and of the whole church, saluteth you. Erastus the chamberlain of the city saluteth you, and Quartus a brother.

24 The grace of our Lord Jesus Christ be with you all. Amen.

25 Now to him that is of power to establish you according

to my Gospel, and the preaching of Jesus Christ, according to the revelation of the * mystery, which was kept secret since the world began,

26 But now is made manifest, and by the Scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith :

27 To God only wise, be glory through Jesus Christ for ever. Amen.

¶ Written to the Romans from Corinthus, and sent by Phebe, servant of the church at Cenchrea.

my Gospel-doctrine *, viz. *This of calling the Gentiles as well as Jews into the church and kingdom of Christ.* A doctrine indeed that for a long time has been unknown to the Gentile world, and misunderstood and opposed by the Jewish nation, as if it had never been revealed at all in their Scriptures ;

26 But is now, by us the apostles of Christ, fully declared and demonstrated to have been the gracious design of God, according to the innumerable expressions of the ancient prophets in the Old Testament, all unanimously foretelling that *the Gentiles were to come into the church of Christ* ; as we now preach to them in every country, by the express authority of God.

27 To that God alone infinitely wise, be glory through Jesus Christ for ever. Amen.

Written to the Romans from Corinth, and sent by Phebe, servant of the church of Cenchrea, Anno Dom. 57. according to Bishop Pearson.

* *The mystery.* So the calling of the Gentiles is styled, Eph. i. 9. iii. 3, 5, 9. Col. i. 26. Phil. i. 27. ii. 2. iv. 3.

A

PARAPHRASE

ON THE

FIRST EPISTLE

OF

ST. PAUL TO THE CORINTHIANS.

P R E F A C E.

THE following observations about the city and people of Corinth, before and after their conversion, will give the reader a tolerable taste of the spirit and design of both these Epistles.

Corinth was an ancient, rich, and populous merchant-town, the chief city of Achaia or Greece. Its situation and trade made it a receptacle of great variety of people; and the quick and inquisitive genius of its inhabitants, soon turned it into a kind of university, and stocked it with orators and philosophers. That there were great numbers of Jews there, is clear from Acts xviii. 4. but that their obstinacy against the Gospel-doctrine caused the greater part of the church planted there to consist of Gentile believers, is as evident from Acts xviii. and 1 Cor. xii. 2.

The peculiar vice and miscarriage of these orators and philosophers was pride and conceit in their human learning and accomplishments. That of the Jewish doctors, was a violent zeal for circumcision and their ceremonial law; and the epidemical vice of the Corinthian people was that of lust and uncleanness. The Christian converts, gained over from each of these people, retained still too much of the

prejudices and practices they had formerly been inured to.

By two years indefatigable pains, St. Paul had planted a considerable church in this place. But, by his absence from them for the space of about two or three years, they were overrun with great disorders, to the disparagement of the Christian religion in general, and of his apostolical authority and person in particular. Several converts of the Gentile part set themselves up for teachers, and by mixing their philosophical speculations with the Christian doctrine, and setting that medley off with flourishes of their oratory, gained upon the people, drew them into parties, and into a contempt of St. Paul their first spiritual teacher, who had instructed them only in the plain and fundamental doctrines of Christ as a crucified Saviour. On the other hand, several converts of the Jewish part despised and undervalued him, for making the Gentile believers equally a part of the Christian church with themselves. Thus, while the philosophical teachers styled themselves the followers of Apollos, out of respect to his oratory; these ranked themselves under Cephas, i. e. St. Peter, as the apostle of the circumcision; both of them striving to derogate from St. Paul. And amongst these there plainly appears to have been one person most remarkable for setting himself up as a false apostle, the head of the opposition against St. Paul.

To vindicate himself from the aspersions of both these factions, and to support his own apostolical

authority, is the purpose of the four first chapters of the first Epistle. His severe censure of the scandalous act of uncleanness in one of the heads of the Gentile faction, and of their bringing that, and other cases of injustice, into heathen courts of judicature, makes up the fifth and sixth chapters.

The rest of this first Epistle is taken up in answering several questions proposed to him, in a letter he had lately received, in all probability, from the more steady and sound part of this church, concerning the several undue liberties, and licentious doctrines of each kind of these new teachers, both in their public assemblies of worship, and in their private conversation. All which the apostle answers with proper reflections, interspersed, upon his chief opposers. The main articles whereof I shall, for the benefit of the common reader, regularly digest at the head of each chapter, observing those turns the apostle takes from one argument to another, according to the usage and temper of the ancient eastern writings.

A
PARAPHRASE

ON THE

FIRST EPISTLE

OF

ST. PAUL TO THE CORINTHIANS.

CHAP. I.

The introduction. He congratulates their conversion to the Christian religion, and the gifts conferred upon their church, to ver. 10. Then shews the main design of his Epistle to be, to cure them of the divisions among them, fomented by new and false teachers both of the Gentile and Jewish part, who set themselves up for heads and leaders of parties. Shews them the absurdity and unreasonableness of it. Clears himself of any such proceeding. Lays down the plain doctrine of a crucified Saviour as the chief article of Christianity; and proves the wisdom, power, and excellency of the dispensation, as far exceeding the philosophy of the Gentiles, or the worldly and temporal expectations of the Jews.

1 **PAUL**, called to be an apostle of Jesus Christ, through the will of God, and Sosthenes our brother.

2 Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon

1, 2 **PAUL**, called in a special * manner to be an apostle of Jesus Christ, together with Sosthenes our Christian brother, writeth this Epistle to the church of Corinth, and to all the Christian people of those parts, who worship God through Jesus Christ, the Lord and Saviour of us all who embrace and profess his true religion. A. D. 57.

* See Acts ix. Gal. i. 11, 12.

A. D. 57.

3 Praying for all divine favours and blessings upon you, from God our Father, and the Lord Jesus Christ.

4 And expressing my hearty thanks to God for the great blessing and happiness of your conversion to the Christian * religion.

* χάρις.

5, 6 A conversion so entire, that you are now endowed with those very powers † and graces, both for understanding and preaching it, by which you were at first brought to the faith of it.

† χάρις
supra.

7 And are inferior to no other Christian churches in any extraordinary endowments of the Holy Spirit, which are so many pledges to assure you, how acceptable you shall be to God at the great day of Christ's appearance.

8 Who, if you be not wanting to yourselves, will enable you so to persevere in his religion, as to be fully acquitted at that solemn trial, and reap the blessings promised in his Gospel.

9 For if you do your part, you may be confident that God, who has thus redeemed and received you as his true church in Jesus Christ, will never fail of performing his promises.

10 Now the chief occasion of my writing this Epistle to you, dear brethren, is to exhort and beseech you, as you value your † Christian profession,

the name of Jesus Christ our Lord, both theirs and ours.

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, and in all knowledge :

6 Even as the testimony of Christ was confirmed in you.

7 So that ye come behind in no gift ; waiting for the coming of our Lord Jesus Christ :

8 Who shall also confirm you unto the end, *that ye may be* blameless in the day of our Lord Jesus Christ.

9 God *is* faithful, by whom ye were called unto the fellowship of his son Jesus Christ our Lord.

10 Now I beseech you, brethren, by the † name of our Lord Jesus Christ, that ye all

† Ver. 10. Διὰ τοῦ ὀνόματος Κυρίου. By the *name* of our Lord Jesus Christ, emphatically set in opposition to those under whose *names* they ranked themselves into parties and divisions, in ver. 11, 12, &c. compared with ver. 15.

speak the same thing, and *that* there be no divisions among you ; but *that* ye be perfectly joined together in the same mind, and in the same judgment.

11 For it hath been declared unto me of you, my brethren, by them *which are of the house* of Chloe, that there are contentions among you.

12 Now this I say, that every one of you saith, I am of Paul, and I of Apollos, and I of Cephas, and I of Christ.

13 Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?

14 I thank God that I baptized none of you, but Crispus and Gaius.

15 Lest any should

to endeavour after peaceableness and unanimity in your religious principles, and to avoid all needless disputes, divisions, and animosities, in your conversation with one another.

11 For I am certainly informed by some of Chloe's family, that since my preaching among you, you are fallen into factions, and divisions, ranking yourselves under different heads and leaders.

12 Some of your Gentile converts call themselves the disciples of * Paul, (because I converted them, and stand up for their freedom from the Jewish law;) others of them cry up Apollos, (as great admirers of his eloquence;) some of your Jewish Christians will own no teacher but Peter, (because he was made the apostle of the circumcision;) while others slight us all, and pretend Christ * to be their only Master.

13 Now how irrational and absurd is all this? Did Christ institute more than one religion, or preach different and contrary doctrines, as your different sects of philosophy are wont to do? Did either I, or Apollos, or Peter, die for your sins, and become your Saviour? or were any of you baptized into a religion of our making? Have you not all one Saviour, and one and the same articles of religion?

14, 15, 16 To prevent any man from making me the head of a sect, or so much as pretending he was baptized into my particular faith, I am very glad I personally baptized none of you but

* Ver. 12. *And I of Christ*; i. e. either pretended their doctrines to have been immediately learnt from *Christ himself*; or else were zealous for *circumcision*, alleging the example of Christ, who was himself *circumcised*; as Epiphanius and others think.

A. D. 57. Crispus and Gaius, unless it were Stephanas and his family.

17 And indeed my peculiar office was to preach the Gospel, and persuade men into the faith of the Christian religion: having those under me to perform the office of baptizing, when they found people fit to receive it. And my method of bringing men to embrace this faith, was not to amuse them with philosophical niceties, and fine turns of rhetoric, (the thing perhaps that makes you Gentile converts admire Apollos so much;) for this would be to lose the main stress of the Christian doctrine, which lies in this one plain article, *That mankind is to be saved by faith in Jesus Christ, as a Saviour crucified for our sins.*

18 This plain and clear article of a crucified Saviour looks * indeed to obstinate unbelievers, men conceited of their philosophical speculations, and proud of their own learning, like a ridiculous and mean method of salvation and happiness. But to all Christians who have duly considered and embraced it, it appears the most effectual that can be for the honour of God, and the benefit of sinful mankind.

19 And this dispensation of God, and the proud behaviour of the philosophers and Jewish rabbins under it, is very agreeable to those words of Isa. xxix. 14. and xxxiii. 18. wherein God saith, *He would dispose and order things quite other-*

say that I had baptized in my own name.

16 And I baptized also the household of Stephanas: besides I know not whether I baptized any other.

17 For Christ sent me not to baptize, but to preach the Gospel: not with wisdom of words, lest the cross of Christ should be made of none effect.

18 For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.

19 For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.

* Ver. 18. Τοῖς μὲν ἀπολλυμένοις, *To them indeed that perish.* So in ver. 23. Ἰουδαίοις μὲν σκάνδαλον, *To the Jews indeed a stumbling-block.* For want of which particle μὲν, our translation drops the stress of the antithesis.

wise than the worldly-wise men of that age expected. A. D. 57.

20 Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world?

20 For just so it is now, God having, by this wonderful and unexpected method of man's salvation, demonstrated the vanity of philosophical schemes and human speculations, and baffled the learning and traditions of the Jewish doctors.

21 For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.

21 So that the wisdom of Providence having permitted men, for a long time, to exercise this vain philosophy, which never brought them to any right and practical knowledge of God, and their duty; that human learning, I say, wherein your new teachers do so much pride and exalt themselves, must needs appear a weak thing; since by this one plain and intelligible doctrine of a crucified Saviour, mankind has learned infinitely more of God, and the way to true happiness, than all the philosophers in the world could ever arrive at.

22 For * the Jews require a sign, and the Greeks seek after wisdom:

22, 23 For the chief notion and expectation the Jewish doctors had concerning Christ the Messiah was, that by signs and wonders he would declare himself a mighty * temporal prince, and conqueror, for advancing the particular grandeur of their nation; and the Gentile philosophers look upon nothing in religion so much as a deep speculation, and refined eloquence. Whereas, the true and saving religion of the Gospel consists mainly in this

23 But we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness.

* Ver. 22. *The Jews require a sign.* Note, It is plain, from the Gospel history, that our Lord wrought many signs, John xx. 30. Acts xi. 22. Yet the Jews perpetually demanded of him a sign, and a sign from heaven, Matt. xii. 38. xvi. 1. What sign would they particularly have had? Josephus clearly explains it, *De Bell. Jud.* lib. ii. cap. 13, 34. and *Antiq.* lib. xx. cap. 7. §. 6. "The deceivers (false Christs) says he, persuaded the people to follow them, promising them miracles, and σημεῖα ἐλευθερίας, signs of liberty," i. e. of deliverance from, and victory over, the Romans, to whom they were in subjection.

A. D. 57. plain fact, of Jesus Christ *being a Saviour crucified for our sins*: an article which accordingly gives great offence to the Jews, who had quite other notions of their Messiah; and which the Gentiles discredit as a weak and ridiculous thing.

24 But all those Gentile converts, who have thoroughly considered and embraced it, find it more exceeding full of the most divine wisdom and goodness toward a lost and sinful world, than any former system of philosophy could ever teach them; and the Jewish believers must needs acknowledge the miraculous evidences by which it is confirmed, to exceed all that ever went before, and to be directed to a much nobler purpose than that of a temporal monarchy.

25 And thus it proves, that those divine dispensations which sensual and prejudiced men are apt to slight and undervalue, become the most remarkable and clear instances of God's power, wisdom, and mercy toward mankind.

26 Accordingly you see a plain reason, why the philosophical part of the Gentile world, and the doctors among the Jews, are least inclined, of all other men, to believe and embrace the Gospel religion*; and why God has made choice of so few of them, to be the ministers and preachers of its doctrines, viz. it is their inveterate pride and prejudices unqualify them for it.

27, 28 But now, to convince these men of the falsity of their pretended wisdom, God has shewn them, that this one plain point of doctrine, viz. *of a*

24 But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.

25 Because the foolishness of God is wiser than men: and the weakness of God is stronger than men.

26 For ye see your calling brethren, how that not many wise men after the flesh, not many mighty, not many noble *are called*.

27 But God hath chosen the foolish things of the world to confound the wise,

* Ver. 26. *Τὴν κλήσιν ὑμῶν*, *your calling*. Which may either signify their *call* to the *Gospel religion* in general; or the particular *call* of their *ministers* to their *office*. The *former* seems the much more natural sense; but I have expressed them *both*.

and God hath chosen the weak things of the world to confound the things which are mighty :

28 And base things of the world, and things which are despised, hath God chosen, *yea*, and things which are not, to bring to nought things that are.

29 † That no flesh should glory in his presence.

30 But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.

31 That, according as it is written, He that glorieth, let him glory in the Lord.

crucified Redeemer, has more in it for A. D. 57. the divine glory, and good of mankind, than all their speculations and traditions could ever reach to. And by a few illiterate fishermen, men of no liberal education, learning, or human eloquence, has declared those truths, and confirmed them by such miracles as are above all human understanding to invent, or power to effect. Thus demonstrating that doctrine to be the best and most important, which the philosophers accounted most ridiculous and unaccountable; and bringing the Gentile * people into the true church, whom the insulting Jews despised as absolutely unfit for any divine favours.

29 Which is enough to silence all their further boastings in their own learning and accomplishments. † ^{1va, 30} *that.*

30 Such then is the excellent and comfortable dispensation you are now under, as the disciples of Jesus Christ: whose life and doctrine is the most perfect scheme of spiritual knowledge and wisdom; and whose death and sufferings have put you into the truest capacity of pardon and reconciliation to God, and made you his peculiar church and people.

31 So that by relying no longer upon human learning and eloquence, nor Jewish traditions, but upon this principle of a crucified Saviour, you will act most agreeably to those words of the prophets, (Isa. lxxv. 16. Jer. ix. 23, 24.) *He that glorieth, let him glory in the Lord.*

* Ver. 28. τὰ ἐξουδετημένα, τὰ μὴ ὄντα.

CHAP. II.

Whereas their new teachers of the Gentile part undervalued the apostle for his want of deep speculation and eloquence; he tells them, the plainness and great importance of the Christian doctrine of a crucified Saviour stood in no need of such arts to recommend and set it off; but would be disparaged by the use of them, to ver. 6. Human philosophy being utterly unserviceable for discovering things that are matters of pure revelation: which, as they are dictated only by the inspiration, and effected by the wisdom and power of God, can never be attained by the utmost progress of mere human reason. If therefore men would be duly instructed in Christianity, they must apply themselves not to philosophy, but Scripture; not to an eloquent orator, but an inspired apostle.

A. D. 57.1 **T**HE religion of Christ then being founded in this great article of a crucified Saviour, I did accordingly make that the main argument of my first preaching to you. Not endeavouring to recommend it to you by any rhetorical flourishes, or fine speculations; but as a matter of divine evidence and revelation.

2 That sort of learning was no part of my business with you. All I had to do was to instruct you in this fundamental point of Christ's dying for our redemption and salvation.

3 And because my external qualifications of body and speech * were such as would not set off my expressions to much advantage; and your prejudices and oppositions † were so many; I preached this plain doctrine among

1 **A**ND I, brethren, when I came to you, came not with excellency of speech, or of wisdom, declaring unto you the testimony of God.

2 For I determined not to know any thing among you, save Jesus Christ, and him crucified.

3 And I was with you * in weakness, and in fear, and in much trembling.

* Ver. 3. *In weakness, and in much fear.* These words have either a reference to those of 2 Cor. x. 10. where he says, *His bodily presence was (thought) weak, and his speech contemptible*; or else they are meant to express St. Paul's *modesty and humility* in his conduct toward Christians; qualities directly opposite to the *pride and vanity* of the *false teachers* at Corinth; or else, *lastly*, they may be taken to express the *hardships and persecution* St. Paul lay under while at Corinth; of which we read Acts xviii. 6—11. which last Dr. Mills thinks to be the true sense.

† Acts xviii. 6, 9.

you not without great concern, and fear A. D. 57.
of its having no good success upon
you.

4 And my speech and my preaching was not with enticing word's of man's wisdom, but in demonstration of the Spirit, and of power :

5 That your faith should not stand in the wisdom of men, but in the power of God.

6 Howbeit we speak wisdom among them that are perfect ; yet not the wisdom of this world, nor of the princes of this world, that come to nought.

7 But we speak the wisdom of God in a mystery, *even* the hidden wisdom which God ordained before the world unto our glory.

8 Which none of the princes of this world knew : for had they known *it*, they would not have crucified the Lord of glory.

4 But indeed, would men duly consider it, there is no manner of occasion for a doctrine to be dressed out in flowers of learning and fine speeches, that is confirmed and demonstrated by the miraculous evidences of the Holy Ghost.

5 For your faith in the Christian religion is not to be grounded upon the slender and uncertain foundation of human learning, but upon the solid and infallible proofs of divine miracles.

6 And though you philosophers and Jewish doctors may be apt to despise this plain and undisguised truth ; yet let me tell you, all Christians that have any clear * understanding of the nature and design of their religion, see it to be a dispensation full of the highest wisdom ; such as far exceeds their weak schemes of philosophy, and baffles and confounds all the learning and authority of Jewish doctors and councils.

7 Such is the article of a crucified Saviour for the redemption of mankind ; a dispensation foretold indeed by the prophets, but not rightly understood by the Jewish nation, and for many ages not discovered at all to the Gentile world ; but now clearly revealed to all the world, and proved to be the only means of glory and happiness to all true believers.

8 Even the Jewish doctors and council, I say, who had these prophecies before them, but had yet quite wrong conceptions of Christ and his religion. For had they any way considered and understood it, they could never have

* Ver. 6. *Perfect*, τελείους.

A. D. 57. condemned and crucified their own
 ——— Saviour, and glorious Messiah.

9 And thus the Gospel dispensation, and their stupid ignorance of the true nature of it, prove very agreeable to those words of the prophet, (Isa. lxiv. 4.) *wherein he describes the blessings and privileges of the kingdom of the Messiah, as quite different from what the world apprehended and expected them to be.*

10 These being matters above the sphere of human reason, God has been pleased to reveal them to the world by inspired men; first by the predictions of his prophets, and now more clearly and expressly by us his apostles, by the communication of that Holy Spirit, who knows and is perfectly acquainted with the whole purpose and will of God.

11 For as nobody can tell the inward thoughts and designs of any man, but the man himself; so is it infinitely much more beyond the reach of human art or wisdom to find out or discover beforehand the secret counsels of God toward mankind. It is his own Holy Spirit alone that can be acquainted with them, and declare and make them known to mankind, by his inspirations given to his apostles and ministers for that purpose.

12 Wherefore the knowledge that I, as a Christian apostle, pretend myself to have, and to instruct you in, is quite different from, and superior to, that of secular learning. It is this inspired knowledge which God has endowed me with for the right understanding and teaching his true and saving religion.

13 Which religion I preach and persuade mankind into, without any nicety of speculation, or arts of oratory; but by the pure inspirations of this Holy Spirit; shewing and demonstrating to them, how those prophecies of the Old

9 But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

10 But God hath revealed *them* unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.

11 For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.

12 Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God.

13 Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing

spiritual things with spiritual.

14 But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him, neither can he know *them*, because they are spiritually discerned.

Testament are now, by the same Spirit A. D. 57. under the Gospel, explained, and perfectly accomplished in Christ and his religion; and by confirming those explanations by the power of miracles*.

14 Now it would have been impossible for you or I to have ever understood those Scripture prophecies, or to have seen the truth of the Gospel-doctrines by the mere help of † natural reason and philosophy, or Jewish traditions; because they are matters of pure revelation, and quite wide of all methods of human sciences; much less still can a sensual † man, a man possessed with the cares, pleasures, and lusts of the present life, be supposed to have any true taste or knowledge of the doctrines and virtues of Christianity, which can be relished by none but virtuous and sincere minds.

15 But he that is spiritual judgeth all things, yet he himself is judged of no man.

15 Nor ought any of you, upon those bare human principles, to judge, or positively determine who are the best and ablest ministers of the Gospel religion. It must be a person endowed with true notions of that religion as a revelation, that can pass a due judgment upon either its doctrines or its preachers. And for a man that thinks and acts nothing but upon maxims of human learning, to determine about the orthodoxy of a Christian teacher, and an inspired apostle, is to act quite

* Ver. 13. Comparing spiritual things with spiritual, Πνευματικὰ πνευματικοῖς συγκρίνοντες. The πνευματικοῖς, spiritual, may signify either spiritual things, as in the paraphrase, or spiritual persons; the sense then being this, viz. declaring or adapting these spiritual doctrines of the Gospel to spiritual persons, i. e. Christians endowed with the Holy Spirit, to enable them to understand them, as Le Clerc thinks. But this latter seems to be a very forced interpretation, and not agreeable even to the word πνευματικοῖς, which is plainly of the same gender with πνευματικὰ, and so ought to be rendered things, viz. the things mentioned in ver. 9, 10, 11, and 12.

A. D. 57. out of his sphere, and to meddle with
 ——— what he cannot understand.

16 For how is it possible such a person can understand the revealed will of God, so as to be able to inform and correct us * who act and preach only by the dictates and power of his Holy Spirit? You have no reason then to prefer other teachers before me, upon account of their eloquence, or philosophy; for it is not that, but inspiration, that denominates a true Christian apostle.

16 For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.

CHAP. III.

The new teachers preferred themselves before St. Paul, for preaching higher and deeper points of Christianity than he did. The apostle tells them, their excessive pride in human learning and their factious temper was a just reason why he taught them only the first and fundamental points of the Christian religion, and made their progress so slow, to ver. 5. No teachers ought to exalt themselves, for all are but ministers of Christ, and not their own masters, to ver. 10. They did but build upon the apostle's foundation, and it behoved them to take heed what doctrines they built, for they must pass a severe examination. The danger of false doctrines, to ver. 18. The folly of preferring any teachers for their mere human accomplishments.

1 **A**NOTHER reason why you prefer your new teachers before me is, that they teach you further and deeper in the Christian religion than I did. Now the true cause why I, at first,

1 **A**ND I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ.

* Ver. 16. Ὅς συμβιβάσει αὐτὸν, *that he may instruct him. Αὐτὸν, him, is thought by some to relate to Κυρίου, the Lord; and then the sense must be, that to pretend to know more of Christ than he has revealed, is to pretend to teach Christ himself. But the natural construction, and the scope of the apostle, seem plainly to determine it to relate to the πνευματικὸς, the inspired person, as in the paraphrase.*

Ibid. *Who hath known the mind of the Lord?* These words seem plainly to be quoted from Jer. xiii. 18. where the prophet uses them in the same manner against the *false prophets*, as St. Paul does here against the Grecian philosophers.

instructed you in none of the higher A. D. 57. and more particular points of this faith, was, that I found you unfit for them. Your bigotry to philosophical learning, and the factious disputing temper that reigned in you, made you perfect children in the knowledge of the true Gospel principles.

2 I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able.

2 And as such children I was forced to treat you, by spending the greatest part of my time with you in the first and plain doctrine of the Christian faith, viz. that of a crucified Saviour, and could hardly bring you to a right apprehension of that. Nay, I perceive you are not yet brought to it.

3 For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?

3, 4 For had you made any considerable progress in the Christian religion, and were not still wedded to your old human notions; how could there be such differences and contentions, such ranking into leaders and parties, as I find among you?

4 For while one saith, 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 in whom ye believed, even as the Lord gave to every man?

5 But, pray, what is Paul, or Apollos, or Peter? What are the most powerful teachers you so much boast of, and list yourselves under? The very best of us are no authors of the religion they preach; they are but Christ's commissioners, endowed with several sorts of gifts from him; all preaching to you the same doctrines and principles by which you were at first converted.

6 I have planted, Apollos watered; but God gave the increase.

6, 7 For instance, I planted the Gospel first among you; Apollos came afterward and instructed you farther in it; and others perhaps after him carried you on still higher. But was not mine and his and their doctrine all from one and the same God, and to the same end and purpose? Are we or any of you more than ministers of Christ, that you

7 So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase.

A. D. 57. should thus value and set up one above another, as if they were your perfect masters and saviours?

8 Our apostolical office is all one* and the same, as derived from the authority of heaven. And therefore those who would be magnified above me, ought to consider, it is God, not men, that is to reward us according to the degrees of diligence and fidelity wherewith every one discharges his ministry.

9 We are all equally the ministers and servants of God, and the best of us are no more; and you Christian people whom we convert are the field † or fabric we work upon; you still are equally God's workmanship, let who will of us have the hand in cultivating and building you up in his faith.

10 It was I that first instructed you in this religion; and according to the tenor of my office, and the spiritual knowledge and powers bestowed on me, I did sincerely, and like a true architect, lay the foundation of your Christian faith, in this plain and solid truth of a crucified Redeemer. Others came after me, and built upon my foundation. But let them have a care what doctrines they build on it; and take you heed how you magnify and extol them above me your first and principal teacher.

11 For as this article is the first and only sure foundation of all Christian doctrines, so no doctrines can be true that are not agreeable to, and consistent with it.

12, 13 And whatever the doctrines be that your new teachers raise, whether sound and orthodox, or false and deceitful; let them know there is a

8 Now he that planteth and he that watereth are one: and every man shall receive his own reward, according to his own labour.

9 For we are labourers together with God: ye are God's husbandry †, ye are God's building.

10 According to the grace of God which is given unto me, as a wise master-builder I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon.

11 For other foundation can no man lay than that is laid, which is Jesus Christ.

12 Now if any man build upon this foundation, gold, silver, precious stones,

* Ἐν εἰσι; are all one. See 1 John v. 7.

† Γεώργιον, God's field.

wood, hay, stubble,

13 Every man's work shall be made manifest. For the day* shall declare it, because it shall be revealed by fire; and the fire shall try every man's work, of what sort it is.

14 If any man's work abide which he hath built thereupon, he shall receive a reward.

15 If any man's work shall be burnt, he shall suffer loss: but he himself shall be saved; yet so † as by fire.

16 Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?

day* a coming that will as perfectly try A. D. 57. and distinguish them as the fire does ——— the dross from the silver.

14 Whoever teaches what is good and wholesome, and will stand the test, he shall receive a reward proportionable to his diligence and sincerity.

15 But whoever broaches and propagates any false and dangerous doctrines, they will prove then like a house of straw that cannot stand the fire, but is immediately burnt and consumed by it. Only if the man preached them through mere ignorance, and not from any base and malicious design; though his work, i. e. his doctrine, be condemned, he may himself be saved; but then he is saved just as a man is that is pulled out † of the fire when his house is in flames about his ears, i. e. not without great hazard and difficulty.

16 Let your new and false teachers moreover consider, that the Christian church is the temple of God, in a much higher sense than the Jewish temple ever was; and that the same God who formerly manifested himself among the Jewish people, and was said to dwell in their temple, does now, in a much more eminent and effectual manner, dwell in you as his Christian church, by the fuller inspirations, powers, and evidences of the Holy Spirit.

* Ver. 13. Ἡ ἡμέρα, *the day*. Either the time of the destruction of Jerusalem, or the day of *judgment*, or else both. But the latter seems to be principally intended.

† See Jude 23.

A. D. 57. 17 Now to teach a false doctrine, and thereby to divide and break the peace of the Christian church, especially if it be done wilfully and knowingly, is to defile the church of God; a crime much greater than profaning the courts or services of the Jewish temple. Such a man cannot escape a final and most dreadful punishment.

18 Beware then, and let none of your teachers draw you or himself into so fatal a miscarriage, by their philosophy, eloquence, or vain traditions. If they pretend to wisdom above other men, let them shew it by embracing the plain and simple truths of Christianity, which, as mean and foolish as they are now apt to account them, will at last prove to be their highest wisdom, and their greatest interest and concern.

19, 20 Since, by this Gospel dispensation, God has plainly demonstrated the folly and insufficiency of all human learning and subtlety for the salvation of mankind; agreeable to those words of Job v. 13. and of Psalm xciv. 11.

21, 22 Wherefore do not any longer divide and distinguish yourselves under different teachers and parties. All the true ministers of Christ, and all that concerns the salvation of mankind, belongs equally to you all. Paul, and Apollos, and Peter are apostles to you all. The world * was made for you all, Gentiles as well as Jews. You were all designed by God to live and die to the same happy ends and purposes. The comforts and privileges, afflictions and troubles of the present life, and the

17 If any man defile the temple of God, him shall God destroy: for the temple of God is holy, which *temple* ye are.

18 Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise.

19 For the wisdom of this world is foolishness with God: for it is written, He taketh the wise in their own craftiness.

20 And again, The Lord knoweth the thoughts of the wise, that they are vain.

21 Therefore let no man glory in men: for all things are yours.

22 Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours;

* Ver. 22. *Ἐγένη κόσμος*, Or the world. Note, the Jews vainly imagined the world was created for the seed and posterity of Abraham only. Against which fancy this seems plainly to be levelled.

23 And ye are Christ's; and Christ is God's.

future joys of the next, are the intended A. D. 57. portion of you all alike.

23 And if so, the chief matter of your glorying ought to be, not any new teachers, or new opinions; but this, that you are members of the church of Christ, the common Author of all our blessings; and that you are all his peculiar church and people, as he is the Son of God, and by him appointed to be the Redeemer, Saviour, and Governor of mankind.

CHAP. IV.

