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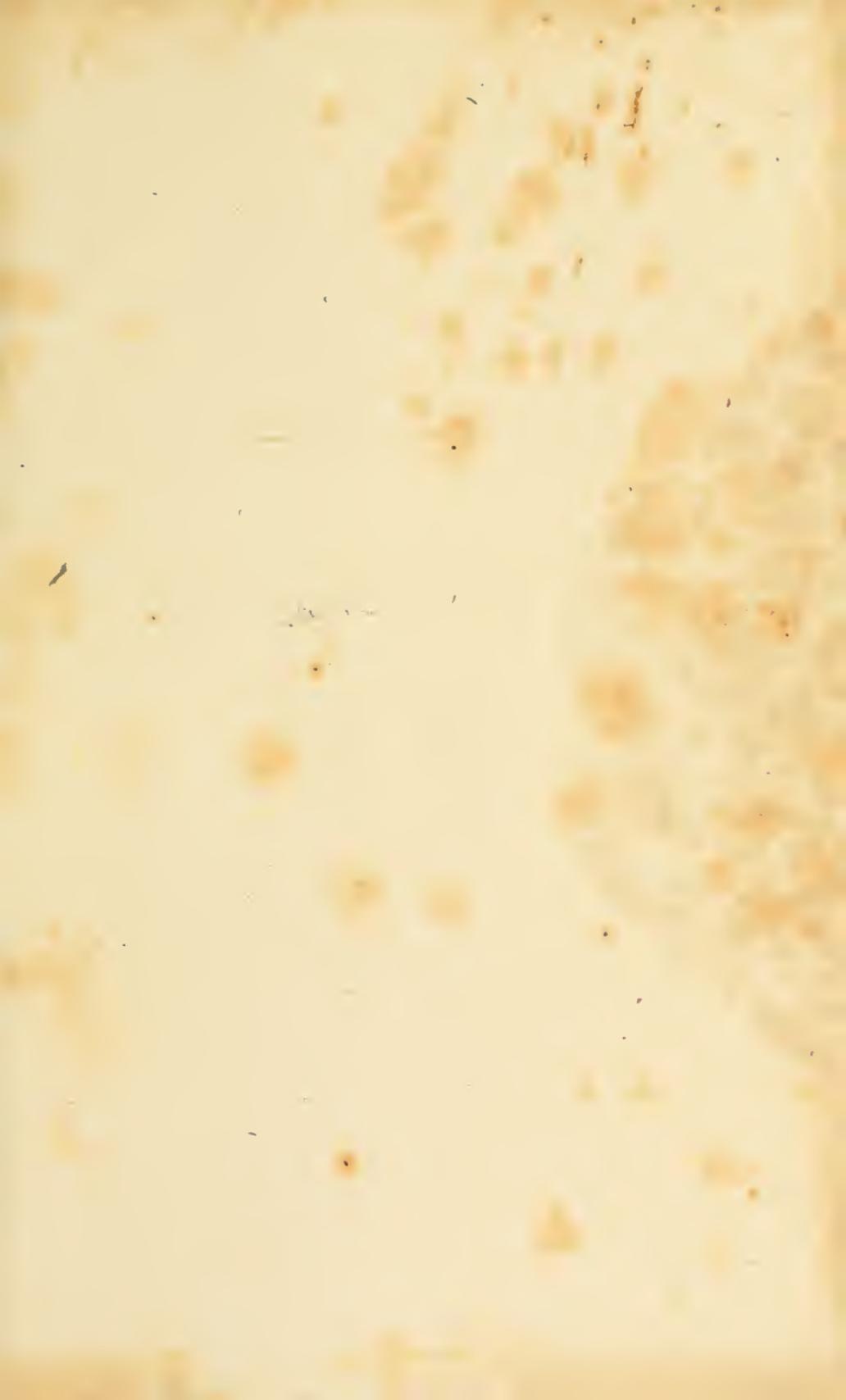
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A
PARAPHRASE
ON THE
ACTS OF THE HOLY APOSTLES,
UPON ALL THE
EPISTLES OF THE NEW TESTAMENT,
AND UPON
THE REVELATIONS.

✓ Bible. N.T. Acts, Epistles and
Revelation. English. Paraphrase
A 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.

MINISTER OF LYNN REGIS IN NORFOLK, AND PREBENDARY OF THE CATHEDRAL
CHURCH OF SARUM.

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1817.

A
PARAPHRASE
ON
THE EPISTLE
OF
ST. PAUL TO THE GALATIANS.

P R E F A C E.

FOR the chief observations that are to let the reader into the main argument of this Epistle, I refer him to the preface of the Epistle to the Romans. Of those questions which he there finds to be the subject of them both, this one is more particularly handled in this letter against the Jewish Christians, viz. *Whether circumcision and the full observation of the ceremonial law of Moses were necessary to the salvation of a Christian convert?* All I now further observe is, the same factious and calumniating spirit of these Jewish zealots of Galatia, with those of Rome and Corinth, the better to insinuate themselves with some people, they suggested St. Paul to be, at the bottom, a favourer of the Jewish law; but to others that knew him better, they represented the apostle as one not immediately commissioned by Christ, as Peter, James, and John, &c. were; but to be an apostle at second-hand: thus derogating from the authority of his commission, and the certainty of his doctrine. This will give the reader the true spirit of the several expressions which tend to vindicate both his apostleship, and the sincerity and consistency of St. Paul's behaviour in the controversy handled in this Epistle; as of chap. i. 1, 8, 9, 10, &c. to the end; the whole second, and the twelve

first verses of the fifth chapters, with the 13th and 17th verses of the sixth chapter : in the two latter of which chapters are some practical exhortations, designed chiefly against the animosities and great partialities that this dispute had bred and ripened among them.

A

PARAPHRASE

ON

THE EPISTLE

OF

ST. PAUL TO THE GALATIANS.

CHAP. I.

*The title * the apostle gives himself, levelled against the suggestions of their false teachers of the Judaizing faction. He wondereth at their relapse from the true Christian doctrine of men's being justified and saved by the Christian religion alone, into the Jewish principle of the necessity of the ceremonial law: to cure them of which prejudice is the main purpose of this Epistle. His answer to the insinuations against the authority of his commission †, and the sincerity of his preaching.*

* This Epistle was written in or about the year of our Lord 58. † See the preface.

1 **PAUL**, an apostle, (not of men, neither by man, but by † Jesus Christ, and God the || Father, who raised him from the dead;)

2 And all the brethren which are with me, unto the churches of Galatia:

3 Grace be to you and peace from God the Father, and from our Lord Jesus Christ.

1 **I PAUL**, who am a Christian apostle, not by any favour or authority of men, nor receiving my commission by the choice of the other apostles, as Matthias did; but having it from the extraordinary † and express revelation of Jesus Christ himself, and God the || Father, who raised him from the dead; † Acts ix. xxii. and xxvi. || Acts xxii. 14, 15.

2, 3 Send this Epistle to the churches of Galatia, wishing you all favours and blessings from God the Father, and our Lord Jesus Christ; as do also the Christian brethren that are with me here at Rome.

A. D. 58. 4 Wishing you, I say, the blessings of Christ Jesus, who, according to the merciful and gracious purpose of God, and the predictions of his prophets, gave himself a sacrifice for our sins, to redeem us from the punishment and condemnation that is justly to fall upon the vicious and obstinate unbelievers * of the present age.

5 For which mercy be he praised and glorified for ever and ever ! Amen.

6 He therefore being the only Saviour by whom we obtain pardon and redemption, I am amazed to hear you should, so soon after your conversion, be thus changed in your belief of this grand article, and be brought to embrace the necessity of observing the Jewish ceremonies, as a Christian doctrine ; whereas there is no such matter. The Christian religion is the only sufficient foundation of your justification and happiness.

7 There can be no other : nor could you have been persuaded there was, unless by the sly insinuations and false suggestions of designing men ; whose art and business is to pervert the Gospel doctrine, and model your principles to their own private interests and ambitious purposes.

8 The better to gain their ends upon you, those Judaizing teachers would have you believe, that not only Peter and the other apostles, but I myself also, do sometimes preach up the Jewish law, as absolutely necessary along with the Christian faith. So far from it, that I now solemnly pronounce, were any one apostle, nay, or (were it possi-

4 Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father :

5 To whom be glory for ever and ever. Amen.

6 I marvel, that ye are so soon removed from him that called you into the grace of Christ, unto another Gospel.

7 Which is not another ; but there be some that trouble you, and would pervert the Gospel of Christ.

8 But though we, or an angel from heaven, preach *any other Gospel* unto you than that which we have preached unto you, let him be accursed.

* Ver. 4. From this present evil world, or rather *αἰῶνος*, the present age. The sense being the same with that of Acts ii. 47. *this untoward generation*.

ble) should an angel from heaven be supposed to preach a thing so contrary to the doctrine I at first delivered to you, he ought to be rejected and called * accursed.

A. D. 58.
* Ver. 8, 9.
Rom. ix. 3.
1 Cor. xvi.
22.

9 As we said before, so say I now again, If any man preach any other Gospel unto you † than that ye have received, let him be * accursed.

9 And, to shew you I speak it not hastily, but with all deliberation and sincerity, I repeat it again, *Should an apostle, or even an angel, preach any thing so derogatory to, and wide of, the true Gospel doctrine, let him be * accursed.*

10 For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ.

10 As to myself, should I do it, I know it would gain me the favour of a set of men, the Jewish zealots; but I hope you have no reason to think the design of my ministry is to curry favour with men, but to discharge my duty to God, as his faithful apostle; which I could never do by that method; and were that my principle, I need never to have turned Christian ‡, and suffered so much as I have done for the sake of that profession.

11 But I certify you, brethren, that the Gospel which was preached of me, is not after man.

11, 12 And as to their disparagement of my apostolical commission, or my doctrine, because it may not suit with their prejudices or designs, be you fully assured, I received my commission from no man, from no other apostles, but had both that and the doctrine I preached to you from the immediate revelation of Jesus Christ himself.

12 For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.

13 For ye have heard of my conversation in time past, in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it.

13 Nor indeed can you well think such a bigot as I should be converted at all, much less turn an apostle of his religion, by any but extraordinary means. For you must have heard what a raging zealot for the Jewish religion I formerly was, and how I per-

† Ver. 9. *Any other Gospel than that ye have received.* Παρ' ὃ παρα-
ελάβετε, any thing beside or more than ye have received from the apo-
stles; viz. any thing as necessary to salvation.

A. D. 57. secuted the Christian faith with un-
common fury and cruelty.

14 I was, you know, noted above any man of my age and standing, for learning in, and zeal for, the Jewish traditions and doctrines.

15, 16 My conversion therefore is wholly attributed to a divine and extraordinary favour originally intended to me by God. And, accordingly, when it pleased God thus miraculously to convert and commission me to be a preacher of his Gospel to the Gentile world, I made my application to no man, to none of the apostles for their warrant or instructions how to perform my office.

17 I addressed myself to none of the apostles at Jerusalem, who were ordained to that office before me; but from Damascus, the place of my conversion, I retired into Arabia, and returned thither again, and preached the Gospel, without any order or authority from any of their college.

18 Indeed about three years after my conversion, I went to Jerusalem, where Barnabas brought me to Peter, who readily owned me for his fellow apostle, upon the account I gave him of the manner and circumstances of my call to that office; and with him I stayed, not to receive any authority from him, but only to converse with him, for about fifteen days.

19 The only person of note I saw, besides Peter, was James the Just, our

14 And profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers.

15 But when it pleased God, who separated * me from my mother's womb, and called me by his grace,

16 To reveal his Son in me, that I might preach him among the heathen, immediately I conferred not with flesh and blood :

17 Neither went I up to Jerusalem, to them which were apostles before me; but I went into Arabia, and returned again unto Damascus.

18 Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days.

19 But other of the apostles saw I none,

* Ver. 15. *Who separated me from my mother's womb.* See Jer. i. 5.

save James the Lord's brother.

Lord's kinsman, and bishop of Jerusalem. So that I could not be supposed to derive my commission from the apostolical college.

20 Now the things which I write unto you, behold, before God, I lie not.

20 (And for the truth of these facts I appeal to God, the Author of truth itself.)

21 Afterwards I came into the regions of Syria and Cilicia ;

21 After this short stay at Jerusalem, I went upon the exercise of my office into Syria, and preached at Cesarea, (Acts xxii. 17, 18.) and at Troas in Cilicia, (Acts ix. 30. xxii. 3.)

22 And was unknown by face unto the churches of Judea, which were in Christ :

22 All which time neither the churches of Jerusalem, or of the rest of Judea, they nor their apostolical ministers, had ever seen, or had any personal knowledge of me.

23 But they had heard only, That he which persecuted us in times past, now preacheth the faith which once he destroyed.

23 All they knew of me was by accounts they had from abroad, that the great persecutor Paul was turned a preacher of the very Gospel he had so persecuted.

24 And they glorified God in me.

24 For which marvellous conversion in me they rejoiced, and blessed God.

CHAP. II.

*He proceeds further to clear himself of the imputation of ever having preached up the necessity of circumcision and the ceremonial law ; and to vindicate his apostolical commission. Proving both those points * from his next journey to Jerusalem, his management of Titus, his reception from the apostles, his behaviour there, and at Antioch, with Peter, and from the inconsistency of supposing he should preach such a doctrine.*

* See the preface.

1 **T**HEN fourteen years after I went up again to Jerusalem with Barnabas, † and took Titus with me also.

1 **T**O shew you still further the falsity of their † suggestions, and the immediate authority of my apostleship, let me remember you, that eleven years after my former journey to Jerusalem, which is fourteen years after my first conversion, I went thither † again, and took Barnabas and Titus along with me.

+ Chap. i. 8, 18, Acts xv.

A. D. 58. 2 I then went by the special appointment of God, and gave the apostles that were there a full account of the doctrines * I had been preaching to the idolatrous as well as proselyte Gentiles, as I received them from Jesus Christ, and of the success of my ministry among them. I gave this account only to some of the chief apostles and governors of that church, and to them too in private, not out of any distrust of my doctrine and behaviour, or want of their information; but only to prevent the scandalous reports the Judaizing faction might raise upon me, to the disparagement and hindrance of the further success of my ministry: for these zealots, even of the converted Jews, were not as yet in any temper to hear of Christianity being preached to the idolatrous Gentiles.

* Acts xv.
4, 12.

3 And in this whole affair I was so consistent with myself, and just to my own principle, that though Titus that went with me was a Gentile born; yet at his conversion to Christianity, and his ordination to the ministry, I never insisted on his being circumcised; nor did the apostles, to whom I carried him, require any such thing; which, it is plain, both they and I should have done, had we thought the observation of the ceremonial law necessary to the justification of a converted idolatrous Gentile.

† Acts xv.

4 I kept Titus uncircumcised, and carried him so to the apostles, on purpose to shew my sentiments were quite opposite to those false Jewish zealots that came to Antioch †, and insinuated themselves into our assemblies there; with a design to catch at and oppose the doctrine I preached, and to bring all you Gentile Christians to embrace the unnecessary slavery of the Jewish ceremonies.

2 And I went up by revelation, and communicated unto them that Gospel which I preach among the Gentiles, but privately to them which were of reputation, lest by any means I should run, or had run in vain.

3 But neither Titus, who was with me, being a Greek, was compelled to be circumcised:

4 And that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage:

5 To whom we gave place by subjection, no not for an hour; that the truth of the Gospel might continue with you.

6 But of these, who seemed to be somewhat, whatsoever they were, it maketh no matter to me: God accepteth no man's person: for they who seemed to be *somewhat* in conference added nothing to me:

7 But contrariwise, when they saw that the Gospel of the uncircumcision was committed unto me, as the Gospel of the circumcision was unto Peter;

8 (For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me towards the Gentiles:)

9 And when James,

5 For though I am willing to yield A. D. 58. to any indifferent thing for the present, in compliance with the weakness and prejudices of men, in hopes the sooner to draw them off from them *; yet, to these false zealots, that so furiously insisted upon the absolute necessity of the Jewish law, I never yielded an inch, but maintained *the Christian religion to be the sufficient and only condition of a Christian's justification and happiness.* * Acts xv.

6 Thus I behaved myself to those zealots. And as to the disparagement your false teachers are pleased to cast upon me, and their setting up Peter †, James, or John, as apostles far greater than I; be they as great as they will, their eminency makes me neither greater nor less. God, who made us all equally his apostles, looks not upon present and external reputation in the church. In the mean time, when I gave those eminent men the account of my doctrine, and proceedings in my ministry with the Gentile Christians, they could find no fault, pretended to correct nothing, nor to instruct me in any point that I did not know as well as themselves.

7 But, on the contrary, upon the testimonies I gave them of as sufficient a call to preach the Gospel to the Gentile world, as Peter in particular, or any of them, had to preach it to the Jewish nation, they highly approved of what I had done.

8 (And indeed well they might; for God had endowed me with as miraculous powers and evidences for the one, as he had them for the other.)

9 Accordingly those three leading

† See ver. 9. and see the paraphrase on 1 Cor. ix. 20.

A. D. 58. apostles, being fully satisfied both of my office, and the method and success of my preaching, did, with great respect, own me and my fellow traveller Barnabas for apostles as fully commissioned to convert the Gentiles, as they were to convert the Jews; and concluded, we ought to go on in that ministry, in the same manner as we had begun.

10 They prescribed no rules to me at parting; they only requested of me to collect some charities among the converts I made, for the relief of the poor Christians of Judea*; a thing I was very ready to do.

* See Acts
xix. 21.
xxi. 4, 10,
11, 12, &c.
1 Cor. xvi.
2 Cor. viii.
and ix.

11 Thus far Peter and I entirely agreed: and so constant and steady was I to this doctrine of the *no necessity of the ceremonial law to the Christian converts*, that when he would once have dissembled, and flinched from it at Antioch, I stood my ground, and freely and boldly upbraided him with his insincerity.

† Acts xv.

12 For before those Jewish zealots came to Antioch † with a pretended authority from James and the apostles at Jerusalem, and cried up the necessity of the Jewish law; Peter was as free and familiar with the Gentile Christians (who were proselytes to the Jewish worship of the true God, though not circumcised) as I myself was. But when they had spread their notions, and possessed the minds of some people, he grew shy, and avoided the conversation of the uncircumcised Christians, for fear of disgusting the Jews, and these zealots of the Jewish converts.

13 And by his example, several other of those converts did the same; and even Barnabas himself began to give in to that way of dissimulation, to the great discouragement of the Gentile Christians.

Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship, that we *should go* unto the heathen, and they unto the circumcision.

10 Only they *would* that we should remember the * poor, the same which I also was forward to do.

11 But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed.

12 For before that certain came from James, he did eat with the Gentiles; but when they were come, he withdrew, and separated himself, fearing them *which were* of the circumcision.

13 And the other Jews dissembled likewise with him, inso-much that Barnabas also was carried away with their dissimulation.

14 But when I saw that they walked not uprightly, according to the truth of the Gospel, I said unto Peter, before them all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?

15 We *who are* Jews by nature, and not sinners of the Gentiles,

16 Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.

17 But if while we seek to be justified by Christ, we ourselves also are found sinners, is therefore Christ the minister of sin? God forbid*.

14 Such a prevarication with the main design of the Gospel religion I could not bear; but demanded of Peter in plain terms, before all the Judaizers, how he, that was originally a Jew, but now turned Christian, and had forsaken the ceremonial law himself, could ever answer it, to encourage the Gentile Christians to believe it was obligatory upon them, that were never Jews at all; directly contrary to his own principle and practice?

15, 16 For surely, said I, if we that were born and brought up in the Jewish religion, being now convinced of its insufficiency to justify us, have left it, and embraced the Christian religion, as the only sufficient means of pardon and salvation; it must be most absurd for us to imagine that the Gentiles, that were never brought up in it at all, should be now obliged to it, after their conversion to Christianity. It is plain, you countenance this for no real advantage to them; for you and we all own, the law can justify no man, now after the revelation of the Gospel; but the Gospel alone can fully do it.

17 On the other side, do but consider the consequence of this principle: A Christian that relies still upon the Jewish law for his justification, must allow himself to be still in a state of guilt and sin, (for the law leaves us all so.) Which is as much as to say, that Christ, our Redeemer, has given us a dispensation that leaves us but where we were, viz. in an unpardoned and unjustified condition: which God forbid any Christian should hold*!

* *Is Christ the minister of sin?* Or else thus with Œcumenius, *If the law be obligatory still, then we Christians are transgressors in not adhering to it; and do we think that Christ would enjoin us to sin against a divine law?* God forbid! But I choose the paraphrase as

A. D. 58. 18 For it is evident beyond exception, if after having taken upon me the Christian profession, as the means of this justification, I run back again for it to the Jewish law, I am but where I was, an unjustified sinner; and act just like a foolish man that pulls down his house to make it better, and then builds it up again with the very same materials, just as it was, upon its old foundation*.

19 Let others think and act as they will. I know that by the very tenour and design of the Jewish law itself, a Christian is now as perfectly free from its obligation, as a woman is from her marriage contract at her husband's death †; so that even a Jewish Christian, much more a Gentile one, is bound to nothing but the observance of the Christian religion, as the true service of God.

20 By this new dispensation of Christ, I am dead to the ceremonial law, and the law to me. The life I now live is no longer the life of a Jew, but the obedience of a Christian, to that Saviour and Redeemer, who so loved me as to give himself for a full satisfaction for all my sins.

21 For my part, I shall never countenance a doctrine that frustrates the main and merciful design of the Christian covenant. For it is clear, could the Jewish law have justified and saved us, there had been no need of Christ's death; nay, and if that law has any part in our justification, then his death was insufficient of itself for it.

18 For if I build again the things which I destroyed, I make myself a transgressor*.

19 For I through the law am dead to the law, that I might live unto God.

20 I am crucified with Christ. Nevertheless I live, yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me.

21 I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain.

† See Rom. vii. to ver. 7. iii. 21. vi. 3, 4.

the most natural sense. Or lastly, it may be read without an interrogation, thus, *If we be sinners in seeking to be justified by Christ, then Christ is the minister of sin.*

* *I make myself a transgressor, i. e. says Chrysostom, by setting up that law which I allow God has abolished.*

CHAP. III.

The apostle having absolutely cleared himself of having ever preached up the necessity of the ceremonial law to Christian believers, comes now to argue directly against that principle of the Jewish zealots. His first argument taken from the miraculous gifts of the Holy Spirit conferred upon Christians. His next, from the case of Abraham's justification; proving that all true Christians, whether circumcised or not, are accepted and pardoned upon the same faith and from the same promise that justified that eminent patriarch; and not at all from the observance of the Jewish Law. The Jewish zealots object, To what purpose then was the Law given? He answers it: shews the Law to have been only preparatory to the Gospel, and that all believers, Gentile and Jewish, are to be saved by the Christian religion alone.

1 **O** FOOLISH Galatians, who hath bewitched you, that you should not obey the truth, before whose eyes Jesus Christ* hath been evidently set forth, crucified among you?

2 This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith?

1 **O** FOOLISH Galatians, who is it, A. D. 58. — or by what magical arts have they deluded you from this fundamental article of the Christian faith, viz. *That the Gospel religion is sufficient for salvation without the Mosaical law?* You that have had the crucified Jesus represented * to you as the only Redeemer of mankind, with as much earnestness and clearness as if you had seen him hanging on the cross before your eyes?

2 Nor have you only heard his true doctrine, but had it confirmed to you by such powers and gifts of the Holy Spirit conferred on you, as were never before seen in the church of God. Now let me argue with your Jewish zealots, from these very endowments, in the first place. Were they conferred on you upon any consideration of your observance of the Mosaical law, or as you were Jews? Was it not absolutely on account of your becoming Christian disciples?

* Ver. 1. *Hath been evidently set forth.* Προεγράφη was before described and represented to you: viz. before ever these Jewish notions, of the necessity of their law, were heard of amongst them.

A. D. 58. 3 How weak and foolish a proceeding is this, for men to lay the foundation of their pardon and happiness in the Christian religion, as demonstrated by such evidences of the Holy Spirit, and then run back and build upon the ceremonial law, which they before allowed to be so external and carnal a dispensation, as to be insufficient for it.

4 And then, to what purpose have you endured so many persecutions for the sake of your Gospel profession, if you now lose all its happy privileges, by relinquishing the main articles of it? But I hope you will prevent that by considering better.

5 I say then, when I wrought such miracles for your conversion, and conferred the power of working them upon several members of your church, did I do it as a Jewish teacher, or had the least regard to the ceremonial law? No, it was purely as a Gospel minister, and as you were Christian professors. Wherefore, as this earnest and pledge of your justification was not in the least owing to that law, neither can the thing itself be.

6, 7 In the next place, can any of those who are so zealous for the Jewish rites, desire to be justified and accepted of God, upon a better foot than Abraham the very father † of the Jewish nation was? Now it is certain the Christian faith is that very principle of *believing God's revelation and obeying his will*, that obtained him his justifica-

3 Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?

4 Have ye suffered so many things in vain? if it be yet in vain.

5 He therefore that ministereth to you the Spirit, and worketh miracles among you, doth he it by the works of the law, or by the * hearing of faith?

6 Even as Abraham † believed God, and it was accounted to him for righteousness.

7 Know ye therefore that they which are of faith, the same are the children of Abraham.

* Ver. 5. *The hearing of faith.* The word *hearing* signifies either the *doctrine of faith*, i. e. of the *Gospel*, or else *obedience to the faith*. In this former sense, it is the same as in Isa. liii. 1. *Lord, who hath believed our report?* (Heb. *our hearing*, i. e. *the doctrine heard*.) From whence St. Paul probably took it.

† See the same argument in Rom. iv.

tion; and whoever he be, whether Jew or Gentile, that so believes in God through Christ the Messiah, is the spiritual son of Abraham, and has a right to the promise made to that great patriarch. A. D. 58.

8 And the Scripture, foreseeing that God would justify the heathen through faith, preached before the Gospel unto Abraham, saying, In thee shall all nations be blessed.

8 For it being the original and gracious design of God to save the Gentiles, as well as the Jews, by bringing them all, one day, under the Christian covenant; you are to understand that special blessing promised to Abraham (Gen. xii. 3.) to be meant of Christ, who was to be born of his family, and become the Saviour of all nations that would embrace his religion.

9 So then they which be of faith, are blessed with faithful Abraham.

9 As therefore it was faith in God that justified Abraham, so is it faith in Christ, and obedience to his religion, that saves all Christians, and the ceremonial law has no hand at all in it.

10 For as many as are of the works of the law, are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them.

10 For indeed that law is of quite a different nature from one that is to justify and save mankind: it is a most severe dispensation, abounding in duties and injunctions, and laying all under guilt that breaks * any one of them; but provides no sufficient atonement to clear their consciences of that guilt.

* See Deut. xxvii. 26.
Rom. iii. 20. viii. 3.
Heb. x.

11 But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith.

11, 12 And accordingly, the prophet Habakkuk ascribes the justification of all good men to religious faith in God. Whereas the ceremonial law puts it not upon that principle, but insists on an exact and rigid observance of all its numerous rites and precepts; proposing the promised land of Canaan for its reward; but sin and guilt was the effect of the transgression of any one of them.

12 And the law is not of faith: but, The man that doeth them shall live in them.

13 Christ hath redeemed * us from the

13 Now from this severe dispensation, and from the guilt of our numberless

* Redeemed us, ἐξαγόρασεν; *has brought us out*, as from a slavery. Or *has delivered us from it* as effectually, as if he had paid down a

A. D. 58. violations of its injunctions, has Christ our Messiah redeemed us by his death; whereby he suffered the curse, in our stead, agreeably to the words of the law, (Deut. xxi. 23.) which call *hanging on a tree an * accursed death.*

14 And thus the grand promise made to Abraham, of *his seed being a blessing to all nations*, is fulfilled in Christ; and makes it plain, that as his death was the sole and sufficient expiation for the sins of both Gentiles and Jews; so it is the embracing of his religion alone that procures all Christians these gifts and graces promised to the church of the Messiah: and the ceremonial law contributes nothing towards it.

15 Thus the Christian covenant is grounded on Abraham's promise. Now common equity, even in human affairs, makes it utterly unlawful to any man to cancel or alter a covenant, will, or contract, that is once regularly made, and duly ratified. How much less should any person dare to break or change the solemn covenant of God!

16 But now your Jewish zealots, by preaching up the absolute necessity of the ceremonial law to Christian people, are evidently guilty of this crime. For it is clear, the promise made to Abraham was meant of one particular person,

curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree*:

14 That the blessing of Abraham might come on the Gentiles through Jesus Christ, that we might receive † the promise of the Spirit through faith.

15 Brethren, I speak after the manner of men: though it be but a man's covenant, yet if it be confirmed, no man disannulleth or addeth thereto.

16 Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to

price for us. Compare 2 Tim. ii. 26. 1 Pet. i. 18, 19. with Deut. vii. 8. Exod. vi. 6. Deut. xxxii. 6. 2 Sam. vii. 23.

* *Made a curse—cursed.* Christ was not *accursed of God*, in the proper sense of that phrase; but by being crucified, was, in the esteem of the Jews, the same *polluted and abominable thing* that, by their law, all persons were that were hanged as *malefactors*. As Le Clerc well observes.

† *Τὴν ἐπαγγελίαν τοῦ Πνεύματος*, *the promise of the Spirit*; i. e. either the spiritual blessings promised to Abraham in general, or else the *particular* gifts and endowments of the Holy Spirit on the apostles and the primitive church, called emphatically, *the promise*. Acts ii. 32. and xiii. 32. and the *promise* of the Father, Acts ii. 33. i. 4.

thy seed, which is Christ.

that was to be born of a particular branch of his family. Christ was the Saviour promised, of Isaac's line; and it was not every one that should be merely * born of Abraham, but only such as should be members of the church of this Messiah, that were entitled to his blessings; and all that were his members, be they Gentiles or Jews, were certainly to enjoy them.

* See the same argument, Rom. ix.

17 And this I say, That the covenant that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.

17 Whereas your zealots say, No; the blessing must be by the observation of the law. As if a law of God could ever be supposed to come, and disannul and set aside a most solemn and absolute promise; a promise of infinite importance made to the pious ancestors of the very people to whom that law is given (and in him to all the obedient part of mankind) four hundred and thirty years before.

18 For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise.

18 Either therefore this great blessing of men's pardon and salvation is wholly founded in the promise to Abraham, or not; if it be, (as it is most evident from Scripture it was,) then it is faith in Christ's religion alone that is the condition of a Christian's justification; and for you to join the ceremonial law to it, is to alter the promise and solemn covenant of God.

19 Wherefore then serveth the law? It was added because of transgressions, till the seed should come, to whom the promise was made; and it was ordained by angels in the hand of a mediator.

19 To this argument I know the Jewish zealots will make this objection, viz. *If pardon and salvation were not to be had by virtue of the Mosaical law, why then was that law given, and what was it good for?* I answer, It was given to the Jewish people for very wise and good purposes, viz. To preserve and fence them, who were the church of God, and of whose nation Christ was to be born, from the idolatrous rites and practices of the heathen world, into which they were so apt to fall; to shew them the guilt of their own

A. D. 58. sins *, and the punishment due to them; and by the figurative nature of its ordinances, to train up that people to the hope and expectation of Christ the Messiah, the great Sacrifice and Saviour of mankind. And you must observe, this law was not, like the promise to Abraham, given absolutely and immediately from God to all mankind; but conveyed, by the ministry of angels, to Moses, the mediator between God and that single people.

20 (For a mediator supposes two parties concerned in any affair.) It is false, therefore, that justification cannot be had but by the observance of that law, whereof Moses was the mediator; when it is plain, God was the only single † party that gave the great promise absolutely and immediately to Abraham; and he was justified without any mediator at all.

21 So that the doctrine of these zealous sets the Mosaical law quite contrary to, and makes it disannul the promise to Abraham, and the Christian religion. For, if the observance of the ceremonial law could have put men into a state of pardon and redemption, the promise to Abraham was needless, and the Christian religion signifies nothing ‡. Which God forbid any man should imagine!

20 Now a mediator for is not a mediator of one, but God is one.

21 Is the law then against the promises of God? God forbid! for if there had been a law given which could have given life, verily righteousness should have been by the law.

‡ See v. 18.

* Τῶν παραβάσεων χάριν, because of the transgressions. I have given the two most natural senses of this expression; which is not exactly agreed upon by learned interpreters. I will only remark, that if it be observed that, after the giving of the law of the Ten Commandments, Deut. v. 22. it was said, *And he added no more*; i. e. gave them no other statutes at that time: and that after their proneness to idolatry, shewn in the instance of the golden calf, the whole ceremonial law was imposed upon the Jews; it will render it very probable, that the words, *because of transgressions*, mean, principally to keep them from idolatrous transgressions.

† Εἰς ἑστίν.

22 But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

23 But before faith came, we were kept under the law, shut up unto the faith, which should afterwards be revealed.

24 Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith.

25 But after that faith is come, we are no longer under a schoolmaster.

26 For ye are all the children of God by faith in Christ Jesus.

27 For as many of you as have been baptized into Christ, have put on Christ.

28 There is neither Jew nor Greek, there is neither bond nor free, there is nei-

22 But, directly contrary to their no-A. D. 58. tion, the Scriptures of the Old Testament represent all mankind, Jews and Gentiles, to be in a state of sin and guilt; and set forth Christ the Messiah promised to Abraham, as the only sufficient Saviour, by whose religion their pardon and salvation is to be obtained.

23 Now we of the Jewish nation had the promise of this Messiah to be born of our family; and were accordingly trained up to the view and expectation of him, by being kept strictly under the discipline and ceremonies of a law that pointed and represented to us what he was to do and suffer for us, in order to a more perfect and complete dispensation.

24, 25 Wherefore the Mosaical law was intended no further than a schoolmaster is to children, to confine them to certain bounds, to instruct and prepare our nation for the higher and more holy institution of Jesus Christ; and now that we are actually under that institution of Christ, our confinement is over, and we can have no further occasion for those mean and lower degrees of instruction.

26, 27 The promise to Abraham then, or the Christian religion, being the only thing that justifies and saves you, you must remember this blessing extends to men of all nations indifferently. The Jews and Gentiles are no longer kept separate from each other. Every one that is baptized into Christ's profession is perfectly his, and has claim to all the privileges of his church, upon his due obedience to his religion.

28 This perfect dispensation of his makes no distinction between Jew or Gentile, circumcised or uncircumcised, master or slave, man * or woman; but

* Ver. 28. *Male nor female.* Note, the apostle alludes to the

A D. 58. they have all equal privileges upon the
 ——— same conditions.

29 And if you Gentile, as well as the Jewish converts, be accepted into the Christian covenant, you must be acknowledged the true spiritual seed of Abraham as well as they; and according to the very tenor and design of the great promise made to that holy patriarch and his posterity, shall inherit the blessing of pardon and salvation.

ther male nor female; for ye are all one in Christ Jesus.

29 And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.

CHAP. IV.

The same argument continued, by shewing the imperfection of the Jewish and the perfection of the Christian religion; from a comparison taken from an heir to an estate. The apostle then turns off to expostulating with them about the folly of adhering to the Jewish law; reflects on their false teachers; and entreats them to continue the same esteem they formerly had of him as their true apostle; expressing his tender regard to their church. Then he resumes the argument, illustrating the difference between the two dispensations of the Law and Gospel, as figuratively represented by the two branches of Abraham's posterity, viz. of Isaac from Sarah, and of Ismael from Hagar.

1, 2 **T**O illustrate to you the imperfect nature of the Mo-
 saical dispensation, I compared it to a
 school, * wherein children are trained
 up for higher learning. Let me now
 further shew it you by a comparison
 taken from a son and heir to a man's
 estate. Though you know, an eldest
 son has, at his father's death, an im-
 mediate legal right to inheritance, yet while
 he is a minor, he is no more capable
 of entering upon, and managing the
 estate, than a servant of the family can

* Chap. iii.
 23, 25.

1 **N**OW I say, That
 the heir, as long
 as he is a child, dif-
 fereth nothing from a
 servant, though he be
 lord of all;

2 But is under tu-
 tors and governors,
 until the time ap-
 pointed of the father.

Jewish custom in *inheritances* of estates, which descended always by right in the *father*, and never by the *mother's* side. As Selden *de Succession*. and other learned writers observe out of Maimonides and the Talmudists.

do; but is kept under the discipline and allowance of guardians and trustees, till he is of age of inheritance, according to the tenor of his father's last will and testament. A. D. 58.

3 Even so we, when we were children, were in bondage under the elements of the world :

3 This is the case of the Jewish church and people; they were indeed to inherit the great promise of the Messiah, made to Abraham: but not immediately after it was made; but, like minors, were first to be kept and educated under the discipline of the figurative and introductory dispensation of the Mosaical law, the better to prepare them to receive it.

4 But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law,

4, 5 The time that they and the rest of the world were to come to the full enjoyment of this promise, was, at the appearance of this Christ; whom, at the season foretold by the prophets, and when the Divine wisdom saw mankind most fitted to receive him, God the Father sent into the world, born of a virgin, of a Jewish family; who himself lived in subjection to the Jewish law, and delivered that nation, for ever after, from the burden of its rites and ceremonies; bringing them and all mankind to the full age and capacity of inheriting the promise of pardon and salvation.

5 To redeem them that were under the law, that we might receive the adoption of sons.

6 And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

6 And accordingly, as Christian believers, God has given you Gentile converts as well as Jewish ones the complete assurance and pledge * of your being now accepted for his true children, and perfect inheritors of this promised blessing, by the gifts * and graces of his Holy Spirit conferred on you; so that you may assuredly address and approach him, as to a merciful and gracious Father. * Rom. viii. 15, 16.

7 Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.

7 As to you of the Jewish part, your term of minority is now out. Wherefore instead of adhering any longer to the childish and imperfect services of

A. D 58 the law, consider the dignity and full privilege you are arrived at by the Christian covenant. You are now entered, as sons at full age, on the inheritance of the promises made to Abraham and your forefathers.

8, 9 Thus it is with the Jewish converts. But it is yet more foolish and unaccountable, that you Gentile Christians, who, from a perfectly false and idolatrous * religion, are now converted to the knowledge, worship, and favour of the true God, should ever be persuaded to embrace a burdensome dispensation, that you were never at all obliged to; and which, in comparison of that you are now baptized into, is a mean, low, and imperfect way of religion; and would reduce you again † to a bondage, though not so ill a one as your heathen state was.

10, 11 I perceive you are grown zealous observers of the Jewish sabbaths, new-moons, and festivals. If this temper continues on you, I fear my labours of converting you to the Christian religion are all lost.

12 Let me entreat you, dear brethren, to be of my sentiment. I was once as zealous a patriot for the Mosaical law as any of you can be. And

8 Howbeit then, when ye knew not God, * ye did service unto them which by nature are no gods.

9 But now after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage?

10 Ye observe days, and months, and times, and years.

11 I am afraid of you, lest I have bestowed upon you labour in vain.

12 Brethren, I beseech you, be as I am; for I am as ye are: ye have not injured me at all.

* Ver. 8. *Ye did service to them which by nature are no gods*, i. e. which in reality, *φύσει*, were not gods; were gods in no sense whatever. Or else by pointing and reading it thus, *Ἐδουλεύσατε τοῖς φύσει μὴ οὐσι, θεοῖς*, ye were in bondage to gods that in nature had no being, or were not, had no divinity in them: according to St. Paul's language in another place, 1 Cor. viii. 4. *an idol is nothing*. Images and demons there might be, but gods or lords they were not, having neither supreme nor subordinate power or qualities; mere fictions, vanities, and nullities.

† Turn again, and desire again: i. e. not that the Galatians were ever Jewish proselytes at all; but that as their former heathen religion was beggarly, weak, and slavish, so by desiring to be circumcised, they would again be reduced to a bondage, though not the same they were under before.

though I am now otherwise, yet am A. D. 58. willing to condescend and conform to your notions, as far as ever my Christian office and profession will permit me. Let no suspicions or resentments between us abate your love toward me: for my part, I have none against you.

13 Ye know how through infirmity of the flesh I preached the Gospel unto you at the first.

14 And my temptation which was in my flesh ye despised not, nor rejected, but received me as an angel of God, even as Christ Jesus.

15 Where is then the blessedness you spake of? for I bear you record, that if it had been possible, ye would have plucked out your own eyes, and have given them to me.

16 Am I therefore become your enemy, because I tell you the truth?

17 They zealously affect you, but not well: yea, they would exclude you † that you might affect them.

18 But it is good

13, 14 Do not forget what respect you once paid both to my person and doctrine, when I first preached to you and made you Christians. None of the sufferings and infirmities I laboured under, nor the meanness of my personal appearance, made you then slight me in the least; but ye received me with such respect as if I had been Christ himself, the true Messiah, the great Angel of the covenant*.

15 You then expressed such satisfaction and happiness in me, that I can testify you would have done or suffered almost any thing for my sake. But what blessing was I or my ministry to you, if you now leave me, and run to the Jewish teachers?

16 Or what is it that has changed your sentiments of me? Is it that I tell you plainly, the *Mosaical law has no hand in your justification and happiness?* If that be it, it is the very Gospel truth, and I must stand to it.

17 Your false teachers indeed pretend an extraordinary love and respect for you; they maliciously endeavour to draw you entirely from me †, and engross all your affections to themselves.

18 But pray remember, if ever you

* *An angel of God, ἀγγελον Θεου.* The messenger of God; emphatically, *the angel of the covenant.*

† Ver. 17. *Exclude you*, i. e. from the Christian covenant, unless you be *circumcised*; and thereby make you fond of their principles. Or else, *ἡμας, exclude me*, as some copies read it, and as in the paraphrase.

A. D. 58. had any just reason to esteem me * as
 ——— a good and true apostle, you ought to
 do so still in my absence, as well as
 when I was preaching among you in
 person.

19 My dear Christian children! I
 am in the very pains of a mother in
 travail, till I have renewed and brought
 you forth again into better and sounder
 principles of Christianity.

20 I could wish myself with you;
 and that I had reason to change these
 complaints into commendations. But
 indeed at the present, I know not what
 to think of you.

21 But let me argue the main point
 with you again, from the very words of
 the Old Testament, wherein both Law
 and Gospel may be represented. And
 I hope, you that are so fond of Moses's
 law, will not refuse to believe his writ-
 ings.

22 You read there, that Abraham
 had two sons, from whom the two dif-
 ferent branches of his posterity sprung;
 the one by his bond-maid Hagar, and
 the other by his proper wife Sarah.

23 Ismael that was born of Hagar,
 (while Abraham was young enough to
 have children,) was by the common
 course of nature; but Isaac was be-
 gotten of Sarah, at an age when they
 were naturally incapable of procreation.
 His birth was extraordinary, and the
 pure effect of a divine promise appro-
 priated to him and his posterity.

24 You must know then, that this is
 not only a literal history, but may be
 taken as a figurative representation of
 the two covenants and religious dispen-
 sations, viz. The Law and the Gospel:

* to be zealously af-
 fected always in a
 good thing, and not
 only when I am pre-
 sent with you.

19 My little chil-
 dren, of whom I tra-
 vail in birth again un-
 til Christ be formed
 in you,

20 I desire to be
 present with you now,
 and to change my
 voice, for I stand in
 doubt of you.

21 Tell me, ye
 that desire to be un-
 der the law, do ye not
 hear the law?

22 For it is writ-
 ten, that Abraham
 had two sons, the one
 by a bond-maid, the
 other by a free-woman.

23 But he who
 was of the bond-woman
 was born after
 the flesh; but he of
 the free-woman was
 by promise.

24 Which things
 are an † allegory: for
 these are the two co-
 venants; the one from
 the mount Sinai, which

* To be zealously affected *in a good thing*; or, ἐν καλῷ, toward a
 good person.

† Ἀλληγορούμενα, are allegorized, viz. by Isaiah in ver. 27.

gendereth to bondage, which is Agar.

25 For this * Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children.

26 But Jerusalem which is above is free, which is the mother of us all †.

27 For it is written, Rejoice thou barren that bearest not; break forth and cry, thou that travailest not; for the desolate hath many more chil-

and accordingly the prophet Isaiah uses A. D. 58. it in the way of figure or allegory. _____
[Ver. 27.]

25 * For Hagar (the mother of the Ismaelites) represents the slavish and temporary dispensation of the Jewish law, that was given at mount Sinai in the desert of Arabia; and that people of the Jews, that were to be kept under the severe discipline of it.

26 But Sarah (the mother of Isaac) denotes the promised seed of Abraham, the spiritual Jerusalem, i. e. the Christian church; which is truly spiritual and free of all obligation to those troublesome ceremonies; and is not, like the Jewish religion, confined to one nation, but, as an universal † mother, receives all, both Jewish and Gentile believers, into her blessings and privileges. And you cannot deny the justness of this representation: for how can you allow that it was of God's mere pleasure and will, that Sarah and not Hagar, Isaac and not Ismael, were chosen to be the parents of the covenanted people, and of the promised seed; and yet deny, that by the same will and pleasure God cannot and will not choose the Gentile world to be his church in Christ?

27 Of this church it is you are to understand those triumphant words of Isaiah, (Isai. liv. 1.) wherein he calls upon her (particularly the Gentile part of her) *to rejoice in the vast number of her members, that should exceed those of*

* Τὸ γὰρ Ἄγαθ Σινᾶ ὄρος, &c. *This Hagar is mount Sinai.* For the construction of this verse, let the critical reader see Dr. Bentley's Epist. to Joan. Mal. Chron. and the note of Dr. Mills on this place. And for a larger and most excellent explanation of this whole allegory, I refer him to Dr. Jackson, tom. iii. book xii. cap. 10.

† *The mother of us all.* Μητρὴς, the metropolis, says Mr. Dodwell, Dissert. Cyp. 5.

A. D. 58. *the Jewish people, who had been all along the only church and people of God.*

28 The application then of this allegory is plain; Christians, whether Gentile or Jewish, circumcised or not, are the members of this blessed covenant intended in the promise to Abraham, and are the spiritual offspring of Isaac.

29 And indeed the Jews, by their obstinate behaviour, have carried the resemblance still further. For as Ismael, who was a mere * natural son, did then mock and insult Isaac, that was to be the inheritor of Abraham's promise; so now the worst and most bitter persecutors of the Christian church are the infidel part of the Jewish nation, and the zealous adherents to their ceremonial law.

30 And God will complete the parallel in a just recompence upon them: for as Ismael and his mother were turned out of Abraham's family, so shall these obstinate patriots of the Jewish law, who depend upon it for their justification, have no share in the blessings of the Christian covenant.

31 The sum of the argument is this then; that every Christian is a member of the free, gracious, and spiritual religion of the Gospel, as Isaac was the promised seed of Abraham; and consequently cannot be obliged to the heavy bondage of the ceremonial law of Moses.

dren than she which hath an husband.

28 Now we, brethren, as Isaac was, are the children of promise.

29 But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now.

30 Nevertheless, what saith the Scripture? Cast out the bond-woman and her son: for the son of the bond-woman shall not be heir with the son of the free-woman.

31 So then, brethren, we are not children of the bond-woman, but of the free.

* *After the flesh a natural son, i. e. a son by a secondary wife or concubine, and begotten without any special and extraordinary concurrence of divine power, or promise; in contradistinction to the case of Isaac.*

CHAP. V.

The first verse is an exhortation from the discourses of the two foregoing chapters. Then the apostle, in more express terms, declares, he never preached up the necessity of the Jewish law to Christians; as their false teachers insinuated he had done. Clears himself of that imputation several ways. Pronounceth all Christians free from the Jewish ceremonies; but exhorts them to avoid all violent disputes, and uncharitable censures upon each other, in their arguments for, and defence of, that freedom. Warns them against the several vices of the flesh, and presses them to the practice of the spiritual graces and virtues of the Gospel religion.

1 **S**TAND fast therefore in the liberty wherewith Christ hath made us free, and be not * entangled again with the yoke of bondage.

2 Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing.

3 For I testify again † to every man that is circumcised, that he is a debtor to do the whole law.

4 Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace.

1 **I**F then the Christian religion A. D. 58. has thus freed you from all obligation to the burdensome ceremonies of the Mosaical law, maintain that freedom, and never * submit yourselves to that slavish dispensation.

2 And, for an absolute confutation of that false suggestion of some of your new teachers †, that I have given any countenance to the necessity of that law upon Christian converts, take notice, I now myself expressly again tell you, That whatever Christian depends upon circumcision, and the observance of the Jewish ceremonies, for his justification, loses all the benefits of his Christian profession.

3, 4 Nay to shew you how much in earnest I am, I repeat it again †; Whatever Christian is circumcised becomes a perfect Jew, and must keep the whole ceremonial law: and whoever does that as a necessary means of his pardon and salvation, renounces the salvation of the Gospel, and forfeits all claim to it.

* *Entangled again.* See chap. iv. 9. the note there.

† Ἐποκρίτης ἐστὶν ἀλλαχοῦ περιτομὴν κηρύσσων ἀλλαχοῦ δὲ οὐ. Theodoret in loc.

‡ *Again.* See chap. i. 8, 9, 10.

A. D. 58. 5 For a Christian's hope of salvation is founded wholly in his embracing the Christian religion; which hope he has fully confirmed to him by the extraordinary gifts and graces of the Holy Spirit * bestowed upon the Christian church.

6 And in this Gospel dispensation, circumcision or uncircumcision signify nothing: the only thing that saves either Jew or Gentile now, is such a faith in Christ's religion as produces the true love of God and our neighbour.

7 When you Galatians were first converted by me, you were in a good way, and went on well; what people are they that stopped † and drew you off from the true Christian doctrine?

8 Be assured, this notion of the necessity of the Jewish law to Christians comes not from God, the Author of your religion, nor from me that first preached it to you.

9 Have a care of it then. This one doctrine, like leaven, will sour and spoil all your Christian principles; and a few such ‡ teachers may soon corrupt your whole church.

10 But I hope in Christ, what I have said to you will bring you off from it; and that the preachers ‡ of it shall be censured and condemned as they deserve.

5 For we through the Spirit * wait for the hope of righteousness by faith.

6 For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision, but faith which worketh by love.

7 Ye did run well; who did hinder you †, that ye should not obey the truth?

8 This persuasion cometh not of him that calleth you.

9 A little leaven leaveneth the whole lump.

10 I have confidence in you through the Lord, that you will be none otherwise minded; but he that troubleth you,

* *We through the Spirit.* See chap. iii. 2, 5. iv. 6.

† *Who did hinder you?* ἀνέκοψε, *justled you out of the way.* It refers to ἐτρέχεται, and seems to me to be a term proper to the games wherein the racers endeavoured to *justle* and *retard* one another.

‡ Ver. 9, 10. *A little leaven, and he that troubleth you.* Note, some learned men would conjecture, from the two expressions, that it was *one* single teacher, or *false apostle*, that gave St. Paul this trouble and opposition. It might be so; yet, I think, the *twelfth verse* renders it very uncertain: there it is, *they which trouble you.*

shall bear *his* judgment, whosoever he be.

11 And I, brethren if I yet preach circumcision, why do I yet suffer persecution? then is the offence of the cross ceased.

12 I would they were even * cut off which trouble you.

13 For, brethren, ye have been called unto liberty; only *use* not liberty for an occasion to the flesh, but by love serve one another.

14 For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself.

15 But if ye bite and devour one another, take heed that ye be not consumed one of another.

11 How irrational is it for them to suggest that I should favour their notions? Were I a favourer of that doctrine, how come the Jews to persecute me as they still do. It is plain, would I but give up this one principle, *of men's being saved only by the death of a crucified Jesus*, (the very principle that gives them so much distaste,) they would soon be friends with me.

12 Verily, I have such an aversion to the teachers that spread this doctrine, that I could even wish they were expelled * the Christian church, for troubling and perverting you with it.

13 For it is evident beyond contradiction, the Christian religion has freed all its members from the burden of the Jewish law. Only let me advise you that maintain this freedom, not to abuse it into a liberty of uncharitable censures, animosities, or reviling behaviour against such as differ from you; for these are the effects of a carnal and sinful principle. But, on the contrary, be ready to serve them in any kind of good offices.

14 Remembering that a just and kind treatment of all mankind is the sum and substance of all the moral laws of the second table.

15 Whereas if your differences and disputes fly out into an outrageous and abusive carriage to each other, it may hazard to end in the ruin of you all,

* *Cut off*. The apostle's meaning in this phrase may, perhaps, run higher than bare *excommunication*, according to the conjecture of the judicious Dr. Jackson, tom. iii. p. 182. who supposes him here to wish the same sentence upon those that unreasonably *pressed* circumcision, which was denounced upon such as *omitted* it. Now that was Gen. xvii. 14. *to be cut off or destroyed from among the people*. Which the Jewish doctors and many of our best divines understand of immediate *death*, or at least *shortening of life*, by the *Divine hand*. See Exod. iv. 24.

A. D. 58. and the discredit and bane of your common profession.

16 To prevent which direful effects, live and converse agreeably to the pure and spiritual religion of the Gospel, and worthy of those extraordinary gifts of the Holy Spirit conferred on your church.

17 For the corrupt inclinations, of which such vices are the genuine effects, are directly opposite to the temper and spirit of Christianity; they are perfectly destructive of each other, and it is impossible you can indulge them both.

18 The religion of Christ is truly spiritual, and all its members are under the conduct and influence of the Holy Ghost; which both enables and obliges them to a higher degree of purity and holiness than could be expected from a Jew under the Mosaical law; and at the same time shews them to be in no need of that law.

19, 20, 21 And the better to preserve you from the vices that spring from these indulged corruptions of human nature, let me point out to you some of the chief of them; as adultery, fornication, impurity in thoughts or actions, idolatrous worship, with all the unclean practices attending it, * witchcrafts, enmities, quarrels, animosities, furious anger, sedition against the lawful government, divisions and separations in the church on needless occasions, envyings, murders, drunkenness, and night revellings, &c. which I always told you, and now again particularly warn you, are such enormities, that no practiser of them can ever be a true Christian, or enjoy the happiness of heaven.

16 *This* I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh.

17 For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other; so that ye cannot do the things that ye would.

18 But if ye be led by the Spirit, ye are not under the law.

19 Now the works of the flesh are manifest, which are *these*; Adultery, fornication, uncleanness, lasciviousness,

20 Idolatry, † witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,

21 Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall

* *Witchcrafts*, *Φαρμακεία*, i. e. *the art of poisoning*.

not inherit the kingdom of God.

22 But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith,

23 Meekness, temperance : against such there is no law.

24 And they that are Christ's have crucified the flesh with the affections and lusts.

25 If we live in the Spirit, let us also walk in the Spirit.

26 Let us not be desirous of vain-glory, provoking one another, envying one another.

22, 23 On the contrary, the graces and virtues required of us by the spiritual religion of the Gospel are such as these ; viz. love to all mankind, a cheerful and contented mind, peaceableness of behaviour, patience under injuries, sweetness of disposition, gentleness and beneficence, fidelity to our words and promises, meekness and temperance in the use of worldly pleasures. These are agreeable to the divine will, and will screen us from all guilt and punishment.

24 And every true Christian engages by his profession to get such a mastery over his corrupt and fleshly inclinations, as to arrive at the habitual practice of all these virtues.

25 Wherefore, if we pretend ourselves members of this pure and spiritual religion of the Gospel, that is attended with such assistances of the Holy Ghost ; it infinitely concerns us to live suitably to its holy dictates and precepts.

26 And let me persuade all your contending parties to begin to give an instance of this Christian temper, by particularly suppressing that spirit of ambition and vain-glory, that is so apt to make them envy, contemn, and exasperate one another.

CHAP. VI.

*He continues his exhortation to a tender and peaceable temper. Admonisheth the spiritual governors of the church to endeavour the recovery of such as fall into errors and irregularities, by kind and gentle treatment. Reflects upon the pride of their false teachers. Encourages the Galatians to a liberal and * impartial contribution for the maintenance of their ministers; and to charity towards all mankind, especially their fellow Christians. Then sums up the argument of his whole Epistle, and concludes with his blessing.*

* See the Preface.

A. D. 58. 1 **BY** the rule of Christian charity then, † it is the indispensable duty of your spiritual and inspired ministers, to endeavour, by all gentle and kind methods, to reduce such members as are misled into bad principles or practices, to a just sense of their duty: remembering that they themselves are not absolutely exempted from falling into the like miscarriages.

† Chap. v. 22, 23.

2 Instead therefore of imposing the drudgery of the Jewish law upon one another; make it your business fully to obey this noble Christian law, by bearing with, and relieving, the infirmities of each other.

3 For whatever teacher exalts and values himself, so as to be above a tender concern for the good and safety of others, or imperiously to impose his own notions upon them, makes himself a very little and foolish person.

4 Let none insult the weakness of his inferiors, but let every one look into and weigh his own actions. In them alone a man can truly ‡ boast, and not in a mere comparison of himself with other people, or in making them his proselytes.

5 For it is our own behaviour we shall all be accountable for; let others

1 **BRETHREN**, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.

2 Bear ye one another's burdens, and so fulfil the law of Christ.

3 For if a man think himself to be something, when he is nothing, he deceiveth himself.

4 But let every man prove his own work, and then he † shall have rejoicing in himself alone, and not in another.

5 For every man shall bear his own burden.

‡ Ver. 4. *Shall have rejoicing.* Κἀύχημα, *glorying, or boasting.*

be of what opinion or what party they will. A. D. 58.

6 Let him that is taught in the word communicate unto him that teacheth in all good things.

6 And, whereas I find several of you very partial in contributing to the maintenance of your ministers, by the difference and disputes that prevail amongst you; I now exhort you to be just and liberal in your collection for them all.

7 Be not deceived, God is not mocked: for whatsoever a man soweth, that shall he also reap.

7 Let none of them lead you into wrong prejudices against the rest. They may deceive you, but God they cannot; who will be sure to reward you in proportion to the prudence and liberality of your distributions.

8 For he that soweth to his flesh shall of the flesh reap corruption: but he that soweth to the Spirit shall of the Spirit reap life everlasting.

8 He that lays out his worldly substance to selfish and private purposes only, shall reap the fruits of so worldly and corrupt a principle. But he that spends it agreeably to the charitable spirit of the Gospel, shall find a full harvest of eternal life and happiness.

9 And let us not be weary in well-doing: for in due season we shall reap, if we faint not.

9 Let this encourage us all to be constant and cheerful in acts of bounty and beneficence, which will not fail, in God's due * time, of producing us a plentiful recompence. * Luke xiv. 14.

10 As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.

10 As Providence, then, gives us opportunities and abilities, let us extend our charity to all mankind, but especially to our fellow Christians, especially to those of them that are under affliction (see v. 12.) and persecution, without partiality and unreasonable distinctions.

11 Ye see how large a letter I have written you † with mine own hand.

11 I have written this letter to you, on this important occasion, with my own † hand. Consider ‡ the contents

† *With mine own hand.* His other Epistles being mostly written by an amanuensis. See Rom. xvi. 26. 1 Cor. xvi. 21. 2 Thess. iii. 17.

‡ *Ἰδετε πηλίκους γράμμασιν, ye see how large a letter: or rather, in what words.* By observing the five following verses to be a perfect recapitulation of the argument of this whole Epistle, I cannot think πηλίκους denotes either the largeness of it, or the bad hand in which it was written, (as Theophylact says, but without any proof,) but

A. D. 58. of it; the sum and substance thereof is
 ———— this; viz.

12 Those zealots that stand up thus for the mere external and carnal ordinances of the Jewish law, would persuade you Gentile converts into the necessity of observing them, purely for fear of the Jews, and to avoid the persecutions they would otherwise bring on them for their Christian faith, by incensing the Roman power against them.

13 It is not out of any real and religious zeal for the law, (for they regard that as little as other people,) but from an itch of vain-glory, to make you their proselytes, and save themselves harmless.

14 I on the contrary (notwithstanding their false suggestions) make a perfect conscience of aiming at any credit or favour with any sort of people, but what comes from the sincere discharge of my office, in preaching Jesus Christ as a crucified Saviour; by whose religion alone justification and happiness is to be attained. In conformity to whose death all worldly and selfish designs are dead to me, and I to them.

15 For, as I have abundantly proved to you, it is of no consequence under the Gospel covenant, whether a man be circumcised or not. All that Christianity requires is, the reformation of his principles and practices.

16 And therefore all Christians, Gentile or Jewish, that stick to this principle, may be fully assured of their pardon and salvation at God's hand, as his true church * and people.

12 As many as desire to make a fair shew in the flesh, they constrain you to be circumcised: only lest they should suffer persecution for the cross of Christ.

13 For neither they themselves who are circumcised keep the law, but desire to have you circumcised, that they may glory in your flesh.

14 But God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.

15 For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature.

16 And as many as walk according to this rule, * peace be on them, and mercy, and upon the Israel of God.

the matter and substance of it. And that ἵδετε ought to be rendered imperatively, the sense being this, viz. Consider what I have written, the sum whereof is this—as in the following verses.

* And upon the Israel of God. Καὶ ἐπὶ τὸν Ἰσραὴλ τοῦ Θεοῦ. Peace and mercy be unto them as the Israel of God.

17 From henceforth let no man trouble me, for I bear in my body the marks of the Lord Jesus*.

18 Brethren, the grace of our Lord Jesus Christ be with your spirit. Amen.

17 Wherefore, for the future, let no A. D. 58. more calumnies be raised on me upon this point, nor let me have any further disturbance about it. Circumcision is the badge of a Jew. But though I be circumcised, I do not look on that as my Christian badge. No, my marks are the stripes and chains I have borne for Christ and his religion; the prints whereof remain still upon my body, and are sufficient tokens to whom I belong.

18 Brethren, the love and favour of our Lord Jesus Christ be with you, and direct your minds. Amen.

¶ Unto the Galatians, written from Rome.

* Ver. 17. *The marks of the Lord Jesus.* Note, the general sense of this phrase is very clear: and, I think, the *five* foregoing verses plainly shew the Jewish *circumcision* to be the thing here alluded to. They that would see another conjecture, may consult the author of *The Sac. Classics defended*, vol. ii. pag. 67, 68. octav. edit.

A
PARAPHRASE
ON
THE EPISTLE
OF
ST. PAUL TO THE EPHESIANS.



P R E F A C E.

§. 1. **T**HIS and the two following Epistles to the Philippians and Colossians, were written from the same place, in the same year, during St. Paul's imprisonment at Rome, and upon the same occasion. From whence the reader sees how the strain of their expressions come to be so much alike, and in a great measure the same. A. D. 62.

§. 2. One cannot attend to the main drift of these three writings, without observing what it was that lay nearest the apostle's heart while he indited them; viz. The confirmation of these Christians against that doctrine of the absolute necessity of the ceremonial law in order to the salvation of a Christian convert; the effect of that proud conceit the Jewish zealots had of themselves, as the ancient people of God, in derogation to all the rest of mankind, whom they would hardly at all grant to have been designed any share in the blessings of Christ the Messiah, but especially not without their first embracing the Jewish religion. A principle that, more or less, runs through, and is attacked in, all the apostolical Epistles.

§. 3. But there is this difference between the manner of St. Paul's management of this point in these, and that in his foregoing Epistles to the Romans, Corinthians, and Galatians. In those letters (especially

A. D. 62. the two latter) he had to do with a people actually perverted by those Jewish principles; and by the cunning and bigotry of their leaders, wrought up into a contempt of his person, and apostolical authority. Whereas, in these he had nothing to do but to back and encourage a steady and orthodox set of Christians to final constancy and perseverance, against those prejudiced teachers who had spread themselves into almost every church. In the one, therefore, his method is all reasoning and argumentative, while in the other he runs in cheerful encouragements and loving congratulations; and as you see those to be full of expostulations and complaint, so these abound and even overflow in expressions of endearment and love: of which expressions, though some may, to a modern reader, seem to be but tautology, they are indeed the effect of an inspired mind, transported with joy, striving to vent its unutterable satisfaction at the happy fruits of its endeavours for the good of mankind and the glory of God.

§. 4. The Jewish zealots had so contemptuous a notion of an uncircumcised person, especially one not at all proselyted to their Jewish religion, that they thought the duties flowing from the nearest even of civil and natural relations, too much to be observed toward them. This I take to be the proper key to those lessons of St. Paul concerning the relative duties in these and his other Epistles. By comparing them with 1 Cor. vii. or with his exhortations to love, unity, &c. which have a plain relation to the furious disputes between the Jewish and Gentile converts,

these very admonitions to husbands, masters, wives, &c. appear to me to have been perfectly occasional, and levelled at the foregoing principle. Thus the admonitions to husbands and wives, Ephes. v. and Col. iii. may, by several passages of 1 Cor. vii. be understood with reference to such pairs, whereof one was a Heathen, the other a Christian; or perhaps the one a Gentile and uncircumcised convert, the other a Jewish convert; the latter of which, by a Jewish prejudice, might think themselves excusable from any further obedience or duty to the former. In like manner, the earnest caution to children and parents to observe a duty in itself so natural, and which indeed wanted no Gospel revelation to shew it to be a moral duty of the first rank, seems clearly to be understood of such cases where one of the parents might be of the former, and the other of the latter of those denominations: and that children should pay an equal reverence to both, was the scope of the apostle's exhortation. Then as to masters and servants, St. Paul is so perfect an interpreter of himself in other places, particularly in 1 Cor. vii. 20, 21, 22. that one cannot but conclude his eye here to have been upon Christian masters to Heathen slaves, and Christian slaves under Heathen masters. And thus the obligation to these relative duties, so incumbent on a Christian toward even infidel relations, shews itself much stronger and more engaging upon Christians toward one another, by the plain consequence, though not the express design, of the apostle's admonitions. And this observation, which I have not found duly

A. D. 62.

A. D. 62. cultivated by any interpreters, I leave to the judicious
— and careful reader of these epistolary writings.

§. 5. The rest of these Epistles is spent in exhortations to such Christian virtues as are the reverse of those unclean and vicious practices, these Gentile Christians had been formerly most subject to, in their idolatrous and heathenish condition; as also to prudence, constancy, and patience under the dangers and oppositions they meet with from either Jewish or Gentile infidels: all which shall be methodically noted in the contents of each chapter. Concerning this particular Epistle, see the learned Dr. Mills in his Prolegom. §. 72, 73, 74, &c.

A
PARAPHRASE
 ON
 THE EPISTLE
 OF
 ST. PAUL TO THE EPHESIANS.

CHAP. I.

He salutes the Ephesians with the title of faithful Christians, for their steady adherence to the Christian faith, without any regard to the necessity of the ceremonial law. Blesseth God for calling the Gentile world into the Christian covenant, and bringing them and the Jews together into one church under Christ the Messiah. Declares this to have been the original and gracious design of God in the Gospel dispensation: and the gifts and endowments of the Holy Spirit conferred on the Ephesian church, are to them a pledge and confirmation of this truth. His satisfaction in their adherence to it, and his prayers for their constancy and improvement in the knowledge of this most wise and comprehensive religion of the Gospel.

Written
 A. D. 62.

1 **PAUL**, an apostle of Jesus Christ, by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus :

2 Grace be to you, and peace, from God our Father, and from the Lord Jesus Christ.

1 **PAUL**, called to be a Christian apostle, by the express * will and * Acts ix. revelation of God, sendeth this Epistle Gal. i. 1. to the church of Ephesus, and to all the Christians of the lesser Asia, those faithful Christians that firmly rely upon the Christian religion for salvation, without the observation of the Mosaical ceremonies.

2 Wishing you all divine favours and blessings from God the Father, and from our Lord Jesus Christ.

A. D. 62. 3 Expressing my hearty praises to God the Father of our Lord Jesus Christ, for bestowing * on you Gentiles as well as the Jews, all the privileges of the spiritual religion of the Gospel, a religion so full of eternal and heavenly blessings.

4 A mercy designed of God toward the Gentile world *, even before the world was created, to make them also his true church and people, by giving them the means of a pure, peaceable, and holy life, by Jesus Christ the Messiah.

5 For as it was by the free bounty and favour of God that the Jewish nation should be, for a long time, his peculiar church and people, so is it the same divine will now to bring all the Gentile world along with them into this gracious privilege under Christ Jesus, without any farther obligation to the Jewish law.

6 Which merciful acceptance of us all, through his beloved Son, is that which magnifies and exalts the goodness and bounty of this Gospel covenant.

7 By the exceeding great blessing of whose death and sufferings for us, both Gentile and Jewish believers are put into a state of pardon, and capacity of eternal happiness.

8, 9 A dispensation full of divine wisdom, and that lets us all † into the discovery of the great and wise purpose of God toward mankind ;

3 Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ :

4 According as he hath chosen us * in him, before the foundation of the world, that we should be holy, and without blame before him in love :

5 Having predestinated us unto the adoption of children, by Jesus Christ, to himself, according to the good pleasure of his will :

6 To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.

7 In whom we have redemption through his blood, the forgiveness of sins ; according to the riches of his grace,

8 Wherein he hath abounded toward us in all wisdom † and prudence :

9 Having made

* Ver. 3, 4. Ἡμεῖς, blessed us, chosen us. He in his usual way makes *himself* as one of the Gentile converts, the more to confirm and encourage them to rely upon the Gospel without the ceremonial law.

† In all wisdom and prudence : these words may either be referred to God or to Christians as endowed with them under the Gospel. I have expressed both senses.

known unto us the mystery of his will, according to his good pleasure, which he hath purposed in himself.

10 That in the dispensation of the fullness of times, he might gather together in one all things in Christ, both which * are in heaven, and which are on earth, even in him:

11 In whom also we have obtained an inheritance, being predestinated according to the purpose of him, who worketh all things after the counsel of his own will:

12 That we should be to the praise of his glory who first trusted in Christ.

13 In whom ye also trusted after that ye heard the word of truth, the Gospel of your salvation: in whom also, after that ye believed, ye were sealed with that Holy Spirit of promise.

14 Which is the earnest of our inherit-

10 Viz. This special and particular purpose of his gathering people out of all nations, without distinction, into one church under Christ, in this last and great dispensation of the Gospel, and so committing the whole church of heaven * and earth to his conduct and government.

11, 12 To whose religion it was indeed the privilege granted to us of the Jewish nation, to have the first call: that as we had been his ancient church, we should be the first converts that should praise and magnify God under the religion of his Son Jesus Christ, the Messiah promised to us. It being the good pleasure of the Almighty thus to have it.

13 But the blessing of being made the church of Christ being not intended to be confined to our nation, is now come to you Gentiles also; who, by your embracing the Gospel-religion, are put into the same capacity of salvation with us, and have it confirmed to you by your endowment with those very gifts and graces of the Holy Spirit, that were promised to the church of the Messiah.

14 For those endowments conferred on your church, are a perfect earnest

* Both which are in heaven, and which are on earth. Heaven and earth are sometimes a Jewish phrase to express the whole world. But they seem in these Epistles to the Ephesians and Colossians, with relation to Christ's government, to include the *angels* and *heavenly spirits* along with *mankind*. The phrases of *visible* and *invisible*, in Col. i. 16. being hardly capable of any other sense; as likewise that of *thrones, principalities, and powers*. See also and compare chap. iii. 15. Col. i. 20. Phil. ii. 9.

A. D. 62. and pledge, that God has now redeemed
 _____ and purchased you Gentiles for his
 * See Rom. * peculiar people; and do assure you
 viii. 23. of the present and future † blessings of
 so noble a privilege; to the honour and
 praise of this his glorious dispensation.

15, 16 Wherefore, being thus as-
 sured of the gracious intent of God to-
 ward you as well as the Jewish nation,
 I no sooner heard of your steadiness to
 this Christian principle, ever since my
 first preaching to you, and that uni-
 versal charity you bear towards all
 Christian brethren, without any partial
 regard to their being circumcised or
 not; but I blessed God for it, and am
 ever remembering you in all the prayers
 I offer up to him.

17 Beseeching him, the glorious God
 and Father of our Lord Jesus Christ,
 to continue and increase upon you the
 gifts of his Spirit, for your still more
 complete knowledge of Christ's religion,
 and your final adherence to the true
 doctrines of it.

18 To enlarge your understandings,
 and give you a just and profound sense
 of the certainty and glorious advantages
 of your Christian profession.

19 And of that great and almighty
 power, by the demonstrations whereof he
 at first converted you to, and by which
 he will constantly support you in, your
 Christian faith; and will at last raise
 you up to the final and eternal rewards
 of it.

20 That divine power, I say, whereof
 he gave so wonderful and most evident

ance, until the re-
 demption † of the pur-
 chased possession, un-
 to the praise of his
 glory.

15 Wherefore I
 also, after I heard of
 your faith in the
 Lord Jesus, and love
 unto all the saints,

16 Cease not to give
 thanks for you, mak-
 ing mention of you in
 my prayers,

17 That the God
 of our Lord Jesus
 Christ, the Father of
 glory, may give unto
 you the Spirit of wis-
 dom and revelation,
 in the knowledge of
 him:

18 The eyes of your
 understanding being
 enlightened; that ye
 may know what is the
 hope of his calling,
 and what the riches of
 the glory of his inhe-
 ritage in the saints.

19 And what is
 the exceeding great-
 ness of his power to
 us-ward, who believe
 according to the
 working of his mighty
 power,

20 Which he
 wrought in Christ,

† Ver. 14. *Until the redemption of the purchased possession, εις απο-
 λυτρωσιν της περιποιήσεως.* So as to make us (Gentiles) a redeemed
 possession.

when he raised him from the dead, and set him at his own right hand in the heavenly places,

21 Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come :

22 And hath put all things under his feet, and gave him to be head over all things to the church,

23 Which is his body, the fulness of him that filleth all in all.

an instance, in raising up Christ, the head of his church, from the dead, and exalting him to the highest degree of majesty and glory with him in heaven, A. D. 62.

21 Investing him there with a dominion over all creatures, even over all dignities, offices, and powers, both of this and of the future world.

22, 23 Making him the glorious head over the whole church as his body, which is now to be fully perfected and completed by the clearest discoveries and most excellent privileges from him in whom dwelleth all fulness * and perfection.

* *The fulness of him that filleth all in all.* Much the same expression with that of John i. 16. *of his fulness have we all received* (fulness) and *grace for* (ἀντὶ, in proportion to his) *grace.* This is the sense, if *πληρωμα* refers to Christ; but if it refers to the *church*, (the substantive last mentioned,) I have expressed that sense also.

CHAP. II.

Having shewn it to have been the original purpose of God to unite the Gentiles to the church of Christ, he declares the Ephesians to be actually members of it. Gives them such an account of the Gospel privileges and blessings, as exalts it far above, and makes it independent of, the rites of the Mosaical law. He shews that law to be abolished by the death and religion of Christ, and thereby both Jew and Gentile united into one church and society. And all this for their encouragement to adhere to the Christian faith, without listening to the necessity of the Mosaical ceremonies.

A. D. 62. 1 **B**E assured therefore, that God, who raised up * Jesus Christ from the dead, and made him the head of his church, has, by your conversion to Christianity, raised * up you Ephesians to the hopes of pardon and salvation, who were formerly in a state of sin and death, under your vicious and heathenish life.

2 While you lived in the habitual practice of enormities that were common and fashionable in the heathen world; influenced by the temptations of the devil, that powerful and malicious spirit, that has his residence in the air about us, and still reigns by his influences on the wicked and unconverted heathens.

3 Of which number you all were before your conversion; indulging your carnal and depraved appetites, and actuated by the dictates and passions of a sensual mind; being, like all other heathen people, brought up from your birth to the habits of such vile courses

1 **A**ND you hath he quickened * who were dead in trespasses and sins;

2 Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience:

3 Among whom also we all had our conversation in times past, in the lusts of our flesh, fulfilling the desires of the flesh, and of the mind, and were by nature the chil-

* I take the construction of this verse from the 20th, 21st, &c. verses of the foregoing chapter, and not from the 19th, as some, nor the 5th verse of this chapter, as other interpreters do. This makes the connection much clearer and less interrupted, and is confirmed by the ἐν Χριστῷ, in the 5th verse.

dren of wrath, even as others*.

4 But God, who is rich in mercy, for his great love wherewith he loved us,

5 Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;)

6 And hath raised us up together, and hath made us sit together in heavenly places in Christ Jesus.

7 That in the ages to come he might shew the exceeding riches of his grace, in his kindness towards us, through Christ Jesus:

8 For by grace are ye saved through faith; and that not of yourselves: *it is* the gift of God:

9 Not of works, lest any man should boast.

10 For we are his workmanship, created in Christ Jesus unto

as could not but subject you to the A. D. 62.
wrath and displeasure of God.

4, 5 But God, in abundant mercy and compassion to his sinful creatures, has now, by the death and resurrection of Christ, and by your embracing his religion, recovered you † from this dark and sad estate, and raised you to the hope of pardon and salvation. It is this religion that justifies and saves you; the ceremonial law has no hand at all in it.

6 For by raising him from the dead, God has given you, and all true Gentile believers, an assurance of all the noble privileges of his heavenly religion, and of all the blessings of his kingdom.

7 It being the purpose of God thus to display the wonderful extent of divine love and mercy to all mankind, under the dispensation of Christ the Messiah.

8, 9 And certainly this Gospel salvation is the fruit of nothing but the pure grace and bounty of God, making our faith in Christ's religion the merciful condition of this happiness. No man has done any thing to deserve it; it could not be merited by the utmost observation of the ceremonial law, and so ‡ the Jew could no more pretend to claim it than the vilest Gentile.

10 Our regenerate state is wholly owing to what God has done for us in Christ, and by his religion. By this it

* Ver. 3. *By nature*: φύσει, either by *customs and habits*; or else *really and indeed* children of wrath; as this word is plainly used, Gal. iv. 8. *By nature no gods*, i. e. not gods at all.

† Wherewith he loved us, hath quickened us. See note on chap. i. 3, 4.

‡ Lest any man should boast, ἵνα μή τις καυχῆσθαι, so that none can boast.

A. D. 62. was his design to prepare and enable us
 ————— to live that life of purity and virtue that
 will qualify us for life eternal.

11, 12, 13 Remember then, and stand to it; that though you Gentiles were formerly quite out of the pale of God's church, without any knowledge of the Messiah promised to Abraham as the Saviour of all mankind, having little or no prospect of spiritual and future happiness, estranged from the knowledge and worship of the true God; in fine, you whom the Jewish people, that boasted themselves in their divine laws and privileges, were wont in derision to call uncircumcised, unclean and sinful, are now, by Christ's religion, taken into covenant with him, and are his peculiar people as much as they.

14 While they were his inclosed church, you Gentiles were kept at a distance; and indeed were no way reconcilable to their ceremonies and worship. But now that Christ by his death hath reconciled us all to God, the difference is at an end, and we are all united into one church and society.

15, 16 For that part of the Jewish law that consisted of such ceremonies as were designed to keep up the distinction between them and all other nations, is now, by the death of Christ upon the cross, abolished, and become of no further obligation; whereby he has made the way open for believers of all nations to join with them, and make up one Christian church under him, the common head and Saviour of us all.

good works, which God hath before ordained that we should walk in them.

11 Wherefore remember that ye *being* in times past Gentiles in the flesh, who are called uncircumcision by that which is called the circumcision in the flesh, made by hands;

12 That *at* that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world.

13 But now in Christ Jesus, ye who sometimes were afar off, are made nigh by the blood of Christ.

14 For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us.

15 Having abolished in his flesh the enmity, *even* the law of commandments, *contained* in ordinances, for to make in himself, of twain, one new man, so making peace.

16 And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby:

17 And came, and preached peace to you *which were* afar off, and to them that were nigh.

18 For through him we both have an access by one Spirit unto the Father.

19 Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints; and of the household of God;

20 And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone;

21 In whom all the building fitly framed together groweth unto an holy temple in the Lord:

22 In whom you also are builded together for an habitation of God through the Spirit.

17 And accordingly Christ has ap- A. D. 62.
pointed his Gospel to be preached, as the condition of peace and pardon, as well to the Gentiles that were hitherto strangers to his church, as to the Jews that had been his ancient people.

18 For by the sacrifice of his death, all true believers of every nation are admitted into favour with God the Father, and become his true people, all conducted by the same Holy Spirit, without any further regard to the Jewish law.

19 Wherefore look upon yourselves as no longer excluded from the divine covenant, nor as only in part proselytes to it, because of your not being circumcised; but esteem yourselves as fully privileged, and as much of God's family as they can be.

20 Believe for certain, you are members of that church of the Messiah which is built upon the truth of all the prophecies of the Old, and the apostolical doctrines of the New Testament; Jesus Christ himself being the head of this body, and as it were the chief corner-stone of this fabric, holding and cementing the two sides of Jewish and Gentile believers together.

21 Under whose divine conduct and influence, all the members of this Christian society, like the stones of a material building, are so to unite and increase, as to become the temple and habitation of God.

22 You Gentile Christians of Ephesus being now a part of this glorious fabric as well as the Jews: and as God was formerly said to dwell in the Jewish tabernacle and temple, by the manifestations of himself there to that people; so may he now, in a much higher and happier sense, be said to dwell in you, by the gifts and graces of his Holy Spirit conferred on you.

CHAP. III.

