THE EPISTLE
OF THE
APOLSTLE PAUL
TO THE
COLOSSIANS.

The Argument of this Epistle.

The Colossians having, by the ministry of some faithful Teachers, and especially of Epaphras, embraced the Gospel of Christ, there came in others into that Church, and into some being next unto it, namely, of Laodicea, Hierapolis, chap. 4, ver. 13, who sought to mingle the simplicity of the doctrine of the Gospel with doctrines of the Greek Philosophy, and with certain Ceremonial observances of the Law. Wherefore the Apostle Paul, now prisoner at Rome, being warned by the said Epaphras, (as may be collected from the eighth verse of the first, and the 31st verse of the fourth chapter,) found good to write this Epistle unto them, and to send Tychicus and Onesimus unto them to influence them of all things, and to confirm them in the received doctrine against all errors. In which Epistle, after the introduction, which continues to the 18th verse of the fifth chapter, the Apostle in a very lofty style briefly propounds the principal points of the doctrine of the Gospel, especially concerning the excellency of the person, office, and benefits of Christ, and testifieth that in him alone all perfection is to be found, which he doth to the 23rd verse of the fifth chapter, from whence to the end of the chapter, he exhorteth them to continue steadfast in this doctrine, and declares that therefore also he suffered the tribulations of Christ, and that he was called by Christ to be an Apostle for the publishing of this mystery. In the second chapter be warns them against the forementioned errors, as well of the Platonic Philosophy for invoking of Angels, as of the observance of circumcision, and difference of days and meats, unto the end of the chapter. Afterward in the third chapter he begins to exhort them to a Christian conversation: which exhortation continues to the sixth verse of the fourth chapter. And first of all he exhorteth them in general to the putting off of the old man with all his vices, and to putting on of the new man with all his spiritual virtues, which he doth from the beginning to the 17th verse of the third chapter, and comes afterwards to exhortations unto particular duties, namely, of wives and husbands in the married estate, of children and fathers, and of servants and masters, unto the second verse of the fourth chapter. In the 2nd verse of the fourth chapter unto the 7th verse he exhorteth them to prayer, both general for himself, as also to walk circumspectly among them that are without. So that this Epistle hitherto, hath almost the same argument with the Epistle to the Ephesians, but that the same doctrines are here somewhat more controlled. From the 7th verse to the end of the chapter he concludes the Epistle, first with a declaration that he sends Tychicus and Onesimus to them to inform them more fully of his affairs, unto the 9th verse; afterwards with divers salutations to and again unto the 16th verse, and finally with a charge that they should cause this Epistle to be read also to them of Laodicea, and that Archippus should be faithful in his Ministry, and that they should remember his bonds.
THE
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CHAP. I.

After the usuall superscription of the Epistle, 3 Paul thanketh God that the colossians received the faith in Christ; 5 by the preaching of the Gospel, which now brought forth frutes all the world over, 7 as was done also among them, according to the testimony of Epaphras their faithful teacher. 9 Prayers to God that they may be more and more strengthened in all Christian virtues, 13 cometh afterwards to the deadlining part, and declares how they were delivered out of the power of darkness by the blood of Christ, 15 whose person he describes, namely, that he is the image of the invisible God, 16 that all things were created by him, 18 that he is the head of the Church, 20 that by the blood of his Cross all things are reconciled that are in heaven, and on earth, 23 Exhorts them to perseverance in this faith, 24 wherefore he also fulfilled the sufferings of Christ for them. 27 Evensuch as he is called to publish this mystery among the Gentiles, 28 and to present all men perfect in Christ alone, according to the working of God in him.

Paul an Apostle of Jesus Christ,[Of this whole superscription see the annotations on the other Epistles, especially Eph. 1. v. 1, 2.] by the will of God, and Timothy our brother.

2. To the Saints and faithful brethren in Christ, which are at Colosse:[This was a principal City in Phrygia, not far from Hierapolis and Laodicea: as may be seen chap. 4. v. 13, 16. Where the Apostle himselfe had never been, chap. 2. v. 1, although he had divers times preached the Gospel in Paphlagonia, a region lying not far from thence: from whence it seemes that he sent Epaphras, and divers others thither. See Col. 13, 13, and chap. 14. 24.] Grace be to you and peace from God our Father, and the Lord Jesus Christ.

3. We thank the God and Father of our Lord Jesus Christ,[See of this appellation of God, 1 Cor. 15. 24.] Eph. 1. 3.] praying always for you.

4. Having heard of your faith in Christ Jesus,[That is, the profession of your faith concerning Christ Jesus, to whom true faith especially hath rejoyced, through him to obtain forgivenes and salvation, Acts. 10. 43, Rom. 3. 24, 55, &c. and of the love which ye have unto all Saints:] for the hope of Eternal salvation, which we hope for, and hereafter shall enjoy in heaven, Rom. 8. 24, 21, Eph. 1. 8:] which is laid up for you,[that is, is kept safe, as Peter speaks, 1 Pet. 1. 4, to be received there in due time] in the heavens, of which ye heard before by the word,[Gr. in the word, Eph. 1. 13.] of truth[namely] of the Gospel.