The apostle again declares he aims at no peculiar respect as the head of a party. Desires only to be esteemed as an apostle, and faithful minister of the Gospel. Is not afraid of the censures cast upon him; and is so far from rashly judging other men, that he will not absolutely justify himself, though he be not conscious of any neglect of his office. Exhorts them to let Christ judge his own ministers. He argues with the heads of their faction. Represents their pride and vain-glory, and his own labours, sufferings, and patience. Recommends himself and his doctrine to them, for their imitation and practice. Proposes to send Timothy to them, to give them still further assurances how constant he was to himself and them. And threatens those who suggested he dare not make his personal appearance among them.

1 **L**ET a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God.

2 Moreover, it is required in stewards that a man be found faithful.

1 **A**S I discourage and discountenance all Gospel ministers * from setting up for leaders of parties, so do I fully practise this lesson myself. For I desire to be called master by no people whatever; all I aim at is, to be esteemed and respected as what I really am, viz. an apostle of Christ, a steward entrusted by him to dispense and preach the Gospel doctrine.

2 And as the chief good property of a steward is to be faithful in his office, that is the only character I desire to have among you.

* Chap. iii.

A. D. 57. 3 And though some of your ambitious teachers would insinuate to you, as if I were not so, it gives me no great pain what they or any other people judge of me, so I be but sincere and true in the sight of God. In the mean time, I shall be so far from imitating their practice, of rashly censuring other men, that I will not presume so much as to an absolute justification of myself.

4 For though I am not conscious I have any way wilfully neglected or betrayed my trust as an apostle, yet I shall not insist upon that, to justify myself to you at present, but leave it to God to declare my sincerity at the great day of accounts.

5 Do you all then follow my example herein, pass sentence neither upon me, nor any of your spiritual ministers, but wait for that solemn day of trial, in which Christ will come and lay us all open; and may perhaps shew those to be innocent and faithful whom you may now esteem otherwise; and discover abundance of secret frauds and hypocritical pretences in some persons you now so highly magnify and extol. And as he will then set an estimate upon every one according to his real deserts, it is to no purpose for you to load them with vain applauses now.

6 I have thus made use of my own name and that of Apollos *, mine and your friend, as the most proper instances in the present argument. I name no other of your heads and teachers, that I may offend and exasperate none. But I hope, since we disclaim all titles of distinction among you, others may well be so modest as not thus to magnify themselves any longer.

3 But with me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self.

4 For I know nothing by myself; yet am I not hereby justified: but he that judgeth me is the Lord.

5 Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God.

6 And these things, brethren, I have in a figure transferred to myself, and to Apollos, for your sakes: that ye might learn in us not to think of *men* above that which is written, that no one of you be puffed up for one against another.

* Chap. iii. 5, 6, 7, 8. i. 12, 13.

7 For who maketh thee to differ from another? and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory as if thou hadst not received it?

8 Now ye are full, now ye are rich, ye have reigned as kings without us: and I would to God ye did reign, that we also might reign with you.

9 For I think that God hath set forth us the apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men.

10 We are fools for Christ's sake, but ye are wise in Christ; we are weak, but ye are strong; ye are honourable, but we are despised.

7 For let me ask those mighty pre-tenders a little further. Suppose you really had such spiritual gifts and endowments as exceeded mine; did you not receive them from the same Holy Spirit that gave mine to me? But your insulting and proud behaviour looks as if you thought them your own, attained by your own parts and learning, and that you were not beholden to God at all for them. A. D. 57.

8 You abound much in your own wisdom; you esteem yourselves rich in knowledge; you have no need (you think) of my assistance in the ministry; but seem to rule and reign in the utmost prosperity without me. I only wish you were truly prosperous and flourishing in the concerns of true religion, that I might come and partake of your happiness.

9 But while you thus flourish and triumph, my portion is to be despised and slighted; the true apostles of Christ are the marks of the malice of evil spirits, and of evil men; to them we are exposed, like those poor criminals* among the Romans, that were wont to be brought last upon the theatre, either to fight with wild beasts, or with the gladiators; or else to be thrown naked and disarmed to their adversaries, and so were sure to be destroyed by them.

10 I am called ignorant and illiterate, for preaching the plain articles of the Christian faith; while you, from your deep speculations and traditions, glory in the titles of wise men and philosophers, I am counted a mean imperfect † teacher, am subject to reproaches and † sufferings; you are esteemed consum-

* The gladiators, called by the Greeks ἐπιδανᾶτιοι, men devoted to certain death upon the stage.

† Ver. 10. ἄσθενής, weak. ἄσθενεια signifies either infirmities, or suffering, in St. Paul's Epistles. It not being certain which it means here, I have expressed both senses.

A. D. 57. mate and happy ones; and while you
 ——— are honoured, I am set at nought.

11 You live in a rich and plentiful city, while I am forced to travel from place to place, and endure hardships and reproaches of every kind.

12, 13 I maintain myself by my own labour. When I am reviled, I bless those that revile me; when persecuted, I bear it patiently. When I am defamed and slandered, I only entreat people to have a more charitable opinion of me; and by some I am treated as no better than the most vile and impure thing that can be.

14 Now I do not mention this ill usage of yours so much to shame and vex you, as to draw and persuade you like children to treat me more like a spiritual father for the future.

15 And surely I may claim a just respect from the generality of you Corinthian Christians. For had you ten thousand new teachers, never so famous among you, you cannot deny but I was the person that taught you the Gospel, and first made you Christians.

16 And let me entreat you all to keep to the same rule of faith and doctrine I at first instructed you in; and particularly your new teachers, not to set up themselves any longer against others, but to imitate me in a meek and uniform behaviour.

17 To convince them of which behaviour of mine, I now send my beloved Timothy to you, who can sufficiently testify my doctrine and practice in every church I am concerned in.

11 Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling place.

12 And labour, working with our own hands: being reviled, we bless: being persecuted, we suffer it.

13 Being defamed, we entreat: we are made as the filth of the world, and are the offscouring of all things unto this day.

14 I write not these things to shame you, but as my beloved sons I warn you.

15 For though you have ten thousand instructors in Christ, yet *have ye* not many fathers; for in Christ Jesus I have begotten you through the Gospel.

16 Wherefore I beseech you be ye followers of me.

17 For this cause have I sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach every where in every church.

18 Now some are puffed up as though I would not come to you.

19 But I will come to you shortly, if the Lord will, and will know, not the speech of them which are puffed up, but the power.

20 For the kingdom of God is not in word, but in power.

21 What will ye? shall I come unto you with a rod, or in love, and in the spirit of meekness?

18 Some of your new teachers perhaps may boastingly pretend that I send Timothy, because I dare not come and vindicate myself in person.

19 But let them be assured, I shall shortly be with them, by God's help; and shall not only clear myself, but take an account of them too. I shall not examine what eloquence and philosophy they are masters of, but what spiritual gifts and qualifications they are endowed withal. Those are the things that qualify a true Christian apostle.

20 For the Christian religion is not to be understood, preached, and propagated by the powers of human learning, but by the inspiration and miraculous endowments of the Holy Ghost.

21 And let them take warning, and choose how they will be treated by me. For if they will reform and correct this proud and insolent behaviour, I shall treat them with brotherly love and tenderness; but if not, I shall use my apostolical power, and inflict such severe * punishment upon them as their carriage deserves.

* Ver. 21. Ἐν ῥάβδῳ, with a rod, most probably signifies such corporal punishments as the apostles were enabled, by a miraculous power, to inflict upon obstinate offenders, as in the case of Ananias and Sapphira. See Acts v. 4, 5. 2 Cor. xiii. 10. and 1 Tim. i. 20.

CHAP. V.

One of the faction against St. Paul had married his mother-in-law, even while her husband lived. Some of the faction defend him. The apostle severely handles him, and expostulates with them. Warnings against the sin of uncleanness, and so much as conversing with any Christian that was notoriously guilty of it. He exhorts the Church to excommunicate and punish such offenders.

A. D. 57.1 **I** THREATENED (chap. iv. 19, 21.) to come among you, and take due cognizance of your miscarriages; and it is time for me so to do, for I am certainly informed of one most scandalous crime committed among you at Corinth. One of you, it seems, has married his mother-in-law; a thing that many heathens are ashamed of, if it be not expressly forbidden in their laws*.

2 And yet some of you, because perhaps the man is of their party, (and a leading man in it,) seem to encourage and glory in him, instead of excommunicating and lamenting him as a lewd and profligate person.

3 Now, though I am not present with you, I give you my positive orders about this man, with the same authority and direction of the Holy Spirit, as if I were actually among you,

4, 5 That in a full assembly of your church, by the authority of our Lord Jesus Christ, and under my spiritual direction, you immediately expel this man from the Christian church, and deliver him to Satan, till by sufficient

IT is reported commonly that there is fornication among you, and such *fornication as is not so much as named amongst the Gentiles, that one should have his father's wife.

2 And ye are puffed up, and have not rather mourned, that he that hath done this deed, might be taken away from among you.

3 For I verily, as absent in body, but present in spirit, have judged already, as though I were present, concerning him that hath so done this deed,

4 In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ,

5 To deliver such

* Ver. 1. *Fornication*, πορνεία, *uncleanness*; including all the several kinds of it. That of *incest* here, and the *rest* in the following chapters, are easily distinguished by an attentive reader. See Mr. Locke's note on this verse.

an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.

6 Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump?

7 Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us:

8 Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.

9 I wrote unto you in an epistle not to company with fornicators †:

10 Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world.

11 But now I have

punishment, both of mind and body*, A. D. 57. he is brought to a due sense of his crime, and by a true repentance may be restored to the church, and at last be saved. * See chap. iv. 21. 1 Tim. i. 20.

6 Certainly, to defend and boast in so notorious an offender, is of dreadful consequence. Such an example thus unpunished, will in a little time, like leaven, corrupt and spoil the principles of your whole church.

7 Remember you are Christians; that Christ the Son of God, the true Paschal Lamb, was slain for your redemption from sin and misery; and that it is impossible you can be his true church, or perform any acceptable service to him, unless you clear and purge yourselves of such wickedness and wicked persons as this, with as much care and concern as the Jews did their houses of all leaven, before they eat their passover.

8 No religious duties, I say, but especially that of the holy sacrament, the solemn commemoration of his death and sufferings, can be duly performed by you, till you free yourselves and your church of such open unclean practices, and vile pretenders; and live up to the Gospel purity and sincerity.

9, 10 I was intended * to write to you before this, to warn you not so much as to converse with any people given to notorious uncleanness. I do not mean that you should renounce all conversation with your heathen neighbourhood, (whose very religion and laws allow them in some kinds of this vice, and) who are generally addicted to covetousness, extortion, or some such immorality, for I know you cannot well avoid that; and I might as well bid you leave the world, as not converse with the people you live amongst.

11 My meaning is, (and I now par-

* Ἐγγυψα.

† Πόρνους.
See ver. 1.

A. D. 57. ticularly charge you to observe it,) that
 ——— you utterly refuse to converse with, or
 take any notice of, any Christian professor, be he who he will, that is known to be guilty of such notorious practices.

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 railer, or a drunkard, or an extortioner, with such an one, no not to eat.

12 As for heathens, I say, and the crimes they are guilty of, it is not mine nor your business to call them to an account, or pass a judicial sentence upon them. But it is your business, and your indispensable duty too, as Christians, to condemn and punish the scandalous members of your own religious society.

12 For what have I to do to judge them also that are without? do not ye judge them that are within*?

13 Leaving the heathens therefore to the judgment of God, their just and proper Master, do your duty as a Christian church, and excommunicate that wicked incestuous person, till he repents and reforms.

13 But them that are without, God judgeth*. Therefore put away from among yourselves that wicked person.

* Ver. 12, 13. Note, The true pointing of these two verses is, most probably, that which Theophylact observes to have been in some copies; and the reading should be this, *For what? Have I any thing to do to judge them also that are without? No; judge ye them that are within; them that are without God judgeth.*

CHAP. VI.

It seems by this chapter, as if the case of the incestuous person had been tried in the heathen courts of justice, at least some other quarrels between the Christians of Corinth had been so, to the great scandal of the religion of Christ. The apostle reprimands them for this great imprudence; shews that Christians may and ought to decide their own differences among themselves, and not bring them into heathen judicatories; exhorts them to justice, purity, and peace. Warns them again from the great sin of uncleanness. Uncleanness is a particular disgrace to the body of a Christian, and an affront to Christ, whose members we are. Our bodies are the temples of the Holy Ghost. They are dedicated to the service of Christ, and are to partake of the future glory and happiness.

DARE any of you, having a matter against another, go to law before the unjust, and not before the saints?

2 Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters?

3 Know ye not that we shall judge angels? how much more things that pertain to this life?

IF then it be your privilege and your duty, as a Christian society, to censure and condemn the gross miscarriages of your own members, how imprudent and foolish is it in you to bring this case of the incestuous person, or any other matter of injustice and quarrel among Christians, before the heathen courts of justice, and not decide it among yourselves? A. D. 57.

2, 3 Have your new teachers taught you no better than this? Have they quite forgot the noble privilege foretold by the prophets, and promised by Christ to all good Christians, but to us his apostles in particular, of appearing and sitting with him in judgment upon the whole* world, and even upon wicked spirits themselves? And can you think that persons so highly privileged, as to the future state, can be any way un-

* Ver. 2. Οἱ ἅγιοι τὸν κόσμον κρινούσι, *the saints shall judge the world.* I here give that sense of these words, which seems to me the most unexceptionable of any. Dr. Hammond has some Scripture in the paraphrase to support it; whereas those passages of Dan. vii. 18. and Isai. xlix. 23. quoted by Dr. Lightfoot and Dr. Whitby, to prove they signify Christian magistracy, are of too general a latitude to be restrained to temporal power.

A. D. 57. worthy or insufficient to decide a small controversy of the present life; or to determine the cause, and punish the crime of a temporal transgressor? See and compare Matt. xix. 28. Luke xxii. 30. Dan. vii. 9, 22. Revel. xx. 4.

4 Whenever therefore you have any debate about matters of right between man and man, that the parties themselves cannot settle, if you do not think fit to trust your church governors with it, refer it to an arbitration of two or three of even the meanest of your Christian brethren, rather than bring it before heathen judges that do not belong to the church at all, but are the persecutors and destroyers of it.

5, 6 But now let me, to their shame, ask them that pretend to so much wisdom among you; are none of your philosophical teachers wise enough, none of their orators powerful enough, none of their doctors learned enough, to decide a small case of common right between Christian neighbours; but they must needs go to law, and expose one another in heathen courts, to the scandal and dishonour of the peaceable religion of the Gospel?

7 Certainly you are much to blame in this proceeding. It would be much better for a Christian to submit to any tolerable injury, than to expose his brother in the courts of infidel people.

8 But I find many of you are so far from this Christian temper of bearing injuries with patience, that you do injustice even to your Christian brethren, without any scruple of conscience, as it is evident in the case of this incestuous person and his abettors.

9, 10 Strange! that your admired teachers should suffer you to imagine,

4 If then ye have judgment of things pertaining to this life, set them to judge who are least esteemed in the church.

5 I speak to your shame. Is it so that there is not a wise man amongst you? no not one that is able to judge between his brethren?

6 But brother goeth to law with brother, and that before the unbelievers?

7 Now therefore there is utterly a fault among you, because ye go to law one with another: why do ye not rather take wrong? Why do ye not rather suffer yourselves to be defrauded?

8 Nay, ye do wrong, and defraud, and that your brethren.

9 Know ye not that the unrighteous shall

not inherit the kingdom of God? Be not deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind,

10 Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.

11 And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

12 All things are lawful unto me, but all things are not expedient; all things are lawful for me, but I will not be brought under the power of any.

13 Meats for the belly and the belly for meats; but God shall destroy both it and them. Now the body is not for fornication, but for the Lord; and the Lord for the body.

that any unjust person can inherit the A. D. 57. Gospel-blessings! If they would keep you still in ignorance, let me assure you, no unclean person, nor idolater, nor effeminate, nor Sodomite, nor thief, nor greedy defrauder, nor drunkard, nor uncharitable railer, nor extortioner, is fit for heaven, or can possibly enjoy the happiness of it.

11 To such vices as these, many of you Corinthians were subject in your heathen state. But by becoming Christians, and being baptized into the faith of the Gospel, and by having the endowments of the Holy Ghost conferred on you, you were cleansed from the guilt, and received the pardon of them all, and so are indispensably obliged for the future to forsake the practice of them.

12 And as to that particular vice of uncleanness, (as in the special case of the man that married his mother-in-law,) supposing it were not evidently an unlawful thing in itself, (as some of you pretend,) yet it would be very imprudent, and unworthy of a Christian to indulge himself in a disreputable thing, and suffer himself to be enslaved to a domineering appetite.

13 Even in the case of the promiscuous use of meats and drinks; though meats are made on purpose for the belly, and the belly to receive them for the nourishment of the body; yet a prudent Christian would never indulge himself at random, or be unwilling, for good reasons, to debar himself of several of those gratifications that belong merely to this perishing and animal life. If we use our food with prudence, temperance, and charity, God will bestow a better

A. D. 57. life upon us, wherein there will be no want of meats, nor bellies to crave them. But now in the case of our bodies, in relation to women, the argument is more conclusive; for our bodies were not made on purpose for women, (much less for harlots,) but for far nobler purposes, viz. for the service and honour of Christ, to be his members, as he is the Redeemer, Head, and Saviour of our bodies, as well as of our souls.

14 For the same divine power that raised up the body of Jesus Christ, our Head, from the grave, will one day raise up the bodies of all true Christians, his members, and will make them partake of the same glories.

15, 16 Are you that pretend to so much knowledge, yet ignorant, that the very bodies of Christians, are properly said to be the members of Christ, our glorified Head? And is it fit or decent, think ye, to disparage and degrade his members, by making them the members of an harlot? God forbid! For this would be to dishonour the state of matrimony, instituted in those words, *They two shall be one flesh*, Gen. ii. 24.

17 In like manner, every Christian, by his baptismal profession, is spiritually united to Christ, by the most strict and solemn obligation*.

18 Avoid the sin of uncleanness therefore, as you value your own bodies, and the relation they have to Christ. No other sin does such an immediate indignity to our bodies as this.

19 Do ye not consider that the Holy Spirit dwells in the bodies of Christian people, and that they as well as our

14 And God hath both raised up the Lord, and will also raise up us by his own power.

15 Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make them the members of an harlot? God forbid.

16 What, know ye not that he which is joined to an harlot is one body? for two (saith he) shall be one flesh.

17 But he that is joined unto the Lord, is one spirit*.

18 Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication, sinneth against his own body.

19 What, know ye not that your body is the temple of the Holy

* See and compare Ephes. v. 22, 23. to the end.

Ghost which is in you, which ye have of God, and ye are not your own?

20 For ye are bought with a price: therefore glorify God in your body, and in your spirit which are God's.

souls, are dedicated to the service of God, as his own right and property? A. D. 57.

20 And his own they may well be, since he has purchased for them a glorious resurrection by the death of his Son. You are bound therefore to serve and honour him with the faculties and powers of both body and soul, to whom you entirely owe them, both by creation and redemption.

CHAP. VII.

The church of Corinth, consisting of converts bred up in different principles of either Gentile philosophy, or Jewish traditions, it was but too natural for them, by mixing those notions with the Christian doctrine, to disagree among themselves, while several of their ambitious leaders united against the apostle. The more calm and sober part therefore sent several questions to him, desirous to be resolved, and fully bent to acquiesce in his determination. The answer to these questions makes up the remaining part of this Epistle. The first whereof is about marriage, in this chapter; some Gentile converts being educated in a philosophical school, that recommended the promiscuous use of women; others in one that taught them wholly † to abstain from them; while the Jewish Christians had been used to hear their doctors make it a point of conscience for all to marry by the age of twenty. The apostle frames his answer with a just regard to the present state of the church in a time of persecution, and to the several tempers, gifts, and abilities of particular persons; and so gives his proper rules, both to married and single people; to them that actually were, had, or had not yet been in the conjugal state.*

1 **N**OW concerning the things whereof ye wrote unto me: It is good for a man not to touch a woman.

1 **I** COME now to answer the several questions proposed to me in your letter. And first, *Whether it be fit and convenient for Christians to marry or not?* I allow, in general, that the unmarried state, and perfect abstinence from women, is the freest and most easy state of life.

2 Nevertheless, to

2 But then I say, where people have

* As Plato and his followers.

† So Pythagoras called them, the enemies of reason and philosophy.

A. D. 57. not the gift of continency, single persons ought to * marry, and the married to keep * to their own husbands and wives, to avoid the sin of uncleanness.

3 And let all married pairs perform the conjugal duty to each other.

4 For man and wife have a right and property in the bodies of each other, and claim the duties and offices of them.

5 Wherefore, whoever of you are already married, do not deny the duties of the marriage-bed to one another, unless it be by mutual consent, in times set apart for special devotion and solemn fasting; and when those devotions are over, return again to your conjugal society, for fear the devil should take advantage of your inclinations, and tempt you to the violation of the marriage-bed.

6 What I say, in the next verse, is not indeed particularly determined by any express command of Christ; but I advise you herein as his apostle, and agreeably to his holy religion, viz.

7 As to marriage in general, I could indeed wish, for several reasons, at present, that every Christian among you could live single, or use the conjugal pleasures with the same temperance as I do. But as I know the temper and constitution of all are not alike, I must leave each of you to consider his own necessities, and manage accordingly.

avoid fornication *, let every man have his own wife, and let every woman have her own husband.

3 Let the husband render unto the wife due benevolence: and likewise also the wife unto the husband.

4 The wife hath not power of her own body, but the husband; and likewise also the husband hath not power of his own body, but the wife.

5 Defraud you not one the other, except *it be* with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency.

6 But I speak this hypermission, and not of commandment.

7 For I would that all men were even as I myself; but every man hath his proper gift of God, one after this manner, and another after that.

* Ver. 2. Γυναίκα—ἄνδρα ἔχέτω, *Let every man have his own wife.* Ἐχέτω may either signify to *take*, or to *keep* and *retain* still; and I have expressed both acceptations. See Heb. xii. 28.

8 I say therefore to the unmarried and widows, It is good for them if they abide even as I.

9 But if they cannot contain, let them marry: for it is better to marry than to burn.

10 And unto the married I command, yet not I, but the Lord, Let not the wife depart from her husband:

11 But and if she depart, let her remain unmarried, or be reconciled to her husband: and let not the husband put away his wife.

12 But to the rest speak I, not the Lord; If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away.

13 And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him.

14 For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were

8, 9 Thus I advise single men and A. D. 57. virgins, widowers and widows, to continue as they are, during these times of trouble and persecution *, because it is * Ver. 16. the freest and much less troublesome condition. But if they cannot contain, by all means let them marry; for the greatest inconveniences of a married state, are infinitely preferable to the irregularity of impure and lustful inclinations.

10, 11 As to married people, our Lord has left a plain command, (Matt. xix. 9.) that no woman ought to be divorced from her husband but upon account of adultery. And if any woman has already left her husband upon any needless † occasion, let her endeavour to be reconciled to him, and not dare to marry any other man. And the same is incumbent upon husbands toward their wives.

12, 13 Then as to those Christians, be they men or women, that are already married to heathens, though Christ has left no express rule relating to their case, yet I his apostle, who am influenced by his Spirit, (ver. 40.) do most earnestly advise, that if the heathen wife or husband will live peaceably and lovingly with them, the Christian spouse do not separate.

14 It would be a great injury to the children of such a couple, for the Christian parent thus to leave them; for the children being instructed in the Christian religion, (or at least designed to be so,) may be reckoned as members of the

† As the Jewish doctors taught they might. Lightfoot Exer. Heb. in loc. See Matt. xix. 3.

A. D. 57. Christian church, although one of the parents continue an heathen; which they would not be, if the parents were both so.

(15 But if the heathen husband or wife is absolutely resolved to separate, let it be so. A Christian in such a case is not enslaved and obliged to stay. Only remember that Christianity obliges us to do all we can to act agreeably to the duties of our natural and civil relation even with infidels.)*

16 And this ought to be done upon another account, viz. because there is a probability, that a peaceable and a loving Christian may, by a pious example, convert the heathen husband or wife, to the faith of the Gospel, and so become the happy instrument of the spouse's salvation.

17 But whatever the success, in this respect, may be, let every Christian continue contentedly in that state and relation he was in at his first conversion, and not think that Christianity frees him from it. And this is my rule to all churches that I am concerned in.

18 If any one were a circumcised Jew before he was converted, he need not be ashamed of his circumcision. If he were an uncircumcised Gentile convert, he has no manner of need to be circumcised, though the Jewish zealous would persuade him he has.

19 The Jewish law has now nothing to do with men's salvation through Jesus Christ. All that a Christian has to do is to live up to the Gospel doctrine.

20 So again as to civil relations; let

your children unclean; but now are they holy.

(15 But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases: but God hath called us to peace.)*

16 For what knowest thou, O wife, whether thou shalt save thy husband? or how knowest thou, O man, whether thou shalt save thy wife?

17 But as God hath distributed to every man, as the Lord hath called every one, so let him walk; and so ordain I in all churches.

18 Is any man called, being circumcised? let him not become uncircumcised. Is any called in uncircumcision? let him not become circumcised.

19 Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God.

20 Let every man abide in the same call-

* Ver. 15. Note, The connection between the 14th and 16th verses will be much clearer, if we suppose the 15th verse to be a parenthesis.

ing* wherein he was called.

21 Art thou called *being* a servant? care not for it: but if thou mayest be made free, use it rather.

22 For he that is called in the Lord, *being* a servant, is the Lord's freeman: likewise also he that is called, *being* free, is Christ's servant.

23 Ye are bought † with a price; be not ye the servants of men.

24 Brethren, let every man, wherein he is called, therein abide with God.

25 Now concerning virgins ||, I have no commandment of the Lord; yet I give

every one remain in the * state wherein A. D. 57. Christianity found him.

21 Thus, let him that was a slave to any master at the time of his conversion, be contented to remain so, till he can lawfully and honestly obtain his freedom, which indeed is the better state of the two.

22 But let him not be discontented and impatient under his present servitude; for though he be a slave to a man, yet let him cheerfully consider, that as he is a Christian, he is Christ's freeman †, in the most honourable sense of true freedom; and the Christian that is no man's slave, is yet a servant, and owes an absolute obedience to Christ, our common Lord and Master.

23 Remember then that Christ with his own blood has purchased and made you his own servants; so that though every one ought to discharge the duties of his civil relation to every man, yet he ought to regard no man so far as to violate his obligations to his divine Master ‡.

24 But let me warn you again, dear brethren, not to make your conversion to Christianity an argument for breaking through any natural or civil obligation. Your religion and those obligations are perfectly consistent.

25 As for || people that were never yet married, Christ has indeed left no express command about their disposal of themselves. And I shall now give

* Ver. 20. Ἐν τῇ κλήσει μενέτω, *abide in the same calling, or in the same state and capacity.*

† Ver. 22. John viii. 36.

‡ Ver. 23. *Ye are bought with a price; in the same sense as in chap. vi. 20. and the connection is from the latter clause of the foregoing verse.*

|| Ver. 25. τῶν παρθέτων, *virgins.* I express it as comprehending both sexes, the apostle's argument being equally concerned in both; and the use of the word in ver. 37. shewing it to be so intended.

A. D. 57. them my thoughts as a faithful apostle
 _____ of his, and with just regard to the present state of the Christian church.

26 Namely, that considering the persecutions the church is now daily subject to, it were safer for them still to continue single.

27 But such as are already married, ought by all means to keep to their wives, let the times be what they will. I only say, they that are single, if they would make the present distresses and troubles sit easier upon them, should not be forward to marry, provided they can live chastely without it.

28 But if they cannot, let them marry, (for marriage has no manner of sin in it;) all I say is, that it may be a troublesome state in a time of persecution, and having said this, I leave them to their own discretion.

29 And let me request of you all to remember, the present life is but short, and all its blessings uncertain, so that even a husband and wife are not such comforts as should make us set our hearts too much upon them.

30 The blessings of the present life, I say, are of short continuance, and so are its afflictions too: wherefore let not them that are under affliction be discouraged, nor such as are in prosperity be too much exalted; nor the rich and great over-rate their possessions.

31 In fine, use all the enjoyments of life with prudence and moderation, for the best of them are but fading and transitory things.

32, 33 The reason why I discourage matrimony, and give the preference to the single life, is wholly taken from the present state of things, viz. that you

my judgment as one that hath obtained mercy of the Lord to be faithful.

26 I suppose therefore, that this is good for the present distress, *I say*, that it is good for a man so to be.

27 Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife.

28 But and if thou marry, thou hast not sinned; and if a virgin marry, she hath not sinned. Nevertheless, such shall have trouble in the flesh: but I spare you.

29 But this I say, brethren, the time is short: it remaineth, that both they that have wives be as though they had none:

30 And they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not.

31 And they that use this world, as not abusing it; for the fashion of this world passeth away.

32 But I would have you without carefulness. He that is unmarried, careth

for the things that belong to the Lord, how he may please the Lord :

33 But he that is married, careth for the things that are of the world, how he may please *his* wife.

34 There is difference also between a wife and a virgin. The unmarried woman careth for the things of the Lord, that she may be holy both in body and in spirit : but she that is married, careth for the things of the world, how she may please *her* husband.

35 And this I speak for your own profit, not that I may cast a snare upon you, but for that which is comely, and that you may attend upon the Lord without distraction.

36 But if any man think that he becometh himself uncomely toward his virgin, if she pass the flower of *her* age, and need so require, let him do what he will, he sinneth not : let them marry.

37 Nevertheless he that standeth stedfast in his heart, having no necessity, but hath power over his own will, and hath so de-

may attend to the duties of your religion with less hindrance and distraction; an advantage peculiar to that state; while the married person must have a great part of his time and care taken up by the regards due to his wife and family. A. D. 57.

34 And, in like manner, women will find a considerable difference in point of ease and advantage, between the two states. A virgin has nothing to do but to attend her religious duties; both her mind and body are entirely devoted to the service of Christ. But the married woman will find a great deal of interruption from her care to please her husband, in the management of worldly affairs.

35 My only aim therefore is, your safer conduct in this troublesome world. I would neither draw you into the least temptation to lust and uncleanness, by restraining you from marriage; nor have you (if it could be helped) distracted by the cares and troubles that are likely to attend that estate.

36 If any Jewish converts therefore think themselves bound in conscience to marry themselves, or their virgin-daughters by such an age, and that it is unlawful to live any longer single, (as their doctors * have formerly taught them,) there is no harm in such an opinion; let them marry.

37 But yet, whoever, that is at his own disposal, hath firmly resolved to live single, and can innocently and with chastity do it, having a perfect mastery over his affections, such a one has a great advantage above them.

* See the contents of the chapter.

A. D. 57.

38 So then all I say is, that marriage is a lawful and good thing; but as the present circumstances of Christians are, the single state is the most easy and happiest condition. But let all young persons, and parents that have the disposal of them in marriage, do as reason and the circumstances of things shall direct them.

39 Remember, in the mean time, the husband and wife are joined together for life; they are not to be separated upon light and humoursome accounts, (as the Jewish converts are apt to imagine.) If either of them die, the other is indeed free to marry again; but it ought to be to a Christian, not to a heathen.