The same assurances, viz. that the Gentiles are received into the church of Christ, continued. He owns and professeth himself the Gentile apostle, commissioned on purpose to preach the Gospel to them. The calling of the Gentile world, a doctrine not allowed of by the Jews, nor discovered to the Gentiles themselves in former ages, but now clearly revealed to have been always the purpose of God; and in this respect is styled a mystery. He exhorts them to rejoice in, rather than be discouraged at, his imprisonment and sufferings for this doctrine. Prays for their confirmation and progress in the Christian faith, and blesseth God for his extended mercies to mankind.

A. D. 62. 1 **F**OR preaching this very doctrine, viz. that you Gentiles are now received into all the privileges of the Christian church, as well as the Jews, am * I Paul, now a prisoner at Rome, prosecuted by the malice of that † people, and to be tried for my life.

2, 3 Nor can you doubt but I am a prisoner for your sakes, since ‡ you know my divine commission by an express revelation from God, runs chiefly upon this very thing, to authorize me to declare this unthought of mercy to you; as I briefly explained it to you before, (chap. i. 9, 10.)

4 By reading and considering whereof, as I there did, and shall now give a further account of it, you may clearly understand that gracious and surprising purpose of God so little expected by the world.

1 **F**OR this cause * I Paul, the prisoner of Jesus Christ for you Gentiles,

2 If ye have heard of the dispensation of the grace of God, which is given me to you-ward:

3 How that by revelation he made known unto me the mystery; (as I wrote afore in few words,

4 Whereby when ye read ye may understand my knowledge in the mystery of Christ,)

* I Paul, a prisoner; i. e. either *am now a prisoner*, (as I have ventured to connect it with the 2d and 3d verses;) or else, *the prisoner*, and then most probably all the following verses of this chapter are one continued parenthesis, to the first verse of the 4th chapter, where the apostle resumes his exhortation again in the very same words.

† See Acts xxii. 21, 22. xxvi. 19, 20, 21. xxviii. 17, 20.

‡ If ye have heard; εἴγε ἠκούσατε, since ye have heard. See Dr. Mills, Prolegom. §. 72, 73, &c.

5 Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit ;

6 That the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the Gospel :

7 Whereof I was made a minister, according to the gift of the grace of God given unto me, by the effectual working of his power.

8 Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ.

9 And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ.

10 To the intent that now unto the * principalities and powers in heavenly places, might be known by the church the manifold wisdom of God,

11 According to

5, 6 Viz. That though the heathen nations had it not expressly declared to them in former ages, nor could the Jews be brought to apprehend it from the predictions of their prophets ; yet it was now clearly revealed and absolutely declared to the inspired apostles of Jesus Christ, that the Gentiles should be taken into all the blessings of the Christian covenant, and be united to the Jews to make up one church under the Messiah. A. D. 62.

7 Of which great and merciful dispensation God has made me a minister, and qualified me for preaching and demonstrating the truth of it, by the powers of his Holy Spirit conferred on me.

8 I, who for my former immoderate and furious zeal against this very religion, can never sufficiently humble myself, have now the favour to be made an apostle, to declare this amazing and extensive love of God by Jesus Christ toward the Gentile world.

9 To shew both Jew and Gentile the exceeding great blessings they are now to enjoy, by being united into one church under Christ : a thing that God, who created and governs the world, and all the dispensations of it by him, thought not fit so manifestly to reveal to former ages, as he has now done.

10, 11 Now that he intends not only to convince the governors and magistrates of this world, who have opposed and persecuted this religion, but to display to all ranks and degrees of creatures, both in heaven * and earth, this manifold wisdom in the wondrous management of his church ; so agreeably to

* *To the principalities and powers in heavenly places.* See the note on chap. i. 10.

A. D. 62. the former * dispensations of it; all which were always directed and disposed, but now fully completed by Jesus Christ.

12 Through whose mediation for us, both Jew and Gentile, that embrace his religion, are accepted of God as his true church and people; and may address to him with full assurance of being rewarded as his true worshippers.

13 Wherefore since I am now under persecution for delivering a doctrine so much to the benefit of you Gentile Christians, be not disheartened or affrighted at my sufferings, but rather rejoice at them, as an argument of the sincerity and truth of this doctrine; and let it raise your hearts and strengthen your resolutions.

14, 15 To which end I humbly and earnestly beg of God the Father, the supreme Lord and Governor of the whole church in heaven † and earth, uniting both angels and men under his government;

16 That out of the infinite fulness of divine goodness and mercy, he would confirm your minds by the influence of his Holy Spirit.

17, 18, 19 That so, by a due and profound sense of the inexpressible bounty of this dispensation of Christ toward you Gentiles, you and all Christian people may render him all unfeigned returns of love, gratitude, and

the eternal purpose which he purposed in Christ Jesus our Lord:

12 In whom we have boldness and access with confidence by the faith of him.

13 Wherefore I desire that ye faint not at my tribulations for you, which is your glory.

14 For this cause I bow my knees unto the Father of our Lord Jesus Christ.

15 Of whom the whole family in heaven and earth is named;

16 That he would grant you according to the riches of his glory, to be strengthened with might, by his Spirit in the inner man:

17 That Christ may dwell in your hearts by faith; that ye being rooted and grounded in love,

18 May be able to

* According to the eternal purpose. Κατὰ πρόθεσιν τῶν αἰώνων, agreeably to the predisposition of former ages, or dispensations of religion. Thus the Saviour was promised to Adam, then to Abraham, afterwards typified and represented to the Jews, and at last, fully and openly preached to all the world.

† Family of heaven and earth. See the note on chap. i. 10.

comprehend with all saints what is the breadth, and length, and depth, and height:

19 And to know the love of Christ, which passeth knowledge, that ye might be filled * with all the fulness of God.

20 Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us,

21 Unto him be glory in the church by Christ Jesus, throughout all ages, world without end. Amen.

obedience, by an unshaken and firm adherence to his religion; abounding in all the divine * gifts and spiritual graces belonging to it. A. D. 62.

20, 21 To him therefore who has already conferred such spiritual endowments on you, and is both able and willing to encourage your improvement of them, by giving you still more than you can wish or imagine for yourselves, be ascribed by all succeeding ages of the church, all honour and glory, through Jesus Christ, for evermore. Amen.

* *With all the fulness of God.* See the note on 2 Cor. viii. 1.

CHAP. IV.

The apostle, having thus given the Gentile Christians of Ephesus all suitable encouragement to continue in, and firmly to rely upon, the Christian faith, without the observation of the Jewish law, comes now to exhort their whole church in general to the practice of such duties as became their holy profession, especially that of unity, mutual charity, and forbearance; adviseth both the Jewish and Gentile converts to consider themselves as all united into the same church and privileges in Christ, without distinction; warning the gifted teachers of both parties to a sober and uniform improvement of their gifts and offices, by shewing them to be all derived from the same Spirit, and intended for the same religious purposes. Then turns his exhortation to the Gentile part, shewing them their obligation to renounce all their former heathenish practices, and live up to the purity of the Gospel religion. Pointing out to them several of the most notorious vices to which they had formerly been subject.

A. D. 62. 1 **T**HUS have I, that am now a * prisoner for Christ's sake, and particularly for upholding you Gentile Christians to be his true church, without your observance of the Mosaical ceremonies, given you full encouragement to maintain that privilege. And let me now, by these chains I wear, beseech all parties among you to live worthy the excellency of their holy profession.

2, 3 Taking special care to preserve the peace and unity of the church by a gentle, meek, and forbearing behaviour to each other, agreeably to the spirit of the Gospel.

4, 5, 6 Duly considering, that both Jewish and Gentile believers are now joined together in one Christian society, enlightened and endowed with the same

1 **I** THEREFORE, the prisoner * of the Lord, beseech you, that ye walk worthy of the vocation wherewith ye are called,

2 With all lowliness and meekness, with long-suffering, forbearing one another in love :

3 Endeavouring to keep the unity of the Spirit in the bond of peace.

4 *There is one body and one Spirit, even as ye are called in one hope of your calling ;*

* I therefore, the prisoner of the Lord. See the note on chap. iii. 1.

5 One Lord, one faith, one baptism,

6 One God and Father of all, who is above all, and through all, and in you all.

7 But unto every one of us is given * grace, according to the measure of the gift of Christ.

8 Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men.

9 (Now that he ascended, what is it but that he also descended first into the lower parts of the earth ?

10 He that descended, is the same also that ascended up far above all heavens, that he might fill all things.)

Spirit, and brought into the same common hope of salvation; having the same Christ for your Saviour and Head, into whose faith you are all alike baptized; and are become the church and servants of the same God the Father, who is equally over you all by his power, conducts you all by the same good providence, and dwells in you all by the same Holy Spirit.

7 But you ought to remember, that though you all belong to the same Christian church, the body of Christ; yet the gifts and graces of the Spirit may not be distributed to every member or minister alike; but to each of them in such measures as Christ knows them best able to improve for the church's benefit. So that none ought to be dissatisfied with his own, or to undervalue those of another.

8 These spiritual gifts to the Christian church, and the variety of them too, are represented in those prophetic words of the Psalmist, (Ps. lxxviii. 18.) *resembling Christ the Messiah in his ascension into heaven, after the conquest of sin, Satan, and death, to an earthly monarch in triumph after victory, scattering gifts and largesses to his people.*

9, 10 (But whatever degrees they are given in to any of you, they all come from this triumphant Saviour, the very same Jesus who came down upon earth, died, and was buried, to obtain this conquest, and then rose again, and was exalted to the highest degree of heavenly glory and majesty, to become the Lord of the whole church of God, to perfect and complete it, and to guide and model it by such measures as he in wisdom should think fit †.)

* Grace, χάρις, either gifts and endowments for an office in the ministry, or the office itself.

† I see no connection in these two verses with the foregoing

A. D. 62. 11 And accordingly he fulfilled that prediction by this variety of endowments on the ministers of the Christian church; qualifying some to be apostles, *to declare the doctrines of it first to the world*; others to be prophets, to explain the passages of the Old Testament, relating to, and confirming, that doctrine; others to be evangelists, to spread it to farther distant nations, and to record it in writing: and some to be pastors and teachers, *to build men up in the knowledge of it after they have embraced it* *.

12 Which variety of gifts and offices is so far from being a disadvantage from the excellency of one above another, that it is the very thing intended to knit and compact the Christian members into a more firm and perfect society; to render the discharge of the Christian ministry more orderly and effectual; all contributing, in their places and stations, to the better edification of the whole church.

13 God so wisely providing, that each member should by this means be trained up to perfect Christianity; and the whole become a complete body under him, the common head of all:

14 That, by arriving at this perfection of Christian faith and knowledge, they may be above the influences and stratagems of cunning and deceitful teachers; and not, like children, give ear to every plausible doctrine that is proposed to them.

11 And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

12 For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

13 Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:

14 That we henceforth be no more children tossed to and fro, and carried about with every wind of doctrine by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive;

and following clauses, but by making them refer to the *variety* of gifts, and their being derived all from Christ. And the connection is best preserved by including them in a parenthesis.

* See 1 Cor. xii. for the same expressions and argument more at large.

15 But speaking the truth in love, may grow up into him in all things, which is the head, *even* Christ :

16 From whom the whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body, unto the edifying of itself in love.

17 This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk in the vanity of their mind,

18 Having the understanding darkened, being alienated from the life of God, through the ignorance that is in them, because of the blindness of their heart :

19 Who being past feeling, have given themselves over unto lasciviousness, to work all uncleanness with greediness.

20 But ye have not so learned Christ :

21 * If so be that ye have heard him, and have been taught by him, as the truth is in Jesus :

22 That ye put off concerning the for-

15, 16 But that, as the human body A. D. 62. is composed of different joints and members, all in their several functions tending to nourish and keep up the whole frame; so by this variety of spiritual gifts and offices in the church, Christians may grow up into one complete society under Christ their head, unanimously agreeing in the same rule of faith towards God, and conspiring in the same mutual affections to each other.

17 I must again particularly warn you Gentile Christians, how much it concerns, and is expected from you, entirely to renounce all the vile practices and idolatrous worship of the heathen world,

18 Who still remain in that perfect state of ignorance and irreligion which you have solemnly forsaken, utterly estranged from that virtuous course of life that alone can render men like to God, and happy in his service.

19 And, by impure and unreformed habits, are become so insensible of all goodness, as to commit the worst degrees of uncleanness, not only without all regret and reluctancy, but with the utmost eagerness and delight.

20, 21 Remember, that by your * conversion to the Christian religion, you are in quite another state; and obliged by the highest engagements to a direct contrary course of life.

22, 23, 24 Namely, to forsake all your old heathenish lusts, and ignorant

* *If so be ye have heard him.* Εἴγε αὐτὸν ἠκούσατε, since you have heard him.

A. D. 62. practices ; and to become new and reformed men, by obedience to those holy and righteous laws prescribed in the Gospel, that will raise you to the imitation of God, and render you his true and happy children.

25 Beware then of those vices you have been formerly most subject to, and are most opposite to the Christian spirit: for instance, detest that dangerous sin of lying, deceiving and overreaching your neighbours; remembering, you are all now members of the same Christian body; so that to deceive another, is to injure and abuse yourselves.

26, 27 Suppress all immoderate anger and resentment: suffer it not to ripen into revenge, reproach, and slander; for then you are overcome by that wicked adversary the devil, whose very name signifies a railer and a blasphemer*.

28 Whoever has been accustomed to steal, before his conversion, and to esteem it but a small or scarce any sin †, must now abhor that practice, and, by a laborious life in some honest calling,

mer conversation the old man, which is corrupt according to the deceitful lusts;

23 And be renewed in the spirit of your mind;

24 And that ye put on the new man, which after God is created in righteousness and true holiness.

25 Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another.

26 Be ye angry, and sin not: let not the sun go down upon your wrath.

27 Neither give place to the * devil.

28 Let him that stole, steal no more †: but rather let him labour, working with his hands the thing

* Διάβολος, devil. Ver. 27. Neither give place to the devil, or to the railer and slanderer: and the sense may be, Give no occasion to slanderers to reproach your holy religion; as Erasmus and the French Protestant translation render it. See 1 Tim. iii. 6, 7. give place, τὸ πῶν, opportunity, or advantage.

† As in several nations it was accounted; and rather countenanced than discouraged, by some Grecian commonwealths; particularly in that of the Lacedemonians, where Plutarch says, it was enacted, or agreed, [γενόμενοι] κλέπτειν τοὺς ἐλευθέρους παῖδας ὅ,τι τις δύναιτο, that the free-born youths might steal whatever they could. But of this let the reader see Dr. Clarke's Evidences of Natural and Revealed Religion, p. 58, 59.

which is good, that he may have to give to him that needeth.

29 Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying; that it may minister grace unto the hearers.

30 And grieve not the holy Spirit of God, whereby you are sealed unto the day of redemption.

31 Let all bitterness, and wrath, and anger, and clamour, and evil-speaking, be put away from you, with all malice:

32 And be ye kind one to another, tender hearted, forgiving one another, even as God for Christ's sake hath forgiven you.

must endeavour not only to supply his own wants, but, if he can, to have something to spare for them that are in absolute poverty. A. D. 62.

29 Avoid all manner of scurrilous and filthy conversation; and let your words and discourses in company be always such, as may not only be heard by any body with innocence and decency, but, as far as you can, with profit and advantage too; by promoting those virtues that will procure favour and acceptance from God.

30 In fine, do and say nothing that may be inconsistent with those blessed endowments of the Holy Spirit that are conferred on you, or may deprive you of his sacred influences; which are the pledges of your present pardon, and the earnest of your eternal happiness.

31 And as he is the Spirit of peace and love, so let no differences in your religious sentiments and opinions, suffer you to launch out into any expressions of bitterness, rage, and clamorous reproaches, nor to harbour any purposes of malice and revenge.

32 But treat one another, even those that injure you, with tenderness, pity, and forgiveness; remembering how much a greater debt of guilt and sin God has forgiven us all for the sake of Christ Jesus.

CHAP. V.

The first and second verses conclude the exhortation to love and unanimity in the end of the foregoing chapter. Then he repeats his caution against their former heathenish vices, particularly such as accompanied their idolatrous worship. Descends to the relative duties, wherein the Jewish Christians, by former prejudices, were too apt to be deficient. See the Preface to this Epistle, §. 4.

A. D. 62. 1 **S**INCE therefore you are all, both Jewish and Gentile converts, become the children and church of God, imitate him as your true Father and most perfect example.

2 And as the death and sacrifice of Christ for our sins was the highest instance of Divine love and mercy to us all, and an act most pleasing and acceptable to God; let it be the chief care of all parties among you to resemble this great pattern of love, by charity and unity with each other.

3 I must again especially warn you Gentile Christians from all those extravagant and lustful passions, and unclean practices, that were so common and fashionable in your heathen state; and are still the attendants of idolatrous rites and worship. Let none of them be so much as named or heard of among Christian professors.

4 And be as careful to avoid all that scurrilous, lewd, and light way of talking, that is the usual * incentive to such unclean actions. Break it entirely off by accustoming your mouths to continual expressions of praise and thanksgiving to God.

5 For you cannot but know, by the natural design of the Christian religion,

1 **B**E ye therefore followers of God, as dear children;

2 And walk in love, as Christ also hath loved us, and hath given himself for us, an offering and a sacrifice to God for a sweet smelling savour.

3 But fornication, and all uncleanness, or covetousness, let it not be once named amongst you, as becometh saints.

4 Neither filthiness, nor foolish talking, nor jesting, * which are not convenient: but rather giving of thanks.

5 For this you know, that no whoremonger,

* Which are not convenient; τὰ μὴ ἀνόηκτα, that are most disagreeable. See Rom. i. 28. where τὰ μὴ καθήκοντα, ought so to be translated.

nor unclean person, nor covetous man *, who is an idolater, hath any inheritance in the kingdom of Christ and of God.

6 Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience.

7 Be not ye therefore partakers with them.

8 For ye were sometimes darkness, but now *are ye* light in the Lord: walk as children of light,

9 (For the fruit of the Spirit *is* in all goodness, and righteousness, and truth;)

10 Proving what is acceptable unto the Lord.

11 And have no fellowship with † the

that no person addicted to such impure A. D. 62. affections and practices as * are indulged in idolatrous and superstitious worship, can ever be a true member of the church of Christ here, or inherit his kingdom hereafter.

6, 7 Let no philosophers therefore persuade you by any arts of reasoning, that such practices can be any way innocent or allowable. They are the very things for which God gave up the heathens to vile † affections, and ever did, and do still, draw divine vengeance upon them that will not renounce and reform them. † Rom. i. 26, &c.

8 In your dark and heathen state, it was indeed no wonder you should be guilty of them; but your Christian religion has so clearly instructed and better enlightened you, that you must now live in a quite contrary course.

9 (For the practice of all moral and divine virtues, ought to be the proper effect of your conversion to that pure religion that is attended with such gifts and influences of the Holy Spirit.)

10 These virtues you must study and practise, as things most agreeable to the divine will, and by the habitual practice whereof alone you can approve yourselves to God.

11 Never therefore be drawn into those dangerous † practices that none

* Or covetous man, who is an idolater, ἡ πλεονέκτης ὅς ἐστιν εἰδωλολάτρης, i. e. one that may be called an idolater, for making his lusts and pleasures his god; or else a man of such inordinate desires, as an idolater is and must be. The former is indeed good sense; but the latter is plainly most agreeable to the apostle's design.

† The unfruitful works of darkness. Ἀκάροισι here cannot signify merely unprofitable, but mischievous: in the same manner as τὰ μὴ καθήκοντα, signify most abominable things, Rom. i. 28. as I have noted there. And thus ἀκαρπός exactly answers to inutilis, which signifies mischievous, in the best Latin authors. Thus Cicero, *Potest enim accedere, promissum aliquod et conventum, ut id effici sit inutile, vel ei cui promissum sit, vel ei qui promiserit.* De Offic. lib. i.

A. D. 62. but ignorant heathens would commit; unfruitful works of
 ——— but, on the contrary, endeavour to ex- darkness, but rather
 pose their indecency, and make them prove them.
 ashamed of them.

12 For certainly it would shock the modesty of a good man, even to mention the abominable and filthy actions committed in the secret mysteries of heathen worship.

13 But as light is the thing that renders every object clearly visible to the eye; so has the Christian religion demonstrated the vileness and danger of these practices to the minds of all that embrace it.

14 And accordingly the prophet Isaiah (Isa. lx. 1.) has expressed the happy condition of the Gentile part of the Christian church. *Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee.* And again, *Awake and sing, ye that dwell in the dust,* Isa. xxvi. 19. Signifying the former dark and ignorant state of the heathen world, and the glorious light and knowledge it should attain to by the religion of Christ the Messiah; and their great obligation to live suitably to the advantages of it.

15, 16 Considering therefore how contrary the religion you have embraced is to that of the rest of mankind, and what violent opposition you are like to meet with; you must have a prudential eye to that too, and manage yourselves not only with innocency but discretion; not exposing yourselves to persecution upon needless occasions; but while you endeavour to convert men, you ought to avoid their fury by all lawful and just means.

12 For it is a shame even to speak of those things which are done of them in secret.

13 But all things that are reprov'd, are made manifest by the light: for whatsoever doth make manifest, is light.

14 Wherefore he saith, *Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.*

15 See then that ye walk circumspectly, not as fools, but as wise,

16 Redeeming the time, because the days are evil.

And again, *Nec promissa igitur servanda sunt ea, quæ sunt iis, quibus promissæ, inutilia.* *Ibid.* The learned reader may see abundant instances of this in the learned Dr. Clark's note on Hom. Iliad ii. p. 53.

17 Wherefore be ye not unwise, but understanding what the will of the Lord is.

18 And be not drunk with wine, wherein is excess; but be filled with the Spirit:

19 Speaking to yourselves in psalms, and hymns, and spiritual songs, singing and making melody in your heart to the Lord;

20 Giving thanks always for all things unto God and the Father, in the name of the Lord Jesus Christ;

21 Submitting yourselves one to another in the fear of God.

22 Wives, † submit yourselves unto your own husbands, as unto the Lord.

17 Remember therefore, that though it be the will of God you should firmly adhere to your Christian principles, and labour to bring others over to them; yet it is none of his will that you should indiscreetly lay yourselves open to their obstinate malice and rage; but only propose the divine truths to them in so prudent a manner, as may best work upon them, and secure your own lives.

18 But to proceed concerning the particular vices I was warning you from: to preserve yourselves from the impurities of heathen worship, be sure to shun that excess of drinking so usual in their idolatrous festivals; the incentive to all lust and extravagancy. And instead of the beastly custom of filling yourselves with wine, endeavour, by a habit of temperance and sober conversation, to be full of the gracious gifts and influences of the Holy Spirit.

19, 20 Which will inspire you in your religious * assemblies to praise and bless God in divine psalms and hymns; and, contrary to their extravagant and lewd merriments, will render all your mirth truly spiritual and religious: exalting your minds to grateful and pious expressions of thanksgiving to God the Father, through Jesus Christ, for all his mercies towards you.

21 And these divine influences will conduct you in a regular submission of inferiors to superiors, both in public and private, and in all relative duties to each other.

22 Such as is that, for instance, between husband and wife, which the Jewish zealots are apt to think they may be excused in, where there is a disagreement in religious † principles.

† For the *occasion* and *design* of St. Paul's advice in this and the following relative duties, let the reader see the preface to this Epistle, §. 4.

A. D. 62. Whereas the due subjection of a wife
 ————— to her husband (notwithstanding any
 difference in religious opinions between
 them) is not only the plain will of Christ,
 but is illustrated and enforced by the
 very constitution of his church.

23 For as Christ is the Saviour, Head,
 and Governor of the whole church, as
 his spiritual body; so is every husband
 the head and guardian * of his wife.

* So in
 1 Cor. xi.

24 And therefore as the church pays
 all due subjection to Christ its spiritual
 head, so the natural relation of a wife,
 according to the first solemn institution
 of marriage, requires a just submission
 and observance from her to her hus-
 band.

25, 26, 27 On the other side, this
 comparison will as clearly shew and
 highly recommend that love and tender-
 ness that husbands ought to express to
 their wives. For as nothing can be so
 lively and perfect an example of love,
 care, and tenderness, as that wherewith
 Christ treats the church, his spouse,
 cleansing and purifying all its members
 from the guilt of sin, by baptizing them
 into his holy and pure profession; and
 by his word and Holy Spirit training
 them up to such unblemished holiness
 of life here upon earth, as will terminate
 in the perfection of virtue, glory, and
 happiness in heaven:

28, 29 So does this his tender re-
 gard to us, as the dear members of his
 own spiritual body, shew every hus-
 band to treat his wife as a second self;
 convincing him, by the dictates of self-
 love, to be kind and gentle towards
 her, and how unnatural it would be to
 do otherwise.

30 Thus close and dear is the union
 of Christ with his church, and of the
 husband with the wife, that they may

23 For the husband
 is the head of the wife,
 even as Christ is the
 head of the church:
 and he is the Saviour
 of the body.

24 Therefore as the
 church is subject unto
 Christ, so *let* the wives
 be to their own hus-
 bands in every thing.

25 Husbands, love
 your wives, even as
 Christ also loved the
 church, and gave
 himself for it:

26 That he might
 sanctify and cleanse
 it with the washing of
 water by the word,

27 That he might
 present it to himself
 a glorious church,
 not having spot, or
 wrinkle, or any such
 thing; but that it
 should be holy and
 without blemish.

28 So ought men
 to love their wives
 as their own bodies.
 He that loveth his
 wife loveth himself.

29 For no man ever
 yet hated his own
 flesh; but nourisheth
 and cherisheth it, even
 as the Lord the church.

30 For we are
 members of his body,
 of his flesh, and of
 his bones.

be respectively considered as head and members of one and the same body. A. D. 62.

31 For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh.

32 This is a great mystery: but I speak concerning Christ and the church.

33 Nevertheless, let every one of you in particular so love his wife, even as himself; and the wife see that she reverence her husband.

31 And accordingly you know, when Eve was produced from Adam's rib, and given him for a wife, (Gen. ii. 22.) it was expressly said, *That the relation between them was nearer and dearer than that of parents and children.**

32 And thus have I, by this most noble and lively * comparison of Christ and his church, illustrated and recommended to you the great duty of husbands and wives. But indeed my chief design was to shew you the happy union between Christ and his church.

33 But whether I had made use of this mystical way of illustration or no, the very original institution of marriage, and the plain will of Christ in the Gospel religion, is sufficient to convince them of the obligation to love and tenderness on the one part, and to respect and subjection on the other; and that no differences in religious principles can excuse either from so evident a moral duty.

* *This is a great mystery.* The generality of interpreters understand St. Paul here, as if the marriage of Adam and Eve were intended by the Holy Spirit to represent, and mystically to signify, the spiritual union between the Messiah and the Christian church. The Jewish doctors indeed are full of this. But because no other undoubted expressions of Scripture are found to demonstrate the thing itself to be true, and it not being clear these traditional doctrines of the rabbins were as early as our Saviour's or St. Paul's time, I have therefore expressed it as a *comparison for illustration*; and whether the great latitude in which St. Paul uses this word *mystery* will not warrant my so doing, I submit to the judgment of the learned and attentive reader. See Rev. i. 20. with my paraph. there.

CHAP. VI.

He proceeds in shewing the Christian obligation to the other relative duties of parents and children, masters and slaves. Then encourages them to general constancy and resolution against all temptations and persecutions for the sake of Christianity: and, by metaphors taken from the arts of Grecian and Roman soldiery, directs them how to arm themselves against the assaults of them. Desires their prayers for him, as their Gentile apostle, and concludes with his blessing.

A. D. 62. 1 **T**O proceed in these relative duties.

The same Christian principle that ought to induce husbands and wives to their reciprocal duties, notwithstanding any differences in religious notions*, obliges all children and young people to pay all just reverence to their parents, and not think themselves exempt from it to either * of them upon that account.

2, 3 Let them remember, that duty to parents is of so natural and important obligation, that God was pleased in the fifth commandment to his ancient people the Jews to add the special promise of temporal prosperity and long life in the land of Canaan, for their greater encouragement to it.

4 And let all Christian parents be particularly careful to treat their children with such mild and gentle usage as may more easily induce them to believe and embrace the Christian religion; and not † prejudice them against it, by their froward and ill example.

5 Let such Christians as are slaves to heathen masters, not think themselves

1 **C**HILDREN, obey your parents in the Lord: for this is right.

2 Honour thy father and mother; which is the first commandment with promise;

3 That it may be well with thee, and thou mayest live long on the earth.

4 And ye fathers, † provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord.

5 Servants, be † obedient to them that are

* See the preface to this Epistle, §. 4.

† *Provoke not your children, but bring them up, &c. Μη παροργίζετε—οἷον οἱ πολλοὶ ποιοῦσιν, ἀποκληρονόμους ἐργαζόμενοι, καὶ ἀποκληρύκτους ποιοῦντες.* Chrysostom. i. e. Provoke not your children, as many people do, by their ill usage, discouraging them from coming into the Christian church, and from hearkening to the Gospel doctrine.

‡ See 1 Cor. vii. 20—24.

your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ;

6 Not with eyeservice, as men-pleasers, but as the servants of Christ, doing the will of God from the heart;

7 With good will doing service, as to the Lord, and not to men:

8 Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free.

9 And ye masters, do the same things unto them, forbearing threatening; knowing that your Master also is in heaven, neither is there respect of persons with him.

10 Finally, my brethren, be strong in the Lord, and in the power of his might.

11 Put on the whole * armour of God, that ye may be able to stand against the wiles of the devil.

disengaged from their civil obligation A. D. 62. by being Christians, but continue to serve them sincerely and industriously, as their Christian duty.

6, 7 Let them do it sincerely, I say, and not barely in such a manner as to escape their master's observation and punishment; but conscientiously seek their interest, knowing, that in serving them faithfully, they serve Jesus Christ their supreme Lord and Master.

8 And being fully assured, that Christ will hereafter as impartially and fully reward the diligent services of a slave, as the most generous actions of a freeman.

9 And let all Christian masters, that have any slaves under them, use them with gentleness and humanity; forbearing all passionate and violent expressions toward them, and forgiving their pardonable faults. Remembering, they themselves have a heavenly Master, who forgave them infinitely more; and who regards no man's external circumstances, but will reward and punish the behaviour of a master as well as of a slave.

10 And now to conclude my exhortations to you: be courageous and resolute in your profession, making the best improvement of the powers that God has given you.

11 Your conflict is very great and sharp. Wherefore, like true soldiers, arm yourselves from head to foot with the * spiritual armour wherewith God has furnished you, for your defence against the stratagems and assaults of the devil, and wicked men.

* *Armour of God.* See note on 2 Cor. viii. 1.

A. D. 62. 12 And great need you have so to do. For you must engage not only with men, with the magistrates and rulers of this world, but with wicked spirits too, those malicious powers, that have so long domineered over the blind and ignorant heathens, and have still their habitation in the regions of the air about us.

13 Be ready armed then with the following principles, that will enable you to resist them all, and stand your ground under the worst trial and temptation; viz.

14 Keep close to the rules and plain precepts of the Gospel, the knowledge whereof will secure you from all loose principles, and like the soldier's girdle, keep you in a firm and steady posture; and the habitual practice of them be as a breast-plate to fence off every mortal wound.

15 Be always prepared with a modest and peaceable mind toward your adversaries; which will be a means to prevent and take off the edge of their malice; as the soldier's boots preserves his legs from the roughness of the ways, and from the traps and galls that are laid by the enemy to retard his march.

16 But especially have your thoughts ever possessed with a firm and steady faith in the promises of the Gospel; that will guard you from the secret suggestions and open assaults of the devil; as the shield does the soldier from the darts of his enemies.

17 Let your hopes † of eternal life and happiness be ever ardent and vigor-

12 For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places*.

13 Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand.

14 Stand therefore, having your loins girt about with truth, and having on the breast-plate of righteousness:

15 And your feet shod with the preparation of the Gospel of peace.

16 Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked:

17 And take the helmet of salvation,

† 1 Thess.
v. 8.

* Ver. 12. *Spiritual wickedness in high places*: πνευματικὰ τῆς πονηρίας ἐν τοῖς ἐπουρανίοις. *Against the wicked spirits in the regions of (our) air.* Ἐπουρανίοις is the same with τοῦ σκοτός τούτου, *this darkness*; the same with ζόφου, and ζόφον, *darkness*, in St. Peter and St. Jude.

and the sword of the Spirit, which is the word of God.

18 Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance, and supplication for all saints.

19 And for me, that utterance may be given unto me, that I may open my mouth boldly to make known the mystery of the Gospel;

20 For which I am * an ambassador in bonds; that therein I may speak boldly, as I ought to speak.

21 But that ye also might know my affairs, and how I do, Tychicus, as a beloved brother, and faithful minister in the Lord, shall make known to you all things.

22 Whom I have sent unto you for the same purpose, that ye might know our affairs, and that he

ous; which, like a helmet on the head, will secure you in the main points of your profession. Read and meditate on the word of God in holy Scripture, the understanding whereof will, like the keenest sword, enable you not only to resist, but to assault your adversaries.

18 And withal be earnest and constant in a course of fervent prayer to God for yourselves and all Christian people.

19, 20 Not forgetting to let me, your Gentile apostle, have a share in those petitions; beseeching God to enable me, with due constancy and courage, to maintain this doctrine of the Gentiles being called into the Gospel covenant; a doctrine now absolutely plain and certain, how strange soever it seem to the Jewish zealots; and whereof I am now a commissioned preacher, and am * imprisoned on that very account.

21, 22 I send Tychicus, my dear Christian brother, and a faithful minister of Christ, with this letter to you, on purpose to acquaint you with my condition, and how it fares with me in my confinement; and to comfort you under your concern at it.

* *Am an ambassador in bonds.* Πρεσβεύω ἐν ἀλύσει. Which some render, *I grow old in bonds*; agreeable to Philem. 9. He had indeed been imprisoned in Judea two years, and had now lain two more at Rome, for the same cause. But I keep to our translation, as more agreeable to the rest of the expressions to the same purpose in this Epistle. See note on Philem. 9.

A. D. 62.

23 May all the Christians in your parts continue stedfast in the faith, love, and favour of God the Father, and the Lord Jesus Christ.

24 His favour and love be upon all sincere and good Christians. Amen.

might comfort your hearts.

23 Peace be to the brethren, and love, with faith from God the Father, and the Lord Jesus Christ.

24 Grace be with all them that love our Lord Jesus Christ.

¶ Written from Rome unto the Ephesians, by Tychicus.

A
PARAPHRASE
ON
THE EPISTLE
OF
ST. PAUL TO THE PHILIPPIANS.

P R E F A C E.

WHILE St. Paul was a prisoner at Rome, whither A. D. 62.
he was forced to make his appeal from the inveterate malice of the Jews, for his preaching to the Gentile world, the Philippian church send Epaphroditus to visit and salute him in their name; to carry him supplies from them for his support in his confinement; and to give him the comfortable account, how steady and firm their church continued to the Christian faith he had formerly planted amongst them; and especially in that point *of relying upon the Gospel religion for salvation, without the observation of the ceremonial law*, which the Jewish zealots every where cried up to be of absolute necessity to a Christian convert. This Epistle is a return of St. Paul's great satisfaction, love, and joy at the respects they had shewn him, and especially for their firm adherence to this true Christian doctrine; with several fresh exhortations to a resolute, but yet meek and peaceful behaviour in their disputes with those furious adversaries, on whose temper and practices he lets fall some very severe and just reflections. For a further account of the nature of the expressions in which this letter runs, I refer the reader to the preface of the foregoing Epistle.

A
PARAPHRASE
ON
THE EPISTLE
OF
ST. PAUL TO THE PHILIPPIANS.

CHAP. I.

The title and salutation. He expresseth his good opinion of them for their kindness and respect toward him, and especially for their firm adherence to the true Christian doctrine; and prays for their final constancy in it. Acquaints them with the success his present sufferings had for the promotion of the Gospel, even in the emperor's court. Intimates a set of contentious teachers of the Judaizing party, who levelled their doctrine against him, instead of preaching Jesus Christ as the common Saviour of mankind; but mentions others that were sincere, and stood by him and his principles. Speaking of his sufferings and his constancy under them, he makes himself to be in a strait between the desires of serving Christ by a longer life, and enjoying him in death; but is free to live, and even suffer longer, for the benefit of the Christian church. Gives them hopes of seeing them again; but whether he should or no, exhorts them to Christian piety, and resolution in suffering, after his own example.

1 **PAUL** and Timothy, the servants of Jesus Christ, to all the saints in Christ Jesus, which are at Philippi, with the bishops and deacons:

2 Grace be unto you, and peace, from

1, 2 **PAUL** and Timothy, the servants and ministers of Jesus Christ, with all divine blessings from God the Father and our Lord Jesus Christ, to the bishops and deacons, and the whole Christian church of Philippi. A. D. 62.

A. D. 62.

3, 4, 5 Your conversion to the Christian faith, and your steadiness in it, from the very first propagation of it to you, to this day, is matter of such joy and satisfaction to me, that * I am ever blessing God for it, and praying for your further constancy in it, in every petition I put up to him.

6 Being sufficiently satisfied, that God, who has called you Gentiles as well as the Jews, to the profession of the Gospel, will so assist your endeavours, as to keep you in the faith and practice of it to the great day of Christ's recompence and reward.

7 Nor can I but thus esteem and pray for you, that have thus distinguished your † respects to me, in adhering so firmly to the doctrine I preached to you, and suffering for it now along with me, who am a prisoner for the truth and confirmation of it ‡.

8 And God can testify, what a hearty degree of Christian love I, in return, bear toward your whole church.

9 And how earnestly I pray that your love of Christ, and of me his apo-

God our Father, and from the Lord Jesus Christ.

3 * I thank my God upon every remembrance of you,

4 Always in every prayer of mine for you all, making request with joy,

5 For your fellowship in the Gospel, from the first day until now ;

6 Being confident of this very thing, that he which hath begun a good work in you, will perform it until the day of Jesus Christ.

7 Even as it is meet for me to think this of you all, because I have you in my heart ; inasmuch as both in my bonds, and in the defence and confirmation of the Gospel, ye all are partakers of my grace.

8 For God is my record, how greatly I long after you all, in the bowels of Jesus Christ.

9 And this I pray, that your love may

* Εὐχαριστῶ, I give thanks. Which shews St. Paul to be the author of the Epistle, though Timothy was joined in the salutation.

† Because I have you in my heart. Διὰ τὸ ἔχειν με ἐν τῇ καρδίᾳ ὑμῶν. Or, because you have me at heart.

‡ Ver. 7. Partakers of my grace or gift. It is a dubious expression. It may signify, as in the paraphrase, their being partakers of the honour of his suffering for the Gospel ; or their being, συγχοινοῦντες, contributors to the gift the Philippians sent him by Epaphroditus, chap. iv. 18. See Mr. Pierce in loc.

abound yet more and more in knowledge and in all judgment ;

10 That ye may approve * things that are excellent ; that ye may be sincere and without offence till the day of Christ ;

11 Being filled with the fruits of righteousness, which are by Jesus Christ unto the glory and praise of God.

12 But I would ye should understand, brethren, that the things *which happened* unto me, have fallen out rather unto the furtherance of the Gospel.

13 For that my bonds in Christ are manifest in all the palace, and in all other places.

14 And many of the brethren in the Lord waxing confident by my bonds, are much more bold to speak the word without fear.

15 Some indeed preach Christ even of envy and strife, and some also of good will.

16 The one preach Christ of contention, not sincerely †, sup-

stle, may continually increase, by a more complete and perfect understanding of the great truths of his religion. ——— A. D. 62.

10, 11 That by * studying and embracing the most important doctrines, and abounding in the practice of all Christian virtues, you may be found his sincere and true professors at the solemn appearance of Jesus Christ ; to the glory and praise of God the Father.

12 But, to give you an account of my present state and condition, according to your desire, know then, that my imprisonment at Rome has been no hindrance, but rather an advantage to the Christian cause.

13 For it is now publicly known in the emperor's court, and through all the city, that I am a prisoner for the Christian faith, and particularly for preaching it to the Gentile world.

14 And my patience and courage under it has raised the spirits of several Christians, to profess and preach the same doctrine openly and undauntedly.

15, 16, 17 There is indeed a set of Jewish † converts, that preach it more out of opposition to me, than out of love to the Gospel itself. Their business is to depress my character, and increase my sufferings, (because I will not allow the ceremonial law to be necessary to a Christian's salvation.) But, thank God, there

* Ver. 10. *That ye may approve the things that are excellent*, εἰς τὸ δοκιμάζειν ὑμᾶς τὰ διαφέροντα, that ye may *examine into*, and [proportionably] *approve of*, things, according as they differ in their *excellency* and *importance*.

† Ver. 16. *Not sincerely*, οὐχ ἀγνῶς: *not without mixture*, viz. of Jewish ceremonies with the Christian faith.

A. D. 62. are others that stand up for me and my principles, being fully satisfied what I preach is by divine commission, and that I am a sufferer for the true Gospel doctrine.

18 And though these two parties preach out of very different and contrary designs; yet there is this advantage, that they both contribute to make the Christian religion in general more known in the world; which is, and always shall be, a great satisfaction to me.

19 And I am assured the present malice intended against me will prove so short of succeeding, that it will rather contribute to my deliverance. For which I question not your prayers, and the Spirit of Christ, to assist me to plead my cause*.

20 As therefore the only thing I desire is to demonstrate the power and excellency of Christ's religion, either by living longer to preach it, or by courageously dying for it; I shall not fail, in this juncture, to defend it publicly, as I have always hitherto done.

21 The only difference between life and death to me is, that by the one I shall continue the longer in Christ's service, and by the other shall be the sooner rewarded.

22 It is infinitely worth my pains and sufferings indeed to continue here still, and do service to his religion; yet is the prospect of my future happiness so ravishing and sweet, that, were it left to my own choice, I should hardly know which to determine as best for me.

posing to add affliction to my bonds:

17 But the other of love, knowing that I am set for the defence of the Gospel.

18 What then? notwithstanding every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice.

19 For I know that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ.

20 According to my earnest expectation, and my hope, that in nothing I shall be ashamed, but *that* with all boldness, as always, so now also Christ shall be magnified in my body, whether *it be* by life or by death.

21 For to me to live *is* Christ, and to die *is* gain.

22 But if I live in the flesh, this is the fruit of my labour; yet what I shall choose I wot not.

* Turn to my salvation, εἰς σωτηρίαν: not to his future salvation, but to his deliverance at his trial at Rome.

23 For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better:

24 Nevertheless to abide in the flesh is more needful for you.

25 And having this confidence, I know that I shall abide and continue with you all, for your furtherance and joy of faith:

26 That your rejoicing may be more abundant in Jesus Christ for me, by my coming to you again.

27 Only let your conversation be as it becometh the Gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind, striving together for the faith of the Gospel:

28 And in nothing terrified by your adversaries, which is to them an evident * token of perdition, but to you of salvation, and that of God.

29 For unto you it

23, 24 Thus are my desires straitened A. D. 62. between the two conditions of longer life and present death. To die and be with Christ would be much the more immediate benefit to me; but to live longer is better for you and the Christian church; and I am very free to do it.

25, 26 And because it is so, I am fully persuaded God will so order it, that I shall live and see you again, to your still further advancement and comfort in the Christian faith.

27 But whether I do or not, let me earnestly exhort you to go on in a life agreeable to the Gospel religion; that I may hear a comfortable account how vigorously and unanimously you promote the credit and honour of the Christian faith; without partial distinction betwixt circumcised and uncircumcised converts.

28 And how undauntedly you bear the threats and persecutions of your adversaries; which, while they shew them to be an obstinate and incurable people, bent upon their own destruction, so will the patient suffering under them become to you a means of eternal happiness and salvation.

29, 30 Esteem it therefore as a high

* Ver. 28. *Which is to them an evident token of perdition, &c.* Note, the word *which* may refer to the *Philippians standing fast*; and the *token of perdition* to them may signify, that their *adversaries* took this *steadfastness* of theirs to be a *token* of their *perdition*; but, says the apostle, *look you upon it as a token of your salvation.*

A. D. 62. ————— honour conferred on you, not only to be called into the Christian religion, as well as the Jews, but to suffer for it too; undergoing the same trials you saw me, your apostle, under, while I was first preaching to you * at Philippi, and that you hear are still upon me here at Rome.

* Acts xiii.

is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake;

30 Having the same conflict which ye saw in me, and now hear to be in me.

CHAP. II.

He proceeds to exhort their whole church to unity, meekness, and humility, from the great example of Christ suffering for us: and to steadiness in Christian principles and practices, now in his absence from them. Hopes to send Timothy to them. In the mean while recommends their messenger Epaphroditus, the bearer of this letter to them.

1, 2 **I** EXHORTED you (chap. i. 27.) to unity and peaceableness in your Christian profession. And if there be any force in beseeching you in the name of Christ; if you have any sense of the sweet comforts of mutual love; if you have felt any motions of that good Christian spirit that excites us to love; finally, by all the compassions you bear towards me your suffering apostle, fail not to practise this great duty, which will complete all the joy and satisfaction I have in you.

3 Let nothing be said and done amongst you out of a contentious or ambitious principle; but be all ready to do for and comply with one another, as if they were their superiors.

4 Let none of you be set upon pleasing his own humour, and minding his private credit or interest; but have a just regard to the good and edification of all his fellow Christians.

5 In this you will imitate no less example than that of Jesus Christ, our great Lord and pattern.

1 **I**F there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies,

2 Fulfil ye my joy, that ye be like minded, having the same love, being of one accord, of one mind.

3 Let nothing be done through strife, or vain glory; but in lowliness of mind let each esteem other better than themselves.

4 Look not every man on his own things, but every man also on the things of others.

5 Let this mind be in you, which was also in Christ Jesus:

6 Who, being in the form of God *, thought it not robbery to be equal with God :

7 But made himself of no reputation, and took upon him the form of a † servant, and was made in the likeness of men :

8 And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

9 Wherefore God also hath highly exalted him, and given him a name which is above every name :

10 That at || the name of Jesus every knee should bow, of

6, 7, 8 Who though, before his incarnation, he was God, *the Son of God*, † *the brightness of his Father's glory*, and † *the express image of his person*; and appeared to the patriarchs, and to the Jewish church, in the form of divine glory and majesty; yet, for the salvation of us sinful men, did not insist * upon appearing in that glory, and to be honoured as God, did not look upon the honour God had given him, as upon a prize to be eagerly held fast, and never, upon any account whatever, to be parted with; but divested himself for a while of that majesty; was clothed with human nature, ministering to us as a servant; and so far humbled himself, as not only to live as a mean and ordinary man, but to die the ignominious death of the cross, for the expiation of our sins.

9 For which great and wondrous condescension, God has now exalted this very man Christ Jesus the Messiah to the highest degree of divine glory and majesty.

10, 11 Making him the Lord and Governor of all creatures both in heaven § and earth, the Lord of the living,

A. D. 62.
 † Heb. i. 3. Col. i. 15.
 † Luke xxii. 27. John xiii. 4---17.

* Ver. 6. Thought it no robbery to be equal with God; οὐχ ἀρπαγμὸν ἠγήσατο τὸ εἶναι ἴσα Θεῷ. He did not greedily insist upon shewing himself, and being worshipped as God. Which sense is sufficiently proved by Bishop Bull, Dr. Whitby, and still more fully by Dr. Clark.

|| That at the name of Jesus every knee should bow. The Greek is, ἐν τῷ ὀνόματι, in the name of Jesus—every knee should bow; i. e. worship God, agreeable to John xvi. 23, 24. and many like passages.

§ Of things in heaven, and things on earth, and under the earth. See the note on Ephes. i. 10. And though καταχθονίων, being joined to the other two phrases, may possibly, by the Jewish idiom, be meant to express only the whole world: yet in this place I take it to signify the dead, in contradistinction to the living, agreeably to those other passages of Scripture, concerning the government and exaltation of Christ. See Rom. xiv. 9. Rev. i. 18.

A. D. 62. and raiser of the dead; and obliging all
 ————— to worship and adore, to pray to, and
 praise God, through him, and in his
 name, as universal Governor and Sa-
 viour, to the glory of the supreme Fa-
 ther*.

12 Wherefore, dear brethren, being
 animated by so glorious an example, go
 on by these and the like virtues, to
 qualify yourselves for eternal salvation,
 with the utmost diligence and caution.
 You have hitherto proceeded very well
 in them, both while I was with you, and
 since my absence from you †.

13 Nor be ye at all discouraged, at
 my being so long detained from you.
 Do your best endeavours, and God will
 assist you, under all temptations, to act
 agreeably to his holy will and religion.

14, 15 Be particularly careful (as I
 before advised you) to avoid all needless
 disputes and animosities; and, by an
 innocent and inoffensive carriage, prove
 yourselves worthy the character of God's
 true church and children; and become
 shining lights, and illustrious examples,
 to convince and reform the wicked ge-
 neration of men you live amongst.

things in heaven, and
things in earth, and
things under the earth;

11 And that every
 tongue should confess,
 that Jesus Christ is
 Lord, to the glory of
 God the Father.

12 Wherefore, my
 beloved, as ye have
 always obeyed, not as
 in my presence only,
 but now much more
 in my absence; work
 out your own salva-
 tion with fear and
 trembling †.

13 For it is God
 which worketh in
 you, both to will and
 to do of *his* good plea-
 sure.

14 Do all things
 without murmurings
 and disputings:

15 That ye may be
 blameless and harm-
 less, the sons of God,
 without rebuke, in the
 midst of a crooked and
 perverse ‡ nation, a-
 mong whom ye shine ||
 as lights in the world.

‡ Acts ii.
 40. Matt.
 xvii. 17.
 Luke ix. 41.
 Deut. xxxii.
 5. in LXX.

* Ver. 9, 10, 11. Note, if the *bowing the knee*, ver. 10. refers to
 Christ, then we may render the passage thus, *and hath given him
 a name, ὄνομα, a character, above every (other) character; that in that
 character of Jesus, (the Saviour,) every knee should bow, and pay him
 reverence.*

† Ver. 12. Note, I have so paraphrased this verse, that the
 verb *καταργήσεις* (*work out*) may be taken either *imperatively* or
indicatively, (*ye do still work out.*) So as that this may be understood
 as a *commendation*, not an *exhortation* to the Philippians. Which
 indeed is very agreeable to the congratulatory style of this Epistle.
 See Werenfel's Desert. Theolog. p. 459—469.

Ibid. *With fear and trembling*, i. e. *with all due carefulness,
 respect, and regard.* So the same phrase is used, Psal. iii. 11. Eph.
 vi. 5. 2 Cor. vii. 15.

|| Ver. 15. *Ye shine, φαίνεσθε, or shine ye, in the imperative mood.*

16 Holding forth the word of life, that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain.

17 Yea, and if I be offered upon the sacrifice and service of your faith, I joy and rejoice with you all.

18 For the same cause also do ye joy and rejoice with me.

19 But I trust in the Lord Jesus to send Timotheus shortly unto you, that I also may be of good comfort when I know your state.

20 For I have no man likeminded, who will naturally care for your state.

21 For all seek their own, not the things which are Jesus Christ's.

22 But ye know the proof of him, that as a son with the father, he hath served with me in the Gospel.

23 Him therefore I hope to send presently, so soon as I shall see how it will go with me.

24 But I trust in the Lord, that I also myself shall come shortly.

25 Yet I supposed it necessary to send you

16 And that by your perseverance in A. D. 62. Christianity, under all opposition, I, your apostle, may rejoice and triumph in the great day of Christ's appearance, for the happy effects of my labours in your conversion to the Gospel.

17, 18 As to myself, if I should not only be kept still from you, but die a sacrifice for preaching to you Gentiles, I should congratulate myself and you upon spending my life in so good a cause. And you ought to rejoice with me too, upon the same account.

19 But be that as it may, I hope in Christ to have an opportunity of sending Timothy shortly to you; and give myself the satisfaction of hearing by him of your happy state and condition.

20 I fix upon him as the only person I can find here, that, like myself, is truly ready and willing to serve you, or any other Christian church.

21 For the generality of Christians in these parts are more concerned for their own safety and private interest, than to advance the religion of Christ, by taking much pains or running any hazards for it.

22 But Timothy, you know, has always stuck close to me, and served me in the Gospel concerns with the perfect respects of a son to a father.

23, 24 As soon as ever therefore I see the issue of my trial, I shall send him. And I have reason to hope I shall be cleared, and visit you soon myself.

25 In the mean time, I thought it proper with this letter to send you

A. D. 62. back your worthy messenger and minister Epaphroditus, who ever since his coming to me, with supplies from you, hath been my fellow-labourer in Christianity, and done me great service.

26 And is very desirous to see you again, and relieve you from the concern he concludes you to be under at his late sickness here.

27 For indeed he has been so very ill, as to be at the point of death. And his recovery was not only a great mercy to himself, but to me in particular, and has prevented one of the greatest misfortunes that could have befallen me in my confinement.

28 I pitched upon him therefore for the bearer of this letter, to give myself the pleasure of rejoicing you at the sight of so dear a friend.

29 Nor need I much exhort you to receive him with all Christian respect, and to set a high value upon all such good ministers of Christ as he is.

30 Who has hazarded his own life in labours and pains for Christ's sake, and in doing that service to me, which you at this distance, how willing soever you be, were not capable to perform †.

Epaphroditus, my brother and companion in labour, and fellow-soldier, but your messenger, and he that ministered to my wants.

26 For he longed after you all, and was full of heaviness, because that ye had heard that he had been sick.

27 For indeed he was sick nigh unto death: but God had mercy on him; and not on him only, but on me also, lest I should have sorrow upon sorrow.

28 I sent him therefore the more * carefully, that when ye see him again, ye may rejoice, and that I may be the less sorrowful.

29 Receive him therefore in the Lord with all gladness, and hold such in reputation.

30 Because for the work of Christ he was nigh unto death, not regarding his life to supply your lack of service toward me.

* Ver. 28. *The more carefully*; or *σπουδαισιέως*, *the more speedily*; viz. with this very Epistle. Vulg. *festinantius*.

† Ver. 30. *To supply your lack of service to me*. Greek, *to perfect or complete your beneficence to me*.

CHAP. III.

He encourages them to a cheerful profession of Christianity; and to a dependence on the faith of it alone, without regard to the Jewish law, according to his own example. Warns them against the principles and practices of the Jewish zealots, upon whom he makes very just and severe reflections.

1 **F**INALLY, my brethren, rejoice in the Lord. To write the same things to you, to me indeed is not grievous, but for you it is safe.

2 Beware of * dogs, beware of evil-workers, beware of the concision †.

3 For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.

1 **T**HE sum of what I have further A. D. 62.
to exhort you to is a cheerful and joyful profession of Christianity, founded in a true sense of Christ's love toward you, and his protection over you. And as I have formerly, by word of mouth, warned you against the principles of a set of men that are its worst enemies; I think it proper to repeat those cautions again.

2 I mean the Jewish zealots, that snarling * and malicious people; whose business it is to do mischief to the true Christian faith, and who put all the stress of religion upon the empty † ceremonies of circumcision and the Jewish law.

3 It is we Christians that are now the true church and people of God, by embracing the pure worship and spiritual religion of the Gospel, which it was the design and purpose of the Law to lead men to; and placing all our hopes of pardon and salvation in that, and not in the external observance of the Mosaical rites, that are quite out of date.

* *Beware of dogs.* So the Jews, by way of contempt, used to style all heathens; and now, as a just return for their contentious and obstinate opposition to the true religion, the apostles, St. Paul and St. John, fling it back upon themselves. See Rev. xxii. 25. Psalm xx. 16.

† *The concision; τὴν κατατομήν.* The same natural act as περιτομήν, *circumcision*, but now a mere and insignificant cutting of the *flesh*; *circumcision*, as a religious ceremony, being now quite abolished.

A. D. 62. 4 And though we should suppose the Jewish law were the main thing yet to be depended on; yet those zealots have no manner of reason to boast themselves above me, who have as many and more Jewish privileges than most of them can pretend to.

5 For I was a true born Israelite, both by father and mother's side, of the tribe of Benjamin, (a tribe that never revolted to Jeroboam, as the rest did,) circumcised the eighth day, and so made a member of the Jewish church in exact conformity to the law: and was a perfect Jew both by nation and language; nay, and a Pharisee too, one of the most strict and honourable sects of that religion.

6 And if zeal for the law be of such moment, none was so severe an observer of ceremonies and traditions as myself, nor so violent a persecutor of the Christian religion, which came to repeal those ceremonies.

7 But now the case is justly altered with me: and those external privileges of the Jewish profession I so much valued myself upon, I now so little esteem, in comparison of the blessings of Christ's religion; that to retain them any longer, while far better and nobler are come in their room, would be the greatest damage to me.

8, 9 For verily, so excellent and great are the privileges of Christianity, that those temporal ones of the Jewish dispensation seem perfectly mean and vile things; and I make no difficulty to part with them all for the service and favour of Jesus Christ my great Lord and Saviour; by embracing of whose religion I obtain that perfect pardon and salvation at God's hands, which my strictest observance of the ceremonial law could never have procured for me.

4 Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more.

5 Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews: as touching the law, a Pharisee.

6 Concerning zeal, persecuting the church: touching the righteousness which is in the law, blameless.

7 But what things were gain to me, those I counted loss for Christ.

8 Yea doubtless, and I count all things but loss, for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ,

9 And be found in him, not having mine own righteousness, which is of the law,

but that which is through the faith of Christ, the righteousness which is of God by faith.

10 That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death;

11 If by any means I might attain unto the resurrection of the dead*.

12 Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus.

13 Brethren, I count not myself to have apprehended: but *this* one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before,

14 I press toward the mark †, for the prize of the high calling of God in Christ Jesus.

15 Let us therefore, as many as be perfect, be thus minded: and if in any

10, 11 I give them all up, I say, to own him for the true Messiah and Saviour of mankind; to suffer and die for his religion, who suffered for our sins; in full hope and assurance to be raised again to eternal life by the same divine power that raised him from the dead; not refusing to do and undergo any thing to attain that final blessing of a glorious and happy resurrection.

12, 13, 14 This is the prize, dear brethren, I, as a Christian, hope for, and am assured of, but have not yet actually attained. My business in this life is to strive and run for it; and, like a true racer, to mind nothing else about me, but keep my eye fixed upon this: stretching on towards it with my utmost vigour and activity, in order to gain that at last which was the end for which Christ was graciously pleased to convert me to his religion.

15 Let all those Christians therefore, who duly understand and have fully embraced this religion, keep to this maxim, viz. That this great prize of a glorious

* Ver. 11. *If by any means, &c.* ἕως, that so I might attain, &c.

† Ver. 14. *I press toward the mark; or, κατὰ σκοπὸν, I press forward, according to my view or design.*

A. D. 62. and happy resurrection is to be had by
 ——— Christ's religion, without the ceremonial
 law. Hold to this, and then, though
 you may not be all exactly agreed in
 every notion about this law, or our
 obligation to it, God will *, in due
 time, bring you all to a complete under-
 standing of the case, and let you see it
 is perfectly abolished.

16 In the mean while, let us, that
 perfectly know it to be so, keep firm
 and unanimous to the true Christian
 principle.

17 Follow my example, and my
 principles in this matter; and take them
 for your patterns, who have relinquished
 all their Jewish privileges for the sake
 of Christ's religion, as I have done.

18 As to the Jewish zealots, that
 would persuade you to the contrary, I
 have always told, and now tell you
 again, not without tears for their incur-
 able obstinacy, that they are the worst
 enemies our religion has.

19 Their notions and views of re-
 ligion are all temporal: and their chief
 aim is at the gratification of their sen-
 sual appetites and pleasures; they boast
 in what they ought to be ashamed of,
 and for such irreclaimable prejudices
 and practices God will destroy their

thing ye be otherwise
 minded, God shall re-
 veal even this unto
 you.

16 Nevertheless,
 whereto we have al-
 ready attained, let us
 walk by the same rule,
 let us mind the same
 thing †.

17 Brethren, be
 followers together of
 me, and mark them
 which walk so, as ye
 have us for an en-
 sample.

18 (For many walk,
 of whom I have told
 you often, and now
 tell you even weeping,
 that they are the ene-
 mies of the cross of
 Christ:

19 Whose end is de-
 struction, whose God
 is their belly, and
 whose glory is in their
 shame, who mind
 earthly things.)

* God will reveal even this unto you. Some copies read ἀπεκαλύψετε, God hath revealed it. The sense being thus, *Whoever thinks otherwise, is in a plain error; for God hath now expressly declared the Jewish law to be abolished, and no further necessary.* A most agreeable sense indeed: but I keep to our translation, according to the more ancient MSS.

Ibid. *Will reveal.* Thus the abrogation of the ceremonial law was completely demonstrated by the total destruction of Jerusalem and the temple, about eight years after the date of this Epistle.

† Ver. 16. *Let us mind the same thing:* or rather, perhaps, τὸ εὐ-
 τὸ φρονεῖν. *To be at unity with one another,* according to chap. ii. 2.
 Rom. xii. 16. xv. 5. As Mr. Pierce well observes.

whole nation with a most exemplary A. D. 62. destruction.

20 For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ:

20 Directly contrary to their worldly principles, a Christian ought to look further and higher, and consider himself as a citizen of heaven, from whence he one day expects to behold Jesus his Saviour descending, to raise and exalt him thither.

21 Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

21 To transform these frail and mortal bodies of ours into a resemblance of his own glorious body, enabling them by his almighty power, for which nothing is too hard, to mount * up after * See 1 Thess. iv. 17. him thither, where we shall be for ever happy with him.

CHAP. IV.

The encouragements to Christian constancy, cheerfulness, and resignation, continued. He expresseth the due sense he had of the Philippians' kindness to him. The apostle's courage and contentedness under all conditions of life. The salutations and conclusion.

1 **T**HEREFORE, my brethren dearly beloved and longed for, my joy and crown, so stand fast in the Lord, my dearly beloved.

2 I beseech Euodias, and beseech Syntyche, that they be of the same mind in the Lord.

3 And I entreat thee also, † true yoke-fellow, † help † those

1 **A**ND thus, my dear Christian converts, in whose steadiness to the faith I glory and triumph, continue still firm and unanimous in your profession, from all the foregoing considerations.

2 I particularly entreat Euodias and Syntyche to do thus, and not to be led aside by the Jewish zealots.

3 And I beg of you, my true Christian brother † and fellow apostle, to give your assistance to those † pious

† *True yoke-fellow.* Who the apostle particularly means, is not agreed upon by interpreters.

‡ *Ver. 3. Those women:* probably he means Euodias and Syntyche, before mentioned.

A. D. 62. women that laboured so heartily to serve me, while I preached in your parts: along with * Clement, and all those my fellow-labourers in the Christian ministry, who, I verily believe, are to be partakers of the reward of everlasting life †, as truly sincere Christians.

4 I exhort you again and again to rejoice and be cheerful under the hopes and privileges of your Christian profession.

5 Shew an even, patient, and contented spirit toward all that oppose and persecute you: be not rigorous in insisting upon your utmost right, nor impatient in suffering wrongs. Remember, the Judge is not far off, that will take vengeance on your furious adversaries, and reward your Christian patience.

6 Be not anxiously careful, or shew any distraction under your greatest sufferings. But commend yourselves and your cause to God, in prayer for his assistance, and in thanksgiving for all his former mercies; and he will not fail to comfort and support you.

7 For the continual sense of the divine favour and mercy, and the lively hope of the happiness and reward procured for you by Jesus Christ, will guard you under all trials, and give

women which laboured with me in the Gospel, * with Clement also, and with other my fellow-labourers, whose names † are in the book of life.

4 Rejoice in the Lord alway: and again I say, Rejoice.

5 Let your moderation be known unto all men. The Lord is at hand.

6 Be careful for nothing: but in every thing, by prayer and supplication with thanksgiving, let your requests be made known unto God.

7 And the peace of God, which passeth all understanding, shall keep your hearts and minds, through Christ Jesus.

* *With Clement and the rest, &c.* These words may be joined either to *σύζυγε γνήσιε*, true yoke-fellow, or to *αἵτινες συνήδησαν μοι*, those who laboured with me and Clement. The latter seems most probable.

† *Whose names are written in the book of life.* It is a Jewish phrase, and does not at all imply any absolute decree or predestination to eternal life; but signifies their being registered in that corporation or society where eternal life was the privilege, on condition of faith and obedience to Christ's religion: alluding to both the Jewish, Greek, and Roman custom of registering the inhabitants of every city and great town; and then blotting out their names again as fast as they died. See Exod. xxxii. 32. with my note on that passage. See also my note on Rev. iii. 5.

you that inward satisfaction and com-
 placency of mind, that no tongue can
 express, nor any heart conceive, but
 such as enjoy it. A. D. 62.

8 Finally brethren, whatsoever things *are* true, whatsoever things *are* honest, whatsoever things *are* just, whatsoever things *are* pure, whatsoever things *are* lovely, whatsoever things *are* of good report; if *there be* any virtue, and if *there be* any praise, think on these things.

8 In fine; be constant in the study and practice of truth, decency, justice, and purity; and of every virtue that is lovely and commendable, or that savours of a courageous and manly disposition.

9 Those things which ye have both learned and received, and heard and seen in me, do: and the God of peace shall be with you.

9 Such virtues as I taught you, both by my doctrine and example, follow them, and the God of peace and comfort will never forsake you.

10 But I rejoiced in the Lord greatly, that now at the last your care of me hath flourished again, wherein ye were also careful, but ye lacked opportunity.

10 I cannot but repeat my satisfaction at the care you took to supply my wants, now under my confinement. I know you would have done it sooner, had not my great distance from you prevented it.

11 Not that I speak in respect of want: for I have learned in whatsoever state I am, *therewith* to be content.

11 Not that I was reduced to absolute want, or was uneasy, before you sent Epaphroditus to me; for though I had but little, I have learnt to be contented with any thing.

12 I know both *how* to be abased, and I know *how* to abound; every where and in all things I am instructed, both to be full and to be hungry, both to abound and to suffer need.

12 I am become so perfectly master of myself, as to bear, with an equal mind, the utmost degrees either of prosperity or adversity.

13 I can do all * things through Christ, which strengtheneth me.

13 I can do or suffer any hardship in the course of my apostolical * office, * *πάντα*. through the assistance of Jesus Christ, who is ever present to support me.

A. D. 62. 14 However, you did very Christianly and well, in sending me a supply; and in the tokens you have given me, how much you sympathize with me in my present affliction.

15, 16 And I must acknowledge, to your particular credit, that while I was preaching in your parts, I received contributions from no church but yours; and especially at my leaving Macedonia, and while I was at Thessalonica, you sent collections to me several times.

17 Nor do I remind you of this your kindness to me, with the least design to draw more from you. My acknowledgments for what is done to myself are purely to encourage you in general to such excellent acts of Christian charity and beneficence, as will be most amply and gloriously rewarded.

18 What you have now sent is abundantly enough for me; and God will accept it as the best sacrifice you could offer up to him.

19 And the same God, whose apostle I am, will not fail, out of the infinite fullness of divine goodness towards us, in the glorious dispensation of Jesus Christ, to give you a plentiful return of supplies, for your liberality towards me.

20 Now to him, our supreme Creator and Father, be glory for ever and ever. Amen.

21, 22 My hearty love to all the Christians in your parts, as all the

14 Notwithstanding, ye have well done, that ye did communicate with my affliction.

15 Now ye Philip-pians know also, that in the beginning of the Gospel, when I departed from Macedonia, no church communicated with me, as concerning giving and receiving, but ye only.

16 For even in Thessalonica ye sent once and again unto my necessity.

17 Not because I desire a gift: but I desire fruit that may abound to your account.

18 But I have all, and abound: I am full, having received of E-paphroditus the things which were sent from you, an odour of a sweet smell, a sacrifice acceptable, well-pleasing to God.

19 But my God shall supply all your need, according to his riches in glory, by Christ Jesus.

20 Now unto God and our Father be glory for ever and ever. Amen.

21 Salute every saint in Christ Jesus. The

brethren * which are with me greet you.

22 All the saints salute you, chiefly they that are of Cæsar's household.

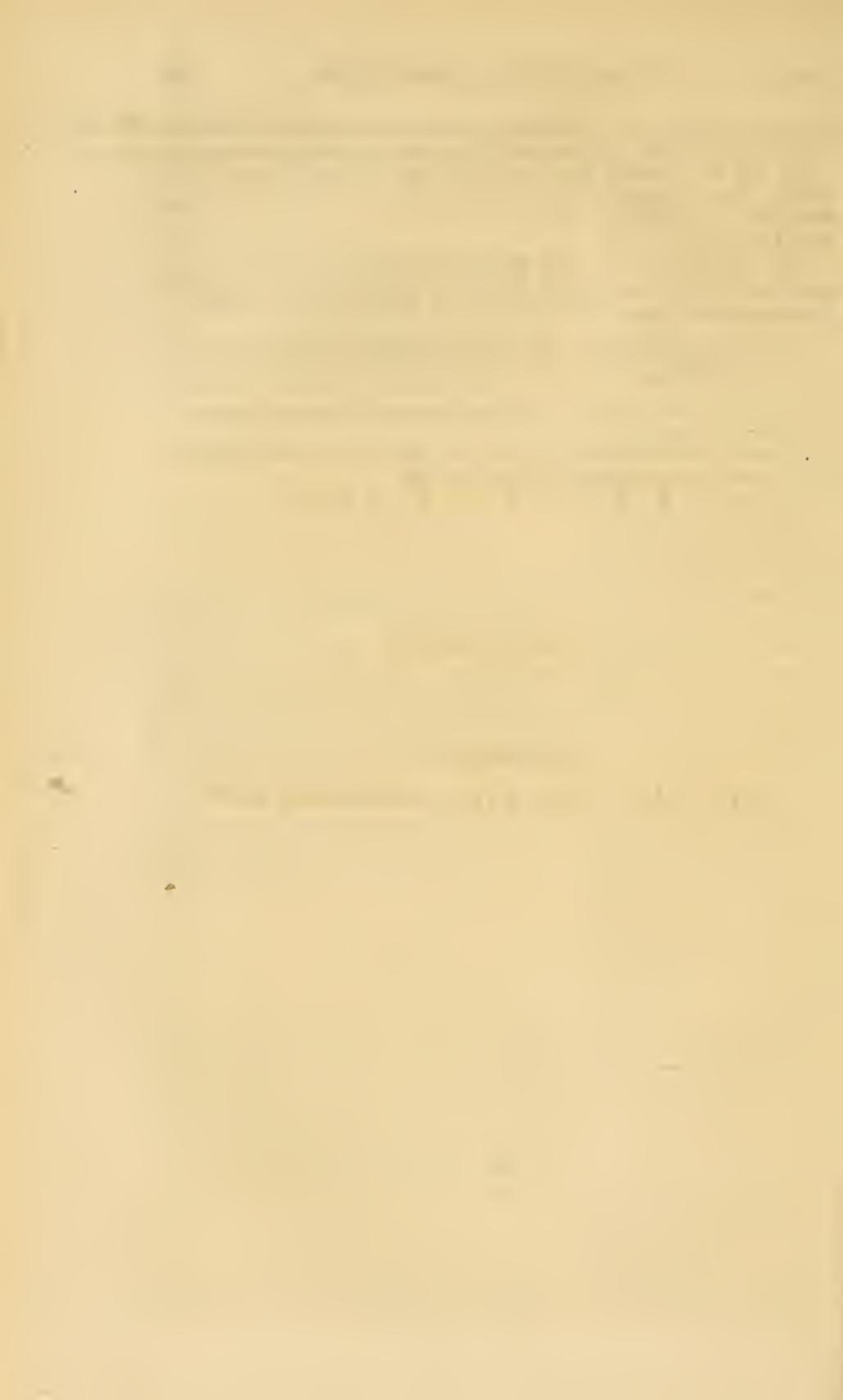
23 The grace of our Lord Jesus Christ be with you all. Amen.

Christian brethren here give theirs to A. D 69. you and them; particularly the converts that belong to the emperor's court.

23 The love and favour of our Lord Jesus Christ be with you all. Amen.

¶ It was written to the Philippians from Rome, by Epaphroditus.

* Ver. 21. *The brethren*: viz. the *ministers*, in contradistinction to the *saints* here, and in the following *verse*.



A
PARAPHRASE
ON
THE EPISTLE
OF
ST. PAUL TO THE COLOSSIANS.

P R E F A C E.

IT appears from several (chap. ii. 1.) passages in this Epistle, that St. Paul did not personally preach to and convert the Colossians to the Christian faith; nor had ever seen them. Though how near he was to them in his travels, we read, Acts xvi. 6. xviii. 23. xix. 10. But that he was concerned in their conversion, by sending others to them for that purpose, is allowed by all; and that Epaphras was the person particularly employed by him there, seems probable from chap. i. 7. Upon hearing their steadiness to the Christian faith, in opposition to the Jewish zealots, that would have persuaded them (as they endeavoured to do all other Christian converts) to a necessity of observing the ceremonial law; and likewise to arm them still against the mixture of Gentile philosophy (or of such speculations as some Jewish zealots might have learned from Gentile philosophers) with their Christian principles, he sends them this Epistle; wherein he expresseth his great satisfaction at their constancy in their profession, and confirms them in it, against the insinuations of each of those adversaries. It was written at the same time and place with those to the Ephesians and Philippians, (viz. during his confinement at Rome,) and in the same strain of expressions. For a clearer notion whereof the reader may please to see, and compare this with, the preface to the Ephesians.

A

PARAPHRASE

ON

THE EPISTLE

OF

ST. PAUL TO THE COLOSSIANS.

CHAP. I.

The title. He congratulates their conversion, and steady adherence to the Christian religion. Prays for their continuance in it. Declares it to have ever been the gracious purpose of God to bestow on them (the believing Gentiles) the blessings of Christ's religion, as well as on the Jewish nation; and himself, the apostle especially commissioned to preach it to them and the rest of the Gentile world.

1 **PAUL**, an apostle of Jesus Christ by the will of God, and Timotheus *our* brother,

2 To the saints and faithful brethren in Christ, which are at Colosse: Grace be unto you, and peace, from God our Father, and the Lord Jesus Christ.

3 We give thanks to God and the Father of our Lord Jesus Christ, praying always for you:

4 Since we heard

1, 2 **PAUL**, called by the express A. D. 62.
* revelation of God to be an

apostle of Jesus Christ, sendeth this epistle to the steady and faithful Christian church of Colosse. Wishing you all spiritual favours and blessings from God our supreme Creator and Father, and from Jesus Christ our Lord and Governor; as does also Timothy my Christian brother.

* Acts ix.

3, 4 Expressing my hearty thanks to God the Father of our Lord Jesus Christ, for your conversion to his true religion, and your extensive charity to all the professors of it, (without partial distinction between such as receive cir-

A. D. 62. ———) and ever praying for your perseverance in it.

5, 6 Blessing God, I say, for the hope and full assurance you now have of the heavenly happiness promised in that Gospel of Christ, which is now preached to so considerable a part of the Gentile world, and embraced by you in particular, with such good effects on your lives and principles, from your very first conversion to it by Epaphras my dear fellow-servant in Christ.

7, 8 Whom I sent to Colosse for that work, and who, like a trusty minister of Christ, has fully performed it; and given me a most comfortable account of your love to Christ, and great charity to all his members, according to the true spirit of the Gospel religion.

9 Since my hearing whereof, I have continually made it an article of my most hearty prayers, that God would give you a still larger knowledge of his true religion, and bestow on you greater gifts of his Holy Spirit for that purpose, and bring you to the perfect understanding of its spiritual and excellent nature.

10 That you may constantly improve in Christian principles, and in all such practices as are truly pleasing and acceptable to God.

11 And, by his great and powerful

of your * faith in Christ Jesus, and of the love *which ye have* to all the saints;

5 For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the Gospel;

6 Which is come unto you, as *it is* in all the world, and bringeth forth fruit, as it *doth* also in you, since the day ye heard *of it*, and knew the grace of God in truth:

7 As ye also learned of Epaphras our dear fellow-servant, who is for you a faithful minister of Christ;

8 Who also declared unto us your love in the Spirit.

9 For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding:

10 That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God:

11 Strengthened

* Ver. 4. *Since we heard of your faith*, τὴν πίστιν ὑμῶν, *your fidelity or steadiness*, viz. to the Christian religion, without the observance of the ceremonial law.

with all might according to his glorious power, unto all patience and long suffering with joyfulness :

12 Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light :

13 Who hath delivered * us from the power of darkness, and hath translated us into the kingdom of his dear Son.

14 In whom we have redemption through his blood, *even* the forgiveness of sins :

15 Who is the image of the invisible God, the first-born of every creature †.

16 For by him were all things created, that are in heaven, and that are ‡ in earth, visible and invisible, whether *they be* thrones, or dominions, or principalities, or powers : all things were created by him, and for him.

assistance, may suffer all the hardships your religion brings on you, not only with perfect patience, but with joy and satisfaction. A. D. 62.

12 Giving all praise and glory to God the Father, for vouchsafing you, Gentile Christians, the promise of inheriting the happiness of heaven, and of glorified saints ; as the Jews had formerly of the promised land of Canaan.

13 In order to which, he has now, by the revelation of the Gospel-doctrine, delivered you * from your heathenish state of darkness, ignorance, and vice ; wherein you were so miserably subject to the power and delusions of the devil ; and has made you members of the church of Christ, the Messiah, his dear and only Son.

14 By the sacrifice of whose death, you and all the Gentile world, as well as the Jews, are put into a state of pardon and eternal salvation.

15 And well may his death extend to an atonement for the sins of all mankind, who is the Son of God, the express image of the invisible Father, and was before all creatures, even the Lord and Governor of all things.

16, 17 For by him were all things created in † heaven and earth, angels and archangels, all degrees of spirits above, as well as of men here below, even the whole visible and invisible world : before all which he had an existence with the Father, by whose power he created them all at first, and still governs and preserves them.

* *Delivered us* : making *himself*, as it were, one of the Gentile converts, as his usual method is. See Eph. i. 2, 3.

† Ver. 15. *The first-born of every creature*. For the true original meaning of this phrase, *πρωτότοκος*, see my note on Gen. xlix. 3.

‡ *In heaven and in earth*. See Eph. i. 10. note there. Eph. i. 20, 21, 22.

A. D. 62.

18 And * this glorious Messiah is now the Lord and Head of the Christian church, which has the noble privilege of being his spiritual body; and, by his resurrection from the dead, has given us, his members, the first and most absolute assurance of our resurrection to an immortal life, by him † *who is the Lord both of the dead and of the living*, Rom. xiv. 9.

19 It having pleased God the Father thus to invest him with the fulness of divine power and wisdom, for the creation of all things, and for the redemption, government, and preservation of his whole church, viz. by uniting both Jews and Gentiles into one body under him, the great Saviour and Head of all.

20 And by his death upon the cross hath God procured the ‡ reconciliation of both Jews and Gentiles to himself; giving to them all peace and pardon through his merits; and intending, at last, to bring all good and obedient creatures, men on earth, and angels in heaven, into one blessed and happy society ||.

|| See Eph. i. 10.

21, 22 Thus you Gentile Christians

17 And he is before all things, and by him all things consist.

18 And * he is the head of the body, the church; who is the beginning, the † first-born from the dead, that in all things he might have the pre-eminence.

19 For it pleased the Father, that in him should all fulness dwell;

20 And (having made peace through the blood of his cross) by him to ‡ reconcile all things unto himself; by him, *I say*, whether they be things in earth, or things in heaven.

21 And you that

* *Αὐτός*, he the same emphatically.

† *Πρωτότοκος ἐκ τῶν νεκρῶν*, the first-born from the dead, i. e. either is declared and proved to be the Lord and Governor of the church by his resurrection: or else, the Lord that should so first rise from the dead as to give others a perfect assurance of their resurrection, according to Acts xxvi. 23. I have expressed both senses. See Eph. i. 10—20, 21, 22.

‡ Ver. 20. *To reconcile all things unto himself*. Note, this sense of the word *ἀποκαταλλάξαι*, is indeed agreeable to the matter of the Jews and Gentiles being reconciled and brought together by Christ; (consonantly to the main scope of the Epistle;) but not to that of thrones, principalities; viz. angels and men together. I think, therefore, that in this verse it is to be most truly interpreted by the parallel phrase *ἀνακεφαλαιώσασθαι*, Eph. i. 10. to unite or sum up all under his government.

were sometime alienated, and enemies in your mind by wicked works, yet now hath he reconciled

22 In the body of his flesh through death, to present you holy and unblameable, and unproveable in his sight :

23 If * ye continue in the faith grounded and settled, and be not moved away from the hope of the Gospel, which ye have heard, and which was preached to every creature which is under heaven, whereof I Paul am made a minister.

24 Who now rejoice in my sufferings for you, and fill up that which is behind of the † afflictions of Christ in my flesh for his body's sake, which is the church,

25 Whereof I am

of Colosse are now in a state of pardon and reconciliation with God, and made the pure and holy members of his church; even you, who in your heathen condition were utter strangers to his covenant, and, by a habit of idolatrous and wicked courses, were at perfect enmity with him. A. D. 62.

23 Which glorious privilege you will remember to be upon this condition, viz. your firm adherence, against all false insinuations, and under all persecutions, to the same Gospel-doctrine you were first instructed in; and which is now offered to the whole Gentile world; as I Paul am divinely commissioned to preach and propagate it.

24 Who, instead of being discouraged, do now glory and triumph in being a prisoner for preaching it to you Gentiles; whereby I shew Christ to be a truly suffering Messiah, by his being still a sufferer in me his apostle, as he was once in his own person; for the sake of his body the church.