5. Which is come unto you, as also into the whole world:[That is, among all the nations of the world, as is declared hereafter ver. 23. See also Rom. 10. 18] and is brought forth fruit,[namely, of true faith, and such as are becoming true repentance, as Matt. 3. 8, and 13. 21, as also 1 Cor. 15. 55, 10.] as also among you,[Gr. in you] from that day that ye heard and acknowledged the grace of God in truth:[that is, truly and sincerely, as Acts. 10. 34, which is understood of the Colossians, who knew the truth of the Gospeelestly and without hypocrifie: or of those which first preached the same unto them, who professed it to them sincerely, and without mixing of humane doctrines; as he by and by testifieth of Ephesus.]

6. 7. As ye have also learned of Epaphras our beloved fellow-servant, who is a faithful Minister of Christ for you:[That is, for your good, and for your salvation.]

8. Who also declared to us your love in the spirit,[Or by the Spirit, that is, which is wrought in you by the holy Ghost, and proceeds from a spiritual mind and cause; which the Apostle addeth, to distinguish this love from worldly love, which hath its original from worldly causes, See Romans 14. 17, and Eph. 6. 18.] Therefore we also, even from that day that we heard it, cease not to pray for you,[That is, as often as we pray, to pray for you also] and to declare that ye may be filled.
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filed with the knowledge of his will; [That is, God's will revealed in the Gospel, of which he had spoken ver. 6, in all wisdom and spiritual understanding:] these two gifts are thus distinguished, that wisdom proceeds from God and is spiritual, and knowledge and understanding from us in the Gospel: but understanding the means of ability well to discern the true doctrine of the Gospel from human additions, and to apply the same for edification and comfort, as the Apostle hereafter does treat both these.

10 That ye may walk worthy of the Lord, [That is, even as it becomes those who know, confess, and love the Lord. See the like Rom. 16, 2, Eph. 4, 1] unto all pleasing, [That is, ye may please the Lord in all your bearing and outward conduct, or according to the good word, and growing in the knowledge of God:]

11 Being strengthened with all power, [That is, with all manner of power, which he imparts unto us in our weakness, to overcome all the enemy's enemies, when we desire that strength of him in faith, See 1 Cor. 1, 27, and 2 Cor. 13, 9, Col. 1, 17, 18, according to the strength of our glory, was all patience and long-suffering; patience reseateth the greatness of the affliction, which is particularly endured in the long continuance of the fame, whereby it is manifest not under the name, nor revengeth itself, but this be sometime in its power. See 1 Th. 30, 15, Eph. 3, 17, with joy:] not for the afflictions themselves, which procure grief, and wright forth tears even from the faithful, Job 16, 20, but for the instructions which they feel therein, and the fruits and rewards which they obtain thereby. See Mat. 5, 10, 22, Rom. 8, 2, 3, 2 Cor. 1, 3, &c.

12 Giving thanks, [Namely, which we spoke of before v. 9. And here the Apostle begins the second part of this Epistle, confining in the proportion of the doctrine of salvation, and in the confession of the contrary errors to the father who hath made us fit [namely, by his word and spirit] to have part in the inheritance [or have part in the love, i.e. in the inheritance of the Saints, as All. 26, 18, of the Saints in light; that is, in the Kingdom of his grace and glory, which is called light, by reason of the true knowledge of God, which reigns therein; and by reason of the everlasting glory and cleanness in heaven, which follows thereupon, opposed to the Kingdom of darkness, spoken of in the following verse.]

13 Who hath delivered us out of the power of darkness: [Of time and of eternal death, the power over which is attributed to Satan, Eph. 2, 14, as a Prince of darkness, Eph. 6, 12, because he is the origin and ignorance of God and his will, reigns over unbelieving persons, 2 Cor. 4, 3, 4, and so bringeth them unto eternal death in everlasting darkness, Mat. 8, 12, 2, Pet. 2, 17, Jud. ver. 6, and transmitteth us into the kingdom of the Son of his love; that is, of his well beloved Son, Mat. 3, 17, and 1, 5, an Hebramis, as Psa. 14, 1, the Mount Sinai is called the Mountain of the house of God, i. e. his holy Mountain.]