40 But, as I have often said in this chapter, it were best and easiest for them to remain single, if they can well do it. And be assured * (whatever your new teachers may think of me,) my directions are given by the special guidance and assistance of the Holy Spirit.

creed in his heart that he will keep his virgin, doeth well.

38 So then, he that giveth *her* in marriage doeth well; but he that giveth *her* not in marriage doeth better.

39 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 in the Lord.

40 But she is happier if she so abide, after my judgment: and I think also that I have the Spirit of God.

* Ver. 40. $\Delta\omicron\kappa\tilde{\omega}\ \epsilon\tilde{\iota}\chi\epsilon\iota\upsilon\upsilon$, *I think also that I have*, is to be rendered *I have*. See Luke viii. 18. Matt. xiii. 12. and in this Epist. chap. x. 12. xi. 16. xiv. 37. Or rather thus, *Surely I have*. See also Luke xvii. 9. And see instances of the like sense of this word in Glasius Philog. de Verbo. Can. xviii.

CHAP. VIII.

The next question, Whether a Christian might be present at, and partake of, an idol entertainment? The Gentile converts did it, but without any religious respect to the false deities or their images, to which those feasts were consecrated. Yet to the great scandal and disturbance of the Jewish converts, and with hazard of drawing others into it, who for want of equal understanding, might thereby commit idolatry. The apostle states the question, and charges them all to act with a tender and charitable regard to the weaknesses and prejudices of their Christian brethren.

1 **N**OW as touching things offered unto idols, we know that we all have knowledge. Knowledge puffeth up, but charity edifieth.

2 And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know.

3 But if any man love God, the same is known of him.

1 **Y**OUR next question is, Concerning the justifiableness of a Christian's partaking of the feasts made in honour of idols by the heathens; and eating on those occasions of what has been offered in sacrifices unto them. Now, whereas some of you Gentile converts pretend to distinguish in religious points so well as to eat at those feasts, without designing to shew any manner of reverence to the idols. Yet I must tell you, how well soever you understand your Christian liberty, yet if you take no care what offence you give to your fellow-Christians, your knowledge serves only to shew your vanity.

2 A Christian that knows perfectly his liberty in such cases as these, and yet acts without any regard to the good or hurt he may do to others by his example, uses his knowledge to a very ill purpose.

3 Your knowledge of the true God, and love of the religion taught by his Son, are then only acceptably shewn when you consult the welfare of your brethren. The man that knows God, and his duty toward him, rightly and truly, will demonstrate his love to God, by having regard in his behaviour to the edification of his fellow-Christians. And such a man is known of God, i. e.

A. D. 57.

A. D. 57. owned, and approved by him, agreeably
 ————— to Psal. i. 6. Matt. vii. 23. xxv. 12.
 (ver. 1.)

4 As to your question then, Whether a Christian may eat as aforesaid, at an entertainment made in honour of an idol, having at the same time no reverence for the idol, but doing it in a mere civil way? I say, we know, as well as your new teachers, that the heathen demons or their images have no manner of divinity in them, nor does any thing dedicated to them receive any sanctity thereby; and that there is but one true God.

5, 6 For though the heathens believe there are several celestial deities, and several inferior ones under them, as lords, or agents, presiding over earthly things, and mediators for us men; yet the Christian religion has assured us there is but one supreme God, the Father, the Author of all things, to whom we owe our being, and are ultimately to direct all our services. And but one Lord and Mediator, even his Son Jesus Christ, by whom he created us, and conveys all his blessings to us; and through whom we are to address ourselves to him.

7 Trusting in this true principle, many of you Gentile converts go to these entertainments, and eat of the things that have been offered to idols, as common and ordinary meats. Grant now there were, in itself, no harm in this; yet you should consider, there are several among you newly converted, that may not yet have shaken off all their heathen notions. They may be apt to think there may be something divine in these demons. And when by your example they are encouraged to partake of feasts made to their honour, they may do it with some sort of reverence to them, and so commit an act of idolatry by your means.

4 As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol is nothing in the world, and that *there is none other God but one.*

5 For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,)

6 But to us *there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him.*

7 Howbeit *there is not in every man that knowledge: for some with conscience of the idol unto this hour eat it as a thing offered unto an idol; and their conscience being weak is defiled.*

8 But meat commendeth us not to God: for neither if we eat, are we the better; neither if we eat not, are we the worse.

9 But take heed lest by any means this liberty of yours become a stumbling-block to them that are weak.

10 For if any man see thee which hast knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols;

11 And through thy knowledge shall the weak brother perish, for whom Christ died?

12 But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ.

13 Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.

8 Now what need you give your weaker and more ignorant brethren this occasion? You have no manner of reason to go to those feasts; it does you no good to be at them, and no manner of harm to keep from them. A. D. 57.

9 Be it ever so lawful then to go to these feasts, yet consider, that even innocent liberties in indifferent matters are not to be taken, where you see they are like to be occasions of drawing ignorant people into any thing contrary to your holy religion.

10 Thus in the present case. While you may eat of these entertainments in a mere friendly and civil way, without any honour paid to the false deity, the younger convert, not so well able to distinguish as you are, may take you to do it in a religious manner, and by your example do so himself, and commit idolatry.

11 And so, by your imprudent use of your knowledge, your ignorant brother is emboldened to commit a ruinous act of sin, and a soul that Christ died to save and redeem, put into a hazard of being destroyed*.

12 Consider, your thus misleading the consciences, and endangering the estate of any Christian brother, is a very great sin against Christ himself their Master and Saviour.

13 Wherefore it were infinitely better for any Christian man never to indulge himself in any of these gratifications, than to hazard the principles and conscience of a fellow-Christian by his unwary example.

* See Rom. xiv. upon much the same argument, especially ver. 19, 20.

CHAP. IX.

St. Paul, upon several prudential considerations, would not receive maintenance from the Corinthian Christians, but lived either upon his own labour, or contributions from other churches. The heads of the faction raise reflections upon this, to the disparagement of the apostle; nay, insinuated it to be a tacit confession, he was indeed no true apostle at all. The well-affected part of the church seem plainly to have desired some account of his conduct in this matter. The apostle's answer. He claims a right to a maintenance from them as much as any other apostle could do; and proves it. Gives his reasons why he did not make use of that right in the Corinthian church. His great condescension to the weakness and prejudices of all sorts of Christian people; illustrated by a familiar comparison, and recommended to their imitation.

A. D. 57. 1 **Y**OU desire in the next place to be resolved, *Why I refused to take my maintenance from your church while I preached among you?* Which instance of my conduct, among others, some of your factious teachers would insinuate to be a kind of confession, that I am not indeed a true apostle, and would persuade you not to own me as such. Say they so? Is not the miraculous vision of Jesus Christ * in person, receiving my commission actually from him; nay, is not your conversion to Christianity by my miracles and doctrine, a sufficient evidence of a true apostleship? And if it be, why am not I at liberty to manage my own way of maintenance † as well as any other apostle?

2 Whatever other churches may say of me, you, I am sure, have seen and had that of me that must be a sufficient testimony of my apostolical commission.

3, 4 But to answer your enquiry.

1 **A**M I not an apostle*? am I not free? have not I seen Jesus Christ our Lord? are not you my work in the Lord?

2 If I be not an apostle unto others, yet doubtless I am to you: for the seal of mine apostleship are ye in the Lord.

3 Mine answer to

* Ver. 1. Acts ix. xxii. and xxvi. Gal. i. 12. 1 Cor. xv. 8.

† Οὐκ εἰμι ἐλευθέρου; *Am I not free?* i. e. to maintain myself, or to be maintained by others.

them that do examine me, is this,

4 Have we not power to eat and to drink?

5 Have we not power to lead about a sister, a wife, as well as other apostles, and as the brethren of the Lord, and Cephas.

6 Or I only and Barnabas, have not we power to forbear working?

7 Who goeth a warfare any time 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 his flock?

8 Say I these things as a man? † or saith not the law the same also?

Let them that raise these malicious insinuations from this part of my conduct know *, that I claim the same right to be maintained by the people I preach to, as the other apostles do.

5 And that I and my fellow-traveller Barnabas have the same privilege of carrying along with us any necessary Christian attendants, be they men or women, wife or servants, that Peter or James the Lord's brother †, or any apostle has, and the same right to have them maintained along with us too.

6 Unless you can suppose us two to be particularly excluded from the privileges of the rest of Christ's apostles; which you have no manner of ground for.

7 For to deny us this right, would be as unreasonable as for a prince to deny his soldier his pay, a planter to taste of his own fruit, or a shepherd to eat of the milk of his own flock.

8 Nay I need not appeal only to common reason; the very law of Moses will confute those † Jewish zealots that question this in terms plain enough.

* Ver. 4. *Have we not power, &c.* Note, It was one branch of the eastern style to assert things for truths, by way of *interrogation* of their contraries; which in English are best answered by *affirmative* asseverations. Which I accordingly do in several passages of this chapter, and in the rest of the epistolary writings.

† Ver. 5. *The Lord's brethren*, or ἀδελφοὶ τοῦ Κυρίου, *the Lord's kinsmen*. So James is called, Gal. i. 19. and *he* is here pointed at. And so, perhaps, ἀδελφὴν γυναῖκα may here signify, any *Christian* relation or *kinswoman*.

‡ Ver. 8. *Or saith not the law the same?* Note, This passage shews the apostle's answer to be directed both to the Gentile and Jewish part of the *Corinthian faction*. And the prudence of his apology consists in this, viz. the Jewish zealots being of opinion, that no *Christian apostle* ought to receive maintenance from *uncircumcised* converts, and the Gentile Christians taking it ill that he

A. D. 57. 9 It is there commanded, (Deut. xxv. 4.) *That the very ox that labours in treading the corn, should be suffered to eat of the corn while he was at that labour.* Now it is absurd to suppose a divine law should be made on purpose for the privilege of a beast. The law has a further meaning therefore, viz. *That if a just regard ought to be had to the very beasts for their labours, how much more to men, especially when employed in the services of religion.*

10 So that the application of it to all that are Christian apostles and ministers, is most natural, to prove that every one in that sacred office must have a right to be maintained by the people he preaches to, as the husbandman has to be from the fruits that he sows, and reaps, and threshes.

11 Nor can any reasonable men think much to supply us with necessities for the present life, for the kindness we do him by putting him into a capacity of eternal life and happiness.

12 If therefore any other apostle may insist upon maintenance from his own converts, I that first converted you, cannot be debarred it. But, however, to cut off all objections from some of you, and to shew myself clear of all private interest among you all, I have not made use of my privilege, and had rather be in want of some necessaries, than insist upon it.

13 But did I insist upon, and make use of it too, the Jewish converts could make no objection to it, if they would but duly consider how agreeable it is to their own law, by which you know the

9 For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen?

10 Or saith he it altogether for our sakes? For our sakes, no doubt, *this* is written: that he that ploweth should plow in hope; and that he that thresheth in hope, should be partaker of his hope.

11 If we have sown unto you spiritual things, *is it* a great thing if we shall reap your carnal things?

12 If others be partakers of *this* power over you, *are* not we rather? Nevertheless, we have not used this power, but suffer all things, lest we should hinder the Gospel of Christ.

13 Do ye not know that they which minister about holy things, live of the things of the temple? and they which wait

did not; to satisfy the *former*, he wrought for his maintenance; but to content the *latter*, he claimed it as his due; though he did actually make use of it.

at the altar, are partakers with the altar?

14 Even so hath the Lord also ordained, that they which preach the Gospel, should live of the Gospel.

15 But I have used none of these things, neither have I written these things, that it should be so done unto me: for it were better for me to die, than that any man should make my glorying void.

16 For though I preach the Gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the Gospel!

17 For if I do this thing willingly, I have a reward: but if against my will, a dispensation of the Gospel is committed unto me.

18 What is my reward then? Verily that,

priests and Levites that attended the service and sacrifices of the temple, were expressly appointed to be maintained out of those sacrifices and oblations of the people. A. D. 57.

14 In like manner in the Gospel dispensation, our Lord Christ has as early given to his apostles and ministers this privilege, when he says, *The labourer is worthy of his hire*, Matt. x. 10. Luke x. 7.

15 But though I have thus proved my right to it, yet I have not made use of it; nor do I now allege it with any intent to use it whenever I come among you again. Nay, I had almost rather die for want of necessaries, than lose the opportunity of doing what I may really value myself upon, and glory in, viz. preaching the Gospel of free-cost.

16 Glory in, I say. For my bare preaching the Gospel, as others do, is nothing but my indispensable duty, which I cannot and dare not but perform: and there is no boasting in doing what a man is absolutely obliged to.

17 Indeed * if I cheerfully perform and execute my bare commission, I shall as surely be rewarded for it, as I shall be punished for neglecting it. But if, for the better promotion of the Gospel, I * freely choose to wave a privilege I have a right to, I expect a special reward for so free a service.

18 And this is my aim in not using † my Gospel privilege of maintenance

* Ver. 17. *Εἰ γὰρ ἐκὼν τοῦτο πράσσω*, For if I do this thing willingly. The *τοῦτο*, *this thing*, may refer either to his preaching the Gospel in general, or to his preaching it of free-cost; and so may *ἄκων*, *unwillingly*, be applied to either. I think the latter sense is most agreeable to the tenor of the apostle's words. But I have expressed them both.

† Ver. 18. *Εἰς τὸ μὴ καταχρησάσθαι τῇ ἰξουσίᾳ μου*. So as not to use (not abuse) my privilege. Thus the word is sometimes taken

A. D. 57. among you, but excusing you of all
 ——— charges by my own labour for my liveli-
 hood.

19 For in several cases, wherein I am not strictly obliged, I make it my business, upon this view, to condescend and comply, as much as ever I can, with all sorts of people, the better to win and gain them over to the Gospel religion.

20 Thus, to silence the clamours of the unconverted, and to fix the minds of the converted Jews, I conform to the Mosaical law as far as is possibly consistent with the Gospel religion, to gain their good opinion of me and my doctrine. *Thus I circumcised Timothy for their sakes, Acts xvi. 3. and purified myself in the temple to avoid their prejudices, Acts xx. 21—26.*

21 On the other side, with the unbelieving * Gentiles, I argue in their own way from principles of reason † owned by them. And for the converted Gentiles, who were never under any obligation to the Mosaical ceremonies, I strenuously maintain, against the Jews, that they are under none still, but bound only to the faith and practice of the Gospel religion; that so by vindicating them from that load of ceremonies, I may keep them steady to their Christian profession.

when I preach the Gospel, I may take the Gospel of Christ without charge, that I abuse not my power in the Gospel.

19 For though I be free from all men, yet I have made myself servant unto all, that I might gain the more.

20 And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law;

21 To them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law.

in the same sense with the simple verb *χράομαι*. As in Plato, Epit. 8. *οὐκ ὀρθῶς καταχέρητα δωρεῶν*, he did not use the gift rightly. Or if the word must signify *abuse*, then the phrase *ἐξουσία*, must mean the power he had over *himself*, not over those he preached to, as in chap. vii. 37.

* See Acts xvii. 22. to the end.

† Ver. 21. *Τοῖς ἀνόμοις*, *To them that are without law.* "Ανομος may here signify either an *unconverted* Gentile living without the belief of any true revelation; or a *converted* one that lived without the Jewish law. I thought it requisite to express both senses.

22 To the weak became I as weak, that I might gain the weak : I am made all things to all men, that I might by all means save some.

23 And this I do for the Gospel's sake, that I might be partaker thereof with you.

24 Know ye not that they which run in a race run all, but one receiveth the prize ? So run, that ye may obtain.

25 And every man that striveth for the mastery, is temperate in all things. Now they do it to obtain a corruptible crown, but we an incorruptible*.

22 For the sake of such Christians A. D. 57. as are weak in understanding, or in danger to be prejudiced and misled, in the cases of indifferent things, I voluntarily refrain the use of such things, for fear of vexing their consciences, or discouraging them in their main principles. Thus by a prudent and just compliance with all, I strive to gain upon as many as I possibly can.

23 And all this I do for the better promotion of the Gospel religion, in hopes, and for a more absolute assurance, of enjoying the great and special promises of its future rewards.

24 In which practice I endeavour to imitate the racers in the Grecian games celebrated among you. For they, you know, run with the utmost vigour, every one hoping to come first at the goal, and win the prize. Follow you my example, and be as earnest in your Christian duty, as if but one of you could obtain the promised reward ; though you are all sure of it, upon your sincere endeavours.

25 In those games, you know also, the wrestlers and cuffers prepare their bodies beforehand for the combat, by strict diet and discipline, and at last get nothing but a crown of bays or olive, with popular applauses, for their pains. How much more then should Christians exercise all prudent self-denial and mortification, upon the motive of an eternal crown of glory and happiness* ?

* Ver. 25. Seneca has a famous passage very much like this of St. Paul. " Athletæ quantum plagarum ore, quantum toto corpore excipiunt ? Ferunt tamen omne tormentum gloriæ cupiditate : nec tantum quia pugnant, ista patiuntur, sed ut pugnent. Exercitatio ipsa tormentum est. Nos quoque evincamus omnia, quorum præmium non corona, nec palma est, nec tubicen prædicationi nominis nostri, silentium faciens ; sed virtus, et firmitas animi, et pax in ceterum parta, si semel in aliquo certamine debellata fortuna est." Epist. 78. edit. Lipsii.

A. D. 57. 26 This is my practice: I run the course of my apostleship with the same caution and earnestness as your racers keep their line, and stretch toward the prize. Thus I fight against all opposition, not in jest, as your combatants are wont to do beforehand for mere trial and exercise; but I am always in earnest.

27 Striving to master all adversaries, and get the entire conquest over myself, that while I teach others the way to true happiness, I may be the more absolutely sure myself not to come short of it.

26 I therefore so run, not as uncertainly: so fight I, not as one that beateth the air:

27 But I keep under my body, and bring it into subjection: lest that by any means when I have preached to others, I myself should be a cast-away*.

CHAP. X.

The apostle returns to the question of chap. viii. about the partaking of idol entertainments. Answers the plea of such as frequented them, shewing the danger of it from the example of divine punishments upon the Jewish church for the like practices; and the inconsistency of paying any respect to idols, with the sacrament and worship of the Christian religion. Meats consecrated to idols were often feasted on at private entertainments, and even sold in the markets. Some Jewish converts made great scruples of eating such meats. The apostle solves those doubts, and gives them rules of behaviour in such cases.

1 **B**UT to return to the question about the lawfulness or fitness of Christians being present at idol entertainments. I perceive some would persuade you, that as you are Christians, and are now the true church and peculiar people of God, God will dispense with you for it, and you need not fear his displeasure. Whereas you ought to conclude the quite contrary, from the very case of the ancient Israelites, who were once the true church,

1 **M**OREOVER, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea;

* Ver. 27. *A cast-away*, ἀδόκιμος, *not proof, not agreeable to the measure or standard I am to be proved by.*

owned and declared by God to be so, by their deliverance from Egypt under the cover of his cloud of glory, and their miraculous passage through the Red sea. A. D. 57.

2 And were all baptized unto Moses in the cloud, and in the sea;

2 For that miracle of the cloud and the sea, as it was a token of God's receiving that people into his peculiar service and protection, and an occasion of their believing in, and professing him as their God and Saviour; was the same thing then to them, as our baptism now is to us.

3 And did all eat the same * spiritual meat;

3, 4 In like manner, the water that came out of the rock, and the manna that descended from heaven, may be said to be * figures of Christ; that is, they saved the Israelites from the perils of hunger and thirst, and miraculously confirmed and assured them of their being God's chosen people: as, on the other side, we Christians, by embracing the doctrine and religion of Christ, are said to partake of the true manna, the bread of life, and to drink of the living water, John vi. 33, 35, 48, 51.

4 And did all drink the same spiritual drink: (for they drank of that spiritual rock † that followed them: and that rock was Christ.)

5 And notwithstanding they were thus the covenanted people of God, (and in some degree of Christ too,) yet had they no dispensation to sin. For the very persons thus received into the divine covenant, were, for their transgressions, destroyed in the wilderness, and never saw the promised land.

5 But with many of them God was not well pleased: for they were overthrown in the wilderness.

6 Now these things were our examples, to the intent we should

6 A plain warning to us Christians, that if they were so severely punished for their sinful and ungoverned incli-

* See the note on ver. 11.

† See John vi. where the sense in which Christ calls himself the *bread of life*, &c. is most rightly paraphrased by Dr. Clarke, according to the explications of the judicious Dr. Jackson, and the excellent Dr. Claget, who have sufficiently demonstrated, that these kind of expressions cannot be taken in a *sacramental* sense, but are intended to signify in *general*, the *religion* of Christ, and *men's faith* in it.

A. D. 57. nations, we can never expect to be indulged in any such irregularities.

7 Have a care then of shewing the least religious respect to heathen idols, or of drawing others into it: remember how the Israelites were served for eating of the feast of the golden calf, and then rising up * and dancing to the honour of it, (Exod. xxii.) and committing fornication among one another.

8 And take heed, lest by your forward and unwary compliance, you be not drawn into those unclean practices that accompany these heathen feasts. Remember what befel the Israelites for their lewdness at the sacrifices of Baal-Peor, (Numb. xxv. 3, 9, 18.) *when a thousand of them were slain by the judges †, and twenty-three thousand more by the revenging hand of God.*

9 Do not therefore provoke Christ, as they provoked the Lord, and were abundance of them destroyed by serpents. (Numb. xxi. 5, 6.)

10 Nor murmur against the true apostles of Christ, for debarring you from these needless gratifications, as they murmured against Moses and Aaron, and were many of them cut off by the destroying angel. (Numb. xiv.)

11 These are sufficient examples from God's dealings with his former church of the Jews, to warn us his church now under the last ‡ and great dispensation of the Gospel from any the like miscarriages.

not lust after evil things, as they also lusted.

7 Neither be ye idolaters, as *were* some of them: as it is written, The people sat down to eat and drink, and rose up to play.

8 Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand.

9 Neither let us tempt Christ as some of them also tempted, and were destroyed of serpents.

10 Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer.

11 Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom ‡ the ends of the world are come.

* Ver. 7. Πιζίξεν, *And rose up to play*, i. e. to dance to it; feasting and dancing being the ancient usages in idolatrous worship. But the word also directly signifies *fornication*, which was so much practised in idolatrous worship.

† Ver. 8. Note, The paraphrase reconciles this verse with that of Numb. xxv. 9. agreeably to the opinion of all the most judicious interpreters. See my paraphrase upon that place.

‡ Ver. 11. Τὰ τέλη τῶν αἰώνων, *The ends of the world*, i. e. the end

12 Wherefore let him that thinketh he standeth, take heed lest he fall.

13 There hath no temptation taken you, but such as is common to man: but God is faithful, who will not suffer you to be tempted above what ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.

14 Wherefore, my dearly beloved, flee from idolatry.

15 I speak as to wise men: judge ye what I say.

16 The cup of blessing which we bless, is it not the communion of the blood of Christ? the bread which we break, is it not the communion of the body of Christ?

12 Wherefore let no Christian presume, that his being of the true church, and in covenant with God, will secure him from the punishment of these sins. He may fall into these crimes without due care, and then he is sure of the punishment due to them, for all this privilege. — A. D. 57.

13, 14 And though you may be hard pressed, and ill treated, to make you comply with these heathen customs, yet consider it is no more than what is natural for you to expect from people bigotted to contrary principles, and supported by a powerful majority. But stand to your profession, and keep a good conscience, and God will enable you to go through all those difficulties. Stand out then courageously against their temptations to so vile a sin.

15 Those new teachers that encourage you to these dangerous practices, make great pretences to wisdom and reason. If then they be indeed good reasoners, let them weigh the following argument against them, viz.

16 You all allow, that the reception of the bread and wine in the Christian sacrament is a token and profession of our faith in, and communion with, Jesus Christ, as our Lord and Saviour, whose body was broken, and his blood shed for our redemption and salvation; and in commemoration of which we thus eat and drink.

of the *ages*, the last age and dispensation; or else the *completion* of the *types* and *figures* of former ages. The *first* seems the most natural sense. For though the things here spoken of are said to be *τύποι*, *types*, yet they are not so in the same sense as the *ceremonials* of the *law*, or many other *transactions* recorded in the Old Testament, are understood to be. They are here meant only as bearing some *resemblance* in some certain determinate point, viz. "That disobedient Christians under the Gospel will as surely be punished, as were the disobedient Israelites under the *law*."

A. D. 57. 17 And that by our eating all of one loaf of bread, and drinking all of the same sacred cup, we own and acknowledge ourselves members of his church, united into one Christian society, the body whereof he is the head, in memorial of whom, and to whose honour, we perform this duty.

18 In like manner, under the Jewish church, the priests and those people that eat of the peace-offerings that were first consecrated to God at the altar, did thereby declare themselves to be in communion with God, as his church and worshippers, whose altar it was. By the same reason therefore, your partaking of an idol feast, supposes or will be supposed, and interpreted by others, that you hold a communion with the false god, and with those that worship him.

19, 20 Not that any of those heathen deities have the least divinity in them; for it is certain they have none, being only imaginary demons, or the delusions of evil spirits; nor can any thing consecrated to them be, in itself, of any virtue to benefit their worshippers, or defile you. I only say, that all kind of feasting upon sacrifices, supposes a fellowship and communion with him they are consecrated to, be it a true or false god. And I would not for the world have you hold communion with demons or wicked spirits, nor give occasion to others to think that you do so.

21 So that it is impossible you can be worthy communicants in the Christian sacrament, and partake of sacrifices offered to heathen demons at the same time. For the very design of Christianity was to abolish and destroy all demon and idolatrous worship.

22 Take heed how you provoke God, who is jealous of his honour, and irresistible in his power.

17 For we being many are one bread, and one body: for we are all partakers of that one bread.

18 Behold Israel after the flesh: are not they which eat of the sacrifices partakers of the altar?

19 What say I then? that the idol is any thing, or that which is offered in sacrifice to idols is any thing?

20 But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils.

21 Ye cannot 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.

22 Do we provoke the Lord to jealousy? are we stronger than he?

23 All things are lawful for me, but all things are not expedient : all things are lawful for me, but all things edify not.

24 Let no man seek his own : but every man another's wealth.

25 Whatsoever is sold in the shambles, that eat, asking no question for conscience sake.

26 For the earth is the Lord's, and the fulness thereof.

27 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 man say unto you, This is offered in sacrifice unto idols, eat not for his sake that shewed it, and for conscience sake. The earth is

23 And as to that plea, that if you have no religious respect at all to the heathen idol, there can be no harm in it ; consider that though, with such a circumstance, it had no absolute evil in it to yourselves, yet in respect to others, it may be very inconvenient and dangerous ; it may embolden the more ignorant Gentile converts to keep their remains of veneration to idols ; and it may vex and prejudice the Jewish Christians against you, and the Christian religion for your sakes, and so do mischief to the whole church. A. D. 57.

24 No Christians, in things never so indifferent, ought to consult barely their own humour and gratification, but to be tender toward the weakness, and consult the good of their fellow Christians.

25, 26 Farther, it is usual, I know, for some of the meats that are consecrated in heathen temples, to be afterward sold in the markets. And the Jewish Christians may be very scrupulous about buying or eating them. Now, as they cannot know these from any other meats, they are not bound to ask scrupulous questions about them, but may buy and eat them as the ordinary food that Providence has provided for mankind.

27 And whenever a heathen neighbour invites you to an entertainment at his house, never enquire, out of conscience, whether any part of his entertainment had been dedicated to an idol, but eat like others, without any scruple.

28 But if he that invites you, gives you notice beforehand, that such or such a dish has been consecrated to an idol, and so expects, that if you eat of it, you in some measure own the false god, and countenance his worship ; then you must not by any means touch

A. D. 57. it; your conscience is concerned to shew him your utter aversion to all heathen worship. Nor need you eat of it, since Providence has furnished out sufficient to satisfy your appetite without it.

29, 30 When I say your conscience is concerned, I do not mean it so much of your own, as that of the person that invited you, and of your fellow Christians, who may be either present with you at the table, or may hear of your behaviour there. For I may allow, if it were not for prejudicing and offending them, the thing itself might have no evil in it. For if you thankfully fed upon it only like other common food provided by Providence for us, there is no true reason you should be censured and condemned for it*.

31 But as the case is, it is your duty to use your liberties in these, and all other matters, so prudently and tenderly, as to shew you have the common interest and credit of your Christian religion always and most at heart.

32 Endeavour not any way to vex and prejudice the Jewish Christians, who you know have so utter an aversion to any thing than can be possibly construed into idol worship; and give not the least encouragement to the young Gentile converts to retain any regard to heathen idols; nor, finally, do any thing whatever, that may be a means to pervert or discourage any member of the church from their Christian profession.

33 But imitate my example, who,

the Lord's, and the fulness thereof.

29 Conscience, I say, not thine own, but of the others: for why is my liberty judged of another man's conscience?

30 For, if I by grace be a partaker, why am I evil spoken of for that, for which I give thanks?

31 Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God.

32 Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God.

33 Even as I please

* Ver. 30. I take this to be the intended sense and connection of these two verses, though interpreters generally give it another turn, viz. *For why should I use my liberty in eating so imprudently, as to be liable to the censure and prejudice of others?* Let the critical reader take his choice.

all men in all things, as far as ever I can, restrain my own A. D. 57.
 not seeking mine own humour, and conform myself to all per-
 profit, but the profit sons, to keep them the steadier to their
 of many, that they religion.
 may be saved.

CHAP. XI.

The next question proposed to the apostle, viz. about the decent and modest behaviour of women that were at any time inspired to pray, or sing divine hymns in the public assemblies of worship. It seems they took the freedom at such times to appear uncovered, by laying aside their veils, which in those countries were worn as a token of the modesty and subjection of that sex. The apostle confirms the natural superiority of the one, and the subjection of the other sex; and the fitness and decency of preserving the external signs and tokens of both; but especially in the public assemblies. This chapter also contains a severe reproof of their partial and irreverent manner of celebrating their love feasts at the holy Sacrament; by which they despised the poor, scandalized the church, and profaned the holy ordinance. He shews them the end and design of its original institution, and the danger of so irreverent and unworthy a manner of communicating in it.

1 **BE** ye followers of me, even as I also am of Christ.

2 Now I praise you, brethren, that you remember me in all things, and keep the ordinances, as I delivered them to you.

3 But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God.

1 **FOLLOW** my example * then, in condescending to the weaknesses of your fellow Christians; wherein I imitate no less pattern than that of Jesus Christ himself.

2 I am always ready to commend and praise you, dear brethren, for every instance in which you observe the rules and directions I give you, relating to your conduct in the public assemblies for divine worship.

3 And as to your question about the behaviour of women that are sometimes inspired to pray, or sing divine hymns in your assemblies, *Whether they ought to keep their veil on at those, as well as other times, as a token of their submission*

* Chap. x. 33. And note, that this verse plainly belongs to that last verse of the foregoing chapter, and ought by no means to be separated from it.

A. D. 57. *to the better sex* : let me observe to you, that as Christ himself acts in subordination to God the Father, and all mankind is subject to Christ as their Head and immediate Governor ; so was it the original design of God, that women should be subject to men, and own them as their heads and superiors.