25 Of which church, particularly the

* Ver. 23. *If ye continue*; εἴγε, either *if ye continue*, or *since ye*, &c.

† Ver. 24. *And fill up that which is behind of the afflictions of Christ*; καὶ ἀναπληρῶ τὰ ὑστερήματα τῶν θλίψεων τοῦ Χριστοῦ. Note, the sufferings or afflictions of Christ are either Christ's own sufferings, or those of Christians for his sake. St. Paul's *filling up*, &c. is not well expressed in our translation. The word is, I, in my turn, *fill up*, &c. ἀναπληρῶ, &c. i. e. as Christ suffered for me, so now (in my turn) I suffer for him. Or else, as I have exhorted other Christians to endure afflictions for Christ, so now I myself complete, as it were, that work, by my own suffering. The learned and judicious Dr. Clarke rightly also observes, that the phrase *fill up*, signifies the accomplishment of what remained to be fulfilled of those prophecies which foretold that, after the sufferings of Christ, his servants also should therein follow his example, for the good of his church. Serm. vol. i. page 274, 275.

A. D. 62. Gentile part of it, I am (as I have frequently said) a special apostle, commissioned to preach its doctrines to you, and the rest of the world, in common with the Jewish nation.

26, 27 A thing, indeed, that the former generations of men had little or no notion of, nor had the generality of the Jewish nation any understanding of what their own prophets had said about it; but is now most expressly and clearly declared to the Christian church, as agreeable to the many prophecies of the Old Testament, viz. that God would, in infinite mercy, bestow upon all Gentile believers, the same hopes and conditions of eternal happiness, by Christ the Messiah, that the Jewish nation was to enjoy.

28 Which comfortable doctrine I therefore preach to all, without distinction, in order to train them up to that spiritual wisdom, that will make them true and perfect members of his church*.

29 Using my utmost endeavours in the improvement of all those powerful gifts and graces which Christ has endowed me with for that purpose.

made a minister, according to the dispensation of God, which is given to me for you to fulfil the word of God:

26 *Even* the mystery which hath been hid from ages, and from generations, but now is made manifest to his saints:

27 To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory.

28 Whom we preach, warning every man, and teaching every man in all wisdom, that we may present* every man perfect in Christ Jesus.

29 Whereunto I also labour, striving according to his working, which worketh in me mightily.

* *Every man perfect in Jesus Christ*; i. e. either *perfect* in the understanding of Christianity *here*, or *crowned* with the reward *hereafter*, as the word *τέλειος* often signifies.

CHAP. II.

He repeats his earnest concern and prayers for them; the better to warn them against the error and subtilty of heathen philosophy, and the vanity of Jewish traditions; encouraging them to depend upon Christ and his religion alone, without any regard to the Jewish ceremonies, or mixing any part of heathen devotion with their Christian worship; especially that of the worship of angels or inferior demons, as mediators to God, under a pretence of religious humility.

1 **F**OR I would that ye knew what great conflict I have for you, and for them at Laodicea, and for as many as have not seen my face in the flesh.

2 That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God, and of the Father, and of Christ.

3 In whom are hid all the treasures of wisdom and knowledge.

4 And this I say, lest any man should beguile you with enticing words.

1 **T**HUS, I say, * I strive and labour to make all my converts become true and perfect Christians; but for none more than you, and the Laodiceans, and all those Gentile Christians, whom I converted by other people's ministry under me, but as yet have not personally seen them, nor they me;

2 Continually praying for their cheerful and unanimous progress in the true faith, and for their full and complete understanding, and free and public profession of all the Gospel-doctrines; particularly this great and unexpected point, of the Gentiles being now called into the Christian covenant; as God and Christ have plainly declared it.

3 In whom † are all the perfections of the divine wisdom, and by whom the will of God is perfectly and completely revealed to mankind.

4 And this perfection, both of the person and revelation of Christ, I the more carefully observe to you, to secure you from the ensnaring insinuations of some ‡ men, that lead you into principles that very much derogate from them both.

† See ver.

9, 10.

† *In whom.* It seems ambiguous, whether $\epsilon\nu\ \varphi\acute{\iota}$ refers to Christ, or the *mystery* in the foregoing verse; but the following verses, especially the 9th and 10th, make it most agreeable to understand it of Christ.

A. D. 62. 5 For though I be at such a distance from you, and indeed never saw you, yet, by the inspirations * of the Holy Spirit, I know the condition you are in, and the temptations you are most liable to; my heart and my authority is with you, and I think upon your orderly behaviour, and constant adherence to the true faith, with great delight and satisfaction.

† Chap. i. 7, 8. 6, 7 And I now again exhort you, to keep close to the same rule of Christian doctrine, that Epaphras † first instructed you in. Build your hopes of pardon and happiness upon Christ and his religion only; go on in that profession with a thankful heart, for the honour of being his disciples.

8 Taking special care, that neither the Gentile philosophers deceive, and make a prey of you, by mixing their vain speculations with your Christian principles; nor the Jewish zealots persuade you to embrace their traditions and ceremonial observances, those mere external and figurative things, that do not at all belong to the religion of Christ.

9 You can have no reason to comply with either of these kinds of corruptions; since Christ, by his incarnation, sufferings, and exaltation into heaven, is demonstrated to be invested with all that power and ‡ dominion over the church

5 For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the stedfastness of your faith in Christ.

6 As ye have therefore received Christ Jesus the Lord, so walk ye in him.

7 Rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving.

8 Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ

9 For in him dwelleth all the fulness of the Godhead bodily.

* *Am with you in the spirit.* Τῷ πνεύματι σὺν ὑμῖν εἰμι. It may be rendered, *my mind or heart is with you.* But the former sense is more agreeable to the general acceptation of this phrase in the New Testament. See Acts xx. 22. 1 Cor. v. 3. However, I thought fit to express them both.

‡ Ver. 9. *Fulness of the Godhead.* Τῆς θεότητος, of *power and dominion.* It is the same with his being made the *Head* or *Lord* over the church, as is most evident from chap. i. 15, 18, 19. which passages, compared with the 18th, 19th, and 20th verses of this

of God, which qualifies him, and him A. D. 62. alone, to be our Mediator with the Supreme Father: and therefore by him only, and his intercession, ought we to offer up all our prayers and praises to him.

10 And ye are complete in him, which is the head of all principality and power.

11 In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh, by the circumcision of Christ :

12 Buried with him in baptism, wherein also you are risen with him through the faith of the operation of God, who hath raised him from the dead.

13 And you being dead in your sins, and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses,

10 And you cannot but be absolutely safe, as to all the means of salvation, by him, who is the Lord and Governor of all degrees and ranks of creatures whatever. (Compare John i. 14, 16, 17.)

11 And as circumcision was the external rite of admitting men into the Jewish religion, your baptism into Christ's profession, and the reformation of all your sinful principles and practices, make you, in a much higher and better sense, the members of God's true church, and entitled to nobler and better privileges.

12 For as your being plunged in water signifies your dying to all sin and vice, in conformity to Christ's death and burial; so your certain belief and assurance of his resurrection (denoted by your rising again out of the water) gives you the certainty of your own resurrection to glory and happiness; by the same divine power that raised up him from the dead.

13 And this is now the privilege of you Gentile, as well as of the Jewish Christians, God having now reduced you from your heathenish and reprobate condition, and granted you the pardon of sin, and the hopes of eternal life by his religion;

chapter, will shew the justness of the other part of my paraphrase on this verse. I understand the phrase *bodily* to signify Christ's *incarnation*, and his whole transaction for us in *our flesh*. But if the reader rather chooseth to understand it to signify *really* and *substantially*, in opposition to *figuratively* and *typically*, agreeably to ver. 17. it will make no alteration in the main sense given of the whole verse.

A. D. 62. 14 For he has now, by the death of Christ upon the cross for all mankind, cancelled and disannulled * the obligation to all those Jewish ceremonies that made the difference between you and that people, and kept you at a distance from them.

15 And by the same sufferings on the cross, has made Christ the conqueror of sin and Satan, depriving them of their former wicked power and influences over mankind, and leading them, as it were, captives in triumph †.

16, 17 Wherefore, it is a vain thing for the Jewish zealots to condemn you Gentile converts, for not observing the Jewish festivals or ‡ sabbaths, and the ceremonial distinctions between clean and unclean meats. For the ceremonies of that law were nothing but figurative and temporary representations of Christianity; in Christ they are all now perfectly answered and ceased; and in comparison of his religion, they are no more than the shadow is to the substance.

18 And as you are to fence against these notions of the Jewish zealots, so

14 * Blotting out the hand-writing of ordinances, that was against us, which was contrary to us, and took it out of the way, nailing it to his cross:

15 And † having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it.

16 Let no man therefore judge you in meat or in drink, or in respect of an holy-day, or of the new-moon ‡, or of the sabbath days:

17 Which are a shadow of things to come, but the body is of Christ.

18 Let no man || beguile you of your re-

* *Blotting out the hand-writing—nailing it to his cross.* An allusion to the two ancient ways of cancelling a bond or obligation; viz. either by *crossing* the writing, or striking it through with a nail.

† Ver. 15. *And having spoiled principalities and powers, &c.* Note, I have expressed the meaning of this verse agreeably to the general sense of interpreters. That of the learned Mr. Pierce (who interprets the *principalities* and *powers* of the *good angels*) is very particular, but withal exceedingly curious, and worthy of consideration. Let the judicious reader judge for himself.

‡ *Or of the sabbath-days.* Perhaps this is not meant of the *seventh-day sabbath*, enjoined by the *moral law*; but of the *festivals* appointed by the *ceremonial law*. Let the reader judge for himself.

|| Ver. 18. *Let no man beguile you of your reward.* Καταξενεῖτω. Note, this word sometimes signifies to *judge* or *condemn*. If it be so taken here, the sense is the same as in ver. 16.

ward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind;

take heed that none of the philosophers, A. D. 62. either of the Gentiles, or of those Jews that borrow their philosophy from them, impose upon you, and endanger your future happiness by any mixtures of false worship with that of God and Christ. Particularly that of addressing to angels, or inferior demons, as mediators and intercessors with God for mankind, under pretence of humility, in not addressing to God himself immediately. This is the effect of a proud conceit of human reason, that makes men venture to dive into and determine those divine matters they have no notion of, nor warrant for.

19 And not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth * with the increase of God.

19 For to worship any such beings, as intercessors for us, is the highest disparagement to Christ, our only Mediator and all-sufficient Intercessor; who being the Head of his church, it is by him alone that we have access to God the Father; and from our union to him only, do all the members of his body receive all proper and full * supplies, for their growth and progress in true religion.

20 Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances,

21 (Touch not, taste not, handle not;

20, 21 As to the nicety of the Jewish zealots, about not touching any thing that has been offered to an idol, not tasting any forbidden meats, and not handling any unclean thing, &c. it is plain, that since the death and religion of Christ has freed you from them all, it would be the greatest folly imaginable for you to impose, or suffer others to come under, the slavery of such observances.

22 Which all are to use with the using †; after the commandments and doctrines of men?

22 And to impose them now, as absolutely necessary, upon no better authority than that of human traditions, is such an abuse † as tends to corrupt and spoil the Christian faith.

* *With the increase of God.* See the note on 2 Cor. viii. 1.

† *Ver. 22. Which things are to perish in the using.* The literal

A. D. 62. 23 Thus do they both equally err; the heathen philosophers, in pretending angel-worship to be a religious act of humility and reverence; and the Jewish zealots in recommending their niceties about meats and drinks, &c. as a means to mortify our bodily pleasures and appetites. It is all shew, invention, and mere pretence; nor is there any thing of true religion in either of them, but the gratification of a carnal or Jewish mind.

23 Which things have indeed a shew of wisdom in will-worship, and humility, and neglecting of the body; not in any honour to the satisfying of the flesh.

translation is, *Which things tend to corruption, by the abuse of them, according to the doctrines and commandments of men.* Or else thus, *It is the abuse of these things, not the mere use of them, that tends to corrupt or defile a man.* So referring the following clause, *after the doctrines and commandments of men,* to the foregoing verse, I think the latter is the more natural construction, (though the former be very good sense,) agreeable to our Saviour's words, Matt. xv. 11. as interpreted by Grotius and Le Clerc. There is yet another way of rendering these words, ἅ ἐστι πάντα εἰς φθορὰν τῆ ἀποχρησίαι, *all which things are, or were made to be, consumed for our use.* Which is very consistent sense, if they be put into a *parenthesis* by themselves. The judicious reader is to choose for himself.

CHAP. III.

From the consideration of the happiness of a future state, now assured to them by their Christianity, the apostle exhorts them to renounce all those vicious practices they were subject to, in their heathenish condition; among which, immoderate anger, revenge, and filthy conversation were the chief. He shews them their great obligation to purity, peaceableness, and charity; and to an exact observation of the relative duties, notwithstanding any differences of religious principles, in the persons so nearly related to each other.

1 **I**F ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.

2 Set your affection on things above, not on things on the earth.

3 For ye are dead, and your life is hid with Christ in God.

1, 2 **S**INCE then your Christian religion, and particularly that great article of Christ's resurrection, has raised you Gentile Christians to the hope and assurance of an eternal life in another state; it highly concerns you no longer to suffer your affections to be immoderately bent upon earthly pleasures and enjoyments, but to fix the main of your thoughts and endeavours after the happiness of heaven; where Christ your Head is now set, in the utmost degree of glory and majesty. And, for the same reason, do you Jewish Christians raise your minds above carnal and earthly ceremonies, and fix them upon spiritual and heavenly things.

3 By your baptism into this religion, you profess yourselves dead to sin, and the world, and them to you. The life you are now to lead is purely Christian, and Godlike; and though your future happiness, consisting in the full enjoyment of God through Christ, be yet at a distance, and its glories invisible; that ought by no means to slacken your endeavours. God has it reserved *, and laid up in store for you; and you are sure to enjoy it.

A. D. 62.

* Ver. 3. *Hid*, κέκρυπται. *Hid* as *treasures* are said to be hid. *Ibid.* with Christ in God. Compare John x. 28—30.

A. D. 62. 4 For the present life is a state of trial and duty; the season for your complete reward is at the great appearance of Christ to judgment, when all sincere and good Christians shall shine out with him in perfect splendor and happiness.

5 In order, therefore, to qualify you for this glory, you must be careful to subdue the habits of all those carnal vices you were so addicted to in your heathen state; all those lustful passions and * impure practices, you so freely indulged, in your course of idolatrous religion.

6 Such enormities as these all along have, and do still, bring down the heavy wrath of God upon the wicked and unreformed part of mankind.

7 And you Gentile Christians of Colosse well know how sad a share you have formerly had in the practice of them, when you conversed among the heathenish and wicked part of the world.

8 But now you are converted to the pure and spiritual religion of the Gospel, you must utterly renounce them; and, in like manner, you must carefully reform that temper of furious anger, and bitter revenge, with all those reproachful † words and filthy expressions that flow from it.

9, 10 With the same care must you forsake that wicked custom of lying to and deceiving each other in your dealings and expressions. Which is a particular instance of that former course of life, you are engaged by your baptism to renounce, in order to live up to those

4 When Christ, who is our life, shall appear, then shall ye also appear with him in glory.

5 Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry:

6 For which things' sake the wrath of God cometh on the children of disobedience †.

7 In the which ye also walked some time, when ye lived in them.

8 But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth.

9 Lie not one to another, seeing that ye have put off the old man with his deeds;

10 And have put on the new man, which is renewed in knowledge, after the image

* Πλεονεξία, Eph. iv. 19. v. 5.

† Ἐν οἷς, among which *children of disobedience*.

‡ Ἀσχερολογίαν.

of him that created him :

11 Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free : but Christ is all, and in all.

12 Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering ;

13 Forbearing one another, and forgiving one another, if any man have a quarrel against any ; even as Christ forgave you, so also *do ye*.

14 And above all these things, put on charity, which is the bond of perfectness.

15 And let the peace of God rule in your hearts, to the which also ye are called in one body : and be ye thankful.

16 Let the word of

rules of the Gospel that will reduce you to a blessed resemblance of God, after whose image you were at first created, and of Christ, who has reformed you to a new and happy life. A. D. 62.

11 In the profession of whose religion, God now makes no difference between Jew and Gentile ; it matters not of what country or parentage any man be, whether he be circumcised or not, a free man or a slave ; it is sufficient for his pardon and salvation, that he becomes a Christian, and lives up to the precepts and faith of the Gospel.

12 Wherefore, being thus made members of the true church of God, make it your principal endeavour to be masters of those graces and virtuous dispositions, that become persons so highly privileged ; such as mercifulness, kindness, humility, meekness, and patient forbearance.

13 In all debates of right, between man and man, let the example of Christ, who forgave us all, excite you to bear with the infirmities, and to forgive the injuries of each other.

14 Let charity, which consists in a tender regard for the good and welfare of others, and which is the sum of all the duties of the second table, the very bond of all perfect union and happy society, be your principal virtue, and become habitual to you.

15 Let that perfect spirit of peace, by which God intends to cement you all into one Christian society, be the rule and umpire to decide all controversies amongst you : and, instead of envying one another, look all up with a thankful heart to him, for his universal mercies toward you, in restoring you all, both Jews and Gentiles, to peace and reconciliation with him.

16 Let the doctrine of the Gospel be

A. D. 62. carefully studied, and freely communicated; let Christ be the frequent subject of your conversation with one another; that God may daily bestow on you more and more of the spirit of wisdom, and the true knowledge of his word; which will enable you in your Christian assemblies, or in your private families, most decently and religiously to sing his praises, in spiritual psalms and divine hymns; instead of those lewd and profane songs with which you were formerly wont to celebrate your idolatrous festivals.

17 In fine, in all your words and actions, whether in public or private, have a careful and conscientious regard to the authority and commands of Christ, and the just limits of your Christian duty; offering up all your prayers and devout praises to God the Father, through his mediation, and for his sake.

18, 19 Let none of your Christian privileges, nor any differences in religious opinions, make any person think himself exempt from the perfect performance of relative and civil duties. Let the wife pay all due submission to the husband, and the husband use all loving and tender carriage to the wife; whether they be both of the same Christian † sentiments, or not.

20, 21 Let children and all young people obey their parents, in every lawful thing, as an essential duty of Christianity. And let all Christian parents be especially careful that, by no severe usage, they discourage their children,

Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms, and hymns, and spiritual songs, singing with grace in your hearts to the Lord*.

17 And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.

18 Wives, submit yourselves unto your own husbands, as it is fit in the Lord.

19 Husbands love your wives, and be not bitter against them.

20 Children, obey your parents in all things, for this is well-pleasing unto the Lord.

21 Fathers, provoke not your chil-

* Ver. 16. *Singing with grace*, ἐν χάριτι, *with or by the* (spiritual) gift, Eph. v. 19. James v. 13.

† See Preface to the Ephesians, §. 4. for St. Paul's full meaning in this and the following *relative* duties.

dren to *anger*, lest they be discouraged.

22 Servants, obey in all things your masters according to the flesh; not with eyeservice, as men-pleasers; but in singleness of heart, fearing God.

23 And whatsoever ye do, do it heartily, as to the Lord, and not unto men;

24 Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ.

25 But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons.

either from paying just obedience to A. D. 62. themselves, or from embracing the Christian religion, by the badness of their temper or example*.

* See Eph. vi. 4.

22 Let such Christians as are slaves to heathen masters, serve them cheerfully and sincerely from a religious principle; carefully discharging their duty, and seeking their interest, as well out of their sight, as while they are under their inspection.

23, 24 Remembering that a laborious and faithful service to an earthly master is in effect to serve Christ our great Lord, whose providence put you into that condition, and who will not fail to reward your patient submission to it, with an inheritance of eternal life.

25 And let both master and servant consider, that whichever of them does wrong to the other, shall be justly and proportionably punished for it another day, by him who can have no partial regards to any man upon account of his external circumstances in this world.

CHAP. IV.

The first verse concludes the exhortations of the latter part of the foregoing chapter, and ought to have been joined to it. Then he exhorts them to constant prayer for themselves, and for him their Gentile apostle; to discretion in their behaviour towards infidels, and to prudence in their words and expressions to all men. Salutations to and from several Christians. Orders this Epistle to be read to the Laodiceans, and theirs to be read by the Colossians. A warning to Archippus. His own salutation, and conclusion.

A. D. 62. 1 **A**ND as Christian slaves * are obliged to be sincerely observant to even their heathen masters; so let all Christian masters be just and kind toward their servants or slaves, be they of what religious principles soever †; remembering they themselves have a heavenly Lord, that will reward and punish their behaviour as impartially as he will do that of the meanest servant.

* Chap. iii. 22, &c.

2 And now, to conclude my exhortation to you all, as you have many difficulties to encounter, many adversaries that strive to draw you from the true faith, be diligent and constant in earnest prayer to God, for all needful blessings, and in thanksgivings for the mercies you have received.

3, 4 In which devotions, let me, your apostle, have a continual share; beseeching God to assist and encourage me || in preaching the Gospel to the Gentile world: a thing so unexpected by them, and so violently opposed by the Jews, that I am now a prisoner for doing it.

1 **M**ASTERS, give unto your servants that which is just and equal, knowing that ye also have a Master in heaven †.

2 Continue in prayer, and watch in the same with thanksgiving;

3 Withal praying also for us, that God would open unto us a || door of utterance, to speak the mystery of Christ, for which I am also in bonds:

4 That I may make it manifest, as I ought to speak.

† Note, this *first* verse does so evidently belong to and conclude the *foregoing* chapter, that it is amazing it should here be put at the *beginning* of a chapter, which enters upon a quite different argument.

‡ See Preface to the Ephesians, §. 4.

|| *A door of utterance.* See 1 Cor. xvi. 9. the note there.

5 Walk in wisdom toward them that are without *, redeeming the time.

6 Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man.

7 All my state shall Tychicus declare unto you, *who is* a beloved brother, and a faithful minister and fellow-servant, in the Lord :

8 Whom I have sent unto you for the same purpose, that he might know your estate, and comfort your hearts ;

9 With Onesimus, a faithful and beloved brother, who is one of you. They shall make known unto you all things which *are done* here.

10 Aristarchus, my fellow prisoner, saluteth you, and Marcus, sister's son to Barnabas, (touching whom ye received commandments : if he come unto you, receive him ;)

11 And Jesus, which is called Justus, who

5 Use the utmost discretion in your carriage toward infidel people ; endeavouring as much as lawfully you may, by due circumspection, to avoid * the dangers their obstinacy and malice may expose you to.

6 Let all your discourses in company be mild and courteous, prudent and cautious, so as to answer every question, or objection against your religious principles, and stand any public examination of them before heathen magistrates, in such a manner as may conduce to the credit of Christianity, and your own safety in these evil times.

7, 8, 9 As to my condition here, under my present confinement, of which I conclude you would gladly hear, I have, with this letter, sent Tychicus, my beloved Christian brother and faithful minister of Christ, and along with him Onesimus †, a faithful member of your own church, on purpose to acquaint you with it, to give you a comfortable account of my circumstances ; and to bring me word back how you all do.

† See Epistle to Philemon.

10 Aristarchus, my fellow-prisoner, sends his hearty love to your church. And if Mark, nephew to Barnabas, comes to you, entertain him according to the directions you have formerly had about him.

11 Those two, and Justus, are the only Jewish converts that have assisted

* See Eph. v. 15, 16. and the LXX. in Dan. ii. 9.

A. D. 62. me here, in promoting the Gospel, and
 _____ comforted me under my confinement.

12, 13 Epaphras, your good Christian teacher, who has a zealous love for your church, and is ever praying for your constancy and perfection in Christianity, salutes you.

14 So does Demas, and Luke the beloved physician.

15 My hearty love to the Christians of Laodicea, particularly to Nymphas and his Christian family.

16 And when this Epistle has been communicated to all your own church, let it be read to the church of Laodicea, and let their * Epistle be read to your church too.

are of the circumcision. These only *are my fellow-workers* unto the kingdom of God, which have been a comfort unto me.

12 Epaphras, who is one of you, a servant of Christ, saluteth you, always labouring fervently for you in prayers, that ye may stand perfect and complete in all the will of God.

13 For I bear him record, that he hath a great zeal for you, and them that are in Laodicea, and them in Hierapolis.

14 Luke, the beloved physician, and Demas, greet you.

15 Salute the brethren which are in Laodicea, and Nymphas, and the church which is in his house.

16 And when this Epistle is read amongst you, cause that it be read also in the church of the Laodiceans; and that ye likewise read * the Epistle from Laodicea.

* *The Epistle from Laodicea.* It is not known, for certain, what this Epistle was. Dr. Mills and Dr. Whitby think it to have been St. Paul's Epistle to the Ephesians; (which they suppose in reality to have been written to the Laodiceans.) See Dr. Mill. Prolegom. §. 72, 73, &c. and Mr. Benson's Hist. of the first Propag. Gosp. vol. ii. chap. 10. sect. 8. Others take it for one written to the Laodiceans, which is now lost; as no doubt many other apostolical papers may be, without any derogation to the sacred canon; there being as many of them left and providentially preserved, as are abundantly sufficient for the end for which they were written.

17 And say to Archippus, Take heed to the ministry which thou hast received in the Lord, that thou fulfil it.

18 The salutation by the hand of me Paul. Remember my bonds. Grace be with you. Amen.

17 Warn Archippus, from me, to A. D. 62. mind the main duties of his Christian ministry, and not trouble himself, or other people, with needless controversies and disputes.

18 I here salute you with my own hand-writing. Remember I am a prisoner for your sakes, and keep steady to my doctrine. The divine love and favour be with you. Amen.

¶ Written from Rome to the Colossians by Tychicus and Onesimus.

A

PARAPHRASE

ON THE

TWO EPISTLES

OF

ST. PAUL TO THE THESSALONIANS.

P R E F A C E.

§. 1. **IT** is agreed on by the most exact chronologers, that there could not pass above a year between the writing of these two Epistles. That they were also written from the same place, viz. Corinth, and upon the same argument and occasion, appears by the concurrent suffrage of the best both of ancient and modern authors. What the chief aim of them was will be learned partly from the history of the Acts, relating to St. Paul's preaching to this church, and partly from the passages in the Epistles themselves.

§. 2. Acts xvii. We find St. Paul preaching in a Jewish synagogue at Thessalonica. The converts he then made, according to the account there given, consisted of some Jews, but mostly of Greeks, proselyted to their religion. But that some Gentiles also came in, before either of these Epistles were sent, and made this, like most others, a church mixed up of both kinds of believers, seems clear from several expressions and advices peculiarly directed to Gentile converts, as in 1 Thess. i. 9. iv. 3, 5, 6.

§. 3. The violent opposition and implacable malice wherewith the generality of the Jews of this place persecuted the apostle and his doctrine, we read in the forementioned chapter of the Acts. And the whole strain of these Epistles, together with the time of their

inditement, which was during his stay at Corinth, even in the same year he converted the Thessalonians, shews his design to have been, by an early care, to support and cherish his new Christians, under the furious attacks and the false and malicious suggestions of those Jewish zealots.

§. 4. Those obstinate wretches, not contented to injure the bodies and estates of such of their brethren as had forsaken the ceremonial law, to profess the Christian faith, endeavoured to affright and terrify their minds also by continually sounding in their ears that confident assertion of theirs, That none but a circumcised Israelite could have any share in the future happiness ; and consequently that all Christians that died without circumcision, were eternally lost. To this the apostle refers, 1 Epist. chap. iv. 13, to the end. And whereas the prophetic writings had spoken much of *the great and terrible day of the Lord*, and the apostles themselves had frequently given notice of a dreadful *appearance of Christ to judgment*: this they understood of the temporal kingdom and conquests of their Messiah ; affirming it to be near at hand, and that its greatest terrors were to light upon the head of such Christians as revolted from the law of Moses. On the contrary, the sounder Christians, according to St. Paul's doctrine, expected that judgment to fall on the obstinate Jews, and those false Christians that corrupted the Gospel-religion ; though by a common prejudice they seem to have expected it to come sooner than they had any just grounds for. See 1 Epist. chap. v. and 2 Epist. chap. ii. wherein St. Paul seems

plainly to include both the day of final judgment, and that of the destruction of the Jewish nation, under one and the same phrase of the *day of the Lord*; as our Saviour had before done under that of the *day or coming of the Son of Man*. Thus, keeping to the general terms of the prophetic Scripture, without giving such open and distinct notices of that previous judgment upon Jerusalem and the temple, which, to have then done, would most probably have exasperated the infidel part of that prejudiced people, into an untimely and incurable degree of rage and bitterness. So then, though the apostle's account of this matter was prudently couched in expressions of a latitude adapted to the times and persons he wrote to; yet to them who knew his mind, and to us who have seen the subsequent events so concurring and agreeable, the sum of what he says upon this point in these Epistles is clearly reducible to this; viz. That indeed there was a day of dreadful judgment and wondrous revolutions a coming, as both the Scriptures and Christ himself had foretold: but that neither the day of universal doom was any thing near at hand, nor even that of the destruction of the Jewish nation was to happen till some particular occurrences had passed; viz. that before the final judgment of the whole world, there would be great corruptions, by the violent abuse and impositions of temporal power, even by such as would, in several ages, be governors of Christian churches. This is the *grand apostacy*, or *falling away*, or the *man of sin*, &c. in St. Paul, and the $\delta' \text{Αντιχριστος}$, the *Antichrist*, in the

most eminent sense of that phrase in St. John, (1 John ii. 18, 22, 23.) And moreover, that God would in his due time, and in most terrible manner, scourge and punish all such arbitrary governors, and vile corrupters of the church of Christ. In like manner, the obstinate and infidel nation of the Jews were not to feel the fatal effects of divine wrath upon themselves, their city and temple, till, by their last and utmost rage against the Christian faith, by their persecuting its professors, and their seditious revolt from the Roman government, they had began the work of the great Antichrist, and might, in a primary sense, come under his title and character. And thus, as the destruction of Jerusalem is allowed by all judicious divines to be described in expressions common to that of the final judgment, and to be a kind of type and emblem of it; so (I think) the Jews, and heretics spawned from them, were the Antichrist already come, the forerunners of that great Antichrist, to all whose most eminent characters the Church of Rome has so undoubted a title. (See and compare Pref. to 1 Epist. John, and 1 John ii. 18, 22, 23. with 2 Peter chap. iii.) See also my Paraph. on the Revelations.

A
PARAPHRASE
ON THE
FIRST EPISTLE
OF
ST. PAUL TO THE THESSALONIANS.

CHAP. I.

The title and salutation. He expresseth his religious joy and satisfaction, at their embracing the Christian faith, by his preaching to them; and their firm and exemplary adherence to it, against the violent usage they met with from the Jewish adversaries.

1 **P**AUL, and Silvanus, and Timotheus, unto the church of the Thessalonians, *which is in God the Father, and in the Lord Jesus Christ:* Grace be unto you, and peace, from God our Father, and the Lord Jesus Christ.

2 We give thanks to God always for you all, making mention of you in our prayers;

3 Remembering without ceasing your work of faith, and labour of love, and

1 **P**AUL, the apostle of Jesus Christ, A. D. 52. sendeth this Epistle to the church of Thessalonica, converted to the true religion of God the Father, and his Son Jesus Christ, wishing you all divine favours and blessings from them; as do also * Silvanus (or Silas) and Timothy, who are now with me.

* See note on Phil. i. 3.

2 To let you know how much I bless and praise God for your conversion; and how mindful I am of you in the prayers I put up to him:

3 Religiously and thankfully remembering your steady faith in the Gospel, your pious endeavours to promote it, out of pure love to God and to man-

A. D. 52. kind; and the great patience wherewith
 you suffer for it, from the lively hopes
 you have in God through Jesus Christ.

4 These are my delightful thoughts,
 dear brethren, while I consider, and
 assure myself, that God has now made
 you converted Gentiles true members
 of the church of Christ, by your firm
 belief of its doctrines, and dutiful ob-
 servance of its precepts.

5 Especially when I reflect upon my-
 self, as the happy instrument of bring-
 ing you to it, by not only delivering its
 doctrines to you, but demonstrating
 and confirming the truth of them, by
 such miraculous powers and evidences
 of the Holy Ghost, as you know I did.

6 And were so entirely convinced by
 them as to imitate our great Master
 Christ Jesus, in suffering for it with a
 most cheerful mind, assisted with the
 inward comforts of the Holy Spirit.

7, 8 So that, as your city is the me-
 tropolis of Macedonia, your church has
 been the first and chief spring of the
 Gospel-doctrine in the Grecian coun-
 tries. And I need not say how cele-
 brated and exemplary your Christian
 principles are become in all those parts.

9 For every one's mouth is full of it;
 friends and enemies acknowledge how
 ready and cheerful a reception you gave
 me at my first * preaching to you; and
 how effectually you were converted
 from heathen idolatry to the true Chris-
 tian religion.

10 In full hope, and expectation of

patience of hope in
 our Lord Jesus Christ,
 in the sight of God,
 and our Father;

4 Knowing, bre-
 thren beloved, your
 election of God.

5 For our Gospel
 came not unto you in
 word only, but also
 in power, and in the
 Holy Ghost, and in
 much assurance; as ye
 know what manner of
 men we were among
 you for your sake.

6 And ye became
 followers of us, and
 of the Lord, having
 received the word in
 much affliction, with
 joy of the Holy
 Ghost:

7 So that ye were
 ensamples to all that
 believe in Macedonia
 and Achaia.

8 For from you
 sounded out the word
 of the Lord, not only
 in Macedonia and
 Achaia, but also in
 every place your faith
 to God-ward is spread
 abroad; so that we
 need not to speak any
 thing.

9 For they them-
 selves shew of us
 what manner of en-
 tering in we had unto
 you, and how ye turn-
 ed to God from idols
 to serve the living and
 true God;

10 And to wait for

* Acts xvii.
 1.

his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come.

deliverance from that future punishment A. D. 52. which will fall upon all wicked men; and of eternal happiness, at the great appearance of Jesus Christ the Son of God, our Redeemer and Saviour; an assurance founded on the certainty of his resurrection from the dead.

CHAP. II.

He remembers them again of the powerfulness and sincerity of his ministry amongst them; and of the good effects it had on them. The apostle's readiness and courage to preach to them, as their Gentile apostle; and their steadiness in his doctrine, against all the persecution of the Jews. The obstinacy and punishment of that people. St. Paul's desire to visit the Thessalonians again, out of his great affection for their church.

1 **F**OR yourselves, brethren, know our entrance in unto you, that it was not in vain :

2 But even after that we had suffered before, and were shamefully entreated, as ye know, at Philippi, we were bold in our God to speak unto you the Gospel of God with much contention.

3 For our exhortation was not of deceit, nor of uncleanness, nor in guile :

4 But as we were allowed of God to be put in trust with the Gospel, even so we speak, not as pleasing men, but God, which trieth our hearts.

5 For neither at any time used we flattering words, as ye know, nor a cloke of

1 **T**HUS complete* is your conversion to Christianity; and well might it be so, considering with what powerful demonstrations my doctrine was attended.

2 And with what courage and resolution I preached it to your church, against all the furious opposition from the Jews; and after the many contemptuous abuses I had just before suffered for it, as you know, at Philippi †. † Acts xvi. 12, &c.

3, 4 And considering how free my arguments to you were of all sinister and selfish designs; void of all deceitful purposes to ingratiate myself with men, for the gratification of any sinful passions of my own; aiming at nothing but the faithful discharge of the great trust committed to me by God the Searcher of hearts.

5, 6 Who can testify how perfectly clear I was of all flattering expressions to promote my private interest; how far from seeking popular applause, or

A. D. 52. temporal profit; insomuch that I refused to be maintained by yours, and several other churches, though I could have claimed that privilege belonging to me as a Christian apostle and minister.

7 But, on the contrary, used you with the tenderness of a mother to her child, giving nourishment to you, but receiving none from you.

8 Thus affectionately desirous of your spiritual good, was I ready not only to preach the Gospel to you of free-cost, but to die * for you; so dear are you to me.

9 For you cannot but remember, that I and my companions wrought at our trades early and late, to maintain ourselves, and live without any contributions for preaching the Gospel to you.

10 God and yourselves can testify what care I took to cut off all objections, from every sort of Christian converts, while we conversed among you.

11, 12 And both by doctrine and example treated you as good and kind parents do their own children, encouraging you all to your duty, confirming you under your affliction, and charging you in the most earnest manner to live in all respects worthy of this mighty favour of God, in making you members of Christ's kingdom and religion here, in order to your eternal glory hereafter.

13 I am now therefore constantly

covetousness, God is witness;

6 Nor of men sought we glory, neither of you, nor yet of others, when we might have been burthensome, as the apostles of Christ.

7 But we were gentle among you, even as a nurse cherisheth her children:

8 So being affectionately desirous of you, we were willing to have imparted unto you not the Gospel of God only, but also our own souls, because ye were dear unto us.

9 For ye remember, brethren, our labour and travail: for labouring night and day, because we would not be chargeable unto any of you, we preached unto you the Gospel of God.

10 Ye are witnesses, and God also, how holily and justly and unblameably we behaved ourselves among you that believe:

11 As you know how we exhorted and comforted and charged every one of you, as a father doth his children,

12 That ye would walk worthy of God, who hath called you unto his kingdom and glory.

13 For this cause

* Our own soul, τὰς ψυχὰς ἑαυτῶν, my own life.

also thank we God without ceasing, because when ye received the word of God which ye heard of us, ye received *it* not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe.

14 For ye, brethren, became followers of the churches of God, which in Judea are in Christ Jesus: for ye also have suffered like things of your own countrymen, even as they *have* of the Jews:

15 Who both killed the Lord Jesus, and their own prophets, and have persecuted us: and they please not God, and are contrary to all men.

16 Forbidding us to speak to the Gentiles, that they might be saved, to fill up their sins alway: for the wrath is come upon them to the uttermost.

17 But we, brethren, being † taken

blessing and praising God for the happy effects of my endeavours upon you; that you entertained my doctrine, not as a well-laid scheme of human philosophy, but (what it really is) as the pure word and revelation of God, so powerful in its influences on the principles and practices of all that sincerely embrace it. A. D. 52.

14 As yourselves are now a plain instance, who are persecuted by the Jews of your own country*, as the Christians of Judea are by theirs, for the sake of this religion; and have courage to bear it patiently, after their example. * Acts xvii. 5---8.

15 Being both of you persecuted by that obstinate and malicious people, that crucified Jesus Christ their own Messiah, as their forefathers, by the same wicked principles, slew their own prophets that foretold his coming; and so it is no wonder they still persecute us his disciples and followers; being a people that have very few true notions of religion themselves, and yet proudly insult, contemn, and scorn all other people that are not of their own nation and persuasion.

16 They are averse to us for preaching the Gospel of salvation to the Gentile world; utterly refusing to embrace the religion of Christ, unless they can engross all the mercies and privileges of it to themselves. By their incurable obstinacy, in which pride and prejudice they are likely to fill up the measure of their iniquities, and become ripe for a complete and final destruction.

17 But though, dear brethren, I am, by their malice, † detained from you † Acts xvii. 5---10.

† Ver. 17. Taken from you, ἀπορφανισθέντες. It is a most emphatic
K 4

A. D. 52. for the present; be assured my heart is with you; and my desires and resolution to visit your church again are thereby only heightened and confirmed.

18 Do not therefore misinterpret my stay from you: for I had been with you long ago, had not these wicked instruments of satan prevented me.

19, 20 And believe me sincere in what I say; for there is nothing I so much delight and rejoice in, nothing I expect so much glory from, at the great day of Christ's appearance to judgment, as from you my steady converts to his religion, and from the success of my great labours in converting you to it.

from you for a short time, in presence, not in heart, endeavoured the more abundantly to see your face with great desire.

18 Wherefore, we would have come unto you (even I Paul) once and again; but Satan hindered us.

19 For, what is our hope, or joy, or crown of rejoicing? are not even ye in the presence of our Lord Jesus Christ at his coming?

20 For ye are our glory and joy.

CHAP. III.

A testimony of his great affection for them, in sending Timothy to them, to know how they did, to comfort them under their persecutions, and confirm their Christian resolution. The satisfaction he reaped from the good account Timothy brought him of their church. His prayers for their final perseverance.

* Chap. ii.
19, 20.

1, 2 **T**HIS * ardent and sincere affection for your church put me under such dread and concern at the persecutions you were exposed to from the malicious Jews, that I no sooner left you, and arrived at Athens, but I sent Timothy, that faithful and good minister of Christ, back again to you, to see how you did, to comfort and support you under your distresses. And though I much wanted his assistance there, yet I chose rather to be left only with Silas, amongst those proud † and contentious philosophers, than not serve you and hear from you.

† Acts xvii.
14, 15, 16.

1 **W**HEREFORE when we could no longer forbear, we thought it good to be left at Athens alone;

2 And sent Timothy, our brother, and minister of God, and our fellow-labourer in the Gospel of Christ, to establish you, and to comfort you concerning your faith;

tical word, taken away, as a dying parent is from his orphan children. See Acts xvii. 5—10.

3 That no man should be moved by these afflictions; for yourselves know that we are appointed thereunto.

4 For verily when we were with you, we told you before, that we should suffer tribulation; even as it came to pass, and ye know.

5 For this cause, when I could no longer forbear, I sent to know your faith, lest by some means the tempter have tempted you, and our labour be in vain.

6 But now when Timotheus came from you unto us, and brought us good tidings of your faith and charity, and that ye have good remembrance of us always, desiring greatly to see us, as we also to see you :

7 Therefore, brethren, we were comforted over you in all our affliction and distress by your faith :

8 For now we live, if ye stand fast in the Lord.

9 For what thanks can we render to God again for you for all the joy wherewith we joy for your sakes before our God ;

10 Night and day praying exceedingly that we might see

3, 4, 5 I sent him, therefore, for A. D. 52. fear any of you should be discouraged from your profession; and to remind you of what I had often told you, viz. That Christianity is, what you have found it to be, a state of trials and sufferings, and those so hard too, that I was under apprehensions the devil, by these his wicked instruments, might succeed in his attempts, and draw some of you from the true faith, and so defeat my labours in your conversion.

6, 7 But Timothy, at his return, gave me so comfortable an account of your steadiness, constancy, and good affection to me, as made me easy under the worst afflictions that can befall me.

8 For your constancy to Christianity is the great comfort of my life.

9, 10 Nor can I sufficiently bless and praise God for the satisfaction I reap at your conversion, and the progress you have made in the true religion. And am ever wishing and praying for another opportunity to see you again, and perfect those instructions which I could not fully complete, by reason of my short * stay amongst you.

* Acts xvii. 1, 10. and chap. iv. 13. of this Epistle.

A. D. 52.

11 And may God our supreme Creator and Father, and Jesus Christ our Redeemer and Governor, so order it, that I may soon visit you for that end.

12 In the mean time, may he graciously assist all your pious dispositions to the same perfect love to each other, and charity toward all mankind, that I myself bear toward you.

13 And may he preserve and confirm you in all holy and acceptable conversation, till the great and solemn appearance of our Lord Jesus Christ to reward you and all good Christians.

your face, and might perfect that which is lacking in your faith?

11 Now God himself and our Father, and our Lord Jesus Christ, direct our way unto you.

12 And the Lord make you to increase and abound in love one towards another, and towards all men, even as we *do* towards you:

13 To the end he may establish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ, with all his saints.

CHAP. IV.

He warns the Gentile converts of their church against the vices they had been most addicted to in their heathenish estate; particularly against uncleanness. An encouragement to mutual love and charity, and to industry in their callings. A consolation for the death of their Christian friends, from the assurance of Christ's glorious appearance, and our future resurrection.

1, 2 **T**HE sum of what I have now further to exhort you to is carefully to follow and improve the directions for a holy and Christian life, as I gave you them from the doctrine and authority of Jesus Christ.

FURTHERMORE then we beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk, and to please God, so ye would abound more and more.

2 For ye know what commandments we gave you by the Lord Jesus.

3 I must particularly remind you,

3 For this is the

will of God, *even* your sanctification, that ye should abstain from fornication :

4 That every one of you should know how to possess his vessel in sanctification and honour :

5 Not in the lust of concupiscence, even as the Gentiles which know not God :

6 That *no man* go beyond and defraud his brother † in *any* matter, because that the Lord is the avenger of all such : as we also have forewarned you, and testified.

7 For God hath not called us unto uncleanness, but unto holiness.

8 He therefore that despiseth, despiseth not man, but God, who hath also given unto || us his Holy Spirit.

9 But as touching brotherly love, ye

Gentile converts, of that great duty of A. D. 52. purity and chastity, an abstinence from _____ all kinds of uncleanness* ; which the * *πορνεία.* Gospel-religion is especially designed to reform you Gentile Christians from.

4, 5 How indispensably obliged you all now are to preserve your bodies in temperate and sober habits, dedicated to the service of God, and free of those lusts and passions that are a dishonour to them ; and in which none but ignorant heathens, that have no sense and knowledge of the true God, would ever indulge themselves.

6 That none of you presume to violate the rights of his neighbour's bed, or abuse human nature in such lusts as are contrary to it † : sins that God will most severely punish, as I have formerly, with great earnestness, forewarned you, as against the common vices of the countries ‡ you live in.

7 For nothing is so opposite to the Christian religion, the very purpose whereof is, to cleanse and reform you from such impurities.

8 Whoever of you, therefore, neglects or contemns this advice I give them from the very inspiration of the Holy Spirit, despiseth God himself, by whose inspiration and authority I act.

9 As to the great duty of love and unity, I need not repeat my exhorta-

† In any matter, ἐν τῇ πράγματι. In such a wicked act ; *πράγμα*, in a bad sense being the same with *facinus* in the Latin.

‡ All historians are full of the luxury and debaucheries of the Grecians.

|| Ver. 8. *Unto us his Holy Spirit.* Note, all Henry Stephens's MSS. and several others, read it *εἰς ὑμᾶς*, unto you : and then the sense is this, " God hath given you his Holy Spirit, on purpose to " cleanse you from impurity, and reduce you to holiness of life ; " so that to neglect and despise the advice I now give, is to " despise God, whose Spirit it is." Indeed the sense will be the same, if by *us* in this verse is meant, not *us* the *apostles*, but Christians in general, as in the verse foregoing.

A. D. 52. tions to you now, who are so truly sensible, from my former apostolical *precepts, and from the example of Christ himself, how essential a duty of Christianity this is.

10 And I am convinced, how carefully you exercise it toward all the Christians you live amongst. And all I have to do is to encourage you still further to it.

11 And to advise you all to an industrious and peaceable temper, to mind the duties of your several callings, and not intermeddle unnecessarily in what does not concern you.

12 Thus approving and shewing yourselves to be men of a decent and orderly conversation in the eyes of infidels; so as not to be branded with the character of an idle and useless people, or be beholden for your livelihood to men of a contrary religion.

13 I must also particularly arm you against the proud suggestions and pretences of the Jewish zealots, who would fright you into a belief, That no uncircumcised person, or any that forsake the Jewish religion, can partake of the future happiness, any more than a heathen that has no hope or prospect at all of it †: whereby they endeavour to discourage your hopes of the good condition of all your Christian friends that have died in the faith of Christ.

need not that I write unto you: for ye yourselves are *taught of God to love one another.

10 And indeed ye do it towards all the brethren, which are in all Macedonia: but we beseech you, brethren, that ye increase more and more:

11 And that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you:

12 That ye may walk honestly toward them that are without, and that ye may have lack of nothing.

13 But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow † not, even as others which have no hope.

‡ See the pref. §. 4.

* Ver. 9. *Taught of God*; *θεοδιδακτου*. A most emphatical word. Not only taught by the precepts, but by the example of God and Christ. Their former heathen deities could never be truly supposed to teach them universal benevolence: for those gods are said to have quarrelled amongst one another.

† Ver. 13. *That ye sorrow not even as others that have no hope*, viz. of a resurrection. The apostle means to dissuade the Christians from using those excessive signs of sorrow, those howlings and lamentations over their dead friends, which the heathens were known to make.

14 For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.

15 For this we say unto you by the word of the Lord, that we which are alive, and remain unto the coming of the Lord, shall not * prevent them which are asleep.

16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the † dead in Christ shall rise first.

14 But be not terrified with such A. D. 52. impudent and groundless assertions; for the full assurance you have of the actual death and resurrection of Jesus, your Head and Saviour, is demonstration enough to you, that at his second coming to judge the world, God will raise up and fully reward all his true disciples and followers.

15 And, for your further confirmation in this great truth, let me assure you of the following circumstances of this future judgment and resurrection, as I received them from Christ himself; viz. That those good Christians that shall be alive upon earth, at our Lord's appearance, shall not receive their happy change and glorious reward, till all those that died in his true faith be raised from their graves, to receive it along with them*.

16 For Christ himself shall then, in the most solemn and glorious manner, with a vast retinue of the holy angels, his heralds and ministers, descend from heaven, to summon all mankind to a final judgment; and the first thing then to be done will be to raise all good and sincere Christians from death †.

† Rev. xx.
5, 6. 1 Cor.
xv. 23.

* Ver. 15. *We which are alive shall not prevent them which are asleep.* Note, I have mentioned the Jewish zealots as the persons against whose insinuations this passage, from ver. 13. to the end of the chapter, seems to be levelled. Yet I must confess it seems, probably, to have been spoken against the misunderstandings of some *Thessalonian Christians*, concerning the expected *coming of Christ, the day of the Lord*, which they took to be *near at hand*, 2 Thess. ii. 2, 3. in which they seem to have been of opinion, that those who were then *alive* should enjoy a long and great happiness, before the *resurrection* of such Christians as were *dead*. Against this imagination, the several *phrases* of this passage are indeed very much adapted, especially this of the 15th verse, *we which are alive shall not prevent*, οὐ μὴ φθάσωμεν, i. e. *shall have no advantage above, or shall not get the start of them which sleep*: so far from that, says the apostle, that *the dead in Christ shall rise first*, ver. 16.

† Ver. 16. *The dead in Christ shall rise first.* See Rev. xx. 4, 5, 6. with my paraphrase and notes there, and upon the rest of that chapter.

A. D. 52. 17 And then those faithful Christians that are alive at the resurrection, shall undergo their blessed change; and so all together shall be taken up into the clouds, to meet their Saviour, and be carried with him into a blessed and eternal abode.

18 With these considerations, therefore *, fully satisfy and comfort one another, as to the condition of your departed friends, and your own happy state after death.

17 Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

18 Wherefore comfort one another*with these words.

CHAP. V.

The apostle makes it needless for Christians to know the fixed time of Christ's judgment. Only observes to them the suddenness and terror of it to wicked men. Exhorts them to such care, and purity of conversation, as will prepare them for it, and render it joyful to them. Admonisheth them to pay due value and respect to their spiritual governors. To the exercise of unity, charity, patience, and forgiveness; to prayer and thanksgiving: to a just regard to prophetic and spiritual endowments; to discretion in entertaining, and constancy in upholding, the truth. His prayers, salutations, and conclusion.

1 **B**UT as to the particular time either of God's judgment upon the Jewish nation † in particular, or of Christ's appearance to the great and general judgment of the world, there is no occasion for you to know, nor for me, if I could ‖, to acquaint you with it.

2 What you know of it already, is sufficient for the state you are in at present; to excite and engage you to prepare for it, viz. That (come when it will) it will be very sudden and terrible.

1 **B**UT of the times and the seasons, brethren, ye have no need that I write unto you.

2 For yourselves know perfectly, that the day of the Lord so cometh as a thief in the night.

* *With these words, ἐν τοῖς λόγοις τούτοις, with these things.*

† *Χρόνων καὶ καιρῶν, the times and the seasons, in the plural number; respecting both the judgments mentioned in the paraphrase. The one was plainly hinted at chap. ii. and the other in the latter part of the foregoing chapter. See the preface, §. 4.*

3 For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child: and they shall not escape.

4 But ye, brethren, are not in darkness, that that day should overtake you as a thief.

5 Ye are all the children of light, and the children of the day; we are not of the night, nor of darkness.

6 Therefore let us not sleep as do others: but let us watch and be sober.

7 For they that sleep sleep in the night; and they that be drunken are drunken in the night.

8 But let us, who are of the day, be sober, putting on the breast-plate of faith and love; and for an helmet, the hope of salvation.

3 It will be exceeding dreadful, and surprising to all wicked and irreclaimable men; who, at a time when they are going on thoughtless and secure in their unrepented impieties, shall find themselves unexpectedly seized upon by the most dismal and inevitable destruction. A. D. 52.

4 But you, dear brethren, being reclaimed from your former state of sin and ignorance, unless by your own wilful neglect, are in no danger of being terrified at, and unprepared for, that great day.

5 For by your admission into the Christian covenant, you have all the means of happiness and salvation, which neither the obstinate Jew nor infidel Heathen can enjoy.

6 You must remember, therefore, how highly it concerns you to live a life quite different from either of those stupid people; to be active, temperate, sober, and vigilant in all instances of Christian duty; so as to be prepared for that appearance of our great Judge.

7 For as night is the season wherein drunkards usually exercise their debaucheries, and sleep and inactivity possesseth us all; so a loose and unthoughtful life is the best that can be expected in a state of ignorance, blindness, and prejudice; but in a better and more enlightened condition, we are obliged to better and wiser courses.

8 Which is your case now, after your conversion to the Gospel-religion. You must therefore now be watchful and industrious in all holy living. Your faith in God, and his promises, your love to him, and to all mankind, must guard you, as the breast-plate does the soldier; and your ardent and firm hopes of eternal happiness must, as the helmet is to his head, be a security against the

A. D. 52. violent assaults of the devil and wicked men.

9 Thus attending therefore to the duties required of you, you may be secure: this day of judgment will be no day of terror, but of salvation to you, by Jesus Christ.

10 By virtue of whose death and sufferings, all faithful and sincere Christians are certain to live eternally with him, let him come at what time soever he will*.

* Matt.
xxiv. 42.
Luke xii.
38.

11 Go on therefore in confirming yourselves, and supporting one another, in your Christian profession, by this comfortable assurance.

12; 13 And let me particularly exhort you to pay all just respect to the admonitions and instructions of your spiritual governors: esteem them in proportion to the dignity of their office, and the exemplariness of their lives; and live in unity and charity with one another.

14 In order to which, be sure to warn and advise all such as are refractory to theirs and my orders. Relieve and comfort such as are hard pressed with afflictions and persecutions; confirm and restore such as labour under any doubts and prejudices against our holy religion; and bear the infirmities of all sorts of men with an even and patient carriage.

15 Seek no revenge against such as have injured you; but be kind and forgiving to your fellow Christians, and even to your very persecutors.

16 In all conditions and circumstances, let the hopes you have in Christ,

9 For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ,

10 Who died for us, that whether we wake or sleep, we should live together with him.

11 Wherefore comfort yourselves together, and edify one another, even as also ye do.

12 And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you;

13 And to esteem them very highly in love for their works' sake. *And* be at peace among yourselves.

14 Now we exhort you, brethren, warn them that are unruly, comfort the feeble-minded, support the weak, be patient toward all men.

15 See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men.

16 Rejoice evermore.

and the blessings of his religion, be your inward joy and satisfaction. A. D. 52.

17 Pray without ceasing.

17 Be diligent and constant in observing all proper seasons of devotion and prayer.

18 In every thing give thanks: for this is the will of God in Christ Jesus concerning you.

18 For whatever mercies you receive, or whatever afflictions befall you, look up with a thankful heart to God, by whose good providence every thing will be turned to your blessing and advantage.

19 Quench not the Spirit.

19 Have a just regard to all spiritual gifts and endowments; improve them in yourselves with diligence, modesty, and prudence; and duly respect others that are qualified with them*.

20 Despise not prophesyings.

20, 21, 22 Though there are too many that vent their false doctrines, under pretence of prophetic inspiration, yet remember, that God has furnished his church with persons truly inspired. Do not therefore neglect the one for the sake of the other; but examine and try them all, by the rule and standard of the Christian † doctrine; † 1 John keeping close to what you find, by that rule, to be sound and good; and renouncing every thing that upon due examination appears to be false and ill-designed. iv. 1.

21 Prove all things: hold fast that which is good.

22 Abstain from all appearance of evil.

23 And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

23 And may the God of peace and comfort so prosper your endeavours, as to render you true and perfect Christians, in the exercise of all the faculties and powers both of mind and body; that so you may be accepted of him as his true and faithful servants, at the great day of Christ's appearance.

24 Faithful is he that calleth you, who also will do it.

24 Be fully assured that God, who has been so gracious as to call you into the privileges of the Gospel religion, will never fail to do his part, for your attaining the final and eternal blessings of it.

25 Brethren, pray for us.

25 Let me, dear brethren, your spe-

A. D. 52. cial * apostle, have a share in your Christian prayers.

* Col. iv. 4. 26 Salute all the Christians in your parts with your usual kiss of charity, for my sake.

27 I charge you, by the authority of Christ, to communicate this Epistle to your whole church.

28 The love and favour of our Lord Jesus Christ be with you all. Amen.

26 Greet all the brethren with an holy kiss.

27 I charge you by the Lord, that this Epistle be read unto all the holy brethren.

28 The grace of our Lord Jesus Christ be with you. Amen.

A
PARAPHRASE

ON THE

SECOND EPISTLE

OF

ST. PAUL TO THE THESSALONIANS.

CHAP. I.

The persecutions of the Jewish zealots against this church still continuing and increasing, and the apostle being, beyond his expectation, detained from paying them the visit he had promised, (1 Thess. ii. 17, 18. iii. 10, 11.) sends this second Epistle to revive and back the encouragements he had given them. He here expresseth his thankfulness to God for their inviolable patience, and steady progress in the Christian faith. Strengthens their courage and hopes, from the consideration of the happy ends and effects of their present sufferings, the vengeance that would light on their persecutors, and the glorious reward they would reap at the great day of God's judgment, and Christ's solemn appearance, to recompense all true believers, and to vindicate the honour of his holy religion.

1 **PAUL**, and Silvanus, and Timotheus, unto the church of the Thessalonians, in God our Father, and the Lord Jesus Christ:

2 Grace unto you, and peace, from God our Father, and the Lord Jesus Christ.

1, 2 **PAUL** the apostle sendeth this second Epistle to the church of Thessalonica, which, under all pressures and persecutions that befall them, remain still firm to the true religion of God the Father, and Jesus Christ our Lord and Governor: wishing you all divine favours and blessings from them; as do also * Timothy and Silvanus, (or Silas,) who are now with me.

Written A. D. 52. the latter end of the year.

* See note on Phil. i. 3.

A. D. 52. 3 Expressing (as in duty and gratitude I am bound) my constant praises to God for the great and even * unexpected progress you have made in the Christian faith, under all the difficulties attending it, and for your enlarged charity and unanimity with each other.

* ὑπερβαύσαν
vii.

4 Of which remarkable degree of faith producing such patience and courage, under what you suffer for your profession, I take notice, and triumphantly boast of, to all the Christian churches in these parts.

5, 6 Such religious patience, whereby God has enabled you so perfectly to bear such hardships for his sake, and qualified you for the future glories of his kingdom, does at once fully vindicate the divine wisdom and justice, in calling you to these sufferings, and gives you a complete assurance how justly and fully he will one day take vengeance on those that now so unjustly oppress you.

7, 8, 9 It should highly satisfy you, I say, what a complete happiness you shall then share in with us the apostles and ministers of Christ; and how terrible shall be their punishment at the dreadful and amazing appearance of the Lord Jesus from heaven, who by his glorious and powerful presence, will strike all infidel and obstinate men into everlasting misery and destruction.

10 Then will be the time when the divine wisdom, justice, and mercy, in the Gospel dispensation, shall be fully

3 We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all towards each other aboundeth:

4 So that we ourselves glory in you in the churches of God, for your patience and faith in all your persecutions and tribulations that ye endure.

5 Which is a righteous token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer.

6 Seeing it is a righteous thing with God to recompense tribulation to them that trouble you:

7 And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels,

8 In flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ:

9 Who shall be punished with everlasting destruction, from the presence of the Lord, and from the glory of his power.

10 When he shall come to be glorified † in his saints, and to

† In his saints. Ἐν ταῖς ἀγίοις αὐτοῦ, in, with, or by his saints. It

be admired in all them that believe (because our testimony among you was believed) in that day.

11 Wherefore also we pray always for you, that our God would count you worthy of this calling, and fulfil all the good pleasure of *his* goodness, and the work of faith with power.

12 That the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God, and the Lord Jesus Christ.

displayed to, and admired by, all good creatures, angels, and men, especially by all true Christians, among whom you, for this firm and generous adherence to my doctrine, shall have a particular and happy share. A. D. 52.

11 To which purpose, I continually beg of God so powerfully to assist you in all Christian faith and practice, as may render you truly qualified for those blessed ends of your conversion to his holy religion.

12 That so Christ may be honoured and glorified by you, and you made happy in him, according to the wise and gracious design of his Gospel.

not being clear whether *saints* be the same with *believers*, or signifies the *heavenly spirits*, I have expressed both acceptations.

CHAP. II.

He forewarns them from concluding, either from the confident assertions of their adversaries, or from any thing he had himself written or spoken to them, that the time of Christ's appearance to judgment was near at hand. The divine judgment upon Jerusalem and the Jewish nation was not to be fulfilled, till that obstinate people had by their last and utmost malice against the Christian religion, and their turbulent rebellion against the Roman government, ripened themselves for a final destruction. Nor is the universal judgment of the world to come, till after many and great corruptions be brought into the Christian church, by the arbitrary impositions of temporal power among its own professors. This latter event is the great apostacy, or falling away. These powerful corrupters of Christianity are the man of sin, in the most eminent sense of that phrase. The apostle blesseth God for the safe condition the Thessalonians were in, by embracing the true Christian faith; exhorting them to, and praying for, their final perseverance in it.*

* See pref.
to First
Epist. §. 4.

A. D. 52. 1, 2 **T**HUS have I endeavoured to comfort and support you under your afflictions, from the consideration of the great day of Christ's judgment*. But as you value the blessings you are to enjoy at his † glorious appearance, take heed that no confident assertions, nor pretended inspirations of the Jewish zealots, nor the misinterpretation of any thing I myself may have said or written ‡ to you upon that head, make you conclude the time of this judgment must needs be just at hand; for such a false persuasion, when you see the expected event not to answer, would tend to shake you in your Christian principles,

I NOW we beseech you, brethren,
* by the coming of our Lord Jesus Christ, and by † our gathering together unto him,
2 That ye be not soon shaken in mind, or be troubled neither by spirit, nor by word, nor by letter, as from us, as that the day of Christ is at hand.

* Ver. 1. *By the coming of our Lord Jesus Christ; ὑπὲρ, concerning the coming, or as to the coming. So Rom. ix. 27. Isaiah crieth ὑπὲρ τοῦ Ἰσραὴλ, concerning Israel. And 2 Cor. i. 6. our hope concerning you, ὑπὲρ ὑμῶν. So in Philip. i. 7.*

† Ver. 1. Ἐπισυναγωγῆς, *our gathering together unto him, may signify either our being received by him at the last judgment, or our embracing of his religion and worship, as in Heb. x. 25. The former sense is most natural in this place.*

‡ Chap. iv. 15. and ver. 2. of the First Epistle.

3 Let no man deceive you by any means : for *that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition :*

4 Who opposeth and exalteth himself above † all that is worshipped : so that he as God sitteth in the temple of God, shewing himself that he is God.

and tempt you to mistrust the truth of A. D. 52. the whole Gospel religion.

3 And, to prevent you from being so imposed upon, I now plainly tell you, that Christ's judgment, neither upon the Jewish nation in particular, nor upon the whole world in general, is yet near at hand. Jerusalem is not to be destroyed, till that wicked people, by their last malice against Christianity, and their sedition against the Romans, be ripe for destruction. And before the universal judgment there will be introduced great corruptions of the Christian faith, in several ages of the church ; a great apostacy from the pure truth, and practice, and worship of Christianity, by the arbitrary and violent use of temporal power, even among its own pretended professors *.

4 Thus will the Christian religion be dealt by, from a set of haughty and impious men, pretending themselves to be the only true church and people of God ; despising all other religious † principles beside their own, trampling upon all human government and authority, and setting up their own inven-

* *That man of sin.* Some copies read τῆς ἀνομίας, *the man of rebellion, or the lawless man.* So the Jews and those heretical Christians that were tainted with their notions, might truly be styled, both upon account of their impiety towards God, and their incurable proneness to resist those *temporal* powers that Providence had subjected them to. But most *eminently* such is that Christian church which takes upon her to excommunicate all Christian *princes*, and absolve their subjects from all allegiance to them that submit not to *her* arbitrary dictates and usurpations. See ver. 4.

† *Against all that is called God, or σέβασμα, worship.* Respecting either all other different *religions*, or perhaps the Roman emperor that affected to be *deified*, and was styled σέβαστος, (*august*), or lastly, *magistrates* in general, who are called *gods* in Scripture. It is not very easy to determine the particular sense, and therefore I have expressed them all. See also Le Clerc upon this place, and the learned Dr. Hen. More's *Mystery of Iniquity*, book ii. chap. 17, 18. See my paraphrase and note on Revel. xvii. 12, &c.

A. D. 52. tions and traditions against the plain
 ——— word of God. Such will be the practice of the obstinate Jews and the heretical Christians, their followers, in these times: but much greater and wider will be these corruptions under the grand apostacy in the Christian church in after ages, by the violence of temporal power in religious matters, under its own pretended heads and governors. [Which apostacy in the latter times of the Christian church is so plainly foretold by the prophet Daniel. Dan. xi. and xii. chapters.]

5 You cannot but remember, while I was preaching amongst you, I gave you some notices of this matter, though you now seem to have forgot it.

6, 7 And you cannot but see a plain reason why this apostacy cannot break out immediately. The Jews indeed, for their part, begin already to shew great inclinations to persecute the Christians, and rebel against the Romans; but that the many favours conferred on them by the present emperor *, and, at the same time, his strict eye over them, awes them as yet from openly attempting it, till after his death; when the troubles and disturbances of the empire will prompt them to it †. In like manner, while the government of all countries continues in the hands of none but heathen princes, there is no room for the grand Christian apostacy which is to come in after the emperors themselves turn Christians, and is to be carried on by the arbitrary use of temporal power in religious concerns, by Christian governors.

8 When these things are past, then will be the time of God's severe judgment upon the wicked opposers and corrupters of his true religion. The Jews, their temple and city, shall, with a swift destruction, perish by the Ro-

5 Remember ye not, that when I was yet with you, I told you these things?

6 And now ye know what withholdeth, that he might be revealed in his time.

7 For the mystery of iniquity doth already work: only he who now letteth, *will let*, until he be taken out of the way.

8 And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall de-

* Claudius.

† Josephus
 De Bell.
 Jud. lib.
 vi.

stroy with the brightness of his coming :

9 *Even him* whose coming is after the working of Satan, with all power, and signs, and lying wonders,

10 And with all deceivableness of unrighteousness in them that perish ; because they received not the love of the truth, that they might be saved.

11 And for this cause God shall send them strong delusion, that they should believe a lie.

12 That they all might be damned, who believe not the truth, but had pleasure in unrighteousness.

13 But we are bound to give thanks always to God for you, brethren, beloved of the Lord, because God hath from the

man army. But infinitely more dreadful and amazing will be the final punishment of those lawless Christian governors and corruptors of the true faith; whom God will blast with the breath of his mouth, according to the prophet's expression, Isaiah xi. 4. Compare Revelat. xvii. 12, 13, 14. with my Paraph. there.

9, 10 Most exquisite and terrible will be the divine vengeance upon these people, that will give themselves up to diabolical arts, forged miracles, and lying prophecies ; abandoned to the pernicious methods of fraud, violence, and injustice ; and averse to all the clearest evidences of true and saving religion *.

11, 12 For which irreclaimable corruptions, God, in just judgment, will let them loose to the prevalent delusions of false prophets and pretenders, so that they will embrace the most absurd and foolish things, and run headlong into such desperate courses as must naturally end in the utter condemnation and destruction of a people, lost to all sense of truth and goodness, and devoted to falsehood and impiety †.

13, 14 And, while I am thus representing to you the wretched fate of all such obdurate people, I cannot forbear to express my thankfulness to God for your happy condition, dear brethren, who by your firm adherence to the

* Josephus, and Matt. xxiv. 24. and see pref. to 1 John §. 4.

† See all these predictions exactly fulfilled, with respect to the Jews, in Josephus of the Jewish wars. And they that would see the fullest and most accurate account of the *apostacy* spoken of here, and in other parts of Scripture, may read Mr. Mede, Dr. Henry More, and Sir Isaac Newton. From the works of which learned and great men any honest mind will see to whom all these characters principally belong. See my paraphrase on Revelat.

A. D. 52. Gospel-religion, from the time it was first proposed to you, are now become the true church and people of God, and are assured of all its glorious blessings and privileges, by the gifts and graces of the Holy Spirit; agreeably to the gracious purpose of God to mankind, by Jesus Christ.

15 Continue therefore stedfast to the ** παραδόσεις*. doctrines * I have delivered to you, whether by word of mouth, or by these my letters.

16, 17 And may God the Father, who out of his infinite love has bestowed these gracious conditions, and sure hopes of eternal happiness, by the Gospel-religion; and may Jesus Christ, who hath thus redeemed us, and purchased them for us, support you under all your persecution, and keep you stedfast to all the principles and practices of your holy profession.

beginning chosen you to salvation, through sanctification of the Spirit and belief of the truth:

14 Whereunto he called you by our Gospel to the obtaining of the glory of our Lord Jesus Christ.

15 Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our Epistle.

16 Now our Lord Jesus Christ himself, and God even our Father, which hath loved us, and hath given us everlasting consolation, and good hope through grace,

17 Comfort your hearts, and stablish you in every good word and work.

CHAP. III.

He desires them to pray for his deliverance from the malice of the Jews, as he had prayed for them. Renews his prayer for their constancy and patience. Exhorts them, by his own example, to industry in their worldly employments, and to avoid idleness. Not to suffer any Christians to live a lazy life, but to censure them, and avoid their conversation, in order to reclaim them from it. The salutation and conclusion.

1 **A**ND now, to conclude my exhortations to you, pray for me, brethren, as I have done for you, beseeching God to give the same happy success to my Christian ministry, among other Gentile nations, that it has had in your church.

2 Entreat God to prevent the malice and blast the designs of those obstinate

1 **F**INALLY, brethren, pray for us, that the word of the Lord may have free course, and be glorified even as it is with you.

2 And that we may be delivered from un-

reasonable and wicked men; for all men have not faith.

3 But the Lord is faithful, who shall stablish you, and keep you from evil.

4 And we have confidence in the Lord touching you, that ye both do and will do the things which we command you.

5 And the Lord direct your hearts into the love of God, and into the*patient waiting for Christ.

6 Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us;

7 For yourselves know how ye ought to follow us: for we behaved not ourselves disorderly among you;

8 Neither did we eat any man's bread for nought: but wrought with labour and travail night and day, that we might not be chargeable to any of you:

and unreasonable Jews, that thus oppose his Gospel; of whom, God knows, there are too great a number. A. D. 52.

3, 4 But be their infidelity what it will, and their opposition never so strong, God will not be wanting to support you against all the bad effects of it: and I fully persuade myself, that your own endeavours will be such as cannot fail, through his assistance, to keep you firm to the principles and practices I have taught you.

5 And may Christ so guide and confirm you in the love of God and true religion, as to render you truly patient under your sufferings, after his great example*, and in hopes of his glorious appearance to deliver you from, and reward you for, them.

6 I must not forget to warn you, and that by the authority of Jesus Christ himself, not to suffer any Christian amongst you to live an idle and slothful life, contrary to the express advices I gave you †;

† Chap. iv.
11. of 1st
Epist.

7, 8 And to the example you know I myself set you, while I was preaching among you: earning my own living by constant and unwearied labour, at my trade; and taking nothing of any of your church toward my maintenance.

* To the patient waiting for Christ, εἰς ἰσπομονὴν τοῦ Χριστοῦ, i. e. either to the same kind of patience wherewith Christ himself suffered; or else, with the patient expectation of Christ's coming. I have expressed both senses.

A. D. 52. 9 Not that I could not have claimed
 ——— it as the privilege of my office, to be
 maintained by them I preach to, but I
 did it on purpose to encourage you all
 to a diligent and laborious life.

10 You remember also, I then gave
 a particular charge, that no Christian,
 that was able to work for his livelihood,
 should be maintained from the public
 charity.

11 And I repeat this to you, because
 I understand there are some of your
 church that continue still guilty of this
 miscarriage, intruding themselves into
 matters that do not belong to them, in-
 stead of minding the proper business of
 their callings.

12 Wherefore, I now again expressly
 command all such persons, by the au-
 thority of our Lord Jesus Christ, to
 leave off that idle course, and live upon
 their own employments.

13 And do you all, dear brethren,
 *καλοποιουν- go on in that commendable * way of
 τ45. industry and diligence.

14 And whoever of those idle per-
 sons will not reform, and take warning
 by what I now say, set a mark upon
 them, shun their conversation, and make
 them ashamed of it.

15 I would not, however, have you
 utterly reject them like infidels from
 your Christian society; but, along with
 your severities and discouragements,
 give them brotherly admonition and re-
 proof, in order to reclaim them.

16 Now may God, the Author of our
 pardon, peace, and happiness, give you
 all the means of comfort and happiness,
 by his continual presence with you, and
 his providence over you.

17 I here salute you with my own

9 Not because we
 have not power, but
 to make ourselves an
 ensample unto you to
 follow us.

10 For even when
 we were with you,
 this we commanded
 you, that if any would
 not work, neither
 should he eat.

11 For we hear
 that there are some
 which walk among
 you disorderly, work-
 ing not at all, but are
 busy bodies.

12 Now them that
 are such we command,
 and exhort by our
 Lord Jesus Christ,
 that with quietness
 they work, and eat
 their own bread.

13 But ye, brethren,
 be not weary in well
 doing.

14 And if any man
 obey not our word
 by this Epistle, note
 that man, and have no
 company with him,
 that he may be
 ashamed.

15 Yet count him
 not as an enemy, but
 admonish him as a
 brother.

16 Now the Lord
 of peace himself give
 you peace always, by
 all means. The Lord
 be with you all.

17 The salutation

of Paul with mine own hand, which is the token in every Epistle : so I write.

18 The grace of our Lord Jesus Christ be with you all. Amen.

* hand-writing, as a certain sign of the genuineness of my Epistles, to all that know my hand. A. D. 52.

* See Rom. xvi. 26.

1 Cor. xvi. 21.

18 The love and favour of our Lord Jesus Christ be with you all. Amen.

A
PARAPHRASE
ON THE
TWO EPISTLES
OF
ST. PAUL TO TIMOTHY.

PREFACE.

§. 1. **T**HOUGH the place whence the first of these Epistles was written, nor indeed the time, be universally agreed on; yet one may most probably conclude the latter, with Bishop Pearson and Dr. Mill, to have been Anno Domini 65. about two years after St. Paul's first imprisonment and discharge at Rome. The chief design of them both, pursuant to his placing Timothy over the church of Ephesus, and those of the neighbouring provinces, appears plainly from the characters and false notions of the persons he describes; to suppress whose malicious corruptions, the directions here given are intended. St. Paul's Epistle to this very church of Ephesus, three years before, shews the Jewish zealots to have been the principal authors of the irregularities and disputes there. And, upon comparing that with these, to the bishop, either now actually resident, or at least in commission there, it seems natural to conclude, that this faction, which had got but little * ground at the date of that Epistle, had, by this time, made such a progress, as to call for a vigorous and timely suppression: which the attentive reader will, I think, be confirmed in, by observing how exactly those' characters here given, 1 Tim. iv. 6, 7. chap. iv. and 2 Tim.

* See Pref.
to the Eph.
§. 2.

chap. iii. do agree to zealots for the Mosaical ceremonies and traditions; and how justly the several directions in these Epistles are levelled at the prejudices of a Jewish doctor, or a Christian still tainted with Jewish prejudices. Thus, *prayer for all men*, and *in every place*, (1 Tim. ii.) are clearly opposed, the one to their contemptuous opinion of all other nations, and even magistrates, that were of a different extraction from themselves; the other to that fond notion, *That the public worship of the true God was absolutely confined to the Jewish temple and synagogues*. The same is to be said of the nice distinction of *meats and drinks* (1 Tim. iv.) and of the obligation of *servants or slaves* *, to heathen as well as Christian *masters*, (1 Tim. vi.) To omit several others.

* Pref. to
the Ephes.
§. 4.

§. 2. These are the people, and these the errors, the reader will find to have been the occasion not only of these, but indeed of most (not to say all) of the Epistolary writings. And whatever of the earliest heretics, viz. Nicolaitans, Carpocratians, Corinthians, Ebionites, &c. (for Dr. Hammond's Gnostics were not yet formed into a distinct sect, at least not so numerous as to infect every church,) may be affirmed by the ancients, or supposed by the moderns, to have been here or in other Epistles referred to; it will be sufficient to answer, that even their heresies were made up of a Jewish medley, and the heretics themselves were either of Jewish extraction, or set up upon pretence of zeal for Jewish ceremonies and traditions.

§. 3. As to the second of these Epistles, it need only to be observed, that the most accurate chronologers place it two years after the former, and from several expressions in it, agree it to have been dated from Rome, during the apostle's second confinement under Nero, and not long before his martyrdom there. The substance of it is clearly of a piece with the first; the prevailing errors above mentioned calling yet for fresh advices and encouragements to Timothy, who was sent to suppress them.

A

PARAPHRASE

ON THE

FIRST EPISTLE

OF

ST. PAUL TO TIMOTHY.

CHAP. I.

The title and salutation. He reminds Timothy of the good end for which he left him at Ephesus; viz. to reduce those converts, who, by the insinuations of the Jewish zealots, were intermixing Jewish doctrines and traditions with the Christian faith; and raising warm disputes about insignificant matters. Moral goodness the main end of true religion. The Jewish law not intended against Christianity, and the moral commands of it still perfectly consistent with it, and promotive of it. The apostle's humble and grateful sense of the mercy of his conversion, and the honour of his Christian ministry. His conversion, a great and encouraging example of divine favour to all true penitent believers, whether Gentiles or Jews. Reminds Timothy of his call to the ministry, and exhorts him to the conscientious discharge of it: warning him, by the instances of such as he had severely chastised, for their insolence and immoralities.

1 **PAUL**, an apostle of Jesus Christ, by the commandment of † God our Saviour, and Lord Jesus Christ, which is our hope;
 2 Unto Timothy, my own son in the

1, 2 **PAUL**, an apostle of Jesus Christ, by the express
 lation of God our Saviour †, and of Jesus Christ our Lord and Governor, the Author of all our hopes of glory and happiness, sendeth this Epistle to Timothy, whom I converted, and begat to

Written A. D. 65.
 * Acts ix.

† God our Saviour; some good copies read *καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ*, and *Jesus Christ our Saviour*.

A. D. 65. Christianity; wishing him all divine favour and happiness from God our supreme Father, and Jesus Christ our Lord.

3, 4 To remind you of the end and design for which I left you at Ephesus, viz. To correct and reform several of the Jewish converts in that city and the neighbouring parts; to bring them off from mixing their Jewish notions with the * Christian faith; from the value they set upon their groundless traditions, and their frivolous and endless disputes about their pedigrees and descent from the patriarchs; to the great neglect of their Christian faith and practice.

5 For true religion, especially that of the Gospel, consists in none of these impertinent matters: the grand design of it, and of our † preaching it, being to bring men to the true love of God and their neighbour; from a principle of pure conscience, and a firm belief of its moral doctrines and precepts.

6 And it is the neglect of this main thing that has turned the heads of them and their Jewish teachers to these frivolous disputes, about traditions and pedigrees; things that are full of uncertainties, and void of all advantage to true religion.

7 They set up for doctors, and expounders of the Jewish law; but understand little of the true scope and

faith: Grace, mercy, and peace, from God our Father, and Jesus Christ our Lord.

3 As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine;

4 Neither give heed to fables, and endless genealogies which minister questions, rather than godly * edifying, which is in faith: so do.

5 Now the end of the † commandment is charity, out of a pure heart, and of a good conscience, and of faith unfeigned.

6 From which some having swerved, have turned aside unto vain jangling.

7 Desiring to be teachers of the law, understanding neither

* Ver. 4. *Rather than edifying.* It should be rendered, *μᾶλλον ἢ οἰκοδομῶν Θεοῦ τὴν ἐν πίστει*, which teach men questions, but not the true dispensation of the Gospel. For all MSS. read it *οἰκονομῶν*, not *οἰκοδομῶν*. See Dr. Mill.

† Ver. 5. *The end of the commandment:* or, *τῆς παραγγελίας*, of our preaching. I have expressed both senses. But perhaps the strict meaning of this word is to be taken from ver. 3, where St. Paul says, *I besought thee still to abide at Ephesus, ἵνα παραγγείλῃς*, that thou mightest charge or warn some, &c. Now, he says, *the end of this παραγγελίας*, charge, or caution, is charity, &c.

what they say, nor whereof they affirm.

8 But we know that the law is good, if a man use it lawfully.

9 Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly, and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers,

10 For whoremongers, for them that defile themselves with mankind, for men-stealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine;

11 According to the glorious Gospel of the blessed God, which was committed to my trust.

ultimate design of the law they are so A. D. 65. zealous for; nor have any certainty of the traditions they so confidently talk of.