14 In whom [Namely, son of his love, namely Christ Jesus, whose person he describeth afterwards] we have redemption [Gr. setting free or release by a ransom. See also Eph. 1, 7, through his blood, namely the forgiveness of sins here this redemption which we have in Christ Jesus is further explained, and remission of sins is here openly expressed, as also Luke 1, 77, not because we have in no more by the redemption of Christ, but because that is the first part of our redemption, and the ground which upon the right, and title to eternal life and future salvation, and with all the earnest of the holy Spirit necessarily followeth, as the Apostle everywhere else declares, especially Eph. 1, 7, &c. Whereof this Epistle is an Epitome. See also Gal. 3, 13, &c.]
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glory, that he might raise up all his faithful ones with him unto the same glory hereafter. See 1 Cor. 15. 23. 1 Thess. 4. 14, &c.] the first born from the dead, [that is, the first born amongst them who shall arise from the dead unto eternal glory; whereby as also by the word beginning, is given to understand, not only that he is the first in order, and the cause of the resurrection of others, but moreover also that he shall far excell in glory above others, even according to his humane nature, as the first born in the old Testament were set above all their brethren: which the following also also that he &c. do remarkably import that he is all [or among all, namely, his brethren] might be the first, 19 for it was (the fathers') [That is, God, his Father, of whom he also speaks in the following verses. See 2 Cor. 5. 18.] good pleasure that in him all fulness should dwell [namely, of all spiritual gifts and glory. Namely, not only to ponde the fame for himself, but also to impart the same to all his members according to the measure of his gifts. See Eph. 1. 14, 16, and chap. 3. 14, 19.] good pleasure that in him all fulness should dwell (namely, of all spiritual gifts and glory. Namely, not only to ponde the fame for himself, but also to impart the same to all his members according to the measure of his gifts. See Eph. 3. 14, 16, and chap. 3. 14, 16.] made peace by himself through the blood of his cross, [That is, by his bloody sacrifice once performed on the Cross, Heb. 10. 10, &c. by him (I say) might reconcile all things to himself, whether they be things that are on earth, or the things that are in the heavens. See the exposition of this place in the Annotat. on Ephes. 1. 10.] and he hath also reconciled you [Namely, the believers of the Gentiles, who formerly were estranged [namely, before they were converted unto Christ. See Eph. 2. 11, &c. and enemies [that is, hating God, and hated of God, See Eph. 2. 14. 15, Rom. 1. 20, and 4. 4. 4. 4. through the understanding, in wicked worke (that is, which is alwayes buffeted in evil, Gen. 6. 5.) in the body of his flesh, [That is, in his body consisting of flesh and blood, and like unto us in all infirmities, in excepted, Heb. 2. 14, which title the Apostle adds, that he might diflind his body which he gave up to death for us, from the spiritual body of his Church, whereof he speak a little before: and also from his glorified body, wherewith he triumphs in Heaven, and which is no less subject to any weakness or mortality. Rom. 6. 9, 10.] by death, that he might present you holy and unblameable and unrebukable before him: [Namely, because the righteousness of Christ is imputed unto us by faith, and all our works are covered by his blood and intercession, Rom. 8. 32, 34.] and we being regenerated by God's spirit, shall hereafter be freed even from all the remainders of sin. [Ephes. 5. 26, 27.] 23 if ye do but abide grounded and firm in the faith, and be not moved from the hope of the Gospel. [That is, the hope of eternal salvation, which is promised to believers by the Gospel.] that ye have heard, which was preached among every creature that is in Heaven, and earth: [that is, all nations or parts of men in the world, as Christ declares Matt. 28. 19, and Mark also speaketh, ch. 16. 15.] of the which [namely, Gospel among all nations. I Paul am become a minister: 24 who now rejoys in my suffrings for you, as confirming you by my example in the truth received, See 2 Cor. 12. 15, 2 Tim. 2. 10, and furnish my weak remembrance of which mention. This is not to be understood of the suffrings of Christ for our sins, as if there should want anything thereof, Col. 2. 14, 15. 1 Thess. 1. 7, and ch. 2. 2, but of the suffering that is laid upon his members, for his
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Chap. ii. you (namely, by careful thoughts, prayers, exhortations to thee that thou entertainest Epiple and Melanges: all and this notwithstanding the impediments in which there was the call of a conflict, and we oper them that are at Laodicca, a city lying not far from Colosse, where it seems that these false Teachers scattered the same errors, wherefore he commands them to read this Epistle among them also, chap. 4, 16. and as may any, not can have [my face in the flesh: that is, have not had my bodily presence: Acts, 20, 38.]

2 That their hearts (these three things, namely, confusion, consolation, love, and ful assurance, may be either the fruit of Paul's conflict for them, or the thing itself by which it is better that they be treated as factors. I may be confounded, especially, understanding my care for them, and my testimony to the truth of the doctrine which they had received by Epaphras and others, and they be joined together in the love of God, in the love of God, and the peace that is one another, becomes the stronger and sirmer thereby. Now there is nothing that more binds the hearts together then unity in the true faith, Acts, 4, 32, from whence true love also flows.) and [that] unto all riches of the full assurance of the understanding, (namely, wrought in us by the holy Ghost. For although the Gospel is itself brings this knowledge of faith to us, nevertheless the ful assurance thereof cannot be in our hearts, but by this special effect of the Spirit. See Eph. 1, 18.) unto the knowledge of the mystery of God, and of the Father, and of Christ: This is a further exposition of the knowledge of faith whereof he had spoken before. For he himself confits the sum of the doctrine of salvation, that we rightly know God the Father, and Jesus Christ whom he hath fane [Joh. 17, 3.]

3 In whom (Namely, Christ. Or in which mystery of God the Father, and of Christ. For the Greek particle may have relation to both: so that the like is, that in Christ or in the doctrine of God the Father and of Christ, all treaties of wildmune and knowledge (namely, necessary to salvation) are hidden. And this is testified by the Apostle to the Colossians that therefore salvation must be sought no where else but in this doctrine, which directs us to God through Christ, as 1 Cor. 1, 30 and 2, 1. &c. Others take this not for the matter which we must not know for salvation, but for the wildmune which is in Christ: every man and every Angel, and of Christ, all treaties of wildmune and knowledge (these two words some here differing thus; that by wildmune the knowledge of all Articles of Faith, and by knowledge that of all the commands of Christ necessary to a Christsian walk, are understood.) are hidden (that is, are contained or included. But the Apostle with the word hidden, because the manner in which man comprehends not these things, but they are spiritually discerned, Matt. 11, 25. 1 Cor. 1, 23.)