4 Now, you know, the man's going with his head open and unveiled, and the woman's wearing a veil, is an external sign of the subordination of the one to the other. So that for a man to perform any sacred office in public, in a garb that betokens subjection, would be a dishonour to Christ his Head, by whose authority he is made the chief creature and lord of this lower world.

5 On the other side, for a woman to perform any thing in public, with her head unveiled, is a kind of disrespect to man, her proper head and lord under Christ, by throwing off the tokens of her subjection. And she might as well cut off her hair, or wear it short, which you know is the proper dress of the superior sex in your country.

6 And as it would be a ridiculous and immodest thing to do that at this, as well as any other juncture ; for the same reason she ought to consider her sex, and be veiled.

7 Whereas for a man to be open-faced, at a public performance, is needful, as a sign of his being the honourable image and representative of God, in his dominion over this lower world ; and has the female sex put under him, as his image and representative, from whom she was at first derived *.

8, 9 For man was not taken from

4 Every man praying or prophesying, having his head covered, dishonoureth his head.

5 But every woman that prayeth or prophesieth with her head uncovered, dishonoureth her head ; for that is even all one as if she were shaven.

6 For if the woman be not covered, let her also be shorn : but if it be a shame for a woman to be shorn or shaven, let her be covered.

7 For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God : but the woman is the glory of the man.

8 For the man is

* Ver. 7. Δόξα ἀνδρός, *The glory of the man, i. e. his image, whereof man is the original.* The same as δόξα καὶ εἰκὼν, in the preceding words.

not of the woman ; but the woman of the man.

9 Neither was the man created for the woman ; but the woman for the man.

10 For this cause ought the woman to have power on *her* head,* because of the angels.

11 Nevertheless, neither is the man without the woman, neither the woman without the man, in the Lord.

12 For as the woman is of the man, even so is the man also by the woman ; but all things of God.

13 Judge in your-

the rib of the woman, but she from his rib. Nor was he made for a help-meet for her, but she for him ; and so was intended of God to be in subjection to him. A. D. 57.

10 And beside the argument drawn from the original creation of both sexes, you know and allow that the angels, good and bad, are invisibly present in your Christian assemblies of worship ; and therefore women ought carefully to preserve every part of a modest and humble behaviour there, out of reverence to the one, and for fear of the wicked suggestions and temptations of the other *. Moreover, the presence of the bishops and pastors in the congregation ought to cause the women to be veiled out of reverence to them ; for they are called *the angels of the churches*, Revel. ii. 1, 8, 12, 18. and iii. 1, 7, 14.

11, 12 But what I have said about the natural reasons for subjection of women to men, I* would not have interpreted into any right of an imperious dominion of the one, or any slavish or base subjection of the other. No, by the wise appointment of God, they were both made for a mutual comfort, love, and blessing ; as woman was first taken out of man, so man was ever after propagated by woman. God has rendered them reciprocal instruments of each other's production ; and they ought to pay their reciprocal duties and affections cheerfully and kindly.

13 To return then to the main argu-

* Ver. 10. Δι' ἀγγέλων, *Because of the angels*. Whether of the two, viz. the *good* or *wicked* angels, the apostle means in this passage ; or whether indeed he meant angels, *properly* so called, as present at Christian assemblies, at all, is a most difficult point absolutely to determine. I have therefore given the two senses which are most commonly received by the best interpreters, and so leave it.

A. D. 57. ment. Consider with yourselves, whether it be any way decent for a woman, because God may sometimes please to inspire her to pray or sing in public, to take upon her to throw off her veil, and as it were to disown her subjection to mankind.

14 Is there not something in the constant custom of all nations, agreeable to the very design of nature, for men to dress in a distinct manner from women? And for them to do otherwise, is it not an effeminate and shameful thing?

15 As this therefore would be unmanly in the one sex, so for women to appear in the garb of men, would be bold and assuming. Her hair and her veil are the tokens of her modesty and subjection: nature and custom require the distinction, and you ought by no means to suffer the breach of any natural decency in your religious assemblies especially.

16 And if any of your new teachers are resolved to be contentious, and defend these practices, all I shall further say to them at present is, that they encourage what is contrary to the practice of all the Christian churches that I have seen or heard of.

17 To come therefore to another point, in which I am sorry to say I cannot commend, but must highly blame you, for a very gross irregularity; I mean in your love-feasts at the holy sacrament.

18 I am informed, that at your assemblies, even for this most sacred and solemn celebration, you fall into parties and distinctions.

19 It is true, indeed, God is pleased for wise and good reasons to * suffer

selves: is it comely that a woman pray unto God uncovered?

14 Doth not even nature itself teach you, that if a man have long hair, it is a shame unto him?

15 But if a woman have long hair, it is a glory to her: for her hair is given her for a covering.

16 But if any man seem to be contentious, we have no such custom, neither the churches of God.

17 Now in this that I declare *unto you* I praise *you* not, that ye come together not for the better, but for the worse.

18 For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it.

19 For there must be also heresies among

* Ver. 19. Δεῖ γὰρ ἵνα οἱ ἑσχαίμοι, For there must be heresies, that they,

you, that they which are approved, may be made manifest among you.

20 When ye come together therefore into one place, *this* is not to eat the Lord's supper.

21 For in eating, every one taketh before *other* his own supper: and one is hungry, and another is drunken.

22 What, have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise you not.

23 For I have re-

these effects of wicked, and designing, and factious men in his church: and there is this advantage from it among others, that they serve as a foil to make the virtues of all truly pious and peaceable Christians to shine the brighter and more distinguishing. A. D. 57.

20 But you ought all to consider, how contrary such a temper and practice is to the design and end of this holy institution.

21 For whereas it is a custom among you, for every one, according to his abilities, to bring provisions along with him for a common entertainment; I find now the richer and better sort of you are wont to get those of their own party together, and fall upon their provisions, feasting even to excess, while the mean and poorer sort are neglected, and return home hungry and thirsty as they came; directly contrary to the very design of your feast, which was chiefly to feed the poor; and to the very nature of the Christian sacrament, which is to promote Christian communion, love, and unity.

22 If feasting be your business, your private houses are the proper places for it. And to pretend to meet in public, at a feast of religious love and charity, and then to cabal, fall upon your own provisions, and neglect the poor, that have an equal right with yourselves, is a dishonour to the Christian church, and a profanation of its holy sacrament; and which I am bound most severely to reprove.

23, 24, 25 And if you remember the

&c. That *δεῖ γὰρ εἶναι*, ought to be rendered, *there will be*, is clear from abundant passages, Matt. xxiv. 6. xxvi. 54. Mark viii. 3. Acts i. 16. and elsewhere. And then *ἵνα* must not be rendered *casually*, but *eventually*. And so by them, they that are approved will be made more manifest.

A. D. 57. account I gave you of our Saviour's own institution of this sacrament, and compare it at the least with your present practice, you will soon be convinced how disagreeable the one is to the other. I told you, that he took bread and wine, and in a most solemn manner consecrated them into the symbols and representations of his own body and blood that redeemed us, and were the seals and tokens of his new and gracious covenant with mankind; distributing them to each of his apostles, and appointing this as a standing institution in his church, for a religious memorial of his death and sufferings for us.

26 For as the paschal lamb was eaten by the Jews as a memorial and representation of their deliverance from Egyptian bondage: so by eating this bread, and drinking of this cup, you Christians do devoutly * commemorate your deliverance from sin and death, by the death and sufferings of Christ, and profess * your solemn belief and confidence in it; which is to continue a constant institution of his church, till his last appearance to the future judgment.

27 And therefore whoever of you thus uses it to purposes of feasting and faction, abuses the very design, and is guilty of profaning so sacred and solemn an institution.

28 Let every man therefore duly consider the true purposes it was intended

ceived of the Lord that which also I delivered unto you, That the Lord Jesus, the *same* night in which he was betrayed, took bread;

24 And when he had given thanks, he brake *it*, and said, Take, eat; this is my body, which is broken for you: this do in remembrance of me.

25 After the same manner also *he took* the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink *it*, in remembrance of me.

26 For as often as ye eat this bread, and drink *this cup*, ye do shew the Lord's death till he come.

27 Wherefore, whosoever shall eat this bread, and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord.

28 But let a man examine himself, and

* Ver. 26. Καταγγέλλετε, *Ye do shew forth, or represent and declare, the Lord's death.*

so let him eat of *that* bread, and drink of *that* cup.

29 For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

30 For this cause many *are* weak and sickly among you, and many sleep.

31 For if we would judge ourselves, we should not be judged.

32 But when we are judged, we are chastened of the Lord, *that we should not be condemned with the world.

33 Wherefore, my brethren, when ye come together to eat, tarry one for another.

34 And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come.

for, and compare them with his own A. D. 57. temper and behaviour, before he presumes to attend so religious a celebration.

29 For whoever uses it otherwise, deserves a severe punishment, as a contemptuous profaner of the Lord's body and blood, by handling the holy symbols of it as common and ordinary meats.

30 And indeed God has already shewn he will punish such profaners; for some of you are already struck with sickness for it, of which several have died.

31 And if any of you, that are not yet punished in so remarkable a manner, would avoid the stroke, let them timely consider, and reform their practice.

32 And let those that lie under their present punishment, remember that God lays it on them for a fatherly and merciful correction, to bring them to a sense of their duty, and by their reformation to prevent their final * condemnation with obstinate unbelievers at the day of judgment.

33 Let what I have said then, persuade you all to eat this solemn feast, in a sober, unanimous, and charitable manner.

34 Eat for hunger, or for mere pleasure, at home, but do not do thus in the church assemblies, for fear of a just judgment upon you. As to your other questions about this matter, I will decide them when I see you.

* Ver. 32. ἵνα μὴ κατακριθῶμεν, *that we should not be condemned with the world.* This is a demonstration, that the word *κρίμα*, in the 29th verse, does not signify *eternal and certain* damnation.

CHAP. XII.

*The next thing the Corinthians desired to be resolved in, was the case of spiritual gifts, and of persons extraordinarily endowed with them. The Jewish zealots, retaining still too great a veneration for the Mo-
saical law, concluded no gifts of the Holy Spirit were ever conferred upon any Gentile Christian, so long as he continued uncircumcised. On the other hand, the Gentile as well as Jewish converts were too apt to magnify their own gifts, and despise those of others. The apostle corrects these mistakes. Lays it down as a rule, that whatever extraordinary gift was exercised, or miracle wrought, for a testimony of the true Christian religion, and for promoting and advancing its heavenly doctrines, was a true miracle, and a truly divine gift, be the Christian that exercised it Jewish or Gentile. On the contrary, whatever was wrought or said to invalidate the Christian faith, could be no better than a false and diabolical delusion. He shews all spiritual gifts to be derived from one and the same Holy Spirit, directed all to one and the same end, viz. the good of the Christian church; all spiritual persons being useful and beneficial in their several kinds, and therefore none are to be undervalued or despised. This argument is illustrated from an apt comparison taken from the human body, and its members.*

A. D. 57. 1 **Y**OUR next enquiry is about the true nature of spiritual gifts, and the due behaviour of such persons as are endowed with them. In which, because I find there are great debates among your Jewish and Gentile converts, I shall lay down some rules for your right information in that point.

2 That the Gentile Christians then may have a just and modest esteem of the gifts they are qualified withal, they ought to remember themselves but just recovered from their state of heathen ignorance and idolatry, newly made the people of God, and so ought by no means to undervalue the Jewish Christians, who have all along been his peculiar church.

3 And whereas the Jewish zealots are wont to assume all spiritual gifts to themselves, and would conclude, no Christian, while he remains uncircumcised, to be worthy of any such endow-

1 **N**OW concerning spiritual gifts, brethren, I would not have you ignorant.

2 Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led.

3 Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed:

and *that* no man can say that Jesus is the Lord, but by the Holy Ghost.

4 Now there are diversities of gifts, but the same Spirit.

5 And there are differences of administrations, but the same Lord.

6 And there are diversities of operations, but it is the same God, which worketh all in all.

7 But the manifestation of the Spirit is given to every man to profit withal.

8 For to one is given by the Spirit the word of wisdom ;

ment, I now assure you, that whatever Jew denies Christ to be the true Messiah, and would denounce him a false prophet, let him pretend to what gifts and miracles he will, they are no better than diabolical delusions * and conjurations. And whatever Gentile convert truly embraces the Christian faith, and confirms it by miracles, those miracles could never be wrought but by the Spirit of God, whose true religion it is ; it being absolutely inconsistent to imagine the devil would lend his power toward confirming a religion so opposite to his own kingdom †.

4 Then as to the prudent and modest behaviour of all gifted persons, for preventing all disorder and divisions, let them consider, that though some endowments may be greater than others, yet they are all equally derived from the same original, viz. the Holy Spirit.

5 And though there be a variety of offices in the church, whereof some are superior to others, yet all officers act under one and the same Lord Jesus Christ, and receive their commissions equally from him only.

6 And so again, all the several degrees of endowments that qualify them for their several functions, are owing to the same God, for whose service they are bestowed.

7 For none of these extraordinary gifts are conferred upon any of you for his own private advantage, honour, or applause, but for the good and benefit of the whole church.

8, 9, 10 Thus, for instance, some are endowed with an exact understanding of the true nature and design of the

* He speaks of the exorcists or conjurors among the Jews, of which see Acts xix. 13. and Dr. Lightfoot, Heb. et Talmud. Exerc. on this place.

† See Matt. xii. 25, 26. See also and compare 1 John iv. 1, 2, 3.

A. D. 57. Christian religion * in general ; others with the true sense of several particular prophecies of the Old Testament, for explaining that religion. Some are blest with a very high degree of faith, as a qualification for performing several extraordinary things at particular junctures, or such a full and firm persuasion of mind, as to the truth of what they preached, as to enable them to deliver it with authority, and without hesitation ; others with the special power of miraculously curing diseases. Some are enabled to work miracles of several kinds ; others are inspired to foretel future † things, to explain Scripture † doctrines, and sing divine † hymns. Some are empowered to discern the very hearts of other men, and to distinguish between true and false prophets ; others to speak languages they never learned ; and others to interpret those languages to the people, as fast, and as readily as they speak them.

11 And thus these various endowments come all from the same Holy Spirit, given to such persons, and in such measures as he sees them best capable to improve to the church's benefit ; and therefore are not to be used as arguments of pride, and self-esteem, by either Jewish or Gentile Christians.

12 For the church of Christ, like the body natural, is composed of divers members, all useful and necessary in their kinds.

13 And as the several members of

to another the word of knowledge by the same Spirit :

9 To another faith by the same Spirit ; to another the gifts of healing by the same Spirit :

10 To another the working of miracles ; to another prophecy ; to another discerning of spirits ; to another *divers* kinds of tongues ; to another the interpretation of tongues.

11 But all these worketh that one and the self-same Spirit, dividing to every man severally as he will.

12 For as the body is one, and hath many members, and all the members of that one body, being many, are one body : so also is Christ.

13 For by one Spi-

* As the apostles especially were, ver. 28, 29. and are therefore placed in the *first* order of *spiritual* officers.

† Which are the three several notions of the word *prophecy* in the Scripture writings.

rit are we all baptized into one body, whether *we be* Jews or Gentiles, whether *we be* bond or free; and have been all made to drink into one Spirit.

14 For the body is not one member, but many.

15 If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body?

16 And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body?

17 If the whole body *were* an eye, where *were* the hearing? if the whole *were* hearing, where *were* the smelling?

18 But now hath God set the members, every one of them in the body, as it hath pleased him.

19 And if they were all one member, where *were* the body?

20 But now *are they* many members, yet but one body.

the body natural, are all actuated by one and the same soul, which makes up the man, so by our baptismal profession we are all united into one Christian church; and, whoever of us have any extraordinary gifts and graces, are endowed and actuated by one and the same divine Spirit, as waters flow from a fountain; nourished by the same doctrine; and both Jews and Gentiles, master and servant, all ranks and degrees of Christians, made into one spiritual body under Christ our common Head.

14, 15, 16 For some of us therefore to distinguish themselves, and despise and undervalue their otherwise gifted brethren, looks as if they thought there was but one member (at least but one valuable one) in the church's body. And it is as absurd, as if because the hand cannot walk, nor the ear see, that therefore neither hand nor ear had their uses and functions as good and necessary to the body of man, as either the foot or the eye.

17, 18 As therefore the natural body would have been very defective, had it but one of the senses instead of the five; so were there no other spiritual gifts, but those particular ones upon which some of your teachers so magnify and extol themselves, the Christian church would be a very lame and imperfect society. Against which God has now most wisely provided, by such a proper and perfect variety of his spiritual endowments.

19, 20 So that it is variety that completes the human body, and so it does the Christian church; one member can claim its usefulness and due respect as well as another, because there is none but would be defective without it.

A. D. 57. 21 And as there is no one member of the human body, but what receives benefit and support from every one of the rest; so none of your teachers, with their particular gifts, could ever keep up and promote the Christian church, without others to act in consort with them.

22 And, to make the parallel perfectly complete; as in the human body there is not the least vein, muscle, vessel, or ligament, but is in its proper place as useful as the biggest limb we have;

23 Nay, though some of its parts be called less honourable, as not being fit to be exposed, as the rest are, to common view; yet even that is abundantly supplied by the care we take to cover them; and so indeed they may be said to have more regard and respect paid them than any others.

24, 25 [Nature and Providence having thus provided for them all with an equal care, by a just supply given to some, of what others have no want, so as to leave no disagreement or partiality between them.]

26 Then again, as no member of our bodies can be afflicted with pain, but the whole is out of order, the harm or dishonour of the one affecting the whole frame:

27 So in like manner is it with you and your several gifts and graces. You all make up one church, the mystical body of Christ; you grow or decay, prosper or suffer with one another.

21 And the eye cannot say unto the hand, I have no need of thee: nor again, the head to the feet, I have no need of you.

22 Nay, much more those members of the body which seem to be more feeble, are necessary.

23 And those *members* of the body which we think to be less honourable, upon these we bestow more abundant honour, and our uncomely *parts* have more abundant comeliness.

24 For our comely *parts* have no need: but God hath tempered the body together, having given more abundant honour to that *part* which lacked:

25 That there should be no schism in the body; but *that* the members should have the same care one for another.

26 And whether one member suffer, all the members suffer with it: or one member be honoured, all the members rejoice with it.

27 Now ye are the body of Christ, and members in particular.

28 And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healing, helps, governments, diversities of tongues.

29 *Are* all apostles? *are* all prophets? *are* all teachers? *are* all workers of miracles?

30 Have all the gifts of healing? do all speak with tongues? do all interpret?

31 But covet earnestly the best gifts: and yet shew I unto you a more excellent way.

28 This body Christ has composed of variety of members, officers, and ministers, as apostles, prophets, teachers, workers of miracles, healers of diseases, governors of several kinds, with assistants under them for distribution of charities to the poor, or for helping them in the work of the Gospel by any special gifts or peculiar talents for which they are remarkable, and speakers of divers languages. (See ver. 8, 9, 10.)

29, 30 Now, it would be no way proper to the nature of such a body for all these to exercise the same functions; some are fitted for one, some for another; some to govern, others to be governed; and these are all excellent and useful in their way; and for any to neglect or despise another, is to act against the interest and constitution of this body of Christ.

31 Wherefore although you may * endeavour each of you to be qualified for the highest degrees of these spiritual gifts and offices of the church; yet remember the only true way of improving them to their most worthy and proper purposes, is not to value yourselves upon them, but to use them to the benefit and advantage of your fellow Christians; as I shall now further shew you.

* Ver. 31. Ζηλοῦτε δὲ, *But covet earnestly, or ye do covet or affect zealously.*

CHAP. XIII.

Charity recommended. Its excellent acts and properties, which render it the true end and life of all spiritual endowments, and shews it to be, in itself, preferable to them; and even to excel the graces of faith and hope.

A. D. 57. 1 **T**HE true way * then to render your spiritual endowments good and valuable, is to use them with charity, i. e. with a constant and sincere regard to God the giver of them, and the good of your fellow Christians, and the benefit of the church. For if, for instance, I could speak all the languages of the earth, nay, could speak like an angel, and yet had no regard to God, and to the good of others in these improvements, they would be nothing but empty noise and ostentation.

2 And if I had never so clear a knowledge in the Scripture-prophecies, and in the doctrines of the Christian religion, and could work never so many miracles † to confirm the truth of them; yet if I improve these to my own private applause, without a main eye to the church's benefit, and the good of others, pursuant to the ends for which God bestowed his power upon me; I become an insignificant person.

3 Nay, though I should perform never so many external acts of charity to the poor, and even become a martyr for my religion, yet if these be done out of vanity and ostentation, and not from a pure principle of the love of God and of mankind, I shall receive no advantage from them.

4 This Christian charity is a most comprehensive and fruitful principle. It

1 **T**HOUGH I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.

2 And though I have *the gift of prophecy*, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

3 And though I bestow all my goods to feed the poor, and give my body to be burned, and have not charity, it profiteth me nothing.

4 Charity suffereth long, and is kind:

* Chap. xii. 31.

† Matt. vii. 22, 23.

charity envieth not:
charity vaunteth not
itself, is not puffed
up,

5 Doth not behave
itself unseemly, seek-
eth not her own, is
not easily provoked,
thinketh no evil;

6 Rejoiceth not in
iniquity, but rejoiceth
in the truth;

7 Beareth all things,
believeth all things,
hopeth all things, en-
dureth all things.

8 Charity never
faileth: but whether
there be prophecies,
they shall fail: whe-
ther *there be* tongues,
they shall cease; whe-
ther *there be* know-
ledge, it shall vanish
away.

9 For we know in
part, and we pro-
phesy in part;

10 But when that
which is perfect is
come, then that which

takes in all our duty towards men, A. D. 57.
founded in a conscientious regard to
God, whose image man is. It obliges
us to be gentle and benign, without all
emulation or uneasiness at one another's
advantages and perfections; without
pride, or ambition of dignity and pre-
eminence.

5 It suffers us not to insult, or be
sharp upon the weaknesses of our bre-
thren, or to seek our own credit at the
expence of another man's; keeps us
from disgust and violent resentments at
ill usage, and from putting the worst
construction upon words or actions.

6 It permits us not to take pleasure
in the slips and failings, the vices and
frauds of our neighbours; but makes
us rejoice in all their good and sincere
behaviour.

7 It teaches us to bear injuries, to
cover rather than expose failings; to
believe and hope the best of every one,
as long as there is any room left for a
favourable opinion.

8 And as this virtue thus gives life
and efficacy to all your spiritual gifts, so
consider how much it excels them in
point of duration. Your inspired know-
ledge of the Scriptures, your talents of
speaking unlearned languages, and such
like present endowments, will one day
be laid aside and cease, as no further
useful. But the love of doing good
will be a grace that will adorn you to
all eternity.

9 For these present gifts of the
Spirit are only suited and adapted to
the present imperfect state of the church,
and of mankind. Our best knowledge
and abilities are but short and tem-
porary.

10 Whereas, in the future state of
happiness and perfection, there will be
an end of these more imperfect ways of

A. D. 57. information, and gradual means of knowledge.

11 And there is as much difference between the present and future accomplishments of the mind, as there is between the notions and behaviour of a child and a man.

12 Our very best attainments and gifts here, being but a narrow and cloudy apprehension of things: but that of the heavenly state will be direct, clear, and full, like that of the angels and blessed spirits.

13 Nay, and when those two admirable graces of faith and hope (which are indeed needful for us while we continue in this imperfect state) shall then cease; the one being turned into perfect vision, the other into enjoyment; this love of God, and of our fellow saints, being, indeed, the sum and substance of all real virtue, of essential obligation, and of eternal usefulness, will continue for ever even in heaven itself.

is in part shall be done away.

11 When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things.

12 For now we see through a glass darkly; but then face to face: now I know in part; but then shall I know even as I am known.

13 And now abideth faith, hope, charity, these three; but the greatest of these is charity.

CHAP. XIV.

The apostle continues his advice to the gifted persons in their church, particularly with respect to their inspired performances in the public assemblies of divine worship. He instances in such as prayed, sung, or prophesied in strange languages. Orders all parts of public worship or teaching, to be performed in a language known to the congregation, or else interpreted to them. Shews the vanity of speaking a strange language for mere ostentation. Gives rules for the more edifying and orderly management of their public performances. Forbids women to teach in the public assemblies, and exhorts them all to observe his directions.

1 **F**OLLOW after charity, and desire spiritual gifts, but rather that ye may prophesy.

2 For he that speaketh in an *unknown* tongue, speaketh not unto men, but unto God: for no man understandeth *him*; howbeit, in the spirit he speaketh mysteries.

3 But he that prophesieth, speaketh unto men to edification and exhortation, and comfort.

4 He that speaketh in an *unknown* tongue, edifieth himself: but he that prophesieth, edifieth the church.

5 I would that ye all spake with tongues, but rather that ye prophesied: for greater is he that prophesieth,

1 **L**ET the good and edification of the church then * be your chief aim in the exercise of your spiritual gifts; and be not forward to use them in your public assemblies of worship, but in such a manner as the people may understand and profit by them. A. D. 57.
Chap. xiii.

2 I shall instance particularly in the gift of speaking strange languages, which some of your new teachers are apt to do for mere ostentation, and without any good effect. For though such people may speak very good and great things, yet it is all between God and themselves; for the people, that do not understand them, are not a whit the better for it.

3, 4 Whereas to speak or pray in a known language, is to do some good toward the further instruction of some, and the confirmation and comfort of others: but to speak in an unknown tongue, is to instruct nobody but yourself.

5 To be able to speak divers languages, is a gift very desirable and useful to the church, for spreading the Gospel doctrine the farther and wider. But in a particular congregation, the

A. D. 57. most useful speaker is he that speaks so
 ——— as to be understood by the people.

6 For suppose I myself, or any other teacher whatever, were to come among you, to declare something to you that God had specially revealed to me, or to explain any prophecies of the Old Testament relating to the Christian religion, or to teach any doctrine of faith and manners, would it do you any service, unless I delivered it so as you could understand me?

7, 8 Certainly it would signify no more to you, than a confused noise of a musical instrument would direct a dancer, or the trumpet a soldier, when it sounded no point of war.

9 And thus, if your teachers, that are gifted with divers languages, take not care that the people they speak amongst understand what they say, their prayers or discourses are nothing but empty air and sound to them.

10, 11 There are, indeed, great variety of languages in the world, and each of them have their proper signification. But for any two strangers to converse together, and know nothing of one another's meaning, is to talk gibberish to no purpose.

12 Wherefore, let not any of you

than he that speaketh with tongues, except he interpret, that the church may receive edifying.

6 Now, brethren, if I come unto you, speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine?

7 And even things without life giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped?

8 For if the trumpet give an uncertain sound, who shall prepare himself to the battle?

9 So likewise you, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air.

10 There are, it may be, so many kinds of voices in the world, and none of them are without signification.

11 Therefore if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh shall be a barbarian unto me.

12 Even so ye,

forasmuch as ye are zealous of spiritual gifts, seek that ye may excel, to the edifying of the church.

13 Wherefore let him that speaketh in an unknown tongue, pray that he may interpret.

14 For if I pray in an *unknown* tongue, my spirit prayeth, but my understanding is unfruitful.

15 What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also.

16 Else, when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned, say Amen at thy giving of thanks, seeing he understandeth not what thou sayest?

17 For thou verily givest thanks well, but the other is not edified.

18 I thank my God, I speak with tongues more than you all:

19 Yet in the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an *unknown* tongue.

20 Brethren, be not children in under-

standings of the people. Desire not to excel, but in endeavours after the church's benefit. A. D. 57.

13 Let none pray in a strange language, unless he be sure what he says will be interpreted to the assembly.

14 For to pray unintelligibly to others, may indeed be to exercise your gift, and perform your own devotion, but nobody else can be the better for it.

15 The sum is this then. All public prayers, preaching, and divine hymns, composed by inspiration, ought to be performed in a language known or interpreted to the congregation;

16, 17 Because otherwise, whatever petitions or thanksgivings any inspired man may offer up to God, the people that know nothing of the language he speaks in can never join with him in them. The man may pray very well as to himself, but the auditory is nothing the better for such prayers.

18, 19 I bless God I have the gift of languages beyond any of your teachers; but I am so far from valuing myself upon mere talking, and shewing my talent, that I think it much more credit and advantage, to speak five words that are intelligible and useful, than to make a thousand fine discourses that nobody understands but myself.

20 Brethren, be not like children, affected with novelties, and valuing

A. D. 57. things that appear great, but are worth little. Act like men of understanding, and imitate children in nothing but their innocent, undesigning, and harmless disposition.

21 You remember those prophetic words of the Old Testament, (Isa. xxviii. 11, 12.) *foretelling the Jewish nation, That God would one day send prophets to them, inspired with variety of languages for their conviction and reformation, but all to little purpose.*

22 Where you cannot but observe, that the natural design of God's bestowing the gift of languages upon any person, is to be a miraculous evidence for converting unbelievers: but those that are already Christians, are to be instructed and edified in languages they do understand.

23 And verily, you ought to be cautious how you exercise these gifts in public, for your own and the church's credit. For suppose a heathen stranger should come into any of your congregations, and hear you teaching and praying, what neither he nor your own people understand a word of; would not the man take you to be mad, and think your religion ridiculous and enthusiastical?

24, 25 Whereas if you took care to have all such inspired discourses understood or interpreted, the man might be so affected and struck by the power and prevalency of them, as to be converted, and own and declare your religion to be undoubtedly true.

standing: howbeit, in malice be ye children, but in understanding be men.

21 In the law it is written, with *men of other tongues and other lips*, will I speak unto this people; and yet for all that will they not hear me, saith the Lord.

22 Wherefore tongues are for a sign not to them that believe, but to them that believe not: but prophesying *serveth* not for them that believe not, but for them that believe.

23 If therefore the whole church be come together into one place, and all speak with tongues, and there come in those that are unlearned, or unbelievers, will they not say that ye are mad?

24 But if all prophesy, and there come in one that believeth not, or *one unlearned*, he is convinced of all, he is judged of all.

25 And thus are the secrets of his heart made manifest; and so falling down on *his face*, he will worship God, and report that God is in you of a truth.

26 In fine, therefore, to prevent all

26 How is it then,

brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done to edifying.

27 If any man speak in an *unknown* tongue, let it be by two, or at the most by three, and that by course; and let one interpret.

28 But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God.

29 Let the prophets speak two or three, and let the other judge.

30 If *any thing* be revealed to another that sitteth by, let the first hold his peace.

31 For ye may all prophesy one by one, that all may learn, and all may be comforted.

32 And the spirits of the prophets are subject to the prophets.

inconveniences, and to attain the true ends of your spiritual endowments, I advise you, that when you assemble together, one prepared with one kind of gift, another with another, you do not exercise them in a confused or vain-glorious manner; but observe the particular rules I now give you, viz. A. D. 57.

27 Let not above two or three persons speak in an unknown language at one meeting; let them speak each in his turn, and each have an interpreter to explain his meaning to the congregation.

28 And he that has nobody present able to interpret his language for him, ought to be silent for that time; let him utter himself privately between God and himself.