8, 9, 10 And whereas they represent us as contemners of the Mosaical law in general, it is an ignorant and false suggestion. For we Christians allow that religion to have been a wise and good dispensation; even the ceremonials of it to have had their good purposes; viz. to be figurative representations of Christ, and his more perfect religion, and then to cease; and not to be of essential and perpetual obligation *, as they vainly imagine, contrary to the very design of such kind of institutions. And as to the more substantial part of it, viz. the moral law, that we hold to be perfect and good, and still to remain so: but then we affirm, that law does in no instance condemn a good † Christian, (as they † δικαίον ἢ κίτται. would persuade men;) because it was made against those very vices, such as impiety and false worship, profanation of holy things, parricide, murder, uncleanness, Sodomy, manstealing, lying, perjury, &c. all which the Gospel-religion severely condemns and punishes, as it does every other instance of immorality, as much as ever the law could do.

11 And, you know, I have always represented the pure and glorious dispensation of the Gospel, as destructive of all vice and wickedness: agreeably to the ministerial office with which God has been pleased to entrust me.

* If a man use it lawfully, νομίμως, i. e. according to the nature and design of the Jewish ceremonial law, viz. not esteeming that to be of the same necessary and eternal obligation with the moral; and condemning all people as apostates from the one, because they do not think the same of the other, as those Judaizing Christians do.

A. D. 65. 12 And I bless and magnify God,
 ——— for the great favour of esteeming me
 worthy of it, and qualifying me for a
 faithful and sufficient discharge of it by
 his gifts and graces bestowed on me.

13 On me, I say, who, for my former
 rage and blasphemy expressed against
 Christ and all his professors, did least
 deserve such a favour. But God had
 compassion on me, as knowing I did
 it, not against the known dictates of my
 conscience, but from the fury of mis-
 guided zeal, and prejudice *.

* See Acts
 xxvi. 9, 3,
 17, 13, 27.

14 Which eminent degree of divine
 favour I have endeavoured to improve
 into a perfect faith in Jesus Christ, and
 a zealous love for the promotion of his
 true religion.

† Ver. 4,
 6, 7.

15 While, therefore, the Jewish dis-
 putes † about traditions and pedigrees
 are built upon nothing but vanity and
 uncertainty; our Christian religion is
 founded in this undoubted truth ‡, this
 great and comfortable fact, of Jesus
 Christ's incarnation and sufferings for
 the salvation of sinful mankind, whereof
 I myself am a most signal example.
 And if the pardoning mercy of the Gos-
 pel be extended to so remarkable an of-
 fender, to so notorious a persecutor of
 the truth, as I have been, why should
 it be thought to be denied to the re-
 penting Gentiles?

16 And certainly God has been
 pleased, by this great instance of his
 mercy toward me, to shew all true pe-
 nitent believers, of every nation, how

12 And I thank
 Christ Jesus our Lord,
 who hath enabled me,
 for that he counted
 me faithful, putting
 me into the ministry;

13 Who was before
 a blasphemer, and a
 persecutor, and inju-
 rious. But I obtained
 mercy, because I did it
 ignorantly in unbelief.

14 And the grace
 of our Lord was
 exceeding abundant,
 with faith and love
 which is in Christ
 Jesus.

15 This is a faith-
 ful ‡ saying, and wor-
 thy of all acceptation,
 that Christ Jesus came
 into the world to save
 sinners; of whom I am
 chief.

16 Howbeit, for
 this cause I obtained
 mercy, that in me first
 Jesus Christ might

‡ Ver. 15. *A faithful saying*, πιστὸς ὁ λόγος, *a true thing*: for λόγος is the same as דבר in the Hebrew, signifying *things* or *facts*, as well as *words*. And πιστός, *faithful*, signifies being truly or faithfully *represented*, agreeably to the πίστις, the faith or religion of the Gospel. So to be found *faithful*, is to preach the Gospel truly and *faithfully*, in opposition to the errors and *misrepresentations* of others.

shew forth all long-suffering, for a pattern to them which should hereafter believe on him to life everlasting.

17 Now unto the * King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen.

18 This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare ;

19 Holding faith and a good conscience, which some having put away, concerning faith have made shipwreck :

20 Of whom is Hymenæus † and Alexander, whom I have delivered unto Satan, that they may learn not to blaspheme.

ready and graciously willing he is to accept and reward them with eternal life, upon their sincere profession of Christ's religion. A. D. 65.

17 For which, may all honour and glory be for ever ascribed to God, the eternal, invisible, and all-wise Governor of the world, and all the several dispensations * of it.

18 Of this excellent and admirable religion, my dear convert Timothy, have I ordained you a minister, and now constituted you bishop over the churches I left you in, as a person marked out by the predictions of the Holy Spirit for that office. A very high trust indeed ! take care, therefore, to answer those prophetic characters given of you, by a due and conscientious discharge of it.

19 By studying, and firmly adhering to the Christian faith, and adorning and confirming that faith by a conscientious practice, considering how much a disagreeable and impure life will endanger and corrupt the best principles.

20 As may be seen in the particular instance of Hymenæus † and Alexander, † 2 Tim. ii. 17. iv. 14. whom for venting their notorious errors, and opposing the doctrine I preach, I have now excommunicated from the Christian church, and delivered up to Satan ; till by a sufficient punishment, both of mind and ‡ body, they be ‡ 1 Cor. v. 5. brought to repentance and reformation. 5.

* The King eternal, or Βασιλεὶ τῶν αἰώνων, the Ruler of the ages, or dispensations.

CHAP. II.

Directions to Timothy for the management of his church. Prayers to be made for heathen governors, and Gentile people, as well as Christian; it being the gracious design of God to give to them all the offers of the Gospel covenant and privileges, without distinction. Christ the Saviour, and God the Creator and Governor both of Jew and Gentile. The apostle declares himself a preacher to both. Public prayer and worship to be no longer confined to the Jewish temple and synagogue, but to be performed in the Christian assemblies of every nation, with reverence and regularity, charity and faith. Women enjoined to appear at the public assemblies in a decent garb, with modesty, silence, and subjection, according to the original laws of the creation, and the circumstances of the first transgression. Marriage and child-bearing no way impure and inconsistent with true and saving religion, as some of the Jewish zealots pretended. Chastity and sobriety the special duty of Christian women.

A. D. 65. 1 **T**O come now to the particular directions I am to give you, for the due discharge of your office. And first, let the public devotions of Christians be, not like those of the Jewish zealots, put up only for themselves, and those of their own nation and religion; but let all mankind have a share in each part of your prayers; viz. in your deprecations for averting divine judgments; in your petitions for spiritual and temporal blessings; in your intercessions for the pardon and salvation of others; and in your thanksgivings for mercies already received.

2 And, as temporal governors and magistrates, whether they be of the true religion, or no, are still the ministers of God, for the good of the communities they govern, let the emperor and all officers under him be the special subject of your prayers, beseeching God for a blessing upon their administration, and to incline their minds to give you a quiet and peaceable enjoyment of your Christian profession.

3 For, whatever prejudices those zealots have against heathen governors; the Christian religion makes no altera-

1 **I** EXHORT therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men;

2 For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty.

3 For this is good and acceptable in the sight of God our Saviour;

* See Rom. xiii. 1, &c.

4 Who will have all men to be saved, and to come unto the knowledge of the truth.

5 For *there is one* God, and one Mediator between God and men, the man Christ Jesus:

6 Who gave himself a ransom for all, to be testified in due time.

7 Whereunto I am ordained a preacher and an apostle, (I speak the truth in Christ, *and lie not*;) a teacher of the Gentiles in faith and verity †.

8 And I will therefore that men pray every where, lifting up holy hands, without wrath and doubting :

tion in civil constitutions, but obliges A. D. 65. us to pray for their prosperity, and obey their just laws.

4 Thus extensive ought our Christian prayers to be ; since God never intended to exclude any part of mankind from his providence and protection ; but especially not from the mercies of the Christian covenant ; but is desirous to have all nations enjoy them, upon their acceptance of the faith, and obedience to the precepts of the Gospel.

5, 6 For, as God is equally the Creator and Governor * both of Gen- * Rom. ii. 29, 30. tiles and Jews, so has he given his Son Jesus Christ as a Saviour and Intercessor for them all, without distinction. And Christ has now, in the Gospel-dispensation, as freely offered up and demonstrated himself a sacrifice and expiation for the sins of all mankind.

7 Of which merciful dispensation I am appointed a preacher, expressly commissioned to declare and offer it to the Gentile world ; which, whatever those Jewish zealots may think of it, is as certainly true † as the Christian religion itself is.

8 Wherefore, though the public worship of the true God has hitherto, for a long time, been truly performed only in the Jewish temple and synagogues ; yet was it not intended to be absolutely confined to those places. I order therefore, that every congregation of Christian people, whether Gentile or Jewish, in what country or place soever, perform their public worship of God, through Christ ; assuring them, it will not fail of acceptance, if it be done with true reverence and piety to-

† I speak the truth in Christ, ἀληθεύων ἐν Χριστῷ, Christian truth. See Rom. ix. 1. Ibid. In faith and verity, ἐν πίστει καὶ ἀληθείᾳ, in the true faith.

A. D. 65. wards God with charity and forgiveness
 ————— toward mankind, and without animosities*
 *διαλογισμοῦ. and contentions among themselves. See Mal. i. 2. John iv. 21—24.

9 Let all Christian women appear in the congregation in a decent and modest dress; and not set themselves out in a gaudy, costly, and captivating manner.

10 But let them esteem virtue and modesty to be the proper ornaments of Christian women.

11, 12 And let them be sure to be grave and silent in the church assemblies: for I cannot permit a woman to be a public preacher; that being the proper office of the superior † sex, and for them to do it, is to usurp upon the laws of the creation. (Gen. iii. 16.)

13 For the man being first created, and the woman taken out of him, and being made as a help and assistant to him, bespeaks her duty of modesty and subjection ‡.

14 And beside, Eve being first deceived by the tempter, and drawing her husband into a transgression of the divine law, she and all her female posterity were expressly and justly sentenced to an obedience and subjection to mankind; as a wise punishment for the ill use of her influence over Adam.

15 But whereas some of the new teachers endeavour to decry the state of matrimony and childbearing, as an impure thing ||, inconsistent with true

9 In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety: not with brodered hair, or gold, or pearls, or costly array:

10 But (which becometh women professing godliness) with good works.

11 Let the women learn in silence with all subjection.

12 But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.

13 For Adam was first formed, then Eve.

14 And Adam was not deceived, but the woman being deceived was in the transgression.

15 Notwithstanding she shall be saved in child-bearing, if they continue in faith

|| *She shall be saved in child-bearing.* Διὰ τῆς τεκνογονίας, in the state of marriage and child-bearing, as well as in that of virginity. Τεκνογονία, the same as παιδοποιία and παιδοποιήσις in the classics. By comparing this verse with chap. iv. 3. v. 10, 14. Heb. xiii. 4. I take the paraphrase to contain the true meaning of it, without any

† 1 Cor. xiv. 34.

‡ 1 Cor. xi. 8.

and charity and holiness with sobriety.

religion; let not that frighten the most virtuous woman from it. Marriage and child-bearing are perfectly consistent with the Gospel terms of salvation, and no breach of Christian purity. All that I require of Christian women is to keep close to their Christian profession, and to remember, that chastity and temperance, and a freedom from all unlawful desires and pleasures, are the special duties of their sex.

CHAP. III.

The characters and properties of a good Bishop. Of deacons and deaconesses. He gives Timothy these short rules, till he sees him, and furnishes him with more particular directions. The truth and excellency of the Christian religion.

1 **THIS** is a true saying, If a man desire the office of a bishop, * he desireth a good work.

2 A bishop then must be blameless, the † husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach:

1 **MY** next directions to you are concerning the choice of bishops, and church-governors: certainly an office the most useful and honourable * that any man can aspire after; and whoever aims at it, ought duly to remember those dispositions and qualifications that are required to render him worthy of that honour.

2 Now the chief of them are such as these: viz. He must be a person unexceptionable in his life and morals; one that is guilty neither of the polygamy of the heathens, nor of divorcing

respect either to the *education* of children, or the *pains* of bringing them forth. Each of which senses are attended with difficulties that I humbly conceive are taken off by this interpretation, which I submit to better judgments.

* *He desireth a good work, καλοῦ ἔργου, an honourable office.*

† *The husband of one wife.* Note, the interpreting this passage as a prohibition of *second marriages*, is supported by such slender reasons, that I thought them not worth an annotation. The reader may see them collected together, and fully answered by the learned paraphraser, in Mr. Locke's *manner*, on this *verse*: who agrees with me in the sense here given.

A. D. 65. one wife to marry another, out of lustful or humoursome reasons, as is too customary among the Jews; but one that has had but one wife at a time, and kept constant to her. He must be vigilant in his studies and function, temperate in his passions and pleasures, decent and grave in his habit, words, and gestures; ready to entertain strangers, able to teach the true Gospel-doctrines, and free in communicating his knowledge, for the instruction of others.

3 He must be given to no excess in drinking, nor to violent returns upon any provocation, nor to any sordid and mean courses for worldly gains. One that is mild and modest, and no way clamorous and abusive in conversation; nor enslaved to the love of riches.

4 One that keeps his children under due discipline, and his whole family in a decent order, by exercising a prudent authority over them.

5 (For no one, that is not a good master of a family, where his authority is more immediate, direct, and clear, can ever be supposed qualified for a church-governor, which is a much higher province, and requires greater skill and pains in its management.)

6 He must not be a new convert, a raw and imperfect Christian; for fear his advancement should puff him up into the same pride, and draw him into the same condemnation, as that pride once did the fallen angels; a just condemnation upon one that gives occasion to the enemies, who are always watching for the faults of Christians, by which to slander and reproach them.

3 Not given to wine, no striker, not greedy of filthy lucre, but patient, not a brawler, not covetous;

4 One that ruleth well his own house, having his children in subjection with all gravity:

5 (For if a man know not how to rule his own house, how shall he take care of the church of God?)

6 Not a novice, lest being lifted up with pride he fall into the condemnation of the * devil.

* τοῦ διαβόλου, the slanderer.

* Ver. 6, 7. *Condemnation of the devil, reproach and snare of the devil, or of the slanderer: and perhaps the sense may be, lest he give occasion to the adversaries and calumniators of our religion to condemn and reproach it and him.* See Eph. iv. 27. John vi. 70. and ver. 11. of this chapter.

7 Moreover, he must have a good report of them which are without; lest he fall into reproach, and the snare of the devil.

8 Likewise *must* the deacons *be* grave, not double-tongued, not given to much wine, not greedy of filthy lucre.

9 Holding the * mystery of the faith in a pure conscience.

10 And let these also first be proved; then let them use the office of a deacon, being *found* blameless.

11 Even so *must* *their* wives *be* grave, not slanderers; sober, faithful in all things.

12 Let the deacons be the husbands of one wife, ruling their

7 Moreover, he must be a man of A. D. 65. good character among the unbelieving Jews or Gentiles, with whom he formerly conversed: lest, by reproaching him with his former life, or present immoralities, they shame him out of his Christian principles, and tempt him to apostacy.

8 And as bishops and superior officers of the church, so deacons, and all inferior ones, ought to be persons of approved gravity and sobriety; no way fraudulent, deceitful, or inconstant in their words and expressions; not given to any intemperance in drinking, nor any base and sordid methods of gain.

9 They must be orthodox in the Christian faith, and careful to defend and maintain the honour of it by a suitable and conscientious practice.

10 In both which points they ought to be thoroughly examined into, and if in either there be found any exception against them, they are not to be admitted to the deacon's office, till it be clearly removed.

11 In like manner, all women that are admitted into any church † office, *Γυναῖκας*, must be such as are remarkable for their gravity and modesty; no way loose and slanderous in their words; sober and temperate in their conversation; steady in all Christian principles, and true to any trust committed to them. *Πιστὰς ἐν παντί.*

12 Be sure to let none be a deacon, that keeps several wives at once, or divorceth his wife upon needless ‡ οὐ- † See ver. 2.

* Ver. 9. *Holding the mystery of the faith.* Very probably the apostle means that *particular* divine discovery of the Gentiles being partakers of the Gospel blessings. Concerning *this* doctrine, they ought not to be *double-tongued*, talking sometimes *for* it, sometimes *against* it, to please the Judaizers.

† Viz. *Deaconesses*, that were employed in the baptism of *women*, &c. The manner of baptism, in those times, being to plunge the whole naked body in water.

A. D. 65. casions; or, that keeps not good discipline in his family.

13 For though the deacon's office be but an inferior one, yet it is a step to a higher; the more honourable offices of the church being generally chosen out of the best of the lower ones. And therefore, he that has been a good deacon, will have the more effectual influence and authority, when he is raised to a post, in which he is both to teach and govern.

14 I thus give you these general and short rules, in hopes to see you soon, and furnish you with more particular instructions.

15 And if I should be detained from you longer than I expect, these will serve, in the mean time, for the due management of yourself, as the governor of a Christian church; which is not like the Jewish temple, famed and magnified for its outward fabric; nor is the nursery of ignorance and superstition, as the heathen religions and temples were, but contains a society of men dedicated to the honour and worship of the true God, and instructed in all the great and admirable truths of Christ's religion. Behave yourself therefore like a true * defender and supporter of such important truths.

16 For, indeed, what religion could ever consist of more noble, comfortable, and important articles than these, viz. That the Son of God has taken upon him our human nature, in order to

children, and their own houses well.

13 For they that have used the office of a deacon well, purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.

14 These things write I unto thee, hoping to come unto thee shortly;

15 But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, * the pillar and ground of the truth.

16 And without controversy, great is the mystery of godliness: God was manifest in the flesh, jus-

* *The pillar and ground of truth.* Στύλος καὶ ἑδραῖωμα, as a pillar and support, or buttress. It is most natural (I think) to refer these words neither to ἐκκλησία, the church, as the Romanists vainly imagine, nor to μυστήριον in the following verse, as Episcopius and others do, but to the person of Timothy, to whom the apostle was speaking: how thou mightest behave thyself—like a pillar of the truth. Thus James and John are styled pillars, Gal. ii. 9. See Rev. iii. 12.

tified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

instruct us by his heavenly doctrine, and redeem us by his death: by the wonderful works he wrought by the Holy Spirit, was declared and demonstrated, against all the malice and calumny of the Jews, to be the true Messiah, and Saviour of mankind: that, at his entrance into the world, the good angels did worship him, and attend upon him, while the wicked spirits were conquered and dispossessed by him: that, upon the most undoubted evidences, his religion was, against the most furious opposition, received by a considerable part of both the Jewish and Gentile world; being intended as the gracious means of universal salvation. Finally, that this Saviour having conquered sin and death, by suffering for us, was raised again, and, in the most open and solemn manner, exalted into heaven; there to remain a powerful Advocate and Intercessor with God the Father, for all that truly repent, and embrace his religion?

CHAP. IV.

None ought to be surprised at the great number of apostates from the true Christian faith, since the Holy Spirit had plainly foretold, there would be such a set of men. Such were especially the Jewish zealots of these times: a character of them, and their false doctrines. Timothy warned against them; advised to slight their vain traditions, and build his faith on the Scriptures, and to be diligent in the discharge of his office.

1 **N**OW * the Spirit speaketh expressly, that in the latter times some † shall

1 **Y**ET, notwithstanding these undoubted evidences † of our religion, we must not be surprised to see a set of men pretending to embrace it, † Chap. iii. 16, &c.

* *The Spirit speaketh expressly*, which some refer to that of Dan. xi. 36, &c. But others more probably to that of our Saviour, Matt. xxiv. 11, 12. and of the apostles, 2 Thess. ii. 3, 9. Jude 17, 18, 19. and elsewhere.

† Ver. 1. *Some shall depart.* Not only *some* now in these times,

A. D. 65. seduced from it to quite contrary doctrines, by the influence of wicked spirits, or false teachers; seeing the Holy Spirit, both by the old prophets, Jesus Christ, and his inspired apostles, has plainly and expressly foretold, it would be so in the latter times of the Christian church.

2 That there would be false doctrines broached by hypocritical and designing people, men of loose and profligate consciences.

3, 4 Such are now those converts that are influenced by the zealots of the Jewish faction; who, contrary to the clear design of Christianity, and out of pretended purity, would persuade us, that marriage † is an impure and unlawful thing, especially to some ranks and orders of men; and put the main stress of true religion upon such indifferent matters, as that of abstaining from such and such meats, formerly forbidden by the Jewish law: whereas, the original intent of God's creating all sorts of creatures, was for the use of man; and no Christian, that truly understands his religion, can be ignorant of the liberty he has of eating them, without distinction, in a dutiful and thankful manner.

5 For the Christian religion has taken off all difference between clean and unclean meats; rendering them all equally † lawful to us to feed upon; and requires nothing of us, but to beg

depart from the faith, giving heed to * seducing spirits, and doctrines of devils:

2 Speaking lies in hypocrisy, having their conscience seared with a hot iron;

3 Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth.

4 For every creature of God is good, and nothing to be refused, if it be received with thanksgiving:

5 For it is sanctified by the word of God, and prayer.

† See chap. ii. 13.

† ἀγιάσματα.

but even the *generality* in the times of the *grand apostacy*. So the word *τις*; is often used. See 1 Cor. x. 7. compared with Exod. xxxii. 3. So chap. vi. 10. *such were some of you*, i. e. *all*.

* Ver. 1. *Seducing spirits*. Perhaps this phrase may not signify wicked (invisible) *spirits*, but wicked *men*, pretending to the inspirations of the *true* divine *Spirit*, and thereby seducing others into the belief and worship of *demons*, or *evil spirits*, *false and imaginary deities*. So St. John's *trying of spirits*, is to be understood, 1 John iv. 1, 2. *of trying and examining into men pretending to inspiration*.

God's blessing upon, and return him thanks for our refreshment from them. A. D. 65.

6 If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith, and of good doctrine, whereunto thou hast attained.

7 But refuse profane and old wives' fables, and exercise thyself *rather* unto godliness.

8 For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.

9 This is a faithful † saying, and worthy of all acceptance.

10 For therefore we both labour, and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe.

6 It is your duty then, as a faithful minister of Christ, pursuant to the true doctrines of his religion you so well understand, to warn all Christians of these things, these corruptions already begun, and that are the forerunners of the great apostacy that will be hereafter.

7 And be specially careful to dash and discountenance the senseless and fabulous * traditions of these Jewish teachers; and make the substantial duties of Christianity your chief business. * See chap. i. 4, 6. Titus i. 14. iii. 19.

8 For those external observances they pretend to be so strict in are of no moment in true religion: but the practice of Christian virtues and graces has all possible advantages; having the express promise of divine blessing and protection in this life, and of a certain reward in the next.

9 This is the † certain and most important article you should endeavour to possess Christian people with.

10 And for this it is that those malicious Jews do thus despise and persecute us; viz. that we forsake their external and ceremonial observances, that were intended only for a while, to keep up a distinction between their nation and the rest of the world; and preach up that substantial and spiritual religion of Jesus Christ, which God, who cannot but be thought to intend the salvation of all men, has now graciously offered to all mankind, without distinction; and the blessings whereof all true believers, of what nation soever, will most certainly enjoy.

† Ver. 9. *A faithful saying.* See the note on chap. i. 15.

A. D. 65. 11 Whatever opposition they make, therefore, let it be your constant business to inculcate it, and oblige all Christians to the belief of this important doctrine.

12 And as you are yet but a young man, be careful, by the soundness of your doctrine, the gravity of your conversation, your charity to all persons, your prudent and industrious improvement of the gifts of the Holy Spirit, by a steadiness in the true faith, and in chastity and purity of practice, to be so exemplary to all people, that none may take occasion to despise your authority upon account of your youth.

13 Let reading the holy scriptures of the Old Testament be your constant study *; and out of them build wholesome instructions and persuasions to your people.

+ 1 Tim. i. 18. 14 Be no way negligent in the sacred office, the Holy Spirit prophesied you should have †, and which you were consecrated to by the imposition of my hands, and of other church-officers with me. (2 Tim. i. 6.)

‡ Ver. 11, 12. 15 Consider well and frequently on what you read ‡ and teach to others; that you may shew what a proficient you are in the Christian doctrine, by a ready and exact way of instruction.

16 In fine, be every way careful both of your life and doctrine. Be constant in what I have recommended to you; and, by such a discharge of your office, you will not fail of your own salvation, nor of the best method to secure that of your people too, by the influence of so good an example.

11 These things command and teach.

12 Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.

13 * Till I come, give attendance to reading, to exhortation, to doctrine.

14 Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.

15 Meditate upon these things; give thyself wholly to them, that thy profiting may appear to all.

16 Take heed unto thyself, and unto thy doctrine; continue in them: for in doing this, thou shalt both save thyself, and them that hear thee.

* Ver. 13. *Till I come.* See note on Rom. vi. 13. *Till I come,* ἕως ἔρχομαι. See 2 Sam. vi. 23. 1 Sam. xv. 25. in the Septuagint.

CHAP. V.

Directions for censuring and reprovng an elder or presbyter, and for his behaviour toward aged or young women. For the public charity to widows; which of them are fit, and which not, to receive it. Good ministers to be liberally maintained. No accusation against a presbyter to be proceeded upon without due caution and full evidence: but such as are notoriously guilty, to be severely and openly reprov'd. Timothy strictly charged to be impartial in his government, and to be tenderly cautious who he ordains to the ministry. Private advice relating to his health.

1 **R**EBUKE not an elder, but entreat *him* as a father, and the younger men as brethren;

2 The elder women as mothers, the younger as sisters, with all purity.

3 Honour widows that are widows indeed.

4 But if any widow have children or nephews, let them learn first to shew piety at home, and to requite their parents; for that is good and acceptable before God.

1 **T**O come now to some other particular directions. Be not hasty and extreme in censuring the miscarriages of any elderly person, especially such as are presbyters of the church, unless they be very notorious and scandalous; but, as you are a young man, though a governor and bishop, endeavour to persuade them with due respect to their age and office: and treat all younger persons, particularly such as are in any church-office, with brotherly kindness, and a friendly temper.

2 Treat the deaconesses *, or any other elderly women, with just regard to their years also; and converse with the younger women, as with Christian relations; but with such gravity and decency, as may be sure to cut off all suspicion of any impure thoughts or behaviour.

3 Let such widows as are destitute of all friends to relieve them, be liberally and respectfully maintained out of the public charities of the church.

4 But where any widows have children or grandchildren, that are in a capacity to maintain them, let those children know, it is but a just return, and one of their prime and special duties, to provide for their parents; and that God will indispensably require it at their hands.

A. D. 65.

* See chap. iii. 2.

A. D. 65. 5 Now a widow ought to have these two qualifications, to render her a proper object of the church's charity; viz. she must be one entirely destitute of relations to relieve her, and one that is remarkable for the steadiness of her Christian principles, and the constancy of her devotions.

6 For a loose and voluptuous widow is to be looked on as a member lost and dead to the Christian church; and so incapable of being maintained by its charity.

7 Be sure therefore to divulge and execute these orders carefully, that none but truly good women may be chosen in to partake of the church's maintenance.

8 And none but such as are really destitute. For whatever Christian, that is able to do it, neglects to provide for his nearest relations, (especially his parents and children,) acts in direct contradiction to one of the essential duties of Christianity, and is guilty of a crime, that even a heathen would be ashamed of.

9 Let none be chosen into the number of these church-widows, under the age of sixty; nor any that has, upon needless and humoursome occasions, procured a divorce, or for good reasons been divorced from one husband, and married another.

10 Nor any, but what are known to have discharged their duties of life well; such as the care of their families; the pious education of their children; to have been hospitable to strangers, charitable to the poor and afflicted, and ready to do the meanest of good offices to any Christian brethren.

11, 12 And be sure to take in none that are very young; for such women

5 Now she that is a widow indeed, and desolate, trusteth in God, and continueth in supplications and prayers night and day.

6 But she that liveth in pleasure, is dead while she liveth.

7 And these things give in charge, that they may be blameless.

8 But if any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel.

9 Let not a widow be taken into the number under threescore years old, having been the wife of one man,

10 Well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work.

11 But the younger widows refuse: for

when they have begun to wax wanton against Christ, they will marry :

12 Having damnation, because they have cast off their first faith.

13 And withal they learn to be idle, wandering about from house to house ; and not only idle, but tattlers also, and busybodies, speaking things which they ought not.

14 I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully.

15 For some are already turned aside after Satan.

16 If any man or woman that believeth have widows, let them relieve them, and let not the church be charged ; that it may relieve them that are widows indeed.

17 Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine.

18 For the Scripture saith, Thou shalt not muzzle the ox

are too apt to grow weary of the grave and retired life of church-widows ; and be tempted to marry into heathen * families, and renounce their Christianity ; and so be lost, at last, to the great scandal of the church. A. D. 65. See ver. 15.

13 At least, it is very hazardous ; but such young persons, instead of the sobriety and retiredness that become them, will run into idleness, impertinence, and indecency in their words and actions.

14 Instead, therefore, of being objects of the public charity, let such young widows marry again, and be duly and honestly employed in breeding and well educating children, and in a discreet management of their families ; that so no occasion be given to the adversaries of our religion to reflect upon it, from their indiscretions and miscarriages.

15 And this caution is but too necessary at this time : for, you know, some of these young widows have actually done as † I say, and even renounced their Christian profession. † Ver. 11, 12.

16 I charge again ‡, that every Christian, that has wherewithal to do it, maintain the widows that belong to his own family, and not throw them upon the church's charity ; that so a larger provision may be made for such as are really destitute of other relief. † Ver. 8, 9.

17 Take care, that great respect and very liberal maintenance be given to all superior officers in the church, especially to such as labour hard in the conversion of others to the faith, or in instructing and edifying such as have already received it.

18 This is but just, according to the rule of the very Mosaical law ||, that forbids *even an ox to be debarred from* || See 1 Cor. ix. 9, 12, 13.

A. D. 65. *feeding upon the corn, while he is labouring to tread it out from the straw. And what you are obliged to from our Saviour's own words, The labourer is worthy of his hire. (Matt. x. 10. Luke x. 7.)*

* Ver. 1. 19 But to return to the case of censuring a presbyter * of the church. Entertain no complaint against such officers, so far as to determine and give sentence upon it, but upon the utmost caution, and full evidence of two or three witnesses at least.

20 But if the evidences given against him plainly prove him to be guilty of any considerable crime, let him be publicly censured, for a warning and restraint to others.

21 And I adjure you by God, and the Lord Jesus Christ, whose minister you are, and by the good angels, that are inspectors over, and ministering † spirits to, the Christian church, to govern the church committed to you agreeably to the rules I have given you, without the least prejudice or partiality to any person whatever.

† See 1 Cor. xi. 10. Heb. i. 4. and Rev. i. 4. with my Paraph. there.

22 Use strict care and examination, before you admit any person into holy orders, or receive any notorious offender into the † communion of the church again. For by granting either of these admissions to unworthy people, you entail a share of their guilt upon yourself: and therefore keep yourself clear.

23 Though your sacred office obliges you to great temperance in the use of wine, yet remember, wine was given us for necessary refreshment; and, as you have a weak stomach, and are of an infirm constitution, I advise you to use it as a cordial, and not confine yourself wholly to water.

24, 25 As to the caution I gave you,

that treadeth out the corn: and, The labourer is worthy of his reward.

19 Against an elder receive not an accusation, but before two or three witnesses.

20 Them that sin, rebuke before all, that others also may fear.

21 I charge thee, before God and the Lord Jesus Christ, and the elect angels, that thou observe these things, without preferring one before another, doing nothing by partiality.

22 Lay hands suddenly on no man, neither be partaker of other men's sins: keep thyself pure.

23 Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities.

24 Some men's sins

† Which was usually done with *laying on of hands.*

are open beforehand, going before to judgment; and some *men* they follow after.

25 Likewise also the good works of some are manifest beforehand; and they that are otherwise, cannot be hid*.

(ver. 22.) you need not understand it A. D. 65. of persons whose principles or practices are plain and notorious. Some are so openly scandalous, that there need no witnesses to come in against them; while others are of so good and clear a reputation, that little or no examination will serve to their admission, either into the church as penitents, or into holy orders. But some there are, that have the art to conceal and varnish over their crimes for the present, and appear fair. But due time and care will discover and prevent them from imposing themselves upon you; at least, you will have done your part, and discharged your own conscience*.

CHAP. VI.

Christianity exempts none of its professors from their natural and civil obligations: not servants or slaves from paying due service and fidelity even to heathen masters, much less to Christian ones. The reasonableness of being contented in every condition, where a competency is to be had; and the danger of an immoderate love of riches. Rich men obliged to courtesy and charity. The charge to Timothy renewed.

LET as many servants as are under the yoke count their own masters worthy of all honour: that the name of God and his doctrine be not blasphemed.

LET all Christians, that are servants (or slaves) to heathen † masters, respect and serve them diligently; and not, by their disobedience to them, bring a scandal upon the Christian religion, as if it dissolved any man from his natural or civil obligations.

† See pref. to the Eph. §. 4.

* *And they that are otherwise cannot be hid: not, they cannot be hid at all, but they cannot be hid long and always.*

Ibid. They that are otherwise. Perhaps this may refer not to the sins of bad men, in the foregoing verse, but to the good works of others in this verse. So the apostle's similitude is complete and elegant; viz. that neither the secret vices of some, nor the hidden virtues of others, shall be long and always concealed. So the excellent Dr. Clarke's Serm. vol. i. p. 254.

A. D. 65. 2 And as the privilege of Christianity exempts none from discharging their duties to heathen, much less do it to Christian, masters: but is a still stronger argument to such slaves, not to withdraw their services from them, upon account of their being upon the level with them in religion, but to serve them the more cheerfully; as considering, they labour for those who are partners with them in the same divine favours and common hopes of salvation.

† Matt. xx.
27. Mark
x. 44. pref.
to Ephes.
§. 4.

3, 4, 5 Be sure, therefore, to inculcate this upon all Christian slaves. And if any of the Jewish converts †, contrary to the plain design of the Christian religion, set up *, and plead for an unjust liberty; look on them as a proud and prejudiced people, led away by a perverse fondness for their vain traditions, that tend to nothing but mischievous quarrels and disputes: and avoid their conversation, as persons that make religion nothing but a trade ‡ for worldly profit and advantage.

‡ πορισμόν.

6 For, one of the surest methods of rendering religion truly advantageous to us in the next world is to be contented and industrious in the condition that Providence has allotted to us in this.

7 And good reason we have to be so: for, as we came naked into the world, and are supplied with the necessaries of

2 And they that have believing masters, let them not despise *them*, because they are brethren: but rather do *them* service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort.

3 If any man teach otherwise, and * consent not to wholesome words, *even* the words of our Lord Jesus Christ, and to the doctrine which is according to godliness;

4 He is proud, knowing nothing, but doubting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings,

5 Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself.

6 But godliness with contentment is great gain.

7 For we brought nothing into *this* world, and it is cer-

* Ver. 3. *And consent not to wholesome words, μὴ προσέρχεται.* See Dr. Bentley's remarks on Freethinking, part i. page 74, 73. *μὴ προσέρχεται, attends not to.*

tain we can carry nothing out.

8 And having food and raiment, let us be therewith content.

9 But they that will be rich, fall into temptation and a snare, and *into* many foolish and hurtful lusts, which drown men in destruction and perdition.

10 For the love of money is the root of all evil, which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.

11 But thou, O man of God, flee these things: and follow after righteousness, godliness, faith, love, patience, meekness.

12 Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.

it, by divine Providence; so, whatever affluence we have here, must be left behind, and the greatest plenty must die with us. A. D. 63.

8 A bare competency, therefore, of the present enjoyments ought to be enough to satisfy any Christian.

9 And for men to thirst after more, and be bent upon growing rich, by any means whatever, is only to pamper their foolish lusts and passions; which will destroy their virtuous principles here, and themselves hereafter.

10 For the immoderate love of temporal riches and grandeur, is the inlet to all mischievous principles and practices; as is too plain from the examples of some people, who have already renounced their very Christianity for the sake of them, and brought themselves into the most miserable condition.

11 But you, Timothy, as a minister of God, must be perfectly averse to such a temper; and endeavour to become master of that justice that will suffer us to defraud no man; that godliness, that renders us contented with what we have; that faith in God and Christ, that makes us rely upon his good providence in all estates; that love and charity, that obliges us to distribute freely, when we are in plenty; that patience that supports us under adversity; and that meekness, that keeps us kind and forgiving to such as injure and defraud us.

12 Thus are you, like a good racer*, * 1 Cor. ix. 24. to run and stretch forward, with your eye fixed upon that prize of eternal life, that God has set before you, in the Christian religion: as indeed you have hitherto done and testified your courage in the many sufferings you have publicly undergone for it.

A. D. 65. 13, 14 And I, again *, adjure you, by that God, who will raise up all from the dead, that suffer for his sake; and by Jesus Christ, who openly professed what he was, before Pilate, and sealed and confirmed the truth of his religion, even by his death; that you discharge your office, agreeably to the directions I have given you, and so approve yourself a faithful servant of our great Master, at the great and solemn day of his appearance to judgment.

* Chap. v. 21.

15, 16 A day fixed in God's due time, who is the blessed and only supreme Lord and Governor over all things. He that is immortal in himself, and has the sole power of giving life to others; dwelling in glory inaccessible, invisible, and unbearable by every mortal eye; to whom be eternally ascribed all honour and power. Amen.

17 Upon this consideration, warn and dissuade all rich men from proudly over-valuing themselves upon their present transitory enjoyments, and placing their happiness in them. Let God, the eternal Author of all true felicity, be the supreme object of their hope and confidence.

18, 19 Convince them, that a free and cheerful distribution to the needy, is the best improvement of their wealth; and that a generous and charitable course of actions, which is the surest foundation † and security of our future happiness, will be their truest riches.

† Θεμέλιον. See 2 Tim. ii. 19. and the note there.

13 I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession,

14 That thou keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ:

15 Which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords:

16 Who only hath immortality, dwelling in the light which no man can approach unto, whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen.

17 Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy.

18 That they do good, that they be rich in good works, ready to distribute, willing to communicate.

19 Laying up in store for themselves a good ‡ foundation

‡ Ver. 19. *A good foundation*, Θεμέλιον. The word here is cer-

against the time to come, that they may lay hold on eternal life.

20 O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science, falsely so called :

21 Which some professing, have erred concerning the faith. Grace be with thee. Amen.

20, 21 And thus, dear Timothy, be diligent in the trust committed to you, with respect to all sorts of men : avoiding and despising the frivolous disputes and pretended learning of Jewish traditions * and genealogies ; which some of those zealous converts are so earnest upon, that they have neglected the substantial of Christianity, and lost its true principles. The Divine favour and love be with thee. Amen.

A. D. 65.

tainly not to be rendered *foundation*, but either a (writing of) *security*, or rather a *treasure* ; the same as *θήμα* in Tobit iv. 9. where this expression is used ; the same as *κειμήλιον* in Homer.

Πολλὰ δ' ἐν ἀφνειῷ πατρὸς κειμήλια κεῖται,
Χαλκός τε, χρυσός τε. Iliad, Z. l. 46.

See on 2 Tim. ii. 10.

A

PARAPHRASE

ON THE

SECOND EPISTLE

OF

ST. PAUL TO TIMOTHY.

CHAP. I.

The title and salutation. His great affection to Timothy, with fresh encouragements to the diligent and courageous discharge of his office. Gentiles as well as Jews to be received into the Christian covenant. The apostle specially commissioned to preach to the former, for which he is again persecuted and imprisoned by the malice of the latter. He reminds Timothy, how the Asian Christians generally forsook him and his cause, during his imprisonment, except Onesiphorus and his family, whom he mentions, and prays for, with great respect.

1 **PAUL**, an apostle of Jesus Christ by the will of God, according to the promise of life which is in Christ Jesus,

2 To Timothy, *my* dearly beloved son : Grace, mercy, and peace, from God the Father, and Christ Jesus our Lord.

3 I thank God, whom I serve from *my* forefathers with pure conscience, that without ceasing I have remembrance of thee

1, 2 **PAUL**, an apostle of Jesus Christ, especially commissioned by the express * revelation of God, to declare the Gospel-privileges and promises of eternal life, both to Gentiles and Jews; writeth this Epistle to Timothy, my dear convert to Christianity; wishing him all divine favours and blessings from God the Father, and our Lord Jesus Christ.

3 Expressing my hearty thanks to God, whose religion I have zealously adhered to, as I received it from my forefathers, (doing nothing against the plain and known dictates of my conscience, though I acknowledge it to

Written
A. D. 67.

* Acts ix.

A. D. 67, have been misled by uncontrolled prejudices and passions,) that I have such happy occasions to remember you in the constant returns of my devotion to him.

4 The tears you shed at our last parting, make me very desirous to see you again, that the pleasure of another meeting may recompence for the affectionate concern we were then under.

5 Be satisfied, in the mean time, that I have a true and thankful sense of your steadiness and sincerity in the Christian faith; not doubting but those principles will continue as firm in you, as were those of your grandmother and mother before you.

6 To which end, I now write again to you, to renew the exhortations I formerly gave you, toward a diligent and vigorous discharge of your office, and the due improvement of the gifts and graces, which, along with it, were conferred on you, by the imposition of mine and other * hands at your ordination.

* 1 Tim. iv. 14.

7 And you have no reason to be discouraged from the most violent oppositions you meet withal; for the spiritual powers and endowments God bestows on the Gospel ministers, are sufficient to set us above all slavish fear and cowardice, and to fix us in an immovable love to him and his true religion, and in a prudent and discreet † exercise of our ministry.

† σωφροσιν-
μου.

8 Go on, therefore, cheerfully, in a religion so well attested; own and adhere to me, though now a prisoner for preaching it, especially to the Gentiles. Suffer along with me, for this good cause, agreeably to the great ‡ abilities

in my prayers night and day:

4 Greatly desiring to see thee: being mindful of thy tears, that I may be filled with joy;

5 When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also.

6 Wherefore I put thee in remembrance that thou stir up the gift of God which is in thee, by the putting on of my hands.

7 For God hath not given us the spirit of fear; but of power, of love, and of a sound mind.

8 Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner, but be thou partaker of the afflictions of the Gospel

‡ Ver. 8. *According to the power of God.* I think these words

according to the power of God :

9 Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began ;

10 But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the Gospel :

11 Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles.

12 For the which cause I also suffer these things : nevertheless I am not ashamed : for I know whom I have believ-

God has given you, as a Gospel minister, to support you under it. A. D. 67.

9 Who may justly expect we should be ready to suffer for him, that has bestowed eternal happiness upon us, by calling us into the gracious covenant of the Gospel. A mercy that neither the Gentiles could merit by any performances of theirs, nor the Jews lay the least claim to, by the nicest observance of the ceremonial law ; but is the pure effect of divine bounty and compassion, originally * intended towards all mankind, by and for the sake of Jesus Christ.

10 It was not, indeed, heretofore expressly revealed to the Gentile nations, but reserved to the appearance of Christ and his religion ; who now, by dying for our sins, has rescued all true believers from the final power of death ; and by his life and doctrine, has freed them of all the uncertainties they laboured under concerning the future state ; and given them a full assurance of an eternal and happy life, upon their repentance and sincere obedience to his commands.

11 Of this comfortable doctrine am I a preacher, and an apostle ; with full commission to declare it to the Gentile world, and bring them into the faith and privileges of it.

12 For which it is that I am again become a sufferer, by the pride and malice of the Jewish people : but not at all discouraged ; as well knowing it is the truth of God I suffer for, who, I

ought to be connected to *εὐαγγελίῳ*. *Be partaker of the affliction, or suffer thou, τῷ εὐαγγελίῳ κατὰ δύναμιν Θεοῦ*—for the Gospel that is attended with the power of God, Rom. i. 16. See the like phrase in Rom. i. 4. the note there.

* Ver. 9. *Before the world began, πρὸ χρόνων αἰώνων*. *Before any ages or dispensations.*

A. D. 67. am certain, will maintain his own cause, and preserve that life, I commit into his hands, for a glorious recompence at the great and solemn day of Christ's judgment.

13 Do you then join with me in this resolution, by keeping steady to that rule of Christianity I taught; consisting in an entire belief of Christ's doctrine, and an universal love and charity toward mankind, especially toward Christians, without any distinction between Jewish and Gentile ones.

14 Remember how much obliged you are by the ministerial * office you are entrusted with, to maintain and defend the true principles of our holy religion; and how much you are enabled so to do by the special assistance of the Holy Spirit conferred upon the ministers of Christ.

15 I conclude, you cannot but have heard how most of the Asian Christians forsook me in my distress here, particularly Phygellus and Hermogenes.

16 But Onesiphorus the Ephesian and his family have always stood close to me, owned me in my worst condition, and refreshed me with his presence and relief.

17 Particularly, now at Rome, when I was under such close confinement that it was no easy matter to come at me, he made his way to me by indefatigable pains and industry.

18 And you know how kind and serviceable he was to me while I preached at Ephesus: for all which, may God give him a proportionable recompence at the great day of Christ's judgment.

ed, and I am persuaded that he is able to keep that which I have committed unto him against that day.

13 Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus.

14 That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us.

15 This thou knowest, that all they which are in Asia be turned away from me, of whom are Phygellus and Hermogenes.

16 The Lord give mercy unto the house of Onesiphorus, for he oft refreshed me, and was not ashamed of my chain.

17 But when he was in Rome, he sought me out very diligently, and found me.

18 The Lord grant unto him that he may find mercy of the Lord in that day; and in how many things he ministered unto me at Ephesus, thou knowest very well.

* Παράκλητος ἄγγελος may refer either to his office, or to the form of sound words in verse 13.

CHAP. II.

Timothy still encouraged by the apostle's own example of faith, hope, and patience. The good effects of a Christian's sufferings, and the danger of denying Christ in times of persecution. Warnings against the immoderate zeal, the frivolous and violent disputes of the Jewish zealots, about their traditions. The meek and gentle dispositions of a good Christian bishop, or church governor.

1 **T**HOU therefore, myson, be strong in the grace that is in Christ Jesus.

2 And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.

3 Thou therefore endure hardness, as a good soldier of Jesus Christ.

4 No man that warreth entangleth himself with the affairs of *this* life; that he may please him who hath chosen him to be a soldier.

5 And if a man also strive for masteries, yet he is not crowned, except he strive lawfully.

1 **W**HEREFORE, my dear convert, A. D. 67. follow the example of such * as adhere to me, making a continual improvement in the use of those gifts and graces that were given you, for the due discharge of your Christian † ministry ‡. † *χάρεις.*

2 And, as you have received from me a complete scheme of the Christian doctrine and discipline, be sure to make choice of able and faithful persons for the ministry, to deliver it down to others pure and unmixed, as I gave it you, and had it myself so clearly and fully confirmed.

3 Look upon yourself as a soldier of Christ; and approve your valour by enduring all the hardships of his service.

4 Now, you know, the Roman laws require every one that lists into the army, to disengage himself of all his former employments, and perfectly to attend the service of his prince, and the commands of his general.

5 And in the Olympic games, no combatant wins the prize, unless he fights or runs agreeably to the stated rules of those games.

* Chap. i. 16; 17, 18.

‡ Ver. 1. *In the grace that is in Christ Jesus, ἐν τῇ χάριτι τῇ ἐν Χριστῷ Ἰησοῦ.* It may be thus rendered; *Be strong in (asserting and propagating) that favour which is (shewn by God both to Jews and Gentiles) in Jesus Christ.* For this appears to have been constantly in the apostle's eye.

A. D. 67. 6 You know too, the husbandman labours in tilling, sowing, or planting his ground a considerable time *, before he can expect to reap the crop.

7 Thus it is with you, as a Christian bishop; like a true soldier, you must be disengaged of all the unnecessary cares of life and business. As a combatant, you must throw off every thing that may give the adversary any hold of you. As a husbandman, you must labour in planting and promoting the Gospel, and wait patiently for your reward. Consider this, and may God give you a just sense of every branch of your duty.

8 And, for the greater encouragement of yourself and others, remember yourself, and them, that our Saviour Jesus Christ himself, the true Messiah, born of the family of David, as the Scriptures foretold, was no temporal monarch, as the Jews vainly dreamed he was to be, but a suffering Saviour; and, after those sufferings, was raised from the dead, and exalted to heavenly glory, according to the true Gospel-doctrine, as preached and demonstrated by me.

9 This is the great truth, for which I am thus, as a malefactor, prosecuted by the Jewish people, and am now again a prisoner: but my comfort is, that while I am confined, the Gospel-doctrine is, by my means, spread far and wide, especially in this city †.

10 This makes me undergo all my

6 The husbandman that laboureth, * must be first partaker of the fruits.

7 Consider what I say; and the Lord give thee understanding in all things.

8 Remember that Jesus Christ, of the seed of David, was raised from the dead, according to my Gospel:

9 Wherein I suffer trouble, as an evil-doer, *even* unto bonds; but the word of God is not bound.

10 Therefore I en-

† See Phil.
i. 13, 13,
14.

* *Must be first partaker, κοπιῶντα δεῖ πρώτον, must first labour.* If this be the construction, as several critics take it to be, the word *πρώτον* is misplaced by a metathesis, pretty common in the New Testament. See an instance of it in the word *ὁ πατριάρχης*, Heb. vii. 4. or else *πρώτον* may be taken *adjectively*, and the sense be thus: The labouring husbandman is to have *πρώτον τῶν καρπῶν, the first and best of the fruits.* But the former seems most natural.

duce all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory.

11 *It is a * faithful saying*: For if we be dead with *him*, we shall also live with *him*:

12 If we suffer, we shall also reign with *him*: if we deny *him*, he also will deny us:

13 If we believe not, yet he abideth faithful; he cannot deny himself.

14 Of these things put them in remembrance, charging *them* before the Lord that they strive not about words to no profit, but to the subverting of the hearers.

15 Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

sufferings with the utmost freedom and cheerfulness; that I may thereby become an instrument to bring other Christians, of what nation soever, to the glory and happiness promised by Jesus Christ; by encouraging them to suffer, after my example.

11, 12 For * this is the comfortable and undoubted truth of the Gospel-religion. For, as we figuratively resemble the death of Christ, by being baptized into the death of sin, we shall actually rise with him, to an immortal and happy life. And, upon our readiness to suffer for his religion, as he suffered for our sins, we shall not fail of a glorious reward for it, along with him. But, on the contrary, if we relinquish his profession, for fear of present dangers, he will no longer own us for his disciples, nor reward us as such.

13 And whether we continue steady to his religion, or no, it is certain God is still the same, and cannot but perform the promises he has made, and execute the threats he has denounced.

14 Inculcate this to all Christians, as the indispensable condition of their profession. And particularly charge the Jewish converts, in the name of Christ, to make it their great concern, and not any longer to employ their time in frivolous and eager disputes about traditions, that tend to nothing, but to pervert men from the true faith.

15, 16 Endeavour to approve yourself a skilful and unexceptionable minister of Christianity. And, as it was the constant and careful service of the Jewish priests, in the temple, to divide

* Ver. 11. *It is a faithful saying*; i. e. in thus suffering for my endeavours to bring men of *all nations* into the Christian faith and privileges, I act *faithfully*, or agreeably to the design of the *Gospel*. See the note on 1 Tim. i. 15.

A. D. 67. the sacrifices, separating the parts that were from such as were not to be offered upon the altar; so let it be your earnest business to cut off all impertinent disputes, and deliver out nothing but the plain and important doctrines of our religion.

17, 18 For that turbulent and disruptive temper is of the same dangerous consequence to the Christian church, as a gangrene is to the body; infecting and eating out all good principles, as you see in the instances of Hymenæus * and Philetus, who have so corrupted those passages of Scripture relating to the resurrection, with their traditional and allegorical notions, as to give out, that the resurrection of good men is already past, and nothing further to be expected; and so have drawn several Christians from the sound belief of that capital article.

19 But, notwithstanding the surmises of such men, this truth of our future resurrection stands firm, as the main † foundation of all our Christian faith and hope, and is an inviolable || inden-

16 But shun profane and vain babblings; for they will increase unto more ungodliness:

17 And their word will eat as doth a canker: of whom is Hymenæus and Philetus;

18 Who concerning the truth have erred, saying that the resurrection is past already: and overthrow the faith of some.

19 Nevertheless, the † foundation of God standeth sure, having this seal, The Lord knoweth ‡ them that

* See 1 Tim. i. 19, 20.

† *The foundation of God.* Θεμέλιος signifies either a foundation of a building, or an indenture writing: and because the latter is more agreeable to the seal in this verse, and the former to the verse immediately following, I have therefore expressed both senses: but I leave it as a conjecture, whether the true reading might not be κειμήλιον. See the note on 1 Tim. vi. 19. Indeed, as the word is there used for *treasure*, so here it may most properly signify, not the *foundation*, but the *precious things*, or utensils of a house; treasures laid up and sealed with the seal or mark of the owner. But let the reader judge.

‡ Ver. 19. *The Lord knoweth them that are his.* These words are a most emphatical allusion to those of Moses, Numb. xvi. 5. according to the LXX. *To-morrow will the Lord shew who are his, and who is holy.* A proper application of the case of Korah and his company to that of these *false teachers* before mentioned. *Ibid. depart from iniquity, ἀπὸ ἀδικίας, from falsehood, in opposition to ἀλήθειαν* before mentioned. See John vii. 18. Rom. xi. 8.

are his. And, Let every one that nameth the name of Christ depart from iniquity.

20 But in a great house there are not only vessels of gold, and of silver, but also of wood, and of earth: and some to honour, and some to dishonour.

21 If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified and meet for the master's use, and prepared unto every good work.

22 Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart.

23 But foolish and † unlearned questions avoid, knowing that they do gender strifes.

ture of security, that God has sealed and confirmed with a promise, on his part, to own and reward all true Christian disciples; and with this condition, on our part, that we reform our lives, and live agreeable to the precepts of the Gospel.

20 Nor ought it to surprise and disturb us, to find such factious and unorthodox members in the Christian church. For, as in great men's houses, there is variety and degrees of good and bad, rich, and less costly furniture; so in such a wide society as the church is, it cannot be expected, but some members will prove more ungovernable and degenerate than others.

21 As therefore the better and more sumptuous part of the house's furniture is usually appropriated to the use of the owner and master of the family; in like manner, the only way for any Christian to render himself truly useful and acceptable to Christ, the great Lord of his church, is to keep himself untainted from the false notions and impure practices of those deceitful teachers.

22, 23 Accordingly, therefore, be you specially careful to avoid all those passions and irregularities, to which their frivolous and violent disputes may hazard to draw such a young * person as you are; and keep close to the substantial duties of true faith towards God, of perfect justice in your words and behaviour towards all men, and of a charitable and peaceful temper towards all sincere Christians.

1 Cor. xiii. 9. 2 Thess. xi. 12. As Moses said, *Depart from the tents of these wicked men.*

† Ver. 23. *Unlearned questions*, ἀπαιδείτους ζητήσεις, questions that belong not to Christianity, the παιδεία, the Christian institution or instruction. Questions about things never taught by Christ, never required of any Christian to believe at his baptism.

A. D. 67. 24, 25, 26 For it does no way become any Christian, much less a * minister of the Gospel, to strive to gain men over to his religion, by violent disputation, and ill usage; but only by fair and strong reasons proposed to them, and urged upon them, in a candid, free, and peaceable manner; endeavouring to win upon their adversaries, by the meekness and sweetness of their temper, as well as by the strength of their arguments; this being the most likely means to rescue them from that state of ignorance and vice, to which the devil has hitherto enslaved them; and bring them to the knowledge and obedience of God, and of true religion.

* *δοῦλος*
Κυρίου.

24 And the servant of the Lord must not strive: but be gentle unto all men, apt to teach, patient,

25 In meekness instructing those that oppose themselves, if God peradventure will give them repentance to the acknowledging of the truth;

26 And that they may † recover themselves out of the snare of the devil, who are taken captive by him at his will.

CHAP. III.

He again reminds Timothy of the dangerous times, and wicked people, foretold to be under the church of the Messiah. A description of those men, and their principles. Encourages Timothy against them, from his own example, and from the advantages of his acquaintance with the ancient Scriptures.

† 1 Tim. iv. 1 **L**ET me again † remind you of those predictions of our Saviour and his apostles, concerning the persecutions that would arise in the times of the Christian church; the better to arm you against being surprised, and moved at them.

2, 3, 4 Those predictions are now in some measure fulfilled in the Jewish zealots, that selfish, worldly-minded, proud, and abusive set of men, that are

1 **T**HIS know also, that in the last days perilous times shall come.

2 For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers,

† Ver. 26. *And that they may recover, &c.* Note, the learned author of the Paraphrase and Notes after Mr. Locke's manner, has translated this verse in a very new, and (I think) a very judicious manner, but very agreeably to your sense of my paraphrase; viz. thus: "That when they are taken (or saved) alive out of the "snare of the devil, by him (viz. the faithful servant of the Lord) "they may be awake and active to do his (i. e. God's) will."

ers, disobedient to parents, unthankful, unholy,

3 Without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good,

4 Traitors, heady, high-minded, lovers of pleasures more than lovers of God;

5 Having a form of godliness, but denying the power thereof: from such turn away.

6 For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts.

7 Ever learning, and never able to come to the knowledge of the truth.

8 Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith.

9 But they shall proceed no further: for their folly shall be manifest unto all men, as theirs also was.

10 But thou hast fully known my doctrine, manner of life, purpose, faith, long-suffering, charity, patience,

11 Persecutions, afflictions which came unto me at Antioch,

arrived to that degree of ingratitude A. D. 67. and impiety, as to break through the most natural and essential obligations, and violate all truth and faith with such as are not of their party; minding nothing but their own ambitious purposes and pleasures, in defiance of the express laws of God.

5 Having nothing to do, therefore, with a people that value themselves upon the mere outward name and privileges of religion; and, in their lives, contradict all the noble purposes and designs of it.

6, 7 These are the men so fond of making proselytes to their own opinions, as to insinuate themselves into all families, and gain upon women, and the weaker sort, that are prepared to their hand, by sinful affections and prejudices; that run after every new teacher, and so are kept in perpetual distraction and ignorance of sound religion.

8 These people oppose the true doctrines of Christianity, with the same obstinate and incurable prejudices, that the magicians of Egypt did the miracles of Moses; against the most evident and convincing demonstrations.

9 And they are soon like to come to the same wretched end, and shew their opposition to be the effect of nothing but woful blindness and malice.

10, 11 Be not you, therefore, terrified at their malicious endeavours; but make my doctrine your rule; let my life and conversation, my steady faith, charity, and patience under all my sufferings, particularly those at Antioch, &c. be your example, to encourage you to trust in God for the same powerful deliverances that I had from them all.

A. D. 67.

12 And, indeed, all that will be sincere Christians, must now expect, and be prepared for their share of sufferings.

13 For the successors of these deceitful impostors, instead of reforming, will in the after times of Christianity still improve in their wicked designs, running into deeper ignorance, drawing others into their errors, and persecuting all that oppose them.

14 To avoid them, therefore, continue steady to the doctrines I have taught you; and remember you learned them of one, who neither can nor will deceive you.

15 And beside what I have particularly instructed you in, the knowledge you have attained from your constant perusal of the Scriptures of the Old Testament, from your very infancy, will be of great advantage to you, to shew you the truths of Christ's religion, and keep you firm to the faith of it; which will procure your eternal salvation.

16, 17 For * those inspired writings are of great use to discover to us the truth and certainty of our Christianity, by shewing us the prophecies that are now fulfilled, the types and figures that are now exactly answered in Christ and

at Iconium, at Lystra; what persecutions I endured; but out of them all the Lord delivered me.

12 Yea, and all that will live godly in Christ Jesus, shall suffer persecution.

13 But evil men and seducers shall wax worse and worse, deceiving, and being deceived.

14 But continue thou in the things which thou hast learned, and hast been assured of, knowing of whom thou hast learned them:

15 And that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus.

16 All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:

* Ver. 16. *All Scripture is given by inspiration of God, πάντα γεγραμμένα θεοπνευστος, &c.* All writings that are of divine inspiration are profitable, &c. One old MS. with the Vulgar Arab. and Syr. Versions, as also some Fathers in their quotations of this passage, leave out the *καὶ*. I make no question, but that the Scriptures by inspiration of God, have a particular reference to the prophecies concerning Christ and his kingdom, and the apostacy from it.

17 That the man of God may be perfect, thoroughly furnished unto all good works.

his religion; and abounding, beside, in A. D. 67. most wholesome precepts and prohibitions. By understanding of all which, the Christian minister is completely enabled to correct the errors and misunderstandings of these seducing teachers, concerning the nature of Christ's kingdom; and to set forth all the true and saving doctrines of his holy religion.

CHAP. IV.

The charge to Timothy solemnly renewed. The Jewish obstinacy and malice will grow worse and worse. The apostle foretels his own martyrdom, in full assurance of his reward as a faithful apostle. Tells him how the Christians deserted him: appoints Timothy to hasten to him. Warns him against Alexander. The salutations and conclusion.

I CHARGE thee, therefore, before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom;

2 Preach the word, be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine.

3 For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears.

4 And they shall turn away *their* ears from the truth, and shall be turned unto fables.

1, 2 **T**O conclude then: seeing you are encompassed with such * adversaries, and have such abilities bestowed on you to withstand them, I now again most solemnly adjure you by God the Father, and the Lord Jesus Christ, the Judge of all mankind at the great and solemn day of his appearance, to take all opportunities of refuting those false teachers, of urging and pressing the truths of Christianity upon all people; correcting their errors and immoralities, and endeavouring with the utmost patience and constancy to reduce them to a sense of true religion.

3, 4 My earnest repetition of this charge upon you is but too needful. For, as I † before observed, those ignorant zealots are like to be so far from a speedy reformation, that you will find them grow perfectly impatient of the true doctrines of our religion; still more passionately fond of their new teachers, that soothe them up in their lusts and vices; and run wholly from the Gospel principles to Jewish fables and traditions.

* Chap. iii. 13, 14.

† Chap. iii. 15.

A. D. 67. 5 But however irreclaimable and vexatious they may prove, go you on in the work of your Gospel-ministry, and suffer patiently for the conscientious discharge of it.

6 I am also now the more warm in my exhortations to you, because I expect shortly to be taken from you, and become a sacrifice to their malice and obstinacy.

7 Nor am I at all discouraged at that prospect: for I have fought and suffered for the Christian cause like a hardy soldier; and, as a racer, am at the end of my course: for I have been faithful to my trust.

8 So that I have now nothing to do, but to wait for that glorious recompence and reward, which the great and righteous Judge of the world will not fail to bestow on me, and on all such who are conscious of having so sincerely performed their duty, as to wish for that happy day of Christ's final judgment.

9, 10 Come to Rome to me as soon as possibly you can; for I am left almost quite alone; Demas having preferred the safety of his life before me and my cause, and is retired to Thessalonica; and I have sent away Crescens and Titus upon particular business.

11, 12 I have also sent Tychicus to Ephesus, so that I have now nobody with me but Luke. When you come, therefore, bring Mark with you; for he will be very serviceable to me in assisting me to promote the Gospel.

5 But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry.

6 For I am now ready to be offered, and the time of my departure is at hand.

7 I have fought a good fight, I have finished my course, I have kept * the faith.

8 Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge shall give me at that day: and not to me only, but unto all them also that love his appearing.

9 Do thy diligence to come shortly unto me:

10 For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia.

11 Only Luke is with me. Take Mark, and bring him with thee; for he is profitable to me for the ministry.

12 And Tychicus

* Ver. 7. *I have kept the faith.* Τὴν πίστιν τητήρηκα, *I have preserved my fidelity.*

have I sent to Ephesus.

13 The * cloak that I left at Troas with Carpus, when thou comest, bring *with thee*, and the books, *but* especially the parchments.

14 Alexander the coppersmith did me much evil: the † Lord reward him according to his works:

15 Of whom be thou ware also; for he hath greatly withstood our words.

16 At my first answer no man stood with me, but all men forsook me: *I pray God* that it may not be laid to their charge.

17 Notwithstanding the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and *that* all the Gentiles might hear: and I was delivered out of the mouth of the lion.

18 And the Lord shall deliver me § from

13 When I was last at Troas, I left a parchment * roll, and some books there; bring them with you, but especially the roll.

14, 15 Alexander the coppersmith has been a great enemy to me: and I † leave him to God, to be recompensed as he deserves. Take heed of him, for he is a bitter adversary against the Christian cause.

16 When I was brought upon my first trial, almost ‡ all my Christian acquaintance at Rome forsook me: pray God pity and forgive their cowardice.

17 But, while they relinquished me, I was divinely assisted to defend myself; and God was pleased to make me the instrument of spreading the Gospel doctrine to the Gentiles of these parts, by delivering me from the sentence of the cruel || Emperor for that time.

18 And, though I am now likely to be unjustly condemned, and suffer by

* *The cloak*, φελόννη, a parchment roll, the same with μεμβράνας, the parchments. The Syriac reads it, a chest of books.

† Ver. 14. *The Lord reward him*. This is not to be understood as an imprecation, but as a prophet's expression: as in like manner is that dying speech of Zechariah, *The Lord look upon it, and requite it*, 2 Chron. xxiv. 22. which is in the future tense, *God will look upon it*.

‡ *All men forsook me*. Omnibus, id est a maxima parte desertum se esse conqueritur. Jerom.

|| Nero, or else his deputy Helius Cæsarianus.

§ *And the Lord shall deliver me*. Et liberabit me, inquit (non a vinculis) sed ab omni opere malo. Pearson op. Post. p. 25.

A. D. 67. him; yet, am I sure, God will still preserve me from doing or saying any thing unbecoming my religion, or my ministerial office; and carry me through death into the happiness of his heavenly kingdom: to whom therefore I ascribe all honour and glory for ever and ever. *Amen.*

19 My hearty Christian love to Aquila and Priscilla, with Onesiphorus and his family.

* See Pearson, op. Post.

20 If you would know what is become of Erastus, I can only tell you, I left him at Corinth in my last * travels thither; and Trophimus falling sick at Miletus, in Crete, I was forced to leave him in that island.

21 Come to me before winter, if you can. Eubulus, Pudens, Linus, Claudia, and all the Christians here salute you.

22 May the Lord Jesus Christ be your director and guide. His love and favour be ever with thee. *Amen.*

every evil work, and will preserve *me* unto his heavenly kingdom: to whom *be* glory for ever and ever. *Amen.*

19 Salute Prisca and Aquila, and the household of Onesiphorus.

20 Erastus abode at Corinth: but Trophimus have I left at Miletum sick.

21 Do thy diligence to come before winter. Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren.

22 The Lord Jesus Christ *be* with thy spirit. Grace *be* with you. *Amen.*

A
PARAPHRASE
ON
THE EPISTLE
OF
ST. PAUL TO TITUS.

PREFACE.

§. 1. **T**HE time of St. Paul's being in the island of Crete, and leaving Titus as bishop there, is placed, by some, in the year 55, viz. in his travels mentioned Acts xx. But our more accurate Bishop Pearson has shewn good reasons against that; and, much more probably, stated it in the interval between St. Paul's first and second confinement at Rome, viz. Anno Domini 63. dating this Epistle the year following; with which account Dr. Mill differs but in one single year.

§. 2. The occasion on which it was written is so perfectly the same with those to Timothy, that the substance and style of it may well be, as it appears, of the same strain. A church was indeed planted here, but wanted watering, cultivation, and due order. The natives of this island were an idle, false, and luxurious people, say the ancient historians and geographers, agreeable to St. Paul's description of them here, chap. i. but might have made more tractable Christians, had not their ill qualities and dispositions been fomented by the Jewish zealots, abounding in that place. Against whose ignorant and malicious prejudices the apostle most clearly levels all the characters he gives of a good bishop or church governor;

and the several directions for the conduct of people of both sexes, in their respective ages, stations, and degrees, conformably to the two foregoing Epistles, and to the general current of the other Epistolary writings relating to those matters.

A
PARAPHRASE
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ST. PAUL TO TITUS.

CHAP. I.

The title and salutation. The design of St. Paul's leaving Titus bishop in Crete, and of this Epistle to him; viz. to ordain church ministers, and reduce that church to a regularity in opinion and practice; especially the Judaizing part of them, that were more zealous about Jewish traditions and ceremonies, than the substantial matters of Christianity. The good qualifications of a church governor. A bad character of the Cretians, particularly the Jewish inhabitants of that island.

1 **PAUL**, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth, which is after godliness,

2 In hopes of eternal life, which God, that cannot lie, promised before the world began :

3 But hath in due time manifested his word through preaching, which is committed unto me, ac-

1 **PAUL**, a worshipper of the true God, and an apostle of Jesus Christ, specially commissioned to preach his religion in its truth and purity, and convert men of all nations to the true faith of it.

2, 3 A religion that gives all true believers, whether Jews or Gentiles, a full and sure hope of enjoying that great promise of eternal happiness, made by the God of truth himself, at first to Adam in the beginning of the world, and to Abraham and the patriarchs afterward : which, though lost and forgotten by the far greater part of the Gentile nations, through their manifold

Written
A. D. 64.

A. D. 64. corruptions, and wilful iniquities; yet
 ——— is now again revived and declared to
 them all, under the Gospel dispensation,
 (the proper season made choice of by
 Divine wisdom for that purpose:) and
 I am appointed to publish it for the sal-
 vation of all the world.

4 I Paul send this Epistle to Titus,
 my dear convert to Christianity; wish-
 ing him all divine favour and happiness
 from God the Father, and Jesus Christ
 our Saviour and Governor.

5 To remind you of the good end
 for which I consecrated and left you
 bishop of the church of Crete, viz. to
 perfect the conversion I had there be-
 gun, to give such rules of doctrine and
 discipline as were wanting, and to or-
 dain other church-ministers in the se-
 veral cities of that island, to put them
 in due and constant execution.

6, 7 Now a bishop and governor of
 a Christian church, as a steward over
 God's family, ought in general to be a
 person of an unexceptionable character;
 and, in particuar, ought not to be one
 that has been guilty either of the poly-
 gamy of the heathens, or of divorcing his
 wife for humoursome reasons, and mar-
 rying others, according to the corrupt
 usages of the Jews. He must be one
 that has educated his family in the Chris-
 tian faith; that nobody can accuse of
 the least debauchery or disorderly life;
 not stubborn or passionate in his words,
 or violent in his behaviour; addicted
 neither to drunkenness, nor any sordid
 practices for worldly gains.

8 But, on the contrary, must be a
 person hospitable and charitable, grave

ording to the com-
 mandment of God our
 Saviour:

4 To Titus, mine
 own son after the
 common faith, grace,
 mercy, and peace
 from God the Father,
 and the Lord Jesus
 Christ our Saviour.

5 For this cause
 left I thee in Crete,
 that * thou shouldst
 set in order the things
 that are wanting, and
 ordain elders in every
 city, as I had ap-
 pointed thee.

6 If any be blame-
 less, the husband of
 one wife, having faith-
 ful children, not ac-
 cused of riot, or un-
 ruly.

7 For a bishop must
 be blameless, as the
 steward of God: not
 self-willed, not soon
 angry, not given to
 wine, no striker, not
 given to filthy lucre;

8 But a lover of
 hospitality, a lover of

* Ver. 5. *That thou shouldst set in order the things that are want-
 ing.* Or, ἵνα τὰ λείποντα διορθώσῃ, *to rectify disorders.*

good men, sober, just, holy, temperate,

9 Holding fast the faithful word, as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers.

10 For there are many unruly and vain talkers and deceivers, especially they of the circumcision :

11 Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake.

12 One of themselves, *even* a prophet of their own, said, The Cretians are all way liars, evil beasts, slow bellies*.

13 This witness is true: wherefore † rebuke them sharply, that they may be sound in the faith ;

14 Not giving heed to Jewish fables, and commandments of men, that turn from the truth.

15 Unto the pure

in his carriage, just in his dealings, devoted to the service of God, and temperate in his pleasures.

9 In fine, he must be steady to the true Christian doctrine, by the truth and strength whereof, he may be able to comfort and support the orthodox, and to confute and reprove the erroneous and obstinate.

10 Of which latter you have abundance in Crete, whose business is to talk and dispute, and seduce the minds of men ; but especially the Jewish zealots, and such Christian converts as they have corrupted with their notions.

11 These men, however false and vain their arguments be, must yet be answered and confuted ; for they gain upon whole families by their unreasonable suggestions, which they spread about, only for present profit and applause.

12, 13 When the poet Epimenides, a native of their own, described the Cretians, as a false, mischievous, and luxurious people, he said what was as true of these Jewish inhabitants, as it could be of the original natives of the place: and therefore you must keep them under a strict censure and discipline ; especially such of either of them as are Christian converts, to reduce them again to true Christian principles.

14 For they are now addicted to hardly any thing but the study of Jewish fables and traditions ; that tend to nothing but to corrupt the Christian faith.

15 Their Jewish teachers persuade

* Ver. 12. *Slow bellies*, γαστέρες ἀργαί, not slow, but swift, eager bellies, like that of κακὰ θηρία, evil wild beasts. So in Homer, κύνες ἀργοί, are swift dogs.

† Ver. 13. *Rebuke them sharply*, ἀποτόμως, cut them, as it were, to the quick.

A. D. 64. them to put the stress of religion upon nice distinctions of meats and drinks, clean and unclean things: whereas, alas! a Gentile convert, that lives up to the faith and precepts of Christianity, is clean and pure in the sight of God, let him eat or touch what he will; while they, by their obstinate infidelity and immoralities, can perform no acceptable service to God; and their nicest ceremonies signify just nothing*.

16 They boast themselves to be the only people in covenant with God, and acquainted with true religion; but their practices are a contradiction to all such pretences, and their stubborn disobedience to the plainest laws of God has now rendered them odious to him, whose church and people they once were.

all things are pure: but unto them that are defiled and * unbelieving is nothing pure; but even their mind and conscience is defiled.

16 They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate †.

CHAP. II.

Titus's charge to a prudent and courageous behaviour against the fore-mentioned persons and their principles. Advices concerning elderly men and women; particularly such as were in any church office. Concerning servants or slaves. The Christian religion equally concerns all ranks and degrees of people.

1 **B**EING therefore compassed with such a number of false teachers, and misled converts, make it your more earnest business to preach and press the true doctrines of Christianity upon all persons, in their several stations and degrees:

2 Viz. urge it as the great duty of the elder sort of men, particularly such as are presbyters of the church, to be

1 **B**UT speak thou the things which become sound doctrine:

2 That the aged men be sober, grave, temperate, sound in

* Ver. 15. *And unbelieving.* Ἀπίστοις, *unfaithful, treacherous,* though they were pretended believers.

† Ver. 16. *Unto every good work reprobate.* Πρὸς πᾶν ἔργον ἀγαθὸν ἀδόκιμοι, *stupid and injudicious as to every good work.* See note on Rom. i. 28.

faith, in charity, in patience :

3 The aged women likewise, that *they be* in behaviour as becometh holiness ; not false accusers, not given to much wine, teachers of good things ;

4 That they may teach the young women to be sober, to love their husbands, to love their children,

5 To be discreet, chaste, keepers at home, good, obedient to their own † husbands, that the word of God be not blasphemed.

6 Young men likewise exhort to be sober minded.

7 In all things shewing thyself a pattern of good works : in doctrine shewing uncorruptness, gravity, sincerity,

8 Sound speech that cannot be condemned ; that he that is of the contrary part may be ashamed, having no evil thing to say of you.

9 Exhort servants to be obedient unto their own masters, and to please *them* well in all things : not answering again ;

10 Not purloining, but shewing all good fidelity ; that they

grave, serious, and temperate in their conversation, sound in Christian principles, charitable to all, and patient under the sufferings that befall them. A. D. 64.

3 And that all elderly women, particularly such as are employed by the church *, in the baptism of women, and in other offices of like nature, use such habit, gesture, and behaviour, as become Christians ; no way addicted to slander or drunkenness, but to be exemplary in all the virtues that adorn their sex. * Deaconesses. See 1 Tim. iii. 11.

4, 5 That, by their good example, the younger women may be influenced to a sober, modest, discreet, and chaste behaviour ; to mind the business of their families, to respect their husbands †, and take due care of their children ; and so, on their part, cut off all occasions from any to think or speak reproachfully of our holy religion. † See pref. to the Ephesians, §. 4.

6 In like manner, exhort all young men to a due and careful government of their passions.

7, 8 And thus, in relation to all ranks of people, do your utmost to become truly exemplary in the purity and simplicity of your doctrine, and the sincerity of your practice ; that so neither Jewish nor Gentile adversary may find any reasonable objection against you.

9, 10 And, whereas the Jewish zealous would persuade men, that their religious privileges exempt them even from civil and natural † obligations to men of different and false religions ; be the more earnest to warn all such Christians as are servants or slaves (though it be to heathen masters) against so false a principle. Exhort them to † See pref. to the Ephesians, §. 4.

A. D. 64. serve their respective masters, in every lawful thing, diligently and faithfully, without rudely contradicting their commands, or defrauding them by the least neglect or injustice: by which they will become a credit to their profession, even in the low station wherein Providence has placed them.

11, 12 For the gracious religion of the Gospel lays the same excellent duties of piety, justice, and sobriety, upon the lowest slave, as much as upon the highest master, equally respecting all ranks and degrees of mankind.

13 And as all have the same duties and conditions, so have they the same comfortable hope and expectation of a glorious reward for their obedience, at the appearance of the great God, and our Saviour Jesus, to judge the world.

14 Even of that Saviour, who gave his life a sacrifice for the redemption of all mankind, to procure the pardon of their sins, and restore and oblige all to that sincere practice of piety and virtue, which makes us the true and beloved members of his church.

15 These are the truths you ought to declare and urge upon men, in the most authoritative manner: and, with so prudent a severity, to censure and punish such as openly contradict them, that they may not slight and undervalue your authority.

may adorn the doctrine of God our Saviour in all things.

11 For the grace of God, that bringeth salvation, hath appeared to all men,

12 Teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world;

13 Looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ:

14 Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

15 These things speak and exhort, and rebuke with all authority. Let no man despise thee.

CHAP. III.

Of duty to magistrates, against railing, and evil speaking. The Gospel religion intended for the reformation and happiness of both Gentile and Jew. Pardon and salvation not to be attained by the nicest observation of the ceremonial law, but is the effect of the pure mercy of God, on condition of our sincere obedience to the Gospel commands. Against Jewish traditions and genealogies. A heretic not to be excommunicated, till after just and due admonition. Charitableness recommended. The salutations and conclusion.

1 **P**UT them in mind to be subject to principalities and powers, to obey magistrates to be ready to every good work.

2 To speak evil of no man, to be no brawlers, but gentle, shewing all meekness unto all men.

3 For we † ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another.

4 But after that the kindness and love of God our Saviour toward man appeared,

1 **A**NOTHER prejudice you must carefully warn the Jewish zealots against is, that no heathen governors have any obedience due to them from God's people; * nor any magistrates that are not of their nation and religion. Remind them often, that Christianity alters no civil rights; and that they ought to pay all just submission to the emperor, and all due † and cheerful respect to all their superiors.

2 Warn them also against that prevailing temper of reviling, and furiously contending with all that are not of the same religious sentiments with themselves.

3 All Christians, both Gentile and Jewish, ought to be the more patient and condescending in their behaviour toward their adversaries, when they consider this turbulent, selfish, and quarrelsome disposition savours too much of that unregenerate state, wherein they all lately were, before their conversion.

4, 5, 6, 7 And that it was the design of this great mercy of God in the Gospel revelation, and in receiving them

* See Rom. xiii. 1.

† *πῶν ἕργων ἀγαθῶν.*

† Ver. 3. *We ourselves.* St. Paul either mixes himself with the Gentile Christians, (as in several other passages,) or, perhaps, speaks of himself strictly, denoting what temper he was of before his conversion.

A. D. 64. into the happy privileges of the Christian covenant by baptism, and the gracious influences of the Holy Spirit attending their admission into it, to reform them from such a temper: and to prevent all further disputes about the necessity of their external matters of religion; they ought to remember they were all thus redeemed, and put into a capacity of eternal life and happiness, by the pure and sole mercy of God through Christ; a mercy which neither the Gentiles could in the least merit, by virtue of any thing they did, or could have done; nor the Jews lay any claim to, by the most exact observance of their ceremonial law.

8 These are the * certain and most substantial points of Christianity; and it is of infinite importance to you and them to persuade them to be chiefly bent upon possessing themselves of so gentle and charitable a temper, and upon such practices as are the indispensable conditions of these mighty blessings and privileges.

9 Wherefore reject and discountenance all the frivolous and contentious disputes about Jewish traditions, pedigrees, and ceremonies; as being of no manner of advantage, but the greatest obstacles to the Christian profession.

10, 11 Whatever pretended Christian is obstinately and incurably bent upon maintaining such doctrines, or practices, as are directly contradictory to the known rules of our religion §;

5 Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;

6 Which he shed on us abundantly, through Jesus Christ our Saviour:

7 That being justified by his grace, we should be made heirs according to the hope of eternal life.

8 *This is a * faithful saying, and these things I will that thou affirm constantly, that they which have believed in God, might be careful† to maintain good works: these things are good and profitable unto men.*

9 But avoid foolish ‡ questions, and genealogies, and contentions, and strivings, about the law; for they are unprofitable and vain.