4 And this I say left any one (would not you (The Greek word signifies to persuade, persuade by means of disputations or conclusions, with persuasions having a flow. [Such as the Orators and Philosophers were wont to use, whereby under the shadow of probable reasons, which oftentimes had no firmness, they seemed to be great in hearts, and made them believe what they would.]

5 For although to the flesh (That is, according to my body, as he speaks 1 Cor. 5, 3. I am from you, nevertheless I am with you) in the spirit rejoicing, and feeling (namely, in my spirit, as he had testified before, and as he speaks 1 Cor. 5, 3. Whether the Apostle understand this of the knowledge which he had hereof by the relation of Epaphras and others, or else by any special revelations of the Holy Ghost, as Ephesus had of the doings of his servant George, 2. King, 5, 26.) your order (namely, in your common conversation, and also in the exercise of the discipline and government of your Church; and the firmness of your faith in Christ (that is, of the profession of your faith, without turning from it in the least, even as ever men seek to persuade you to the contrary: which he defines the Apostle commends in them, to confirm them was more and more.]

6 To whom [Namely, by a true faith, 1 Thes. 1, 2.] Christ Jesus the Lord, wilt (for) in [he]: (that is, as is worthy of his communion.)

7 Rooted and builded up in him, and confirmed in the faith, even as ye were taught (Namely, by Epaphras, and your former faithful Teachers, not as these others seek to persuade you.) being abundant in the doctrine of God, and of Christ Jesus, (Namely, for the grace which ye have already received, Col. 2, 10.)

8 Look to it (Here the Apostle begins the rehearsal of the errors against which he warns them, namely, Philosophy, humane institutions, and mingling of the ceremonial law, which he opposes, the one in the other after,) that no man carry you away as a prey (or betray you, carry you away for a prey.) Namely, from Christ and his truth unto other doctrines or means of salvation, without Christ. A similitude taken from such robbers, as used to carry away not only the goods but also the persons themselves for a prey, to make them slaves to themselves or others.

9 See an example 1 Sam. 30, 1. by Philosophy, (whereby is not understood the true Philosophy which is a gift of God, and is it self an instrument or means sufficient for the better understanding and explaining of the word of God: but the sophistry or deceitful forming of wildmune of none heathen Philosophers, as the following words vaine seditionis declare, and as Paul speaks hereof Rom. 1, 25, 22, which Philosophers in this their feigning wildmune had propounded some things concerning God, and concerning the way to the chiefest good, which these teachers would have mingled with the Gospel, as the schollmen also do among the Papists, whereby the simplicity & sincerity of the saving doctrine of the Gospel is notably obscured & falsified.) and so according to the tradition of men (this is the second degree of evil, where the men would join to the Gospel of Christ, according to their opinion to give a greater latitude to the simplicity of the Gospel, among men, as formerly the Pharisees did, Mat. 15, 3, &c.) according to the first principles of the world [Gr. Elements. So the Apostle calls the ceremonies of the Law, because it pleased God in the dispensation of the times, by this means so to lead the Israelites, and consequently in them the rest of the world that were favored, until Christ, even as a child by learning of the ABC is prepared to read, and as it were by a Schoolmaster, brought up to more wildmune. See a larger exposition hereof, Gal. 3, 1, and chap. 4, ver. 3, 9, &c.) and not according to Christ, (that is, according to the doctrine or instruction of Christ, which only must carry it in the Church of Christ, Gal. 1, ver. 6, 8, 9.)

10 For in him (Namely, as a true man who dwelt amongst us full of Grace and goodness, Joh, 1, 14.) dwells (namely, by an essential inhabitation of the Son of God in the humane nature, by the uniting of his divine nature with the humane in the unity.
unity of his person, as the body is called a Tabernacle and habitation of our soul, 2 Cor. 5. 1. and as Christ also, therefore calls him his nature [as a Temple, namely, wherein his Godhead dwelt, which should build up the same again, John 2, 19.] all the fulness of the Godhead, that is, the whole Godhead, namely, of the Son with all his attributes: not only in respect of some gifts, as he also dwells in the Prophets and other Saints' bodies; that is, personally, as the Greek word Σώμα sometimes signifies a person. Or essentially, truly opposed to the shadows and figures of the old Testament, as the word Σώμα is taken in this same Chapter ver. 17. But the matter comes all to one. For God indeed in the old Testament is said to dwell in the Tabernacle, Temple, and Ark of the Covenant &c., but only as in shadows or figures of Christ's human nature, which he was to assume in the fulness of time, to dwell personally, or truly and essentially in the same with all his fulness. If he be therefore, that he is true God and true man in one person, and the fulness of the Godhead dwells in him, then infers the Apostle must we seek salvation out of him, neither in the ceremonies of the Law, nor in philosophical persuasions about worshipping of Angels, nor in any other human inventions or inventions, but only in him and in his word.

10 And ye are perfected [See Eph. 1. 23. and 4. 16.] in him, [Or, filled in him, i.e., we have all in him that is necessary to our complete salvation, 1 Cor. 1. 30.] who is the head of all _furniture and power_ [That is, even of the Angels in heaven themselves, which are subject to him, as is testified chap. 1, ver. 16. From whence appears that we have salvation not in them but in Christ, For the property of the head and its operation requires this, that all the members, among which the Angels also are here remarkably set down, depend on and receive their spiritual life from him, Ephes. 5. 23. And although the good Angels have no need of redemption by Christ, as not being fallen; nevertheless it appears from hence that they also are by him for ever preferred in their blest estate. Wherefore they are also numbered amongst the assembly of those unto whom believers are come, Heb. 12. 22. and are called eleí Angels, 1 Tim. 5. 22., and they put themselves also amongst the servants of Christ and fellow-servants of believers, Rev. 3. 9.]