29 Of such as are inspired to expound any prophetic passages, let not above two or three expound at one meeting; and let the rest that are so inspired, sit to judge and examine what they say.

30 And if any of them be inspired with a still more full and complete sense of the passage the preacher is speaking upon, yet let him stay * till the other has finished his discourse.

31 And thus you may all regularly take your turns, and the church will lose none of your instructions and exhortations.

32 A method you may easily conform to; for the inspirations of the Holy Ghost are not like those diabolical possessions of the heathen priests, raging, enthusiastic, and ungovernable; but calm and sober, and capable of a regu-

* Ver. 30. Ὁ πρῶτος σιγάτω, *Let the first hold his peace*, i. e. Let him finish before the new prophet begin, which seems a much more agreeable sense than what our translation seems to suggest to the reader. And the following verse confirms it.

A. D. 57. lar restraint by such as are actuated by
 ——— them.

33 (For the Spirit that inspires you is the Spirit of that God who is the God of peace and order, but never the author of confusion;) and that you may exercise his gifts in this orderly manner, is plain from the like exercise of them in all other * Christian churches, as I have accordingly appointed them to do.

34 Let your women be permitted only to † sing inspired hymns, or utter inspired prayers in the assemblies of worship, and not preach or dispute with any body there by way of instruction; for that is not agreeable to their state of subjection by the laws of ‡ God and nature.

35 And if they have a mind to argue upon any thing that is spoken in public, for their further information, let them do it with their husbands or teachers at home, for it is very indecent for a woman to usurp the office of men in the public congregation.

36 And I would have those among you that practise contrary to these my injunctions, and to the methods of other churches, remember they are no standards to the rest of the Christian world; the rest of the churches were not beholden to Corinthian teachers for their Christianity, but they to some of them, viz. to the churches of Judea.

37 Let all your teachers therefore that pretend to spiritual gifts, and would

33 For God is not *the author* of confusion, but of peace, as in all churches of the saints.

34 Let your women keep silence in the churches: for it is not permitted unto them to speak; but *they are commanded* to be under obedience, as also saith the law.

35 And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church.

36 What? came the word of God out from you? or came it unto you only?

37 If any man think himself to be a pro-

* Ver. 33. *Ὡς ἐν πάσαις ταῖς ἐκκλησίαις*, *As in all churches of the saints*, i. e. as may be seen (*viz. That God is the God of order*) in all churches; or else, *Thus I appoint in all other churches*. I choose the second rather than the first; but I choose to express both in the paraphrase. And if the former be the sense, it is most natural to refer it to the 32d verse, and include the first branch of this verse in a parenthesis.

† Ver. 34. See chap. xi. 5, 13. which is reconciled to this place by the paraphrase.

phet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord.

38 But if any man be ignorant, let him be ignorant.

39 Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues.

40 Let all things be done decently and in order.

prefer themselves to others, be tried by this rule, *Whether or no they will own my advice to be the true will of Christ.* A. D. 57. —

38 He that will not, I have no more to say to him; let him take the effects of his obstinate and wilful ignorance.

39 To conclude my argument then, Remember that though I value all spiritual gifts very much, and this of speaking divers languages among the rest; yet, I say, the only way to make it useful is, to explain and interpret your discourses to the people.

40 Take my advice, and perform all your public offices with decency, order, and regularity.

CHAP. XV.

The next query, concerning the absolute certainty of the future state, and of the resurrection of the body. Some Jewish converts were perplexed with objections against the former by their teachers, that had been of the Sadducaical part. The Gentile converts were attacked with difficulties about the latter, by the speculations of their philosophical teachers. The apostle establishes the truth of both these points upon the fact of Christ's resurrection, laying down the evidences that prove it. The disbelief of a future state, utterly inconsistent with the belief of Christ's resurrection, and with the nature and design of our baptismal profession; and disannuls the faith, and frustrates all the sufferings of Christian people. This against the Sadducaical Christians, to verse 35. Then he answers the philosophical objections against the resurrection of the body, to verse 45. where he turns to the Jewish objectors again, shewing the necessity of believing this point, from the analogy between the first and second Adam, to verse 51. Then declares the glorious change the bodies of good Christians shall undergo at the resurrection, in order to qualify them for the heavenly and immortal state.

1 **M**OREOVER, brethren, I declare unto you the Gospel which I preach

1 **A**S to the disputes among you about the certainty of the future state, and the resurrection of the body, I must desire you to recollect and consider the

A. D. 57. main points of Christianity I first instructed you in, on the proof whereof you were at first converted, and must yet rely upon for salvation.

2 Which if you have forgotten, or now disbelieve, you have lost the chief foundation of your Christian faith.

3, 4 Now those chief † articles were those of the death of Christ for our redemption from sin and death; his burial and resurrection according to the Scripture prophecies concerning the Messiah ‡.

5, 6 For demonstration of which last article, I appealed to those eye-witnesses that saw him after his resurrection. First Peter, (Luke xxiv. 34.) then the whole college of apostles, (John xx. 19, 26.) and then the five hundred disciples in a body, in Galilee, before his ascension, (Matt. xxvi. 32.) of whom the major part are still alive to testify it, though some of them be dead.

7 That moreover he was seen by James (the Lord's brother, called James the Just), and by all his disciples again, at his ascension into heaven at the Mount of Olives.

8, 9 And lastly, that about two || years after his ascension, (and several

ed unto you, which also ye have received, and wherein ye stand;

2 By which also ye are saved, if ye keep in memory what I preached unto you, unless * ye have believed in vain.

3 For I delivered unto you first † of all, that which I also received, how that Christ died for our sins according to the Scriptures;

4 And that he was buried, and that he rose again the third day according to the Scriptures :

5 And that he was seen of Cephas, then of the twelve :

6 After that, he was seen of above five hundred brethren at once: of whom the greater part remain unto this present, but some are fallen asleep.

7 After that, he was seen of James, then of all the apostles.

8 And last of all he was seen of me

* Ver. 2. *Unless ye have believed in vain.* Ἐκτός ἐστι μὴ, *but if not, ye have believed in vain.*

† Ἐν πρώτοις, *First of all, or as the chief and principal points.*

‡ Ver. 4. *The third day according to the Scriptures.* See Bishop Chandler's Defence of Christianity, &c. p. 370.

|| Ver. 8. Acts ix. and afterward in Acts xxii. which was about five years after the ascension.

also, as of one born out of due time.

9 For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God.

10 But by the grace of God I am what I am: and his grace which *was bestowed* upon me was not in vain; but I laboured more abundantly than they all; yet not I, but the grace of God which was with me.

11 Therefore whether *it were* I or they, so we preach, and so ye believed.

12 Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?

13 But if there be no resurrection of the dead, then is Christ not risen.

times after that,) he appeared in a miraculous manner to me also; a person, by the fury of my former prejudices and passions, not fit for an earlier discovery of him; and, like an abortive, am, in * that respect, below the dimensions of the rest of the apostles, and scarce worthy of that honourable name.

10 But by the divine † favour I am called to this great office; and as I was the least worthy of it, of all the other apostles, so I have strived to make up that defect by uncommon labour and diligence in the execution of it; the success whereof I do no way ascribe to myself, but all to the gifts of his Holy Spirit bestowed on me for that purpose.

11 Now whether ‡ you were converted by me or Peter, or any other apostle whatever, the doctrine taught you, and on which you are to depend for salvation, is the same, viz. that of *a crucified and a risen Saviour*.

12 But I find some of your new teachers have endeavoured to persuade you, that a future state, and a || resurrection of the body, are weak and absurd notions. But if their suggestions be of any weight, what becomes of that fundamental article of your Christian faith, viz. *the resurrection of Christ?*

13 For, to say there can be no resurrection, and yet to hold that Christ is actually risen, is a contradiction.

* See 2 Cor. ii. 5. which is reconciled to this verse by the phrase.

† Ver. 10. See Rom. xv. 17, 18, 19.

‡ Ver. 11. *Whether it were I or they*, i. e. who converted you: or else, whether I or they laboured most.

|| Ver. 12. *No resurrection of the dead.*] Though the word *ἀνάστασις* does indeed in the New Testament mostly signify the *future state*, yet by attending to the method and turns of this chapter, the judicious reader will find the apostle here uses it in both its acceptations, viz. that of the *future state* in general, against the Sadducaical objectors, and that of the resurrection of the *body* against the Gentile philosophers. See the contents of this chapter.

A. D. 57. 14 And, on the other side, to deny that Christ is actually risen, is to destroy the main * evidence of our Christian religion; so I have preached, and you have believed it without any ground and foundation:

15 Nay, we his apostles in particular, who pretend to give a divine evidence, and appeal to the truth of God, that he did raise up Jesus from the dead, must be guilty of the most impious forgery and falsehood.

16, 17 Consider therefore the wretched consequences of such an opinion; it destroys the possibility of Christ's resurrection, which is the main proof of the truth of your whole religion; it disannuls all the benefits of his death and sufferings, by virtue of which alone a Christian can hope for the pardon of his sins. For if he be dead for ever himself, it is impossible his death can avail any thing to our pardon and future happiness. (See Rom. iv. 21.)

18 So that all that have died in the Christian faith, are lost, and disappointed of all their hopes and promises.

19 For, if all our prospect of happiness were terminated in the present life, a Christian, and especially an apostle of Christ, who is thus exposed to sufferings and persecution, would have the worst and hardest condition of all mankind.

20 But be not misled with speculative and vain notions. The fact is certain and absolute, that Christ our Saviour is risen; and our resurrection is as certain a consequence of our blessed Master's, as the whole Jewish harvest

14 And if Christ be not risen, then is our preaching vain*, and your faith is also vain.

15 Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not.

16 For if the dead rise not, then is not Christ raised:

17 And if Christ be not raised, your faith is vain; ye are yet in your sins.

18 Then they also which are fallen asleep in Christ, are perished.

19 If in this life only we have hope in Christ, we are of all men most miserable.

20 But now is Christ risen from the dead, and become the first-fruits of them that slept.

* Ver. 14. See Acts i. 22. Rom. i. 3. iv. 25. Acts xvii. 31. 1 Pet. iii. 21. Rom. vi. 4.

21 Forsinceby man came death, by man came also the resurrection of the dead.

22 For as in Adam all die, even so in Christ shall all be made alive.

23 But every man in his own order: Christ the first-fruits, afterwards they that are Christ's, at his coming.

24 Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power.

25 For he must reign till he hath put all enemies under his feet †.

was of being accepted and blessed by the offering of the first-fruits. A. D. 57.

21, 22 Nor can your Jewish objectors, viz. of the Sadducaical party, deny this great truth without destroying all that analogy between the first and * second Adam, which themselves allow from their own Scriptures. For if all true believers are not restored to life by the Messiah, the second Adam, as all * mankind were made subject to death by the sin of the first Adam, the main instance of the analogy is lost. Whereas, by supposing this contrary truth, the agreement is kept whole and entire.

23 And thus Christ's resurrection is an assurance and pledge of the resurrection of all good and sincere Christians at the last day † of his appearance to judgment.

24 At that day, I say, which shall put an end to the mediatorial kingdom and government of Christ, and finish the whole dispensation of God with mankind, in this world; when Christ shall have gained a complete conquest over sin and death, wicked angels and wicked men, and shall resign the government of all things to God the Father.

25 For the dispensation and government of mankind in this world must continue immediately under Christ the Messiah, till all the enemies of God and his church be subdued.

* Ver. 21, 22. See Rom. v. where the apostle uses the same argument to another purpose, and both there and here uses it as an argument *ad hominem* against the Jewish notions, viz. of the Sadducees. Without supposal whereof, neither of the passages seem to carry any reason in them.

† Ver. 23. 1 Thess. iv. 16. *The dead in Christ* (i. e. good Christians) shall rise first.

‡ Ver. 25. *Till he hath put.* See note on Rom. v. 13.

A. D. 57. 26 Now death being one and the last of those enemies, it is absolutely necessary for completing this divine and glorious conquest, to have that also destroyed, which can never be but by a resurrection to a future life.

27 When I say, Christ has the government and superiority over all things given to him, you must naturally suppose I except God the Father, who committed this government to him.

28 And thus even when Christ shall have subdued all the enemies of God, and finished the whole dispensation with mankind upon earth, and his mediatorial government shall cease, he will resign himself, his church, and all its members, to God the Father; who shall then either himself be for ever the immediate Governor, Lord, and Disposer of all things; or else will continue Christ, his Son, the glorious and triumphant Lord over the church he has so graciously redeemed; though still in subordination to himself the supreme Father, who first *committed all power unto him*. [Compare Dan. vii. 14, 27.]

29 But to return to the main * argument. The denial of the future state and resurrection disannuls all the purposes and effects of your Christian baptism. It is the belief of the resurrection you are baptized into; and to say that Christians die and † live no more, is to make your baptismal profession an

26 The last enemy *that shall be destroyed is death.*

27 For he hath put all things under his feet. But when he saith, All things are put under *him*, it is manifest that he is excepted which did put all things under him.

28 And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

29 Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead †?

* Ver. 29. Main argument, which was left off at ver. 23. not at the 20th, as Mr. Locke and others, by a plain mistake, suppose.

† Ver. 29. Ὑπερ τῶν νεκρῶν, *baptized for the dead*; i. e. who would be so weak as to be baptized into the faith of a *resurrection*, that give themselves up for *eternally dead* after this life? I have given the undoubted sense and design of the phrase; but how the Greek of it is precisely to be construed, must still be left to the critics. See Dr. Mills upon this place.

insignificant and fruitless thing; a thing that involves them in present miseries and inconveniences, without the least prospect of recompence or advantage. A. D. 57.

30 And why stand we in jeopardy every hour?

30 And then, what a weak thing is it for Christian people to expose themselves to such dangers and persecutions, in defence of a religion that leaves them at last without all hopes of any future recompence!

31 * I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily.

31 Especially I * that am an apostle of this religion, must then be still more foolish and unaccountable; for I may safely protest by all that joyous hope which you and I have in our Christian profession, that I hardly pass a day but in danger of death for the sake of it. ^{*Εγώ, I, emphatically.}

32 If after the manner of men † I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? Let us eat and drink, for to-morrow we die.

32 And should not I have acted a wise part, think you †, in exposing myself to the wild beasts upon the theatre at Ephesus, if it be true, that death makes a final end of us? Verily, if it be so, the Epicureans are in the right, whose maxim is, *Life is short, let us take as much of the pleasures of it as ever we can.*

33 Be not deceived: evil communications corrupt good manners.

33 Take heed then of being misled by such insinuations as these, that tend to the corruption of all Christian morals and practices.

34 Awake to righteousness, and sin not;

34 Rouse up your faculties to a more just and exact way ‡ of reason and con-

† Ver. 32. Ἐθνησιμαίχνησα, I have fought with beasts at Ephesus. A latitude of the tense so natural to the Hebrew and Hellenistic languages; and making the construction *if I had fought*, saves the critics all their needless pains of recurring to another fight and miraculous deliberance of St. Paul at Ephesus, grounded only on uncertain traditions; and shews this passage plainly to refer to Acts xix. 30, 31. See abundant instances of this change of tenses in Glassius, lib. iii. tract. 3. de Verbo, page 642, &c.

‡ Ver. 34. Awake to righteousness, and sin not: Δικαίως here is very hardly to be construed to righteousness; and though μή ἁμαρτάνετε may be rendered *sin not*, that is but the secondary sense of that word. *Awake to right reason, and do not so grossly mistake*, seems to be the natural construction. And as the 33d verse coun-

A. D. 57. sideration, and avoid such principles as tend only to a sensual and debauched life. For I must tell these your new teachers, to their shame, they argue as if they knew nothing of God * and religion.

35 Your philosophical teachers, I know, have been used to think the resurrection of the body an absurd, needless, and impossible thing; and are apt to ask, how a corrupted, perished, and scattered mass of matter, can ever be raised into a body fine and beautiful enough for a glorified soul? Or what sort of bodies (say they) is it that we can expect at the resurrection?

36 Thou fool of a philosopher, that canst argue thus! Is this so absurd and incomprehensible a thing, which the very appearances of nature are able to account for? The grain you sow in the earth is rotten, and putrified soon after it comes there, and yet it afterwards springs up into perfect corn.

37, 38 You throw in nothing but naked grain, suppose wheat or barley. But out of that very corrupted little mass, doth the divine power produce a full-grown corn, with stalk, and ear, and seeds; and so from every other seed, a plant in its proper size and figure. Though you are no more able to know how, than how God can raise the dead.

39 Look into the make and contexture of animals; that of men, fishes, beasts, and birds, what a vast variety there is in them; and yet they all proceed from one and the same original matter †.

for some have not the knowledge of God: I speak this to your shame.

35 But some man will say, How are the dead raised up? and with what body do they come?

36 Thou fool! that which thou sowest is not quickened, except it die:

37 And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain.

38 But God giveth it a body as it hath pleased him, and to every seed his own body.

39 All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds.

tenances our translation, so the latter part of this verse seems to favour this latter rendering of the whole period.

* See Matt. xxii. 29.

† See Gen. i. 2.

40 *There are* also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another.

41 There is one glory of the sun, and another glory of the moon, and another glory of the stars; for *one* star differeth from *another* star in glory.

42 So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption;

43 It is sown in dishonour, it is raised in glory: it is sown in weakness, it is raised in power:

44 It is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body.

45 And so it is written, The first man Adam was made a

40 Look and compare the heavenly and earthly bodies with each other. There is as much difference between a clod of earth, and the glorious body of the sun and stars, as there can be between the corruptible and the glorified bodies of men. A. D. 57.

41 Nay, there is as much difference in some of the heavenly bodies from one another, the sun and moon, planets, and fixed stars; some whereof shine by a borrowed and reflexed light, others by an innate light of their own; and are of as different a kind as can be, yet out of the same original matter did God compose them all.

42, 43 Now, apply this to the resurrection, and see if the same divine power that could thus bring flesh, fish, plants, sun, earth, planets, and fixed stars, out of one and the same mass, and all originally out of nothing, cannot be able to raise an incorruptible out of a corruptible body, and turn a weak and decaying one into one that shall be glorious and powerful*.

44 The bodies indeed we now live in, and die here, are mere animal bodies, subject to decays, sickness, and death; and this makes your philosophical teachers conclude, that when we have thrown them off, and once got rid of them, we shall never be joined to bodies more. But this conclusion proceeds from their ignorance of this great truth, that the God who has invested us at present with these animal bodies, will one day clothe us with spiritual and heavenly ones.

45 † And as we read, (Gen. ii. 7.) that Adam the first man, from whom we all received our weak and animal

* See Philip. iii. 21.

† See ver. 21, 22, &c.

A. D. 57. bodies, was made a living soul; so is it as true that Christ the second Adam, has not only life, but life in himself, and a power to raise others to life. (See John i. 4. and verse 21, 26.)

46 As therefore the first man Adam was made before Christ was sent to be our Saviour, so must we, in order of time, be clothed with our animal and mortal bodies derived from the one, before we can be invested with our spiritual and immortal ones from the other.

47, 48, 49 Weak and mortal we must needs be here, being extracted from one that was himself so. But when we shall be begotten again from the dead by Christ, the second Adam, our heavenly Saviour, our bodies shall also partake of the heavenly and immortal qualities of his, and live eternally without sickness, decay, or death.

50 To those then who scoffingly demand what sort of bodies good Christians shall have at the resurrection? the sum of my answer is, that I allow they cannot be such mortal and crazy carcasses as we now carry about with us; for a corruptible body can no way suit with an incorruptible state.

51 But the bodies of all true Christians, whether of such as are alive at Christ's coming to judgment, (as some will be,) or of such as are dead before it, shall undergo, at that time, a glorious change; which is a thing you seem to have had yet no notion at all of.

52 A change, I say, at this grand summons, that will be as sudden and quick, as it will be great and happy; when the dead bodies of the saints shall be raised up to a glorious and immortal

living soul, the last Adam *was made* a quickening spirit.

46 Howbeit, that *was* not first which is spiritual, but that which is natural; and afterward that which is spiritual.

47 The first man *is* of the earth, earthy: the second man *is* the Lord from heaven.

48 As *is* the earthy, such *are* they also that are earthy: and as *is* the heavenly, such *are* they also that are heavenly.

49 And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

50 Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

51 Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed,

52 In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead

shall be raised incorruptible, and we shall be changed.

53 For this corruptible must put on incorruption, and this mortal *must* put on immortality.

54 So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.

55 O death, where is thy sting? O grave, where is thy victory?

56 The sting of death is sin; and the strength of sin is the law.

57 But thanks be to God, which giveth us the victory through our Lord Jesus Christ.

58 Therefore, my beloved brethren, be ye stedfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

constitution; and those that are then A. D. 57.
alive, shall be transformed into the same
brightness and immortality.

53 For, as I before observed, it is absolutely necessary that these * corruptible and mortal bodies should be changed for incorruptible and immortal ones, before they can be fit to be joined again to our glorified and happy souls.

54 And thus by our attainment to this happy and immortal state, will those prophetic words be fulfilled in their most eminent acceptation, *Death shall be swallowed up of life, and conquered for ever*, (Isai. xxv. 8.)

55 Then may every good Christian sing his triumph over death in the language of another prophet, (Hos. xiii. 14.) *O death, where is thy sting to hurt us! O grave, where is thy victory over us!*

56 Sin was the first and baneful cause, and is the only terror of death; and the malignancy of sin is from this, that it is the transgression of a just and righteous law of God.

57 But, blessed be God! our Christian religion sets us eternally free from them both.

58 Wherefore, dear brethren, be stedfast in this grand article; strive to excel in your faith in it; and live so as to enjoy the blessings of it; remembering what a glorious recompence it will be for all your Christian labours and endeavours †.

* Ver. 53. *This corruptible must put on incorruption.* Το φθαρτὸν τοῦτο, &c. And so Justin Martyr, in Epist. ii. §. 10. Καὶ μὴ λεγέτω τις ὑμῶν ὅτι αὐτὴ σὰρξ οὐ κρείνεται, οὐδὲ ἀνίσταται—ὁν τρόπον γὰρ ἐν τῇ σαρκὶ ἐκλήθητε, καὶ ἐν τῇ σαρκὶ ἐλευσέσθε—οὕτως καὶ ἡμεῖς ἐν ταύτῃ τῇ σαρκὶ ἀποψήσομεθα τὸν μισθόν.

† Ver. 58. *Always abounding; περισσεύοντες, always excelling.*

CHAP. XVI.

Their last enquiry about collecting contributions for the poor Christians of Judea. He gives directions how to do it. Promises again to come and see them. Recommends Timothy to them. Repeats his exhortations to unity and peaceableness. Recommends Stephanas, Fortunatus, and Achaicus, to them. Concludes with salutations.

A. D. 57. 1

AS to your last enquiry about the collection desired of you for the poor Christians of Judea, I would have you observe the same method I prescribed to the Galatian churches, viz.

2 That every Sunday, each of you put what he can spare into a common stock, that so when I come I may find it altogether.

* Θησαυρίζων.

3, 4 And when I am with you, I shall send such persons with it as you shall recommend, and will write letters by them to Jerusalem; and, if it be requisite, I will go with them myself, to make your liberality the more acceptable.

5 In the mean while, assure yourselves I shall certainly see you, when I am arrived at Macedonia, which place I must take in my way.

6 And it is very probable I may not only just call upon you, but stay out the winter with you, and accept of provisions and assistance from you for my further travels.

7, 8 Intending you therefore a good long visit, I would not have you think me tedious, if I stay here at Ephesus till Pentecost, i. e. Whitsuntide.

NOW concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye.

2 Upon the first day of the week, let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come.

3 And when I come, whomsoever ye shall approve by your letters, them will I send to bring your liberality unto Jerusalem.

4 And if it be meet that I go also, they shall go with me.

5 Now I will come unto you, when I shall pass through Macedonia: for I do pass through Macedonia.

6 And it may be that I will abide, yea, and winter with you, that ye may bring me on my journey, whithersoever I go.

7 For I will not see you now by the way, but I trust to tarry a while with you, if the Lord permit.

8 But I will tarry at Ephesus until Pentecost.

9 For a great door and effectual is opened unto me, and *there are many adversaries.*

10 Now if Timothy come, see that he may be with you without fear: for he worketh the work of the Lord, as I also *do.*

11 Let no man therefore despise him: but conduct him forth in peace, that he may come unto me: for I look for him with the brethren.

12 As touching *our* brother Apollos, I greatly desired him to come unto you with the brethren: but his will was not at all to come at this time; but he will come when he shall have convenient time.

13 Watch ye, stand fast in the faith, quit you like men, be strong.

9 For I find I am likely to have a good large (and I hope a successful) work * of preaching, and converting here, though my adversaries (especially those of the Jewish party) are very numerous.

10 If Timothy comes to you beforehand, pray treat him respectfully, and make him easy. Let him have no disturbance from your factions; for he comes upon the same work, and with the same authority as myself.

11 Let none of your new teachers despise him for his † youth; but be † ^{Tim. iv.} you all ready to supply him with necessities for his return back to me; for I, and all my ‡ company, shall earnestly expect him, and those that are to come with him hither.

12 We would fain have had brother Apollos come with this letter to you; but he excused himself at this juncture, and promises to see you at a more proper season.

13 And now to conclude my advices to you: Be upon your guard against all the designing heads of your factions; stand firm to the doctrines at first de-

* Ver. 9. Θύρα ἀνέωγε, καὶ ἀντικείμενοι πολλοί, *a door opened, and many adversaries.* He seems plainly to allude to the *ostia circi maximi*, from whence the race-horses and chariots were wont to be started. And this is very much countenanced by the phrase ἀντικείμενοι, those *adversaries* answering to the *antagonists* in the *racés*, against whom the apostle was to *run*, as it were, and strive to outdo. This is not taken notice of by Faber or Dr. Hammond, but is handsomely explained by Jacobus Lydius, in his *Agonistica Sacra*, cap. 30.

‡ Ver. 11. Ἐκδέχομαι αὐτὸν μετὰ τῶν ἀδελφῶν, or, *I and the brethren expect him.* So in ver. 12.

A. D. 57. livered to you, and behave yourselves
with manly courage and resolution.

14 Let all your behaviour, both in your public assemblies, and in private conversation, be with a constant eye to the good of your brethren, and the church's peace.

15 I desire you to pay a particular * regard to Stephanas and his family. They were (you know) the first † converts I made in Greece, and have ever since been industrious in instructing ‡ and managing your church, and in supporting and maintaining its ministers.

16 Wherefore hearken to, and be guided by them; and instead of new teachers, let them, and all my fellow-preachers, be your Christian leaders.

17, 18 I am very glad you sent him, and Fortunatus, and Achaicus, with your letter of enquiries to me; for they have given me a much fuller account of the state and disposition of your church, than I should otherwise have had; and prevented a great many jealousies and suspicions between you and me, to the satisfaction of us both: respect and value such men therefore as give so favourable a character of you.

19 The churches of the lesser Asia salute you; so does Aquila, his wife, and Christian family, with all good Christian wishes.

14 Let all your things be done with charity.

15 I beseech you, brethren, (ye know the house of Stephanas, that it is the first-fruits of Achaia, and that they have addicted themselves to the ministry of the saints,)

16 That ye submit yourselves unto such, and to every one that helpeth with us, and laboureth.

17 I am glad of the coming of Stephanas, and Fortunatus, and Achaicus: for that which was lacking on your part, they have supplied.

18 For they have refreshed my spirit and yours: therefore acknowledge ye them that are such.

19 The churches of Asia salute you. Aquila and Priscilla salute you much in the Lord, with the

* Ver. 15. Οἶδατε, ye know, or rather, know, i. e. respect the house of Stephanas.

† Chap. i. 15.

‡ Εἰς διακονίαν τοῖς ἁγίοις, to the ministry of the saints. I should choose to interpret this of teaching and governing, rather than in any other sense of ministering, because the following words seem plainly to favour it, verse 16. But indeed διακονία τοῖς ἁγίοις, is properly supplying the saints by way of charity, as διακονία τῶν ἁγίων, is doing it by way of teaching. However, I thought it not inconvenient to express both senses.

church that is in their house.

20 All the brethren greet you. Greet ye one another with an holy kiss.

21 The salutation of me Paul with mine own hand.

22 If any man love not the Lord Jesus Christ, let him be Anathema Maranatha.

23 The grace of our Lord Jesus Christ be with you.

24 My love be with you all in Christ Jesus. Amen.

20 All the Christians here salute you. Salute each other, for my sake, with the kiss of love in your assemblies.

21 I here salute you with my own hand-writing*.

22 Whoever among you maliciously and obstinately breaks the peace and credit of the Christian church, by wicked factions, or scandalous vices, let him be excommunicated, and left to the terrible judgment of God †, till he repents and reforms. (See chap. v. 5. and 2 Cor. ii. 6, 7, 8.)

23, 24 May the love and favour of our Lord Jesus Christ be ever with you. My own hearty love and Christian good wishes to you all. Amen.

¶ The first *Epistle* to the Corinthians was written from Philippi, by Stephanas, and Fortunatus, and Achaicus, and Timotheus.

* Ver. 21. *With my own hand.* The rest of the *Epistle* being written by his amanuensis. See Rom. xvi. 26. 2 Thess. iii. 17.

† Ver. 22. *Maranatha* is a Syriac phrase, and signifies as much as *The Lord cometh*, i. e. to punish him.

A
PARAPHRASE
ON THE
SECOND EPISTLE
OF
ST. PAUL TO THE CORINTHIANS.

P R E F A C E.

THIS Epistle was written upon the same occasion, and follows the same argument with the former. A considerable part of it refers to the success his first Epistle had in the Corinthian church; which appears to be different according to the tempers of the persons concerned in it. The more sound and well-affected were duly moved by it, and shewed a ready compliance to the apostle's directions, which he here glories in and commends them for; while several both of the Gentile and Jewish faction remained stiff in their opposition to him, both in doctrines and practices. With these latter the apostle renews his argument, most prudently mixed up of calm reasonings, kind persuasions, and threatenings of severity toward the perverse and incurable. Whatever incidental arguments or exhortations are interspersed with these, the reader shall be methodically advertised of at the entrance of the several chapters.

A

PARAPHRASE

ON THE

SECOND EPISTLE

OF

ST. PAUL TO THE CORINTHIANS.

CHAP. I.

The apostle presents himself to them as a despised and suffering apostle. He blesseth God for his support under, and deliverance from, his afflictions, as being of great benefit both to himself and them. Comforts himself under the Divine protection, and his own sincerity. Returns upon their factious teachers for misinterpreting his not coming to Corinth so soon as he proposed. Shews himself consistent in what he said and taught, and gives the true reason of his not seeing them at the time appointed.

1 **PAUL** an apostle 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 Achaia :

2 Grace be to you, and peace from God our Father, and *from* the Lord Jesus Christ.

3 Blessed *be* God, even the Father of our Lord Jesus Christ, the Father of mercies,

1, 2 **PAUL** an apostle of Jesus Christ, called to that great office by an express and * particular revelation of God; and Timothy my Christian brother; to the Corinthian church, and to all the Christians of Achaia; wishing you all divine favours and blessings from God our Father, and Jesus Christ our Lord and Saviour.