10 A man that is an heretic, after the first and second admonition, || reject:

11 Knowing that

§ αἰρετικὸς ἐνδραπέτης.

* Ver. 8. *A faithful saying.* See the notes on 1 Tim. xv. 2 Tim. ii. 11.

† Ver. 8. *Might be careful to maintain good works.* Καλῶν ἔργων περιεργάζαι, *to prefer, to excel in, good works.*

‡ Ver. 9. *Foolish questions.* See 2 Tim. ii. 23.

|| Ver. 10. *An heretic—reject, παραιτού, avoid him, have nothing to do with him.*

he that is such, is subverted, and sinneth, being condemned of himself.

and such as, upon sufficient admonition, **A. D. 64.** he cannot but himself know to be so; and all this out of a factious temper, to set himself up as head of a party, ready to join with any sect whatever, for promoting some worldly end and purpose; let him be expelled from the Christian church, as one that acts against the plain dictates of his own * conscience; * *ἀποκατα- κριτός.* and is to be looked on as a lost and profligate person, and his conversation avoided.

12 When I shall send Artemas unto thee, or Tychicus, be diligent to come unto me to Nicopolis: for I have determined there to winter.

12 As soon as I send either Artemas, or Tychicus, to supply your place, make it your business to meet me at Nicopolis, for I intend to stay there the winter season.

13 Bring Zenas the lawyer and Apollos on their journey diligently, that nothing be wanting unto them.

13 Supply Zenas and Apollos with all necessaries for their voyage to me.

14 And let ours also learn * to maintain good works for necessary uses, that they be not unfruitful.

14 And be careful to exhort all Christians, but especially the Jewish † converts, (who most want that advice,) † *ἡμίτεροι.* to the exercise of charity and || beneficence, wherever there is occasion for it, || *καλῶν ἐργῶν.* without distinction, upon any account of different sentiments and opinions.

15 All that are with me salute thee. Greet them that love us in the faith. Grace be with you all. Amen.

15 All the Christians with me send their hearty love to you. Do the same from us to all that bear us any Christian respect. The Divine love and favour be with you all. Amen.

† Ver. 14. *Let ours learn.* Some learned persons think, that by *ours*, he means the Gentile converts. Let the reader judge.

A
PARAPHRASE
ON
THE EPISTLE
OF
ST. PAUL TO PHILEMON.

P R E F A C E.

ONESIMUS was servant (or slave) to Philemon the Colossian, one of St. Paul's converts. He had robbed and ran away from his master. The better to lie undiscovered, he gets to Rome, where the apostle then lay, under his first (see ver. 22.) confinement. St. Paul providentially happens upon this man; converts him to the Christian faith; and now sends him back to his master, with this Epistle of reconciliation: wherein are so many lively strokes of generous humanity and Christian compassion to a reformed sinner; of such justice, mixed with so much sweetness and condescension, along with the authority of an apostle, toward one that was both a friend and a disciple, as may render it a just wonder to find some people of opinion, that this Epistle contained so little in it, as to be unworthy to be ranked among St. Paul's writings. For more particular moral reflections from this letter, the curious reader may be referred to the excellent preface of St. Chrysostom.

A
PARAPHRASE
 ON
 THE EPISTLE
 OF
 ST. PAUL TO PHILEMON.

1 **PAUL** a prisoner of Jesus Christ, and Timothy *our* brother, unto Philemon our dearly beloved, and fellow-labourer,

2 And to *our* beloved Apphia, and Archippus our fellow-soldier, and to the church in thy house :

3 Grace to you, and peace, from God our Father, and the Lord Jesus Christ.

4 I thank my God, making mention of thee always in my prayers,

1, 2, 3 **I PAUL**, that am now a prisoner at Rome for the sake of Jesus Christ and his religion, send this Epistle to my dear convert, and fellow-labourer Philemon, and to my dear friend Apphia * his wife, not forgetting Archippus, my brother minister, and all your Christian family : wishing you all divine favours and blessings from God the Father, and the Lord Jesus Christ. As doth † Timothy also, who is now with me.

4, 5 Expressing my hearty thanks to God (which indeed I never omit to do whenever ‡ I mention you in my prayers for your steadiness to the Christian

Written
A. D. 62.

* Theodo-
ret.

† See Philip.
i. 1.

‡ Making mention of thee always in my prayers. Or thus, ἐὺχαριστῶ τῷ Θεῷ, πάντοτε μνήαν σου ποιούμενος, I always thank God when I mention you in my prayers.

A. D. 62. religion, and your charity to all its professors, which I hear to be so exemplary and remarkable.

6, 7 For it cannot but be a matter of the deepest satisfaction to me, to have such ample testimonies of your Christian sincerity in your generous relief of the indigent and suffering members of that holy profession.

8, 9 Wherefore, with a person of a good and generous disposition, I shall have no occasion to insist upon the respect and reverence he owes me, as his apostle and first converter; but hope it may be sufficient for gaining your compliance with a request I am now going to make to you, to apply myself to you as a friend, as an aged friend, and a prisoner for the faith you so much esteem and value.

10, 11 My suit is not in my own behalf, but of the bearer, your servant Onesimus; who, though once so treacherous, ‡ as to rob and run away from you; yet, now that I have converted him to

5 Hearing of thy love and faith which thou hast toward the Lord Jesus, and toward all saints;

6 That the communication * of thy faith may become effectual by the acknowledging of every good thing which is in you in Christ Jesus.

7 For we have great joy and consolation in thy love, because the bowels of the saints are refreshed by thee, brother.

8 Wherefore, though I might be much bold in Christ, to enjoin thee that which is convenient,

9 Yet for love's sake I rather beseech thee, being such a one as Paul the † aged, and now also a prisoner of Jesus Christ.

10 I beseech thee for my son Onesimus, whom I have begotten in my bonds:

11 Which in time

* Ver. 6. *The communication of thy faith; ἡ κοινωνία τῆς πίστεώς σου, your sharing or partaking of the (Christian) faith.*

Ibid. *By the acknowledging of every good thing; ἐν ἐπιγνώσει, by your manifesting every good thing to be in you.*

† Ver. 9. *Paul the aged: or perhaps Παῦλος πρεσβύτης, Paul the ambassador, agreeably to 2 Cor. v. 20. Eph. vi. 20. Indeed it does not appear that St. Paul was a very aged man when this Epistle was written; though it may well be allowed, that the many fatigues and hardships he had undergone, might bring an earlier old age upon him than upon the generality of mankind.*

‡ *To thee unprofitable, ἀχρηστοί, injurious. See Rom. i. 28. Eph. v. 11. Thus inutilis among the Latins is injurious.*

past was to thee unprofitable: but now profitable to thee and to me:

12 Whom I have sent again: thou therefore receive him that is mine own bowels.

13 Whom I would have retained with me, that in thy stead he might have ministered unto me in the bonds of the Gospel.

14 But without thy mind would I do nothing, that thy benefit should not be as it were of necessity, but willingly.

15 For perhaps he therefore departed for a season, that thou shouldst * receive him for ever;

16 Not now as a servant, but above a servant, a brother beloved, specially to me, but how much more unto thee, both in the flesh, and in the Lord?

17 If thou count me therefore a partner receive him as myself.

18 If he hath wronged thee, or oweth thee

the Christian religion, will, I doubt not, A. D. 62. make you the utmost amends, by a diligent and faithful service for the future, and become a profitable servant to you, and a credit to me.

19 In full assurance of which, I now send him back to you, and beg you would entertain him again; if not for his own, yet for my sake, as a person now exceeding dear to me: for remember, I had the pleasure to make him a convert in my bonds, and the son of my old age.

13, 14 Indeed I could willingly have kept him here, to do me those good offices, in my confinement, which I know yourself would gladly perform, if you could: but, as you have a right to him, I would reap the benefit of no one's servant, without his master's leave.

15 And I think, you may well look on it as an act of Providence, that his leaving you for a while should prove so happy an occasion of improving him into a faithful servant, for his * whole life after.

16 Entertain him, therefore, now, not only in the character of a good servant, but also of a Christian brother. Consider how dear he is to me in that relation; and look upon him not only as your domestic, but as a fellow member of the same Christian church with us both.

17 And shew the respect you bear to me, by the generous reception you give him.

18, 19 As to any damage he has done you, though I could balance that ac-

* Receive him again for ever, *αἰώνιον*, a servant for life.

A. D. 62. count, by remembering you owe your very salvation to me, as the instrument of your conversion; yet I wave that at present, and here give you, under my own hand-writing*, to make good whatever you have lost by him.

20 Do not, therefore, dear brother, deny the Christian pleasure and comfort you will do me, by your forgiveness and compassion to one so near and dear to me.

21 The great opinion I have of your dutiful respect toward me, suffers me not to doubt of a compliance from you, even beyond what I have requested.

22 I must desire lodgings at your house, intending to visit you when my trial is over; in which I doubt not but to be cleared, by the concurrence of yours, and other good Christians' prayers.

23, 24 Epaphras, my fellow prisoner for the same cause of Christ, as also Mark, Aristarchus, Demas, and Luke, that labour with me in promoting the Gospel in these parts, send their hearty Christian love to you.

25 The love and favour of our Lord Jesus Christ be with you, and direct your mind. Amen.

ought, put that on mine account;

19 I Paul have written it * with mine own hand, I will repay it: albeit I do not say to thee how thou owest unto me even thine own self besides.

20 Yea, brother, let me have joy of thee in the Lord: refresh my bowels in the Lord.

21 Having confidence in thy obedience, I wrote unto thee, knowing that thou wilt also do more than I say.

22 But withal, prepare me also a lodging, for I trust that through your prayers I shall be given unto you.

23 There salute thee Epaphras, my fellow prisoner in Christ Jesus;

24 Marcus, Aristarchus, Demas, Lucas, my fellow labourers.

25 The grace of our Lord Jesus Christ be with your spirit. Amen.

* *With my own hand.* See Rom. xvi. 26. 1 Cor. xvi. 21. 2 Thess. iii. 17.

A
PARAPHRASE
ON THE
EPISTLE TO THE HEBREWS.

PREFACE.

THE testimony of all ancient copies and translations, with the concurrent suffrage of the best writers, both ancient and modern, give such evidence for St. Paul's * being the author of this excellent Epistle, that the objections, or rather scruples, brought to the contrary are of no weight. His mentioning himself as lately a prisoner, chap. x. 34. and in Italy, chap. xiii. 24. with Timothy's enlargement, and a promise to visit the Hebrews along with him, chap. xiii. 23. do sufficiently clear the time of its date to have been just after his deliverance from his first trial at Rome, viz. Anno Domini 63. as both Bishop Pearson and Dr. Mill have adjusted it. All, therefore, that will be further needful to let the reader into the main spirit of this writing, is to observe something concerning the persons to whom, and the occasion upon which, it was written.

§. 1. I have formerly observed the Hebrews to signify the native inhabitants of the Jewish land, as distinguished from the foreign Jews dispersed in other countries, who went under the name of Hellenists, or Greeks ; though, most properly, the converts or pro-

Hebrews
who ?

* See Dr. Mill's Prolegom. §. 83, &c. and Mr. Hallet's Introduction to his Supplem. to Mr. Pierce on the Hebrews.

selytes to the Jewish religion were called by this name. (See Acts x. 2. and vi. 1.) With these believing Jews of Palestine, St. Paul held a constant intimacy and correspondence, had a free access to them in his writings and arguments, from the obligations he had laid them under, by the charitable collections he had made, and the constant care he took for their poor, Acts xxiv. 17. 1 Cor. xvi. 2 Cor. viii. ix. So that though it be no question but that this Epistle was intended for the conviction of the Jews of all nations, and the confirmation of the Jewish converts, wherever dispersed, yet it was thus prudently directed to them of the Holy Land: to them first who were the immediate and constant attendants on those religious ordinances and ceremonies, the insufficiency and abolishment whereof was the chief argument of this letter, and to that place that was the centre of the circumcision, from whence his Epistle might, the sooner and better, be communicated to the whole circumference of their dispersion. (See Sir Isaac Newton's Observations on the Apocalypse, chap. 1.)

* The occasion of it, chap. ii. 3.

§. 2. St. Paul in his second Epistle to the * Thessalonians had foretold a great apostacy, which, so far as it related to the Jewish people, may be interpreted either of the general revolt of their nation from the Roman government, or of their Christian converts from the religion of Christ, agreeably to our Saviour's prediction, Matt. xxiv. 12. In the latter of these senses, it began now to be fulfilled by a too general desertion of the Jewish Christians, frightened from their profession by the furious persecution of the in-

fidel Jews. To arm some, and to recover others from this apostacy, was the purpose of this Epistle: the substance whereof may, I think, be reduced to the following arguments.

First, The superlative excellency of Christ's person, not only above that of Moses, but above the very angels too, by the ministration of whom the Jewish law was delivered. This is the argument of the two first chapters.

Secondly, The dignity and perfect efficacy of Christ's priesthood, and the insufficiency of the Levitical one, together with the wisdom and advantage of his being not a temporal monarch, but a suffering Messiah, make up the discourse from the third to the ninth chapter.

Thirdly, The mere figurative nature, and utter insufficiency of the legal ceremonies and sacrifices, and the perfect sufficiency of Christ's death, for the redemption and pardon of mankind, is the purpose of the ninth and tenth chapters.

And, fourthly, to obviate that prejudice and bold assertion of the Jews, that to forsake the Mosaical religion was to apostatize from God, the eleventh chapter is spent in shewing the faith of Christians to be the exercise of the same virtuous principle, whereby all holy men of old rendered themselves acceptable to God, and stand upon record as his true and eminent servants.

These are severally intermixed with their proper inferences and exhortations, all tending to shew the Jewish Christians the unreasonableness, folly, and

danger of falling off again from the Christian faith to the Jewish religion; and to support and spirit them under the persecution that tended to draw them from it.

§. 3. It is of no great moment to know the true reason, why the apostle thought not fit to prefix his name to this Epistle: the most probable one seems to be, that he might give the less offence to the infidel Jews of that country, who were enraged at him as a preacher to the Gentiles; or that, having owned himself the apostle of the circumcision, he concealed his name, to give the less disgust to such Jewish Christians as were not fully weaned from their prejudices in that matter. (See Dr. Mill's Prolegom. §. 99, 100.)

I say nothing concerning the original language in which this Epistle was written by St. Paul. I rest myself contented in the opinion of those who, upon the support of the best of ancient tradition, conclude it to have been written in the Syriac (commonly, at that time, called the Hebrew) language; and translated into Greek by St. Luke. In confirmation of which sentiment, I cannot do better than refer my reader to the ingenious and learned Mr. Hallet's introduction to his Supplement to Mr. Pierce on the Hebrews.

A
PARAPHRASE

ON THE
EPISTLE TO THE HEBREWS.

CHAP. I.

The apostle's first argument for dissuading the Jewish Christians from apostatizing from Christianity to the Jewish religion; viz. The truth and certainty of Christ's religion, and the superlative dignity of his person, not only above Moses, but even those very angels by whom the Jewish law was delivered.

1 **G**OD, who at sundry * times and in divers manners spake in time past unto the fathers by the prophets,

2 Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds;

1, 2 **T**O preserve you, dear brethren, from that general apostacy from the Christian faith, to which the false doctrines, and furious persecutions of the Jews, are now so prevalent to draw the believers of that nation; let me request you seriously to consider, that your Christian religion is a revelation from the same God, who, in several times, manners, and degrees, revealed his will to your forefathers, down from Adam, Abraham, Moses, and all the Jewish prophets, to this day; wherein he has made the last and complete discovery of his divine will to us and all mankind, by Jesus Christ, the promised Messiah: a person of most superlative

Written
A. D. 63.

* Ver. 1. *At sundry times, ποικιλεμένης, or in sundry parts, or parcels.*

A. D. 63. dignity and excellence, being that Word*
 _____ and Son of God, by whom the Father

* John i. 1, &c. created the whole world †, and governs
 † τοὺς αἰῶ- all the dispensations of it, and has con-
 νας. The stituted him the Lord and Governor
 ages or dis- over all created beings.
 pensations.

‡ ἀπαύγασ-
 μα.

3 Whose origination is not like that
 of other prophets and lawgivers, of
 mere human and mortal extraction, nor
 produced into being by the agency of
 any subordinate power, as instrumental
 in his production; he being an imme-
 diate ray ‡ of the divine Majesty itself;
 the perfect image and resemblance of
 God the Father, by whom the Father
 made and preserves all things. Nor did
 he, after the great sacrifice of himself
 in the flesh, for the perfect redemption
 of mankind, die and leave us, like other
 priests; but was exalted to the highest
 degree of heavenly glory and majesty,
 to become a most powerful and constant
 intercessor with the Father for all true
 believers.

4 Thus is Christ, in dignity of nature
 and character, far superior not only to
 all mankind, but even to the very an-
 gels, by whose ministry the Mosaical
 law was delivered to your nation. As
 may most clearly be seen from all those
 Scripture passages that describe the
 person, office, and authority of the Mes-
 siah.

|| Acts xiii.
 33.

5 Thus (in Psal. ii.) he is styled,
 the || Son, the peculiarly begotten Son
 of God. And (in 2 Sam. vii. 14. 1 Chron.
 xxii. 10.) God declares himself his Fa-
 ther, by way of special eminence. Which
 expressions, as they could no way be
 applicable § to the persons of David or
 Solomon, (though the most famous
 princes,) so neither were such distin-
 guishing characters ever given to the

3 Who being the
 brightness of his glo-
 ry, and the express
 image of his person,
 and upholding all
 things by the word of
 his power, when he
 had by himself purged
 our sins, sat down on
 the right hand of the
 Majesty on high :

4 Being made so
 much better than the
 angels, as he hath by
 inheritance obtained a
 more excellent name
 than they.

5 For unto which
 of the angels said he
 at any time, Thou art
 my Son, this day have
 I begotten thee? And
 again, I will be to him
 a Father, and he shall
 be to me a Son?

§ See the learned Dr. Pierce's note upon this verse.

highest angel or archangel whatever; A. D. 63. but must be meant of Christ, of whom David was a type and figure.

6 * And again, when he bringeth in the first-begotten into the world, he saith, And let all the angels of God worship him.

6 Again, The Scripture, in other passages, speaking * of the triumphant resurrection of Christ, and his being made the Saviour, Lord, and Judge of the whole world, represents God the Father as commanding *all angels to reverence him*, (Psal. xcvii. 7. †)

7 And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire.

7 Whereas the loftiest titles the Scriptures ever give to the angels are no higher than those of messengers and ministers of God; comparing them, for their swiftness and efficacy in their office, to winds and flames, (Psalm cxxiii. 20, 21.)

8 But unto the Son *he saith*, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom.

8, 9, 10, 11, 12 But, in a quite different strain does David represent the Messiah, viz. as the *only Son of God, the Creator, Lord, and Governor of the whole world; as a perfectly wise, just, and righteous Governor over all created beings; and not like them of a created, finite, and temporary existence, at least of a finite and temporary authority, but of a nature and dominion truly divine, eternal, and immutable.*

9 Thou hast loved righteousness, and hated iniquity; therefore God, *even thy God*, hath anointed thee with the oil of gladness above thy fellows.

10 And, Thou, Lord, in the beginning hast laid the foundation of

* *And again, when he bringeth in*: εἰσαγάγῃ may refer either to the Scripture, or to God the Father. *The bringing him again into the world*, may signify either the Scriptures speaking again of *Christ's coming into the world*, or the Father's bringing Christ into the world again at his resurrection, say some, or at the last day of judgment, as others. I have expressed it as agreeably as I could to each of these acceptations.

† Deut. xxxii. 43. according to the LXX, and to that passage, in all probability, (as some think,) the apostle refers, that of Psal. xcvii. 7. being, not as it is here, *all the angels of God*, but *all ye gods*. But, as *angels* are often styled *gods* in Scripture, there is no weight in that argument. See Mr. Pierce upon this place.

A. D. 63.

the earth; and the heavens are the works of thine hands:

11 They shall perish, but thou remainest: and they all shall wax old as doth a garment;

12 And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail.

13 So also, when the Psalmist (Psal. cx. 1.) introduceth God the Father speaking to Christ his Son, *to take possession of his utmost height of heavenly glory and majesty, and get the entire conquest over sin, satan, death, and all the enemies of his kingdom*; it is in such expressions as are infinitely too great to be meant of the most exalted angel or created spirit.

14 In fine, the highest of angels are but ministers and messengers of God; they were but ministers in delivering the law the Jews so much boast of; and they are still the same to the Christian church; assisting and ministering to us, in such measures as God is pleased to appoint: but Christ is the Lord and Head over both us and them*.

13 But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool?

14 Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?

* Note, for a more complete understanding of the force of the apostle's argument in these passages, I can do nothing better than to refer the reader to the learned notes of Mr. Pierce.

CHAP. II.

An inference from the foregoing argument ; viz. That Christians are obliged to the utmost care and constancy in their religion, as being delivered by a person of greater dignity than the very angels that conveyed the Mosaical law. The excellency of Christ's person further illustrated. His being a suffering Saviour no objection ; but the utmost testimony of the wisdom and goodness of the Christian dispensation, for the benefit of sinful mankind.

1 **T**HEREFORE we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip.

2 For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompence of reward ;

3 How shall we escape if we neglect so great salvation, which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him ;

4 God also bearing them witness, both with signs, and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will ?

5 For unto the angels hath he not put in subjection the world to come, whereof we speak.

1 **T**HE superlative dignity then of A. D. 63. the person of Jesus Christ, ought to render you the more regardful of the religion, and the more resolute to adhere to the doctrines he has revealed to us ; so as never to be drawn or tempted from them.

2, 3, 4 For if God did in so exact and severe a manner vindicate the honour of the Jewish law, that was conveyed to that people by the ministry of angels only ; insomuch that every contemptuous violation of it was punished with immediate death *, and had no

* Chap. v. sacrifices to atone for it ; how much

2. more dreadful must be the punishment of such as wilfully neglect and forsake the mercies of the Christian religion, that were revealed and brought down to us from heaven by the very Son of God himself ; the truth whereof was, in such ample manner, demonstrated to us his apostles, by the powers of the Holy Ghost ; and by us to the rest of mankind ?

5 Remember, I say, that your religion was conveyed to mankind by one that is superior to all angels ; and that the Christian church has the happiness to be under the immediate conduct and government of the Son of God himself.

A. D. 63. 6, 7, 8 Of whom those words of the Psalmist, (Psal. viii. 4. &c.) though [we should suppose they were] primarily spoken of Adam and his posterity in general; yet, in their full and complete sense, could not be true of them; because they expressly represent *a person as perfect Lord and Governor over all created beings; a complete Conqueror over all the enemies of God's kingdom; which can never be said of Adam, or of any branch of human race.*

9 Whereas they exactly answer to Jesus our Messiah, the second Adam; who though in his human state *, while, by the wise and merciful dispensation of God, he was to suffer death, for the redemption of mankind, he was indeed in a state inferior to that of angels; yet in reward of those sufferings, is that human nature of his now exalted to the highest degree of heavenly glory and majesty; and this God-man become the Lord, and Governor, and Saviour of all men.

10 The generality of the Jews, indeed, expected Christ under the character of a temporal monarch, and a conqueror for their particular nation. And think it a great objection against our Jesus, that he was a suffering † Messiah: but the

6 But one in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man, that thou visitest him?

7 Thou madest him a little lower than the angels, thou crownedst him with glory and honour, and didst set him over the works of thy hands.

8 Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him.

9 But we see Jesus, who was made a little * lower than the angels, for the sufferings of death, crowned with glory and honour, that he by the grace of God should taste death for every man.

10 For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to † make

† See 1 Cor. i. 18, 23, 24, 25. and chap. ii. 2.

* Ver. 9. *Made a little lower than the angels.* Βραχύ τι, *for a little while lower than the angels.*

† *Make the Captain—perfect through suffering.* Τελειῶσαι, *in a*

the Captain of their salvation perfect through sufferings.

Divine wisdom saw further and better. A. D. 63. The happiness he was to bestow on his disciples was not temporal, but spiritual and heavenly: and, for the encouragement and support of such as were to go through a world of sufferings and temptations, as the condition of that happiness; this (among others) was one instance of the Divine wisdom, that he that was to be both our Saviour and example, should work our salvation by, and be himself crowned and rewarded for, his sufferings.

11 For both he that sanctifieth, and they who are sanctified, are all of one: for which cause he is not ashamed to call them brethren,

12 Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee.

13 And again, I will put my trust in him: and again, Behold I and the children which God hath given me.

14 Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil;

11, 12, 13 Thus it pleased God, that the Redeemer of mankind should condescend to take on him the same nature with those he was to redeem; according to those prophetic expressions of Scripture concerning the Messiah; wherein "he vouchsafes to own us for "his brethren," as in Psal. xxii. 22. and is represented as "paying the same "humble duties to God the Father" with the rest of the holy and truly religious part of mankind; and in another place calling us his children, as in Isaiah viii. 17, 18. "I will wait upon the Lord—"Behold, I and the children which God "hath given me are for signs and for "wonders in Israel from the Lord of "hosts."

14, 15 Thus it seemed good to the Divine wisdom to reconcile and make us his children, by the sufferings of Christ in that very nature that had transgressed; as the most proper way of conquering that prevailing power of the devil, that had tempted us to sin, and drawn us into death; and, by this means, to give to all mankind (espe-

sacrificial sense, is either to consecrate, or to purge perfectly from sin. In an agonistical sense, it is to crown and reward. I shall distinguish them as clearly as I can, by the connection of the several passages in which it occurs in this Epistle.

A. D. 63. cially the Gentile world, that were enslaved with the sense of guilt, and the fear of death, without any prospect of a recovery from it) the certain hope of a future and happy life.

16, 17 For Christ is to be considered, not as a Redeemer of angels and fallen spirits, but of mankind *; of all those, who like true children of Abraham are subject to temptations and sufferings, and are to be advanced to pardon and happiness by imitating him, in a patient submission to that Divine will which they had transgressed. Upon which account, it was highly expedient for Christ, our great Priest and Sacrifice, to live and suffer in our nature, as the most perfect method both to atone for our sins, and to support and encourage us under our present sufferings for his religion; whom we know to have had a fellow-feeling with us, and so to bear a compassionate regard towards us.

18 For nothing is such an immediate comfort to a Christian, as to know he suffers for the sake of a Saviour, who is touched with the experience of what he undergoes, as well as with a full power to relieve and support him.

15 And deliver them who through fear of death were all their lifetime subject to bondage.

16 For verily he took not on him *the nature of angels*; but he took on *him* the * seed of Abraham.

17 Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest, in things pertaining to God, to make reconciliation for the sins of the people:

18 For in that he himself hath suffered, being tempted, he is able to succour them that are tempted.

* *But the seed of Abraham, according to the great promise, In thy seed shall all the nations of the earth be blessed.*

CHAP. III.

The second branch of the apostle's first argument for their steadiness to the Christian profession; viz. The dignity of Christ, as a lawgiver, above Moses. A warning from thence against infidelity and apostacy. As also from the instance of the obstinate Israelites, that were denied entrance into the land of Canaan, for the same miscarriage.

1 **WHEREFORE** holy brethren, partakers of * the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus;

2 Who was faithful to him that appointed him, as also Moses was faithful in all his house.

3 For this man was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house.

1 **WHEREFORE**, dear * brethren, A. D. 63. brethren of Christ, and children of Abraham, members of the holy church of God, (though you only partake † of it with other people,) consider well the exceeding great dignity of Christ's person, who as a Prophet has given you the most complete rules of life; as a High Priest, by suffering in your own nature, has procured the perfect pardon of your sins; and by his religion, obtained such spiritual and heavenly blessings for you, as far surpasses those of the Jewish law.

2 Remember that God the Father has appointed ‡ and established him the Lord and only High Priest over his church: and that he has as perfectly performed every part of his great office for the Christian church, as you can imagine, or the Scripture declare, Moses to have done toward the Jewish one, when it styles him *faithful in all his house*, i. e. the church of God. (Numb. xii. 7.)

3, 4 But you must consider too, that as a substitute and deputy || governor, who is himself but a member of the house or society he governs, is inferior to the lord § that appoints him; so much

* Chap. ii. 11, 12, 13.
† μίτοχοι.

‡ πῶς ὄντα.

|| κατα-
σκευάσας.

§ Κατασκευάζω signifies either to *build*, or to *order and govern*. The former sense is most commonly received, but the latter seems, in this place, to be most natural. Moreover, οἶκος, the *house*, here seems clearly to signify not the *material* house, but the *inhabitants* or *family* dwelling in it.

A. D. 63. is Moses inferior to Christ: for Moses acted in the Jewish church only as a servant of God; whereas Christ, as the Son of God, is Lord and Governor both of the Jewish and Christian church; and the supreme Governor or Householder over all is God the Father*.

5, 6 Moses indeed had a commission to manage that church, and faithfully † discharged it; but still it was in the capacity of a servant and deputy, employed to deliver a dispensation that plainly pointed out another more perfect one, that was to succeed it. But we Christians are now under the immediate government of Christ himself ‖, the Lord over all churches and divine dispensations, as the Son of God; and shall not fail to enjoy the final fruits of so great a privilege, on condition of our steady adherence to his religion, under all our pressures and persecutions.

7, 8, 9 Let therefore that inspired lesson of the Psalmist (Psal. xcvi.) be heartily considered by you now; wherein he exhorts the Jewish people, *To hearken to the divine commands while opportunity was afforded them; and not to harden their hearts and become incurable, by an obstinate and wilful disobedience, as their forefathers did in the wilderness; where they distrusted the Divine power and providence, and provoked the wrath of God, for forty years together.*

10, 11 The consequence of which

4 For every house is builded by some man; but he that built all things is God.

5 And Moses verily was faithful in all his house as a servant, for a testimony of those things which were ‡ to be spoken after;

6 But Christ as a son over his ‖ own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end.

7 Wherefore (as the Holy Ghost saith, To day if ye will hear his voice,

8 Harden not your hearts, as in the provocation, in the day of temptation in the wilderness:

9 When your fathers tempted me, proved me, and saw my works forty years.

10 Wherefore I

* Compare 1 Cor. xi. 3, 12.

‡ Ver. 5. For a testimony of those things that were to be spoken after, that is, the religion or dispensation of Christ, as appears most clearly from John v. 46, 47. Luke xxiv. 44. Acts xxvi. 22. and many like passages.

‖ Ver. 6. Christ as a son over his own house. A very wrong translation. It is, over his, viz. God's house; ἐπὶ τὸν οἶκον αὐτοῦ; the αὐτοῦ plainly is to be referred to Θεοῦ, God, (ver. 4.) as it is in the fifth verse; agreeably to 1 Tim. iii. 15. 1 Cor. iii. 9. ye are God's building.

was grieved with that generation, and said, They do always err in their hearts, and they have not known my ways.

11 So I swear in my wrath, They shall not enter into my rest.)

12 Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.

13 But exhort one another daily while it is called To-day; lest any of you be hardened through the deceitfulness of sin.

(14 For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end:)*

15 While it is said, To-day if ye will hear his voice, harden not your hearts, as in the provocation.

16 † For some when they had heard, did provoke: howbeit not all that came out of Egypt by Moses.

habitual course of impiety, was, *That they became utterly unworthy of the continuance of the Divine favour and protection, and caused God to swear by himself, that they should never enter into the promised land.*

12 Take heed then, that their case in respect of that temporal blessing of Canaan be not yours, now, in respect to the eternal blessings of Christ's religion. Remember, that by forsaking Christianity, you apostatize from the same God, who lives eternally to reward the faithful, and punish the disobedient.

13 To prevent which, make it your immediate endeavour so to encourage one another to patience and perseverance, that none, if possible, may be drawn from their profession, by the subtle insinuations, or most violent persecutions from their adversaries.

[14 Remember, that the great privileges of Christianity are to be enjoyed only upon condition of a resolute perseverance in that religion, to which you have engaged yourselves.]

15 Consider too how much it concerns you to lay hold of the present time afforded for it; and the danger of neglecting it, as the Jews did in the wilderness.

16, 17, 18 And let it move you the more to observe how infectious and epidemical their dissatisfaction and disobedience was. † *That the whole con-*

* Ver. 14. Note, this verse being included in a parenthesis, makes the clearest connection between the thirteenth and fifteenth verses; which, otherwise, is much interrupted.

† For some when they heard, &c. *τινὲς γὰρ ἀκούσαντες παρεπίκραναν; ἀλλ' οὐ πάντες; Who did provoke? Did not all that came out of Egypt? Interrogatively, as the two following verses are; or else the sense is this, Though your apostacy from Christianity be now too*

A. D. 63. *gregation were drawn to murmur against Moses and Aaron, except Caleb and Joshua, (Numb. xiv.) Nor did their numbers prevent the certainty of that punishment God had sworn to inflict upon them; for they all, except these two, died in the wilderness.*

19 As therefore infidelity and a revolt from the divine commands lost them the promised land; so will your renouncing the Christian profession, for any persecutions whatever, forfeit you all the blessings of this new and gracious covenant.

17 But with whom was he grieved forty years? *was it not with them that had sinned, whose carcases fell in the wilderness?*

18 And to whom sware he that they should not enter into his rest, but to them that believed not?

19 So we see that they could not enter in because of unbelief.

CHAP. IV.

The same exhortation to constancy and patience continued. Christianity promises a future and better state of happiness, than the land of Canaan was. That there is such a state provided for good and faithful men, proved from the ancient Scriptures of the Old Testament. Christ a severe and terrible Governor to the obstinate and disobedient. No concealing our cowardice and infidelity from him. The exhortation of chap. ii. 10. renewed.

* Chap. iii.
18, 19.

1 **B**E exceedingly careful therefore, I say,* that by a revolt from the true religion, you lose † not the celestial happiness of the Gospel, as the murmuring Jews did that of the terrestrial Canaan.

2 You have now the substantial religion and promises of Christ as fully

1 **L**ET us therefore fear, lest a promise being left us of entering into his rest, any of you should † seem to come short of it.

2 For unto us was the Gospel preached,

general, as theirs was then, yet remember you have Caleb and Joshua for your example and encouragement; who were preserved for their singular obedience, while all the rest were destroyed.

† *Seem to come short of it.* Δοκῆ, in the same sense as in Luke viii. 18.

as well as unto them : but the word preached did not profit them, not being mixed with faith in them that heard it.

3 For we which have believed, do enter into rest ; as he said, As I have sworn in my wrath, If they shall enter into my rest : although the works were finished from the foundation of the world.

4 For he spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works.

5 And in this place again, If they shall enter into my rest.

6 Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief :

7 Again, he limiteth a certain day, saying in David, To day, after so long a time ; as it is said, To day if ye will hear his voice, harden not your hearts.

8 For if Jesus had given them rest, then would he not afterward have spoken of another day.

9 There remaineth therefore a rest to the people of God.

10 For he that is entered into his rest, he also hath ceased

declared and confirmed to you, as they A. D. 63. had their law, and the promise of the land of Canaan ; and may, through your own default, forfeit the blessings of it, as they did theirs.

3, 4, 5, 6 For that there is such a future and eternal state of rest and happiness reserved for God's faithful servants, beside and far exceeding that of the Jewish Canaan, is plain, by comparing the several passages of Scripture where that phrase of *the rest of God* is mentioned. When God had finished the works of the creation, he is said to have *rested from his works* *. And when the Psalmist (Psal. xcvi.) mentions the entrance into *God's rest*, it is indeed, so far as it refers to the Jews in the wilderness, meant of their entering into the land of Canaan, as a rest from their travels in the wilderness, resembling that of God's resting from his creation : but, as it relates to the Jews of his own time, to whom David spoke them, it must have a higher meaning than the rest of Canaan, which those murmurers lost by their infidelity.

* Gen. ii.

7, 8, 9 For as that exhortation of David, *not to harden their hearts*, was directed to the people then living, who had for a long time been possessed of the land of Canaan, into which Joshua brought their forefathers ; the rest of God proposed to them could not be that, but must signify a future state of heavenly happiness ; the same that the Gospel promiseth to us Christians.

10 Nor indeed could the happiness and reward of a true servant of God be properly compared to *God's rest from*

A. D. 63. *all his work*, unless it be a final and complete deliverance from all the labours and troubles of this life.

11 Strive therefore to attain this perfect state of felicity, and not lose it by apostacy, as the Israelites did their Canaan.

12, 13 And consider how exquisitely wise, all-knowing, and terribly powerful this Jesus the Son and Word of God is: that there is no way to conceal your cowardice and hypocrisy from him, the Searcher of hearts; who is both your Saviour and your Judge*. Consider also what a powerful and effectual thing the Word of God is (*viz.* his promises and threatenings) when duly believed and attended to in the minds of men.

14 Look on him, and adhere to his profession, to his word, and promise, as your great High Priest, that hath both atoned for your sins, and, by his exaltation into heaven, is become your powerful and constant Intercessor with God.

15 Embrace him, as a far more able and sufficient High Priest than the Mosaical one could be; as in all other respects, so particularly in this, That he has not only perfect power to help and assist you, but is one that must be most compassionately willing, and free

from his own works, as God *did* from his.

11 Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief.

12 For the word of God is quick, and powerful, and sharper than any * two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.

13 Neither is there any creature that is not manifest in his sight: but all things are naked and open unto the eyes of him with whom we have to do.

14 Seeing then that we have a great High Priest, that is passed into the heavens, Jesus the Son of God, let us hold fast *our* profession.

15 For we have not an High † Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, *yet* without sin.

† Chap. ii.
17. iii. 1, 2,
6.

* See Rev. i. 16. and ii. 12, 16. and xix. 13, 15. with my paraphrase on those passages. And let the reader compare the notes of the learned Mr. Pierce; and then judge for himself. I thought it proper to express both senses, each of them having its favourers amongst the learned.

to do it; as having himself been ex-
posed to sufferings, and felt the miseries
of human life, as you do; only with
this difference, that those miseries we
feel, are the result of sin, while he suffered
in pure and unspotted innocence*.

A. D. 63.
* Chap. vii.
26. 1 John
ii. 1, 2.

16 Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

16 Relying therefore on the power and compassion of such an Intercessor, you may address to God with a much more comfortable assurance, than the Jews could to the mercy-seat; and cheerfully depend upon him, for a seasonable deliverance from all the persecutions you suffer for his sake.

CHAP. V.

The dignity and excellency of Christ's priesthood above the Levitical.

The efficacy of it proved from his resurrection and glorification. It is compared to that of Melchisedec. The wisdom and advantage of the sufferings of the Son of God. The small progress of the Jewish Christians complained of.

1 **F**OR every † high priest taken from among men, is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins:

1 **Y**OU may now, I say, as you are Christians, address yourselves to God with a clearer and more comfortable assurance of acceptance with him than the Jews could do; as having Christ for your High Priest, whose office is of far more dignity and prevalence than that of their high priest could ever be: as may be seen by comparing them in any respect whatever. As, first, the Jewish high priests, though employed in divine service, and mediators between God and the people, were yet but mere frail and mortal men.

† See chap.
iv. 14, 15,
16, 17.

2 Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity.

3 And by reason hereof he ought, as

2, 3 And though they could not but bear a compassionate regard to the frailties and infirmities of the people, in whose behalf they ministered; yet was this their compassion of a much inferior and less effectual kind than that of Christ to us. They could not but have a fellow-feeling with the rest of the

A. D. 63. congregation, because they were men and sinners themselves: and for that reason, upon the great expiation day, they offered a particular sacrifice for their own offences: whereas Christ lived and suffered in perfect innocency, and was pleased, for our greater comfort and assurance, to sympathise with our infirmities, miscarriages, and sufferings, while he had not the least sin of his own.

4, 5, 6 Then again, our Lord excels the Levitical high priests, in the divine demonstrations given of the greatness and authenticness of his high office. For as they were expressly ordered to be of the line of Aaron, and sometimes the person especially appointed by God; so was Christ of the family of David, according to the prophecies concerning him. And while he did not affect * to appear and shew himself in the form of a divine and heavenly Mediator, while he lived upon earth, he was by his glorious resurrection from the dead, in a much more solemn manner, declared and demonstrated to be the Son of God, the great High Priest and Saviour of mankind. According to those words of the Psalmist, spoken of the † resurrection of the Messiah, by God the Father, (Psal. ii.) *Thou art my Son, this day have I begotten thee.* And upon the same account in another Psalm, (Psal. cx.) he is called *A Priest for ever after the order of Melchisedec*, i. e. an eternal and powerful one; a King to govern and save as well as a Priest to sacrifice for his people.

* See Philip. ii. 5, to 11.

† Acts xiii. 23.

for the people, so also for himself, to offer for sins.

4 And no man taketh this honour unto himself, but he that is called of God, as was Aaron:

5 So also Christ glorified not himself to be made an high priest; but he that said unto him, *Thou art my Son, to day have I begotten thee.*

6 As he saith also in another *place*, *Thou art a Priest for ever after the † order of Melchisedec.*

† *After the order of Melchisedec, κατὰ τὴν τάξιν.* According to the likeness or resemblance of Melchisedec; as the following passages and those of the fifth chapter plainly shew it, especially ver. 15. of that chapter. Accordingly the Syriac renders it by *דְּמוּיִתָּה*, *similitude.*

7 Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared;

8 Though he were a Son, yet * learned he obedience, by the things which he suffered;

9 And being made perfect, he became the author of eternal salvation unto all them that obey him;

10 Called of God an high priest after the order of Melchisedec.

11 Of whom we have many things to say, and hard to be uttered; seeing ye are dull of hearing.

12 For when for the time ye ought to be

7, 8 So also the prayers and tears, A. D. 63. the agonies and sufferings of our Jesus, were a service of infinitely more acceptance and prevalency with God, than the prayers and sacrifices of a Jewish high priest could possibly be. The obedience and sufferings of one, who was the very Son of God, making him at once both a complete atonement for our sins, and a most perfect and encouraging * example of obedience and resignation to the Divine will.

9, 10 And as his sufferings thus rendered him a perfect High Priest for our reconciliation to God, so his resurrection † and glorification in heaven has demonstrated him to be the powerful Saviour of all his true disciples; giving them a perfect assurance of eternal happiness: according to the true meaning of the forementioned Scripture, *Thou art a Priest for ever after the order of Melchisedec* †.

11 I have several things particularly to observe to you, concerning this analogy between the priesthood of Melchisedec, and that of Christ; in order to convince you of its great excellency above the Levitical priesthood, the Jews so much boast of. But I fear your prejudices are still such, that you will hardly || understand and relish them, though the things themselves are intelligible and easy enough.

12 For indeed, though one would think you have had time enough, from

* He learned obedience by the things, &c. ἤμαθεν may signify not only to be instructed one's self, but to learn others, answering to the Hebrew למד, rendered both by ἤμαθεν and διδάσκειν, in the Septuagint.

|| Hard to be uttered. Λόγος δυσεργήνευτος, hard for such prejudiced people to understand. The same with St. Peter's δυσνόητα. 2 Pet. iii. 16.

† Τελιωθεῖς.

‡ See ver. 6.

A. D. 63. your first conversion, (especially the Jewish converts, who have long before enjoyed the advantage of the law and the prophets,) to understand your Christian religion so well, as to be able to teach the highest doctrines of it to others; yet I find your Jewish notions and prejudices have made your improvement so small, that instead of that, I had need go over with you again, teach you the first rudiments of it, and treat you not like men, but children.

13, 14 And, as milk is the proper food for children, so, I am afraid, the first and plainest articles of Christianity would be fitter for such slender proficients as you, than the higher doctrines of it, which ought to be communicated only to such as have already attained to a good understanding † of the first and fundamental points of their profession.

teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat.

13 For every one that useth milk, is unskilful in the word of righteousness*: for he is a babe.

14 But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil †.

* Ver. 13. *The word of righteousness*, or λόγου δικαιοσύνης, the doctrine of justification, viz. by Christ, in opposition to that of or by the law.

† Ver. 14. *Both good and evil*, is an Hebraism to signify things in general. *To know good and evil*, is to have a very large knowledge, Gen. iii. 5. *To speak neither good nor evil*, is to say nothing at all. But the phrase is here confined to a particular subject in religious matters, as the context shews, and as in the paraphrase.

CHAP. VI.

The apostle promiseth them farther instructions, particularly in the comparison between Christ and Melchisedec. But, before he enters upon that point, renews his exhortation to constancy and perseverance, from the great danger and hazard of ever recovering a Christian apostate; and from the example of the faith and reward of Abraham, and the truth of the divine promises.

1 THEREFORE, leaving the principles of the * doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God,

2 Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.

3 And this will we do, if God permit.

1, 2 BUT notwithstanding that the small proficiency you have made would make it not amiss for me, A. D. 63. † as I said, to teach you over again † Chap. v. 11, 12, 13. the first principles of Christianity; such as the necessity of repentance and reformation of life; of belief in God and Christ; of being baptized with water and the Holy Ghost; the imposition of the apostles' hands, for receiving the Holy Ghost after baptisms; of the belief of a future state and a future judgment, and the like; yet, for the better encouragement of those that still adhere to their profession, in these general and fundamental points, I shall wave them, and pursue my proposal of instructing you further and higher, particularly in the forementioned analogy between the priesthood of Christ, and that of Melchisedec.

3 (Which I shall partly now do in the sequel of this Epistle, and more fully, God willing, when I see you again.)

* Ver. 1, 2. *The principles of the doctrine of Christ—the foundation of repentance—faith—baptisms, &c.* Note, whoever looks into the comments upon these two verses, will find to what a great uncertainty the learned are reduced in their interpretations of these phrases; viz. Whether they be principles and fundamentals of the Jewish religion, (originally designed to lead men to the doctrines of Christ,) or doctrines of Christianity itself. I have followed the latter sentiment; the reader may consult Mr. Pierce for the arguments that countenance the former.

A. D. 63. 4, 5, 6 I will do this, I say, for the sake of those who still persevere in their Christian profession. For indeed it would be a vain * and endless undertaking for me to begin again and reconvert those among you, who, against the most solemn engagements of their baptism, and the happy experience of the gifts of the Holy Ghost, conferred from heaven upon them; against all the sense they had of the great mercies of the laws and privileges of the Gospel; and, in defiance of all those powerful † demonstrations, whereby the whole religion of Christ has been so amply confirmed to them; have wilfully revolted, and thrown off their Christianity, to embrace the Jewish or heathenish religion again. Because such people have already resisted the utmost evidences that can ever be offered for their conviction, and done as perfect and public a ‡ dishonour to Christ and his religion, as if they had crucified him anew as a malefactor.

‡ παραδειγματίζοντας.
Exposing
him to in-
famy.

7, 8 So that, as that ground only which is likely to answer the cost bestowed on it, by bearing a good crop, is worth a man's pains to manure and cultivate; whereas, that which spoils the seed thrown into it, and returns the husbandman nothing but rubbish instead of corn, is fit for nothing, but to be left wild and barren, or else to be stubbed up and burnt; so these obstinate and wilful apostates deserve no further means of conviction, but are to be left to the effects of their ingratitude and incurable infidelity.

4 For *it is impossible* for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost,

5 And have tasted the good word of God, and † the powers of the world to come,

6 If they shall fall away, to renew them again unto repentance: seeing they crucify to themselves the Son of God afresh, and put *him* to an open shame.

7 For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God:

8 But that which beareth thorns and briars, *is* rejected, and *is* nigh unto cursing; whose end *is* to be burned.

* Ἀδύνατον. Not strictly *impossible*, but only highly *improbable* or *difficult*.

† The powers of the world to come, δυνάμεις τε τοῦ μέλλοντος αἰῶνος. Not of the *future state*, but the *miracles* (δυνάμεις) wrought in confirmation of the religion of the Messiah, who was to come in the future or last age of the world.

9 But, beloved, we are persuaded better things of * you, and things that accompany salvation, though we thus speak.

10 For God is not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister †.

11 And we desire, that every one of you do shew the same diligence, to the full assurance of hope unto the end :

12 That ye be not slothful, but followers of them who through faith and patience inherit the promises.

13 For when God made promise to Abraham, because he could swear by no greater, he swore by himself,

14 Saying, Surely blessing I will bless thee, and multiplying I will multiply thee.

15 And so after he had patiently endured, he obtained the promise.

9 But I hope, dear brethren, this is A. D. 63. not your case, at least, not of many of you; and therefore I give you this, only as a very earnest and necessary caution of the great danger of falling from your Christian profession.

10 And be assured, that whatever your pressures and afflictions may at present be, if you be not wanting to yourselves, God will support you under them all. And I am the more confident of his special assistance toward you, as a just reward for that eminent degree of charity, which you formerly have, and still do shew to the poor distressed Christians of your country.

11 Let me therefore exhort you all constantly to persevere in that good disposition and practice, in full assurance of so glorious a reward.

12 To be diligent and courageous in every branch of your Christian duty, and patient under all sufferings for the sake of it; in imitation of all those great and holy men, who have reaped the promised blessings of God, by the same means.

13, 14 Remember, in particular, how punctually true God was in his great promise made to Abraham, of a numerous posterity, from whom Christ, the Saviour of mankind, (the promised seed,) was to come. How solemnly he was pleased to confirm it, by swearing by himself; Gen. xxii. 16, 17. *By myself have I sworn, That in blessing I will bless (i. e. most assuredly and greatly bless) thee, and in multiplying I will multiply (i. e. most assuredly and greatly multiply) thee.*

15 And accordingly, Abraham actually lived to see a numerous (at least a very prosperous) family † of his own, † Gen. xxiv. 1---35. as a present reward of his faith and patience. But the promise was further

* Compare
2 Thess. ii.
12, 13.
Ephes. iv.
20. Rom.
viii. 9.

† Chap. x.
33, 34.

A. D. 63. performed, by God's merciful and wondrous dispensations toward the Jewish church; and is now absolutely completed to all mankind, by the blessings of the Christian religion.

16, 17 Thus God was pleased to condescend to the manner of us men, for our greater and more perfect satisfaction. For an oath is the highest and most decisive evidence that can be given or desired, in any human court. And because God could not appeal to any greater than himself, as men do when they swear; he therefore swore by himself, as the Author and Fountain of truth. (ver. 13.)

18 So that the assurance we Christians have of a future and eternal salvation, on condition of our faith and patient obedience, is upon the surest grounds that Heaven itself can give; being founded both upon the promise and the oath of God: in either of which it is impossible for him to deceive us, who is truth itself.

19 This assured hope of ours, like a strong anchor to a ship, holds up our minds against all the storms and billows of this world; mounting our thoughts and raising our views above its present cares and fears; and presenting us with a lively prospect of future and eternal felicity;

20 Even of that glorious happiness, to which Jesus Christ our Head is now exalted, as an earnest, that we his true members are hereafter to follow him, who is thus become our High Priest; not like those mortal and temporary ones among the Jews; but, like Melchisedec, an eternal Intercessor, Prince, and Saviour to us. The particulars of which comparison I come now, according to my proposal, to explain.

16 For men verily swear by the greater, and an oath for confirmation is to them an end of all strife.

17 Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath:

18 That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us:

19 Which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the vail,

20 Whither the forerunner is for us entered, *even* Jesus, made an High Priest for ever, after the order of Melchisedec.

CHAP. VII.

In what respects the priesthood of Christ resembles that of Melchisedec. Thence the dignity and excellency of it above the Levitical. And by the change of the priesthood is demonstrated the suspension of the Jewish religion, and of the obligation to the ceremonial law.

* 1 **F**OR this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him :

2 To whom also Abraham gave a tenth part of all : first being by interpretation King of righteousness, and after that also, King of Salem, which is, King of peace ;

1, 2 **T**O shew you then the particular analogy between the priesthood of Christ and that of * Melchisedec, and from thence the dignity of it above the Levitical priesthood : now the first part of the resemblance lies in their titles and characters ; the word *Melchisedec* signifying as much as, *A just and righteous king* ; and *Salem*, the place whereof he was king, denoting *Peace*. He was also a priest over his people, as well as a king ; a sincere worshipper of the true God, and approved of by him in that high office ; and was in such esteem and authority, that the great patriarch Abraham, at his return from the slaughter of the four kings, (Gen. xiv.) received his blessing, and paid him a tenth of the spoils he had taken. And thus he was a proper type and figure of Christ *the Lord our righteousness, our Justifier, Peacemaker, and great High Priest.*

3 † Without father,

3 Again, the Scripture records give

* For this Melchisedec, &c. or thus, οὗτος γὰρ ὁ Μελχισεδέκ. For he (i. e. Christ) is the Melchisedec, i. e. the antitype of that Melchisedec who was king of Salem.

† Ἀγενεολόγητος. Without any catalogue or register of ancestors. Without father, without mother. The care that men of figure, in all ancient countries, took in registering their ancestors, (and the Jews for particular reasons above any other,) made it a common mode of speech, to call such persons, whose pedigree was either obscure or lost, fatherless and motherless. Thus,

Patre nullo, matre serva. Liv. lib. iv.

Nullis majoribus ortus. Horat. Serm. lib. i. sat. 6.

Duos Romanos reges esse quorum alter patrem non habet, alter matrem—Nam de servii matre dubitatur, anci pater nullus. Sen. Epist. 108.

A. D. 63. no account of Melchisedec's pedigree. He had no descent from * Abraham, or was born of any priestly family. The Scriptures say nothing either of the beginning or end of his life; nor of the time when he entered on his priesthood, or when he left it. And thus he, so far, figuratively represents our Jesus, *the Son of God, who was in the beginning †, before all things, who abideth for ever; and who, by his resurrection and ascension into heaven, is become the eternal Lord and Governor of his church, an everlasting High Priest and Intercessor for all true believers.*

* See ver. 6.

† John i. 1. viii. 35, 38.

4 Now, if you consider what great respects were paid to this Melchisedec, even by your great father Abraham himself, the very head of the Jewish nation; you cannot but conclude Christ (of whom he was but a mere type) to be a priest of far greater dignity than any Jewish priest can pretend to be.

5, 6 For observe, the Jewish priests were appointed to take tithes of their own brethren, the people that were descended from Abraham as well as they; and so in all other respects upon the level with them. Whereas Melchisedec, who was not of that family, had yet these honours paid him by the very head and father of it, even by Abraham himself, that friend of God, that had such noble promises made to him.

without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God, † abideth a priest continually.

4 Now consider how great this man *was*, unto whom even the patriarch Abraham gave the tenth of the spoils.

5 And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham:

6 But he whose descent is not counted from them, received tithes of Abraham, and blessed him that had the promises.

† *Abideth a priest for ever.* Not Melchisedec *abideth a priest for ever*, but Melchisedec resembles Christ (who) *abideth*, &c. It is an *ellipsis*, and $\delta\epsilon$ is understood. See Revel. i. 4, 5. where the like *ellipsis* may be seen.

7 And without all contradiction, the less is blessed of the better.

8 And here men that die receive tithes: but there he *receiveth them*, of whom it is witnessed that he liveth.

9 And * as I may so say, Levi also who receiveth tithes, paid tithes in Abraham.

10 For he was yet in the loins of his father when Melchisedec met him.

11 If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need *was there* that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron?

12 For the priesthood being changed, there is made of necessity a change also of the law.

7 From whence it is clear, he must be a greater person than Abraham; (for it is an undoubted maxim, *That he that receives a solemn blessing from another person, must be inferior to him*;) and if so, then how much more excellent must Christ be, above all other priests, when even Melchisedec himself was but his mere type and resemblance?

8 Again, the Jewish priests, you know, are but mortal men, and their priesthood of a short duration. Whereas, of Christ (the perfect Melchisedec) it is said, *That he is a priest for ever*, Psal. cx. 4.

9, 10 And * indeed all the Jewish priests that ever were, may properly enough be said to have paid tithes to, and received blessings from, Melchisedec, when Abraham did it, whose descendants they all were. And consequently must, in their office, be inferior to him; and therefore much more to Christ.

11 Now from all this it plainly appears, that the Mosaical priesthood, and the sacrifices of the Jewish law, were not designed by God as the only and sufficient means of pardon, and expiation for the sins of mankind; no, nor for that of the Jews themselves: for if so, it was to no manner of purpose for God to appoint another High Priest like Melchisedec, when the Levitical priests and sacrifices would have done without him.

12, 13, 14 And whereas there is now such a change for the better made in the priesthood, that the succession in the Aaronical family, and the tribe of Levi, is quite out of date, (as it is clear

* Ver. 9. *As I may so say*: or ὡς ἔπος εἰπείν, *to speak the truth*. See Le Clerc, *Ars Crit.* part ii. chap. 2. But our own translation is very agreeable.

A. D. 63. from Christ, the new and great High Priest's not being born of the tribe of Levi, but Judah,) it must thence follow, that God must be thought to make a proportionable alteration in the religion too.

15, 16 For nothing can be more absurd than to suppose so considerable a change and advancement in the nature of the priesthood, without a proportionable excellency and improvement in the services to be performed: that God, in the room of a set of frail and imperfect Levites, should so solemnly appoint one completely perfect, powerful, and immortal High Priest, as Christ is; and yet, that the sacrifice he offers, and the religion he institutes, should be of no better kind than the Mosaical one was.

17 To suppose this, would be to lose all the importance of the forementioned prophecy concerning Christ: *Thou art a Priest for ever after the order of Melchisedec.* (See chap. v. 6, 9, 10.)

18, 19 So that the very appointment of Christ, as a priest, is an evident declaration that the Levitical priesthood is to be now abolished, as too imperfect to answer the great end of expiating for the sins of mankind: and that the Mosaical sacrifices and ceremonies were nothing but figures and introductions to that great sacrifice of Christ, that procures us a perfect redemption and acceptance with God; and to his religion, which consists of complete laws, hopes, and promises.

20, 21, 22 And indeed that solemn oath whereby God is said to have confirmed and ratified the priesthood of Christ (a thing never used at the con-

13 For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar.

14 For it is evident that our Lord sprang out of Judah; of which tribe Moses spake nothing concerning priesthood.

15 And it is yet far more evident; for that after the similitude of Melchisedec there ariseth another Priest,

16 Who is made, not after the law of a carnal commandment, but after the power of an endless life.

17 For he testifieth, *Thou art a Priest for ever after the order of Melchisedec.*

18 For there is verily a disannulling of the commandment going before, for the weakness and unprofitableness thereof.

19 For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God.

20 And inasmuch as not without an oath *he was made priest:*

21 (For those priests were made without an oath; but this with an oath by him that said unto him, *The Lord swear, and will not repent, Thou art a Priest for ever after the order of Melchisedec* :)

22 By so much was Jesus made a surety of a better testament.

23 And they truly were many priests, because they were not suffered to continue by reason of death :

24 But this man, because he continueth ever, hath an unchangeable priesthood.

25 Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

26 For such an High Priest became us, *who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens* ;

27 Who needeth not daily, as those high priests, to offer

secration of Aaron or any of his successors) sufficiently proves, that he was to be a Priest of greater dignity, and a Mediator of a covenant and religion far more excellent than that of Moses. For no less than this can be implied in that expression, *The Lord swear, and will not repent, Thou art a Priest for ever after the order of Melchisedec*, Psal. cx. 4. ———— A. D. 63.

23, 24 And when you consider the Jewish priests to be mere mortal men, dying and succeeding one another ; but Christ, on the contrary, to be exalted into heaven, there to remain our eternal High Priest, and constant Intercessor with God ; this will convince you of the mighty difference in point of excellency between one and the other.

25 This will abundantly satisfy you in how happy a state we Christians are above the Jews, in having the same Saviour that died for our sins now sitting at the right hand of God, as the perfect Saviour and eternal Intercessor for all his true disciples.

26 And thus is Christ a High Priest most exactly suited to the great purpose of atoning for the sins and procuring the salvation of mankind. Which could never have been accomplished by the external service of a mortal and sinful man, offering up the blood of a beast in our behalf. But is completely effected by him, who, by the undefiled purity of his life, and the spotless innocency of his death, is our perfect High Priest ; and by his exaltation to the utmost height of heavenly glory and majesty, is become our powerful and constant Intercessor.

27 Such a one must the Saviour of mankind be, who has no sins of his own to expiate for, before he atones for

A. D. 63. others; nor, that offers such a sacrifice as need to be repeated again and again; but one that completely redeems us *once for all*; as Christ did, by the sacrifice of himself.

28 And accordingly, you see the wide difference in point of excellency between those infirm and mortal priests of the Jewish law, and him the Son of God, whom the Psalmist (in words spoken long after the law was given) declares God the Father to have made the only and all-sufficient Priest, the eternal Saviour and Intercessor of mankind.

up sacrifice first for his own sins, and then for the people's: for this he did once, when he offered up himself.

28 For the law maketh men high priests which have infirmity; but the word of the oath which was since the law, *maketh* the Son, who is consecrated for evermore.

CHAP. VIII.

The foregoing arguments, with the inferences from them, summed up, viz. that the priesthood and sacrifice of Christ do exceedingly much excel, and consequently have superseded and disannulled, those of the Mosaical law. That it was designed to be so, further proved from the prophecies of the Old Testament.

1, 2 **T**HE sum * then of what we are to infer from the foregoing comparison between Christ and Melchisedec, is this; that we Christians are exceedingly more happy than the Jews could be, in having Christ for a High Priest; not like those weak and mortal men, that served in the figurative fabrics of the tabernacle and temple, built by the hands of men; but one that is exalted into heaven, the very throne and habitation of God, there to intercede for us.

3, 4 Thus is he, in the most effectual and happy sense, our High Priest still. For as the Jewish priests are daily and yearly repeating their imperfect sacri-

1 **N**OW of the things which we have spoken, *this* is the sum: We have such an High Priest, who is set on the right hand of the throne of the Majesty in the heavens:

2 A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.

3 For every high priest is ordained to offer gifts and sacrifices: wherefore it is

* Ver. 1. *This is the sum*: or κεφαλαιον, *the chief and principal thing.*

of necessity that this man have somewhat also to offer.

4 For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law.

5 Who serve unto the example * and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See (saith he) that thou make all things according to the pattern shewed to thee in the mount.

6 But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises.

7 For if that first covenant had been faultless, then should no place have been sought for the second.

8 For finding † fault

in the temple here below; so does he there, continually and most prevalently offer himself to God the Father for us. A service of infinitely greater necessity and advantage than the offering of those earthly gifts and sacrifices: a service to be performed in heaven, not upon earth, like the Jewish services; for Jewish priests are sufficient enough for such kind of performances, as are so imperfect as to leave the conscience of the sinner still guilty and impure.

5 These Jewish priests minister in a tabernacle that was only an imitation * and shadow of what God shewed to Moses from heaven on the mount. And as this tabernacle was but a mere copy of something shewn before; so the services performed in it can, at farthest, be no more than a mere shadow of something better to be hereafter.

6 Well then may this priesthood of Christ be more excellent, and his intercession more effectual, than the Mosaical, as he is the Mediator of a covenant, and the Author of a religion, so much greater in its promises, blessings, and privileges.

7 For, that the Mosaical religion was an imperfect and temporary dispensation, is demonstrable from this, that if it had not been so, there had been no occasion for God to have so expressly promised to introduce another and a better.

8, 9 Whereas the prophet Jeremiah,

* Ver. 5. *Unto the example and shadow, ὑποδείγματι καὶ σκιᾷ, to or in the copy or shadow.*

† Ver. 8. *For finding fault with them he saith. Or, perhaps, more truly, and agreeable to the foregoing verse, μεμψόμενος γὰρ αὐτοῖς λέγει, finding fault (with that first covenant) he saith to them, (to the Jews.)*

A. D. 63. (Jer. xxxi. 31.) after having reproached the Jewish nation for their irregularities, in plain words promised them, "That
 " in after-times God would give them a
 " new and more perfect dispensation of
 " religion, far superior to that external
 " and figurative service appointed at
 " Mount Sinai, which they had so often
 " neglected, and thereby forfeited the
 " protection * and favour of God.

10 " A religion that should consist
 " of laws and privileges purely moral
 " and spiritual, and perfectly agreeable
 " to rational minds; by obedience to
 " which, they should obtain the perfect
 " favour of God, and become his true
 " church and beloved people.

11 " A religion that should be nei-
 " ther difficult to understand, nor en-
 " cumbered with such numerous ceremo-
 " nies as would render it hard, costly, or
 " tedious to practise; but by its purity
 " and plainness, should be natural and
 " agreeable to every mind, and conde-
 " scending to men of all circumstances
 " and capacities.

12 " In fine, a religion, the services
 " whereof would not leave the con-
 " sciences of its worshippers uncleared

with them, he saith, Behold, the days come (saith the Lord) when I will make a new covenant with the house of Israel and the house of Judah :

9 Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt, because they continued not in my covenant, * and I regarded them not, saith the Lord.

10 For this is the covenant that I will make with the house of Israel after those days, saith the Lord ; I will put my laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a people.

11 And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest.

12 For I will be merciful to their unrighteousness, and

* *And I regarded them not.* So the Septuagint, which the apostle follows. We translate the Hebrew, *Though I was a husband unto them.* The same word בעלתי being taken in both senses. Pocock Miscal. cap. i. and in Micah, p. 3.

their sins and their iniquities will I remember no more.

13 In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is * ready to vanish away.

“ of guilt, as the Jewish sacrifices did ; A. D. 63. “ but would provide for the full and “ complete expiation for the sins of all “ true penitent believers.”

13 Now it is most evident, that by promising a new and better dispensation, God must intend to abrogate the old and more imperfect one. And accordingly the ceremonial religion of the Jews is now going to be * quite laid aside, and the Christian to succeed in its room.

CHAP. IX.

The argument of chap. viii. 5, &c. continued, viz. proving the Jewish tabernacle and temple, with the services performed therein, to have been figurative of Christ, his sufferings and religion. The comparison between them enlarged upon, and the excellence of one above the other further demonstrated.

1 **T**HEN verily the first covenant had also ordinances of divine service, and a worldly sanctuary.

2 For there was a tabernacle made, the first wherein was the candlestick, and the table, and the shewbread ; which is called the sanctuary.

3 And after the second vail, the tabernacle, which is called the holiest of all ;

1 **B**UT to proceed. That the Mosaic † covenant and religion was only typical, temporary, and introductory to Christ, and his more perfect dispensation, is apparent from the nature of the whole service, and the tabernacle wherein it was performed.

2 Which tabernacle (and so the temple afterward,) consisted of two principal parts ; the first whereof had the golden candlestick, and the table with the shew-bread on it : and this was called the holy place, i. e. the common place of public worship, (Exod. xxvi. Numb. vii.)

3, 4, 5 In the second, which was parted from the former by a large curtain, were placed the golden censer

* *Ready to vanish away.* Which was perfectly fulfilled at the destruction of Jerusalem and the temple, about seven years after the date of this Epistle.

† Some copies read *συννη*, others *διαθήκη*, without any material difference in the sense.

A. D. 63. (made use of only upon the great day of expiation) and the ark, plated over with gold; in the side chests whereof were put the two tables of the law, the golden pot of manna, and Aaron's rod that budded; (Numb. xvii. Exod. xxv.) over which ark were placed the cherubims, that covered the mercy-seat with their wings, (from whence God was pleased to make the several manifestations of himself in a cloud and light of fire.) The figurative significations of all which particulars, I have no time now to explain. And this second part of the tabernacle was called the *Holy of holies*, i. e. the *most holy*, or the place of extraordinary worship.

6, 7 The first of these (answering to the Israelites' court in the temple) was the place where the priests performed the daily sacrifices and services: but the latter (and the same in the temple) was never used but one day in a year, the great day of expiation, by the high priest alone; who there offered up the blood of a sacrificed beast, first for himself, and then another for the whole congregation.

4 Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant*;

5 And over it the cherubims of glory shadowing the mercy-seat: of which we cannot now speak particularly.

6 Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God.

7 But unto the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people.

* Ver. 4. *Wherein was the golden pot that had manna.* Note, by the word *wherein*, cannot be meant within the body of the ark itself. For, beside other plain reasons, the copy of the Law must then have been closed up, and never taken out more; contrary to the very design of laying it there, as an authentic *original*. It must therefore mean the *side* of the ark, as the word (*mitzzad*) in Deut. xxxi. 26. signifies, as appears by comparing it with 1 Sam. vi. 8. and paraphrased by the Chaldee paraphrase, in that very place of Deuteronomy. See the excellent Dr. Prideaux's Connection of the Old and New Testament, book iii. p. 146, 147. first edit. But indeed the word *wherein*, ἐν ᾧ, may very well relate, not to κιβωτὸν, the ark, but to the σκηνὴ ἡ λεγόμενη ἁγία, before mentioned, the second tabernacle, called the *most holy*; in which all these sacred utensils were; and whereby all objections are obviated.

8 The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing :

9 Which *was* a figure for the time * then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience.

10 Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation.

11 But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building ;

12 Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained

8 Now, that most holy place may be an emblem of heaven. And the meaning of the high priest's being suffered alone, and but once a year, to enter that solemn apartment, and the rest of the priests and people being wholly excluded from it, could be only this, viz. That the true and perfect manner of men's attainment of heaven and true happiness, by the full pardon of their sins, and the complete dispensation of religion, was not yet clearly manifested under the Jewish economy.

9, 10 And for the same reason, neither is it so now, * under the temple service, which is nothing but a more splendid continuation of that of the tabernacle, consisting of external and figurative sacrifices and ceremonies, that have nothing in them to expiate the guilt, and clear the conscience of a sinner ; but are only introductions to that great sacrifice, and most perfect dispensation of Jesus Christ the Messiah.

11, 12 For he, indeed, by shedding his own precious and innocent blood for us, has perfected that expiation for our sins, which the blood of all the beasts upon earth could no way have obtained : and by being exalted into heaven itself, and become our Intercessor there, he is a high priest of that dignity, and eternal prevalency, which the Jewish priest, in his little earthly fabric, with his figurative services, can bear no comparison with : the difference being as wide as that between the shadow and substance, or as heaven is from earth.

* Ἡτις παρεβόλη ἐῖς τῷτον καιρὸν τὸν ἐνεσηκότα, which figure remains to this present time.

A. D. 63.

13, 14 For if those merely external and typical performances of sacrificing, washings, sprinklings, &c. were allowed sufficient to cleanse the Jews from legal defilements, and procure them readmission to the service of the tabernacle and temple, (which was the utmost they could do;) how much more available, in proportion, must be the sacrifice of Christ's blood, a person of the highest dignity, and unspotted innocence, raised from the dead by the power of the eternal Spirit: the Spirit under whose conduct and direction he was, and by which he was demonstrated to be indeed the Son of God with power; lived a spotless life, offering himself an immaculate sacrifice to God; and then, by the power of the same Spirit, was exalted into heaven, there presenting himself as our Intercessor with the Father, to expiate for all those sins that render us obnoxious to death and misery, and to make us the true church and servants of God worthy to serve him here, and to enjoy him in his heavenly sanctuary hereafter?

† διὰ τοῦτο.
By this
blood.

15 Thus † is Christ the Mediator of a new and better covenant than that of Moses. By his death are all those transgressions forgiven, which would have entailed death upon us, notwithstanding the expiation of the Jewish sacrifices; and all true Christian believers, viz. whether Jews under the first testament or covenant, or Gentile believers under this second, are blessed with the promise of eternal life and happiness.

eternal redemption for us.

13 For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh;

14 How much more shall the blood of Christ, who through the eternal * Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?

15 And for this † cause he is the Mediator of the New Testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called, might receive the promise of eternal inheritance.

* Ver. 14. *The eternal Spirit.* See and compare Gen. xlix. 26. Habak. iii. 6. Note also, that many MSS. read it *ἁγίου*, the *Holy Spirit*; and so the Vulgar Latin.

16 For where a testament is, there must also of necessity be the death of the testator.

17 For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth.

18 Whereupon neither the first testament was † dedicated without blood.

19 For when Moses had spoken every precept to all the people, according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book and all the people,

20 Saying, This is the blood of the testament which God hath enjoined unto you.

16, 17 To his death, I say, is all A. D. 63. this owing; nor could we enjoy it, till his sufferings were past, any more than the last will and testament of any man can be valid, till the testator be dead. For thus may the blessings of Christianity be considered, either as a * co-^{* διαθήκη,} venant of God the Father, that was to ^{as ברית} receive its ratification by the blood of ^{in the Hebrew.} Christ: or as the will and testament of Christ himself, that could not take place but at and by his death †.

18 And in this it agrees with the Mosaical covenant, which was confirmed † and ratified by sprinkling the people with the blood of slain beasts: *thereby figuratively shewing the necessity of Christ's blood for the redemption of mankind.*

19, 20 According to that account in Exod. xxiv. "That after Moses had read over the law to the people, he took the blood of calves and goats, mixing the blood with water, (to keep it from congealing;) and taking scarlet wool (to imbibe,) and hyssop (to sprinkle it); and with it he sprinkled the book of the law, and had it (by degrees ||) sprinkled upon all the people, at least all the chief heads and representatives of them; saying, This is the blood of the covenant which God hath enjoined to you;" i. e. by this ceremony used in making covenants and contracts, God on his part engages to perform the promises, and you on your part to observe the laws of this covenant.

* Ver. 15, 16, 17, &c. Note, I have here expressed the two acceptations whereof the words *διαθήκη*, *covenant* or *testament*, and *διαδέμενος*, the *testator* or *pacifier*, are capable of in this difficult passage. The more critical reader may consult the learned Mr. Pierce.

† Not *dedicated* without blood, *ἑγκαινίζεσθαι*, i. e. *Βεβαία γέγονεν ἔνδοξον*, Chrysostom. So the Syriac version.

|| Josephus *Archæol.* lib. iii. p. 89.

A. D. 63. 21 "In like manner, after the tabernacle was built, he sprinkled the whole tabernacle, and all the utensils of divine service belonging to it *."

22 And you know, that, according to that law, all kinds of vessels and appurtenances of the tabernacle whatever, were purified and consecrated by being sprinkled with blood, (excepting some vessels of metal that would abide the fire, and clothes that were washed in water.) And that no person whatever was cleansed, and legally absolved from his sins or defilements, without a bloody sacrifice.

23 Thus men obtained admission to that sanctuary here below: but as to heaven itself, we can gain no entrance into that, but by being redeemed and purified by the great sacrifice of Christ, in a perfect and effectual manner, as Jewish things and persons were in a figurative one.

24 And this Christ has done, by his ascension into heaven, and becoming our Advocate with the Father there; in comparison of which, the entrance of the high priest into the second tabernacle, the most holy place, was nothing but a mere shadow, and a figurative resemblance.

25, 26 And so effectually sufficient is this his entrance into heaven, to present himself to God for us, that neither it, nor his death in order to it, need ever be repeated, as those of the legal priests were, every year. For the

21 Moreover, he sprinkled with blood both the tabernacle, and all the vessels of the ministry.

22 And almost all things are by the law purged with blood: and without shedding of blood is no remission.

23 It was therefore necessary that the patterns of things in the heavens should be purified with these, but the heavenly things themselves with better sacrifices than these.

24 For Christ is not entered into the holy places made with hands, which are the figures of the true, but into heaven itself, now to appear in the presence of God for us.

25 Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with the blood of others:

* Ver. 21. *Sprinkled the tabernacle.* See and compare what is said in Exod. xxiv. and xl. chapters; in which last chapter, ver. 9—11. the word *sprinkling* is not indeed expressed, but is (most probably) included in the phrases *hallowing, sanctifying, &c.* Compare also ver. 12, 13. of that chapter, with Exod. xxviii. 40. xxix. 1, 20, 21. and Lev. xvi. 16—20.

26 For then must he often have suffered since the foundation of the world: but * now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.

27 And as it is appointed unto men once to die, but after this the judgment:

28 So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time † without sin unto salvation.

one atonement he has made, in this last A. D. 63. * and great dispensation of the Gospel, by the sacrifice of himself, is abundantly enough for the pardon and salvation of all mankind.

27, 28 And thus, so far the death of Christ is like that of all other men, viz. That as they die but once, and are then to receive an eternal recompence for what they have done in this life; so Christ, after once dying for our sins, has no more sufferings to undergo, no further sacrifice † to make, and is to appear no more upon earth, till, at the solemn day of judgment, he comes to crown and reward all his true disciples.

* *Now in the end of the world*: ἐπὶ συντελείᾳ τῶν αἰώνων. In the last age or dispensation.

Ibid. Ver. 26. *Now once*: ἅπαξ, once for all; in the same sense with ἀράπαξ, it being so used in this, and in many other passages of the New Testament and LXX, with this *emphasis*, not taken notice of by interpreters. Compare 1 Pet. iii. 20. Jude, ver. 3. Heb. vi. 4. vii. 27. x. 10. Ps. lxxxix. 36. Job xl. 4. Esther iv. 11.

† *Appear—without sin*; χωρὶς ἁμαρτίας, without any further offering for sin. As in 2 Cor. v. 21. Or else referring these words to ἀπεκδεχομένοις, those that look for him without sin, are good and pure Christians, if this be not too hard a transposition. Beside that, χωρὶς ἁμαρτίας, is naturally connected to ἐκ δευτέρου, as ἀνενεγκεῖν ἁμαρτίας is to ἅπαξ foregoing.

CHAP. X.

The second argument still continued, viz. Judaism was but a figurative introduction to Christianity. The insufficiency of the legal sacrifices, for the complete atonement of sin. The death of Christ, the full and final sacrifice, further proved from the Old Testament. It gives all good Christians a full assurance of heavenly happiness, and is the most comfortable argument for their final perseverance in their profession. The Jewish Christians again particularly exhorted to constancy and patience under their sufferings; from the great danger of wilful apostacy, from the sense of their former courage, and the prospect of their certain and speedy deliverance from their persecutions.

A. D. 63. 1 **W**ELL then it plainly appears, by what I have already * said, that the Mosaical priesthood and sacrifices were nothing but types and shadows of a future and more perfect atonement for the sins of mankind; and therefore, though never so often repeated, they could not of themselves cleanse any Jewish worshipper from his sins, and open the way to heaven for him.

* Chap viii. 5. ix. 3, 9, 23, 24.

2, 3 For indeed, had those sacrifices (particularly that upon the great expiation day) any real virtue to that effect, they need not have been † repeated so often; when the thing once perfectly done, had been done for ever. And again, if that repetition were effectual, there could be no occasion to abrogate them, and introduce another in their room. Whereas, upon that great annual day, the high priest commemorates and deplors the past sins, both of that and the foregoing years;

1 **F**OR the law having a shadow of good † things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually, make the comers thereunto perfect.

2 For then would they not have ceased to be offered? because that the worshippers once purged, should have had no more conscience of sins.

3 But in those sacrifices there is a remembrance again made of sins every year.

† *Of good things to come.* That is, say most interpreters, of the blessings of the Gospel religion: some understand it of Heaven, the true *Holy of holies*. I have expressed both senses.

Ibid. Not the very image, ἀὐτὴν τὴν εἰκόνα, the original, the very truth of the thing. Chrysost. Syr. Vers. Rom. i. 23.

‡ *For then would they not have ceased to be offered.* The οὐκ is not in some copies; but it makes no material alteration in the sense, which I have expressed both ways.

a plain demonstration that they were not perfectly atoned for by the former sacrifices. A. D. 63.

4 For it is not possible that the blood of bulls and of goats should take away sins.

4 And the truth is, there is nothing in the blood of any beast, that can answer the Divine wisdom and justice in demanding an atonement for the sins of mankind.

5 Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but * a body hast thou prepared me.

5, 6, 7 Accordingly the Psalmist (Psal. xl.) prophetically representing Christ, as coming into the world, brings him in thus addressing to God the Father. "That whereas the sacrifices of the Jewish law were but mere figures, no way acceptable to him as a propitiation for the sins of mankind; the time was now come, wherein he (the Son of God) was now fully to accomplish it by being made man, and by yielding himself to suffer, in perfect submission and obedience to the divine will of the Father: and that he was actually most ready and free to do it, as the Scriptures had foretold *."

6 In burnt offerings and sacrifices for sin thou hast had no pleasure:

7 Then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God.

8, 9 Now these words are a plain declaration of the utter insufficiency of the Jewish sacrifices; when Christ puts his own sufferings and sacrifice to supply their defects. And, by doing the one, he abrogates all further use of the other.

8 Above, when he said, Sacrifice, and offering, and burnt offerings, and offering for sin, thou wouldest not, neither hadst pleasure therein; which are offered by the law;

9 Then said he, Lo, I come to do thy will, O God. He taketh away the first †, that

* *A body hast thou prepared me.* See Dr. Allix Sence of the Jewish Church, &c. chap. 27. and Bishop Kidder, Dem. Mess. vol. ii. p. 268, 269, &c. for a full vindication of this passage, from the exceptions of the Jews. See also the note on chap. xi. 21.

† Ver 9. *Taketh away the first*; i. e. he abrogates the first will or law of God, viz. the law of Jewish sacrifices, and establishes the second will, viz. the sacrifice of Christ, *by the which will we are sanctified*, &c. in the following words. Thus the ingenious Mr. Pierce has connected the sense; with which my paraphrase fully agrees, though the emphasis be not laid upon the same substantive.

A. D. 63.

10 And, consequently, we are not to regard them as the means of our justification and happiness; but to rely upon this obedient act of Christ suffering in our flesh; an act that need never be repeated; having, once * and for ever procured the pardon and salvation of all true believers.