11 In whom [Namely, Christ] ye also are _circumcised_ namely, not only with the outward circumcision, which together with the other ceremonies of the old Testament is abolished by the death of Christ, as the Apostle here teacheth, and Gal. 5. 1, 2, but with the inward circumcision of the heart, in the spirit, which was the thing signified by the outward circumcision, and which the Apostle in the following words further explains, from whence he would infer that then the outward was no more needful nor profitable to us, with a clear argument of verse 6, Col. 3. 5. by reason of the manifold lusts which sin worketh in us of the flesh [Hereby is declared from whence this sinful disposition hath its original, namely, from our freely birth Job 3. 6.] by the circumcision of Christ: [That properly, whereby Christ himself was circumcised the same day, but by which he circumcised us by his Spirit in our hearts, i.e., delivers us from the guilt and dominion of sin, and purifieth our hearts, as the following verses more largely declare.]

12 Being buried with him in Baptism [Or, buried by Baptism. For in Baptism it is signified and sealed unto us, that our old man is mortified, the death of Christ, and consequently buried also, i.e., by Christ's suffering and death he hath loft his reigning power, that he is like a dead and buried body, which cannot move it self to reign, although indeed it send forth its small still, until it shall be wholly put away by the same death and Spirit of Christ, see Rom. 6. 3. &c. in which [namely, Baptism or Christ, For both are true, but in a different manner. For by the power of Christ's resurrection we are raised up newness of life, and by Baptism the same is also sealed, see Rom. 6. 4. &c. And the Apostle therefore here doth prove that we have no more need of the very seal of circumcision in the New Testament, seeing Baptism now signifies it and seals the same upon us, you are also raised up with [him] by faith [namely, without which the outward Baptism hath no virtue. For he that believeth and is baptized shall be saved, Mark 16. 16. therefore faith receiveth the benefit which Baptism holds forth and seals to us of the working of God, Gal. 3. 16. Hereby may be understood either the power of God whereby faith is wrought in us: or the foundation of faith whereunto it hath respect in our renovation, namely, to the power of God who raised Christ from the dead, whereby we also are raised from the death of fin, who raised him from the dead,]

13 And ye [Namely, who now believe and are baptized into Christ] were ye are dead [See Eph. 2. 1.] in trespasses and in the trespasses of your fathers, this is not spoken of the foreskin properly so called, but of the believing Colossians still had, but of the natural corruption wherein they were before their conversion, which is so called by a similitude, because the foreskin in the Old Testament was a shameful and contemptible thing with the Israelites. See the like phrase Deut. 10. 16, Jer. 9. 25. &c. he hath quickened us together with him, see Ephes. 2. 5. forgiving you all your trespasses, or gracing for forgiving, &c., for by faith our trespasses and sinful disposition are forgiven us by virtue of Christ's merit, and the body of sin or the old man is also mortified in us, Of both which benefits Baptism is a sign and seal in the New Testament, as Circumcision was in the old, Rom. 2. 29. and 4. 11.]

14 Having blest us [That is, dath through and expunged, or wholly raised us, as we speak, the handwriting which was against us, the Greek word ἔγγραφον, i.e., handwriting, some do take here for a writing written with God's own hand in Tables of stone, as the law of the ten Commandments was, Exod. 34. 1. and this is by them understood of the moral Law, or of the ten Commandments, which are said to be against us in respect of their strict requiring of perfect obedience, or in default thereof, by reason of its curse, which Christ hath born for us on the Cross, and delivered us from, Gal. 5. 10. 13. But seeing the Apostle here properly sets himself against the obversion of circumcision and other ceremonies, therefore this handwriting is here to be understood of the Law of the Ceremonies of the Old Testament, which are called an handwriting that was against us, because the same were as an engagement or bond of debt, whereby indeed men daily acknowledged their trespasses and debts before God, but not with standing which debt was ever discharged by the outward performance of the same, Paul concludes this, Col. 10. 17, this word εγγραφον or handwriting is taken in the Greek text, Tob. 5. 3., and 9. 3., this appears also by comparing this place with Ephes. 2. 14, 15, where this word handwriting in infinities is called
led the Law of commandments in sinfulness, which word dogma, i.e., ordinances or institutions is no where in God's word used for the Law of the Ten Commandments, nor yet the word dogmatizes the cor. 20. And that which is there added by Paul proves this also clearly. For the moral Law, properly, maketh no enmity but marketh, i.e., seeing that it was made for a mark, Rom. 2. 14. but it is only the ceremonial Law, by which this difference and enmity betwixt these nations is occasioned, as is noted there. Neither can it be well said of the moral Law, that Christ hath took it away by his death, to free us wholly from the obligation thereof, as Pauls intent here is to prove. For although we are by Christ delivered from the curse and rigid obligation of the moral law, nevertheless we remain obliged to the observation thereof, as the rule of thankfulness, which we owe unto God for our deliverance] [continuing in institutions, Or by the institutions or commands: whence some understand the institutions or doctrines of the new Testament, whereby the ceremonial Law is declared to be abolished: but the comparing of it with the place Eph. 5. 2. 15. shews that this hand-writing consisted in these institutions: and here it is taught that the hand-writing was abolished not only by the doctrine and institutions of Christ, but by the death of Christ on the cross, who nailed the same to the cross, and altogether cancelled it, when he satisfied for our misdeeds and for the guilt of them, on the cross. For where there is satisfaction of a debt, there is no more need of an hand-writing or bond, and therefore it is cancelled] which I say was in some sort against us, or privily, secretly, namely, because the writings, etc., and other ceremonies of the old Testament,seo, do, toguide men, but indeed did not, but only convinced them of their guilt, except they were brought to Christ by the same, whose blood alone could purge the confinements from deadly works, Heb. 9. 9. 8c. and took the same out of the way, having nailed the same to the cross.