Written A. D. 57. the latter end of the year. ————
* Acts ix. and xxvi.

3, 4 First expressing my hearty thanks to God the Father of our Lord Jesus Christ, the supreme Author of all our mercies and comforts, for so assist-

A. D. 57. ing and supporting me under all my sufferings and distresses, that I am enabled to make others partake of the comforts he bestows on me.

5 For I must thankfully acknowledge that Christ has never laid any sufferings upon me for the sake of his religion, but what he has given some proportionable blessing to sweeten and counter-vail.

6 Whereof your church is a very satisfactory instance: for my sufferings and afflictions have had this good effect upon you, to encourage you to suffer patiently after my example; and my blessings and comforts are so many arguments to you to depend steadily and joyfully upon the same infinite Power and Wisdom as I do.

7 Being fully assured, that as you partake with me in the sufferings for your religion, you shall not fail of a proportionable share in its present and future blessings.

8 My own sufferings I speak of are those I lately underwent in the lesser * Asia, where I was so sore and so hardly used, that I had scarce any expectation to outlive them.

and the God of all comfort:

4 Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God.

5 For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ.

6 And whether we be afflicted, *it is* for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer: or whether we be comforted, *it is* for your consolation and salvation.

7 And our hope of you *is* stedfast, knowing that as you are partakers of the sufferings, so *shall ye be* also of the consolation.

8 For we would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out

* Ver. 8, 10. Ἐν τῇ Ἀσίᾳ, *in Asia*, and ἐκ τηλικούτου θανάτου, *from so great a death*. See Acts xiv. xvi. and xix. chapters. To which of these conflicts the apostle particularly refers, is not certain; most probably he respects them *all*, for several good Greek and Latin copies read it, ἐκ τηλικούτων θανάτων, and ἐκ τηλικούτων κινδύνων, *a tantis periculis*. From *such* and *so many deaths* or *dangers*.

of measure, above strength, insomuch that we despaired even of life :

9 But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead.

10 Who delivered us from so great a death, and doth deliver : in whom we trust that he will yet deliver us.

11 You also helping together by prayer for us, that for the gift bestowed upon us by the means of many persons, thanks may be given by many on our behalf.

12 For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-wards.

13 For we write

9 But I make use of the desperate condition I was then in, as an argument for an entire confidence in God, without whom no human strength can avail any thing ; but by whose power even the dead shall be raised to life again.

10 And I rest fully satisfied, that the same good Providence that has already delivered me from such and so many distresses; will not fail to protect me in the future course of my ministry in his service.

11 For which I have had, and trust shall still have, the concurrence of your prayers with my own ; and then as you all contribute toward my safety and protection, you may all have the pleasure of rejoicing and giving thanks for it along with me.

12 As to myself, whatever the dispensations of Providence toward me, or the ill opinion some men may have of me, be, this inward comfort I always enjoy, and will glory in, that I have performed my Christian ministry in every place, agreeably to the abilities God has bestowed on me, preaching the Gospel-doctrine * free of any sinister or private designs; and exercising my spiritual † gifts without any mixture of ostentation or human artifices to set them off. And especially among you Corinthians.

13 And this sincerity of mine is

* Ver. 12. *In simplicity, not with fleshly wisdom, &c.* He plainly strikes at the cunning insinuations of their *philosophical and rhetorical teachers*. Οὐκ ἐν κακουργίᾳ, οὐδὲ πονηρίᾳ, οὐδὲ ἐν δεινότητι λόγων, ἢ ἐν συμπλοκῇ σοφισμάτων. Chrysost.

† Ibid. *But by the grace of God, i. e. by exercising his spiritual gifts.* Ἄλλ' ἐν τοῖς σημείοις καὶ τέρασιν, ἃ χάρις ἦσαν. Theophylact.

A. D. 57. what you have always read in my writings, and heard from me in my preaching; you were all very sensible of, and free to acknowledge it when I was with you; and I hope you are so still, and always will be.

14 A great many of you, I can safely and gladly say, have owned and gloried in me as your true apostle and teacher; and I will accordingly glory and rejoice in them at the great day of Christ's judgment, as disciples converted and saved by my doctrine and ministry.

15 And with this full confidence and satisfaction in such of you as do thus respect and esteem me, was I fully intended to come * and visit your church a second time, for your further instruction and confirmation in the Christian religion.

* Acts xx.

† See 1 Cor. xvi. 6, 7.

16 Designing not † to call upon you in my way to Macedonia, but to come to you from thence, and to take provisions of you for my voyage to Jerusalem.

17 And what if I did not actually come according to my first purpose? Have any of your new factions any reason from thence to say I am an uncertain, fickle, and deceitful man ‡, acted purely by self-interest, and have no regard to my word?

18 God can testify my preaching and conversation among you has shewn me

none other things unto you, than what you read or acknowledge, and I trust you shall acknowledge even to the end.

14 As also you have acknowledged us in part, that we are your rejoicing, even as ye also are ours in the day of the Lord Jesus.

15 And in this confidence I was minded to come unto you before, that you might have a second benefit:

16 And to pass by † you into Macedonia, and to come again out of Macedonia unto you, and of you to be brought on my way toward Judea.

17 When I therefore was thus minded, did I use lightness? or the things that I purpose, do I purpose according to the flesh, that with me there should be yea, yea, and nay, nay?

18 But as God is true, our word to-

‡ Ver. 17. In the Hebrew and Hellenistic languages *yea* is as much as to *affirm*, *yea* to *deny*. For a man to have his *yea*, *yea*, and his *nay*, *nay*, is to be *true* and *faithful*; but to be *yea* and *nay* at the same time, is to be *false* and *contradictious*. Wherefore the Rev. Dr. Mills has well observed the true reading of this place to be τὸ καὶ καὶ τὸ οὐ, *yea and nay*, according to the ancient copy of Beza. For to double the phrases, makes the sense directly contrary to the scope of the apostle.

ward you was not yea and nay.

19 For the Son of God, Jesus Christ, who was preached among you by us, *even* by me, and Silvanus, and Timotheus, was not yea and nay, but in him was yea.

20 For all the promises of God in him *are* yea, and in him Amen, unto the glory of God by us.

21 Now he which stablisheth us with you in Christ, and hath anointed us, *is* God:

22 Who hath also sealed us, and given the earnest of the Spirit in our hearts.

23 Moreover, I call God for a record † upon my soul, that to spare you I came not as yet unto Corinth.

to be quite another sort of person, always uniform in my conduct, and consistent with myself. A. D. 57.

19 As to the Christian doctrine delivered to you by myself and by Timothy*, and Silvanus under me, (especially that principal point of Christ's being a crucified † and risen Saviour,) you know it was one and the same from us all. * Acts xviii. 5.

20 For I founded the certainty of all the gracious promises in the dispensation of the Gospel preached by us the apostles of Christ, on his being a crucified † Redeemer, and a risen Saviour.

21 The truth of which Christian doctrine God has sufficiently demonstrated both to you and me, and confirmed us in the belief of it, by the miraculous gifts of his Holy Spirit.

22 Which gifts are as perfect a ratification of his promises in Christ, as the seal is to a deed or covenant; and are a pledge of our future enjoyment of them, if we perform the conditions annexed to them. It is very unjust therefore, for a person thus qualified with all the marks of a true apostle, and so constant and consistent in his doctrine as I am, to be accounted an inconstant and a selfish man.

23 But to tell you the true reason of my not coming at the time appointed, I call God to witness, it was neither out of disregard to my friends, nor fear of my enemies, but purely out of tenderness to the obstinate and offending part of you; to suspend for a while the punishment I threatened, in a charitable hope of their amendment.

† Ver. 19, 20. See 1 Cor. i. 23. ii. 2. v. 1, 2, &c.

‡ Ver. 23. *Upon my soul.* Ψυχῆν, *upon my life.* As much as to say, *May I die if it be not true.*

A. D. 57. 24 When I speak of threatening and sparing offenders, I would not be understood to challenge any absolute power over you or your religious principles; no, I am only your assistant in Christianity; it is Jesus Christ*, not I, in whom you believe as your Lord and Master.

24 Not for that we have dominion over your faith, but are helpers of your joy: for by faith ye stand*.

CHAP. II.

He proceeds to shew the reason of his not coming to Corinth so soon as he intended, to be his clemency towards the scandalous offenders. Expresseth his tenderness toward them all. Desires that even the incestuous person should be received into the church again upon his repentance. Declares his own sincerity, and the difficult charge of the apostolical office: with a reflection upon their new teachers that opposed him.

1 **T**HE love I have for you, was indeed the reason why I came not to Corinth at the appointed time, when I found my presence would be a matter of grief to your church on account of the severities I should have been obliged to exercise.

2 And had I done it, what comfort could I have had among a people I so much love, and yet am forced to punish some in so severe a degree? Nothing but their repentance could have alleviated my grief.

3 I have therefore written to you and told you my mind beforehand, that by a timely reformation of the disorders in your church, I might not have the vexation of punishing instead of the pleasure of congratulating, when I come to visit you. And I hope you have a regard to my peace and satisfaction, as if it were your own.

4 When I wrote to you such severe

1 **B**UT I determined this with myself, that I would not come again to you in heaviness.

2 For if I make you sorry, who is he then that maketh me glad, but the same which is made sorry by me?

3 And I wrote this same unto you, lest when I came, I should have sorrow from them of whom I ought to rejoice, having confidence in you all, that my joy is the joy of you all.

4 For out of much

* Ver. 24. Τῆ γὰρ πίστι ἐστίνκατε, for ye have stood in the faith, i. e. of Jesus Christ, not of me.

affliction and anguish of heart, I wrote unto you with many tears; not that you should be grieved, but that ye might know the love which I have more abundantly unto you.

5 But if any have caused grief, he hath not grieved me, but in part: that I may not overcharge you all.

6 Sufficient to such a man is this punishment, which was inflicted of many.

7 So that contrariwise, ye ought rather to forgive him, and comfort him, lest perhaps such a one should be swallowed up with overmuch sorrow.

8 Wherefore I beseech you, that ye would confirm your love toward him.

9 For to this end also did I write, that I might know the proof of you, whether ye be obedient in all things.

10 To whom ye forgive any thing, I forgive also; for if I forgave any thing, to whom I forgave it, for your sakes forgive I

orders for the excommunicating * your A. D. 57. obstinate transgressors, I was so far from having any delight in punishing, that on the contrary, that direction came from me with the deepest sorrow, and arose from the necessary regard I have to the good of your whole church, by procuring their reformation.

5 If the incestuous person in particular has, by his crime and punishment, become a scandal and an occasion of grief, you have your share in it as well as I. I will not take it to myself in particular, because I am unwilling any way to bear too hard upon you or him.

6 And since I find you have, pursuant to my direction, unanimously excommunicated him, that is enough; if he will repent, we will no further aggravate either his sin or punishment.

7 On the contrary, upon his giving signs of true reformation, I advise you to be tender to him, and restore him again to the communion of the church, lest by excluding him too long, you cause him to despair.

8 Wherefore I earnestly desire of you to shew him, that the punishment of him proceeded from a hatred of his crime, not of his person, and was only intended for his benefit.

9 And then when I shall have reformed and restored the offender to the church, and at the same time proved your obedient temper toward me, I shall have attained the main purpose of my first Epistle.

10, 11 Be assured therefore that whatever notorious offender you shall, upon his repentance, unanimously receive again into communion, he has my pardon, which I give him by my apo-

* See 1 Cor. v. 4, 5. and xvi. 22.

A. D. 57. stolical authority derived from Jesus Christ, and out of a tender regard to you; lest the devil should take occasion from the severity wherewith such a one hath been treated, to drive him to despair. For I am well aware, that it is one of his devices for the ruin of mankind. It was he that hurried Judas into despair, after having first tempted him to be treacherous and dishonest.

12, 13 And to give you a further instance of the real concern I have for you, to shew you that my not coming to you at the time prefixed was not the effect of any disrespect; I tell you, that as soon as I came to Troas, in my way to you, and found there sufficient work to detain me, and Titus not being there to give me an account of the success of my last letter, and of your welfare, I was under the utmost uneasiness, left the place, and went immediately into Macedonia in search of him.

14 At which place I found him, and received of him a very comfortable account of your church in general; wherefore I bless God for the success he is pleased to bestow on my labours, in propagating the comfortable knowledge of the Christian religion.

15 And, indeed, whatever the success of my ministry be, though some (nay the greater part of) men refuse to hearken to the evidence offered for the truth of the Gospel, and perish by their obstinacy, while others embraced it and are saved; yet are my sincere endeavours acceptable to God in respect to all.

16 It is true, some people are of ingenuous and well-disposed minds, capable of being easily led into the true faith and means of salvation; while the majority are so obstinate and corrupt, that our utmost endeavours, and the clearest

it in the person of Christ;

11 Lest Satan should get an advantage of us; for we are not ignorant of his devices.

12 Furthermore, when I came to Troas to *preach* Christ's Gospel, and a door was opened unto me of the Lord,

13 I had no rest in my spirit, because I found not Titus my brother: but taking my leave of them, I went from thence into Macedonia.

14 Now thanks *be* unto God, which always causeth us to triumph in Christ, and maketh manifest the favour of his knowledge by us in every place.

15 For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish.

16 To the one *we* are the savour of death unto death; and to the other the savour of life unto life. And who *is* sufficient for these things?

evidences we can lay before them, will not prevail with them to love truth, or keep them from destruction. The Gospel ministry is therefore a difficult and laborious charge; take heed what leaders you follow, for it is not every pretender that is equal to so great a work *.

17 For † we are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ.

17 But rely upon me and my fellow apostles, who do not, like † your new teachers, adulterate and pervert the Gospel-doctrines to make ourselves heads of parties, regarding private ‡ gain and applause; but preach them in the same plainness and purity, in which Christ himself delivered them to us; always remembering, that God's all-seeing eye is upon all our ways; and that to him we must give an account of our behaviour in our Christian ministry.

* Ver. 16. *And who is sufficient for these things?* Beside the paraphrase, which I take to be most agreeable to the main scope of the apostle, there is another way of supplying the sense of this clause, viz. *None can answer all the ends and desired effects of his preaching; but still our sincerity of endeavours renders us acceptable to God, as if we had attained them with all men alike.*

† Ver. 17. *For we are not as many.* Ὡς οἱ πολλοί, the many, the generality, the major part. Which shews that the principles of these factions St. Paul wrote against, had spread themselves to a very formidable degree. *Note,* The word πολλοί is used with the article but four or five times in the New Testament, and is then very emphatical, always denoting, the many, the major part, or all mankind.

‡ Καπηλεύοντες, mixing, selling, bartering for gain. See note upon chap. iv. 2.

CHAP. III.

What the apostle says of himself and his own sincerity, is to be only taken as a vindication from the aspersion of their false teachers, and not as any needful recommendation of himself to theirs, or any other churches. Their conversion to Christianity by his preaching and miracles, was a sufficient recommendation. Plain and undisguised preaching best becomes the Gospel dispensation; shewn from a comparison between it and the Jewish law, in respect of the obscurity and figurative nature of the one, and the plainness and perspicuity of the other. The Gospel ministry more honourable than that of the Law.

A. D. 57. 1

BY thus insisting upon my own sincerity, (chap. ii. 17.) I would not have any of you imagine I wanted any recommendations to your church, or needed your good word to set me off to any other Christian churches; as I find some of your new teachers get themselves recommended to you.

2 My own mind satisfies me, and I appeal to the world, whether your conversion to the Christian religion, by my doctrine and miracles, be not a sufficient recommendation of me as a true apostle.

3 Those evidences, by which you were fully convinced of the truth of Christ's religion, are beyond the applause of any tongue or pen; and are as clear a demonstration of a divine hand, as that of the Ten Commandments written upon the tables of stone*, (Exod. xxxi. 18.) And the efficacy of the Gospel is as much greater than that of the Law, as can be expressed by comparing that which is written in a book, with that which is imprinted inwardly in the very heart and soul itself.

1 **D**O we begin again to commend ourselves? or need we, as some others, epistles of commendation to you, or letters of commendation from you?

2 Ye are our epistle written in our hearts, know and read of all men.

3 Forasmuch as ye are manifestly declared to be the epistle of Christ, ministered by us, written not with ink, but with the Spirit of the living God; not* in tables of stone, but in fleshly tables of the heart.

* Ver. 3. *Not in tables of stone.* By the comparison here made use of between the *legal* and *Gospel* dispensation, it appears that the apostle's argument for vindicating his apostolical ministry in this chapter, was levelled at their teachers of the Judaizing faction, and is continued on through the fourth and fifth chapters.

4 And such trust have we through Christ to God-ward :

5 Not that we are sufficient of ourselves to think any thing as of ourselves ; but our sufficiency is of God.

6 Who also hath made us able ministers of the New Testament ; not of the letter, but of the spirit : for the letter killeth, but the spirit giveth life.

7 But † if the ministration of death, written *and* engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance ; which *glory* was to be done away :

8 How shall not the ministration of the spirit be rather glorious ?

9 For if the ministration of condemnation be glory, much more doth the ‡ mini-

4 And I am assured from thence, A. D. 57. that God will not only justify my sincerity, but will constantly assist me, and still give success to my Christian ministry.

5 It is upon him, and the power of his Spirit, and the doctrines of his revelation, that I rely ; not upon any sufficiency of my own reasoning and abilities, for converting mankind to the belief of the Gospel religion.

6 His help vouchsafed to me, not my own qualifications, enables me to propagate the doctrines of the new covenant with success ; a covenant far exceeding the Mosaic in its doctrines and privileges. For while our breaches of the moral *, and the natural insufficiency of the ceremonial law, leave us still sinners, and obnoxious to death and punishment, the spiritual and powerful religion of the Gospel restores us to divine favour, life, and happiness.

7, 8 † And as the dispensation itself ^{† But if, εἰ δὲ, and if.} is more excellent, so the Christian ministry is proportionably more honourable than the Mosaical priesthood. For if God was pleased to shew a testimony of respect to Moses, the minister of an imperfect and temporary dispensation, by giving a supernatural brightness to his face, at its first delivery at Mount Sinai ; (which brightness, like the law he gave, lasted but for a while ;) how much more honourable do you think God intends Christ and his apostles to be esteemed, who deliver a dispensation essentially good, pure, and spiritual ?

9 If, I say, such tokens of divine regard attended that law which was defective, and but preparatory to a future and perfect method of salvation ; much

* See Jer. xxxi. 31, &c. Heb. viii. Rom. vi. 4, 15.

‡ Ver. 9. *The ministration of righteousness, τῆς δικαιοσύνης, of justification, as opposed to condemnation.*

A. D. 57. more honourably must the Christian religion and its ministry be esteemed, which supplies all the defects of the other, and gives full pardon, life, and happiness, to all true believers; while the Jewish law left all that were subject to it under guilt, and liable to punishment.

10, 11 Indeed the difference is so great as to admit of no comparison between a religion and a ministry that is short and temporary, and one that carries such internal excellency, as to make it constant and unchangeable to the end of the world.

12 Now this superior excellency of the Gospel religion, and assurance I have of successfully preaching it, by the divine assistance, is sufficient to justify that plainness and unaffected freedom of speech, with which I deliver its doctrines, and vindicate the honour of its true ministers. And you ought, upon this account, to be so far from undervaluing, as to respect me the more.

13 For we Christian apostles have no occasion to cover the sense of our doctrines, as Moses did his face. His covering his face, the full lustre whereof the Israelites could not bear, signified the obscure and typical nature of the law he was about to deliver: the ultimate design and meaning of which was not understood by that people*.

stration of righteousness exceed in glory.

10 For even that which was made glorious, had no glory in this respect, by reason of the glory that excellet.

11 For if that which is done away was glorious, much more that which remaineth is glorious.

12 Seeing then that we have such hope, we use great plainness of speech.

13 And not as Moses, which put a veil over his face, that * the children of Israel could not stedfastly look to the end of that which is abolished.

* Ver. 13. *That the children of Israel could not stedfastly look unto, &c.* πρὸς τὸ μὴ ἀτενίσαι, &c. For that (or to denote that) the children of Israel did not attend to, or understand, the ultimate design of the law, that was designed to be, and is now, abolished. The expression is plainly intended to denote the effect itself, not the cause of their ignorance. Moses was veiled to denote their ignorance; not that they were made ignorant by his putting on the veil.

14 But their minds were blinded: for until this day remaineth the same veil untaken away in the reading of the Old Testament; which *veil* is done away in Christ.

15 But even unto this day, when Moses is read, the veil is upon their heart.

16 Nevertheless, when it shall turn to the Lord, the veil shall be taken away.

17 Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty*.

14, 15 Nor indeed do their posterity A. D. 57. yet understand those types and prophecies of the Old Testament, which are no way perfectly to be apprehended and fulfilled, but as they relate to Jesus Christ. And by their obstinate disbelief in him as their Messiah, the veil is, as it were, still upon their minds; and they can no more understand the true intent of their law and of the books of the prophets that are read every sabbath-day to them, than they could see the face of Moses, when he gave them the law.

16 But as when Moses upon the Mount turned his face from the people towards God, he then took off his veil: so whenever the Jewish nation shall be converted to the Christian faith, by duly and impartially comparing their law and prophecies with Christ and his religion, they will then perfectly see and understand the true intent and spiritual meaning of them.

17 For Jesus Christ is that Messiah described and foretold by the Jewish prophets, and his religion and doctrine the full spiritual accomplishment and ultimate signification of the ceremonial law. From which yoke of bondage this spiritual religion of Christ has set us free: giving us also liberty or deliverance from the slavery of sin; from the rigour and terror of the law, (the ministration of condemnation, and of death, ver. 7, 9.) and withdrawing that veil of ignorance which has covered

* Ver. 17. *There is liberty.* This liberty, ἐλευθερία, is either the same with *παρρησία*, ver. 12. freedom and plainness of speech; or else freedom from the Jewish ceremonies. The latter is the sense of the judicious Dr. Clarke, (Serm. vol. iii. and both senses in vol. v. serm. 17.) to which excellent sermon upon this text, I may safely refer the reader for the clearest and best explication of this whole chapter. See also his Comment. on 40 texts, No. 40.

A. D. 57. the hearts of the Jewish nation for so long a time. Well therefore may such a religion set its ministers above the vain flourishes of Gentile orators, and the obscure traditions of Jewish doctors, and make them preach it with a noble freedom and undisguised plainness of speech.

18 And thus by a clear understanding of the religion of the Gospel, we preach it to the world with plainness and simplicity; and in so doing, we are the true representatives of Christ, our glorious Master, by whose Spirit we are guided and directed, and are more and more like him who is light and truth himself*. And we and all good Christians, guided by the plain revelation of God's Spirit, and living up to Christ's commands, shall gradually become like to him here in true virtue, and more like him hereafter in glory and happiness.

18 But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, *even* as by the Spirit of the Lord*.

* Ver. 18. *καθ' ὅπερ ἀπὸ Κυρίου Πνεύματος*, as by the Spirit of the Lord: or by the Lord, (viz. Christ, who I said, ver. 17. was) the Spirit. The sense either way is, That as Christ and his religion is the true spiritual meaning and fulfilling of the Mosaical law, so his apostles and ministers are in their preaching and office more clear and illustrious, in proportion to the excellency and clearness of Jesus Christ and his doctrine.

CHAP. IV.

The dignity of the Gospel ministry, and the divine power attending it, a great encouragement to the apostle's conscientious discharge of it, notwithstanding the reproaches of his adversaries; with a reflection on their false teachers. Sufferings for religion, and divine deliverances from those sufferings, a plain proof of a true apostle. The future prospect, a support under Christian sufferings.

1 **T**HEREFORE seeing we have this ministry, as we have received mercy, we faint not;

2 But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God.

3 But if our Gospel be hid, it is hid to them that are lost:

4 In whom the God of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them.

5 For we preach not ourselves †, but Christ Jesus the Lord;

1 **T**HE due sense then I have of A. D. 57. the honourableness of the Christian * ministry, and the divine assistance accompanying me in my sincere discharge of it, is what gives me life and spirit to go through it, under all the reproaches of my adversaries †.

2 In the performance of which office, I scorn to make use of those private and unwarrantable practices that some of your new teachers have recourse to, in order to exalt themselves, and depress me. I desire to recommend myself by nothing but the plainness and purity of my doctrine, which will be approved both of God, and of all well-disposed men.

3, 4 Nor can what I have preached and written to you, be denied to be the pure and sincere Gospel, unless by such sensual and profligate men, whose affections are so wedded to their temporal advantages, that they have no relish of the wise and glorious purposes of the religion of Jesus Christ the Son of God, the image of the Father, and the revealer of his will to mankind.

5 For I have not given the least occasion to any to suspect that I set up myself for a head of † a party, for any

* See chap. iii.

† See note on ver. 3. *ibid.*

‡ Ver. 5. *We preach not ourselves, i. e. not ourselves as lords, ἀλλὰ Χριστὸν Ἰησοῦν Κύριον, but Christ Jesus as the Lord.*

A. D. 57. private advantage, but preach Jesus and ourselves your
 Christ as the common Lord and Head servants for Jesus'
 of all Christians; pretending myself to sake*.
 be, like the other apostles, nothing more
 than a minister* under him, and ready
 to do any kind of service for your edifi-
 cation in his religion.

6 His minister, I say, whom God
 the Father and Creator of all things,
 who by his word produced light from
 darkness, has declared to be the true
 Messiah, the last and most glorious re-
 vealer of his will to mankind; which,
 by the illumination of the Holy Spirit,
 he has enabled us his apostles truly to
 understand, and preach to the world.

7 These endowments of the Spirit
 conferred upon us weak and mortal
 men fully prove, that the miracles we
 work, for the confirmation of the true
 religion, are effects of the divine power,
 and have no mixture of human † wis-
 dom or contrivance.

8, 9 And this is further confirmed
 by that wonderful Providence that at-
 tended us under all the difficulties of
 our ministry, not suffering us to despair
 under the hardest calamities; delivering
 us even when there seems no hope of
 an escape, and raising us up from the
 very jaws of death.

10, 11 And thus, as the continual
 sufferings we undergo for his religion,
 are a constant resemblance of his death
 and sufferings for us, and a manifesta-
 tion of our faith in them; so the mar-
 vellous protection and deliverance we
 have from them, are a resemblance of
 his resurrection, and a clear proof, that
 that Saviour who can thus raise us
 from dangers and death, is himself risen
 to an endless life and power.

6 For God, who
 commanded the light
 to shine out of dark-
 ness, hath shined in
 our hearts, to give the
 light of the knowledge
 of the glory of God
 in the face of Jesus
 Christ.

7 But we have this
 treasure in earthen
 vessels, that the ex-
 cellency of the power
 may be of God, and
 not of us.

8 *We are troubled*
 on every side, yet not
 distressed; *we are per-*
 plexed, but not in
 despair;

9 Persecuted, but
 not forsaken; cast
 down, but not de-
 stroyed;

10 Always bearing
 about in the body
 the dying of the Lord
 Jesus, that the life
 also of Jesus might
 be made manifest in
 our body.

11 For we which
 live are always deli-
 vered unto death for
 Jesus' sake, that the
 life also of Jesus might

* Ver. 5. *Διὰ Ἰησοῦς*, for Jesus' sake, or by or through Jesus, i. e.
 by his commission.

† See 1 Cor. ii. 4, 5.

be made manifest in our mortal flesh.

12 So then death worketh in us, but life in you.

13 We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken*; we also believe, and therefore speak;

14 Knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you.

15 For all things are for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God.

16 For which cause we faint not; but though our outward man perish, yet the inward man is † renewed day by day.

12 So that while preaching the Gospel procures us, the apostles of Christ, persecution even unto death; it gives you that embrace it a full assurance of eternal life and happiness.

13 For our courage and constancy under these sufferings is founded upon the same principle with that of the Psalmist*; (Ps. cxvi. 10.) faith in the truth and power of God, *that in the midst of the sorrows of death made him declare, he yet hoped to walk before God in the land of the living*; and makes us also to continue to *preach* the true religion in the midst of the utmost opposition and distress.

14 Being perfectly assured, that the God who raised up the Lord Jesus from the grave, will one day, in reward of all our sufferings for his sake, raise up us and all true Christians from death, by the power of the same Jesus, who will then present us to God his Father, as proper subjects of eternal happiness.

15 For your sakes then, as well as my own, I patiently undergo these hardships; that the more I convert and bring to the means of salvation, the greater glory and praise may redound to God.

16 And upon these accounts, I prosecute my ministry with undaunted zeal; and while my body labours under persecution, my mind is fortified with patience and resolution †.

* Ver. 13. *I believed, and therefore have I spoken.* Note, I will not undertake to determine, whether these words were spoken by David, or by him in the person of Christ. For the latter sentiment, let the reader see Mr. Pierce's Dissertation on this passage.

† Ver. 16. *Is renewed,* i. e. τῆ πίστει, τῆ ἐλπίδι, τῆ παρρησίᾳ, with *faith, hope, and courage.* Chrysostom.

A. D. 57. 16 Being fully assured, that the short afflictions of this life will be recompensed by a vast reward that bears no proportion to them.

18 And having little or no regard to the satisfactions of the present visible world, or concern about either its pleasures or inconveniences, its comforts or afflictions, my aim is fixed upon the invisible joys of another; the one being short and momentary, the other perfect and eternal.

17 For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory:

18 While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.

CHAP. V.

The same argument continued. The prospect of future happiness, and the full assurance of it by the gifts of the Holy Spirit, animates the apostle in his sufferings for the Gospel; and makes him earnestly (though not impatiently) wish to be freed from the troubles of the present life. Justifies his behaviour against the Judaizing faction. Answers their prejudices against him, for embracing the Gentile converts as equally a part of the Christian church with themselves; and proves the reasonableness of his so doing.

* Chap. iv. 1
16, 17, 18.

THUS (I say *) I patiently endure all bodily afflictions, being assured, that after I have laid down this frail and earthy body, God will invest and adorn me with one that is heavenly and immortal.

2, 3 In this bodily state I labour under so many pressures and difficulties, as cannot but make me wish (though not impatiently) after that heavenly tabernacle. Especially upon the

FOR we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.

2 For in * this we groan, earnestly desiring to be clothed upon with our house which is from heaven:

* Ver. 2. *In this we groan*, ἐν τούτῳ, i. e. in this (bodily) tabernacle, if it agrees with σκηνῶν; in the first verse; or else ἐν τούτῳ may signify *now, in the mean while, at this time*. So ἐν εἰ; signifies, Luke xii. 1. Acts xxiv. 18. See Noldius in Heb. Partic. *Bezoth*.

3 If so be * that being clothed we shall not be found naked.

4 For we that are in *this* tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.

5 Now he that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the Spirit.

6 Therefore *we* are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord:

7 (For we walk by faith, not by sight:)

8 We are confident, *I say*, and willing rather to be absent from the body, and to be present with the Lord.

9 Wherefore we labour, that, whether

assurance, that when I leave * this I A. D. 57. shall not fail of the other.

4 Indeed the bodily uneasinesses are such, that if it could be helped, I could wish to be translated to my heavenly and happy mansion, without undergoing the pains of dying, and be released from this painful life. A desire which is but natural to one in a mortal and troublesome state, and that is sure of attaining, one day, to a condition of perfect ease and happiness.