11, 12, 13, 14 Consider again, therefore, the great difference between the happy and glorious effects of this office of Christ, and that of the Jewish priests. They were obliged to repeat their sacrifices every day or year. A clear evidence that their efficacy for the perfect pardon of sin was but small: whereas Christ, by once offering his own life, was so acceptable to God, as to be raised again from the dead, exalted to the highest degree of heavenly glory and majesty, invested with the full dominion over all his and our enemies, sin, Satan, wicked men, and death itself; and so is the complete Redeemer of all that embrace his religion.

15, 16, 17 For this, and no other, is the sense of that forementioned † divine prophecy, (Jer. xxxi.) where, after having expressed the excellency, plainness, and simplicity of the Gospel religion, it is added, *and their sins and iniquities will I remember no more*; i. e. there shall be one perfect and complete atonement made for them.

† Chap. viii.
8, 9, &c.

he may establish the second.

10 By the which will we are sanctified, through the offering of the body of Jesus Christ once for all *.

11 And every priest standeth daily † ministering and offering oftentimes the same sacrifices, which can never take away sins:

12 But this man, after he had offered one sacrifice for sins, for ever sat down on the right hand of God;

13 From henceforth expecting till his enemies be made his footstool.

14 For by one offering he hath perfected for ever them that are sanctified.

15 *Whereof* the Holy Ghost also is a witness to us: for after that he had said before,

16 This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them:

* Note. *Once for all.* See chap. ix. 26. vi. 4. x. 10. 1 Pet. i. 12. iii. 18, 20. Jude, ver. 3.

† Ver. 11. *Daily ministering, καθήμερον, from time to time, i. e. yearly upon the great expiation day.*

17 And their sins and iniquities will I remember no more.

18 Now where remission of these is, *there is no more offering for sin.*

19 Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus,

20 By a * new and living way † which he hath consecrated for us through the vail, that is to say, his flesh;

21 And *having* an high priest over the house of God :

22 Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

23 Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;)

24 And let us consider one another, to provoke unto love, and to good works :

18 And if so, there can be no further occasion for those legal sacrifices and ceremonies which the Jews and many of the Jewish Christians are so excessively zealous for.

19, 20, 21 Wherefore, dear brethren, since our pardon and entrance into the heavenly state of happiness is thus fully procured, by so wise and effectual a method as this of Christ's death; since he has taken down the partition †, and prepared the way by suffering upon earth, and by being exalted into heaven, and becoming the High Priest, Governor, and Intercessor for the Christian church;

22, 23 How steadily ought we to embrace his religion, whereby so perfect a reconciliation is obtained for us; worshipping God, through him, with full and unshaken confidence in those promises that can never fail and deceive us?

24 And, as this ought to establish your faith in God and Christ, under all your persecutions; so ought it to make you, by your exemplary practice, to en-

* Ver. 20. *By a new and living way.* A most emphatical expression, to denote the happy difference between the Jewish entrance into the *most holy* place of the *temple*, and a Christian's entrance into heaven. If any Israelite beside the *high priest*, dared to enter into that inner sanctuary, he suffered *death*: every Christian's entrance into *heaven* gives him eternal life.

† *Which he hath consecrated*; ἣν ἐνεκαίωσεν; *which he hath prepared*, ἣν κατασκεύασεν, ἧς ἤρξατο. *Chrysost. and which he himself began to enter by.*

A. D. 63. courage and spirit up one another to perfect love and charity towards all your Christian brethren; without any further partial distinction between Jewish and Gentile believers.

25 In fine, it ought to be a preservative against that cowardice, the Jewish Christians now too commonly discover, by forsaking the profession and * worship of Christianity, and returning to that of the synagogue and temple, for fear of persecution; and cure them of that prejudice against the Gentile Christians, which they carry so far as to refuse to join with them in their worship and devotion. And it should be the stronger argument upon them to remember how near the time is drawing, wherein our Lord himself has declared there should be an end put even to the temple, and the whole Jewish dispensa-

* ἐπισημα-
γωγῆν.

† See Matt. tion †.

xiv. Job
xiv. 23, 24.
‡ Chap. vi.
4, 5, 6, 7, 8.

26, 27 Let me again ‡ remind you of the fatal consequence of wilfully and deliberately renouncing a religion so clearly attested and confirmed to you. If you slight and once neglect the means of salvation now offered you by Christ, you lose the last and only method God will ever propose for your redemption; and must expect to perish by that divine wrath and vengeance, that awaits the obstinate adversaries of true religion.

|| Chap. ii.
3.

28, 29 And how great that will be, you may conclude from God's dealing with apostates, and presumptuous || offenders against the Jewish law. Whoever was convicted of such a crime by the testimony of two or three witnesses, was ordered to be slain without mercy, Numb. xv. Deut. xvii. How much more dreadful and exemplary do you think must be that final destruction of those, who now contemptuously, and against the clearest evidences, reject the autho-

25 Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.

26 For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins,

27 But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.

28 He that despised Moses' law, died without mercy, under two or three witnesses:

29 Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, where-with he was sanctified,

an unholy thing, and hath done despite unto the Spirit of grace ?

rity of Christ the Messiah, the very A. D. 63. Son of God, profaning and treating his precious blood, that ratified this gracious covenant of their redemption, as the blood of an ordinary person, nay, of a malefactor; and doing the utmost contempt to the Holy Spirit so graciously given; by undervaluing the great and miraculous powers, which so amply demonstrated the truth of their holy profession?

30 For we know him that hath said, Vengeance *belongeth* unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people.

30 Remember those severe words, (Deut. xxxii. 35, 36.) wherein God declares, that, *To him belongeth vengeance and recompence.* And again, *The Lord will judge his (disobedient) people.*

31 *It is* a fearful thing to fall into the hands of the living God.

31 Consider duly, and in time, how fearful a thing it is to fall under the final displeasure of an infinite Governor, whose justice upon obstinate and incurable offenders is eternally durable, as his existence is.

32 But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions :

32 And, the better to support yourselves under your present persecutions, recollect and comfort your spirits with a sense of that generous Christian courage that carried you through the sufferings which befel you * at your first conversion :

33 Partly whilst ye were made a gazing-stock, both by reproaches and afflictions; and partly whilst ye became companions of them that were so used.

33 When you were exposed, vilified, and abused by the raging malice of the Jews; and bravely adhered to us the apostles of Christ, that were then treated in the same manner, Acts v. 41. xiv. 5, 19. and xvii. 10, 14, 15.

34 For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves †

34 When you were so truly courageous, as to own and relieve those apostles (and me in particular) that were imprisoned in Judea for Christ's religion; and were so entirely convinced of the

* Acts viii.
2. 1 Thess.
ii. 14.

† Ver. 34. *Knowing in yourselves*, or rather, *knowing that you*

A. D. 63. certainty of that eternal happiness of heaven, promised in the Gospel, as cheerfully to part with all you had in this world for the sake of it.

35 After such signal instances, therefore, of courage and resolution, in owning a religion you know to be attended with such ample and glorious rewards; how little and mean would it now be, to shrink back and forfeit such hopes!

36 Consider, that courage and patience is the only thing that is to carry you through, and bring you to the heavenly state; which is the recompence for submitting to the Divine will and providence.

37 Nor be discouraged, that you are not immediately rescued from your persecutions; for though it be not immediate, yet be assured, your deliverance will not only be certain, but speedy enough too. According to those words of the prophet, Hab. ii. 3. spoken of the coming of Christ, *Though he tarry, wait for him. For he that cometh (i. e. * Christ) will come, and will † not tarry long.*

38 And forget not the following words, ver. 4. *Now the just shall live by his faith, i. e. by a firm and resolute belief of, and adherence to, the revelation of God's will, when sufficiently made to him, and by a faithful perseverance in a practice agreeable to such belief. But if any man draw † back, my soul shall have no pleasure in him, i. e. Whoever, after the entertainment of divine truth, hypocritically conceals, or cowardly re-*

that ye have in heaven a better and an enduring substance.

35 Cast not away therefore your confidence, which hath great recompence of reward.

36 For ye have need of patience; that after ye have done the will of God, ye might receive the promise.

37 For yet a little while, and * he that shall come will come, and † will not tarry.

38 Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him.

yourselves (that are thus persecuted) have in heaven a better—substance. So the Alexand. MSS. read it *ἑαυτοῦς*, as also the Syr. Arab. and Clem. Alexandrinus.

* *He that cometh.* See Matt. xi. 3. Luke vii. 19.

† *Will not tarry:* οὐ χρονοῖ, *will not stay too long.* Septuagint.

‡ *Ἐὰν ἴπρωσιλῆται, if, or whenever, he draws back.*

nounces the profession of it, shall forfeit A. D. 63. all the blessings to which it entitled him.

39 But we are not of them who draw back unto perdition; but of them that believe, to the saving of the soul.

39 And, brethren, I hope the generality of * you, that have thus far stood out, under your former persecutions, will not now at last be lost for want of courage, but will reap the final salvation promised in the Gospel, by a steady perseverance in its faith and principles. *Chap.vi.9.

CHAP. XI.

The apostle's third argument, for encouraging the Christians of Judea to perseverance in their profession, under all their persecutions, viz. the numerous examples of all the patriarchs and holy men recorded in Scripture, or in the apocryphal writings, as the most eminent servants of God. That they all were justified by the same principle of faith in God's revelation; for suffering under the same hopes of future and invisible blessings, that Christianity now proposeth: and for the very same shall they, and all good Christians, be finally and completely rewarded together at the great day of judgment.

1 **N**OW faith is the substance * of things hoped for, the evidence of things not seen.

1 **I** SAID †, it was a steady faith in † Chap. x. Christ, and a resolute profession³⁹. of his religion, that must procure your salvation. And whereas the Jewish zealots are wont to affright you, by confidently affirming, “That to embrace “Christianity is to apostatize from “Moses and from God;” it will be enough to silence that vain pretence, to consider, that to be a Christian, is the exercise and result of no other principle of faith, but what justified all the patriarchs and holy men of old; viz. “Such a rational and steady belief,” either of things long since past, “or of “the invisible blessings of a future life, “proportionable to the evidences God

* Ver. 1. *The substance of things hoped for: ὑπόστασις, the firm assurance, or expectation.* So this word is truly rendered, Ps. xxxix. 7. Ruth i. 12. Ezek. xix. 5. in the LXX. and chap. iii. 14. of this Epistle.

A. D. 63. "has given us of them, as will actuate
 "us into obedience, and make us ready
 "to suffer for the profession of such a
 "belief."

2 For this great virtue the ancestors of your nation stand recorded, as such eminent examples of piety and true religion.

3 What is it, but divine revelation, that makes us absolutely certain, that the world * was not by chance, nor a fortuitous jumble of pre-existing matter, but made in time, by the power and command † of God, and put into this beautiful form wherein we now see it,

* τῶν αἰώνων.

† φημί.

* Gen. i. 1, by Christ † the Word, and Son of God, &c. John i. 2, 3, 4. Λόγος.

4 The serious belief of divine revelation rendered the sacrifice of Abel acceptable, and the want of it caused Cain's to be rejected. God demonstrating his acceptance of him as a pious and good man, by causing fire from || heaven to consume his sacrifice. And though Abel be dead, yet is his sacrifice a standing evidence, *that this is the principle that makes our services acceptable to God.*

5 As a reward of this very same virtue, was Enoch translated from earth, without dying according to the common course of nature. Gen. v. 22, 24.

6 And indeed, nothing is plainer, than that a firm persuasion of the existence of God, (though he be § invisible to us,) and a lively hope and assurance, proportionable to the knowledge men have of his nature and will, that he will

§ See ver. 1.

2 For by it the elders obtained a good report.

3 Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.

4 By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead, yet speaketh.

5 By faith Enoch was translated, that he should not see death, and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God.

6 But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a re-

|| Ἐνέπηγε. Version. Theodos. See Gen. xv. 17. Lev. ix. 24. Psalm xx. 3.

warder of them that diligently seek him.

7 By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith.

8 By faith * Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.

9 By faith he sojournd in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise.

10 For he looked for a city which hath foundations, whose builder and maker is God.

11 Through faith also Sarah herself received strength to con-

reward all his true and sincere worship—A. D. 63. pers, (though that reward be future and at a distance,) is the first and most necessary principle of all true religion.

7 Upon this it was that Noah prepared the ark, saved himself from the destruction of this world, and obtained the happiness of the next; while the rest of mankind were justly left to perish in their unreasonable infidelity.

8, 9 By this Abraham left his native country, went and dwelt as a stranger, in a mean and obscure manner, in a foreign land; even before he knew what the land was, or was acquainted with the promise, that his posterity should fully possess and enjoy it, Gen. xii. 1. with Gen. xxvi. 3. xxviii. 13.

10 It was sufficient to that reasonable and good man, that God had promised him, in general, *to be his shield and exceeding great reward*, Gen. xv. 1. and his eye was upon the certain and unchangeable state of future happiness.

11, 12 In reward of the same faith in the repeated promise of God, Sarah was enabled to conceive and bear a son,

* Ver. 8. *Abraham, when he was called*, or ὁ καλούμενος Ἀβραάμ, *he that was called Abraham*. The words have a great emphasis; he whom God was pleased to call *the great father—the father of many nations—the father of the faithful*. See Gen. xvii. 3, 4, 5, 6. with my paraphrase and note there.

A. D. 63. when both she and her husband were naturally incapable of such a thing, through their great age; and from them came an innumerable posterity, which, without an extraordinary act of divine power, could no more have been expected from two such superannuated people, than if they had been actually dead*.

13, 14 All these forementioned worthies died in this noble principle; full of the hopes, and possessed with the prospect of future and eternal felicities. Upon these distant joys they acted; for these they gave up all worldly enjoyments, and looked upon the present life as nothing but a passage into a better state.

15, 16 For it is very clear, it could not be temporal hopes these great souls were acted by; because Abraham, for instance, had a much more fair and natural prospect of that kind, in his own native country, than he could be supposed to have in a foreign land, among a barbarous and uncultivated people. Nor could it amount to much, for God to style himself their God †, i. e. in an eminent sense, their great Protector and Rewarder, if he had nothing to

ceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised.

12 Therefore sprang there even of * one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the seashore innumerable.

13 These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth.

14 For they that say such things, declare plainly that they seek a † country.

15 And truly if they had been mindful of that country, from whence they came out, they might have had opportunity to have returned:

16 But now they desire a better country, that is an heavenly: wherefore God is not ashamed to be called their God; for

‡ See Matt. xxii. 32.

* Ver. 12. *Even of one, ἀφ' ἑνός, from that single person, and, from him in a manner dead.* So the word εἶς is used Gal. iii. 20. and in many other passages.

† Ver. 14. *That they seek a country.* A very flat translation! It is πατρίδα, a country of their father's, their native and proper home. So heaven is the proper country or habitation of good men, the place where (God) their Father dwells.

he hath prepared for them a city.

bestow on them but a few temporal A. D. 63. blessings; and those too, mixed up with many troubles and afflictions common to human life. All their proceedings, therefore, bespeak their main and ultimate hopes to have been in the future and invisible glories of another world; even the very same that the Gospel now more explicitly proposes to us Christians.

17 By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises, offered up his only begotten son:

17, 18 To proceed therefore: This serious persuasion of the divine truth and providence, made Abraham, at the instance of the divine command, ready, with his own hands, to sacrifice the very son, in whom alone he expected to see the great promise fulfilled to him.

18 Of whom it was said, That in Isaac shall thy seed be called:

19 Most dutifully and rationally considering, that the same divine power that caused Isaac to be conceived and born, in a manner as wonderful as that of raising the dead to life again, could either restore him to him again, or else fulfil the promise in some other way, that would be as good and happy for him. And accordingly, as the birth of Isaac from the dead womb of Sarah was a gift of new and miraculous life; so the rescue of Isaac, by the voice of an angel, was the same thing to Abraham as if he had been actually slain, and then restored to life again.

19 Accounting that God was able to raise him up, even from the dead: from whence also he received him in a figure.

20, 21 With this firm assurance, That God would make good all his benedictions, (though perhaps he knew not precisely when,) did Isaac, in a prophetic way, and with religious reverence, pronounce the blessings on his sons Jacob and Esau; as Jacob did afterwards upon Ephraim and Manasses †.

20 By faith Isaac blessed Jacob and Esau concerning things to come.

21 By faith Jacob, when he was dying, blessed both the sons of Joseph, and worshipped, * leaning upon the top of his staff.

† Gen. xlvii. 30.

* Ver. 21. *Leaning upon the top of his staff.* In the Hebrew it is, *Israel bowed himself upon his bed's head.* The word *כִּמְעוֹ*, by the

A. D. 63. 22 So did Joseph, just before his death, foretel the deliverance of the Israelites out of Egypt, and ordered his own bones to be carried with them into Canaan, as a testimony how fully he assured himself of their arrival there, according to the divine promise.

23 Thus Moses's parents, in defiance of that barbarous edict of Pharaoh, resolved not to deliver up so lovely and beautiful a child, but hid him three months by the side of the river Nile, in hopes that God would providentially provide for his escape.

24, 25, 26 Thus Moses, when he came at age, refused the great privilege of being adopted into the royal family of the Egyptian monarchs, owned himself to be a Hebrew born, and not Pharaoh's grandchild; choosing rather to share in all the difficulties the Israelites, * whom he knew to be God's true church and people, were to undergo, than to enjoy the vicious and temporary pleasures of the Egyptian court. And, with what view was this? Not of any worldly advantage or present happiness: for Moses refused the highest of these, by slighting the glories of Egypt. And as for the land of Canaan,

22 By faith Joseph, when he died, made mention of the departing of the children of Israel: and gave commandment concerning his bones.

23 By faith Moses, when he was born, was hid three months of his parents, because they saw he was a proper child, and they were not afraid of the king's commandment.

24 By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter:

25 Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season:

26 Esteeming the reproach * of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward.

change of one *point*, signifying either a *bed*, or a *staff*, the LXX. read it in the *latter* sense: and it was that *version* the writers of the New Testament generally made use of. Of their method of quoting the Old Testament passages, though not absolutely *verbatim*, yet ever so as to make no alteration in the *sense* and *purpose* they are quoted for. The learned reader may consult Glassius Philog. Sac. p. 1472, &c. edit. Francof. 1653. But indeed the more true rendering should be, *worshipping upon the top of his staff*. See Mr. Hallet's Supplement to Mr. Pierce on the Hebrews, *in loc*.

* *The reproach of Christ*: τοῦ Χριστοῦ; of the *anointed* (people), i. e. the Israelites, Psalm cv. Or rather thus, *of Christ*, i. e. such reproaches as Christians now suffer for the sake of Christ and his religion; or such reproaches as Christ himself suffered while he was upon earth; or, *lastly*, the reproach Moses was likely to suffer for thus acting from a principle of *faith* in the Messiah to come.

he saw it at a distance, but never enjoyed it. His aim therefore was at heaven, then, as that of all good Christians is now. A. D. 63.

27 By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible.

28 Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the first-born should touch them.

29 By faith they passed through the Red sea as by dry land: which the Egyptians assaying to do, were drowned.

30 By faith the walls of Jericho fell down, after they were compassed about seven days.

31 By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace.

32 And what shall I more say? for the time would fail me to tell † of Gideon, and of Barak, and of Samson, and of Jephthah; of David also, and Samuel, and of the prophets;

33 Who through

27, 28, 29 With this religious faith in the revelations of the invisible * God, * See ver. 1. he led the Israelites out of Egypt; dreaded not the powerful army that pursued him; kept the passover, ordered the blood to be sprinkled on the door-posts of each house, as a sure token of their exemption from the plague that raged around them; had the Red sea miraculously divided for his passage; and the return of the waters to destroy his pursuers.

30, 31 God, in reward of the Israelites' faith in the divine promises, made the walls of Jericho fall, (Josh. vi. 5.) And by *owning the true God*, upon sufficient testimonies given her, the very harlot Rahab saved her life.

32, 33, 34, 35, 36, 37, 38 In fine, it would be endless for me to go through the numberless instances of the like kind, recorded in the Old Testament. The miraculous victories obtained by some, the marvellous deliverances of others, and the wonderful and divine courage expressed by the rest, under the most terrible afflictions, and most exquisite

† Ver. 32, &c. *Of Gideon, and Barak, and Samson, &c.* For the particular instances of the faith and exploits of the several persons named or not named in these verses, to the 39th verse, let the reader consult Mr. Hallet's Supplement to Mr. Pierce, in loc.

A. D. 63. sufferings for the sake of God and religion; being all the result of this very same principle, “of a reasonable faith “in the divine revelation and promises;” the very thing now required to make you Christians.

faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions,

34 Quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens.

35 Women received their dead raised to life again: and others were tortured, not accepting deliverance: that they might obtain a better resurrection*:

36 And others had trials of cruel mockings and scourgings, yea, moreover of bonds and imprisonment.

37 They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goat-skins; being destitute, afflicted, tormented:

38 Of whom the world was not worthy: they wandered in deserts, and in mountains, and in dens and caves of the earth.

39 Thus all your pious ancestors stand upon record as such, by the firm and rational belief of future † and invis-

39 And these all having obtained a good report through faith,

† Ver. 11.

* Ver. 35. *A better resurrection*; i. e. a *future* resurrection to *eternal life*, far better than the resurrection of the *women's children*, before mentioned, or than that of the persons *tortured*, would have been. The *one* being a restoration to the present *short life*, the *other* to an *eternal one*.

received not the promise :

ble blessings. Things they actually saw not, while they lived; and though they have all been, long since, in a state of rest and happiness, it is but a state of blessed expectation. They have not, as yet, the full and complete enjoyment of that celestial glory.

A. D. 63.

40 God having provided some better thing for us : that they without us should not be made perfect.

40 It being the good pleasure and wise appointment of God to defer that till the perfect and complete * revelation of the Gospel were made to us Christians, and the last and great dispensation of the Messiah be past : that so both they, patriarchs, prophets, apostles, and all sincere Christians, whether Jewish or Gentile ones, may, for the courageous exercise of the same excellent and virtuous principle, be all rewarded and crowned together, with the happiness both of body and soul, at the final day of judgment.

* κρείττον τι.

CHAP. XII.

The inference from the foregoing argument ; viz. That as the behaviour of the patriarchs and holy men of old do vindicate the reasonableness of the Christian faith ; so ought it to be the most exemplary encouragement, to spirit up all Christians under their sufferings for it. The same encouragement further enforced, from the example of Christ himself. The great reasonableness and advantage of suffering for true religion. The danger of relapsing from Christianity : especially to the Jewish converts, from the apparent excellency and greatness of the Christian religion, when compared with the Jewish law.

1 **W**HEREFORE, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us,

1 **H**AVING therefore such † abundant testimonies, “ that your Christian faith is the exercise of the same virtuous principle for which all your pious ancestors stand so famously recorded ;” let such numerous and excellent examples ‡ raise you above all fears and perplexities, spirit you on in your Christian course, and keep you from that cowardly apostacy ||, to which your present sufferings are so apt to tempt and draw you.

† Chap. xi.

‡ εἰς φόσ μαρτύρων.

|| εὐπερίστατον ἁμαρτίαν.

A. D. 63. 2 And, for your still higher encouragement, consider the most perfect example of Jesus Christ himself, the Author of your religion, and the great Rewarder of its true professors; who for the joyful prospect of being exalted as the Redeemer and Saviour of mankind, with absolute patience endured the pains, and with inexpressible height of mind despised the scandal of dying like a malefactor upon the cross: and is now accordingly rewarded for it with the utmost degree of heavenly glory and majesty.

* ἀναλογί-
σασθε. 3 Weigh* and compare his sufferings with your own; and see if the blasphemies against his doctrine, the reproaches upon his person, and the malicious attempts upon his life, be not sufficient to buoy you up under all the conflicts you endure for his sake.

4 Remember, you have not yet suffered the worst, † from those malicious adversaries; and to give out before you have done as much as those great worthies and Christ himself has done before you, would be to come short, and lose the power of their examples.

5, 6 Those converts among you, that shrink and faint already under their persecutions, seem to have forgotten the wise purposes and great advantages the Scriptures mention of God's permitting afflictions to befall his true servants: particularly that of Prov. iii. 11, 12. *My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: for whom the Lord loveth he chasteneth, &c.*

2 Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

3 For consider him that endured such contradictions of sinners against himself, lest ye be wearied and faint in your minds.

4 † Ye have not yet resisted unto blood, striving against sin.

5 And ye have forgotten the ‡ exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him.

6 For whom the Lord loveth he chasteneth, and scourg-

† Not yet resisted unto blood. Perhaps it may be an *agonistical* term: it being the most scandalous thing for any combatant to give out before any blood was drawn: as Jacobus Lydius observes, *Agonist. Sat.*

‡ Ver. 5. *And ye have forgotten the exhortation.* It may perhaps be best to take these words interrogatively; *Καὶ ἐκλίθησθε τῆς πατρικῆς κλήσεως, Have ye forgotten the exhortation?*

eth every son whom he receiveth.

7 If ye endure chastening, God dealeth with you as with sons: for what son is he whom the father chasteneth not?

8 But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons.

9 Furthermore, we have had fathers of our flesh, which corrected us, and we gave *them* reverence: shall we not much rather be in subjection unto the Father of spirits, and live?

10 For they verily for a few days chastened *us* after their own pleasure; but he for our profit, that we might be partakers of his holiness.

11 Now no chastening for the present seemeth to be joyous, but grievous: nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.

12 Wherefore lift up the hands which hang down, and the feeble knees;

7, 8 In laying present afflictions on us, God acts only the part of a prudent father; training us up, by such methods, as may best work our tempers into a dutiful and patient obedience. And, should he wholly neglect these means, and indulge us in uninterrupted ease, and present prosperity, he would be wanting in one of the proper instances of a careful and tender father.

9 You all own, that the prudent severities and strict discipline of a natural parent are so far from discouraging, that they gain greater respect and reverence from the child. How infinitely more advantageous then must it be for us men, but especially Christians, to be under the present discipline of a wise and good Creator, that will reward our sufferings with eternal life and happiness?

10 For, while the corrections of our earthly parents may, through human weakness, be sometimes passionate and humoursome, and, at best, do chiefly tend to our conduct in a short and transitory life; the chastisements of God are ever full of reason, and levelled at our highest advantage; being designed to work those dispositions in us, that will render us like to God, and for ever happy in the enjoyment of him.

11 Be not therefore discouraged at the sharpness of your present sufferings. Afflictions indeed are always troublesome, and sometimes press very hard; but the great advantage a good Christian may reap from a wise and courageous behaviour under them, is infinitely able to balance that account.

12, 13 Wherefore, like true combatants, hold out and stand firm to the last. Encourage the faint-hearted, and support such as you find weak and

A. D. 63. feeble under their afflictions. Remove all objections * and obstacles out of the way of such as you find apt to be prejudiced, and drawn aside; and, by a prudent behaviour toward them, endeavour to rectify their judgments, uphold their spirits, and keep them firm to their profession.

14 Be careful to practise that chastity, and purity of life, without which none can enjoy the favour of God, nor be happy in his presence. And remember that a peaceable carriage, and a gentle disposition toward all mankind, is one of the main branches of our Christian duty.

† *ἰσσοκοποιῶν*
¶ 15. Have a careful eye to yourselves, and to one ‡ another, to prevent, if possible, any from relapsing from Christianity, and forfeiting all its blessings; for fear any such apostate should prove like a poisonous herb; and so taint ¶ and infect others with his cowardly and base principles.

¶ See Deut. xxix. 18.

16 For fear any Christian, for the gratification of any § sinful lusts, or securing his worldly advantages, should prove as thoughtless and profane ¶ as

13 And make straight * paths for your feet, lest that which is lame be turned † out of the way; but let it rather be healed.

14 Follow peace with all men, and holiness, without which no man shall see the Lord :

15 Looking diligently, lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled :

16 Lest there be any fornicator, or § profane person, as Esau, who for one morsel

* Ver. 13. *Make straight paths*: or rather *τεροχιάς ἐρθεῖς*, smooth, even paths.

† *Be turned out of the way*: *ἐκτραπή*, should be put quite out of joint.

§ Ver. 16. *Any fornicator*: *μή τις πόρνος*. That there be no whoremonger, of any kind, amongst you.

¶ Ver. 16. *Profane person as Esau*; viz. for resigning the chief priest-hood, which was the office and privilege of the eldest of the family, say most interpreters. Or else, for slighting the solemn prayers and benedictions of his father, with which the birth-right of the eldest son was conferred upon and confirmed to him, as Mr. Le Clerc thinks. But the true and immediate notion of this profaneness of Esau appears best from the words of the history, Gen. xxv. 34. *he did eat and drink, and rose up, and went his way, i. e. careless and unconcerned; thus Esau despised his birth-right. Despised*; the Hebrew word signifies profanely contemned. And the privilege of the birth-right seems very plainly to have been

of meat sold his birth-right.

17 For ye know how that afterward when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears.

18 For ye are not come unto the mount that might be † touched, and that burned with fire, nor unto blackness, and darkness, and tempest.

19 And the sound of a trumpet, and the voice of words, which *voice* they that heard entreated that the word should not be spoken to them any more:

20 (For they could not endure that which was commanded: and if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart.

Esau was, when, to satisfy his present A. D. 63. hunger, he resigned up his birth-right, ————— to which such excellent privileges were annexed.

17 Let them learn by his example, that blessings once lost, may not be recoverable by the utmost importunity and concern. And as his tears could avail nothing toward retrieving the birth-right he had fooled away; so it will be an exceeding hard, * if not im- * Chap. vi. possible thing, for wilful apostates from ^{4, 5, 6.} Christianity to be ever reduced again to true religion and happiness.

18, 19, 20, 21 And this danger will appear the greater, by considering, they forsake a religion so much more mild and gracious; privileges and blessings so much nobler than those of the Jewish law. That law was delivered to your forefathers in a manner so dreadful, and with circumstances so tremendous and affrighting, that neither the people nor Moses himself could bear them, without horror and astonishment.

the *rule* or *headship* of the family, according to those words of Gen. xxvii. 28, 29. *be lord over thy brethren, &c.*

† Ver. 18. *Unto the mount that might be touched*, i. e. an *earthly*, *corporal*, and *sensible* one, denoting the external and carnal nature of the *ceremonial law*, from thence delivered. Yet I make a *query*, whether the true reading should not be *μη̄ ἄκλαζομένην ἕρει*, the *mountain that might not be touched*. This being perfectly true, as to the *time* of the delivery of the *law*, and a circumstance exactly agreeable to the rest, as mentioned by the *apostle*, in this passage. But finding no copies to warrant this reading, I leave it only as a conjecture.

A. D. 63.

22, 23, 24 On the contrary, your Christian religion, without any such terrible introductions, upon only the gracious and reasonable conditions of repentance and true faith, makes you members of that spiritual and heavenly society, whereof all good and holy men*, (whether circumcised or uncircumcised,) glorified saints, and even angels themselves are a part, under Christ their universal Head, the Mediator of this new and gracious covenant of the Gospel; who has redeemed and cleansed us by the sacrifice of his blood. A sacrifice infinitely more pleasing to God than that of Abel, though offered with the most perfect faith †; and a bloodshed directly opposite in its effects to his; procuring us perfect mercy and forgiveness; while Abel's called for nothing but vengeance.

25 Take heed then that you fall not off from the religion of the Son of God. For if apostates from the law delivered only from mount § Sinai, and by Moses,

§ ἐπὶ τοῦ ἁγίου
 ἔρηματι-
 ζήντα.

21 And so terrible was the sight, that Moses, said, I exceedingly fear and quake:)

22 But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels,

23 To the general assembly and church of the first-born which are written in * heaven, and to God the Judge of all, and to the spirits of just men † made perfect,

24 And to Jesus the Mediator of the new covenant, and to the blood of sprinkling, that speaketh better things ‡ than that of Abel.

25 See that ye refuse not him || that speaketh. For if they escaped not who re-

* Whose names are written in heaven. See Phil. iv. 3. the note there.

† Ver. 23. *The spirits of just men made perfect*; that is, who have perfected and finished their course, having escaped all the dangers and temptations of the present world.

‡ *Than that of Abel*: παρὰ τὸν Ἄβελ, than Abel. It not being agreed on by interpreters, whether these words relate to the sacrifice offered by Abel, or his blood spilt by Cain; I have expressed both senses.

|| Ver. 25. *Him that speaketh—and him that speaketh from heaven*. Note, I interpret this of the *Son of God*: the learned Mr. Pierce thinks was *God the Father*. The difference cannot be great; since we all allow, it was the same God who spake by the *angels* and *Moses*, at mount Sinai on *earth*, and by his Son from *heaven*. And the words of the prophet Haggai express no more than the *degree* of the *solemnity* or *change* made by either of these *voices*. But let the reader judge.

fused him that spake on earth, much more *shall not we escape* if we turn away from him that *speaketh* from heaven :

26 Whose voice then shook the earth : but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven.

27 And this word, Yet once more, signifieth the removing of those things that are shaken as of things that † are made, that those things which cannot be shaken may remain.

28 Wherefore we receiving a kingdom which cannot be mov-

who was but a man, were so severely A. D. 63, punished with death ; how more terrible will be their punishment, who renounce a religion that was immediately revealed by the Son of God from heaven ?

26 For, as great a dispensation as the Jewish law may seem to be, by the solemnity wherewith it was at first delivered ; yet it is not comparable, either for its greatness or duration, to that of Christ. At the giving of that law indeed, *the earth was said to tremble*, Psal. lxxviii. 8. And the most remarkable dealings of God toward the Jewish people are expressed in Scripture by *his shaking the earth*. But when the prophets describe the great changes and revolutions that should forerun, and the mighty power that should accompany, the last and perfect dispensation of Christ the Messiah, they represent it by God's *shaking both heaven and earth*, Hag. ii. 7, 8. *Yet once more* (says God) *and I will shake heaven and earth* ; i. e. make a thorough revolution, and establish a lasting dispensation of religion to all mankind*.

27 Now those words, *yet once more*, are a plain declaration, that the Jewish religion was to be altered and abolished, and a more perfect and lasting one to succeed in its room.

28 Seeing therefore we Christians as a actually become members of this excellent and unalterable religion, let us

* See Matt. xxiv. 30. Mark xiii. 25. Luke xxi. 26.

† Ver. 27. *Of the things that are made, ὡς πεποιημένων, of the things appointed ; i. e. formerly appointed, but now to be changed and abolished.* See Mr. Pierce.

A. D. 63. keep firm and * steady to it; and worship God with that religious reverence, which cannot fail to make us acceptable to him.

29 Remembering that, if we do otherwise, he will, one day, consume and destroy us, in a more terrible manner than he did the rebellious Israelites, Deut. iv. 24. and chap. ix. 3.

ed, let us have * grace, whereby we may serve God acceptably, with reverence and godly fear.

29 For our God is a consuming fire.

CHAP. XIII.

The apostle concludes with exhortations to several Christian duties, such especially as the Jewish Christians wanted most to have inculcated upon them; viz. to charity, hospitality, and beneficence to their fellow-Christians in imprisonment. To a due esteem of the lawfulness of marriage, and to abstinence from all uncleanness. To contentment in their worldly condition. To a just esteem and imitation of their spiritual guides, In fine, to constancy, in the true doctrine and worship of Christianity, as far surpassing the external ceremonies of the Jewish religion. Desires their prayers for him. Prays for them. The salutation, and conclusion.

1 **H**AVING thus shewn you the great obligations and advantages of resolutely adhering to your profession, I shall conclude with exhorting you to the practice of such of its essential duties, as you Jewish Christians are most apt to be wanting in. Remember then, in the first place, that universal love and charity to all your fellow Christians is one of the special duties of the Gospel. No partial distinction ought to be made between Jewish and Gentile brethren.

2 In particular, be mindful of that part of charity, that consists in hospitality to strangers. Remember how happy Lot and Abraham were, in en-

1 **L**ET brotherly love continue.

2 Be not forgetful to entertain strangers: for thereby some have entertained angels un-
aware.

* Ver. 28. *Let us have grace:* ἔχωμεν χάριν, *let us hold fast the grace, i. e. the Gospel religion:* ἔχω being often the same with κατέχω, as in 1 Cor. vii. 2. 2 Tim. i. 13. See Glassius Philolog. Sac. Tract. de Verbo, can. 1.

tertaining angels *, whom they at first A. D. 63. took to be but men.

3 Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body †.

3 Have a special regard and compassion to such Christians as are under imprisonment for their religion. Consider yourselves as liable to the same afflictions.

* Gen. xviii. and xix.

4 † Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge.

4 And whereas the || Jewish zealots || See 1 T^m. would persuade you, under pretence of greater purity, that marriage is an unclean state, and inconsistent with the perfection of religion: be assured there is no such matter. God condemns none but irregular and unlawful pleasures; and the marriage-bed is ‡ as honourable and pure to a Christian as to any other man.

iv. 3. an chap. ii 15.

5 Let your conversation be without covetousness: and be content with such things as ye have. For he hath said, I will never leave thee, nor forsake thee.

5 Discover no immoderate desire of worldly gain in your dealings and conversation: but rest yourselves contented with what Providence and your own honest industry provides for you. For Christians, while they do their duty, may, with still greater reason, depend upon that promise of God to his church and people, Deut. xxxi. 6. Jos. xv. *He will not fail thee nor forsake thee.*

6 So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me.

6 And may with the Psalmist confidently say, *The Lord is my helper, I will not fear what man shall do unto me.*

7 Remember them

7 Pay a due respect to the memory,

† Ver. 3. *In the body*: ὡς καὶ αὐτοὶ ὄντες ἐν τῷ σώματι; or, *considering yourselves as (members) of the same body*, as some think it should be rendered. But this is not the use of the phrase in other passages, 2 Cor. xii. 3. and elsewhere.

‡ *Marriage is honourable, &c.* The paraphrase seems to me to be the most natural sense of the apostle: but, if the reader like it not, he may understand the verse as *imperative*, like the preceding and following ones, ἔστω being understood, *let marriage be kept honourable, and the bed undefiled. For whoremongers, &c. &c.* The like expression is found in the following verse, *let your conversation be, &c.* ἀφιλάργυρος ὁ τρόπος; where ἔστω is plainly understood.

A. D. 63. and follow the example of such as have been your spiritual guides and governors. Remember with what constancy they professed and taught you the Christian faith, with what patience and courage they died, and how they are now crowned and rewarded for it.

8 And consider, that as Jesus Christ is for ever steady and unchangeable in the promises he has made, † so you ought to be immutably constant in preserving the doctrines of his religion pure and untainted; remembering that his Gospel is the same Gospel to your teachers at first, and to you now, and to all generations that are to come hereafter.

9 Be not, therefore, deceived, and led away by the false notions of the Jewish doctors, about the absolute necessity of their ceremonial law. For it is of much ‡ greater advantage to be firm and steady in the practice of the moral rules of the || Gospel, than to be never so strictly observant of the Jewish ceremonies and sacrifices, that render a man not a whit inwardly better than he was without them.

10 Certainly the benefits we Christians receive, by the great sacrifice of Christ's death, are infinitely preferable to the external services of the Jewish

which have the rule over you *, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation.

8 † Jesus Christ the same yesterday, and to day, and for ever.

9 Be not carried about with divers and strange doctrines: for ‡ it is a good thing that the heart be established with || grace, not meats, which have not profited them that have been occupied therein.

10 We have an altar whereof they have no right to eat, which serve the tabernacle.

* Ver. 7. *Who have had the rule over you, &c.* It is very probable that the *persons* here meant, and recommended as examples of faith and constancy, were, in general, the *elders* of the church at Jerusalem, and in particular St. James their bishop, lately martyred there. See Mill. Prolegom. §. 83, 84.

† *Jesus Christ the same yesterday, &c.* That this is not meant of the *person* but the *promises* and *doctrine* of Christ, is not only agreeable to the *context*, but to many other passages of like nature. See Acts v. 42. 2 Cor. iv. 5. 1 Cor. i. 23, &c.

‡ *It is good, καλόν, much better.* See Matt. xviii. 8, 9.

|| *With grace.* See 1 Tim. vi. 3. Where *sound words* and the doctrines of Christ are opposed to *strange doctrines*, as *grace* is in this place.

law, or the privileges of its * priests. A. D. 63. But such as still adhere to that law, must lose all the blessings and advantages of this religion of Christ.

* τῆ σκηνῆ
λατρεύοντες.

11 For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burnt without the camp.

12 Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate.

13 Let us go forth therefore unto him † without the camp, bearing his reproach :

14 For here have we no continuing city, but we seek one to come.

15 By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to his name.

16 But to do good

11, 12 For, as the flesh of those beasts, whose blood was offered up on the great day of expiation, was ordered to be wholly burnt without the camp, (whilst the tabernacle stood,) and afterwards without the gates of the city; and none of the priests or people permitted to eat of it: so in like manner, Christ our great sacrifice was, for our redemption, crucified without the gates of Jerusalem; and accordingly none can partake of the blessings of his sacrifice and religion, till they come entirely off from the Jewish ceremonies, and become true Christians.

13 Let us, therefore, leave the Jewish camp, i. e. † the Jewish ceremonial religion, and entirely embrace his more excellent dispensation. Let us carry his cross, and after his example patiently suffer the reproaches and persecutions of our adversaries.

14 Nor be discouraged, though at present you live in an unsettled condition, and are persecuted from place to place. This world, at best, is not designed as a constant residence; it is heaven we are to look on as our eternal city, and lasting home.

15 By him therefore, as your perfect High Priest and Intercessor, offer up your constant prayers and thanksgivings to God; which the prophet calls, *The calves, or fruits of our lips*, Hos. xiv. 2.

16 And, to your Christian prayers

† *Without the camp*: ἔξω τῆς κατὰ νόμον γενόμεθα πολιτείας, i. e. we ought to think ourselves under the Jewish dispensation no longer. *Theodoret.*

A. D. 63. and praises, be sure to add that great duty of charity and beneficence toward each other, without partiality and distinction; a sacrifice far better and more acceptable to God than all the burnt-offerings upon the Jewish altar.

* See ver. 7. 17 Pay all just regard to the rules and admonitions of your present * bishops and spiritual guides. Remember how great their charge over you is. Be therefore so tractable under their discipline and admonitions, that they may have the comfort of giving a good account of you at the great day of judgment; and not see all their pains lost upon you; which would be a most fatal † thing to yourselves, as well as a mortification to them.

18, 19 Let me have a special share in your prayers. Beseech God for success in my ministry, and deliverance from my adversaries. And though I make no question, but to go through my apostleship with a good conscience, and an undaunted courage; yet I desire the concurrence of your prayers, which may tend to procure my deliverance from several approaching dangers, and bring me the more speedily to you.

20, 21 And, in the mean time, may God, the Author of all peace and happiness, who raised up our Lord Jesus Christ from the dead, and thereby declared him the Saviour and Governor of his church, accepting of his blood

and to communicate, forget not: for with such sacrifices God is well pleased.

17 Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account: that they may do it with joy, and not with grief: for that is unprofitable for you †.

18 Pray for us: for we trust we have a good ‡ conscience in all things, willing to live honestly.

19 But I beseech you the rather to do this, that I may be restored to you the sooner.

20 Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the

† For that would be unprofitable for you; ἀλυσιτελές, very flatly translated, it bears the same sense with τὰ μὴ καθήκοντα, Rom. ii. 28. As that is to be rendered *abominable things*, so this signifies a most dangerous and fatal thing. See Ephes. v. 11. the note there. And compare Rom. iii. 12.

‡ Ver. 18. *We trust we have a good conscience.* It is a very elliptical expression. His meaning is thus to be supplied; viz. "In preaching both to Jews and Gentiles, I assure myself I act agreeably to my apostolic commission; whatever hard censures some zealots may pass upon me."

blood of the everlasting covenant,

21 Make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ, to whom be glory for ever and ever. Amen.

22 And I beseech you, brethren, suffer the word of exhortation, for I have written a letter unto you in few words.

23 Know ye that our brother Timothy is set at liberty; with whom, if he come shortly, I will see you.

24 Salute all them that have the rule over you, and all the saints. They of Italy salute you.

25 Grace be with you all. Amen.

as the ratification of the new and gracious covenant of the Gospel, for our perfect pardon and redemption: may he confirm and strengthen you in all true obedience, giving you all the means and advantages of saving religion, by Jesus Christ: to whom be ascribed all honour and glory for ever. *Amen.*

22 I request, dear brethren, you would not think the arguments I have here used, for your constant perseverance in Christianity, too long and tedious. I have couched them in as short a compass as the importance of the matter, and my great affection to you, would permit.

23 Take notice that our Christian brother Timothy is released from his confinement: and I am in hopes we may shortly come together, and pay a visit to your Church.

24 My hearty Christian love to all your spiritual governors. All the Christians of Rome and other parts of Italy salute you all.

25 The divine love and favour be with your whole Church. *Amen.*



A

PARAPHRASE

ON THE

GENERAL EPISTLE OF ST. JAMES.

P R E F A C E.

§. 1. **T**HE clearest accounts from antiquity ascribe this Epistle to James the son of Alpheus, or Cleopas, the brother of Jude, and consequently cousin-german to our blessed Lord, being called the Lord's brother, as that word in the Jewish language was usually appropriated to all near relations. He was, moreover, stiled James the Less, to distinguish him from the other James, who, from his great age, was denominated James the greater, or elder. And, lastly, from his extraordinary sanctity and devotion, he went under the character of James the Just; and was by the Apostles chosen Bishop of Jerusalem. The author.

§. 2. The exact distinction of the person, helps much to determine the date of his Epistle: it being certain, from Josephus, that this James suffered martyrdom under the high priesthood of Ananus, and procuratorship of Albinus, viz. in the year of Christ LXII. This Epistle must bear date before that time; and is most probably placed by Dr. Mills in, or just before, the year LX. The time.

§. 3. About this time, the predictions of our Saviour, and of St. Paul, in his second Epistle to the Thessalonians, concerning the temper and behaviour of the Jewish nation, as tokens of their approaching The occasion.

destruction, were growing on apace towards an accomplishment. False prophets and pretended Messiahs were numberless ; their furious persecution against the Christians was either actually begun, or drew very near ; and, as their rage improved to its utmost heat, *the love of many Christians began to wax cold*. In fine, they had so corrupted their own religion, became so furious against all other people, and so malicious even to one another, that it could not but be a certain conclusion, *The Judge was not far from the door*. These circumstances gave occasion to this apostle, the residentiary of the circumcision in Judea, to indite this Epistle, partly to the infidel, and partly to the believing Jews. With the former, his purpose was to correct their haughty errors, soften their un-governed zeal, and reform their indecent usages in religion. The latter he was to comfort, under the hardships they then did or shortly were to suffer for their Christianity ; to warn them from several of the prejudices and practices of their persecutors, to which their former education or present afflictions might render them too prone ; and to spirit them up to a pure and patient profession of the Gospel. The several turns and applications of his argument to one or the other of these parties shall be observed, with as much clearness as can be gathered from the context of each passage ; several whereof, after the manner of Eastern writing, may at first sight seem directed to them both, promiscuously and without distinction.

There is one particular passage (chap. ii. 14. to

the end) that seems clearly levelled against the doctrine of the heretics, called Simonians, or followers of Simon Magus, who, as Irenæus tells us, (lib. ii. cap. 20.) affirmed, *Liberos eos esse agere quæ velint; secundum enim gratiam salvari homines, non secundum justas operas*; i. e. “That they might “live and act as they pleased; because men were to “be saved by grace, and not according to their good “works.”

§. 4. It was directed to the Jews and Jewish converts of the dispersion: yet, as that to the Hebrews was intended for the general benefit of all the scattered tribes, * though directed to the natives of the Holy Land; so, no doubt, this had an equal respect to them, over whom St. James immediately presided in the special character of their Bishop.

To whom?

* See Pref. to the Heb. §. 1.

§. 5. And lastly, as this and the following Epistles were written not to any one, but to several Christian churches; it is, upon that account, commonly thought they are called Catholic or General Epistles.

Why called General.

A

PARAPHRASE

ON THE

GENERAL EPISTLE OF ST. JAMES.

CHAP. I.

The title and salutation to the foreign Jews and Jewish Christians. He begins with the latter; exhorting them to a cheerful and good improvement of present troubles and persecutions, as the highest perfection of a Christian life. Prayer, with steady faith in God, through Christ, the means to attain that perfection. Advice to the poor, and to such as are despoiled of their riches, for the sake of Christianity. The uncertainty of riches, and the benefit of well improved trials and temptations. A warning not to impute any sin (particularly that of apostacy) to God, who permits temptations to befall them; but to the wilful indulgence of their own worldly and vicious inclinations. God, the author of all spiritual blessings, cannot be answerable for the cowardice and defaults of men. An inference from thence, against the furious temper and violent disputes of some Judaizing Christians. Against the pernicious error of the Jewish zealots, about the efficacy of mere faith, or external profession of religion without a suitable practice. Against railing and contention. Charity in words and actions a principal branch of true religion.

1 **JAMES**, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting.

2 My brethren, count it all joy when ye shall fall into divers temptations.

1 **JAMES**, bishop of Jerusalem, a A. D. 60. worshipper of the true God, and an apostle of Jesus Christ our Lord and Saviour, sendeth this Epistle to the Jews and Jewish Christians, particularly to those of the dispersion in foreign countries, wishing you all blessing and happiness.

2, 3 My dear brethren, I am truly sensible of the hardships and persecutions that are to be undergone by such of you as have embraced the Christian

A. D. 60. faith. And I earnestly exhort you
 ——— not to be discouraged at them; as being
 the happy means and opportunities of
 improving your patience, and working
 you up to that noble disposition of a
 perfect submission to the divine will
 and providence.

4 This is the temper that renders us
 complete disciples of our blessed Master,
 and is the perfection of a Christian life.

* σοφία.

5 In order to attain * which, let
 every persecuted Christian have re-
 course to God, in prayer, as to a most
 bountiful and free benefactor, that will
 not fail to grant him all seasonable
 assistance toward a prudent and cou-
 rageous behaviour under his distresses.

† ἐν πίστει.

6, 7, 8 But these prayers must be
 offered up with a full persuasion of,
 and reliance upon, the divine power and
 goodness †, with a firm conviction of
 the fitness and lawfulness of the things
 he prays for, an entire submission to the
 heavenly Providence, and a sincere pur-
 pose of adhering to the duties of your
 profession. For a man that is divided
 in his thoughts and principles, has really
 no solid principle at all, will stick close
 to no measures of duty and virtue;
 which will defeat all the success of his
 prayers.

‡ ἐν ταπεινότητι.

9 With this steady faith and resolu-
 tion, let the poor Christian, that has
 ‡ always lived in mean circumstances,
 think his poverty abundantly compen-
 sated by the excellent privileges the
 Gospel religion has advanced him to,
 and the opportunities he is furnished
 with, for the advancement of his faith
 and virtue.

|| ἐκ πλοῦτος.

10, 11 And let such, who for the sake
 || of their religion are fallen || from a
 wealthy and prosperous condition, be
 well pleased with a change, that gives

3 Knowing this,
 that the trying of
 your faith worketh
 patience.

4 But let patience
 have her perfect work,
 that ye may be per-
 fect and entire, want-
 ing nothing.

5 If any of you
 lack wisdom, let him
 ask of God, that giv-
 eth to all men liberal-
 ly, and upbraideth not,
 and it shall be given
 him.

6 But let him ask
 in faith nothing wav-
 ering: for he that
 wavereth is like a
 wave of the sea
 driven with the wind
 and tossed.

7 For let not that
 man think that he
 shall receive any thing
 of the Lord.

8 A double minded
 man is unstable in all
 his ways.

9 Let the brother
 of low degree rejoice
 in that he is exalted:

10 But the rich, in
 that he is made low:
 because as the flower
 of the grass he shall
 pass away.

11 For the sun is no sooner risen with a burning heat, but it withereth the grass; and the flower thereof falleth, and the grace of the fashion of it perisheth; so also shall the rich man fade away in his ways.

12 Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life which the Lord hath promised to them that love him.

13 Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man.

14 But every man is tempted, when he is drawn away of his own lust, and enticed.

15 Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.

16 Do not err, my beloved brethren.

17 Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no va-

them a title to substantial and eternal A. D. 60. blessings, instead of that temporal prosperity, which in itself is as liable to be destroyed by a thousand accidents of human life, as a tender flower is by the heat of the sun.

12 Happy therefore is the Christian that perseveres in his integrity, though at the expence of all his worldly enjoyments; since he is so certain of that future and complete reward, which the God of truth himself has engaged to bestow upon all his sincere and virtuous servants.

13 Let no person then, that is drawn into the commission of any known sin, (especially that of * apostacy from his religion, for fear of persecution) presume to attribute his miscarriage to God, for suffering temptations or afflictions to befall him. For as God cannot possibly commit any moral evil himself, so it is equally absurd and impious to imagine he should be the cause of sin in any of his creatures.

14 Certainly the only proper cause of a man's forsaking his profession, or transgressing the precepts of it, is his wicked indulgence of some worldly and vicious principle.

15 It is nothing but his deliberate approbation of, and free consent to, such irregular passions, that draws him into the commission of such actions as bring him to death and condemnation.

16, 17 Do not therefore so grossly impose upon yourselves, as to ascribe your wilful failings to him, to whom we owe all that is, or can be, good in us; who has given such ample assistance, and proposed such infinite rewards, for our virtue and perseverance. To him

A. D. 60. alone we owe all that light and influence, that guides the mind; as much as the world owes to him the light of the sun and moon. Nay, more excellent are his heavenly gifts to the soul, than is the light of the heavenly bodies to the world; for while these have their turns and periods, varying and removing nearer or further off from us, God is always the same, and his blessings ever at hand to us.

18 In fine, so infinitely far is God from being the author of evil, or from necessitating us to any sin, or leaving us to the wild direction of chance or destiny, that he has displayed the most wonderful instance of divine care, and free mercy toward us, in bestowing on us the blessings and privileges of the Gospel-doctrine and religion, to guide our practices, and to actuate our endeavours: making us of the Jewish nation the first converts to it, as an earnest of his calling the rest of mankind, after us, to the same blessings: so that we, like the first fruits under the law, ought to strive to be the best of our kind, and most exemplary Christians, as being first dedicated to his service.

19 And if you desire so to approve yourselves, you must be entirely weaned from that pride and affectation of teaching, and imperiously dictating to other men; from that fierceness in disputing for your own opinions, (a thing the Jewish doctors and zealots are so addicted to,) and be of a tractable, meek, and peaceable disposition.

20 For the violence of human zeal is but a hindrance, instead of an advantage, to those principles and practices, that are to justify and save us.

21 Strive, therefore, to get rid of all those exorbitant passions, that, like a multitude of proud suckers from a tree, will spoil your growth in Christian vir-

riableness, neither shadow of turning.

18 Of his own will begat he us with the word of truth, that we should be a kind of first-fruits of his creatures.

19 Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath.

20 For the wrath of man worketh not the righteousness of God.

21 Wherefore lay apart all filthiness, and superfluity of naughtiness, and receive

with meekness the ingrafted word, which is able to save your souls.

22 But be ye doers of the word, and not hearers only, deceiving your own selves.

23 For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass :

24 For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.

25 But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.

26 If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain.

27 Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

tues, which are always best received and improved by a calm and humble spirit. ————— A. D. 60.

22 And whereas the Jewish zealots are wont to put all the stress of religion in mere outward profession, and external observances ; do not you treat the Christian religion in that manner ; which would be to put the most fatal cheat upon yourselves.

23, 24 For the Gospel doctrine is of the same use to the mind and conduct of men, as a glass is to the face. And as the glass is of no benefit to one that sees the spots of his face in it, but takes no care to wipe them off ; so the Gospel precepts can be of no manner of advantage to a Christian, that only externally professes and hears them, but neglects to reform his practice, and leads his life agreeable to them.

25 He therefore is the only person that truly edifies by the Christian doctrine, who embraceth and useth it as a rule of action. Then, indeed, it becomes a law to him, a law that sets him free from the slavish observance of Jewish ceremonies ; and that man will experience the Gospel to be a dispensation of more excellent liberties, immunities, and privileges, than all that the zealot Jew can boast of his Mosaical institution.

26 Certainly, the most specious and loud pretences of external religion are but vain and insignificant things, while a man gives himself up to uncharitable slanders, revilings, and reproaches against his brethren.

27 For the habitual practice of charity and bounty toward the afflicted, the conquest over all sensual, worldly, and partial inclinations, and such like moral duties, are the things in which true religion does chiefly and principally consist.

CHAP. II.

The argument of the latter part of the foregoing chapter continued; viz. That the external profession of religion is wholly fruitless, where men live in the breach of its moral and substantial duties. This shewn in the instance of partiality, and respect of persons, especially in public and judicial causes. The Jewish Christians are taxed with this vice, so common among the Jews. The evil and dangerous consequence of any one such known and wilful sin. Moral practices the best and only evidence of good principles, proved from the examples of Abraham and Rahab. All is nothing without them.

A. D. 60. 1 **T**HE Jews, that now so much value themselves, and despise all other people in point of religion, are become so corrupt in their morals, in their private and public dealings, that hardly any justice is to be found, even in their courts of judicature. All is carried amongst them, by wealth and interest: but for you, dear brethren, that profess the more perfect and glorious religion of Jesus Christ, how monstrous must it be to be guilty of a partiality so directly opposite to its spirit and precepts!

2, 3, 4 For you to distinguish your respects, and be partial in your proceedings with any, but especially a Christian brother, in a public court *, or in your church assemblies, upon account of his higher or lower fortunes in the world, his circumstances and outward figure; to caress the rich, and slight the poor; would be to make a most unreasonable distinction, where there ought to be none; and to shew yourselves most unthoughtful and unjust judges.

* συναγωγῆν.

1 **M**Y brethren, have not the faith of our Lord Jesus Christ, *the Lord of glory*, with respect of persons.

2 For if there come unto your * assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment:

3 And ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place: and say to the poor, Stand thou there, or sit here under my footstool:

4 Are ye not then partial in yourselves, and are become judges of † evil thoughts?

† Ver. 4. *Judges of evil thoughts*: or *διαλογισμῶν πονηρῶν*. *Judges that use wicked and unjust arguments.*

5 Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?

6 But ye have despised the poor. Do not rich men oppress you, and draw you before the judgment-seats?

7 Do not they blaspheme that worthy name by the which ye are called?

8 If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well.

9 But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors.

10 For whosoever shall keep the whole † law, and yet offend in one *point*, he is guilty of all.

11 For he that said, Do not commit adul-

5 Consider seriously, dear brethren, A. D. 60. upon this matter. Does God make such partial differences, in his dealings with mankind, as you do with one another? How many, that are mean in their outward circumstances, but humble in their tempers, have made the best Christians? Did not God choose the very apostles out of that number? And have not they, and all their poor but humble followers, the surest title to eternal life and happiness?

6, 7 On the contrary, while you are thus guilty of neglecting your poor brethren, how forgetful are you, that the rich men, to whose rank and quality you are so partial, are the persons most apt to oppose your holy religion! who are they, but the richer sort, of both Jews and Gentiles, that most commonly blaspheme * the name of Christ and his religion?

8 Had you any just regard to that noble and comprehensive duty, of *doing as you would be done by*, you would act at another rate.

9 Whereas, by such an unjust and partial proceeding, you violate and stand convicted of breaking the whole law respecting your neighbour.

10 For the wilful and habitual breach of any one such principal command, renders a man, in a just sense, a transgressor of that † whole table of the divine law, though he were not guilty in other particular instances.

11 Because the same divine authority that forbids us any one act of vio-

* *That holy name by which you are called*, τὸ ἐπικληθῆν ἐφ' ὑμᾶς; that is, called *over* you, or *given* to you.

† *The whole law—he is guilty of all*: ὅλον τὸν νόμον, the same as νόμον βασιλικὸν in ver. 8. viz. the *royal law* respecting our neighbour.

A. D. 60. lating the rights of our neighbour, forbids us all the rest. The same divine authority (for instance) that restrains us from invading the property of our neighbour's bed, restrains us from killing him. So that, though you do not actually attempt his life, yet, if you commit adultery against him, you break in upon the whole divine authority, that establisheth all right between man and man.

12 Deal by one another, therefore, both in words and actions, as men that expect hereafter to be judged by the pure and perfect rule of Christianity. A religion that while it is most strict in its moral obligations, debarring us from all those licentious practices the Jewish

* *ἰλιθιρία*.

zealots * think themselves privileged in ; yet, as I said chap. i. 25. is attended with immunities and blessings far exceeding what the Mosaical dispensation can pretend to.

13 For certainly, the man, of what profession soever, that shews no tenderness and impartiality towards his brethren, shall find severity of justice, without mercy at God's hands. And no person can so securely and cheerfully stand the great trial of divine judgment, as he that hath been kind, impartial, and merciful to other men, without any unreasonable distinctions.

14 Thus, I say, the actual and careful practice of moral virtue, is the substance and life of true religion. Mere faith, and external profession, without this, is of no effect to any man's salvation.

15, 16 Thus, when an indigent brother presents himself to you, as an object of your charity ; to feed him with good

tery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law.

12 So speak ye, and so do, as they that shall be judged by the law of liberty.

13 For he shall have judgment without mercy, that hath shewed no mercy ; and mercy rejoiceth against judgment *.

14 What *doth* it profit, my brethren, though a man say he hath faith, and have not works ? can faith save him ?

15 If a brother or sister be naked, and destitute of daily food ;

† Ver. 13. *Mercy rejoiceth against judgment* : *κατακαυχᾶται ἔλεος κρείττωσ, mercy triumphs over condemnation* : or, *the merciful man triumphs at his judgment, or at his trial*. *Mercy for the merciful man, as circumcision is put for the circumcised person, Rom. ii. 26, 27.*

words and kind wishes, without giving A. D. 60. him any thing to clothe his body or satisfy his hunger, is to do just nothing at all for him.

16 And one of you say unto them, Depart in peace, be you warned, and filled: notwithstanding ye give them not those things which are needful to the body; what *doth it profit*?

17 Even so faith, if it hath not works, is dead, being alone.

18 Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works.

19 Thou believest that there is one God; thou doest well: the devils also believe, and tremble.

20 But wilt thou know, O vain man, that faith without works is dead?

21 Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?

17 The case is the very same with God, in all other instances of religion; the most loud pretences to faith, and the warmest zeal for external acts of his worship, is to pay him no real service, while the practice of those duties is wanting; that are the main purposes of all religion.

18 To say, you are a true member of God's church, because you believe his word and revelation, and are a mere professor of his instituted religion, is to take a thing for granted, without full proof, and to give only your own word for it. Whereas, he that shews the sincerity of his faith and profession, by the good influences it has in the conduct of his life, concludes very rightly; as the cause is demonstrated by the effect.

19 The Jew magnifies himself above the Gentile, for his knowledge and belief of the one true God. If that be all, the very devils themselves are upon the level with him; for they believe the same, and tremble at the apprehensions of his divine power and justice. And, if your faith be no better than theirs, you have the same reason to tremble as they have.

20, 21 But to convince you and them of the utter falsity of this principle; let the Jew tell me what it was that justified Abraham, the father of his nation, and of all faithful people? You cannot but know, by the express words of the history, it was not his mere belief and persuasion, that God had ordered him to offer up his son, or his confident reliance upon God's promise, and his being in covenant with him, but his

A. D. 60. actual entrance upon the performance of
 ——— what God had commanded him.

22, 23 Thus that great patriarch demonstrated the excellency and sincerity of his inward principle, by the practice of the noblest virtue. It was this procured him that great character, *Abraham believed God, and it was imputed to him for righteousness, and he was called the friend of God.* Gen. xv. 6.

24 And, if this were Abraham's case, it is in vain for any Jew or Christian to expect to be saved, upon a different foot from that of the father of the faithful.

25 Again, what was it that rendered the harlot Rahab so acceptable to God, as to save her life? Not her mere conviction that the God of the Jews was the true God *; but her actual reception of the spies, as his messengers; as the genuine effect of such a persuasion.

* Josh. ii.
14.

26 From which instances, as a confirmation of the reason of the thing itself, it is exceeding plain, that bare external privileges and outward profession can no more make a true Israelite, (much less a true Christian,) than a body without a soul can make up a man.

22 Seest thou how faith wrought with his works, and by works was faith made perfect?

23 And the Scripture was fulfilled, which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the friend of God.

24 Ye see then how that by works a man is justified, and not by faith only.

25 Likewise also, was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way?

26 For as the body without the spirit is dead, so faith without works is dead also.

CHAP. III.

The Jewish Christians are again particularly dissuaded from the pride and ambition of being called doctors and teachers; and from that spirit of contemning, reviling, cursing, and calumniating, to which the Jewish zealots were so much addicted. The great advantage of a gentle and peaceful temper, and the fatal effects of a censorious and unbridled tongue.

1 **M**Y brethren, be not many masters, knowing that we shall receive the greater condemnation.

2 For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body.

3 Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body.

4 Behold also the ships, which though they be so great, and

1 **I** HAVE already* observed to you, A. D. 60. that you can never answer the character of true Christians, while you harbour that ambition of the Jewish zealots, of imperiously setting up for teachers; of usurping an authority over the consciences of others, and be guilty of the calumny and censoriousness that is consequent to such pride and affectation. Against this notorious vice I must now more particularly warn you. Consider then, the more knowledge and understanding you pretend to, the more heinous are the faults you commit, and that your punishment for them must be proportionable.

2 The very best of us have their slips and failings. But the liberties of the tongue are what most men are too apt to transgress in, above all measure. And were those zealots but free of the vices of that very member, wherewith they pretend to teach others, they had much better pretence to religious perfection than now they have. The government of the tongue has a general good influence upon the conduct of human life.

3, 4, 5 And, as horses are managed by the bit, and ships steered by the rudder, that is, but a small piece in comparison of the bulk of the vessel; so the whole conversation of a man is, in a manner, guided and well ordered by the temperate use of that little member, which, whenever it flies out into extra-

* Chap. i. 19. See 1 Tim. i. 7. Rom. ii. 19, 20.

A. D. 60. vagant, uncharitable and abusive expressions, becomes like a spark amongst combustible matter; blows up and consumes all before it.

6 Well may such a tongue be compared to fire, for its desperate and destructive quality: it puts the whole world into confusion and disorder, and destroys like a conflagration, begun from hell itself.

7, 8 When it once obtains and has got the mastery over a man's conduct, it is unruly beyond the most savage creature we know of: its fierceness exceeds that of the lion and tyger; and its venom beyond the worst of serpents.

9, 10 It runs men into practices the most absurd as well as impious; causing them to use that very member, that was given us to celebrate the praises of God, to throw out curses and imprecations against their brethren that were created like themselves in the image of God. Blessing and cursing out of the same mouth! How irrational and monstrous a thing to be guilty of!

11, 12 A thing as utterly inconsistent with true religion, as it is to suppose the same water, from the same part of a spring, should be salt and fresh at the same time; that a fig-tree should bear olives, or a vine produce figs, i. e. a perfect contradiction in the nature of things.

are driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth.

5 Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth!

6 And the tongue is a fire, a world of iniquity: so is the tongue amongst our members, that it defileth the whole body, and setteth on fire the course of nature: and it is set on fire of hell.

7 For every kind of beasts, and of birds, and of serpents, and things in the sea, is tamed and hath been tamed of mankind:

8 But the tongue can no man tame; it is an unruly evil, full of deadly poison.

9 Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God.

10 Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be.

11 Doth a fountain send forth at the same place sweet *water* and bitter?

12 Can the fig-tree, my brethren, bear olive-berries? either a vine, figs? so can

no fountain both yield salt water and fresh.

13 Who is a wise man and endued with knowledge amongst you? let him shew out of a good conversation his works with meekness of wisdom.

14 But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth.

15 This wisdom descendeth not from above, but is earthly, sensual, devilish.

16 For where envying and strife is, there is confusion and every evil work.

17 But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy.

18 And the fruit of righteousness is sown in peace of them that make peace.

13 Whatever Christian convert, or Jewish zealot, therefore, would be indeed a master of religious wisdom, let him shew his wisdom, first in the suppression of this wretched habit, and in reducing himself to a meek and charitable disposition toward his brethren.

14, 15 For as long as ever this haughty and contentious spirit in religious disputes vents itself through the tongue, his boasting is but vanity, and his pretences hypocrisy. The wisdom he pretends to is the effect of nothing but sensual and worldly principles, and a perfect imitation of the devil and wicked spirits.

16 For nothing but wickedness and destruction can be the result of a proud, censorious, and contentious disposition.

17 Directly contrary to this, the wisdom and temper of true religion exerts itself in a freedom from sensual and worldly inclinations, in rendering a man mild and courteous, and persuadable by reason, kind and charitable to the indigent, generous, just, and impartial to all mankind, and sincere in all religious pretences.

18 And whoever is of this peaceable and good temper, and endeavours to persuade others to it, will not fail to reap the happy fruits and blessed effects of it.

CHAP. IV.

The apostle illustrates the woeful effects of a turbulent and malicious temper, from the then present state and condition of the Jewish people. A sad account of them. He endeavours to work their cure, by persuading them to repentance and true religion. Then dissuades the Christian converts from the notorious vice of slander and calumny; and from an immoderate and confident pursuit of worldly projects, without any pious regard to, or reliance upon, divine Providence.

A. D. 60. ¹* Chap. iii.
16.

WHAT I have * hitherto observed of the wretched effects of a turbulent and contentious spirit, is but too woefully demonstrable from the present state and condition of the Jewish people. Let any Jew tell me the real cause of all those calamities and desolations, those foreign, civil, and domestic broils, that are now the general plagues of that nation. What is it, but the sensual and ambitious temper I have been describing!

2 Your hearts are entirely bent upon temporal pleasure and temporal dominion; you are impatient under the government Providence has subjected your nation to. This put you upon seditious practices, that can never gain your ends; and your intestine discords make your case still worse. Nor can God be supposed to prosper a people, so estranged from all true religion and devotion toward him.

3 It is true, you keep up the external profession, and the form of worship and prayer. But this can avail you little, while the stress of your desires is fixed on worldly pleasures, and the view of all your very prayers is the gratification of lustful and ambitious principles.

4 O faithless and perverse nation! How can you be so ignorant, as to imagine the love of God and true religion can ever be consistent with this immoderate thirst after temporal riches and

1 **F**ROM whence come wars and fightings among you? come they not hence, even of your lusts, that war in your members?

2 Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not.

3 Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts.

4 Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? who-

soever therefore will be a friend of the world, is the enemy of God.

5 * Doye think that the scripture saith in vain, The spirit that dwelleth in us lusteth to envy?

6 But he giveth more grace; wherefore he saith, God resisteth the proud, but †giveth grace unto the humble.

7 Submit yourselves therefore to God.

grandeur? You must give up one or the other. A. D. 60.

5, 6 How contrary have the Scriptures of the Old Testament described the temper of God's true servants, to that envious and contentious spirit that now reigns in the generality of your nation? Do you perceive any such disposition and practice in us Christians*? So far from it, that you behold nothing but peaceableness and humility, the genuine fruit of God's Spirit, and to which his special favour and blessing is annexed; according to those words of Solomon, (Prov. iii. 34.) *Surely he scorneth the scorers, but he giveth grace † (or favour) to the lowly.*

7, 8, 9, 10 And if you would be cured of those wretched habits, that are

* Ver. 5. *Do ye think the Scripture saith—the Spirit in us.* These words are, by some interpreters, thought to refer to Numb. xi. 29. *Enviest thou for my sake?* i. e. should the gifts of the Spirit, conferred upon *one*, move *another* to envy? But, as those words are very different from St. James's, who was not here speaking of *gifts* and spiritual pre-eminence at all; I judge the paraphrase to be the most agreeable and coherent sense. For I think it will clear this passage of all difficulties, if we divide the fifth verse into two interrogations: viz. *do ye think that the Scripture speaks in vain?* i. e. the Scripture quoted in the sixth verse; or any of those Scriptures that speak against *pride* and *envy*. Then, *the Spirit that is in us lusteth (or lusteth it) to envy?* in us, i. e. in us *apostles* or *Christians*. No; far from it; it puts us into a far better way of obtaining God's *grace* or *favour*; viz. by *peaceableness* and *humility*. *Wherefore* (not *he*, but) *it*, the Scripture, saith, *God resisteth the proud, &c.*

† Ver. 6. *Giveth grace*, i. e. *favour* or *blessing*. *Χάρις* answers to *יח* in the Hebrew: its primary sense is *favour*; which in the New Testament is branched out into several acceptations, including either the *blessings of the Gospel in general*, or any *principal branches of them*. But is rarely (that I can find) used to signify any *inward motions*, or *secret operations of the Holy Spirit on the mind*, unless when it expresseth the extraordinary gifts, and miraculous endowments on the apostles and first Christians.

A. D. 60. the causes of your present calamities, and partake of the same blessings with us, you must serve God in the same true and sincere manner as we do; sue to him for pardon and salvation, by reforming all your towering and proud conceits, by hearty repentance for the violence and injustice you have committed; and endeavouring to rectify those corrupt inclinations, that have hitherto divided you between God and the world: by thus striving against the temptations of the devil, you shall be enabled to overcome them; and upon condition of so thorough a humiliation and repentance, God will be reconciled to you, avert the judgments that hang over you, and make you again his beloved church and people.

11 As to you, dear brethren, that are already converted to Christianity, be sure to avoid that pernicious custom of slander and rash censure. Remember, that whoever hastily and unjustly condemns another man, reflects upon religion itself, sets up for a judge, and makes himself wiser than the divine law. And such a one must not pretend to be a true disciple of that law, while he sets himself above it.

* Rom. xiv. 4---10. 12 Consider, that God alone, * who gives us his laws, has the right to judge and condemn us for the breach of them: and how dare any man take his work out of his hands!

13 Another thing I would correct in you all is, that confidence, and unthoughtful assurance, with which you are apt to pursue your worldly projects; without a due sense of, and pious dependence upon, divine Providence. Some of you Christian converts, I find, are too much tainted with the Jewish spirit of worldly-mindedness. You cut out business, and conclude upon the success, as if time and events were at your disposal.

Resist the devil, and he will flee from you.

8 Draw nigh to God, and he will draw nigh to you. Cleanse *your* hands, *ye* sinners; and purify *your* hearts, *ye* double minded.

9 Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness.

10 Humble yourselves in the sight of the Lord, and he shall lift you up.

11 Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge.

12 There is one lawgiver, who is able to save, and to destroy: who art thou that judgest another?

13 Go to now, ye that say, To day or to morrow we will go into such a city, and continue there a year, and buy and sell, and get gain:

14 Whereas ye know not what *shall be* on the morrow: for what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away.

15 For that ye ought to say, If the Lord will, we shall live, and do this, or that.

16 But now ye rejoice in your boastings: all such rejoicing is evil.

17 Therefore to him that knoweth to do good, and doeth it not, to him it is sin.

14, 15 You forget what changes and A. D. 60. disappointments a single day may produce; and that life itself is as fleeting as a vapour. A consideration, that ought to fill us with the most humble dependence upon the divine will, in all events and expectations.

16 And, therefore, such eager designs, and confident proposals, in your temporal affairs, look as if you thought yourselves independent of divine blessing and protection.

17 Now this or any other crime must be greater in a Christian, than in any other man; because he, by the clear revelation of the Gospel, has (or ought to have) better notions of his duty, and a stronger sense of his religious obligations.

CHAP. V.

He turns himself to the Jews, reproaching them with the just and miserable effects of their avarice, cruelty, lust, and injustice. Then returns to the Jewish Christians, exhorting them to patience and good temper, under their persecutions from the Jews, in hopes of a speedy deliverance, by a just judgment upon that nation. Warns them from the sin of rash swearing, so common among the Jews. Recommends prayer to the afflicted, and divine praises to such as are in easy and cheerful circumstances. Adviseth anointing, and the devout prayer of inspired ministers, to be used, for the recovery of such as are struck with sickness, as a punishment for some notorious sins. Such are enjoined to make special confession of the sins they take to have been the cause of their distemper. The great effect of the prayers of holy and inspired ministers, for the recovery of such people. The happy advantage of bringing a sinner from ignorance and vicious courses, to true repentance.

A. D. 60. 1, 2, 3 **I**T is not without good reason that I warn * you all against a too eager and confident pursuit after worldly riches. For let the worldlings of the Jewish nation consider now, and behold, to what a lamentable end those principles are likely in a short time to reduce them; when their riches shall perish, their grandeur be eclipsed, and themselves be destroyed, by a judgment most dreadful and exemplary.

* Chap. iv.
13, 17.

4 You that to enrich yourselves, have defrauded and oppressed others, even robbing the hireling of his wages, will shortly feel the effects of such injustice, in the resentments of a just and all-powerful God.

5 You that have abused the plentiful provisions of Providence, to riot and excess, will find you have been but fat-

1 **G**O to now, ye rich men, weep and howl for your miseries that shall come upon you.

2 Your riches are corrupted, and your garments moth-eaten.

3 Your gold and silver is cankered, and the rust of them shall be a witness against you, and shall eat your flesh as it were fire: ye have heaped treasure together for the last days.

4 Behold, the hire of the labourers, which have reaped down your fields, which is of you kept back by fraud, crieth, and the cries of them which have reaped, are entered into the ears of the Lord of Sabaoth.

5 Ye have lived in pleasure on the earth, and been wanton; ye

have nourished your hearts as in a day of slaughter.

6 Ye have condemned and killed the just, and he doth not resist you †.

7 Be patient therefore, brethren, unto the coming of the Lord: behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain.

8 Be ye also patient; stablish your hearts, for the coming of the Lord draweth nigh.

9 Grudge not one against another, brethren, lest ye be condemned: behold ‡, the judge standeth before the door.

ting yourselves up, like sacrifices, for A. D. 60. the day of slaughter*.

6 You that have crucified your own innocent Messiah and Saviour; and still, with unrelenting hearts, are persecuting his disciples, from the same wicked principles, by which your forefathers slew the ancient prophets, will soon experience the direful consequences of such incurable malice and ingratitude.

7, 8 Wherefore, my dear brethren, that are converted to this persecuted religion, bear all your present sufferings with courage and patience. Imitate the industrious husbandman, that patiently waits the seasons of the year, to produce him the fruits of his cost and labour. With infinitely better assurance may you depend upon Christ for a † speedy deliverance from these your persecutors, and a glorious reward for your perseverance.

9 Discover no fretful impatience, no thirst of revenge against your enemies, or one another. For that would be to incur the same punishment due to them. God himself will very ‡ shortly be your just avenger, and you have no need to prevent him, in what he will so soon and certainly perform for you.

* Ver. 5. *As in a day of slaughter.* Note, this phrase may, perhaps, more properly signify, *as men do in a time of feasting upon slain sacrifices.*

† Ver. 6. *And he doth not resist you, or else interrogatively, οὐκ ἀντιτάσσειται ὑμῖν; doth he not (in return) now set himself against you?* A much more consistent and clearer sense; agreeable to chap. iv. 6. and 1 Pet. v. 5. See also Dr. Bentley's Remarks upon Free Thinking: where there is given, by that admirable critic, a most ingenious conjecture, for a yet clearer sense of this passage.

‡ *The coming of the Lord draweth nigh. The judge standeth before the door; viz. the destruction of Jerusalem, which was but a few years after this Epistle was written.*

A. D. 60. 10, 11 Let the courageous examples of God's true prophets in all ages spirit and support you. Remember Job, that most afflicted of all men; how deeply he suffered, and how amply he was recompensed. And from hence assure yourselves, God can never fail, in due time, to rescue and reward every faithful servant.

12 And let me particularly warn you, that no examples, no provocations whatever, draw you into the vice of common swearing, and invoking the name of God upon light and needless occasions. Swear not so much as by any creature of God, in common conversation, as the Jews accustom themselves to do, and vainly pretend there is no evil in such kind of * oaths. For no oath can be made by any creature *, but must have an ultimate respect to the Creator, whose creature it is. Be therefore careful always to speak truth, and use no other means to gain belief, than a modest affirmation or plain denial. For every degree beyond this bespeaks some † false design, and is sinful † and condemnable.

13 Improve every condition of life to a religious advantage. Let prayer † κακοπαθει. be the refuge of the ‡ afflicted; and devout praises the exercise of them that || εὐθυμει. are in ease || and prosperity.

10 Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering, affliction, and of patience.

11 Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy.

12 But above all things, my brethren, swear not, neither by heaven, neither * by the earth, neither by any other oath: but let your yea be yea, and your nay, nay, † lest ye fall into condemnation.

13 Is any among you afflicted? let him pray. Is any merry? let him sing psalms.

* Nor by any other oath, μήτε ἄλλον τινὰ ὄρκον. Nor by any such kind of oath. So in Mark iv. 41. Luke viii. 25. τίς ἄρα οὗτός ἐστιν, what manner of person is this. See Matt. v. 34, 35.

† Lest ye fall into condemnation, or εἰς ὑπόκρισιν, as some copies read it.

14 Is any sick among you? let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord:

15 And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.

16 Confess your faults one to another, and pray one for another, that ye may be healed: the effectual fervent prayer of a righteous man availeth much.

17 Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months.

14, 15 When any Christian is visited with sickness, especially any disease inflicted on him for some notorious sin; let no charms and conjurations be used over him, as the Jews are * now-a-days wont to do, when they anoint their sick with oil: but let the Christian ministers be sent for to intercede with God, by fervent prayer. They may indeed use the anointing as a natural remedy, but not in a superstitious way. Let them lay all the stress in the devout prayers of inspired ministers, put up in Christ's name for a blessing upon that means. And those prayers shall become effectual for the recovery of a true penitent, and the forgiveness of those sins that were the cause of his distemper †.