15 And having justified [That is, having deprived them of their power and armour, which arms were in power and death, whose power was the Law, 1 Cor. 15. 55. 56. See also Luke 11. 22. A similitude taken from Commanders that were overcome with their soldiery, who being thus deprived of their arms, were wont to be carried about for a spectacle before the eyes of every one, until they were brought into prison, and there shut up or made away] principiaitites and powers, [that is, Satan with all his wicked spirits, who have great power over men, as long as they are not delivered from the dominion of sin, See Ephes. 6. 12. 2 Tim. 2. 26.] he made a scare of them, or put them to flight, namely, to their disgrace and reproach. See of this similitude Martha. 1. 19. publicly, or boldly, with boldness: and by the same law in the same manner, namely, cross, for by his death he deprived Satan who had the power of death, of the power to hurt or accuse us. And although he still conflicts with us, nevertheless we are allured of the full victory in Christ Jesus, Luke 10. 17. Rom. 16. 20. Eph. 2. 14. Rev. 12. 10. Otherwise in myself or by himself) triumphed over them. [This is understood of a spiritual triumph, whereby Christ having deprived Satan of all spiritual power, remained a Conqueror of hell, death, and damnation.]

16 Therefore let no man [Herewith the Apostle concludes the foregoing discourse, and first against Ceremonies, afterward against the Platonic Philosophy, and finally against the institutions of men,] judge you, [that is, condemn you as unclean, and transgressors of the Laws, as the Jew used to do, in meats, that is, because ye do no longer observe such difference of meats or drink, as God had instituted in the old Testament, but in dutch (as it was commanded the Jews in the old Testament in certain cases, to make difference in drink also, Num. 6. 3.) or in point of health, because of the fast-day; as this phrase is also taken 1 Pet. 4. 5. 16.] of those things, that are sacrificed to the Lord. But whatever is offered in the New-testament, the monthly feasts, Num. 28. 11. and by the word Sabbath the Sabbaths of years, and especially the weekly, as being as the same were ceremonial, Exod. 20. 11. Levit. 19. 3. which by the coming of Christ are abolished, in respect of their special and greater holiness which they had by God's institution, as also in respect of both their signification, and necessity, although the Christian Church hath also thought good to observe some feast-days, according to Christian liberty, in remembrance of some principal benefits of Christ, to serve God in the same according to his command, by hearing of his word, use of the holy Sacraments, publick and common prayers and praises, and giving of alms, etc. To which days nevertheless the conscience of Christian is not further bound, then for the observing of good order, and more and more to edify, and strengthen one another in the Christian assemblies, by mutual excitations, which may also well be done at other times, when the same may be done with good order. See 1 Cor. 11. 17. 8c. and 14. 23. 25. But in stead of the weekly Sabbath, the first day of the week was always observed for the same end, even from the times of the Apostles, Acts 20. 7. 1 Cor. 16. 2. Rev. 1. 10. or of the New-testament, or of the Sabbaths:

17 Which are a shadow of things to come, but the body of Christ, [That is, the thing signified is of Christ, fulfilled in Christ, for all the shades of the old Testament had respect to Christ and his benefits, by which coming they also have an end, See Job. 1. 17. Gen. 4. 3. 4.] Let no man therefore] Lord is over you, [Or, deprive you of the price, the Greek word katabathneous signifies an abode of the power which is given any one over others, and is properly taken from them who have the command in the public race: he combats to grant every one his turn of running or striving, and afterward to give the price which in Greece is called Pateon, 1 Cor. 9. 24. to him that hath derived it. Now if any one doth this not according to equity but unjuelly, or according to his own will only, he is said katabathneous, or to deal lordly herein: as on the contrary the word katabathneus signifies to deal or lord it according to equity, see Col. 3. 15. according to his will, Gr. willing, i.e., willfully, self-willed, willingly, in humility and reverence of Angels, this serving of Angels some fough to bring into the Churches of Phrygia out of the Platonic Philosophy, as some ancient writers testified. Against which even long after this time a Synod was held at Liudet, These seducers gave out, that out of humility men must not go directly unto God but unto Christ, but through the Angels who were gods formerly, and who were to be Mediators between God and us, as yet at this day fene out of Saints departed] entering or climbing in, thronging in, Namely, with their subtle and presumptuous tenets, and speaking of matters, if they came out of heaven, whereas they were nothing else but human inventions, and groundless fancies, into which they both are born, being in vain puff'd up [that is, pleased and priding himself herein, as if he had found out great things] by the understanding of his flesh: See not of his flesh, v. 6. not
The Apostle according to his sublime having hitherto propagated the grounds of doctrine, comes in the two following chapters unto exhortations unto piety, and first of all he exhorts them in general, that they should seek that which is in heaven, whereof they have now indeed some beginning, but expect the full perfection in the manifestation of Christ. Afterwards fits his before their eyes the way which leadeth thereto, namely, the mortifying of the old man which his members or vices, wherewith he receiveth, and the putting on of the new man, which is created after God image and likeness. Whereof see the Spirituell verses: 10. Adjures certain mortis conduciendo theemos, saepe ut sunt enim dominionis inimicos mundi, iniquitatis et sæculi, uel, ut sunt inimici et adversus, saeculi. 12. Exhortat igitur eum, qui est in iis, a contrario, saepe ut sunt adversus, saeculi. 12. Exhortat igitur eum, qui est in iis, a contrario, uthu et iis, quas sunt inimici et adversus, saeculi. 12. Exhortat igitur eum, qui est in iis, a contrario, uthu et iis, quas sunt inimici et adversus, saeculi. 12. Exhortat igitur eum, qui est in iis, a contrario, uthu et iis, quas sunt inimici et adversus, saeculi. 12. Exhortat igitur eum, qui est in iis, a contrario, uthu et iis, quas sunt inimici et adversus, saeculi. 12. Exhortat igitur eum, qui est in iis, a contrario, uthu et iis, quas sunt inimici et adversus, saeculi. 12. Exhortat igitur eum, qui est in iis, a contrario, uthu et iis, quas sunt inimici et adversus, saeculi. 12. Exhortat igitur eum, qui est in iis, a contrario, uthu et iis, quas sunt inimici et adversus, saeculi. 12. Exhortat igitur eum, qui est in iis, a contrario, uthu et iis, quas sunt inimici et adversus, saeculi. 12. Exhortat igitur eum, who is our life, [that is, the fountain and cause of our spiritual and eternal life, Heb. 1. 10.] then should ye also be manifested with him in glory.

5. Mortifie therefore. (Namely, more and more, for he said before that they were already dead who, namely, in respect of the reigning power of sin, although the remainders thereof mug by degrees more and more be abolished, Rom. 6. 13., which is the evil motions which are they still in the members, or which are as members of this body, in as he spake before, Chap. 2. 12., for as a man by the members of his body executes his operations, even so also this corruption in man by its various defects casts forth its lusts, except the same be refuseth, and mortifieth us through the spirit of God, See Rom. 8. 9., which
14. which are upon earth. [So the Apostle calls evil desires, because they always move men to earthly things: namely, to the lust of the flesh, lust of the eyes, and vaingloriousness of life. J ohn. 3, 16, from which we shall be wholly freed in heaven. Rom. 21, 27, (namely) whereas some, have not learnt, Thereby are understood the other sorts of uncleanliness, as adultery, and such like defilements of the flesh. [Barnes.] Disposition, [The Greek word paties signifies such motion as whereby oneuffers uncleanliness, even that which is against nature, as Paul treats more largely thereof. Rom. 1, 26, &c.] and ungodliness, and unrighteousness, which is idolatry. [The reason why covetousness is called Idolatry see in the Annotat. on Eph. 5, 5.] For which the wrath of God. [That is, God's just vengeance and punishment see Rom. 1, 18.] comes upon the children of disobedience: [Gr. Ion, i.e. men given over to disobedience, as Eph. 2, 2, and 5, 6, though indeed God also graciously chastishes the faithful when they come to fall into any such sins, yet nevertheless this is not done to destroy them, but to bring them to repentance, as may be seen in David and others, See Psal. 6, 2, and 103, 8, &c. Hebr. 12, 5.] In which ye also walked in former times. [Namely, before your conversion to Christ. These were therefore in them, no works of preparation, which some perversely think to be in men before their conversion, whereby God should be moved to call them unto Christ by the Gospel. See 1 Cor. 6, 11. Eph. 2, 1, and 4, 17. Tit. 3, 5, &c.] when ye lived in the same. But now put ye also off all these, [namely] anger. [How this must be understood see the Annotat. on Eph. 4, 2, 6.] wrath, malice, [hereby is understood the ill will which any one retains against another, when anger and wrath seems to be fairly over, whereby he seeks opportunity to revenge himself upon another, as Cor. 1 against Abel, Gen. 4, 5. See also Eph. 4, 31.] fornications, filthiness, lying, [Leaving out of your mouth. Ye are not one against another, seeing ye have put off the old man with all his works: [See hereof, as also of that which the Apostle faileth in the following verse concerning the new man, the Annotat. on Eph. 4, 22, 14.] And be renewed in the new [man] who is created. [Namely, each day to day, as Paul adds 2 Cor. 4, 16, for although the faithful have already put off the old man, and put on the new, in respect of the reigning power of both, yet nevertheless they must ye daily increase therein as the Apostle here exhorteth, by the use of the means instituted by God for this purpose; of which see the Annotat. on Eph. 4, 24, into knowledge, or into acknowledgment. For therefore are we enlightened in our understanding by the spirit of Christ, that we might know God. as, and acknowledge, the might, as well as the name of the Lord, yea, in your hearts, [so is not only with the mouth but also with the heart.] Whereof whatsoever ye do with words or with deeds, [so it is also in the name of the Lord.] That is, according to his command, and to his glory, with invocation of the help of Christ: for this phrase comprehends all these things. See Psal. 31, 4. Matth. 18, 20. giving thanks to God and the Father through him. To wives be subject to your own husbands, as it is SEemingly in the Lord: [That is, according to the Lord's command, who would lay this upon you. Or so that now Pericles in this obedience ye do nothing contrary to the Lords command, see Acts 5, 20.] To make love to your wives, and be not bitter against them. To children be obedient to [your] parents in all things.
Chap. iv.