5 Nor can we but have our eyes and thoughts fixed upon that happy condition, since God, who has given us the promise of it, has already given us a perfect earnest and pledge of our future enjoyment, by the gifts and graces of his Holy Spirit now conferred upon us.

6 This promise and pledge fills us with life and spirit under the hardships attending our ministry, makes us look on this body as a tent only for present reception, and this world as a foreign country to us, and take heaven for our lasting and proper home.

7 (For thus the present state is a state of expectation, not of enjoyment.)

8 And while these hopes render me patient and zealous in my Christian ministry, yet they cannot but, at the same time, fill me with earnest desires, that the journey of life were over, and I were with Christ in a blessed and eternal abode.

9 In the mean while, my utmost endeavours are spent in so discharging my

* Ver. 3. Εἴγε, *If so be, or since that*, ἐνδυσάμενοι, *being clothed* (several copies read it ἐκδυσάμενοι, *being unclothed*, i. e. of this *body*,) *we shall not remain naked, but shall have a heavenly one in its room.* Which indeed is the much clearer construction, it seeming plainly to be opposed to the ἐπεנדύσασθαι in the 2d verse.

A. D. 57. office here, as not to fail as an acceptance with him hereafter.

10 A matter this of infinite consideration to us all: for a day is coming, when every part of our behaviour in these bodies of flesh must be tried at the great and impartial tribunal of Christ, and receive a reward or a punishment proportionable to the good or evil of it.

11 A due sense of which terrible and just judgment, renders me the more earnest in persuading men to embrace the Gospel religion, and to believe me sincere in preaching it. How truly I am so, is perfectly known to God; and I hope I have given you such testimonies as may have inwardly convinced you of it too.

* Chap. iii.
1.

12 Nor do I repeat * these assurances of it, as if I wanted recommendation, or suspected the good opinion of the sound and sober part of your church, but only to stop the mouths of those boasting teachers that would undervalue me, while they have really nothing valuable in themselves.

13 Those Jewish zealots are so prejudiced at my embracing the Gentile converts as equally members of the church of Christ with themselves, that they represent my defence of myself in that point, as a piece of perfect madness and distraction. Whether it be so or no, God is the best judge, in whose cause I act. But if this part of my conduct be upon just and good grounds, you Gentile Christians have the happy

present or absent, we may be accepted of him.

10 For we must all appear before the judgment seat of Christ; that every one may receive the things *done* in his body, according to that he hath done, whether *it be* good or bad.

11 Knowing therefore the terror of the Lord, we persuade men; but we are made manifest unto God; and I trust also are made manifest in your consciences.

12 For we commend not ourselves again unto you, but give you occasion to glory on our behalf, that ye may have somewhat to *answer* them which glory in appearance, and not in heart.

13 For whether we be beside ourselves, † *it is* to God: or whether we be sober, *it is* for your cause.

† Ver. 13. Θεῶν, *It is to God—ὑμῶν, for your cause.* The context in the following verses seems plainly to determine the justness of my paraphrase of this verse.

advantage of it, while they shall be con- A. D. 57.
demned for their rash and uncharitable
censures.

14 For the love of Christ constraineth us, because we thus judge, that if one died for all, then were all dead :

14 For the death of Christ extending to the merciful and gracious pardon of all true believers among all mankind, naturally supposes that the whole world, Jews as well as Gentiles, were equally in a state of sin and death, and consequently ought to make us and them conclude the one to be as capable * of the benefits of his sufferings as the other, and obliges us to preach the Gospel to them all without distinction.

15 And *that* he died for all, that they which live, should not henceforth live unto themselves, but unto him which died for them, and rose again.

15 And this universal redemption of Christ ought to disengage all that embrace his religion from all selfish and worldly interests; from all notions of engrossing the mercies of God, and the privileges of his religion to themselves; (as the Jewish Christians are apt to do;) and to promote the propagation of it among all nations, to the honour of that Saviour who died for the expiation of their sins, and has given them a full assurance of pardon and future happiness by his resurrection.

16 Wherefore henceforth know we no man after the flesh : yea, though we have known Christ after † the flesh, yet now henceforth know we *him* no more.

16 For this reason therefore, I look upon no man as the better Christian upon account of his birth, country, or extraction, or for his being circumcised or not. It is true indeed, even we the apostles had once a notion of Christ as of a temporal monarch, a Messiah born and circumcised a † Jew, to reign for the glory and splendor of our particular nation. But we have now quite other apprehensions of him and his religion.

17 Therefore if any man *be* in Christ, he

17 The main thing therefore that makes a true Christian, is the reform-

* Ver. 14. *Then were all dead.* For the particular stress of the apostle's argument here against the Jewish Christians, see my paraphrase on Rom. v. from verse 6. to the end.

† Ver. 16. *Christ after the flesh.* See Rom. ix. 5.

A. D. 57. ation of his mind and practices according to the rules of the Gospel. The old notion of being the seed of Abraham is not the case, but a new faith, and a new life.

18, 19 This is the condition God has now appointed for our obtaining the benefits of his sufferings for the sins of the whole world, Gentiles as well as Jews. Thus extensive is the Gospel covenant, and God has ordained us his apostles thus to declare and preach it to all mankind.

20 All that we pretend to therefore is to be Christ's ambassadors and representatives, to exhort and persuade men in the name of God, and of Jesus Christ, to come in and embrace these gracious terms of pardon and reconciliation to him.

21 Gracious indeed beyond all expression! Since God has given up the innocent and unspotted Son of his bosom to be a sacrifice for our sins; by the atonement whereof we are put into a perfect capacity of eternal pardon and salvation.

is a new creature: old things are passed away; behold, all things are become new.

18 And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation;

19 To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.

20 Now then we are ambassadors for Christ, as though God did beseech *you* by us: we pray *you* in Christ's stead be ye reconciled to God*:

21 For he hath made him *to be* sin for us, who knew no sin; that we might be made the righteousness of God in him.

* Ver. 20. *Be ye reconciled to God.* Καταλλάγητε τῷ Θεῷ, *make your peace with God.* See Matt. v. 28.

CHAP. VI.

By the warnings given in the 14th verse, &c. the apostle plainly seems to address himself to the Gentile converts of the Corinthian church in this chapter. Wherein (having before owned and proved them to be true members of the Christian church as well as the Jewish ones, chap. v.) he now exhorts them to live worthy of their profession; proposing to them the example of his own purity, constancy, and patience. Expresses his love and regard toward their whole church. Warns them to forbear the freedoms they took in partaking of idolatrous entertainments, from the danger and inconsistency of such practices with the Christian faith and worship: and from some passages of the Old Testament.

1 **WE** then as workers together with him, beseech you also, that ye receive not the grace of God in vain.

2 (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee; behold, now is the accepted time; behold, now is the day of salvation.)

3 Giving no offence in any thing, that the ministry be not blamed.

4 But in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses,

5 In stripes, in imprisonments, in tumults, in labours, in watchings, in fastings,

1 **AS** an apostle of Christ, and a minister under him, I earnestly exhort you Gentile converts, since you have obtained the favour of being the true members of his church, to take all care to live worthy of so holy a profession. A. D. 57.

2 (Remember those words of the prophet, (Isai. xlix. 8.) wherein God the Father declares his acceptance of the Gentile world, as his church, in Christ the Messiah; and that this promise is now fulfilled by our preaching and converting you to the Christian faith. Now is the time for your acceptance with him.)

3 Which office I endeavour to perform with the utmost care and caution, so as not to give the least occasion to any persons to be prejudiced against it, or lose the good effects of it.

4, 5 But striving to recommend myself and my doctrine, as a worthy minister of God, by patiently suffering the worst calamities that can befall me, and with the exercise of the severest mortification and self-denial.

A. D. 57. 6 By purity of conversation, by the due improvement of my knowledge of divine mysteries, by long-suffering and forgiveness of all provocations; by the diligent and proper use of the various gifts of the Holy Spirit, for the real good and benefit of mankind;

7 By preaching the pure word of God, and confirming it with miracles; arming myself, like a true soldier, with innocence and righteousness, as a sure guard from assaults on either * side, whether of prosperity or adversity;

8 By bearing, with an equal mind, the vile reproaches of designing and profane, as well as the commendations of sober and considerate men. Patient to be esteemed a deceiver by some, while I conscientiously dispense the word of truth to all.

9 Contented to be called a mean obscure person by the unthinking pretenders to wisdom, while I perform those works that prove me to be divinely inspired. Being daily in the very sight of death by my sufferings and persecutions, and yet as often miraculously or providentially delivered from it.

10 By living in a condition sad and sorrowful to outward appearance, but full of the comforts of a good conscience, and the joyous hope of a future happiness. Being poor and strait as to the goods of the present life, while I bestow upon others the truest riches. Seeming, to the lovers of this world, to have nothing, while I am in a sure way of possessing all that is durable and eternally valuable.

6 By pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned,

7 By the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left,

8 By honour and dishonour, by evil report and good report: as deceivers, and yet true;

9 As unknown, and yet well † known; as dying, and, behold, we live; as chastened, and not killed;

10 As sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.

* Ver. 7. *On the right hand and on the left*: alluding perhaps to that perfection of soldiery which consisted in managing the sword equally with *right* and *left* hand. Such a one was called ἀμφοδίξιος and περιδίξιος among the Greeks.

† Ver. 9. *Yet well known*. Ἐπιγενοσκόμοις, celebrated, remarkable.

11 O ye Corinthians, our mouth is open unto you, our heart is enlarged.

12 Ye are not straitened in us, but ye are straitened in your own bowels.

13 Now for a recompence in the same, (I speak as unto my children,) be ye also enlarged.

14 Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?

15 And what concord hath Christ with Belial? or what part hath he that believeth, with an infidel?

16 And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them, and I will be their God, and they shall be my people.

17 Wherefore come

11 I express myself thus freely and largely, to encourage you to imitate my example. Nor do I speak thus well of myself only; but, my dear Corinthian brethren, I think and speak well of you too, with a heart full of good and kind affections toward you. A. D. 57.

12 You have a large room in my heart; but what I have in yours, I fear, is much narrower.

13 Now I entreat you with the tenderness of a spiritual Father, be just in your returns to me, and treat me with filial respect and love.

14 Particularly let the Gentile converts testify this respect by complying with the advices I have given them, not to frequent the idolatrous feasts * of the heathens, nor do any thing that has the least shadow of a participation in their superstitious rites; nor intermarry * with any infidels. For what consistency can there be between a holy and pure religion, and an impious and idolatrous worship?

15 The kingdom of Christ and that of the devil are directly opposite and destructive of each other; and therefore there can be no religious communion between a Christian and a heathen.

16 The Christian church is the temple of God, in the most eminent and proper acceptation. And those promises of God, of his living and dwelling among his people, hearing their prayers, and giving his blessing upon their services, are now applicable to you as Christians.

17, 18 And those promises of God

* Ver. 14. See 1 Cor. viii. and x. and 1 Cor. vii. 39.

A. D. 57. to his church, wherein he calls himself the *Father* * and *Governor of his people*, and them *his peculiar children* * and *servants*, though immediately spoken to the Jewish church, are yet much more completely and truly intended to you the church of Christ the Messiah. Wherefore as this privilege obliged the Jews to preserve themselves from all heathen conversation, and from the pollution of every unclean thing; much more highly must it now oblige Christian people to separate from all impure and false worship, and cleave to him only as the sole of object of their adoration and happiness.

out from amongst them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you,

18 And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

CHAP. VII.

The first verse concludes the argument of the latter part of the foregoing chapter. He then desires the good opinion of their whole church. Expresses his favourable thoughts and love toward them. Rejoiceth at their ready compliance with the orders of his former Epistle, and in the good effects it had on many of them; as he understood by Titus, whose honourable reception among them, gave him great satisfaction.

1 **W**HEREFORE having such full assurance of your being the true † church and people of God, and entitled to all the blessings and promises of Christ's religion; consider, dear brethren, how much it concerns you to keep yourselves perfectly clear of all heathenish vices and impurities, and to improve in all the duties of your most holy profession.

2 Let me again ‡ request of all parties among you, to entertain and continue an opinion of me as your true apostle. I have given no occasion for

1 **H**AVING therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

2 Receive us; we have wronged no man, we have corrupted no man, we have defrauded no man.

* Ver. 17, 18. See Exod. xxix. 45, 46. Lev. xxvi. 11, 12. Ezek. xi. 20. xxxvi. 28. xxxvii. 27. Isa. lii. 11.

† Ver. 2. See chap. iii. 1, &c. and chap. iv. 1, &c.

† Chap. vi. 16, 17, 18.

any to do otherwise. I have wronged A. D. 57.
and over-reached none of you in my
dealings; nor corrupted and imposed
upon any, in principles of doctrine, as
some of your false * teachers have done.

3 I speak not this
to condemn you: for
I have said before, that
you are in our hearts,
to die and live with
you.

3 I do not repeat this anew as if I
condemned or suspected you, the well-
affected part of the Corinthian church,
of any ill thoughts of me. For as I
have all along † professed, I have so
just a sense of your respect for me, that
I could live and die with you.

4 Great is my
boldness of speech to-
wards you, great is
my glorying of you:
I am filled with com-
fort, I am exceedingly
joyful in all our tribu-
lation.

4 It is this esteem of you that makes
me express myself thus plainly and
roundly to your whole church. In
you I glory, and under all my reproaches
and afflictions, comfort myself with the
thoughts and hopes of you.

5 For when we
were come into Ma-
cedonia, our flesh had
no rest, but we were
troubled on every
side; without *were*
fightings, within *were*
fears.

5 My concern for you sufficiently
discovered itself at my first arrival in
Macedonia, when I lay under the ut-
most uneasiness; partly from the oppo-
sition I met with against my doctrine,
and more especially from the dread I
had that your false teachers should still
pervert you, and gain credit in your
church.

6 Nevertheless God,
that comforteth those
that are cast down,
comforted us by the
coming of Titus.

6 But God, the Comforter of the af-
flicted, relieved me from those fears, by
the account that Titus gave me of you,
at his arrival there.

7 And not by his
coming only, but by
the consolation where-
with he was comfort-
ed in you, when he
told us your earnest
desire, your mourn-
ing, your fervent mind
toward me; so that I
rejoiced the more.

7 For it was not his presence only
that rejoiced me, but the comfortable
account he gave of your pious concern
at the disorders committed among you,
and the earnest regard you had to my
advices and representations.

* Ver. 2. *We have wronged no man*, &c. αὐβίστεται τοὺς ψευδαποστόλους.
Here he flings at their *false teachers*. Chrysost. in loc.

† Ver. 3. See chap. iii. 1, 12.

A. D. 57. 8 Though it might regret me to write
 ——— such a severe epistle to you as I did,
 yet the effects of it are so happy, that
 notwithstanding the present concern it
 put you into, I have no reason to re-
 pent the severities of it.

9 Nay, I heartily rejoice that it so
 troubled you, as to make several of your
 factious members repent and reform
 their irregularities. Indeed, I desire to
 raise none but such kind of trouble in
 your minds; and you have no reason
 to think so pious a concern could do
 you any harm.

10 For while an anxious and im-
 moderate grief, at the loss of worldly
 things, is a most foolish and hurtful
 passion; this sorrow for our miscar-
 riages, that brings us to repentance as
 the means and condition of salvation,
 is a trouble a man can never repent him
 of, but will feel an eternal good and be-
 nefit from it.

11 And of this kind of grief is that
 which the reproofs of my letter have
 wrought in you; as appears by your
 diligent conformity to my directions;
 the earnest endeavours of the sound and
 sober part of you, to clear yourselves of
 all guilt, by the censures I prescribed
 upon the guilty person *; by your ze-
 alous desire of rectifying what was amiss,
 and fear of such notorious offences for
 the future; whereby you have vindic-
 ated yourselves, and appear to be a
 well-disposed people.

12 I am soon reconciled. For the
 severity I expressed in my epistle, pro-
 ceeded not from any delight I took in
 punishing the incestuous * offender, nor
 any partial kindness for the person in-
 jured by him; but from my sincere
 concern for the credit and good of your
 whole church.

8 For though I made
 you sorry with a letter,
 I do not repent, though
 I did repent: for I
 perceive that the same
 epistle hath made you
 sorry, though *it were*
 but for a season.

9 Now I rejoice, not
 that ye were made
 sorry, but that ye sor-
 rowed to repentance:
 for ye were made
 sorry after a godly
 manner, that ye might
 receive damage by us
 in nothing.

10 For godly sorrow
 worketh repentance to
 salvation not to be
 repented of: but the
 sorrow of the world
 worketh death.

11 For behold this
 self-same thing, that
 ye sorrowed after a
 godly sort, what care-
 fulness it wrought in
 you, *yea, what* clearing
 of yourselves, *yea,*
what indignation, *yea,*
what fear, *yea, what*
 vehement desire, *yea,*
what zeal, *yea, what*
 revenge! In all *things*
 ye have approved your-
 selves to be clear in
 this matter.

12 Wherefore,
 though I wrote unto
 you, *I did it* not for
 his cause that had done
 the wrong, nor for his
 cause that suffered
 wrong, but that our
 care for you in the

* See 1 Cor.
 v.

sight of God might appear unto you.

13 Therefore we were comforted in your comfort : yea, and exceedingly the more joyed we for the joy of Titus, because his spirit was refreshed by you all.

14 For if I have boasted any thing to him of you, I am not ashamed ; but as we spake all things to you in truth, even so our boasting, which I made before Titus, is found a truth.

15 And his inward affection is more abundant toward you, whilst he remembereth the obedience of you all, how with fear and trembling ye received him.

16 I rejoyce, therefore, that I have confidence in you in all things.

13 This it was that made the account Titus gave me of the reformation my epistle had made among you, so exceeding comfortable to me, as indeed it was to him to find it so, and acquaint me with it.

14 Whatever commendations therefore I have formerly given of you to Titus, I find are now verified. And as I have always preached the truth to you, so I am glad to say I have said nothing but truth of you.

15 And I must tell you, the respectful manner you received him in, and the regard you paid to the orders he brought from me, have very much endeared you to him.

16 Thus the assurance I give myself from this instance, how much respect I shall always find from you, is matter of unspeakable satisfaction to me.

CHAP. VIII.

He exhorts them to a large and speedy contribution for the poor Christians of Judea, and excites them to it from the generous example of the Macedonian churches. Commends the bearers of this Epistle to them.

A. D. 57. 1 **I** MUST now desire you, brethren, to hasten your charitable * collections for the poor and suffering Christians of Judea. And to render them the more large and speedy, I think it proper to acquaint you with the great † and exemplary liberality lately shewn to them by the Christians of Macedonia, and the neighbouring ‡ parts.

2, 3 Namely that, under the most afflicting and narrow circumstances, they have been most bountiful to their fellow-suffering brethren; indeed beyond what they could well spare, and with the utmost freedom and heartiness.

4 They did it without any solicitations; and instead of my entreating them, they begged of me very earnestly to receive their collections, and be one of them that should take care to convey them to those poor Christians.

5 They have perfectly outdone my

1 **M**OREOVER, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia;

2 How that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality.

3 For to their power, I bear record, yea, and beyond their power, they were willing of themselves;

4 Praying us with much entreaty, that we would receive the gift, and take upon us the fellowship of the ministering to the saints.

5 And this they did,

* Ver. 1. See 1 Cor. xvi. 1, &c.

† Ibid. τὴν χάριν τοῦ Θεοῦ, *the grace of God.* The liberality, τοῦ Θεοῦ, of God, i. e. the great liberality. The name of God joined to any thing, in the Hebrew language, is put to magnify it to the highest degree. So the cedars of God are the tallest cedars, Psalm lxxx. 10. Moses was fair before God, i. e. exceeding fair, Acts vii. 20. and chap. x. 4. of this Epistle, the weapons of our warfare are δυνατὰ τοῦ Θεοῦ, *powerful to God*, i. e. most powerful.

‡ Viz. Philippi, Thessalonica, Beræa, &c.

not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God,

6 Insomuch that we desired Titus, that as he had begun, so he would also finish in you the same grace also.

7 Therefore as ye abound in every thing, in faith, in utterance, and knowledge, and in all diligence, and in your love to us: see that ye abound in this grace also.

8 I speak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love.

9 For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.

10 And herein I give *my* advice: for this is expedient for you who have begun before, not only to do, but also to be forward a year ago.

expectation, not only in so readily embracing the Gospel at first, but in so generously resigning themselves to my direction ever since their conversion, to do whatever I judged to be well-pleasing to God. A. D. 57.

6 This noble example of theirs, put me upon ordering Titus, during his stay with you, to use it as a proper argument to quicken and enlarge your collections for the same purpose.

7 And I now accordingly entreat of you, since you are become so eminent in all other Gospel-virtues, and spiritual endowments*, and in other things have shewn me so much regard, not to fail in this admirable virtue of Christian liberality, but to be especially bountiful at this time.

8 I do not indeed command it absolutely from you, nor prescribe how much you shall give, but only recommend it to you from the generous examples of other churches, and out of a desire you should demonstrate yourselves to be of as bounteous a temper as any other Christians.

9 Nor need you any other argument to excite you to it, if you well consider the infinite bounty and love of Jesus Christ our great Lord and example; who though he was the Son of God, and Heir of all things, yet condescended to live the mean and poor life of man, to procure us the inheritance of true and eternal riches.

10 I must advertise you too, that it concerns you now to do it effectually, as being expected from you, because last year † you professed to set about it, and shewed a considerable zeal and earnestness in it.

* See 1 Cor. i. 4, 5, 6, 7. and xii. 8, 9, 10.

† See 1 Cor. xvi. 2.

A. D. 57. 11 By all means therefore be as good as your word, and answer your first pretences with the utmost cheerfulness and freedom, according to the best of your abilities.

12 According to every one's abilities, I say: for the least charitable beneficence, if it be but proportionable to a man's power, and from a hearty principle, is accepted of God as well as the largest.

13, 14 And I have no design to straiten and oppress you in order to ease other people; but only desire, that what you can afford may keep them from present and absolute want; in hope and assurance, that, in another turn, they may do you the same kindness, and so you may be equally beholden to the love and bounty of each other.

15 And may be all provided for as fully as the Israelites were when they gathered their manna, (Exod. xvi. 18.) when *he that gathered much had nothing over, and he that gathered little had no lack.*

16, 17 And therefore I could not but esteem it a blessing, and am thankful to God for it, to find Titus so ready and willing to come and exhort you to so good a work; for I perceive I need not have much entreated him to undertake what he had so much inclination to.

18, 19 With whom I have sent that brother * and fellow traveller of mine,

11 Now therefore perform the doing of it; that as *there* was a readiness to will, so *there may be* a performance also out of that which you have.

12 For if there be first 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 that other men be eased, and you burdened:

14 But by an equality, *that* now at this time your abundance *may be a supply* for their want, that their abundance also may be *a supply* for your want, that there may be equality.

15 As it is written, He that *had gathered* much had nothing over; and he that *had gathered* little, had no lack.

16 But thanks be to God, which put the same earnest care into the heart of Titus for you.

17 For indeed he accepted the exhortation, but being more forward, of his own accord he went unto you.

18 And we have sent with him the bro-

* Ver. 18. *The brother.* Whom some take to have been Mark,

ther, whose praise is in the Gospel, throughout all the churches :

19 And not *that* only, but who was also chosen of the churches to travel with us with this grace which is administered by us to the glory of the same Lord, and *declaration* of your ready mind :

20 Avoiding this, that no man should blame us in this abundance, which is administered by us :

21 Providing for honest things not only in the sight of the Lord, but also in the sight of men.

22 And we have sent with them our brother, whom we have oftentimes proved diligent in many things, but now much more diligent, upon the great confidence which *I have* in you.

23 Whether *any* do enquire of Titus, he is my partner, and fellow helper concern-

so much famed for his labours in the A. D. 57, Gospel; and one whom the churches of Macedonia have pitched upon to accompany me with their collections to Jerusalem; a service I undertake purely for the honour of Christ and his religion, and by it shall be able to shew my own* and your generous and charitable inclinations.

20 Indeed I never intended to take the charge of so great a sum upon myself alone, but resolved to have some partners joined with me, to prevent my adversaries from all possibility of suspicion, that I appropriated any of it to my own private advantage.

21 It being my utmost care to give all testimonies of a sincere and undesigning behaviour, not only to God, but to the world too.

22 Along with them I send my brother Apollos, that diligent and active man, who though he did not think fit to bring my last † letter to you, yet was ever ready to visit and serve you; but especially now, upon the satisfaction I have given him of your more unanimous temper and disposition.

23 And if any of your disaffected teachers make any further enquiries about Titus, who and what he is, let them know he is my partner in the mi-

others Silas, but most Luke. Of the two latter (especially Luke) it is certain they attended St. Paul in this his voyage to Jerusalem, as appears from Acts xx. and xxi.

* Ver. 19. *My own.* For some copies read it *περὶ δωρίαν ἡμῶν.* It may be also rendered, *to recommend your free charity, and make it acceptable.* And probably one of the chief reasons of St. Paul's going with it, might be, to obviate the prejudices of the Christians of Judea, who might disdain to receive alms of the Gentile Christians that were never circumcised.

† Ver. 22. See 1 Cor. xvi. 12.

A. D. 57. nistry. And as to the two fore-mentioned brethren, they are the two trustees of the Macedonian * churches, and most eminent ministers of Christ.

* See ver. 19. and Phil. ii. 25.

24 Wherefore give the churches that employ them a due testimony of your Christian respect, and shew them all what just reason I had to applaud and commend you.

ing you : or our brethren *be enquired of, they are the messengers of the churches, and the glory of Christ.*

24 Wherefore shew ye to them, and before the churches, the proof of your love, and of our boasting on your behalf.

CHAP. IX.

Further exhortations and encouragements to their charitable contributions ; again advising that they be generous, speedy, and cheerful in them.

1, 2 **T**HE exhortations I have been giving † you, to get your collections for the poor Christians of Judea ready, carry no suspicion of your failing in it ; for I am so well satisfied of your forwardness to it, that I have boasted of it to the Macedonian churches, and engaged for your performance, by the assurances you gave me last year. And your example has excited many of them to be very liberal.

† Ch. viii.

3, 4 So that the design of sending these brethren ‡ to you about it now, is only to advertise you of the time it should be ready at ; for fear, if the Macedonian Christians, that come along with me, should find you had not finished it, they should say I boasted too soon, and it should turn to the discredit of us both.

‡ See ch. vii. 18, 19, 22.

5 I thought it requisite therefore to

1 **F**OR as touching the ministering to the saints, it is superfluous for me to write to you.

2 For I know the forwardness of your mind, for which I boast of you to them of Macedonia, that Achaia was ready a year ago ; and your zeal hath provoked very many.

3 Yet have I sent the brethren, lest our boasting of you should be in vain on this behalf ; that, as I said, ye may be ready.

4 Lest haply if they of Macedonia come with me, and find you unprepared, we (that we say not, ye) should be ashamed in this same confident boasting.

5 Therefore I

thought it necessary to exhort the brethren, that they would go before unto you, and make up beforehand your bounty, whereof ye had notice before, that the same might be ready as a matter of bounty, not of covetousness.

6 But this I say, He which soweth sparingly shall reap also sparingly: and he which soweth bountifully shall reap also bountifully.

7 Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver.

8 And God is able to make all grace abound towards you; that ye, always having all sufficiency in all things, may abound to every good work:

9 As it is written, He hath dispersed abroad, he hath given to the poor: his righteousness remaineth for ever.

10 Now he that ministereth seed to the

send them with this previous notice; A. D. 57. which if you carefully observe, your * charity will the better appear to be a free act, and not in the least measure extorted from you.

6 As to the sum every one should contribute, I leave that to each man's temper, discretion, and ability; only let me remember you in general, that Christian liberality is like the husbandman's harvest; you must all expect to reap at God's hands, in proportion to what you sow.

7 But whatever any of you give, let it come from a free and hearty disposition to do good; not extorted by shame and importunity; for God does not look upon the gift, but the generous mind of the giver.

8 And, to this end, consider, that God is both able and willing to recompense your liberality with a greater abundance of temporal good things; that the more you give, the more you may have wherewithal to exercise and improve in this noble virtue.

9 According to those words of the Psalmist, (Psal. cxii. 9.) where he saith, *The liberality † of the good man is not lost and thrown away, but is blest with plenty here, and remains an eternal benefit to him hereafter.*

10 And may God, the Author of all our blessings and opportunities of doing

* Ver. 5. Τὴν εὐλογίαν ὑμῶν, *your bounty.* This word hath this sense peculiarly in the sacred writings; it answers to the Hebrew *Beracha*, which the Septuagint frequently render a *gift* or *present*, Gen. xxxiii. 11. 2 Kings v. 15. and elsewhere.

† Ver. 9. *His righteousness, ἡ δικαιοσύνη αὐτοῦ, his liberality.*

A. D. 57. good, give you a plenteous reward for
 ——— all your bounty and beneficence.

11 And may he enlarge your charitable dispositions, which cause me, and all that know and feel the good effects of them, to praise and glorify him.

12 For the good of your Christian charity does not terminate in being a comfortable relief to other pious Christians, but in becoming a great argument of his praise and glory.

13 Because all those pious sufferers that thus experience your truly Christian spirit, cannot but look up with a thankful heart to him, who is the original Author of your virtues, and of their comfort and refreshment.

14 And you, in return, will have their prayers, love, and blessing, for the exercise of so noble and godlike a
 * bounty toward them.

15 Blessed be God therefore, for these inexpressible advantages of this charitable temper in you, and all Christian people endowed with it.

sower, both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness.

11 Being enriched in every thing to all bountifulness, which causeth through us thanksgiving to God.

12 For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God ;

13 Whiles by the experiment of this ministration, they glorify God for your professed subjection unto the Gospel of Christ, and for your liberal distribution unto them, and unto all men ;)

14 And by their prayer for you, which long after you, for the exceeding grace of God in you.

15 Thanks *be* unto God for his unspeakable gift.

* See note
 on ch. viii.
 1.

CHAP. X.

The remaining chapters are spent in confuting the suggestions of their false teachers who yet stood out against the apostle; and endeavours to reduce them, both by threatenings and persuasions. He here upbraids them for undervaluing him, on account of the meanness of his personal appearance, without duly weighing the strength of his doctrine and writings: as also for their practice of running from one church to another: not for the sake of converting more people to the Christian faith, but to pervert such as were already converted by the true apostles of Christ.

1 **N**OW I Paul myself beseech you by the meekness and gentleness of Christ, who in presence am base among you, but being absent am bold toward you.

2 But I beseech you, that I may not be bold when I am present, with that confidence wherewith I think to be bold against some which think of us * as if we walked according to the flesh.

3 For though we walk in the flesh, we do not war after the flesh:

4 (For the weapons of our warfare

1, 2 **I** MUST now again particularly A. D. 57.
 apply myself to your new and false teachers; several of which, I find, are yet unreformed by my last letter to your church. They disparage me as a person of a mean presence, and a little aspect; and one, who while I threaten and speak great, have not spirit and courage to execute what I pretend. Let such men know, that if I come, and find them in no better temper, I shall certainly do as I say; and to their cost convince them they have little reason to call me a weak, or uncertain, or designing man. And I beseech them, by the meekness and humility of Jesus Christ, our great example, to consider of it in time.