16 In all such extraordinary sicknesses as these, let the sick person freely acknowledge and confess to his minister the particular sins he hath reason to conclude brought the distemper as a special punishment upon him. And then let the minister anoint and pray for him, as before prescribed, ver. 14. for God will have great respect to these prayers of good ‡ ministers, which now, † δίκαιου. in the first times of the Gospel, are directed and assisted by the inspirations || of the Holy Ghost.

17, 18 And, as the prayers of Elijah (who was but a mortal man, any more than Christian ministers are now) availed to stop the rains upon the land of Israel, for three years and six months together, in the days of Ahab; and then to bring them again: so shall these prayers of men inspired by the Holy Spirit, now

|| δίκαιος ἐνεργουμένην.
See 1 Cor. xi. 4, 5, and chap. xiv. 15, 17.

* See Lightfoot Harm. N. T. Burnet Artic. p. 289.

† The sick: the same sickness, and the same kind of sins, as in Matt. ix. 2, 6, 7. x. 8. Mark vi. 13. 1 Cor. xi. 32. See the phrase fully vindicated, by the excellent Dr. Claget, in his *Discourse of Extreme Unction*, part i. printed in 1687.

A. D. 60. under the Gospel, be as available for
 ——— the cure of these distempers, or any
 such miraculous events, as God shall
 think convenient, for the promotion and
 encouragement of his true religion.

19, 20 And, to conclude, let all
 * Christians whatever (especially mi-
 nisters, whose * special office it is) re-
 member, that for them to be instru-
 mental in thus reducing a sinner to the
 sense of his miscarriages, and to true
 repentance for them, is the noblest
 office they can perform. Let them
 value themselves as instruments of sav-
 ing a soul from destruction, and cover-
 ing all its sins; an act of infinitely
 greater value than the restoring a sinner
 to his bodily health; and as much pre-
 ferable, as eternal is to temporal good,
 and as the soul is to the body †.

18 And he prayed
 again, and the hea-
 vens gave rain, and
 the earth brought forth
 her fruit.

19 Brethren, if any
 of you do err from
 the truth, and one
 convert him,

20 Let him know,
 that he which con-
 verteth the sinner from
 the error of his way,
 shall save a soul from
 death, and shall † hide
 a multitude of sins.

* Ἀδιελφοί—τίς. See Dr. Claget, sup. p. 40, 41.

† Shall hide a multitude of sins. Both Dr. Hammond and Dr. Whitby make this refer to the sins of the person who *does*, not who *receives*, the charitable office of conversion. But as I have chosen to follow the sense of Dr. Claget, as much more natural, I refer the reader to his own choice, when he has seen how judiciously he has cleared the sense of these verses. *Extreme Unction*, p. 40, 41.

A

PARAPHRASE

ON THE

TWO EPISTLES

GENERAL OF ST. PETER.

PREFACE.

§. 1. **CONCERNING** the author of these two Epistles there can be no doubt, all ages having ascribed them to the apostle St. Peter. Author.

§. 2. In the year of Christ 67 or 68, in the latter end of Nero's reign, St. Peter and St. Paul are agreed on to have suffered martyrdom at Rome. They having, therefore, both of them declared their deaths to be near at hand, St. Paul in 2 Tim. iv. 6. and St. Peter here, 2 Epistle i. 14. makes it most natural to conclude, the date of these two Epistles, with that of 2 Tim. to have been in the year 66 or 67, as judiciously stated by Dr. Pearson, Dr. Mills, and Dr. Whitby; to the eternal confutation of the Romanists, who, in favour of their darling notion of St. Peter's being at Rome, and for twenty-five years bishop there, would place it in the year 44, in direct contradiction to the history of the Acts, and the most evident passages in these Epistles themselves. Time.

§. 3. They are dated from Rome, which, for its notorious degree of idolatry, vice, and superstition, is figuratively styled Babylon here, and in Rev. xvii. and xviii. (see note on chap. v. 13.) Place.

§. 4. The design of the apostle, with relation to the Christians of these provinces, is evidently the same with that of St. Paul to the Hebrews, and of Occasion.

St. James to their whole dispersion, viz. the Jews being now, from Judea to the utmost bounds of their dispersion, arrived to the utmost degree of impiety, lust, rage, and distraction; their aversion to the Roman government prompting them to sedition; and their unbounded zeal for the ceremonial law exciting them to persecute all Christians, without any relentings of mercy or humanity, and to hearken to the pretences of every false prophet; gave occasion to St. Peter's advices here directed, chiefly to the Jewish converts, but not excluding such Gentile Christians as had been either formerly proselyted to the Jewish religion, or were newly converted from * heathenism to Christianity. To support them under their heavy persecutions; to persuade the Jewish converts particularly to have no hand in the rebellion against Cæsar, or his officers; and to spirit them all to perseverance in the pure and peaceable profession of their Christianity, against the false doctrines and impure practices of the Jewish zealots, or of such heretics as were then spawned from those people, as was Nicholas of Antioch, (Acts vi. 5.) whose lewd sect is taken notice of by St. John, Revel. ii. 15. and is generally thought to be referred to in some passages of these Epistles.

§. 5. I shall only add, that the destruction of Jerusalem drawing now very near, St. Peter represents it in the same expressions, taken in the same latitude with those of the ancient prophets, our Saviour, and St. Paul, upon the same prudential reasons: those phrases, *the day of the Lord, the*

* See chap.
i. 18. ii.
10. iv. 3.
and 2 Pet.
i. 1.

coming or revelation of Jesus Christ, referring both to the particular judgment on the Jewish nation, and to that of the whole world in general. For which I refer the reader to the Preface to the Thessalonians: and for what is here urged in the relative duties, I refer him to the Preface to the Ephesians, §. 4. Let the learned reader also consult the great and learned Sir Isaac Newton's Observations on the Apoc. chap. 1. where he will see still a clearer light into the time, date, and design of this and other Epistles.

A

PARAPHRASE

ON THE

TWO EPISTLES

GENERAL OF ST. PETER.

CHAP. I.

The direction and salutation. The apostle blesseth God for the great mercies and privileges of the Gospel religion. Comforts both Jewish and Gentile Christians under their present persecutions, from the sense of those happy blessings, and the truth and certainty of them, as foretold by the ancient prophets, and now exactly fulfilled. Exhorts them to the pure and steady practice of their religion, from the great consideration of their redemption by the blood of Jesus Christ.

1 PETER, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia,

2 Elect according to the foreknowledge of God the Father, through sanctification of the Spirit unto obedience, and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.

3 Blessed be the God and Father of

1 PETER, an apostle of Jesus Christ, A. D. 66. sendeth this Epistle to the converted Jews of the ancient dispersion, in Pontus, Galatia, Cappadocia, the Provinces of the Lesser Asia, and Bithynia; not forgetting the Gentile * Christians of those parts.

2 To all you that have embraced the gracious covenant of the Gospel; a covenant that is ratified † and confirmed by the blood of Christ, and entitles you to the gifts and graces of the Holy Spirit; privileges that God originally designed, and by his prophets formerly promised to the Christian church. Wishing you the abundance of divine favour and happiness.

3, 4 Expressing my humblest thanks to God, the Father of our Lord Jesus

* See chap. i. 18. ii. 10. iv. 3, 4, 5. and 2 Pet. i. 1.

† ἁγιασμὸν. See Heb. xii. 24. Exod. xxiv. 8.

A. D. 66. Christ, for the inexpressible mercy of giving us Christians so sure a prospect of the never-fading and eternal happiness of heaven, by the resurrection of Jesus Christ, our Lord and Head.

our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead,

4 To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you.

5 Who are kept by the power of God through faith unto salvation, ready to be revealed in the last time.

5 And for preserving and supporting us, by his almighty power, under all our afflictions and temptations, to persevere in the faith of this his last * and great dispensation of the Gospel, whereby we shall not fail of complete glory and happiness, at the final day of judgment.

* ἐν καιρῷ
ἰσχύει.

6, 7 This is what you, as good Christians, cannot but make the subject of your utmost joy and satisfaction. Looking on the worst of present evils as only so many happy opportunities of exercising your faith, improving your virtue, and brightening that future crown you are then to receive; and consequently to be of more real advantage to you than all the riches and fading glories this world can afford.

6 Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations.

7 That the trial of your faith being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honour, and glory at the appearing of Jesus Christ:

8, 9 Thus upon reasonable and sufficient evidence, you embrace a Messiah you never personally knew; and believe the doctrine and promises of a Saviour you never actually saw. This fills you with the inexpressible and glorious hopes of that eternal salvation which is the sure reward of such as are possessed with a faith so rational and well grounded.

8 Whom having not seen, ye love; in whom, though now ye see *him* not, yet believing, ye rejoice with joy unspeakable, and full of glory.

9 Receiving the end of your faith, *even* the salvation of *your* souls.

10, 11 This is that gracious dispensation of religion for the future hap-

10 Of which salvation the prophets have

enquired and searched diligently, who prophesied of the grace that should come unto you :

11 Searching what, or what manner of time the Spirit * of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.

12 Unto whom it was revealed, that not unto themselves, but unto us they did minister the things which are now reported unto you by them that have preached the Gospel unto you, with the Holy Ghost sent down from heaven ; which things the angels desire to look into.

13 Wherefore gird up the loins of your mind, be sober, and hope to the end, for the grace that is to be brought unto you at the revelation of Jesus Christ ;

14 As obedient children, not fashioning yourselves accord-

—
piness of mankind, so exactly described A. D. 66. and punctually foretold by the ancient prophets, men inspired by the Spirit * of this very Christ, to foretel both the time and glorious fruits of his sufferings in relation to himself, and all his true disciples.

12 For, as to the time, they knew and expressly declared it was not to be transacted in their days, but spoke of it as future, representing it just as it has now been actually revealed by Christ himself, and declared to you and all Christians, by us his apostles, endowed with the same Holy Spirit for that purpose. And this dispensation of the Gospel is so abundant in divine wisdom, justice, and mercy toward mankind, that not only prophets foretold it with pleasure, but the very angels themselves cannot but contemplate upon it with delight and astonishment.

13 Let this consideration then arm you with vigilance, courage, and constancy in a profession attended with such blessings as these of the Christian † religion are, which you are so certain to enjoy at the final appearance of † Christ to judgment.

14, 15 Shew yourselves true disciples of Christ, by reforming the irregularities of your former notions and

* Ver. 11. *The Spirit of Christ which was in them.* The meaning is, either the same Spirit of God, which inspired the prophets formerly, and dwelt in Christ more fully afterward : or else, the Spirit by whose inspirations the prophets foretold the time and circumstances of Christ's sufferings, and is therefore called the *Spirit of Christ.* The former seems to be the more natural sense.

A. D. 66. practices, and imitating the divine Author of your religion in holiness and purity of life.

16 For those expressions, (Lev. ii. 44. xix. 9. xx. 7, 26.) wherein the Jewish people are exhorted *to be holy as God is holy*, are much more engaging upon us of the Christian church.

17 And this does most specially concern such of you as are newly converted from the heathen to the Christian religion, from the worship of idols to that of the one true God. Now, that you are received into the true church of God, with the same goodness and mercy as the Jews themselves are, and shall be judged and rewarded equally with them; you are obliged to particular care and watchfulness over your future conduct.

18, 19 You ought to consider yourselves as captives redeemed from a state of ignorance and idolatry, wherein you were originally educated. And that the purchase was not procured by the most valuable thing this world could afford, but cost the blood even of Christ himself, the Son of God; a person of most exalted dignity and perfect innocence.

20, 21 Even that Messiah, originally designed by God for the redemption of all mankind; but, though promised from the first, and all along described by the Jewish prophets, to that people; yet was not actually sent into the world for that purpose till this last and great dispensation of the Gospel; wherein his religion was intended to be proposed equally to you * and them, by us his apostles, and demonstrated to us all, by his resurrection from the dead, as a sure

* δι' ἡμῶν.

ing to the former lusts in your ignorance:

15 But as he which hath called you is holy, so be ye holy in all manner of conversation;

16 Because it is written, Be ye holy; for I am holy.

17 And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning *here* in fear:

18 Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation *received* by tradition from your fathers;

19 But with the precious blood of Christ, as of a lamb without blemish and without spot:

20 Who verily was fore-ordained before the foundation of the world, but was manifest in these last times for you;

21 Who by him do believe in God, that raised him up from the dead, and gave him glory, that your faith and hope might be in God.

pledge of our future happiness, upon A. D. 66. our sincere obedience. So that, by being Christians, you do not forsake God, (as the obstinate Jews vainly pretend,) but do most effectually * believe in him.

22 Seeing ye have purified your souls in obeying the truth through the Spirit, unto unfeigned love of the brethren; see that ye love one another with a pure heart fervently:

23 Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.

24 For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away:

25 But the word of the Lord endureth for ever. And this is the word which by the Gospel is preached unto you.

22 And since you have engaged to reform your lives by obedience to this pure and spiritual religion, one of the chief duties whereof is an universal love and charity to all your Christian brethren; be sure to practise that principal virtue with the utmost ardour and sincerity.

23 Remember, that by embracing this profession, you become the church and people of God, in a sense much more excellent than the Jews were by their natural descent from Abraham and the patriarchs; or than any proselyte could be, by joining himself to their external and ceremonial worship. You are regenerated and made the children of God, by the belief of those Gospel doctrines, the habitual practice whereof will work in you those excellent graces and divine virtues, that will for ever adorn and make you happy †.

24, 25 Those privileges of natural descent the Jews so much boast of, the succession in rich and noble families, by any civil relation or institution, are mere external and fading blessings; as Isaiah formerly represented them. But the blessing of being taken into God's church, by embracing the revelation of Jesus Christ, is of the utmost and everlasting consequence to us. And thus the Gospel we preach to you is truly what Isaiah there described it, *The word of the Lord that endureth for ever*, Isa. xl. 6, 7, 8.

† See John i. 12, 13. and here ver. 24.

* Ver. 21. *That your faith and hope might be in God*; ὡς εἰς τὸν πᾶσι θεῶν—εἰς εἰς Θεόν, so that your faith—is in God.

CHAP. II.

The loving and charitable temper spoken of chap. i. 22. further and particularly recommended, from the great example of Christ, and the blessings of his religion. The believing Gentiles are received into its privileges, while the infidel Jews are rejected; according to the Scripture prophecies. The Jewish Christians exhorted to pay all due obedience to the emperor and his officers; as obliged thereto by their Christianity, and as the only means to avoid the scandalous character of being seditious, as the Gentiles were apt to represent the Christians, in common with the rest of the Jewish nation. Christian servants or slaves obliged to serve and respect even their heathen masters, though severe toward them for their religion's sake: encouraged thereto by the example of Christ's meekness and patience under his sufferings.

A. D. 66. 1, 2 **T**HUS are you * regenerated by the Christian faith. And therefore, as new-born children are to be fed with the most simple and harmless diet; so ought you, now, most carefully to avoid all those principles of treachery, hypocrisy, envy, and calumny, to which the Jewish † people are so miserably prone, and to put in practice the pure and ‡ reasonable precepts of the Gospel, whereby you may improve in all true virtue and holiness.

3 Those contrary graces of a gentle, meek ||, and kind disposition, being so fully recommended to you by Christ your merciful Redeemer and great example.

4, 5 Look upon yourselves as members of his religion; both Jewish and Gentile Christians being equally parts of that noble fabric, the church, of which he is the foundation and cornerstone, uniting you both into one building, far exceeding that of the Jewish temple. And though the Jewish council

1 **W**HEREFORE laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings,

2 As new-born babes desire the sincere milk of the word, that ye may grow thereby :

3 If so be ye have tasted that the Lord is gracious.

4 To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious,

5 Ye also, as § lively stones, are built up a spiritual house, an

* Chap. i. 23, 24, 25.

† Josephus. James i. 21.

‡ πὸ λογικὸν γάλα. Rom. xii. 1.

|| Χρησός.

§ *Lively stones, a spiritual house, an holy priesthood. Expressions all alluding to the Jewish temple and priesthood, and intended to shew the excellency of the Christian above the Jewish religion.*

holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

6 Wherefore also it is contained in the Scripture, Behold, I lay in Zion a chief corner-stone, elect, precious; and he that believeth on him shall not be confounded.

7 Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner,

8 And a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient, whereunto also they * were appointed.

9 But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should

rejected and despised him, yet has God demonstrated him to be the true Messiah; and you, as members of his church, are capable to offer such truly spiritual services to God, as infinitely surpass their legal and ceremonial sacrifices; and are invested with such honours and privileges as their imperfect dispensation has no pretence to.

6 Agreeably to that prophecy of Isa. xxviii. 16. concerning Christ: *Representing him as the head of a new and more perfect religion, attended with more valuable promises and privileges, undoubtedly to be bestowed on all the Jewish people that would embrace and obey him.*

7, 8 Which character of him is now fulfilled to you Christian believers, that enjoy the privileges of the Gospel. But, to the obstinate unbelievers of that nation, are as justly applicable those words of the Psalmist, relating to the same Messiah; Psalm cxviii. 22. *The stone which the builders (i. e. the Jewish council) rejected, is become the Head of the corner, i. e. the head and foundation of God's true church.* In them also is completed that prediction of Isa. viii. 14. representing Christ as a *stone of stumbling, error, prejudice, and destruction*, to which God has in so just judgment, given that people over, for their incurable malice and ingratitude*.

9, 10 As much, therefore, as the Jewish zealots are apt to despise you Gentile Christians, as a people that never were in covenant with God, nor belonged to his ancient church; yet

* Ver. 8. *Whereunto also they were appointed:* or else εἰς ὃ καὶ ἐτίθησαν, to which (prejudice and infidelity) they were wilfully and habitually disposed: in the same sense with τεταραγμένοι εἰς ζωὴν αἰώνιον, men well disposed for eternal life, Acts xiii. 48. But it is perhaps most natural to refer the εἰς ὃ καὶ ἐτίθησαν, to the τῷ λόγῳ, the word. Thus, "they, being disobedient, stumbled at that word to which they were appointed, viz. for light and instruction."

A. D. 66. even you may now assure yourselves
 ——— that, by your embracing Christianity,
 your condition is as much different from
 what it was, as light is from darkness;
 * See ver. and all the sacred characters *, great
 5. titles, and religious privileges, that na-
 tions so much value themselves upon,
 are yours now in a much better and
 truer sense than ever they were theirs.
 So that you are capable of offering up
 a service to God more pure and accept-
 able than they, by their ceremonial wor-
 ship, can pretend to.

11 Wherefore, dear brethren, whe-
 ther Gentile or Jewish Christians, make
 it your utmost endeavour to answer
 this excellent design of your religion,
 for the glory of God and your own hap-
 piness, by the conquest of all those sen-
 sual appetites that corrupt the true prin-
 ciples of the mind. Place not your
 aims and hopes upon temporal plea-
 sures: look upon the present world
 only as a passage toward the more cer-
 tain and durable happiness of heaven.

12 I warn the Jewish converts espe-
 cially to consult the credit and interest
 of their profession, by a prudent and
 decent behaviour among the Gentile
 people; and particularly by paying all
 due obedience to the government of the
 country you live in. This will be the
 best means to take off that prejudice
 and misrepresentation you lie under,
 among the Romans, as a people as sedi-
 tious † and averse to their laws, as the
 rest of the † Jewish nation is. And, by
 thus expressing your peaceable subjec-
 tion to their government, you will avoid
 the vengeance of God, wherewith the
 rest of the sinful world will be severely
 † chastised; and, whenever you are
 called to account before the Roman
 † judicatures, will be able to give an
 honourable account of yourselves, and

shew forth the praises
 of him, who hath call-
 ed you out of dark-
 ness into his marvel-
 lous light;

10 Which in time
 past were not a peo-
 ple, but are now the
 people of God: which
 had not obtained mer-
 cy, but now have ob-
 tained mercy.

11 Dearly beloved,
 I beseech you as stran-
 gers and pilgrims, ab-
 stain from fleshly lusts,
 which war against the
 soul.

12 Having your
 conversation honest a-
 mong the Gentiles, that
 whereas they speak
 against you as evil
 doers, they may by
 your good works,
 which they shall be-
 hold, glorify God in
 the day of visitation.

† *καταπεισμένοι.*

† Joseph.
 de Bell.
 Ind. lib. ii.
 cap. 8.

‡ *ἐπιτιμωθήσονται.*

13 Submit yourselves to every ordinance of man for the Lord's sake, whether it be to the king, as supreme ;

14 Or unto governors, as unto them that are sent by him for the punishment of evil doers, and for the praise of them that do well.

15 For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men.

16 As free, and not using your liberty for a cloak of maliciousness, but as the servants of God.

17 Honour all men. Love the brotherhood. Fear God. Honour the king.

18 Servants be sub-

cause all people to think and speak well of you and your religion. A. D. 66.

13, 14 Nor let your own private safety be the only motive of obedience to the government under which Providence has placed you ; but know, you are bound to it by the law of Christianity, which makes no alteration in civil rights. As therefore the Roman emperor and his deputy officers are placed over you, for the same good purposes as Jewish princes or governors were formerly appointed over the Jewish nation, viz. the preservation of the public peace, the security of the rights and properties of the people committed to their charge, by suitable rewards and punishments ; all ought to pay them a just obedience and subjection *.

15 Thus † you will at once promote your own safety, obviate the prejudices ‡ your character is aspersed with, and discharge a most principal duty of your holy religion.

16 The Jews indeed, under the notion of being the seed of Abraham, and under the immediate government of heaven ||, proudly disdain to be subject to any powers but those of their own nation and religion. You Christians are now entitled to liberties || and privileges much nobler than theirs. But these privileges are purely spiritual ; and you ought by no means to abuse them into a pretence for seditious practices, and disturbance of the civil government you live under, as the Jews do.

17 In fine, therefore, give all ranks of men the respect due to their character. Bear an affectionate regard to all your fellow Christians, of what denomination soever. Adhere firmly to your religion, and reverence the emperor and his ministers, with the honours due to temporal governors.

18 Let all Christians, that are scr-

* See Rom. xiii. 1, &c.
† ὅστας ἀγα-
θοποιούντας.
‡ See ver. 12.

|| *As free.*
See John viii. 32, 33, 36.

A. D. 66. vants or slaves to heathen masters, continue to serve them with all fidelity and respect; not only submitting to their reasonable commands, but also patiently bearing their frowardness toward them on account of their religion. Think not that Christianity exempts any one from his natural and civil obligations, as the Jewish zealots are apt to ima-

ject to your masters with all fear, not only to the good and gentle, but also to the froward.

* See Pref. to Ephes. §. 4.

19, 20 Not to repine at the punishments you really deserve, by neglecting your masters' business, has no great virtue in it: but to endure, with an even and contented mind, the hardships they lay on you for being Christians, and discharging your conscience towards God, this is a true instance, and will be rewarded by God as a generous act of obedience.

19 For this is thank-worthy, if a man for conscience toward God endure grief, suffering wrongfully.

20 For what glory is it, if when ye be buffeted for your faults, ye shall take it patiently? but if when ye do well, and suffer for it, ye take it patiently, this is acceptable with God.

21 This is indeed agreeable to your religion, which you are now to consider as a state of suffering and discipline. Your very profession is to imitate the meekness of Christ, your great head and example; and to suffer for his sake, who has undergone so much for you.

21 For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that we should follow his steps:

22, 23 For thus did the innocent and unspotted Jesus, while he suffered for the sins of others, having no blemishes of his own, return none of the reproaches cast upon him, nor flung out so much as one impatient threat against his merciless crucifiers; but perfectly resigned himself and his cause to God, the great and righteous Judge.

22 Who did no sin, neither was guile found in his mouth:

23 Who when he was reviled, reviled not again; when he suffered, he threatened not, but committed himself to him that judgeth righteously.

24 So complete an example have you in a Saviour, who ought the most strongly to engage you to an imitation of him, in this and all other instances of true virtue; since the very sufferings and patience proposed to you were the

24 Who his own self bare our sins in his own body on the tree, that we being dead to sin, should live unto righteous-

ness ; by whose stripes ye were healed.

25 For ye were as sheep going astray, but are now returned unto the Shepherd and Bishop of your souls.

means whereby he redeemed you from A. D. 66. sin and death.

25 In short, both Jewish and Gentile Christians are to reflect upon themselves to have been in such a state of ignorance and vice before their conversion, as might well bear the comparison of the prophet, resembling you to *sheep that were lost and gone astray*, (Isaiah liii. 6. See also Jerem. l. 6, 17.) But now, by the Christian religion, you are recovered again, and put under the conduct of a Saviour and Governor, whom it is your utmost happiness, as well as duty, to imitate and obey.

CHAP. III.

Differences in religious principles ought to be no pretence for Christian husbands or wives to withdraw the duties of that relation, even from heathens, to whom they are married. The Christian wife ought to endeavour to win over such husband to the Christian faith, by the singular kindness of her behaviour, her modest garb, and virtuous conversation. The Christian husband to do the same toward such wife, by expressions of the utmost tenderness and affection. Unanimity, candour, peace, and justice recommended, upon the same reasons of interest and duty, as in the foregoing chapter, especially that of the example of Christ, who is now exalted to be our powerful Head and Saviour. A comparison between the ark of Noah, and the baptism of Christians.

1 **L**IKEWISE, ye wives, be in subjection to your own husbands, that if any obey not the word, they also may without the word be won by the conversation of the wives :

2 While they behold your chaste conversation coupled with fear.

1, 2 **T**O proceed then : * the same * See chap. reasons that oblige Christians ii. 13---18. to be peaceable subjects, even under heathen governments, and faithful servants, even to infidel masters, are equally strong for your discharge of all other relative duties, under the same circumstances. Thus all Christian wives ought to pay all due submission and respect to their husbands, though unconverted ; † endeavouring, if possible, by a meek, † See 1 Cor. chaste, loving, and modest behaviour, vii. 12, 13, to win them over to the Christian faith, 14, 15, 16. that hath so visible good effects upon their conduct.

A. D. 66. 3, 4 Let these women strive to recommend themselves to their husbands' affections, not by the nicety and sumptuousness of their dress, and outward gaiety of their persons; but by the virtue of their lives and sweetness of their tempers: those lovely ornaments of the mind, that infinitely surpass all external beauty and artificial accomplishments, and render them amiable in the eyes of God.

5, 6 In this you will truly imitate those famous women, that were wives of the patriarchs, and mothers of your nation: you will approve yourselves the genuine daughters of Sarah, that dutiful spouse of faithful Abraham, so long as you keep firm to your duty *, and be discouraged from no instance of it by any present dangers and inconveniences.

7 In like manner, let all Christian husbands treat their wives in a tender and condescending manner, as the weaker sex; performing all conjugal duties to them †, as Christianity requires: looking upon a Christian wife in the notion of an heiress of the same heavenly happiness with himself, and endeavouring to render an unbelieving one so, by converting her to the faith, by this virtuous and obliging carriage toward her: that so their religious devotions be not hindered by any differences in principles, or disagreement of tempers.

3 Whose adorning, let it not be that outward adorning, of plaiting the hair, and of wearing of gold, or of putting on of apparel:

4 But let it be the hidden man of the heart, in that which is not corruptible, even *the ornament* of a meek and quiet spirit, which is in the sight of God of great price.

5 For after this manner in the old time, the holy women also who trusted in God adorned themselves, being in subjection unto their own husbands.

6 Even as Sarah obeyed Abraham, calling him Lord: whose daughters ye are as long as ye do well, and are not afraid * with any amazement.

7 Likewise, ye husbands, dwell with them according to knowledge, giving honour unto the wife as unto the weaker vessel, and as being heirs together of the grace of life, that your prayers be not hindered.

See 1
Cor. vii. *ut
supra.*

* *With any amazement*; alluding, perhaps, to that passage of Sarah, Gen. xx. 20. or Gen. xviii. 15.

8 Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous :

9 Not rendering evil for evil, or railing for railing : but contrariwise blessing ; knowing that ye are thereunto called, that ye should inherit a blessing.

10 For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile.

11 Let him eschew evil, and do good ; let him seek peace, and ensue it.

12 For the eyes of the Lord are over the righteous, and his ears are open unto their prayers : but the face of the Lord is against them that do evil.

13 And who is he that will harm you, if ye be followers of that which is good ?

14 But and if ye suffer for righteousness' sake, happy are ye ; and be not afraid of their terror, neither be troubled :

15 But sanctify the Lord God in your

8 In fine : be all unanimous in your A. D. 66. principles, compassionate to the infirmities of each other ; and let your whole conversation run in that strain of charity, tenderness, and courtesy that becomes Christian brethren.

9 Seek no revenge against your persecutors, but return prayers and good wishes to such as revile and reproach you : remembering that the blessings you enjoy by your Christian profession, are the strongest argument to make you desire the good and happiness of all your fellow creatures.

10, 11, 12 Consider the blessings annexed to an even, just, and peaceable disposition, (Psal. xxxiv. 12, 13, &c.) *What man is he that desireth (a happy life) and loveth to see (many) good days ? Keep thy tongue from evil (speaking), and thy lips from speaking deceit. Depart from evil (or mischief) and do good ; seek and pursue peace. The eyes of the Lord are upon the righteous (the just or merciful), and his ears are open to their prayers. But the face (i. e. displeasure) of the Lord is against them that do evil.*

13 And, as this providentially tends to procure you the divine blessing, so does it naturally prove the best means to preserve you from the malice of mankind. For there are scarce any people of so savage a temper, as without any provocation, to injure a person of a kind * and inoffensive behaviour.

14 But, whenever it shall happen, that you suffer for the sake of your religion ; look upon that as your happiness. Be not discouraged at any threats, or the worst that can befall you, of that kind.

15 Be but possessed of a religious fear of offending God, believe his truth,

* τῶν ἀγαθῶν.

A. D. 66. depend upon his power, justice, and good-
ness; and you need not fear to own and be ready to defend your Christian principles, in a modest and humble way, upon either private or public examination.

16 For, thus to demonstrate the innocence and peaceableness of your carriage, is the most direct way to shame and confound those that would represent you as men of turbulent and * seditious principles.

* ὡς κακοποιῶν.
See chap. ii, 12, &c.

17 And, whether it succeeds in securing you from their malice, or no; yet you will have the inward satisfaction of suffering with a good conscience, and for a good cause; without which your afflictions would indeed be insupportable.

18 You will then copy after the great example, and share in the glories of your innocent Saviour, who laid down his spotless life to procure the pardon and salvation of a guilty world; and, in reward of those sufferings, was raised again from the dead, by the power of the Holy Spirit.

† 2 Cor. xiii. 4.

19, 20 Even of that divine Spirit, wherewith he inspired Noah to preach repentance and reformation to the wicked people, before the flood; those dissolute wretches, that were enslaved to || their brutish lusts; and after the merciful space of a hundred years § given them to repent in, and Noah persuading them to it, with particular earnestness, all the while he was preparing the ark; were, at last, like condemned † prisoners,

|| τοῖς ἐν φουλακῇ πνεύματι.
§ Gen. vi. 3.

hearts, and be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear.

16 Having a good conscience, that whereas they speak evil of you, as of evil doers, they may be ashamed that falsely accuse your good conversation in Christ.

17 For it is better, if the will of God be so, that ye suffer for well doing, than for evil doing.

18 For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God; being put to death in the flesh, † but quickened by the Spirit:

19 By which also he went and preached unto the spirits in prison †:

20 Which sometime were disobedient, ¶ when once the long suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is

† Ver. 19. *By which*, ἐν ᾧ, he went and preached. Not that Christ himself preached, but preached by the Spirit, i. e. by sending the Spirit upon Noah; agreeably to 2 Pet. ii. 5. and 1 Pet. i. 11.

¶ Ver. 20. *When once*, ὅτε ἅπασι, when once for all. See the note on Heb. ix. 26.

eight souls, were * saved by water.

justly sentenced to destruction, for their A. D. 66. incurable impiety; and none saved in the † ark, beside Noah, and seven more † Gen. vii. of his family *. 18.

21 The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but † the answer of a good conscience towards God) by the resurrection of Jesus Christ,

22 Who is gone into heaven, and is on the right hand of God, angels, and authorities, and powers being made subject unto him.

21, 22 Now our baptism is the same to us, as the ark was to Noah and his family, viz. a means of our salvation from sin and eternal death, as the ark saved them from the flood. For Christian baptism is not a mere external ceremony of washing and cleansing the body; but its nature and advantage lies in its being a solemn † engagement on our part, to dedicate ourselves to the service of Christ; and the promise of eternal life, on God's part, on condition of our performing that engagement. A promise we are certain to see performed, as having now a perfect pledge and earnest of it, by the resurrection of Christ from the dead, and his glorious exaltation into heaven, to the utmost degree of glory and majesty; whereby angels and archangels, men and devils, all ranks and degrees of creatures, are put under his government and dominion.

* *Saved by water.* A quite wrong translation: δι' ὕδατος, is out of, or from, the water; in the same manner as διὰ πυρός, saved by fire, should be rendered, as out of the fire, 1 Cor. iii. 15.

† *The answer of a good conscience:* ἐπερώτημα signifies either a question, or an answer. It most probably alludes to the questions put to, and answered by, the person baptized, and so signifies the stipulation of baptism.

CHAP. IV.

The Gentile Christians again exhorted to purity of life, and constancy in their profession, from the consideration of Christ's sufferings for them, and their engagement to imitate him. They are warned from the former vices of their heathen state. The apostle turns his argument again to the Jewish converts, telling them, the dissolution of the Jewish: state and religion, with the exemplary destruction of that people, was near at hand; exhorting them to great sobriety, devotion, charity, and hospitality, for their preservation from the effects of that calamity. Advices for the due use of spiritual gifts, and the exercise of sacred offices. The dreadful judgment upon the Jewish nation, and the happy security of good Christians.

A. D. 66. 1, 2 **T**HUS * you are to consider how great an obligation the sufferings of Christ, on your behalf, lays on you to renounce all your former vicious principles and carnal practices, and that the very design of your Christianity is, to engage you to live by the purity of his pattern, and whenever you are called to it, to suffer too, after his example.

* Chap. iii. 18, &c.

3 You Gentile converts must especially know, you are now to bid adieu to all the drunkenness, impure debaucheries and abominable practices, so usual in your former course of heathen worship.

4 Those impious customs being become branches even of their religious worship; your heathen neighbours will, it is like, wonder at your relinquishing

1 **F**ORASMUCH then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered † in the flesh, hath ceased from sin.

2 That he no longer should live the rest of his time in the flesh, to the lusts of men, but to the will of God.

3 For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revelings, banquetings, and abominable idolatries:

4 Wherein they think it strange that you run not with them to the same

† Ver. 1. *He that hath suffered in the flesh.* A Christian's suffering in the flesh is, in this place, evidently the same with his mortifying the flesh and its lusts; as appears by the second and third verses.

excess of riot, speaking evil of you :

5 Who shall give an account to him that is ready to judge the quick and the dead.

6 For for this cause was the Gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit*.

7 But the end of all things is at hand : be ye therefore sober, and watch unto prayer.

8 And above all things have fervent charity among yourselves : for charity shall cover the multitude of sins †.

them, and point you out for men of A. D. 66. novelty and affectation, with the utmost indignity and reproach.

5 But let not that dishearten you. A time is coming when God will severely recompence them, and all that have given themselves up to obstinate and irreclaimable wickedness.

6 Remember the blessed advantages you Gentile Christians, who were dead in trespasses and sins, now enjoy, by the Gospel revelation, engaging you to condemn * and mortify your former vicious and sensual habits, and live a new and divine life. A thing which, though your heathen neighbours may reproach * and condemn you for, yet the present comforts of this spiritual life, and the assurance of being raised to an immortal happiness, by the power of the divine Spirit, will demonstrate your wisdom and their folly.

7 Let the Jewish converts now take notice, the ceremonial religion, some of them are so fond of, is drawing near to an end ; and the Jewish state and people to be destroyed, by a most exemplary judgment. To prevent their sharing in which common calamity, it behoves them to betake themselves to great sobriety, temperance, and devotion, according to our Saviour's advice, Matt. xxi. 34, 36.

8, 9 Remember too, that a charitable, kind, and hospitable temper, free of all partial distinctions and animosities against such as are not of your opinion, will do you particular service

* *Judged according to men in the flesh, but, &c.* I have joined the two most natural interpretations of these phrases, and leave the reader to take which he thinks to be most strictly agreeable to the context.

† See James v. 9—20. and the note there.

A. D. 66. in the present case; will contribute much to atone for your former miscarriages of that kind; and procure you the divine protection from the miseries now coming upon your obdurate nation.

* *χαρις, χαρισμα.* 10 Whatever extraordinary * gift of the Spirit any Christian is endowed with, or whatever * office he is entrusted withal, let him not overvalue himself and despise others upon that account; but look upon himself as a steward to whom God has committed a talent to be liberally and cheerfully improved to the church's good.

† *λαλι.* 11 Thus, he that has the gift of explaining † Scripture prophecies, let him presume to carry that explanation no further ‡ than his inspiration reaches. He that is a steward of the church's charities for the poor, or is sent on any charitable || message to any church, let him perform those offices with diligence and heartiness. And so, for all other employments in the ministry, let your chief aim be the glory of God, through Jesus Christ, to whom be ascribed all praise and dominion for ever. Amen.

‡ *ως λογισθησιν.* See Rom. xii. 6. 12 Once more let me entreat you, dear brethren, not to be surprised and disheartened at the severe persecutions that befall you, for the sake of your profession. Think it not strange, that Christianity should be now a state of trials and sufferings.

13 Look on it rather as an honour to be sharers in the sufferings of your Lord, who accounts all your afflictions as his own. And rejoice in it as your greatest happiness, that, as you are to resemble him in suffering here, you are one day to shine with him in eternal splendor and felicity.

14 Whenever, therefore, you are vilified for your Christian religion, it is a happy token of your being the true

9 Use hospitality one to another without grudging.

10 As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God.

11 If any man speak, *let him speak as the oracles of God*; if any man minister, *let him do it as of the ability which God giveth*: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen.

12 Beloved, think it not strange concerning the fiery trial, which is to try you, as though some strange thing happened unto you.

13 But rejoice, inasmuch as ye are partakers of Christ's sufferings; that when his glory shall be revealed, ye may be glad also with exceeding joy.

14 If ye be reproached for the name of Christ, happy are

ye; for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified.

15 But let none of you suffer as a murderer, or as a thief, or as an evildoer, or as a busybody, in other men's matters.

16 Yet if *any man* suffer as a Christian, let him not be ashamed, but let him glorify God on this behalf.

17 For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the Gospel of God?

18 And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?

19 Wherefore let them that suffer according to the will of God commit the keeping of their souls to him in well doing, as unto a faithful Creator.

disciples of God and Christ; entitled to those endowments of the Holy Spirit, that are the earnest and pledge of your future glory, and will enable you to triumph and sing the praises of him, whom your adversaries so ignorantly despise.

15 Only take special care, that none of you commit, and so justly suffer for, any acts of violence, theft, sedition, or intruding into matters that do not belong to you: vices that the Jewish * zealots * are now so very prone to.

16 But, so far as you innocently suffer for the peaceable profession of Christianity, bless God for such happy opportunities of displaying and perfecting your submission to his divine will and providence.

17, 18 In fine, the time is now come, when even the Christian church itself is to undergo the sharp discipline of present trials and afflictions. And if the believing part of the Jewish nation be, by divine wisdom, permitted to suffer such things, how dreadful must be the judgment upon the infidel and obstinate part of that people! And if their destruction will be so general and terrible, that the very Christian members are likely to escape it only by a special act of mercy and providence; what must be the condition of those, upon whose heads these judgments are intended principally to fall!

19 Wherefore, as you Christians are sure of the divine protection, bear your present persecutions with an easy and cheerful mind. Keep steady to your duty, and commit your lives into his hands, who is your faithful Creator, and cannot fail to be your merciful Deliverer, and eternal Preserver.

A. D. 66.
—————
* Josephus.

CHAP. V.

The elder and superior officers of the church exhorted to a diligent, cheerful, disinterested, and humble management in the governing the Christian church. The younger and inferior officers charged to obey their superiors; and to the exercise of humility, and all kind offices to each other. All Christians encouraged to patient submission and resignation, under their present sufferings; to a vigilant sobriety against the prevalent temptations of the devil, and his wicked instruments. The apostle's prayer for them. The salutations and conclusion.

A. D. 66. 1

* πρεσβυ-
τεροι.

† μαρτυς.

‡ κυριεύοντες
πάν κλήρων.

HAVING thus given you these general directions, I now particularly exhort the clergy of your churches to a special care of their duty. Let all the elder * and superior church-officers then take this advice, as coming from one that is himself one of the chief of their sacred order, an apostle that saw † the sufferings of Christ, and is ready to bear witness to the truth of them, by suffering for his religion; and is under a sure expectation of sharing in the future glory promised to his true disciples.

2, 3 Let them govern their churches with great diligence, both in doctrine and example; with the utmost cheerfulness and freedom from all sinister and secular designs. Neither exercising any imperious behaviour ‡ toward their people, nor disposing of the public † revenues committed to their care, in an arbitrary or humoursome manner: but acting like faithful stewards over God's people, and looking on the charitable collections of the church as dedicated to his service.

4 And, by so doing, they shall receive the crown of eternal reward, at the great appearance of Christ to judgment, who is the Lord and Head over the whole church.

THE elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed.

2 Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind;

3 Neither as being lords over God's heritage, but being ensamples to the flock.

4 And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.

5 Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility; for God resisteth the proud, and giveth grace to the humble.

6 Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time:

7 Casting all your care upon him, for he careth for you.

8 Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour:

9 Whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world.

10 But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you.

11 To him be glory and dominion for ever and ever. Amen.

12 By Silvanus, a faithful brother unto you, as I suppose, I have written briefly,

5 In like manner, let all the inferior clergy pay a just respect and submission to those of the superior orders. And, in fine, be all, of every degree whatever, ready to do all kind and good offices to each other; making that great virtue of humility their chief and most valuable ornament: remembering those words of Solomon, Prov. iii. 34. *Surely he scorneth the scorers, but his favour is with the lowly.* A. D. 66.

6, 7 And let both clergy and people commit themselves to the divine care and providence, with all pious and humble resignation, under their present sufferings; depending upon God for a seasonable deliverance, and a glorious reward.

8 Let your care and circumspection be particular, at this time, when the rage of the devil and his wicked instruments your persecutors, is so violent to draw you into apostasy from the Christian faith.

9 Your courage and resolution therefore ought to be proportionable to your danger. And it will add something to it, to consider, that your Christian brethren in other parts of the world are now labouring under the same persecutions.

10, 11 And may God, the Author of all divine favours and blessings, who has given us a sure prospect of eternal glory and happiness, by the Christian religion, shorten your present sufferings, and enable you to improve them into a complete resignation to his divine will and providence; whereby you cannot fail of the final rewards proposed to you. To him be ascribed all glory and dominion for ever and ever. *Amen.*

12 This Epistle, intended, in the shortest compass I could, to comfort and confirm you in the true Christian faith, I now send by Silvanus, (or Silas,)

A. D. 66. of whose integrity I presume you all
 ——— have a great opinion.

13 All your fellow Christians here at
 * Rome, send their hearty love to your
 churches. And particularly (John)
 Mark, who has served and assisted me
 with the most filial respect. See Philip.
 ii. 22.

14 Salute each other with your usual
 kiss of charity for my sake. All blessing
 and happiness attend every Christian in
 your respective countries. Amen.

exhorting and testi-
 fying, that this is the
 true grace of God
 wherein ye stand.

13 The church that
 is at Babylon, elected
 together with you, sa-
 luteth you, and so doth
 Marcus my son.

14 Greet ye one
 another with a kiss
 of charity. Peace be
 with you all that are
 in Christ Jesus. Amen.

* *Babylon*. So it is most generally thought Rome is here, and
 in Rev. xvii. and xviii. figuratively called, from its heathen *idolatry*
 and *superstition*, as some think, but much more probably as it was
 foreseen to be the head and mistress of vicious corruptions in the
 Christian church. The learned Bishop Pearson understands by
 Babylon, in this place, the *Egyptian Babylon*. Op. Post. de Suc-
 cess. Rom. Episcop. cap. 8.

A

PARAPHRASE

ON

THE SECOND

EPISTLE GENERAL OF ST. PETER.

Note. This Epistle being written in the latter end of the same year, to the same people, and upon the same occasion with the foregoing; the reader is referred to the preface thereunto prefixed.

CHAP. I.

The title and salutation. The great blessings of the Christian religion. Christians exhorted to the resolute practice of such virtues as are suitable to such blessings. The necessity and glorious effects of those Christian virtues. The design of this Epistle, much the same with that of the former. St. Peter foretels his own approaching martyrdom. Reminds them of the truth and certainty of their Christian religion, from the testimonies of a divine voice from heaven, and the completion of Scripture prophecies.

1 **S**IMON PETER, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God, and our Saviour Jesus Christ:

2 Grace and peace be multiplied unto you, through the

1 **S**IMON PETER, a servant and apo- A. D. 60; stle of Jesus Christ, sendeth this Epistle to the Christian churches of Pontus, Galatia, Cappadocia, the Lesser Asia, and Bithynia, to all, whether Jewish * or Gentile converts, that place their hopes of pardon and salvation in the Christian religion, as I myself do.

2, 3 Wishing you all that happiness and blessing which is the fruit of truly knowing God to be our supreme Fa-

* See pref. to 1 Epist. §. 4. chap. i. 1.

A. D. 66. ther, and Jesus Christ to be our Lord
 ——— and Saviour. By whose glorious power
 * and authority we are now called into
 the privileges and profession of a holy
 religion, that will qualify us for eternal
 life.

† Δείξας φέ-
 σσους και
 υουσι.

‡ και αυτου
 τω-α.

4 A religion, whereby you are re-
 formed from the vices and corruptions
 of the rest of mankind; have enjoyed
 the promises made to the Christian
 church, of being inspired with the Holy
 † Ghost here, and wrought into such a
 resemblance and imitation of God, as
 cannot fail to render you for ever
 happy in him hereafter.

5, 6, 7 Wherefore, ‡ seeing the bless-
 ings of your religion are such, make it
 your utmost endeavour to perform the
 reasonable and necessary conditions
 of finally enjoying them, viz. courage in
 profession, and sincerity in practice.
 Let that courage be supported by a
 careful study and knowledge of its true
 principles; those principles backed and
 secured by a strict abstinence from all
 sensual and unlawful pleasures; and
 exert themselves in rendering you pa-
 tient under afflictions, constant in the
 true worship of God, and loving and
 charitable in your thoughts and beha-
 viour to all your Christian brethren.

8 These are the true characters of a
 good Christian; and the only things
 that will improve you in your holy pro-
 fession.

knowledge of God,
 and of Jesus our Lord.

3 According as his
 divine power hath
 given unto us all things
 that pertain unto life
 and godliness, through
 the knowledge of him
 that hath called us to
 glory * and virtue :

4 Whereby are
 given unto us exceed-
 ing great and precious
 promises; that by
 these you might be
 partakers of the di-
 vine nature, having
 escaped the corrup-
 tion that is in the
 world through lust.

5 And besides this,
 giving all diligence,
 add to your faith, vir-
 tue; and to virtue,
 knowledge;

6 And to know-
 ledge, temperance;
 and to temperance, pa-
 tience; and to pa-
 tience, godliness;

7 And to godliness,
 brotherly kindness;
 and to brotherly kind-
 ness, charity.

8 For if these
 things be in you, and
 abound, they make
 you that ye shall nei-
 ther be barren nor un-
 fruitful in the know-

* Ver. 3. Called us to glory and virtue : Διὰ δόξης και ἀρετης, by his
 glory and power; or, by his glorious power; the same with δειξα δυνα-
 μεις in the former part of the verse. So the Alexand. and other
 MSS. ιδιζ δόξην; and the Vulg. *Propria sua gloria et virtute.*

ledge of our Lord Jesus Christ.

9 But he that lacketh these things is blind, and cannot see far off, and hath forgotten that he was purged from his old sins.

10 Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall:

11 For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

12 Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth.

13 Yea, I think it meet, as long as I am in this tabernacle, to stir you up, by putting you in remembrance;

14 Knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath shewed me.

15 Moreover I will endeavour that you may be able after my decease to have these things always in remembrance.

16 For we have not followed cunning-

9 And the Christian, that neglects these virtues, has lost all true notions of his religion, and forgotten the very end and design of his baptism.

10, 11 Make the diligent practice of these duties, therefore, the only certain condition of the Gospel blessings. And then, as you have done your part, you may be perfectly assured of the complete fruition of Christ's future and eternal kingdom.

12, 13 Wherefore though you cannot but in general know this to be the great concern of your Christianity, yet, in this present state of trials and temptations, I could not but think it proper, once and again, to remind you of a thing of such infinite importance; especially considering, I have but a short while to be your living remembrancer.

14 For I expect very soon to die a martyr for the religion of Christ, and by the same kind * of death that he him-
* Viz. crucifixion.
 self was pleased to foretel me I should. See John xxi. 20.

15 And therefore, I leave you these my two Epistles, to revive your courage, and preserve you in constancy to the true faith, after I am gone.

16 And you ought to look upon the testimonies of the truth of your profes-

A. D. 66. sion (and particularly of this great article of Christ's future coming) given you by me, and the rest of the apostles, not like the uncertain traditions and forgeries of the Jewish doctors, but as truths confirmed by unsuspected eye-witnesses of the life, miracles, death, and resurrection of Jesus Christ; all of which are demonstrations of that great article of his future appearance, to be the great Judge of all the world.

17, 18 I myself was one of them who, at his glorious transfiguration upon the mount, saw those displays of the divine Majesty, and heard the voice from heaven declaring him to be the Son of God, the true Messiah and Saviour of mankind. (See Matt. xvii. 1. and Mark ix. 2, 3, &c. Luke ix. 28, &c.)

19 Now all these kind of evidences must render our religion of still more incontestable authority, as they are facts that are the completion of ancient prophecies. An argument the most obstinate Jews can never withstand. But, whatever their perverseness be, rest you satisfied in such convincing proofs. Read and compare those prophecies with the transactions of Christ; remember the predictions Christ made concerning himself; and you will find the authority of the one to be as clear from the other, as light † itself; and, by still

ly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty.

17 For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased.

18 And this voice which came from heaven we heard, when we were with him in the holy mount.

19 We have also * a more sure word of prophecy; whereunto ye do well that ye take heed, † as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts:

* Ver. 19. *A more sure word.* Not more sure than the facts spoken of in the 17th and 18th verses; but more sure than the cunningly devised fables in the 16th verse.

† *As unto a light shining in a dark place;* i. e. though the prophecies seem dark and obscure, yet by applying them to Christ they will become clear and plain. See and compare 2 Cor. iii. 14—18. Or

future concurring circumstances, and the blessings of Christ upon your honest endeavours, you will be more and more enlightened and confirmed in the truth and excellency of his religion *.

20 Knowing this first, that no prophecy of the scripture is of any private interpretation †.

21 For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.

20, 21 These predictions rightly compared and understood cannot but at the same time satisfy you, and confound your adversaries especially those of the Jewish part; for they, as well as we, do all allow those prophecies concerning the Messiah not to be human inventions, or the suggestions † of private fancy, but the clear predictions of men inspired with the Holy Ghost. And, consequently, it is impossible but the Christian religion, which is the completion of those prophecies, must have the same characters of divine truth with the prophecies themselves.

† ἰδίας ἐπιλήψεως, and διλήματι ἀνθρώπου.

perhaps, the *dark place* may be the same with *darkness*, John i. 5. *The light shineth in darkness, and the darkness comprehended it not.* See Dr. Clarke's paraphrase on that passage.

* *The day*: so the Gospel-religion is called, Rom. xiii. 12, 16. *the day-star*: so Christ is called the *day-spring*, Luke i. 78. *the morning-star*, Rev. ii. 28.

† Ver. 20. *Of any private interpretation.* Note, ἰδίας ἐπιλήψεως may be very properly rendered thus; none of the prophetic predictions of the Old Testament (or at least, not the generality of them) were of so express, clear, and plain a nature, as to be their own interpreters: it is Christ and his Gospel that perfectly opens and explains them. And then the following words, *for prophecy came not by the will of man*, may have this sense, viz. *for those prophets, though truly inspired of God, yet could not prophecy concerning these matters, when, or as much, and many things, as themselves pleased, or their then present hearers might desire; but were confined to the dictates of the Holy Ghost.* Now all the obscurities and defects of their doctrines are fully cleared up, and supplied by the life and transactions of that Christ of whom they prophesied. Thus the sense of these three verses is most ingeniously and judiciously connected by Sam. Werenfels. *Dissertat. Theolog. Dissert. 10. edit. Basil. 1709.*

CHAP. II.

Warnings against false and heretical teachers in the Christian church. A black account of their principles and practices. Their severe judgment and condemnation. Their characters exactly and principally agree to the zealots among the Jewish converts, among whom Nicholas of Antioch, mentioned Acts vi. 5. was the broacher of a lewd heresy; and whose followers are mentioned by St. John, Rev. ii. 6. and are thought by the ancient commentators to be here particularly referred to.

A. D. 66. 1 **T**HUS, I say, the * prophesies of the Old Testament prove the truth of our religion. But, as in those former ages of the Jewish church, there were some false as well as true prophets; so, you know, Christ and his apostles have foretold, there would be the same mixture in the Christian church: which predictions of theirs are now verified in those raging zealots of the Judaizing faction: † a set of men, that are broaching the most pernicious doctrines, by practising upon which, while they boast themselves as *the peculiar § and purchased people of God*, they really renounce him that is indeed their Lord § and Redeemer; and shall, in due time, feel the fatal effects of such obstinate malice and ingratitude.

† Compare St. Jude's Epistle.

§ See Deut. xxxii. 6. 1 Cor. vi. 20. and chap. iii. 3, 4. of this Epistle.

2 These people, by their violent zeal, and plausible pretences, are like to seduce many converts to their party, to the great scandal of the Christian name.

3 They insinuate themselves into your affections, and strive to gain proselytes for temporal ends, || and the gratifica-

|| εν κλωσι-ζιζ.

1 **B**UT there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, † even denying the Lord that bought them, and bring upon themselves swift destruction.

2 And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of.

3 And through covetousness shall they with feigned words

† Ver. 1. *Even denying the Lord that bought them.* Note, they who take this to be meant of Jesus Christ are much mistaken. It was God the Father, the Lord of the whole world, the God of Jews and Christians, of whom it is said, *Is he not thy Father who hath bought thee?* Deut. xxxii. 6.

make merchandize of you, whose judgment now of a long time lingereth not, and their damnation slumbereth not.

4 For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment ;

5 And spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly ;

6 And turning the cities of Sodom and Gomorrha into ashes, condemned them with an overthrow, making them an ensample unto those that after should live ungodly :

7 And delivered just Lot, vexed with the filthy conversation of the wicked :

8 (For that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul

tion of their own impure passions. A. D. 66. But that divine judgment long since pronounced* against the authors of such wickedness, is drawing on, and will soon overtake them. * ἕκταλαι. See Jude 4.

4 For, however they may at present prevail, and whatever their malicious endeavours against you be, rest yourselves satisfied, from all the course of the divine dispensations, that they are sure of their punishment, and you of a gracious and timely deliverance. Remember, the apostate angels themselves reigned but a little while in their pride, were expelled the regions of heavenly light, thrust down into this dark † and lower world, and are here confined, like prisoners in chains, until the final day of judgment upon them and all wicked men.

5, 6 You may conclude the certainty of your rescue from these impious persecutors, from the instance of Noah, that preached repentance to the antediluvian world, and was one of the † eight † ὀγδοὺν. Gen. vi. 9. 1 Pet. iii. 20. that were saved in the ark. And these may as assuredly gather their approaching vengeance, from the destruction of that wicked generation, by the flood, and from the dreadful examples of Sodom and Gomorrhah.

7, 8 Remember, how special a deliverance that good man Lot had, from the ruins of those lewd people, after all the many vexations he was forced to endure at the sight of such profligate and numerous examples.

† Ταραξίσις. See Ephes. ii. 2. and Dr. Whitby on this place.

A. D. 66.

9 From all which instances, good Christians ought to assure themselves of a proportionable share of divine care and providence, for their deliverance from present afflictions, and of a future vengeance upon their cruel persecutors.

10 And if ever divine justice were due to any crimes, it must fall with terrible weight upon the abominable lusts, the unmasterly pride, and incurable prejudices of the false teachers of these times; several of which are arrived to that presumption, as to vilify their superiors, not only upon earth, but in * heaven too.

11 How contrary was the behaviour of those much superior beings, the good angels, toward those wicked spirits which they had engaged and overcome! Even Michael the archangel returned satan none of his railing accusations, but only said, *The Lord rebuke thee*. See Jude, ver. 9.

12 But these proud mortals, more like beasts of prey † than men, being prone to mischief and ripe for destruction, revile and blaspheme every thing, without reason or distinction; and shall accordingly feel the natural and woeful effects of so wilful a degeneracy.

13, 14 So habituated are they to all sensuality, fraud, covetousness, and hypocrisy, that when at some times they appear fair and religious, to betray men to

from day to day with *their* unlawful deeds;)

9 The Lord knoweth how to deliver the godly out of temptations; and to reserve the unjust unto the day of judgment to be punished:

10 But chiefly them that walk after the flesh, in the lusts of uncleanness, and despise government. Presumptuous *are they*, selfwilled, they are not afraid * to speak evil of dignities.

11 Whereas angels, which are greater in power and might, bring not railing accusation against them before the Lord.

12 But these, as natural brute beasts, † made to be taken and destroyed, speak evil of the things that they understand not, and shall utterly perish in their own corruption.

13 *And* shall receive the reward of unrighteousness, *as* they that count it pleasure

* *To speak evil of dignities*, may refer either to their vilifying their *civil* governors, or to the base and wicked notions which the *ancients* tell us these *heretics* vented about the *angels* and heavenly *spirits*. See Jude, ver. 8.

† *Made to be taken and destroyed*. Or thus, γεγεννημένοι εἰς ἄλωσιν καὶ φθορὰν, *made for rapine and destruction*. I express both senses, but our translation is the most agreeable.

to riot in the day-time. Spots *they are* and blemishes, sporting themselves with their own deceivings, while they feast with you ;

14 Having eyes full of adultery, and that cannot cease from sin, beguiling unstable souls : an heart they have exercised with covetous practices ; cursed children :

15 Which have forsaken the right way, and are gone astray, following the way of Balaam *the son of Bosor*, who loved the wages of unrighteousness ;

16 But was rebuked for his iniquity : the dumb ass speaking with man's voice, forbade the madness of the prophet.

17 These are wells without water, clouds that are carried with a tempest, to whom the mist of darkness is reserved for ever.

18 For when they speak great swelling words of vanity, they

a good opinion of their principles ; at other times they commit their lewdness in open day-light : they make a jest of the worst impieties ; attend upon your sacraments* and love-feasts, only for some riotous and lustful gratification. In fine, are a perfect scandal to religion, and shall at last receive the vengeance due to those that are accursed and utterly forsaken of God.

15, 16 And well may God be supposed to abandon such wretches to themselves who have renounced all principles of sober reason and true religion, and instead of deserving the name of Christians, may be called the followers of Balaam ; while, for their secular advantages, they corrupt and delude Christian people, as he did the Israelites † against the plain dictates of his own conscience, for the sake of preferment. Nor does the miraculous reproof, by the mouth of a dumb ass, upon the first attempt ‡ of that infatuated man, move these his followers to the least remorse or consideration.

17 What shall I say more of them, or how shall I describe them ? So empty are they of all good, that I might compare them to springs quite dried up. So pernicious are their principles, that like clouds void of all refreshing moisture, but full of noxious vapours, they blast and destroy all before them. Surely the most exquisite of future punishments must be the portion of such people !

18 Yet, as worthless as they are, their pretences to religion run high, to the utmost degree of pride and vanity. The

* 1 Cor. xi. 20, 21. and Jude 12.

† Num. xxii.

† See Numb. xxxvi. 16. and Joseph. Antiq. lib. iv. cap. 6.

A. D. 66. secret design of all which is, the better
 ——— to mislead others into their filthy and
 impure practices.

19 They promise their votaries the liberties and privileges of God's church and people, while themselves are enslaved to lust and debauchery. And no man is so perfect a slave as he that is governed by his lust, and ridden by his passions.

20 And verily, their case, as apostates from the clear light of the Gospel, is much worse than if they had never been converted at all to it.

21 For the ingratitude of an apostate Christian, in sinning against such plain and happy methods of salvation, must needs render him more incurable and justly condemnable than any heathen that was never brought to such a conviction.

22 And thus the wilful indulgence of their brutish passions has reduced these men to the worst instances of habitual brutality; to turn to the vilest of their former vices, as the dog does to his vomit, or the sow to the mire.

allure through the lusts of the flesh, through much wantonness, those that were clean escaped from them who live in error.

19 While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage.

20 For if after they have escaped the pollution of the world, through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning.

21 For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them.

22 But it is happened unto them according to the true proverb, The dog is turned to his own vomit again, and the sow that was washed to her wallowing in the mire.

CHAP. III.

He repeats the design of his Epistle, viz. To arm them against the false and heretical teachers, by reminding them of what the ancient prophets, Christ and his apostles have foretold of them. These teachers insult the orthodox Christians, upon the long delay of Christ's judgment, threatened to the adversaries of his religion. An answer to their objection. The certainty of this judgment, both upon the Jewish nation in particular, and upon the whole wicked world in general. The earth shall be destroyed by fire at the last judgment, as it was once by water. An inference from hence, for the patience and purity of a Christian life.

THIS second Epistle, beloved, I now write unto you, in both which I stir up your pure minds by way of remembrance:

2 That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour:

3 Knowing this first, that there shall come in the last days scoffers, walking after their own lusts,

4 And saying †, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation.

1, 2 **W**ELL then, the prevalency of A. D. 66. these lewd and heretical * teachers being now such, it was a * Chap. ii. chief part of my design, in this second Epistle, to arm you against them, by reminding you of what the ancient prophets, Christ and his apostles have foretold concerning them, and the judgments that are to overtake them.

3 That, being thus specially warned beforehand, you may be the less surprised and influenced by this wicked and profane set of men, that infest the Christian church.

4 According to those predictions, you have now an instance of their daring impiety in deriding the Christian doctrine of *Christ's solemn appearance to judge and punish the obstinate adversaries of his true religion.* You tell us, say they, of wonderful blessings upon good, and dreadful punishments upon wicked men, at this great day; and this notion you support by prophecies and

† See Dr. Mill. Prolegom. §. 126, 127, 128.

A. D. 66. predictions. But we have not seen an article of it fulfilled. The patriarchs and prophets, to whom ye pretend these promises, and by whom these threats were pronounced, are all dead and gone; and the world is just as it was from the beginning.

5, 6 Unthoughtful wretches! Have they, or can they forget all the facts, and wink thus hard at all the former demonstrations of divine justice and providence over mankind? Can they be ignorant, that the very God who created the earth, consisting of sea and land, destroyed it once by its own waters for a punishment to its wicked inhabitants?

7 And, had they but any regard to the plain predictions of Christ, and the doctrine of his apostles, they must know too, that as the antediluvian world perished by the flood, so shall the present world we inhabit be destroyed by a conflagration of fire; and all wicked and irreclaimable men be left to perish in its flames * at the great day of universal judgment.

8 But, for a further answer to their impious objection; when God has expressly promised a future blessing, or threatened a future judgment, but not stated to us the precise time of its accomplishment; it is the lowest degree of ignorance in us to account him slow and tardy in the performance of his word, or to suspect he will never perform it at all, because it is not done so soon as we may wish or expect: for this is to measure the divine mind by our own infirm conceptions and imaginations. A thousand years seem a long and tedious time to us, that seldom outlive a hundred: and whatever we propose to do must be done speedily, or else opportunity may be lost, and time

5 For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water, and in the water.

6 Whereby the world that then was, being overflowed with water, perished.

7 But the heavens and the earth which are now, by the same word are kept in store, reserved unto fire, against the day of Judgment and perdition of ungodly men.

8 But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day.

* See 1
Thess. iv.
16. 2 Pet.
ii. 4. Matt.
xxv. 41---
46.

will fail us. But with the eternal Being A. D. 66.
 it is quite otherwise. He can lose no
 time, nor want opportunity. Whatever
 he promiseth or threateneth, he can as
 certainly and effectually perform a
 thousand years hence, as to-day or to-
 morrow : and a thousand years are in-
 finitely less to him, than a day is to us.

9 The Lord is not
 slack concerning his
 promise, as some men
 count slackness ; but
 is long-suffering to us-
 ward, not willing that
 any should perish, but
 that all should come
 to repentance.

9 Beside, in the present case of di-
 vine promises and judgments, it is the
 effect of perfect wisdom and mercy for
 God to defer the execution, in order to
 exercise and improve the faith and pa-
 tience of good men ; and to afford to
 all that are obstinate and incredulous,
 the utmost opportunity of seeing their
 errors, and reforming their practices ;
 it being the gracious intent of heaven
 to do the utmost that justice and good-
 ness will permit, for the salvation of all
 his rational creatures.

10 But the day of
 the Lord will come as
 a thief in the night ;
 in the which the hea-
 vens shall pass away
 with a great noise, and
 the elements shall
 melt with fervent
 heat, the earth also
 and the works that
 are therein shall be
 burnt up.

10 But how long soever God may
 think fit to defer his deliverances of
 good, and his vengeance upon sinful
 men : yet the great day of recompence
 we speak of will assuredly come, accord-
 ing to all the predictions concerning it.
 And whether you consider it in relation
 to the destruction of the Jewish nation
 in particular, (which is but a short figure
 of the grand judgment, and now soon
 to be fulfilled by the Roman armies,)
 yet even that will be a time of unex-
 pected and terrible calamity to the sin-
 ful part of that people ; and may well
 be figuratively expressed by the convul-
 sions of heaven and earth, and all nature*.
 But infinitely more dreadful will be the
 day of universal doom, when, in a literal
 sense, both air and earth, sea and land,
 with all the appurtenances of this our
 habitable world, shall, with the most
 astonishing circumstances, be destroyed
 by the conflagration*.

* For the double construction of this and the three following

A. D. 66. 11, 12 The certainty of which things ought to make the Jewish Christians particularly careful to avoid all the impure lusts and vices of their nation, thereby to escape the common ruin now coming upon it; and, in like manner, all Christians in general, to strive after the utmost purity of life and conversation, as the condition of their deliverance, at the great dissolution of the whole world: and to be every way prepared for this day of God, that will be so tremendous in all its circumstances. See ver. 10.

13 For, to all true and sincere Christians, these fearful revolutions will be only introductions to a new and more happy * state, according to the prophetic expressions. Thus the destruction of the Jewish state, and ceremonial religion, will be followed by the establishment †, and freer propagation of the Christian faith. And, at the dissolution of the whole wicked world, we shall be translated into another, where we shall live in the complete exercise of all true virtue, and in the enjoyment of perfect happiness.

14 Let these considerations then spirit you forward to that innocence and steady piety, which will render you acceptable to Christ, and sure of his glorious rewards.

15, 16 And, to conclude, look upon this merciful delay of the divine judgments upon your wicked persecutors, with a different eye, from what those irrational people view it withal. Con-

11 Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness,

12 Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?

13 Nevertheless we, according to his promise, look for new heavens and * a new earth, wherein dwelleth righteousness.

14 Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless.

15 And account that the long suffering of our Lord is salvation; even as our beloved brother Paul also ac-

† Isa. lxy.
16, 17, 18.
and lxvi. 22.

verses, let the reader compare Matt. xxiv. 29, 30, 42. xxv. 1, 11, 14, &c. Mark xiii. 24, 25, 26, 27. with Dr. Clarke's paraph. and 1 Thess. v. 2, 3, 4.

* *A new heaven and a new earth.* See note on ver. 10. See my paraphrase on Rev. xxi. with the note thereon, ver. 5.

ording to the wisdom given unto him hath written unto you * ;

16 As also in all his Epistles, speaking in them of these things ; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other Scriptures, unto their own destruction.

17 Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own stedfastness.

18 But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen.

sider it as an instance of divine compassion, in giving further time and space for repentance to that obstinate nation.

Agreeably to my brother Paul's discourse in Rom. xxiv. Rom. xi. 26, 36. and in other passages of his Epistles, where he speaks of the rejection of the Jewish people, the coming of Christ, and the day of the Lord, &c. which, † though they be plain enough to be understood ‡, by such as will attend to the predictions of the prophets, or the warnings of Christ and his apostles ; yet, by men prejudiced and prepossessed with notions of temporal greatness, and accustomed to vicious principles, are misunderstood and perverted, to wrong and destructive meanings.

17 But you, dear brethren, having better apprehensions, ought to be watchful, never to be led away by their pernicious doctrines, nor by any hardships whatever discouraged from your profession.

18 On the contrary, endeavour continually to improve in the true faith and practice of the religion of your Lord and Saviour Jesus Christ ; to whom be ascribed all honour and glory, now and for ever. Amen.

* Ver. 15. Hath written unto you, viz. to you Jews, Hebrews, in his Epistle to the Hebrews, chap. ii. 28. x. 23, 35, 37. See Dr. Mill's Prolegom. §. 85, 86, &c.

† Ἐν αἰς, in which discourses : or rather, as some MSS. read it, ἐν αἰς, in which Epistles.

A. D. 66.

1 Thess. iv. v.
Philip. iv. 5.
iii. 11, 20.
Rom. ii. 4.

‡ δυνόντα.
See Heb. v.
11.

A

PARAPHRASE

ON THE

THREE EPISTLES OF ST. JOHN.

PREFACE.

THERE being no reasonable dispute against St. John's being the author of these Epistles, it will be needful only to observe something concerning the people to whom, the time when, and the occasion upon which, they were written.

§. 1. St. John being one of those apostles, whose main business was to convert the Jews *, as that of Paul and Barnabas was to preach to the Gentiles and Jews together, in foreign parts ; and it being agreed on by antiquity, that he exercised his ministry in the parts of Asia, the greater, after he had left Judea ; and in those of the lesser Asia, after the death of St. Peter and St. Paul ; these circumstances, with the strain of these writings themselves, render it sufficiently clear that this first Epistle was directed to the Jewish Christians (not excluding the Gentile ones) of those provinces in general ; as the two latter were, the one to the elect lady, the other to Gaius in particular. Though from what place they were dated, must be confessed a secret, from the perfect silence of all ancient writings concerning it.

To whom.
• Gal. ii. 9.

§. 2. His mentioning the last hour, i. e. Christianity abolishing the Jewish dispensation, along with the antichrists and false prophets that our Saviour foretold would be the forerunners of the destruction

The time.

of that nation, seem most strongly to intimate, if not absolutely conclude, the time of this first Epistle to have been before the destruction of Jerusalem; and is, therefore, I think, with the most probability, placed by Dr. Whitby, in or about the year 67 or 68.

The occasion.

§. 3. The incurable obstinacy, wickedness, and rage of the infidel Jews, which we have observed, in the prefaces to several of the foregoing Epistles, to have been growing up to a desperate height, and wherewith the Jewish Christians were, in several respects, too much tainted, was now so far advanced in its wretched effects, as to shoot out into several pernicious heresies in the Christian church: Simon Magus, the head of these heretics, was followed by the lewd train of the Nicolaitans, Cerinthians, Ebionites, Menandrians, Gnostics, &c. most of them probably of Jewish extraction, and all possessed with the wicked notions of their zealots: The vile maxims wherewith they had infected the Christian church, as we learn from the earliest antiquity, were such as these*.

- (A) 1. That mere external profession, and the privi-

* I will here refer the reader to such few passages of the ancient Christian writers, relating to the opinions and practices of these heretics, as appear plainly to be the true key to St. John's Epistles.

(A) Thus Irenæus, lib. i. cap. 20. "Simon Magus taught, that they who hoped in him needed not take any further care; but might live as they pleased. Accordingly the priests of their mysteries live uncleanly." And lib. i. 24. "The Carpocratians lead a life of luxury; and say, that actions are good or bad only in the opinions of men." Again, lib.

leges of being of the true church, would justify and save men, whatever their life and practice were. Against this the Apostle argues, 1 Epist. i. 1, 5. to the end. chap. ii. 1, 8, 15, 16, 17. chap. iii. 3, 12. chap. v. 2, 3, 4.

2. That those privileges would warrant the most virulent and uncharitable behaviour toward all that differed from them. Against this St. John warns them in this 1 Epist. chap. ii. 9, 11. chap. iii. 10. to the end. chap. iv. 7, 8, 11, 12, 20, 21. (B)

3. That the man Jesus was not Christ, was not the Son of God, and that Christ did not really and actually live and suffer in our flesh, but in appearance only. (C)

i. 27. "As for the Nicolaitans, they live disorderly; as teaching that fornication, &c. are indifferent things. Wherefore the text says, *The deeds of the Nicolaitans, which I hate.*" Revel. ii. 6."

(B) Iren. lib. i. 34. "Others of the Gnostics say, that Cain—with Esau, Corah, and the Sodomites, were allied to them." Ignat. Epist. ad Philad. §. "Avoid the impure Nicolaitans, those lovers of pleasure, those calumniators." And Tertullian de Præscrip. Hær. §. 47. *They magnify Cain [the murderer.]*

(C) Thus Iren. lib. i. cap. 25. Cerinthus taught, that Christ, [the Word] descended upon Jesus [the man] at his baptism; but afterwards flew away from Jesus; and Jesus suffered and rose again, but Christ was impassible: but, says he, lib. iii. cap. 18. "St. John knew but one and the same Word of God, namely, he that was the only begotten, who was incarnate, even Jesus Christ our Lord." See him at large in lib. i. 4. iii. x. xi. xii. xvii. and xviii. chapters, and lib. iv. 4, 16. and elsewhere. So Origen. *Hic Christus natus est, et passus est in veritate, et non per imaginem; vere mortuus est, vere enim a morte resurrexit,* Proleg. in πρῆσι ἀρχ.

This is confuted, 1 Epist. i. 1, 5. chap. ii. 23, 27. chap. iii. 1, 7, 14, 15, 16. chap. v. 1, 5, 16, 20. chap. iv. 1, 2, 3.

- (D) 4. That, to avoid persecution, it was lawful for Christians to dissemble their faith, to deny Christ, and to join in idolatrous worship: against which are the warnings of chap. v. 16, 21.

Antichrist
who?

§. 4. Against these pernicious principles then prevailing were the several parts of these Epistles levelled, and from the observation whereof the phrases made use of in them are to receive their due light. The authors of these wretched errors St. John brands with the name of antichrists, chap. ii. 18. The characters given of antichrist in this Epistle is that of *denying the Father and the Son, or that Jesus was the true Christ*, (chap. ii. 22, and iv. 3.) which being compared with the virulent and persecuting spirit spoken of, and referred to in the several passages of the ii. iii. and iv. chapters, shew the people he speaks of to be the same with St. Paul's *man of sin*, and *wicked one*, 2 Thess. ii. Moreover, there being a plain distinction between St. John's *ὁ Ἀντιχριστος*, chap. ii. 22. and iv. 3. *great or special antichrist*, and the *many antichrists* even then come; chap. ii. 18. seems to make it very clear, that what these two apostles spoke of the Jews and heretical Christians of their own times, they in a much higher

(D) Iren. lib. i. 27. "As for the Nicolaitans, they live disorderly; as teaching that fornication, and eating what is offered to idols, are indifferent things."

and more eminent sense intended to mean of those Christian corrupters of the true faith in after ages, who by the exorbitant use of temporal and persecuting power, would arbitrarily impose such doctrines and practices upon mankind, as contradicted the plain rules and designs of Christianity, and destroyed its credit, i. e. in effect, denied its truth and authority. See Sir Isaac Newton's *Observat. on the Apoc.* chap. ii. p. 256. and in many other places of that incomparable book.

Wherefore, that dispute, whether the Church of Rome be antichrist or no, is reduced to a small compass. That she is not the Jewish or heretical Antichrist, whom St. John affirms to have been already come in his time, is easily granted. But whether, for almost a thousand years last past, the inspiration she has falsely pretended to, the miracles she has forged, the monstrous articles she has coined, and the brethren she has hated and persecuted, be not so many, as to make her the great Christian antichrist, and the *man of sin*, will be no longer a doubt with impartial readers of St. Paul and St. John, than till there arise another community that can excel her in error, superstition, and cruelty. See and compare preface to the Thessalonians, §. 4. and see my *Paraph. on the Revelations*.

A

PARAPHRASE

ON THE

FIRST EPISTLE

GENERAL OF ST. JOHN.

CHAP. I.

The clear and evident testimonies of the life and actions of Christ, the ground of our Christian hope. Moral virtue the only condition of future happiness, and the chief mark of a true Christian. Pardon and salvation by Christ to be had, not by mere external profession of his religion, but by confession of sins, and reformation of life, as the fruit of our faith.

1 **T**HAT which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the word of life;

1 **M**Y design in this Epistle, dear brethren, is to preserve you from those false and dangerous notions, spread among you by the Jewish zealots, and such heretical teachers in the Christian church, as are corrupted by their principles, relating to the doctrines of the Gospel, and the conditions of our enjoying the final blessings promised in it. And particularly to warn you against that notion of theirs, "That Jesus was not that Christ, or Word, or Son of God, who was with the Father, before the world was made; and was incarnate and suffered for us here upon earth:" which I shall do, by laying them before you, as I received them, by undoubted evidences from Christ * himself.

Written
A. D. 67.

2 (For the life was

2, 3 And first, as to the reality and

* ἀπ' αὐτοῦ
ἔγενετο.

A. D. 67. certainty of the life, actions, and death of Christ, (whom the infidel Jews deny to have been sent into the world as the true Messiah, and these heretics pretend to have lived and died in appearance only,) let me remind you, that these facts were the very things determined by God the Father concerning Christ, foretold all along by the prophets, and now actually fulfilled before the face of the whole Jewish nation, and of us the apostles in particular, with the utmost evidences, that a distinct knowledge, and all the demonstrations of our senses can give a thing *. These we deliver to you as articles, the belief whereof is the fundamental condition of your sharing with us in the happy privileges of being the church and children of God the Father, through Christ his Son; and of enjoying the future and eternal felicity promised in his Gospel.

* See John i. 10, 14.

4 My aim therefore is, that by giving you a repeated assurance, and full satisfaction in these important truths, you may, with perfect cheerfulness, and undaunted vigour, persevere in the profession of them, against all the malice and insinuations of these corrupt teachers.

5, 6 Now, as to the doctrines of the Christian religion, the main purpose and sum total of them is this, viz. that as God is a being absolutely holy and perfect in goodness, the only original of truth and righteousness, without the least possible mixture of moral impurity; the absolute condition of men's enjoying his favour, or of expecting happiness from him, is the imitation of these his moral perfections. And consequently, for any people to profess themselves members of his church, while they indulge themselves in such instances of lewdness and immorality, as do the false teachers † of these times,

† See the pref. §. 3.

manifested, and we have seen it, and bear witness, and shew unto you that eternallife, which was with the Father, and was manifested unto us;))

3 That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ.

4 And these things write we unto you, that your joy may be full.

5 This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all.

6 If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth:

is to act in direct contradiction both to A. D. 67. his divine nature and revelation.

7 But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

8 If we say that we have no sin, we deceive ourselves, and the truth is not in us.

9 If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

10 If we say that we have not sinned, we make him a liar, and his word is not in us.

7 That, therefore, the favour of God, and the privilege of being members of his true church, by the full pardon of our past sins, procured for us by the death and sufferings of his son Jesus Christ, runs upon this same condition, of endeavouring, as much as in us lies, to conform our tempers and practice to this divine pattern and example.

8, 9, 10 So that, for any Christian to embrace that notion of the Jewish zealots and heretics, that mere external profession, and barely joining one's self to the true religion, renders a man pure and acceptable to God, whatever his dispositions and practices be, and that there is really no such thing as sin and guilt in the world; at least, none amongst their party; is to put the most fatal delusion upon himself, by giving God the lie, and contradicting the nature of the Gospel-religion; which supposes men to be sinners, and is principally designed to bring them to the humble confession and sincere reformation of every wicked practice; and so to depend upon the divine promise for perfect pardon and salvation.

CHAP. II.

The same argument continued to ver. 8. The virulent and uncharitable temper of the Jewish zealots and heretical Christians condemned. Christian love and charity called a new commandment, and why? This virtue an essential property of a true Christian. A warning against the prevalent love of temporal greatness and pleasures. The Jewish dispensation is at an end, and the Christian religion succeeds in its place. Antichrist was foretold to come among Christians. The Jewish zealots, and heretical Christians in St. John's time are, in some sense, called antichrists. The first original of them. Cautions against their errors.

A. D. 67. 1, 2 **M**Y purpose then is to arm you against the vicious principles * of these men. Indulge yourselves in no instance of gross and habitual sin: and you may then, whether Jewish or Gentile Christians, depend, that both your past transgressions, and all the future failings of your lives, committed by human frailty, ignorance, or surprise, shall, upon your true repentance, be fully pardoned, by the intercession of Jesus Christ, our great advocate with God the Father; the merits of whose sufferings, and power of whose intercession, is not confined to the believers of the Jewish nation, (as their zealots vainly imagine,) but extends itself to all sincere Christians, of what denomination soever.

* Chap. i.
5, 6, 10.

3, 4, 5, 6 Look therefore upon a careful obedience to the moral commands of the Gospel, as the best and surest character of a true Christian †. To imitate the life, and follow the example of Christ, was the grand design of our call to his religion. This is truly

I **M**Y little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous:

2 And he is the propitiation for our sins: and not for our's only, but also for the sins of the whole world.

3 And hereby we do know that we know him, if we keep his commandments.

4 He that saith, I know him, and keepeth not his commandments, is a liar, and

† The common reader may observe here, once for all, that these phrases, *to know God, to be in him, to love God, to be in Christ, to abide in him, to know the truth, to be born of God, or Christ, &c.* are so many expressions to signify men's being true Christians.

the truth is not in him.

5 But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him.

6 He that saith he abideth in him, ought himself also so to walk, even as he walked.

7 Brethren, I write * no new commandment unto you, but an old commandment which ye had from the beginning: the old commandment is the word which ye have heard from the beginning.

8 Again, a new commandment I write unto you, which thing † is true in him and in you: because the darkness is past, and the true light now shineth.

to love God, and to be beloved of him. A. D. 67. To pretend to be his people, and yet live contrary to the moral and plainest perfections of his nature, is to pretend to perfect contradictions.

7 In thus pressing you to the observance of this great point, in * general, I propose nothing new to you, nothing but what you must needs know to be the main purpose of your Christianity. Nothing but what Christ our Master has taught us, in his own express words, John xiv. 21, 23. xv. 10. And my business now is, only to remind you of and secure you in it, against the suggestions of your false teachers.

8 Only let me remind you, that our duty of love and charity to our fellow-Christians, hath something both in the degree of it, and the obligation to it, peculiar to the Christian religion. Christians are to love each other, not after the ordinary manner of other people, but with an affection proportionable to that wherewith Christ † hath loved us. † Now there was never any love like his; and consequently the Gospel-religion has advanced and improved this duty, and obliged us Christians to a

† See and compare John xiii. 15, 34, 35.

* Ver. 7. *No new commandment.* Which being understood to refer to the foregoing discourse, makes the clearest sense and connection. Or else thus; the duty of *love* was not *new* to such as knew it to be enjoined by Christ himself; but only as Christianity has raised that duty *higher* than any *other* religion.

† *Which thing* (i. e. the newness of the commandment) is *true in him and in you.* In him, as having set us a *peculiar* example: and in us Christians, as having from that example a *peculiar obligation* to it.

A. D. 67. degree that may be called new, and by
 _____ an argument that is proper to us.

9, 10, 11 Wherefore, it is an effect of the most malicious prejudice and stupid ignorance of plain truth, for any man to profess himself a true disciple of Christ, while he harbours revengeful thoughts*, and uncharitable principles toward other men. On the contrary, a kind behaviour, and tender disposition toward all our brethren, is one of the best instances of Christian perfection, and secures us from all the scandal and mischievous effects of a censorious and persecuting temper.

12, 13, 14 The cautions I here give you, ought to be equally regarded by all degrees of Christian professors. The new converts and younger Christians are to consider themselves as newly put into a state of salvation, the pardon of sin, and the favour of God, through Jesus Christ; and endeavour to confirm themselves in it, by the careful practice of true Christian virtue. Such as are come to more maturity in their profession, and are in the strength and vigour of their age, have a great advantage, and ought to employ the utmost of that vigour in resisting the utmost temptations of the devil, and perfecting their conquest over him, and all his wicked instruments. And the aged Christians cannot but have so clear a knowledge of God, and the revelation of his will by Jesus Christ, during the long season from their first conversion, that it would be utterly inexcusable for them to be wanting in these essential duties, or be drawn from them by false teachers.

15, 16 To proceed then: endeavour

9 He that saith he is in the light, and hateth his brother, is in darkness, even until now.

10 He that loveth his brother abideth in the light, and there is none occasion of stumbling in him.

11 But he that hateth his brother, is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes.

12 I write unto you, little children, because your sins are forgiven you for his name's sake.

13 I write unto you, fathers, because ye have known him that is from the beginning. I write unto you, young men, because ye have overcome the wicked one. I write unto you, little children, because ye have known the Father.

14 I have written unto you, fathers, because ye have known him *that is* from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one.

15 Love not the

* See the
 pref. §. 3.

world, neither the things *that are* in the world. If any man love the world, the love of the Father is not in him.

16 For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

17 And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.

18 Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists, whereby we know that it is the last time.

19 They went out from us, but they were not of us; for if they had been of us, they

to wean your affections from all immoderate desires of the pleasures, riches, dignities, and preferments of this world. Shew no sinful compliance to attain them; love them not in any higher degree, than to be ready to part with any of them, for the sake of Christ and his religion. For all such immoderate affections of temporal things are utterly inconsistent with the love of God and true religion. A. D. 67.

17 And it should serve to cure you of all such love for the greatest pleasures of this kind, to consider how fading, unsatisfactory, and short they are. Whereas the habitual practice of Christian virtue is, what will for ever continue with, and be a blessing and an ornament to you.

18 My dear Christians, the Jewish dispensation is now past, and the Christian religion succeeds in its place; the religion that is to take place in the last age, or latter days of the world, as the ancient prophets foretold: and as our Saviour himself, and we his apostles have foretold you of great corruptions* that would be brought into the Christian church, by men of temporal and secular designs; so what you see of it fulfilled already, in the practices of the Jewish zealots and heretical teachers crept into the church, is sufficient to convince you of the truth of these prophecies, to confirm you in your Christianity, and secure you from their dangerous infection.

19 The first broachers of these lewd errors pretended to come with a commission from the college of apostles at Jerusalem †, to preach up the necessity

† See Acts xv. 1, 24. Gal. ii. 4. 2 Cor. xi.

* See the Preface, §. 4. and the Preface to 1 Thess. §. 4. with 18, 2 Thess. chap. ii.

A. D. 67. of circumcision and the ceremonial law
 ————— to Christian believers. And Simon
 Magus himself pretended to be a Chris-
 tian, and was baptized, (Acts viii. 13.)
 Had these men been indeed true Chris-
 tians, they could never have been so
 audacious as to have forged a com-
 mission from us, but would have con-
 tinued to preach the same doctrine with
 us. In like manner, had Simon and
 his followers been sincere, they would
 still have followed the apostles of Christ:
 and therefore, by presuming, in so foul
 a manner, to do quite contrary, it is
 but too plain they were never true be-
 lievers at all *.

† *Χρίσμα.*

20 But however specious their pre-
 tences may now be, I hope you are so
 fully instructed in the great truths, so
 sensible of the noble † privileges of
 your religion, and so confirmed in it by
 the gifts and endowments of the Holy
 Ghost, as not to be in much danger of
 being perverted by them.

21 And therefore I now represent
 the case to you, to let you see how
 great a sin it would be in you, ever to
 hearken to people so full of impudence
 and falsehood.

|| See v. 18.
 and the
 prof. §. 4.

22, 23 It is true indeed, the corrup-
 tion of the Christian faith is not yet
 come to its height: the great Antichrist
 || is not yet come: but nothing can be
 more like him, nor more truly deserve
 to be branded with his titles and cha-
 racters, than those turbulent zealots of
 the Jewish faction, some of whom,
 against all the divine evidences given
 them, flatly deny Christ to be the true

would *no doubt* have
 continued with us:
 but *they went out*,* that
 they might be made
 manifest that they
 were † not all of us.

20 But ye have an
 unction from the Holy
 One, and ye know all
 things.

21 I have not writ-
 ten unto you because
 ye know not the truth,
 but because ye know
 it, and that no lie is of
 the truth.

22 Who is a liar,
 but he that denieth
 that Jesus is the
 Christ? He is anti-
 christ, that denieth
 the Father and the
 Son.

23 Whosoever de-
 nieth the Son, the
 same hath not the
 Father: [*but*] he that

* *That they might be made manifest: ὅτι φανερωθῶσιν; so that they
 appear.*

† *Not all of us; ὅτι οὐκ εἰσὶ πάντες; that none of them were of us.*
 So οὐκ ἂν πᾶσα σὰρξ, is, *no flesh*, Matt. xxiv. 22. Mark xiii. 20.

acknowledgeth the Son hath the Father also.

Messiah; and the rest maintain and A. D. 67. impose such principles as utterly destroy the design of his religion; for they affirm, that Jesus, who suffered upon the cross, was a mere man, not Christ the Word and Son of God; which is as much in effect as to deny Christ himself, and consequently God the Father that sent him. (See the Pref. §. 3.)

24 Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father.

24, 25 Wherefore endeavour to secure your interest in God through Christ, by adhering firmly to the doctrines of Christianity, as at first taught to us by Christ himself, and by us to you. Remember the great Gospel promise of eternal life and happiness is to be enjoyed only upon this condition.

25 And this is the promise that he hath promised to us, even eternal life.

26 These things have I written unto you concerning them that seduce you.

26, 27 I remind you of these things (as I said, ver. 20. and 21.) to arm you the more strongly against the error spread amongst you; but assuring myself the deep sense you have of the great truths and noble * blessings of your profession, will effectually prevent you from being imposed upon by such palpable deceits.

27 But * the anointing which ye have received of him, abideth in you, and ye need not that any man teach you: but, as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.

28 And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed

28 And therefore again † entreat † Ver. 24. you, dear disciples, not to forfeit the glories you are to partake of, at the great day of Christ's judgment, by suffering yourselves to be misled into any sinful courses.

* Ver. 27. *The anointing.* See verse 20.

A. D. 67.

29 For, as surely as perfect holiness and purity is the nature of God, so certain is it that they, and none but they, who, by mortifying their corrupt passions, strive to imitate him in the practice of true virtue, shall be accounted his true servants, and eternally rewarded as such.

before him at his coming.

29 If ye know that he is righteous, ye know that every one that doeth righteousness is born of him.

CHAP. III.

The great privilege of Christianity. Conformity to the moral perfections of the divine nature is our duty here, and will be our happiness hereafter. Moral obedience is therefore the most essential mark of a true Christian. Immorality denotes a wicked man, be his profession what it will. Charity is one of the special instances of Christian morality. An obedient Christian has the undoubted testimony of his own conscience, confirmed by the gifts of the Holy Spirit, that he is acceptable to God as a true disciple of Jesus Christ.

* Chap. ii.
27, 28, 29.

1 **I** HAVE been * exhorting you to secure to yourselves the privileges of your Christianity, by the careful practice of its commands. A thing you cannot fail to do, would you seriously consider how noble and valuable a blessing it is to be made the children of God, members of his church, and imitators of his divine excellencies. No wonder therefore the generality of mankind should have so despicable a notion of us Christians, while they have so little apprehensions of the nature and will of that God, whose servants we are.

2 Meanwhile, let us duly esteem the happiness proposed to us. And, though the future perfection of it be such as surpasses the reach of human conception, yet thus much in general is plain and satisfactory to us, that by arriving to a clearer knowledge of his divine nature, we shall be exalted to that delightful resemblance of him, wherein our perfection and happiness chiefly consists.

1 **B**EHOLD what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not.

2 Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

3 And every man that hath this hope in him purifieth himself, even as he is pure.

4 Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law.

5 And ye know that he was manifested to take away our sins; and in him is no sin.

6 Whosoever abideth in him, sinneth not: whosoever sinneth hath not seen him, neither known him.

7 Little children, let no man deceive you: he that doeth righteousness, is righteous, even as he is righteous.

8 He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.

9 Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God.

10 In this the chil-

3 And if this be our expected enjoyment, all that hope for it, must begin now to lay a foundation for it, by striving, as far as human infirmity will permit, to imitate God, by the practice of Christian virtue in this life. — A. D. 67.

4, 5 Wherefore it is most evident, that the wilful and habitual practice of those vices, now so much encouraged by the heretical teachers, is perfectly destructive of the end of our Christianity. He that deliberately breaks the divine law, defeats the very means and method of resembling the divine nature. And to indulge any known and gross sin, is to act against the very purpose of Christ's coming into the world, which was nothing else but to free us of the guilt, habit, and power of sin.

6, 7, 8 And be not imposed upon by the loudest boasts and most specious pretences of these wicked men, to a higher and deeper knowledge of God than all others. A good Christian and a lewd liver are direct contradictions. And as purity of life is the mark of God's children, so does a vicious course demonstrate a man to be a servant of the devil, the first author of all wickedness; and is a manifest abetting of his impious power and contrivance, which Christ the Son of God came into the world on purpose to countermine and destroy.

9, 10 In fine, while a man preserves his Christian principle, and answers the character of a true member of God's church, he can never be guilty of deliberate and habitual vice. Make it therefore a sure test to whom a man belongs, in whose service he is listed, and from whom he must expect his

A. D. 67. wages; whether of God, or the devil, ——— by the good or wicked practices of his life, by his behaviour towards God, and toward his brethren.

dren of God are manifest, and the children of the devil: whosoever doeth not righteousness, is not of God, neither he that loveth not his brother.

11 His brethren, I say, for the doctrine of Christ * and all his apostles do most plainly shew Christian charity to be the peculiar virtue of our religion.

11 For this is the message that ye heard from the beginning, that we should love one another.

* See chap. ii. 8, &c.

12, 13 You know what it was that provoked that wicked creature Cain to murder his own brother, viz. the antipathy of a vicious to a religious temper. So it is with you now; the generality of the corrupted world hate you upon the same principle, and because the purity of your lives are a standing reproach upon their impieties, and you ought the less to be surprised at it.

12 Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous.

14, 15 Bear it therefore patiently, since the charitable disposition that possesses you, is so sure a mark of your being true disciples of Christ, and entitled to the future happiness promised in his Gospel. As, on the contrary, the spiteful and malicious temper of those zealots demonstrates them to be in an unregenerate state; nay, in the eye of God, (who judges by the inward principle of the heart, and not by the outward actions only,) to be no less than murderers, and consequently void of all true hopes of eternal salvation.

13 Marvel not, my brethren, if the world hate you.

14 We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death.

16 When you consider that amazing instance of divine love, in the death of † Christ, for the redemption of mankind, you cannot think, it too much, that, in

15 Whosoever hateth his brother, is a murderer: and ye know that no murderer hath eternal life abiding in him.

16 Hereby perceive we the love of God †, because he laid down his life for us: and

† Ver. 16. *Hereby perceive we the love [of God.]* Note, the words of God are not in the Greek: the text is, ἐν ταύτῳ ἐγγνώκαμεν τὴν ἀγάπην, *hereby we have experienced love, i. e. the greatest love, because he, i. e. Christ, laid down his life for us.*

we ought to lay down our lives for the brethren.

17 But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?

18 My little children, let us not love in word, neither in tongue; but in deed, and in truth.

19 And hereby we know that we are of the truth, and shall assure our hearts before him.

20 For if our heart condemn us, God is greater than our heart, and knoweth all things.

21 Beloved, if our heart condemn us not, then have we confidence towards God.

22 And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight.

23 And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love

imitation of so wondrous an example, A. D. 67. Christians should be obliged, not only to bear and forbear, but to be ready to offer their own lives, whenever the religion of Christ, the good of his church, and the welfare of their Christian brethren, calls them to it.

17 How infinitely short of this love then, nay, how contrary to this divine pattern, are those men, who, while they have power and ability to do good, remain unmoved at the wants of their fellow Christians?

18 Remember, dear brethren, the charity of a Christian disciple is not to express itself in fair pretences and kind speeches, but in actions of bounty and liberality.

19, 20, 21 This will shew us to be Christians indeed; and while the impartial testimony and inward sense of our own consciences assure us of the sincere performance of our duty; we may safely conclude, that God, the searcher of hearts, and standard of all truth, will approve of and reward us. And, on the contrary, whoever, by the clear conviction of his own mind, knows and feels himself to be a hypocritical transgressor of his moral duty, must be assured, that God, who knows him better than he does himself, cannot fail to be his more severe judge and revenger.

22 This sincerity will warrant our perfect dependence upon God, and the sense of having done our duty, to the best of our power, fully secures us, that all our Christian prayers shall be answered in the most seasonable time, and in the best manner.

23, 24 For, in short, true faith in the doctrine of Christ, and true charity to mankind, especially to our Christian brethren, is the sum total of our duty. And you, that have already duly

A. D. 67. performed it, have a sufficient pledge and earnest of your acceptance with God, as true disciples of Christ, by the gifts and graces of his Holy Spirit conferred upon you.

one another, as he gave us commandment.

24 And he that keepeth his commandments, dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us.

CHAP. IV.

A caution against false prophets and pretenders to inspiration. The rule whereby to judge of them. The exhortation to love and charity renewed, as the proper badge and token of a true Christian.

1 **T**HE time being now come, wherein the Jews expect the appearance of their Messiah, according to the Scripture prophecies; there are so many impostors, that set themselves up for Christs, and so many pretenders to inspiration and miracles, among the heretical teachers of these times, all striving to gain belief, by diabolical delusions and forgeries; that it highly concerns you to look well, and examine them thoroughly to prevent your being imposed upon.

2, 3 Now you have a safe rule, whereby to judge of all pretences to prophecy, miracles, or inspiration of any kind. Your Christian religion, both as to the life, doctrine, and death, &c. of Christ, being, in so ample and unexceptionable a manner, confirmed by God; you ought to conclude, that

1 **B**ELOVED, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.

2 Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh, is of God.

3 And every spirit that confesseth * not that Jesus Christ † is

* Ver. 3. *Confesseth not that Jesus Christ is come in the flesh.* He points at Cerinthus. See the Pref. §. 3.

† *That Jesus Christ is come in the flesh: or thus, Ἰησοῦν Χριστὸν ἐν σαρκὶ ἐληλυθότα, that Jesus is the Christ come in the flesh.* Dr. Mill says many copies read it ὁ λῦει τὸν Ἰησοῦν, which dissolveth Jesus. Of which see the notes on §. 3. of the Pref. to this Epistle.

come in the flesh is not of God: and this is that *spirit* of anti-christ, whereof you have heard that it should come, and even now already is it in the world.

whatever Jewish or heretical pretender sets up against the great truth of the incarnation of Jesus Christ, denying him to be the true Messiah, or saying, that our Jesus is not the real and very Christ, the Word, and Son of God; let him pretend to what gifts and miracles he will to confirm it by, is an impostor, acting by diabolical delusions and conjurations; and one of those very antichrists and false prophets, the fore-runners of the great antichrist foretold by Christ and the apostles. On the contrary, whatever Christian works any miracles in confirmation of the true articles of our faith, so incontestably established beforehand, must be thought to perform them by the Spirit of God; it being impossible to conceive the devil would lend his power toward supporting a religion so opposite and destructive to his own kingdom; or, that Christ should give the power of his Spirit to such as embrace not his true faith *.

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4 Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world.

4 Thus the powers of the Holy Ghost displayed by Christ, conferred on us his apostles, and residing yet upon many members of your several churches, give testimony to your religion, far superior to what these worldly-minded impostors can pretend to, in favour of their false doctrines.

* See and compare 1 Cor. xii. 3.

5 They are of the world: therefore speak they of the world, and the world heareth them.

5, 6 You cannot but perceive too an essential mark of distinction between these, and a truly Christian prophet: the one have no other views but of temporal power, greatness, and dominion; no other notions of Christ but that of a temporal monarch, to raise and aggrandize the Jewish nation by the spoil and destruction of the rest of mankind. Whereas a true Christian is actuated by the hope of spiritual good, and the love of true virtue; and must be approved of by all that have a just relish

6 We are of God: he that knoweth God, heareth us; he that is not of God, heareth not us. Hereby know we the spirit of truth, and the spirit of error.

A. D. 67. of God, and true goodness; as, on the contrary, it is no wonder to see the false teachers of these times followed and thronged by the majority that are of the same temper with themselves*.

* See and compare John vi. 45. and vii. 47.

7, 8 As therefore we justly pretend to be the true children of God, let it be our special care to give a proof of it, by the imitation of his peculiar attribute of love and mercy, so abundantly displayed to all mankind, and to us Christians in particular; without which, we fail of the chiefest instance of resembling him, and most plainly shew we are none of his.

9, 10 That act of divine love in procuring the pardon and salvation of a sinful world, by sending the very Son of God to become man for our sakes, has this consideration, to magnify it beyond all comparison, that it began on God's part, was voluntary and free, without the least merit or obligation on our part to incline him to it.

11 And surely such an unparalleled instance of heavenly compassion to sinful creatures, ought to make us express the tenderest regard to the welfare of all those whom God was pleased to set so high a value on; and to demonstrate the sense we have of it, by shewing mercy, even to such as least deserve it at our hands.

12, 13 It is not enough to say, you love God, in return for his love to you, unless you give evidence of it by your charity to your fellow Christians. God himself is not the object of your senses, and can affect your thoughts no way, but by laborious and raised meditations; whereas your fellow Christians, their wants and miseries, strike your very

7 Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God.

8 He that loveth not knoweth not God; for God is love.

9 In this was manifested the love of God towards us, because that God sent his only begotten Son into the world, that we might live through him.

10 Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.

11 Beloved, if God so loved us, we ought also to love one another.

12 No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us.

13 Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit.

senses, and move you, by the strongest and most immediate impressions. So that, if you do not perform the easier, it is not to be imagined you should discharge the more difficult, part of this duty: the one, therefore, is the proper test of the other. We shew whose children we truly are, by the likeness of our dispositions; and God accordingly confirms us for his own, by the gifts and graces of his Holy Spirit bestowed upon us.

14 And we have seen, and do testify, that the Father sent the Son to be the Saviour of the world.

15 Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God.

16 And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love, dwelleth in God, and God in him.

17 Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world.

14, 15 And by the extraordinary and miraculous powers of this Holy Spirit are we qualified to demonstrate, and have beyond all exception evidenced, the truth of those facts, whereof we apostles were eye-witnesses, viz. That Jesus is the true Messiah, the very Son of God, the Word, the Christ, who was with the Father, and actually sent into the world for the redemption of mankind, by his death and sufferings. An article most essentially necessary to be embraced by every Christian; and whoever denies it, deserves not that character, nor is entitled to any privileges of God's true church*.

16, 17 By firmly adhering to this fundamental truth of his religion, and by the practice of that love and charity, so especially enjoined in it, and which is the principal instance of our conformity to his excellencies, and of our return of gratitude to him; in short, by loving our brethren, as God loved us, and being ready to suffer for their sakes, as Christ suffered for us all; we prove ourselves his true disciples, in full and perfect communion with him, and may assuredly expect the glorious reward he has promised at the great day of final judgment.

* See chap. i. 1, 2, 3. and here ver. 2, 3.

A. D. 67. 18 Nay, we not only then safely may, but ought, to depend upon this * reward, with the utmost assurance, joy, and satisfaction; for, to be diffident, fearful, and distracted about the certainty of our future happiness, is a sign, either that a man has not a due and grateful apprehension of the mercy, truth, and love of God, through Christ, to us; or, that he is not truly conscious of his having sincerely performed the duties of his profession.

19 Infinite reason have we to love, trust, and depend upon him, that has given such an instance of love to us and all mankind.

20, 21 Only remember again, that we must testify our regards to God by charity and compassion to our brethren. Not only the express command of Christ, but the very reason of the thing, requires it. For, as I said, (ver. 12.) if we love not them, whose persons and wants strike and affect our very senses, we can hardly be supposed to be carried with much affection to him, with whom we cannot converse but at a distance, who is neither the object of our senses, nor within the compass of our charity.

18 There is * no fear in love; but perfect love casteth out fear: because fear hath torment: he that feareth, is not made perfect in love.

19 We love him, because he first loved us.

20 If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?

21 And this commandment have we from him, that he who loveth God, love his brother also.

* *No fear in love.* *Fear* here seems, in the most natural construction, to stand opposed to *boldness* in the foregoing verse.

CHAP. V.

The argument of chap. iv. 1, 2, 3, &c. resumed; viz. The certainty of Jesus being the Messiah and Saviour of mankind; and that the truth and sincerity of man's profession is to be judged of by their belief of it, and the good effect it has upon their tempers and practices. The divine evidences of this great article. The witnesses in heaven, and on earth. The unexceptionableness of this argument, especially to the Jews. The belief of it the indispensable condition of future happiness, and of the acceptance of our Christian prayers. The sin unto death, what? Directions what to do in that case. True Christian principles sufficient to keep any man from such sin. Christianity the true religion, and utterly inconsistent with all acts of heathen idolatry.

1 **W**HOSOEVER believeth that Jesus is the Christ, is born of God: and every one that loveth him that begat, loveth him also that is begotten of him.

2 By this we know that we love the children of God, when we love God † and keep his commandments.

3 For this is the love of God, that we keep his commandments: and his commandments are not grievous.

4 For whatsoever is born of God over-

1 **I** OBSERVED to you * before, A. D. 67. that the truth of Christ's Messiahship was the rule whereby you are to judge of men's pretences in religious matters. Keep then to that rule, and be assured, that to deny Jesus to be the real Christ, the Son of God, and Saviour of mankind, is in effect to deny God the Father, that sent him into the world for that purpose. And, on the contrary, sincerely to embrace the one, is to embrace the other.

2, 3 And withal, you must never forget, that charity to our brethren is one principal † test of our being true disciples of Christ; as it is a chief instance of our practical obedience to his commands, without which all external profession of religion is insignificant, and mere pretence; but with it, Christianity will prove the most pleasant and profitable profession.

4, 5 The Christian will then find his faith in Jesus as the true Messiah,

* Chap. iv. 1, &c.

† Ver. 2. *By this we know that we love the children of God, when we love God.* Note: the context and the apostle's argument plainly shew, that these words are transposed: the reading should be, *by this we know that we love God—when we love the children of God.* And I have paraphrased them accordingly.

A. D. 67. the Son of God, to answer its true and intended effect, viz. to set him above the vanities and unlawful pleasures of this world, make him despise its grandeur, conquer all its temptations, by filling him with assurance of a better state; a perfection too high for any but true Christians to arrive to.

6 Nor are the effects and influences of this * great truth more excellent and noble, than is the ground and foundation of it strong and certain. The testimonies † given him at his baptism, when God, by a voice from heaven, declared him *to be his beloved Son, the Saviour of mankind*: the miracles at his crucifixion ‡, when at the shedding of his innocent blood, we saw both water and blood come out of his side; the sun was darkened, the earth trembled, and the veil of the temple was rent. The signs || and wonders done by him and by others in his name are all, I say, testimonies of the authority of his person and mission, most unexceptionable, as being evidences of that Holy Spirit that cannot deceive us.

7, 8 In all controversies about human affairs, the positive testimonies of two or three credible witnesses is thought sufficient to determine the truth in any court: and the Jews allowed it by their own law to be so. So that the evidence of Jesus being the true Messiah and the very Christ, the Word and Son of God, who died upon the cross, is, according to their own notions, established beyond all contradiction. For, as in heaven there are three divine persons, the Father, the Son, and the Holy Spirit; so do the three forementioned § testimo-

cometh the world: and this is the victory that overcometh the world, *even* our faith.

5 Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?

6 This is he that came by water and blood, *even* Jesus Christ; not by water only, but by water and blood: and it is the Spirit that beareth witness, because the Spirit is truth.

7 For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.

8 And there are three that bear witness in earth, the spirit, and the water, and the blood: and these three agree in one.

§ For this is the witness of God, ὅτι αὐτὴ ἐστὶν ἡ μαρτυρία τοῦ Θεοῦ. For such, or of this kind, is the witness of God, viz. a threefold testimony, ver. 6.

nies given of Christ, while he was upon A. D. 67. earth, concur in the full demonstration of this great truth: these powers and miracles of the Holy Ghost incontestably shewing the Father to have sent him, and the Son to have actually come into the world, for the salvation of mankind.

9 If we receive the witness of men, the witness of God is greater: * for this is the witness of God, which he hath testified of his Son.

10 He that believeth on the Son of God, hath the witness in himself: he that believeth not God, hath made him a liar, because he believeth not the record that God gave of his Son.

11 And this is the record, that God hath given to us eternal life: and this life is in his Son.

12 He that hath the Son, hath life; and he that hath not the Son of God, hath not life.

13 These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.

14 And this is the confidence that we have in him, that if we ask any thing according to his will, he heareth us.

9 Now if two or three credible (though yet fallible) men are to be depended upon, when concurring and clear in their evidence; how much more ought we to rely upon the testimony * of the infallible God?

10 All sincere believers cannot but reflect upon the sufficiency of this testimony, with the utmost comfort † and satisfaction. Finding themselves continually confirmed in it, by the gifts and graces of that very Spirit, that in so ample a manner at first gave it. Whereas such Jews or heretics as deny it, do no less than give God the lie.

11, 12 So then, the sum of our Christianity is this: That God has promised to and provided eternal happiness for good men; and that the indispensable condition of enjoying it is a sincere belief in Christ incarnate, and in his religion, by all to whom it and its evidences are fairly proposed.

13, 14, 15 And accordingly, my design in this Epistle was to satisfy all such true believers of the safety of their future condition; and to encourage them to a firm perseverance in this principle, upon a full assurance that God will deny them nothing that is truly needful for them; but will, in due time and manner, answer all their Christian prayers.

* See note on ver. 8.

† μαρτυρίαν ἐν ἑαυτῷ.

A. D. 67.

15 And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him.

16 If any man see his brother sin a sin *which is* not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it.

16 Before I conclude, I must advise you in one particular more, relating to such offenders amongst you as are struck with any extraordinary sickness * as a divine punishment for any notorious sins. Now where the offence is not of the most wilful and obstinate kind, where, by the circumstances, you gather that the punishment inflicted was not sent for his destruction, but only to awaken the person to a sense of his miscarriage, and you find him inclined to repentance; in such a case, let the Christian ministers attend upon him, interceding with God for him by earnest prayer, which, upon his repentance, shall avail for the pardon of his sin †, and for restoring him to health again. But if you know the person so afflicted to be struck from heaven, for a malicious, habitual, and incurable degree of scandalous vice and immorality, or for wilful apostacy from the Christian religion; in that case you have no obligation to throw away your prayers upon him ‡, but may justly leave such a man to the justice of God, as one that has defeated all methods of repentance and salvation ||.

* See and compare Gal. vi. 1. James v. 14, 15.

† See Heb. vi. 4, 5, 6. and x. 26, 27.

‡ *He* (i. e. God) shall give him life: or, life shall be given him. i. e. to the sinner. The same Hebraism with that of Matt. i. 23. *they shall call his name Jesus*, i. e. his name shall be called Jesus.

|| Ver. 16. *I do not say that he shall pray for it*; i. e. that you are either not at all to pray for such a person, or if you do, it cannot be with that degree of faith, and assurance of success, as in other cases. See and compare James v. 14—18. Moreover, it is possible, these first Christians might not have any certain and absolute signs whereby to distinguish the sin unto death from other sins that were pardonable; or the distempers that were curable,

17 All unrighteousness is sin : and there is a sin not unto death.

17 It is true, every wilful offence A. D. 67. against either God or our neighbour, is a breach of the divine law, and, in strict justice, deserves death. But as you know there were degrees of offences under the Mosaical law *, some whereof * Numbers xxxv. 30, 31. Deut. xvii. 2, 3, 4, 5. and xiii. 5, 9, 10, 11. were, while others were not, punished with immediate death, but admitted of an atonement by sacrifice ; so in these cases, under the Gospel-dispensation, as long as there are remains of true principles and dispositions, and any hopes of true repentance, there is hope of recovery, and a promise of pardon.

18 We know that whosoever is born of God sinneth not ; but he that is begotten of God keepeth himself, and that wicked one toucheth him not.

18 In the mean time, no sincere and true Christian is, without his own great default, in much danger of falling into such a desperate degree of sin, or of wilful apostacy from the service of Christ to that of Satan.

19 And we know that we are of God, and the whole world lieth in wickedness.

19, 20 For to conclude: While the rest of the obstinate and unrepenting world continue enslaved to ignorance, idolatry, sin, and Satan, we Christians are fully and happily assured, that we are members of the church of the true God, by sincerely believing in Jesus Christ his Son, who came into the world to teach us the way of true religion, and, being made man, suffered and died, in order to our eternal life and happiness.

20 And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life.

from such as were incurable, by their prayers. And then the design of St. John in these words, *I do not say that he shall pray for it*, is to satisfy them, that, though every instance of their prayers were not equally effectual toward the recovery of sinners, yet the promise in ver. 14, 15, was still good ; none being exempted from it that had not so sinned as to be doomed by Divine justice to present death for it. Of which they might be satisfied by the effect of their prayers.

A. D. 67. 21 Which, since he has so fully done,
———— it would be utterly inexcusable in any
Christian, by any temptation or exam-
ple whatever, to be drawn into any act
of heathenish and idolatrous * worship,
* See the Pref. §. 4. by forsaking so pure and holy a profes-
sion. And may God preserve you
ever from it! Amen.

21 Little children,
keep yourselves from
idols. Amen.

A

PARAPHRASE

ON THE

SECOND EPISTLE OF ST. JOHN.

PREFACE AND CONTENTS.

§. 1. **BY** the *elect lady*, to whom this Epistle is directed, we To whom. may understand either some particular person of honourable descent, a friend, and perhaps disciple of St. John; or else some Christian church; the word *elect* being so frequently used of the Jewish church in the Old, of Christian churches in the New Testament; and that of children, to signify the members of those collective bodies. The salutation at the close, from *the children of the elect sister*, ver. 13. seem, indeed, to bid most fairly for this latter acceptation, as signifying a sister-church; as do also his speaking in the plural number, ver. 12. And whereas the church of Jerusalem was the great original from whence all they of the circumcision at first received the Christian doctrine, she, of all others, lays the best claim to this title of (*κύριε*) the *mistress* or *mother* church; though other learned men think it probable to be meant of some Asian church, and most likely that of Philadelphia. I will only add, that St. John, in styling this Christian church a lady, follows the language of the old Scriptures. Thus Babylon called herself *the lady of kingdoms*, Isa. xlvii. 5, 7. And the antichristian Babylon is represented as saying in her heart, *I sit as a queen*, Revel. xviii. 7. What these arrogantly and falsely applied to themselves, the apostle here truly applies to the Christian believers.

§. 2. The strain of this Epistle, both in its argument, and The design. the very expressions, is so clearly the same, in the main, with that of the foregoing, that I refer the reader to the Preface thereto prefixed, for the proper key to them.

§. 3. The shortness of this letter, though to so principal a Why so short. church, is sufficiently accounted for, from ver. 12. viz. that the apostle very soon expected to visit that church, and give full instructions in the matters here so briefly handled.

Written
A. D. 67.

† See the
Pref. §. 1.

‡ See 1 Pet.
i. 23, 25.

1, 2 **J**OHⁿ, the now aged * apostle of Christ, sendeth this Epistle to the church of † Jerusalem, to the clergy and people thereof, whom I, and all good Christians, cannot but most sincerely esteem and love, for their constancy and perseverance in those Gospel-doctrines that will prove of eternal and happy ‡ advantage to us.

3 Wishing you all divine favours and blessings from God the Father, and from Jesus Christ his only Son, our Saviour and Governor; to preserve you in true faith towards God, and true love towards your Christian brethren ||.

4 It is a mighty comfort to me to hear of such a number of your church, that firmly and uncorruptedly adhere to the Christian religion, as delivered by Christ and his apostles, from God the Father.

5 Let me now only remind you, that true charity must be joined to true faith, in order to make a true Christian. And those of your church, where Christ himself immediately delivered his doctrines, § cannot but know it to be one of his special commands.

6 For there is no way of expressing our true love and regard to ¶ God, but by the entertainment and belief of his

1 **T**HE * elder unto the elect lady and her children, whom I love in the truth; and not I only, but also all they that have known the truth;
2 For the truth's sake, which dwelleth in us, and shall be with us for ever :

3 Grace be with you, mercy, and peace, from God the Father, and from the Lord Jesus Christ, the Son of the Father, || in truth and love.

4 I rejoiced greatly that I found of thy children walking in truth, as we have received a commandment from the Father.

5 And now I beseech thee, lady, not as though I wrote a new § commandment unto thee, but that which we had from the beginning, that we love one another.

6 And this is love, that we walk after his commandments.

* *The elder* : πρεσβύτερος, *presbyter*, here, and in 1 Pet. v. 1. may be a name of honour and dignity; or, as in Phil. 9. it signifies, *aged*; and so it fitly expresseth both the apostolical office, and his long continuance in it, he being now at least seventy years of age.

|| *Ver. 3. In truth and love*: these words may be connected either with those immediately foregoing, *the Son of the Father, in truth and love*; i. e. the Author of the true Christian religion, so full of love to mankind; or else with, *grace, mercy, and peace be with you*, as in the paraphrase: which I choose as most agreeable to the verse following.

§ See 1 John ii. 7, 8.

¶ Ἡ ἀγάπη, viz. τοῦ Θεοῦ, as in 1 John v. 3. iv. 21.

This is the commandment, That, as ye have heard from the beginning, ye should walk in it.

7 For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist.

8 Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward.

9 Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God : he that abideth in the doctrine of Christ, he hath both the Father and the Son.

10 If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed.

11 For he that biddeth him God speed, is partaker of his evil deeds.

12 Having many things to write unto you, I would not write

revelation, as he has plainly delivered A. D. 67. it to us, and by observance of its moral precepts, whereof this of love and charity is one of the most principal.

7, 8 I am thus particular in my cautions in this matter, to prevent you from being misled in your principles, and so, deprived of your future and glorious state of happiness, by the deceitful endeavours of a set of men, viz. the Jewish zealots, that would persuade the world that Jesus is not the true Messiah ; and those heretical Christians that uphold he did not live, and preach, and die in reality, but in appearance ; only that he was not himself the real Word who was with God his Father, the Son of God made man, but a mere man, distinct in reality from that Word or Son of the Father. These are the very false prophets and antichrists, foretold by our Saviour himself †. Beware therefore, and avoid them.

9 Your Christian religion, and the plain facts and doctrines of it, are so fully and unexceptionably demonstrated, that you must make them the rule whereby to judge of all pretenders in religious matters †. You know your own principles are true ; and therefore all that contradict them must be false, as plainly giving God himself the lie.

10, 11 If you find any of these teachers, therefore, that are thus unsound in their doctrines, and loose in their morals ; have nothing to do with them, and give them no entertainment, for fear the countenance you afford them should bring you into a share of their guilt and punishment.

12 I give you now only these brief cautions, in hopes very soon to visit your church, and furnish you with more

* See 1 John iv. 2, 3. the note there.

† 1 John ii. 18, 19, 26. iv. 1, 2, 3.

† See John v. 1, 12.

A. D. 67. full directions, to your complete comfort and satisfaction in your true Christian principles, against the designs of these deceivers.

13 The Christian church I am now
* with give hearty love and good
wishes to you. God preserve you.
Amen.

with paper and ink ;
but I trust to come
unto you, and speak
face to face, that
our joy may be full.

13 The children
of * thy elect sister
greet thee. Amen.

* *Thy elect sister.* What church it was, from whence St. John wrote this, is no way certainly to be known : Dr. Lightfoot thinks it to be Ephesus, which, as it was the metropolis of Asia, might indeed properly be called sister to the great church of Jerusalem.

A

PARAPHRASE

ON THE

THIRD EPISTLE OF ST. JOHN.

PREFACE AND CONTENTS.

§. 1. **GAIUS** is here generally taken for the same Christian Gaius, who. of Corinth, whom St. Paul calls *his host*, Rom. xvi. 23. A person very much noted for the hospitable and liberal entertainment he gave to St. Paul and Barnabas, who took no maintenance of the Gentile churches they preached to, particularly that of Corinth, (see 1 Cor. ix.) as neither did Timothy, Titus, or others sent by St. Paul thither. To this St. John refers here, ver. 5, 6, 7, 8. It should seem from ver. 9, 10. that the apostle intended a longer Epistle, and to have directed it to the whole church of Corinth; but fearing the effects of his letter might be defeated by Diotrephes, and his prevailing party, he laid aside that design, upon a prospect of doing more good by visiting the Corinthians in person, ver. 13, 14.

§. 2. Meanwhile he sends this brief exhortation to Gaius, The sub- commending him for his hospitality to the teachers sent to ject. his church, exhorting him to continue it; and assuring him, that his adversary Diotrephes (who seems to have been one of the Jewish zealots, or heretical teachers, spoken of in his first Epistle) should soon feel the weight of his apostolical power.

§. 3. If these second and third Epistles be styled general, it If general. cannot be upon the same account with that of the first, and those of St. James and St. Peter, [those being directed to several churches; while the one of these were written either to a single family, or church, the other to a single person.] but from that general and catholic reception they found through the Christian churches.

A. D. 67. 1, 2 **J**OHN, the now aged * apostle, sendeth this Epistle to Gaius of Corinth, my dear Christian brother: most heartily wishing him to flourish in health and temporal prosperity, as he does in true Christian piety.

* See 2 Epist. ver. 1.

3, 4 Nothing on this side heaven is matter of such comfort to me, as to hear of the sincerity and constancy of Christian people. I love them all, without distinction, as my spiritual children. And this made me so highly rejoice at the account I have received, how good and generous a Christian you are in particular.

5, 6 I now send you this short letter, to express the just sense I have of your liberal hospitality toward all your fellow Christians, especially to such as are sent by the apostles, to teach and instruct your church; and to encourage your perseverance in so good a principle, by acquainting you how great a character you bear in the Christian church upon this account.

7, 8 For, indeed, our Christian bounty can never be better spent than upon such men, whose zeal for the honour and religion of Christ is so true and generous, that to prevent prejudices, and take off the objections, of some of our adversaries, they preach the Gospel to several Gentile churches, † without any contributions from them, and earn their living by their own labours. By assisting such preachers, you yourself become an instrument of promoting the Gospel, as indeed it is every Christian's duty to be as far as he is able.

† Acts xv. 26. 1 Cor. ix. 18. See pref. §. 1.

1 **T**HE elder unto the well-loved Gaius, whom I love in the truth.

2 Beloved, I wish above all things that thou mayest prosper, and be in health, even as thy soul prospereth.

3 For I rejoiced greatly when the brethren came and testified of the truth that is in thee, even as thou walkest in the truth.

4 I have no greater joy than to hear that my children walk in truth.

5 Beloved, thou doest faithfully whatsoever thou doest to the brethren, and to strangers;

6 Which have borne witness of thy charity before the church: whom if thou bring forward on their journey, after a godly sort, thou shalt do well:

7 Because that for his name's sake they went forth, taking nothing of the Gentiles.

8 We therefore ought to receive such, that we might be fellow-helpers to the truth.

9 I wrote * unto the church: but Diotrephes, who loveth to have the preeminence among them, receiveth us not.

10 Wherefore if I come, I will remember his deeds which he doeth, prating against us with malicious words: and not content therewith; neither doth he himself receive the brethren, and forbiddeth them that would, and casteth *them* out of the church.

11 Beloved, follow not that which is evil, but that which is good. He that doeth good, is of God: but he that doeth evil, hath not seen God.

12 Demetrius hath good report of all men, and of the truth itself: yea, and we also bear record, and ye know that our record is true.

13 I had many things to write, but I will not with ink and pen write unto thee:

9 I was once * minded to have writ A. D. 67. at large † to your whole church, to encourage all its members to pay due † Ver. 13. respect to their orthodox ministers, and to avoid the false and wicked ‡ doctrines † Ver. 11. of heretical teachers; but Diotrephes, who is one of them, and his party, I find, are so prevalent, that I considered a letter was not likely to have much effect, and so resolved upon another || method; || Ver. 14.

10 Viz. to come and visit your church in person, and take due cognizance of that malicious and busy man, that presumes to reproach me, and the rest of the apostles, for not imposing circumcision upon the Gentile Christians; that denies all entertainment to the ministers sent by us to your church; and even persecutes and excommunicates such Christians as adhere to them.

11 Mean time, I earnestly entreat you all to avoid the wicked principles and practices of such men. Make it your rule, that moral obedience is the essential mark of a true Christian; and the loudest pretences will never make a wicked man a true member of God's church §.

12 Demetrius has the general cha- § 1 Joh. iii. 6, 10. racter of a sincere Christian; make him your example; for I can recommend him, by all the rules of our Christianity, as worthy of that character: and you know, you may depend upon what I say.

13, 14 I must wave further particulars, till I see you, which I hope will be soon. All happiness attend you the

* I wrote; ἔγραψα, I had written, or would have written. So the Vulg. and Syr. very rightly, according to the common latitude of tense in the eastern tongues. See 1 Cor. xv. 32.

A. D. 67. mean while. Our Christian friends
——— here send hearty love to you : give mine
and theirs, as particularly as you can, to
all in your parts.

14 But I trust I
shall shortly see thee,
and we shall speak
face to face. Peace
be to thee. Our friends
salute thee. Greet the
friends by name.

A

PARAPHRASE

ON THE

EPISTLE GENERAL OF ST. JUDE.

P R E F A C E.

§. 1. **T**HE whole argument of this Epistle has so exact an agreement, and several of its expressions are so perfectly the same with the Second of St. Peter, that the most judicious writers make it a strong conclusion, it must have been written about the same time, and levelled at the lewd principles of the same Jewish zealots, and heretical teachers. For the particulars whereof the reader is referred to the preface of 1 Peter, §. 4. and to the preface of 1 John, §. 3.

To whom,
and on
what occa-
sion.

§. 2. As his brother James directed his Epistle to the churches of the Jewish dispersion, so St. Jude's seems plainly to have been sent to the Christians of the whole circumcision, both foreign and domestic; and therefore it bears the title of a general Epistle: though I make no question but it had a peculiar respect to such amongst whom he had exercised his ministry.

Why gene-
ral.

A
PARAPHRASE

ON THE
EPISTLE GENERAL OF ST. JUDE.

CONTENTS.

The salutation and design of the Epistle, viz. to arm them against the errors and vices of false and heretical teachers. The certainty of their severe punishment, inferred from the instances of the rebellious Israëlites, the fallen angels, Sodom and Gomorrah. Very black descriptions of these heretics. The traditional history of Michael, and prophecy of Enoch referred to. Christians not to be surprised at these heretics, because foretold by the prophets, and by Christ himself. He exhorts them to steadiness in the true faith. Prays for them, and concludes.

1 **J**UDE, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called:

2 Mercy unto you, and peace, and love, be multiplied:

3 Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye

1, 2 **J**UDE, (called in the Gospels Thaddeus, and Lebbens, to distinguish him from Judas Iscariot,) the brother of James, bishop of Jerusalem, an apostle of Jesus Christ, sendeth this Epistle to the Jewish Christians, to all, that in these corrupted, persecuting, and apostatizing times, remain firm and steady to their profession: wishing you the utmost degree of divine favour and happiness.

3 In writing to you, dear brethren, upon the great subject of our Christianity, the chief and most necessary argument I can choose to insist upon is, that of courage and constancy to the plain and original doctrines of it*.

Written
A. D. 67.

* Ver. 3. *The faith once delivered: ἀπαξ παραδοθεῖση; delivered*

A. D. 67.

4 One would think, indeed, this were a needless topic to men really professing themselves disciples of Christ: but, that lewd and wicked set of men, whose vices and punishment were * foretold by the prophets and by Christ himself, some of them denying Christ to † be the true Messiah at all, others ‡ affirming he lived, and preached, and died in appearance only, and not in reality; and all of them, by promoting some vicious practice or other, have so insinuated themselves into, and corrupted the Christian church, that we are forced to run back to the defence of its first and plainest principles.

5 Wherefore, to prevent you from being drawn into that desperate principle of theirs, viz. that the external profession of religion, and the privilege of being members of the true church, is enough to save a man, whatever his practice be; and, at the same time, to satisfy you, how certain the punishment of such wretches will be; let me remind you of the former dealings of God in the like cases. The Israelites, you know, were the chosen people, and church of God: yet how were they, that had the favour of a miraculous deliverance from Egyptian bondage, de-

should earnestly contend for the faith which was once delivered unto the saints.

4 For there are certain men crept in unawares, who were before * of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.

5 I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not.

once for all; i. e. so as to need no further confirmation beside the evidences given of it by Christ and his apostles; and so as to admit of no alterations or additions. See the note on Heb. ix. 26.

* Of old fore-ordained to this condemnation: προγεγραμμένοι εις τουτο το κριμα; men of whom it was before-written that they would deserve this condemnation, 2 Pet. ii. 3.

† Ibid. Denying the only Lord God; i. e. denying him, in effect, by denying Christ his son, or by corrupting the true religion, so as to defeat all the main designs of it. See 1 John ii. 22, 23.

† *Heretics.*
See pref. 1
John §. iii.

stroyed for their disobedience, and never saw the promised land !

6 And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day.

6 Nay, to go higher, the very angels themselves, that acted unworthily of the blissful station and * dignity God had * ἀρχόν. placed them in, were thrust down from those bright regions of light and happiness, and are here kept in this dark and lower † world, as prisoners reserved † 2 Pet.ii.4. in chains, against the great day of judgment upon them, and all wicked men.

7 Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire.

7 What was the total and irreparable destruction of those lewd and beastly cities of Sodom and Gomorrah, but an emblem of that more dreadful and eternal punishment that will be the final portion of the debauched ‡ heretics of these times ? † See 2 Pet. ii. 6.

8 Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities.

8 Who not only equal, but even exceed the Sodomites in their impieties ; indulging themselves not only in the same excess of carnal gratifications, but in the most vain and extravagant fancies, and imaginations of the mind too. They are not only lawless, ungovernable, and arrogant against all temporal authority, but have notions that are disgraceful to, and reflecting upon, the dignity of heavenly § and superior beings. § See 2 Pet. ii. the note there.

9 Yet Michael the archangel, when contending with the devil, he disputed about the body of Moses, durst ¶ not bring against him any railing accusation, but said, The Lord rebuke thee.

9, 10 You cannot but stand amazed at their insolence, when you compare it with the traditional account you Jews have had about the strife between Michael and Samael ¶ the devil, called the ¶ See Light-foot. angel of death, concerning the body of Moses. Your traditions tell you, the archangel returned the devil none of his railing accusations, but only said, The

¶ Ver. 9. *Durst not bring*, &c. οὐκ ἐτόλμησε ; *he did not think it fit or meet* : so that Greek word is often used to signify.

A. D. 67. Lord rebuke thee *. While these impudent creatures, like savage beasts, fly at and vilify every thing, of what rank and quality soever, without reason or distinction.

† See 2Pet. ii. 11, 12.

11 Woe unto them! for if Cain's murdering his brother was so dreadful a crime, what must it be in them to persecute such numbers of their innocent brethren! if Balaam was so wicked in seducing the Israelites to idolatry, what must be their guilt, who, against the more clear light of the Gospel, seduce Christian people into lewdness, darkness, and destruction! And, if the earth was made to swallow up Corah and his company, for pretending to rival and affront Moses, what must be the end of them that resist the authority of Christ, and, by forgeries and delusions, set up against his inspired apostles!

12, 13 It is impossible to describe them by any comparisons that are black enough to reach them. When they are invited, to gratify their appetites, it is indifferent to them, whether it be to an idol-feast, or a feast † of charity, among the true worshippers of God. They bring nothing but scandal and † danger to all they communicate with. The lewdness and slanders of their conversation are as blasting as a tempest, and a virtuous word or action is no more to be expected from them, than fruit is from a tree that is perfectly withered

|| σπιλάδις, rocks. See 2 Pet. ii. 13, 17.

10 But these speak evil † of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves.

11 Woe unto them, for they have gone in the way of Cain, and ran greedily after the error of Balaam for a reward, and perished in the gainsaying of Core.

12 These are spots in your † feasts of charity, when they feast with you, feeding themselves without fear: clouds they are without water, carried about of winds: trees whose fruit withereth, without fruit, twice dead, plucked up by the roots;

13 Raging waves of the sea, foaming out their own shame;

* There is another interpretation of this verse, which makes it refer to Zech. iii. 2. For his view and choice whereof, I refer the more curious reader to Mr. Le Clerc, not. in Hammond. N. T.

† Feasts of charity. It is not clear whether these were meant of sacramental feasts among Christians, or Jewish feasts, usual in the evening of their sabbaths, called *κοινωνία*, and *ξενοδοχία*. I have therefore so expressed it as to include both.

*wandering stars, to whom is reserved the blackness of darkness for ever.

14 And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousand of his saints,

15 To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him.

16 These are murderers, complainers, walking after their own lusts; and their mouth speaketh great swelling words, having men's persons in admiration because of advantage.

17 But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ;

and stubbed up. They vent their shameful and malicious calumnies as plentifully as the sea throws out its foam in stormy weather; and while they set up for teachers and doctors, guides and *lights to other men, they are no better than those irregular meteors that deceive and mislead the mariner in a dark night: and accordingly, eternal darkness and the utmost degree of misery will be their final portion.

14, 15 That traditional prophecy the Jews have of Enoch, concerning the destruction of the old world, may as fitly be applied to these men; for as their impiety and injustice, both in words and actions, do not only equal, but even surpass theirs, the divine judgments upon them will certainly be still more solemn, dreadful, and exemplary.

16 For nothing can exceed the pride, lust, and vanity of this set of people, that yet have the face, many of them, to call themselves the people and church of God; while, to gratify their worldly and sensual principles, they will caress, flatter, and join in with the worst of men.

17, 18 But, dear brethren, you ought not to be surprised and disheartened to find the Christian church pestered with such a vicious crew, when you consider that Christ and his apostles plainly † foretold us it would be so.

† 2 Pet. iii. 2, 3.

* *Wandering stars*: the Jewish doctors were styled *lights and stars*.

A. D. 67.

19 And you see it now come to pass, in these leaders of faction and divisions in the church, who are destitute of those gifts and graces of the Holy Spirit that true Christians are endowed with.

20, 21 Instead, therefore, of being discouraged, be careful to strive against them, by constant improvement in all the duties of your profession, by the exercise of devout Christian prayer, wherein you are assisted by the inspirations of the Holy Ghost; and support yourselves under all present calamities, by the joyful and sure prospect you have of eternal life and happiness through Jesus Christ.

22, 23 Shew your utmost *aversion then, against the practisers of such wickedness, by condemning them, and renouncing all conversation with them. Only be careful to make a prudent difference in your behaviour, in proportion to the guilt of men's miscarriages. Such as deceive others through perfect malice and design, are utterly to be avoided: but such as are led away through ignorance and simplicity, are to be treated with pity, tenderness, and good humour, in hopes to be recovered from so wretched and hazardous a condition. A thing you ought most earnestly to endeavour for.

24, 25 Now to the infinitely wise and powerful God, the Creator and Saviour of mankind, who is both able and graciously ready so to assist your ho-

18 How that they told you there should be mockers in the last time, who should walk after their own ungodly lusts.

19 These be they who separate themselves, sensual, having not the Spirit.

20 But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost,

21 Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.

22 And of some have compassion, making a difference:

23 And others save with fear, pulling *them* out of the fire: *hating even the garment spotted by the flesh.

24 Now unto him that is able to keep you from falling, and to present *you* fault-

* *Hating even the garment*: an allusion to the strictness of the Jewish law against touching unclean things.

less before the presence of his glory with exceeding joy,

25 To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen.

nest endeavours, as to keep you steady to your profession, under all difficulties and temptations, and, by innocency of life, to render you worthy the enjoyment of his glorious and blessed presence; to him be ascribed all glory and majesty, dominion and power, both now and ever. Amen. A. D. 67.

AN
I N D E X
 TO ALL THE
 PRINCIPAL MATTERS, WORDS, AND PHRASES
 IN THE
NEW TESTAMENT,
 EXCEPTING THE REVELATION.

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- Added, the Lord added to the church, Acts ii. 47.
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- from glory to glory, 2 Cor. iii. 18.
- of Christ, glory of the man, 1 Cor. xi. 7.
- of Christ to be revealed, 1 Pet. iv. 13. v. 1. Rom. iii. 23. xv. 2.
- the excellent glory, 2 Pet. i. 17.
- of God, John xi. 40. Acts vii. 55.
- is the end of the Gospel, 2 Cor. i. 22. Phil. ii. 11. 2 Cor. iv. 15.
- do all to the glory of God, 1 Cor. x. 31.
- Glorying of St. Paul, 2 Cor. xi. and xii. chapters.
- of the false teachers, *ibid.*
- See Boasting.
- Glorified, Christ glorified not himself, Heb. v. 5.
- God, his being and providence proved, Acts xiv. 17. xvii. 27, 28.
- name of God, its use in the Hebrew tongue, 2 Cor. viii. 1. Note *ibid.*
- without God in the world, Eph. ii. 12.
- to the unknown God, Acts xvii. 23.
- household of God, Eph. ii. 19.
- God, life of God, Eph. iv. 18. increase of God, Col. ii. 19.
- all that is called God, 2 Thess. ii. 4.
- Godhead, Rom. i. 20. Col. ii. 9.
- Good things, give good things, Matt. vii. 7, 12.
- that which is good, 1 Thess. v. 15.
- that good thing, 1 Tim. iv. 14.
- both good and evil, Heb. v. 14.
- man, signifies a merciful man, Matt. i. 19. Acts xi. 24. Rom. x. 7.
- doing good, i. e. charity, Luke vi. 33. Heb. xiii. 16.
- See Doing.
- Government. See Magistrates.
- Gospel, whose praise is in the Gospel, 2 Cor. viii. 8.
- of the circumcision, Gal. ii. 7.
- signifies a particular article, Gal. ii. 14. See Christianity.
- Grace, χάρις in the New Testament, is derived from and answers to נָחַם in the Hebrew. Its primary sense is, favour, mercy, bounty: from whence it is branched out into several acceptations, some more general, others more limited and particular, under the following heads;
1. Grace, i. e. favour, free bounty, Rom. iv. 4, 16. i. 7. xii. 6. 1 Cor. xv. 10. 2 Cor. vi. 1. Gal. i. 3, 15. Eph. i. 7. vi. 24. Phil. i. 2. 1 Thess. i. 1. v. 28. 2 Thess. iii. 16, 18. Heb. iv. 16. xiii. 25. James iv. 6. See note there.
2. Grace, i. e. the Gospel-religion, John i. 17. Acts xiii. 43. xv. 11. xviii. 27. Rom. iv. 2. vi. 14, 15. xi. 5, 6. Gal. i. 6. ii. 21. v. 4. Eph. i. 6. ii. 5, 8. 2 Thess. i. 12. ii. 16. Heb.

- xii. 15, 28. xiii. 9. 1 Pet. v. 12. 2 Pet. iii. 18. Jude 4. 1 Cor. i. 4.
3. Grace, i. e. the happy success of the Gospel, Acts xi. 23. 1 Cor. i. 4.
4. Grace taken adjectively, by a Hebraism, signifies as much as gracious, Acts xiv. 3. xx. 24, 32.
5. Grace, i. e. the apostolical office, and the endowments of the Spirit that qualified the apostles to discharge it, Rom. xii. 3. xv. 15. 1 Cor. iii. 10. Gal. ii. 9. Eph. iii. 2, 7, 8. iv. 7. 1 Pet. iv. 10, 11.
6. Grace, i. e. charity, a charitable collection, 2 Cor. viii. 1, 6, 19. ix. 14.
7. Grace seems to signify the honour of suffering for Christianity, Phil. i. 7.
8. Grace, i. e. edification, profit, Eph. iv. 29.
9. Grace, i. e. our final reward, 1 Pet. ii. 10, 13.
- Grace, spirit of grace, Heb. x. 29.
- Let us have grace, Heb. xii. 28.
- throne of grace, Heb. iv. 16.
- Grace for grace, John i. 16.
- singing with grace, Col. iii. 16.
- your speech be with grace, Col. iv. 6.
- heart established with grace, Heb. xiii. 9.
- Grafted in, Rom. xi. 17, 19.
- Greeks, Grecians, i. e. Gentiles proselyted to the Jewish religion, Acts vi. 1. ix. 28. xi. 20. xiv. 1. xvii. 4. xix. 20. and elsewhere.
- i. e. Gentiles, Acts xvi. 1. xvii. 12. xviii. 17. xix. 17. xx. 21. Rom. x. 12. Gal. iii. 28. Col. iii. 11. 1 Cor. i. 22, 23. and elsewhere.
- Grieve a brother, Rom. xix. 15.
- the Holy Spirit, Eph. iv. 30.
- grieved, the sense of it, 2 Cor. ii. 4, 5.
- Groanings, that cannot be uttered, Rom. viii. 26.
- we groan, Rom. viii. 22, 23. 1 Cor. v. 2, 4.
- Hagar, Gal. iv. 21, &c.
- Hair, long hair, 1 Cor. xi. 14, 15.
- Habitation of God, Eph. vi. 22.
- Hanged himself, the sense of it, Matt. xxvii. 5. Acts i. 18.
- Hard to be understood, the sense of it, 2 Pet. iii. 16.
- Hand of God, Luke i. 66. Acts xi. 21. and elsewhere.
- right-hand of God, Acts ii. 25, 33, 34. v. 31. vii. 55, 56. Eph. i. 20. Col. iii. 1. Heb. i. 3, 13. viii. 1. x. 12. xii. 2. 1 Pet. iii. 22.
- at hand, the Lord is at hand, Phil. iv. 5.
- with my own hand, Rom. xvi. 26. 1 Cor. x. 20. 2 Thess. iii. 17.
- holy hands, 1 Tim. ii. 8. 2 Tim. i. 6.
- Hands, imposition of hands, used in ordaining to any special office, work, or message, Acts vi. 6. xiii. 3. xix. 6. 1 Tim. i. 18. iv. 14. v. 22.
- in giving blessing, and imparting the gifts of the Holy Ghost, Acts viii. 17. ix. 17. Heb. vi. 2.
- on the right hand and the left, 2 Cor. vi. 7.
- Have, hath, the sense of it, Mark iv. 25. Luke viii. 18. 1 Cor. vii. 2.
- Hated, Esau have I hated, Rom. ix. 13.
- Hay, wood, stubble, 1 Cor. iii. 12.
- Head, the, 1 Cor. xi. 3, 6, 7. Col. ii. 19.

- Head, covering, uncovering the head, 1 Cor. xi. 3, 5, 6, 7, 13, 14.
- Healed, faith to be healed, Acts xiv. 9.
- Health, the sense of it, Acts xxvii. 34.
- Heart, of one heart, Acts iv. 32.
- harden not your hearts, Heb. iii. 8, 13. Gal. iii. 2, 5.
- Hearing, Acts xxviii. 26. Rom. x. 17.
- Heathens. See Gentiles.
- Heaven, the third, 2 Cor. xii. 2.
- Heavenly, the, 1 Cor. xv. 48, 49. See Earth.
- Heavenly things, Heb. viii. 5. ix. 23.
- shake the heavens, Heb. xii. 26. Luke xxi. 26.
- Hebrews, who? Acts vi. 1. Preface to the Hebrews.
- tongue, what? Acts i. 19. xxvi. 14. xxi. 40.
- of the Hebrews, Phil. iii. 5.
- Heir, a metaphor, Gal. iv. 1, &c.
- of all things, Heb. i. 2.
- of promise, Heb. vi. 17.
- Hell, one sense of it, 2 Pet. ii. 4.
- the sense of it the grave, Acts ii. 27, 31. 1 Cor. xv. 55.
- fire, Matt. v. 22, 29, 30. Luke xii. 5. Matt. xxiii. 33.
- Helmet of salvation, Eph. vi. 17. 1 Thess. v. 8.
- Heretics, Tit. iii. 10.
- Heresies, 2 Pet. ii. 1, 2. 1 John and Jude. See False Teachers.
- Herod terrified at the birth of Jesus, why? Matt. ii. 3.
- his cruelty, Matt. ii. 18.
- persecutes the church, Acts xii. 1.
- Herod Agrippa, his death, Acts xii. 21, 23.
- Higher than the heavens, Heb. vii. 26.
- Holy, holiness, Heb. xii. 14.
- 1 Pet. i. 15, 16. See Obedience.
- Holy place, holy of holies, Heb. ix. 3, 8, 12. x. 19.
- Honest, things honest, 2 Cor. viii. 21. Phil. iv. 8. 2 Cor. xiii. 7.
- walk honestly, 1 Thess. iv. 12. 1 Pet. ii. 12. Rom. xiii. 13. Heb. xiii. 18.
- Honour, double honour, 1 Tim. v. 3, 17.
- possess your vessels in honour, 1 Thess. iv. 4.
- Hope, Christian hope, Tit. ii. 13. Heb. vii. 19. and elsewhere.
- of Israel, what? Acts xxviii. 20.
- them that have no hope, 1 Thess. iv. 13.
- Hospitality recommended, Heb. xiii. 12. 1 Pet. iv. 9. 3 John 5, 6.
- Hour, the third hour, Acts i. 15. Mark xv. 25.
- sixth hour, Matt. xx. 5.
- ninth hour, Acts iii. 1. x. 3.
- eleventh hour, Matt. xx. 6.
- House, from house to house, Acts ii. 46.
- of God, Heb. x. 21. 1 Pet. iv. 17.
- House-top, Acts x. 9.
- Household of faith, Gal. vi. 10.
- of God, Eph. ii. 19.
- of Onesiphorus, 2 Tim. iv. 19.
- of Stephanus, 1 Cor. i. 16.
- Cæsar's household, Phil. iv. 22.
- Humility, its necessity and excellency, Matt. xviii. 2, 3, &c. xx. 26, 27, 28. John xiii. 13, 17.
- its blessing, Matt. v. 3. James iv. 6, 7, 8. 1 Pet. v. 5, 6.
- Husbands, their duty, Eph. v. 23, 25. Col. iii. 19. 1 Pet. iii. 7. See Preface to Ephesians.

- James, brother of John, Acts xii. 2.
- bishop of Jerusalem, Acts xii. 17. James i. 1. and Preface to James.
- Jannes and Jambres, 2 Tim. iii. 8.
- Jailor converted, Acts xvi. 27.
- Iconium, Paul there, Acts xiv. 1.
- Idols, idol feasts, 1 Cor. viii. x.
- pollution of idols, Acts xv. 20.
- Jerusalem, the destruction of it foretold, Matt. xxiv. Mark xiii. Luke xvii. 20, &c. Luke xxi. 1 Thess. v. 1, 2, 3. 2 Pet. iii. 10. See Day of the Lord, and Coming of Christ.
- i. e. the church, Gal. iv. 24, 25.
- the heavenly Jerusalem, Heb. xii. 22.
- Jesus, the meaning of that name, Matt. i. 21.
- that Jesus is the true Messiah, the main article of Christianity. See Christ and Faith.
- Bar Jesus. See Elymas.
- Jesting forbidden, Eph. v. 4.
- Jews, their vices, Rom. ii. iii. 10, &c. 2 Tim. iii. 2. James i. 1, &c.
- their rejection, Matt. viii. 12. xxi. 43, &c. xxii. 7.
- their destruction foretold, Matt. xxiv. See Jerusalem.
- their privileges, Rom. ix. 4, 5. Rom. ii. 17, 18, 19, 20.
- were first to be preached to, Acts xi. 20. ix. 12, 13, 14, 15. xvii. 1, 2. xviii. 4. xix. 8.
- Jews, signifies Jewish Christians, Gal. ii. 13.
- Ignorance an excuse for sin, and how far, Acts iii. 17. 1 Tim. i. 13. Luke xii. 48. John xv. 22.
- Illuminated, Heb. x. 32. See Enlightened.
- Image, the sense of it.
- Image of his person, Heb. i. 3.
- Image, very image of the things, Heb. x. 1.
- image of the earthy, heavenly, 1 Cor. xv. 49.
- conformed to the image of God, of Christ, Rom. viii. 29. 2 Cor. iii. 18.
- Jupiter's image, Acts xix. 35.
- Image-worship forbidden. See Idol, Idolatry.
- Immortality, 1 Tim. vi. 16. 2 Tim. i. 10.
- Impossible, the sense of it, Heb. vi. 4. Matt. xix. 26. Luke xvii. 1.
- Imputed. See Accounted.
- Incestuous Corinthian, 1 Cor. v.
- Indifferent things, Rom. xiv. 1 Cor. viii. 7, 13.
- Industry encouraged, 2 Thess. iii. 6, &c.
- Inheritance of the saints, Ephes. i. 14, 18. Acts xxvi. 18. Heb. vi. 12. and elsewhere.
- by inheritance Christ obtained a more excellent name, Heb. i. 4.
- Infirmity, one sense of it, Rom. vi. 19. xv. 1.
- another, 2 Cor. xi. 30. xii. 5, 10.
- another, 1 Tim. v. 23. See Weak.
- Infidelity, obstinate infidelity, not to be cured by miracles: the great danger of it, the unreasonableness of it, Matt. xvi. 4. See Apostasy.
- Interpretation, private, 2 Pet. i. 20. Of tongues, 1 Cor. xii. 20. xiv. 26.
- Interrogations, their use in the eastern languages, 1 Cor. ix. 5.
- Intercession of Christ, Heb. vii. 25. 1 John ii. 1.
- of the Spirit, what? Rom. viii. 26, 27.
- Intercession, another sense of it, Rom. xi. 2.

- John Baptist, the design of his baptism and preaching, Matt. iii. 1, &c. Mark i. 1, 8. Luke i. 14, &c. Luke iii. 1, &c. Acts i. 4. xiii. 24, 25. xix. 4. John i. 6, 7, 8. 15, 23, &c. iii. 25, &c.
- Jesus, his character of him, Matt. xi. 10, 11, &c.
- his death, Matt. xiv. 6, 7, &c.
- why Jesus would be baptized by him, Matt. iii. 14, 15.
- John, Mark, Acts xii. 25.
- Joseph of Arimathea, Luke xiii. 56, &c.
- Join unto, Acts v. 13. viii. 29. ix. 26.
- to the Lord, to a harlot, 1 Cor. vi. 16, 17.
- Israel of God, Gal. vi. 16. See Jews.
- after the flesh, 1 Cor. x. 18. See Jews.
- Judas, the traitor, Acts i. 16, &c.
- another Judas, Acts xxxvi. 37.
- Judgment, future judgment. The certainty of it, Acts xvii. 31. Rom. ii. 16. 2 Cor. v. 10.
- descriptions of the last judgment, Matt. xxv. 31, &c. 1 Thess. iv. 15, 16, 17. 1 Thess. v. 1, 2, 3. 2 Thess. i. 7, 8, 9, 10. 2 Pet. iii. 7, 14.
- these descriptions are often mixed up with, and expressed in, the same terms with those of the destruction of Jerusalem. See Pref. to Thess. §. 4. Pref. to 1 Pet. §. 5. See also in Day of the Lord. Coming of Christ. Jews and Jerusalem.
- God's final judgment will be impartial, Matt. xvi. 27. Rom. ii. 2, 10, 11, 26, 27.
- Judging, rash judging condemned. See Censoriousness.
- Judging, judges of evil thoughts, James ii. 4.
- Judging, judgment, begin at the house of God, 1 Pet. iv. 17.
- his judgment was taken away, Acts viii. 33.
- I give my judgment, 1 Cor. vii. 25.
- Justice enjoined, Matt. vii. 12.
- Just, just man, *δικαιος*, i. e. merciful, Mark i. 19. Acts x. 22.
- the larger sense of it, Acts xxiv. 15. Heb. xii. 23.
- the just one, Acts iii. 14. vii. 52. xxii. 14. James v. 6.
- Justification, justify: mostly signifies the pardon of sin; and our being put into a state of salvation, upon the conditions of the Gospel, Acts xiii. 39. Rom. iii. 30. iv. 5. v. 1. viii. 30. Gal. ii. 16, 17, 21. v. 4. Tit. iii. 7. James ii. 21, 22, &c. and elsewhere.
- Abraham justified, Rom. iv. 2. James ii. 21.
- God justified, Rom. iii. 4. 1 Tim. iii. 16.
- justifieth the ungodly, Rom. iv. 5.
- Kindred of the high priest, what? Acts iv. 6.
- Kingdom of heaven, of God, of Christ, i. e. the Gospel religion, Matt. iv. 23. xiii. 28. vi. 33. xii. 28. Mark i. 14. Luke i. 33. viii. 10. xiii. 18, 20. and in abundance of other places.
- Kingdom of God, i. e. future glory and happiness, Luke xiii. 23, 28. 1 Cor. vi. 9. xv. 50. 2 Tim. iv. 18. 2 Pet. i. 11. 1 Tim. iv. 1. Acts xiv. 22. and elsewhere.
- Kingdom of Israel, understood of a temporal monarchy, Acts i. 6. Luke xvii. 20, 21. John xviii. 36.
- Kiss, holy kiss, Rom. xv. 16. 1 Thess. v. 26. 1 Pet. v. 14.

- Kneeling, a posture of worship,** Acts vii. 60. ix. 40. xx. 36. xxi. 5. 1 Thess. v. 26.
- Kneeling, bow the knee, Ephes.** iii. 14. Phil. ii. 10.
- the feeble knees, Heb. xii. 12.
- Know, to know, i. e. to love and approve of,** Matt. vii. 23. 1 Cor. viii. 3. John x. 14. Gal. iv. 9.
- to know nothing among you, 1 Cor. ii. 2.
- to know God, Christ, 1 Thess. iv. 5. 2 Thess. i. 8. 1 John ii. 6. the notes there.
- Knowledge is a great aggravation of sin,** Matt. xi. 21, 24. Mark vi. 11. James iv. 17. See Ignorance.
- one sense of it, 1 Cor. viii. 1, 2, 7, 10, 11.
- another, 1 Cor. i. 5. xiii. 2. 2 Cor. viii. 7.
- the word of knowledge, 1 Cor. xii. 8.
- by knowledge, 1 Cor. xiv. 6. 2 Cor. vi. 6.
- form of knowledge, Rom. ii. 20.
- husbands dwell with their wives according to knowledge, 1 Pet. iii. 7.
- add to virtue knowledge, 2 Pet. iii. 5.
- Known, i. e. approved,** John x. 14. See Know.
- Known unto God are all his works,** Acts xv. 18.
- Labour, that labour among you,** 1 Thess. v. 12. 1 Tim. v. 17. 1 Cor. xvi. 16.
- of love, Heb. vi. 10.
- Lame, Christian,** Heb. xiii. 13. See Weak.
- Laodicea, the Epistle,** Col. iv. 16.
- Law, going to law, how far forbidden,** Matt. v. 40. 1 Cor. vi. 1, 6.
- Law, the Mosaical law, how taken?** Rom. iv. 13.
1. The ceremonial law not of eternal obligation, but temporary, typical, and figurative, Acts vii. 44, 50. Gal. iii. 19, 26. Heb. viii. 7, 13. ix. 9, 10. x. 1, &c. xii. 27. See Ceremonial.
2. It cannot justify men, nor is necessary to a Christian, Rom. iii. 30. iv. 15. Gal. iii. iv. and v. Heb. vii. 11.
- Jewish, how terribly delivered, Heb. xii. 18.
- law and prophets, i. e. the Old Testament, Rom. iii. 19, 21. Gal. iv. 21.
- lawful, i. e. possible, 2 Cor. vi. 1, 6.
- them that are without law, 1 Cor. ix. 21.
- dead to the law, Gal. ii. 19.
- the royal law, James ii. 8.
- the law is open, Acts xix. 38.
- how Christ fulfilled the law, Matt. v. 17, 18. Rom. x. 4.
- lawfully used, 1 Tim. i. 8.
- strive lawfully, 2 Tim. ii. 5.
- all things are lawful, 1 Cor. xvi. 18.
- Learn, learned the sense of it,** Heb. v. 8.
- much learning made thee mad, Acts xxvi. 24.
- Moses was learned, Acts vii. 22.
- Letteth, he that letteth,** 2 Thess. ii. 7.
- Letter, the oldness of the letter,** Rom. vii. 6.
- letter killeth, 2 Cor. iii. 6.
- letter and spirit, *ibid.*
- his letters are weighty, 2 Cor. x. 10.
- how large a letter, the sense of it, Gal. vi. 11.
- Liberty, Christian liberty,** 1 Pet. ii. 16. Gal. ii. 4.

- Liberty, called to liberty, Gal. v. 1, 13.
 — law of liberty, James i. 15. ii. 12.
 — cautions how to use our liberty, 1 Pet. ii. 16. Gal. v. 13. 1 Cor. viii. 19.
- Liberty, another sense of it, 2 Cor. iii. 17.
- Libertines, the synagogue of libertines, Acts vi. 9.
- Life, future life.
 — hid with Christ in God, Col. iii. 3.
 — all the words of his life, Acts v. 20.
 — book of life. See Book.
 — the true God, and eternal life, 1 John v. 20.
- Light, in the light, of light, &c. Ephes. v. 8. 1 Thess. v. 5. 1 John ii. 8. 1 John i. 5, 6, 7.
 — dwelleth in light, 1 Tim. vi. 6.
 — father of lights, James i. 17.
- Like, a prophet like unto me, the sense of it, Acts iii. 22. vii. 37.
- Line, another man's line, 2 Cor. x. 16.
- Live unto God, Christ liveth in me, Gal. ii. 20.
 — to live is Christ, Phil. i. 21.
 — now we live, 1 Thess. iii. 8.
- Locusts, what? Matt. iii. 4.
- Lord, to do a thing unto the Lord, Rom. xiv. 6.
 — to live, die unto the Lord, Rom. xiv. 8.
 — in the flesh, and in the Lord, Philem. 16.
 — to see the Lord, Heb. xii. 14.
 — in the Lord, Rom. xvi. 2. 1 Cor. vii. 39. ix. 1. Eph. ii. 21. iv. 17. v. 8. 1 Thess. iii. 8. and elsewhere.
 — Lord of dead and living, Rom. xiv. 9.
 — For the Lord's sake, 1 Pet. ii. 13.
- Love, Christian love enjoined, John xiii. 34, 35. xv. 12, 13, 14. Rom. xiii. 18.
 — God is love, 1 John iv. 16. See Charity.
- Loved, Jacob have I loved, Rom. ix. 13.
- Luke, the author of the Acts, Acts i. 1.
 — was a physician, Col. iv. 14.
- Lydia converted, Acts xvi. 14.
- Liar, 1 John ii. 22. iv. 20.
 Liar, make God a liar, 1 John i. 10. v. 10.
- Lying forbidden, Eph. iv. 25. Col. iii. 9.
 — let God be true, and every man a liar, Rom. iii. 4.
 — Cretians always liars, Tit. i. 12.
- Lion, the lion, 2 Tim. iv. 17.
- Magistrates, their duty, and the end of their office, Rom. xiii. 3, 4. 1 Pet. ii. 13, 14.
 — our duty to them, Rom. xiii. 1, &c. Tit. iii. 1. 1 Pet. ii. 13, 14. Matt. xxii. 21.
- Mammon of unrighteousness, Matt. xvi. 9.
- Man, son of man, Heb. ii. 6. Matt. viii. 20. Mark ii. 10. John v. 27. Luke ix. 22. and elsewhere.
 — after man, by man, of man, Gal. i. 11, 12. Luke vii. 34.
 — after the manner of men. See Men.
 — the old men, new men, Col. iii. 9, 10.
 — of sin, 2 Thess. ii. 3.
- Marks of the Lord Jesus, Gal. vi. 17.
- Marriage recommended, 1 Cor. vii. 2. Heb. xiii. 4.
 — why discouraged, 1 Cor. vii. 9.
 — with infidels, forbidden, 1 Cor. vii. 39. 2 Cor. vi. 14.
 — forbidden to marry, 1 Tim. iv. 3.

- Mary and Martha, Luke x. 38.
 Masters, their duty, Eph. vi. 9.
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 — i. e. teachers, doctors, Matt.
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 Matter, in any matter, 1 Thess.
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 Matthias chosen, Acts i. 23.
 Measure, beyond our measure,
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 — of the stature of Christ,
 Eph. iv. 13.
 Meat, strong meat, Heb. v. 12,
 13. 1 Cor. iii. 2.
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 ent things.
 — spiritual meat, 1 Cor. x. 3.
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 — one Mediator, 1 Tim. ii. 5.
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 cellency and necessity of it,
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 vii. 3, 20, 26. viii. 1. ix. 11.
 x. 21. and elsewhere.
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 — taken for angels, Acts i. 10.
 — of men, Gal. i. 1. See Man.
 Mercurius, Acts xiv. 12.
 Mercy, the benefits of it, James
 ii. 13. See Charity.
 — sure mercies of David, Acts
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 — on whom I will have mercy,
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 Mind, law of the mind, Rom. vii.
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 — write the law in their
 minds, Heb. x. 16.
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 — why St. Paul refused it,
 1 Cor. ix. 17, &c. 2 Cor. xi. 8,
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 — their duty, Luke viii. 16.
 xxi. 25, 26. John xiii. 4, 14.
 Mark iv. 21. Luke xi. 17, &c.
 John x. 1, 2, &c. xiv. 15. xv.
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 — their reward and punish-
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 — John to their minister, Acts
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 — of the circumcision, Rom.
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 — another, 2 Cor. iii. 7, 8, 9.
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 xii. 27, 28, &c. 1 Cor. xii. 3.
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 — Christ's miracles, and the
 truth of them, Matt. xii. 27,
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 — why Christ forbid them to
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 — of the apostles, Acts iii. 2,
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- Mockers. See Scoffers.
- Mount, Christ's transfiguration there, Matt. xvii. 1, &c. Mark ix. 2. 2 Pet. i. 18.
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