3 For though I am but a man, and never so mean a one as to bodily appearance; that is nothing to the purpose; I do not perform my apostolical office by human policy and qualifications.

4, 5 It is neither beauty or stature of body, nor strength of eloquence, nor

* Ver. 2. Ὡς κατὰ σάρκα περιπατοῦντας, as though we walked according to the flesh. Οἱ ψευδαπόστολοι διεβαλλον αὐτὸν ὡς ὑποκριτὴν, ὡς ἀπατεῖναι, καὶ πάντα πρὸς ἐπίδειξιν ποιοῦντας. The false apostles represented Paul as a pretender, and one that did and spoke only for shew and ostentation, says Œcumenius. And see chap. i. 17.

A. D. 57. depth of philosophy, that are the weapons I use for subduing mankind to the belief of the Gospel; but the miraculous evidences of the Holy Spirit, which are arguments far stronger * than all human reasonings, sufficient to destroy all the towering schemes and lofty flights of human literature; to regulate men's irreligious notions, and reduce them to the faith and obedience of the true religion of Christ.

6 And let them be assured, that though the great number of those offenders made me suspend my coming, and for a while to forbear my severities; yet now I have drawn the sounder and greater part of your church into due order and subjection again, I know how to treat them that still oppose and undervalue me; and shall not fail to do it.

7 Those men look upon nothing but the person of a man, and catch at his character from the bare external face of some particular actions. Let them look upon the whole course of my ministry, and then see whether I may not compare with those boasters in point of true Christian apostleship.

8 I must tell them, though I have been hitherto tender in the use of my apostolical power, as being more willing to encourage and win, than to restrain and fright men by my authority; yet I might, without any pride or vain glory, magnify that authority more than ever I yet have done;

9; 10 And soon convince them I can punish as well as threaten; though they would persuade you not to value the

are not carnal, but mighty through God, to the pulling down of strong holds;)

5 Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ:

6 And having in a readiness to revenge all disobedience, when your obedience is fulfilled.

7 Do ye look on things after the outward appearance? If any man trust to himself that he is Christ's, let him of himself think this again, that as he is Christ's, even so are we Christ's.

8 For though I should boast somewhat more of our authority, (which the Lord hath given us for edification, and not for your destruction,) I should not be ashamed.

9 That I may not seem as if I would terrify you by letters.

* Ver. 4. *Mighty through God*, *Δυνατὰ τῷ Θεῷ*. See my note on chap. viii. 1.

10 For *his* letters (say they) are weighty and powerful, but *his* bodily presence is weak, and *his* speech contemptible.

11 Let such an one think this, that such as we are in the word by letters, when we are absent, such *will we be* also in deed when we are present.

12 For we dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they measuring themselves by themselves, and comparing themselves among themselves, are not wise.

13 But we will not boast of things without *our* measure, but according to the measure of the rule which God hath distributed to us, a measure to reach even unto you.

14 For we stretch not ourselves beyond *our* measure, as though we reached not unto you; for we are come as far as to you also in *preaching* the Gospel of Christ:

strength and gravity, and severity of A. D. 57. my epistles; because they tell you, when I come in person, I have no mien * nor air of authority, and eloquence to maintain, and carry me through.

11 But those persons shall assuredly find, that whatever my bodily imperfections be, I shall verify every word of my letters by my actions.

12 I shall not now stand to enter into a comparison between myself and those foolish boasters, that admire themselves, because they consider nobody's accomplishments but their own.

13 Nor shall I insist upon the authority and large extent of my apostolical commission: all I say is, that I am commissioned to be the apostle of the Gentiles; and according to it, have come gradually preaching the Gospel to the several countries, till I reached you at Corinth.

14 For it is not my method to run abruptly from one church to another, without finishing my work in any, as your new teachers do; but to take them gradually in my travels, and perfect their conversion as I go along.

* Ver. 10. *But his bodily presence is weak, and his speech contemptible.* The ancient writers represent St. Paul as a man of a *low stature*, with *mean aspect of body*, a *bald head*, and an impediment in his *speech*. Which testimonies, added to the several expressions of this and the eleventh chapters, make it highly probable, that it was these natural and *bodily defects* he means by his *infirmity* and *weakness*, and *his thorn in the flesh*. See there in chap. xii. 7.

A. D. 57. 15, 16 And not like them, to come into churches that other men have planted, and then brag and boast upon other people's labours. I only hope, that as I converted you at first, your progress in Christianity will be so good as to enable me to keep my course on beyond your country, and convert still more people to the Gospel.

17 If your new teachers therefore are for boasting, let them, if they can boast in a regular performance of the Gospel ministry, and in the successes wherewith God has blessed them in men's conversion to the Christian faith.

18 For it is not the vain applauses that men give themselves, that signify any thing; it is God alone that can duly recommend a Christian apostle, by the gifts of his Holy Spirit, and his blessing upon the work of their ministry.

15 Not boasting of things without *our* measure, *that is*, of other men's labours; but having hope when your faith is increased, that we shall be enlarged by you according to our rule abundantly.

16 To preach the Gospel in the *regions* beyond you, and not to boast in another man's line of things made ready to our hand.

17 But he that glorieth, let him glory in the Lord.

18 For not he that commendeth himself is approved, but whom the Lord commendeth.

CHAP. XI.

To preserve the Corinthians in a good opinion of himself, and a just sense of his apostolical authority, against the suggestions of the false teachers, the apostle enlarges upon one of their chief insinuations, viz. That of not taking maintenance of their church. Exposes their pride and subtilty, particularly of the Judaizing part of them. Compares himself with, and justly prefers himself to them, on all accounts; on his innumerable sufferings for Christ's religion, his unwearyed labours in the church, his constant cares and fears for, and his compassionate tenderness to, all its members.

1 **WOULD** to God you could bear with me a little in my folly; and indeed bear with me.

2 For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ.

3 But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.

4 For if he that cometh preacheth another Jesus, whom we have not preached, or if ye receive another spirit, which ye have not received, or another Gospel, which ye have not accepted,

1 **I** REQUEST therefore of your A. D. 57. boasting teachers, and of all that still adhere to them, in my disparagement, to bear with what I am thus * forced to say in my own commendation, and not interpret it as vanity and ambition.

2 I do it purely from the pious care I have of your welfare, that as I have made you a Christian church, the spouse of Christ, I may keep you chaste and uncorrupted in the love of him, and his true religion.

3 For the busy and designing temper of those men, makes me dread you should be seduced from it, by the subtle insinuations of the same evil Spirit that drew our first parents into sin.

4 You that follow these new teachers, can bear their boastings patiently enough. And indeed, did they propose to you a greater and better Saviour, or preach a more holy and comfortable doctrine, or bestowed any larger gifts of the Holy Spirit upon you, than I have already done, you were in the

A. D. 57. right in so doing, and in esteeming them as greater and more excellent apostles than I am. ye might well bear with *him*.

5 But this you cannot say; for I have spoken and done that which gives me equal pretensions with any other apostle whatever. (See 1 Cor. xv. 8, 9.)

6 For if I be not, in outward accomplishments, the most plausible and fine speaker, yet have I, by my sincerity in preaching, and the powers by which I have confirmed it, sufficiently convinced you of my complete abilities in the Christian religion.

7 As to the distaste they would * seem to take at my working for my livelihood among you, and not insisting upon my privilege of maintenance from your church, I hope it was no injury to teach you your Christian religion of free-cost, and undergo the labours of a trade, to be the more capable of serving you.

8, 9 On the contrary, it should rather seem a mark of kindness, that I should receive supplies of other churches, when I was in want, on purpose to excuse you absolutely from it. And I have good reason why I still keep my resolution to do so.

5 For I suppose I was not a whit behind the very chiefest apostles.

6 But though *I* be rude in speech, yet not in knowledge; but we have been thoroughly made manifest among you in all things.

7 Have I committed an offence in abasing myself that you might be exalted, because I have preached to you the Gospel of God freely?

8 I robbed other churches, taking wages of *them* to do you service.

9 And when I was present with you, and wanted, I was chargeable to no man: for that which was lacking to me, the brethren which came from Macedonia supplied: and in all things have I kept myself from being burdensome unto you, and so will I keep myself.

10 Nay, I protest by the very truth

10 As the truth of

* Ver. 7. See 1 Cor. ix.

Ibid. *Would seem to take.* For as angry as you are on one side, *Εἰ δὲ ἐλάμψανον, ἰσκανδαλίσθητε ἂν*, yet had I actually been maintained by you, you would more likely have taken it ill on the other side, says Oecumenius.

Christ is in me, no man shall stop me of this boasting in the regions of Achaia.

11 Wherefore? because I love you not? God knoweth.

12 But what I do, that I will do, that I may cut off occasion from them which desire occasion, that wherein they glory, they may be found even as we.

13 For such *are* false apostles, deceitful workers, transforming themselves into the apostles of Christ.

14 And no marvel; for Satan himself is transformed into an angel of light.

15 Therefore *it is* no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works.

16 I say again, Let no man think me a fool; if otherwise, yet as a fool receive me, that I may boast myself a little.

17 That which I speak, I speak *it* not after the Lord, but as

of the Gospel, I will keep it, and make A. D. 57-
it matter of glorying and valuing * my-
self for thus preaching freely to the
churches of Achaia.

11, 12 Not that I refuse maintenance from you out of any disgust or dislike to your church. Far otherwise, God knows. But I do it chiefly to stop the mouths of your Judaizing teachers, that pretend (and indeed only pretend †) to preach of free-cost, and to shew them I can really do what they make only a pretence to.

13 Those men, while they derogate from my apostleship, are evidently themselves designing and false apostles; having nothing but the outside and appearance of that sacred function.

14, 15 And since the devil, their grand master, is wont to assume the shape of an angel of light, when he intends the most dangerous deceits; no wonder his scholars should vent their errors and delusions under cover of the truly apostolical and Gospel ministry; but they shall one day receive the due recompence of such wickedness.

16 While therefore such hypocrites as these can have the face to magnify themselves, you must suffer me to speak more of myself as a true apostle, than otherwise I would do.

17 Indeed I have no positive command from Christ to insist thus far upon my own character; I do it from prudential

* Ver. 10. See 1 Cor. ix. 15—19.

† *Wherein they glory*, but had no reason to glory. For says Theodoret, "Ἐδειξεν αὐτοῦς λόγῳ κομπίζοντας, λάδρα δὲ χρηματιζομένους." The apostle means, *that they boasted of it, but privately got all the money they could.*

A. D. 57. considerations of the just and necessary occasion given for it; though some perhaps may call it vanity and ostentation.

18. And whereas your Judaizing teachers do so much exalt themselves upon the outward privileges of their birth, and extraction from Abraham and the patriarchs, and being members of the ancient church of God by circumcision; I can set myself upon the level with them in those points too.

19 And I hope those proselytes they have gained over to them will pardon my folly in so doing, since, as wise as they are, they can bear a great deal more from those false and foolish pretenders.

20 For it is plain they suffer them to impose upon their understandings and principles, and to insult their persons; they resent not the most abusive behaviour from them.

21 Thus they patiently permit the very * people that despise and undervalue me, to use them * with the utmost pride and indignity. But as weak and insignificant a man as they represent me, what is there in which I am not able to compare with them?

22 If they be the descendants of Abraham, Jews by birth, by language and religion, so am I.

23 If they boast of their Christian ministry, you may perhaps think me vain, but it is true, if I say, I have far surpassed them in that capacity: witness my unspeakable toils and labours, my innumerable stripes, the many im-

it were foolishly in this confidence of boasting.

18 Seeing that many glory after the flesh, I will glory also.

19 For ye suffer fools gladly, seeing ye yourselves are wise.

20 For ye suffer if a man bring you into bondage, if a man devour you, if a man take of you, if a man exalt himself, if a man smite you on the face.

21 I speak as concerning reproach, as though we had been weak: howbeit where-insoever any is bold (I speak foolishly) I am bold also.

22 Are they Hebrews? so am I: are they Israelites? so am I: are they the seed of Abraham? so am I:

23 Are they ministers of Christ? (I speak as a fool) I am more; in labours more abundant, in stripes above measure, in pri-

* Ver. 21. Κατὰ ἀτιμίαν λέγω, I speak as concerning reproach, i. e. either the reproaches and insults those teachers used toward their followers; or such as they treated St. Paul with. I have expressed both senses.

sons more frequent, in deaths oft.

24 Of the Jews five times received I forty stripes save one.

25 Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep :

26 In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren ;

27 In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness.

28 Besides those things that are without, that which cometh upon me daily, the care of all the churches.

29 Who is weak, and I am not weak ?

prisonments, and hazards of death I A. D. 57. have gone through for the sake of Christ and his Gospel ; trials that they have had little or no share of.

24, 25 I was whipped five times with thirty-nine * strokes at a time, by order of the Jewish governors. Thrice I was lashed by the heathen officers, (Acts xvi. 23.) once stoned, (Acts xiv. 19.) thrice shipwrecked, and for a night and a day was tossed upon a piece † of wreck before I could get to land.

26 Innumerable have been my dangers and hardships in travels by sea and land, in city and ‡ country, from Jews and Gentiles, and from false brethren of all kinds.

27 I have borne the labours of the day, and the watchings of the night ; the uneasiness of want, and the voluntary pains of severe abstinence ; and have sometimes not had wherewithal to skreen me from cold and nakedness.

28 Nor are these outward and bodily inconveniences the whole of my Christian sufferings ; still greater and more constant are the inward cares, the jealousies and fears I have for all the churches I have planted.

29 Not a Christian member in any one of them is afflicted, whether in

* Ver. 24. See Deut. xxv. 3. Joseph. Antiq. lib. iv. chap. 8.
 † Ver. 25. So Theodoret, Τουτίς τοῦ σκάφους διαλυθέντος, πάσαν τὴν τε νύκτα καὶ τὴν ἡμέραν διετέλεσα τῆδε κακέϊσε ὑπὸ τῶν κυμάτων φερόμενος, i. e. the ship being shattered to pieces, he lived a whole night and a day, tossed upon a part of its wreck.
 ‡ Ver. 26. In perils in the wilderness. Ἐν ἐρημίᾳ, in the country. For so the word signifies very often. It is here opposed to ἐν πόλει, the city. We read of no woods or wildernesses St. Paul suffered in.

A. D. 57. mind or body, but I sympathize with
 ——— him, make his distemper my own, and
 bear part of his burden. Not a soul is
 perverted, prejudiced, or misled in his
 Christian principles, but my heart is all
 on fire with zeal to strengthen and re-
 cover him.

30, 31 These are such matters; such
 sufferings, and such affections as these,
 may warrant me to boast, if any boast-
 ing be at all warrantable. And for the
 truth of these facts, I appeal to the
 ever-blessed God, the Father of our
 Lord Jesus Christ, whose apostle I am.

32, 33 My very entrance upon my
 apostolical ministry was an entrance
 into a suffering state. For at Damas-
 cus, the first place of my preaching, the
 Roman governor, at the instigation of
 the obstinate Jews, ordered watch and
 ward to apprehend me *; but the Chris-
 tian converts let me down the town-
 wall in a basket, and so I escaped.

who is offended, and
 I burn not?

30 If I must needs
 glory, I will glory of
 the things which con-
 cern mine infirmities.

31 The God and
 Father of our Lord
 Jesus Christ, which is
 blessed for evermore,
 knoweth that I lie not.

32 In Damascus the
 governor under Are-
 tas the king kept the
 city of the Damas-
 cenes with a garrison,
 desirous to apprehend
 me:

33 And through a
 window in a basket
 was I let down by the
 wall, and escaped his
 hands.

* Acts ix. 23, 24, 25.

CHAP. XII.

To weigh down still more the disparagement the false teachers had cast upon him, the apostle further prefers himself to them, on account of the special revelations that God had vouchsafed to make to him. But instances chiefly in one. He is not puffed up into pride by these great favours and privileges. God hath provided him a natural remedy against such an abuse of them, viz. a thorn in his flesh, his bodily infirmities, wherewith his wicked adversaries reproached and mortified him. Yet he glories in these divine revelations as manifest proofs of a true apostleship. Touches again upon his prudent resolution not to take maintenance from their church. Confutes the groundless insinuation of his adversaries, that he made private gains of them, though he apparently refused to take any thing of them. Expresses again his tenderness toward them, and wisheth he may find no necessity of punishing their obstinacy at his next visit to their church.

1 **I**T is not expedient for me doubtless to glory: I will come to visions and revelations of the Lord.

2 I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up to the third heaven.

3 And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth;)

1 **I**T is needless for me to enlarge A. D. 57.
any further on what I have done and suffered for the Gospel, beyond any of your new teachers. But I shall give you one demonstration more of the excellency and truth of my apostleship above theirs, from those special revelations God has been pleased to make me.

2 Among several of which I shall choose to instance at present but in one. About fourteen years ago, being about eleven * years after my first conversion to Christianity, I was, methought, caught up into the third heaven, having a glorious manifestation of the majesty of God made to me, and of the habitation and society of blessed angels and spirits.

3 Whether, in this manifestation, my soul was still joined to my body, or separately conveyed into that blessed abode, God only knows, for I am not able to determine it.

* So Dr. Whitby placeth it, A. D. 46. and to have been made at Lystra, Acts xiv.

A. D. 57. 4 I can only say, I was in paradise, the seat of the blessed, and had a clear and certain revelation of such things made to me, as I am no way able to * express.

5 Though therefore I had waved all my own actions and qualifications, yet these are such divine favours toward me, and testimonies for me, that I may justly triumph in them. As to myself, I boast in nothing but the sufferings and reproaches for which others are apt to despise me.

6 These I could much longer dwell upon, without any just imputation of folly and vanity, (for they are nothing but truth;) but I shall say no more, but shall refer myself to what you and other Christians plainly know of me.

7 Nay, indeed, God has provided against my too high conceit of myself, upon account of these favours of divine revelations to me. For along with them I have those natural infirmities and defects † of body, which my adversaries,

4 How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter.

5 Of such an one will I glory: yet of myself I will not glory, but in mine infirmities.

6 For though I would desire to glory, I shall not be a fool: for I will say the truth: but *now* I forbear, lest any man should think of me above that which he seeth me *to be*, or *that* he heareth of me.

7 And lest I should be exalted above measure, through the abundance of the revelations, there was given to me † a thorn in the flesh, the mes-

* Ver. 4. Οὐκ ἔξον, *it is not lawful for a man to utter*, or it is not possible, as the word often signifies; οὐ νόμῳ καὶ φόβῳ παραγγελίας τινὸς τὸ, οὐκ ἔξον, δυνάμει δὲ ἀγία ἀφδεγεται εἶναι τὸ θεῖον μυστήριον. Not unlawful by any divine command, but impossible to be expressed in human language, as they were perfectly divine and heavenly things. *Clem. Alexand. Strom. v. p. 586.* Or if, by the unspeakable words, ἀρρήτα ῥήματα, and not lawful to be uttered, is meant forbidden to St. Paul to mention, or leave in writing, to Christians, it may be probably understood of things relating to the future events that were to fall out in the church, whereof this apostle had some revelation in part; but the full particulars were reserved to St. John, and are seen in his Book of Revelation. Compare 2 Cor. ii. 3—13. 1 Tim. iv. 1—5. with Rev. i. 1, 2, &c.

† Ver. 7. *A thorn in the flesh.* See note on chap. x. 10. and Dr. Whitby on this place. See also and compare Numb. xxxiii. 55. Josh. xxiii. 13. Judges ii. 3. Ezek. κxviii. 24.

senger * of Satan to buffet me, lest I should be exalted above measure.

8 For this thing I besought the Lord thrice, that it might depart from me.

9 And he said unto me, My † grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.

those * emissaries of Satan, lay hold of A. D. 57. as occasions (though very unjust ones) to reproach and despise me, and render my ministry contemptible. A thing sufficient to humble and keep me within due thoughts of myself.

8 And from whence I have found such inconveniences, in the course of my ministry, that in three solemn prayers I begged of Jesus Christ to deliver me from them, for the benefit and freer progress of his Gospel.

9 But his answer was, that the miraculous † powers and abilities of the Holy Spirit he had conferred on me, were the most proper and sufficient arguments to convince men of the truth and excellency of my doctrine and ministry: and that the more infirm and weak the instrument was, the more plain and illustrious was his divine power that wrought by it. Upon which consideration I am, for the future, so far from being ashamed of these infirmities, that I glory in them, as more conspicuous demonstrations of those

* Ver. 7. *The messenger of Satan to buffet me.* "Ἀγγεῖλος Σατᾶν ἵνα με κολλᾷ ζῆν, so as that the messenger of Satan buffets, or might buffet, me. (Acts xii. 21, 22, 23.) I have paraphrased this passage according to the learned Dr. Whitby's interpretation, as the clearest and most agreeable to other passages in these Epistles. If the reader does not approve of it, he may choose that sense which several of the ancient fathers, Chrysostom and Œcumenius, &c. give of it, who, by the *thorn in the flesh*, understand his afflictions and persecutions, which his adversaries, *the messengers of Satan*, brought upon him. Our translation seems to make the *thorn in the flesh* the same with the *messenger of Satan*; which is impossible. For the thorn was given or sent from God, and therefore could not be the messenger of Satan. The particle ἵνα, therefore, is plainly transposed; and should, in natural construction, come before ἄγγεῖλος. A transposition not uncommon to that of *ve*, and other particles in the Hebrew.

† Ver. 9. *My grace, &c. ἡ χάρις μου.* *My gift*, i. e. the gift of the Spirit, for demonstrating the truth of his doctrine by miracles.

A. D 57. divine endowments Christ has conferred on me.

10 Wherefore I patiently endure all the scoffs and reproaches of my obstinate opposers, all the distresses and persecutions raised against me for Christ's sake, looking upon that divine power and providence that supports me in, and carries me through, them, as the most absolute argument of the truth and excellency of my cause.

11 Whatever lengths therefore I have run in my own commendation and defence, they are owing to you; to stop the mouths of your false boasters, and preserve you from being seduced by them. It was your part indeed to have vindicated and commended me, and taken that work out of my hands; who, though I attribute nothing to myself, am yet, by the miraculous gifts and favours of God, upon the level with any other apostle whatever.

12 For the truth whereof I need only appeal to that patience and constancy with which I preached to your church, and those miraculous and successful performances by which I wrought your conversion to the Gospel.

13 What spiritual endowments that any other churches have, were denied to you; or wherein was I wanting to you? I used you in all respects as I did the best of them, excepting that indeed I had maintenance from them, but none from you. And I hope I am to be pardoned for doing you a favour.

14 I took none of you the first time I was personally preaching among you, nor intended it at my second coming; which your continued disorders * kept me from; and I shall hold the same resolution in my third visit intended

10 Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong.

11 I am become a fool in glorying; ye have compelled me: for I ought to have been commended of you: for in nothing am I behind the very chiefest apostles, though I be nothing.

12 Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds.

13 For what is it wherein ye were inferior to other churches, except *it be* that I myself was not burdensome to you? forgive me this wrong.

14 Behold, the third time I am ready to come to you; and I will not be burdensome to you; for I seek not yours, but

* See chap. i. 23. to the end.

you ; for the children ought not to lay up for the parents, but the parents for the children.

15 And I will very gladly spend and be spent for you, though the more abundantly I love you, the less I be loved.

16 But be it so, I did not burden you ; nevertheless, being crafty, I caught you with guile.

17 Did I make a gain of you by any of them whom I sent unto you ?

18 I desired Titus, and with *him* I sent a brother ; did Titus make a gain of you ? walked we not in the same spirit ? *walked we* not in the same steps ?

19 Again, think you that we excuse ourselves unto you ? we speak before God in Christ : but *we do* all things, dearly beloved, for your edifying.

20 For I fear, lest when I come, I shall not find you such as I would, and *that* I shall be found unto you such as ye would not ; lest *there be*

you. I look upon you as my spiritual A. D. 57. children, and shall provide for you, without expecting any thing from you.

15 And, as such a father to you all, am I free to bestow all my instructions on you, nay, to lay out all my strength in labours for your good ; though the returns I have from some of you be only to be slighted and undervalued for my pains.

16 Some of your designing teachers indeed maliciously suggest, that though I did not take any thing of you myself, it was only a cunning fetch to draw the more from you by other people.

17 Now, whom do these malicious people mean ? Did any one person I employed in your church take a farthing of any one of you ?

18 I sent Titus, for instance, and another Christian brother with him ; did either of them do it ? Did they not exactly follow my example, and maintain themselves without the least present or contribution from your church ?

19 And let no insinuations make you think I am not sincere in what I now say, or that I sent them, because * I would shift off my own journey to you. As God is true, and as I am an apostle of Christ and his Gospel, there is no such thing. I did that, as I do every thing else, to win most upon you, and do you the most good.

20 I deferred my coming, in hopes of the reformation of your notorious offenders, by my clemency toward them : for I dreaded that if I came at that time, I should be obliged to be very severe upon several of those proud, quar-

* Chap. i. 23, 24. ii. 1.

A. D. 57. relsome and factious persons. An extremity I am loth to come to, and that would render our meeting but very unpleasant to one another.

debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults :

21 I justly feared, that God, for their obstinacy, had still left those unclean * people in their unrepented uncleanness; and that I should have the sorrow and mortification of reducing them by methods of sharpness and severity.

21 *And* lest when I come again, my God will humble me among you, and that I shall bewail many which have sinned already, and have not repented of the uncleanness, and fornication, and lasciviousness which they have committed.

* 1 Cor. v. 1, 2.

CHAP. XIII.

He threatens to punish his obstinate opposers, at his next coming among them. In the mean time, exhorts them earnestly to a reformation, and professes he should be right glad to find no occasion to shew the power he has to vindicate himself and punish them. The salutations and conclusion.

1 **R**EMEMBER then I make you a third promise to come and visit you at Corinth; and my thus repeating my engagements, ought as fully to satisfy you of the certainty of my performance, as the testimony of two or three witnesses carries a cause in any court.

1 **T**HIS is the third time I am coming to you: in the mouth of two or three witnesses shall every word be established.

2 And let your unreformed and scandalous transgressors know, that having thus repeated my threats upon them, if I should come and find them in no better mind, I shall certainly be as good as my word, and be hard upon them, be they as many as they will.

2 I told you before, and foretel you as if I were present the second time, and being absent, now I write to them which heretofore have sinned, and to all other, that if I come again, I will not spare :

3 And since some of your false teachers have been so arrogant, as to challenge me to give sufficient evidences and characters of my apostolical com-

3 Since ye seek a proof of Christ speaking in me, which to you ward is not weak, but is mighty in you.

4 For though he was crucified through weakness *, yet he liveth by the power of God: for we also are weak in him, but we shall live with him by the power of God toward you.

5 Examine yourselves, whether ye be in the faith; prove your own selves: know ye not your own selves, *how* that Jesus Christ is in you †, except ye be reprobates?

6 But I trust that ye shall know that we are not reprobates ‡.

mission, they shall find, to their cost, A. D. 57. what power and authority Christ has invested me with.

4 For as Christ himself, by the infirmities of his human nature, was liable to sufferings, and actually suffered upon the cross; but by the divine power dwelling in him, was raised to an endless and immortal glory; so I that am his true apostle, as weak and afflicted as I am at present, have yet those divine powers conferred upon me that are abundantly sufficient to vindicate me, and convince them.

5 Let those busy and factious examiners of me and my ministry look into and try themselves first, whether they be true Christians themselves. They know the rule whereby to try themselves † and their doctrine; or else they are but bad Christians indeed. Namely, have you *the Spirit of Christ dwelling in you?* Do you shew it forth by the *fruits of the Spirit*, in the virtues of your lives? Or is the doctrine you teach or embrace the true doctrine of Christ? And has Christ bestowed on you the same power of miracles to confirm it, as he has upon me?

6 As to myself, I doubt not, but when I come among them, to shew my own apostleship to be genuine and authoritative by characters plain enough in the punishments I am like to inflict upon them.

† Ver. 5. *Know ye not that Jesus Christ is in you?* He speaks either to the false teachers, as in the paraphrase; or else to the Corinthian Christians in general; and then the sense is, *That if they were not convinced he had preached the true Christian doctrine among them, they must be very ignorant Christians indeed, and could give but a bad account of their religion.*

‡ Ver. 5, 6, 7. *Reprobates, ἀδοκίμοι.* See Tit. i. 16. Rom. i. 28. 2 Tim. iii. 8. with the notes on these passages, shewing the true sense of this word, and the impropriety of our translation of it, as it mostly sounds in our English language.

A. D. 57. 7 In the mean while I pray God none of them may remain so obstinate, as to give me the sad occasion of shewing my authority; I had much rather they should reform, than I take the opportunity of proving my power upon them. Let them live and act worthy of their holy profession, and I am little concerned how low their opinion of me may be.

8 Only be it never so severe, I must promote the honour of the Gospel religion, and cannot neglect it.

9 It is a much greater pleasure to me, to have my hands held from punishing, by their timely repentance. For it is the spiritual good and benefit of you all that I chiefly aim at, and most heartily wish for.

10 And therefore I give them this previous notice, to prevent the severe use of my apostolical authority upon them, which I always endeavoured to manage in so tender and prudent a manner, as may best answer the wise ends for which Christ invested me with it, viz. the reformation rather than the punishment * of offenders.

* Chap. x.

11 And thus, dear brethren, I take my present leave of you. Regulate † and perfect whatever is amiss among you, exhort and encourage one another to it; endeavour to become an uniform and peaceable society, and then God, the Author of peace and love, will not fail to support and bless you.

12 Salute one another with your usual kiss of love and charity.

13 All the Christians of these parts salute you.

7 Now I pray to God that ye do no evil; not that we should appear approved, but that ye should do that which is honest, though we be as reprobates.

8 For we can do nothing against the truth, but for the truth.

9 For we are glad, when we are weak, and ye are strong: and this also we wish, *even* your perfection.

10 Therefore I write these things being absent, lest being present I should use sharpness, according to the power which the Lord hath given me to edification, and not to destruction.

11 Finally, brethren, farewell: † be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you.

12 Greet one another with an holy kiss.

13 All the saints salute you.

† Ver. 11. *καταρτίζεσθε*, be perfect, or be reformed. *Ἀναπληροῦτε τὰ λείποντα*, mend what is amiss. Chrysostom. And see Le Clerc upon this place. Or act suitable to your profession. Dr. Sykes on Heb. x. 5.

14 The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy * Ghost, be with you all. Amen.

14 The favour and love of Christ A. D. 57. Jesus, the love of God the Father, and the communion of the gifts of the Holy * Ghost, be with you all. Amen.

¶ The second Epistle to the Corinthians was written from Philippi, a city of Macedonia, by Titus and Lucas.

The second Epistle to the Corinthians, written from Philippi, a city of Macedonia, by Titus and Luke, Anno Dom. 57, the latter end of the year.

* Ver. 14. *Communion of the Holy Ghost.* Compare Ephes. i. 17. Col. i. 9. Numb. xi. 29.

END OF VOL. I.