Colossians.

Things: namely, in the Lord, as he expelleth Eph. 6, 1: For that is well pleasing to the Lord.

Ye fathers provoke not your children: Namely, by great and continual hardness. See the Annoint, on Eph. 6, 4: left they be discouraged.

Ye servants be obedient in all things: As ver. 20, [your] Masters according to the fifth commandment [see the Word and whole sect the Annoint, on Eph. 6, ver. 5, 6, 7,] as masters,lest with simplicity of heart, fearing God, [namely, who hath laid this service upon you for a time, and whom you must obey and fear.]

And whatsoever ye do, do it from the heart as to the Lord, and not to men: That is, not only or principally: for he that serveth must also serve men, but principally the Lord, to whom he must give an account of all his actions. Eph. 6, ver. 7.

Knowing that ye shall receive of the Lord the recompense of the inheritance: That is, shall for a recompense of your faithfull service receive the eternal inheritance of the children of God, when ye shall be free, etc. from all slavery and service of men, and the reception of children shall be revealed in you. Rom. 8, 22. So then this recompense is not of merit but of grace: seeing an inheritance falleth not under merit, but belongs to children only by reason of their birth or adoption. See Rom. 8, 15, 16, 17. for ye serve the Lord Christ.

But be that doth wrong: Namely, whether it be Master or servant. This the Apostle addeth to warn unfaithful servants, and to comfort the faithful, that God will one day take vengeance on the hardness of some Masters, to whom they must be subject here: he shall bear the wrong against you, and the punishment of the wrong against 2 Cor. 5, 10: that he be both done and where is no exception of persons, for accepting. See hereof the Annoint, on Mar. 22, 16. and Acts. 10, 34.

The Apostle exhorts Masters to equity towards their servants, and every one to continuance in prayer, and especially for him, that by his bands he might not be hindered in the work of the Gospel. 5 Exhorts them to work and to think wisely amongst them that are without. 7 Testifies that he Feeds Tythicus and Onesimus to them to comfort them, and to inform them of all his affairs: 10 Salutes them in the name of Arritarchus and Demas others, who joined for them he commends. 11 Commandeth them to salute the brethren in Laodicea, and let them read this Epistle also, and to be rid Aristippus fulfill my ministry. 18 And so concludes this Epistle with his salutation.

Ye Masters [de] at your servants that which is just and equal, for that is just and equality. By the first word may finely be understood that which the masters according to the lawes of the land ought to do to their servants: by the other that which equity and Christian companionship requires besides, knowing that ye also have a master in the heavens.

Hold on strongly in prayer. Or, be continual: for the Greek word signifies both, namely, hold on in prayer with zeal and continuance. See Luke, 18, 1. Ephes. 6, 18. and watch in the same [that is, be careful and attentive to that not only the mouth but also the heart and understanding be watchful in prayer. See Mark 13, 33. & Rev. 3, 2.] with thanksgiving.

In shall praying also for us, that God would open unto us the door of the word: That is, afford us good opportunity and boldness, that we may spread abroad the word of the Gospel as 1 Cor. 16, 9, 10; and 2 Cor. 2, 13, to speak the mystery of Christ. That is, the Gospel or the doctrine of Christ: why the name is called a mystery, See Eph. 1, 9, and Col. 2, 2; for which also I am bound: That is, imprisoned, See of the manner of this imprisonment, Acts, 8, 16.

That I may manifest the same, even as I must speak. Namely, by virtue of my calling. Rom. 1, 14, 15, 16. 9, 16.

Walk with wisdom: [Gr. is wisdom, i.e., wisely, prudently, etc., so that ye bring your fellows into no danger without need, nor that ye yield not to their sins, idolatries, or false doctrines, but seek to win them upon all opportunities.] With this, that is, are yet strangers of the faith, or the Church of God, which is the house of God. See the like 1 Cor. 5, 11, 12, redeeming the time. Of which phrase see the Annoint, on Ephes. 5, 16.

Let your speech be always in season, sprinkled with salt: [Gr. seasoned, i.e., so ordered to the acceptance of those with whom ye converse, that in the mean time all filthy, corrupt and unseasonly speeches be kept out of it, as by salt meat is made sauceable, and all corruption kept from it. See 1 Cor. 15, 33, Eph. 4, 29. that ye may know how ye should answer every one: that is, whether the same be without or within the Church: whether it be to give account of your faith, 1 Pet. 3, 15, or to comfort or exhort another, 1 Thes. 5, 11, 12.

All myaffaires: Or, the things which concern me. Namely, of my condition in this imprisonment, and what I do here. shall Tythicus the beloved brother, and faithful Minister, and fellow-servant in the Lord make known unto you:

Whom I have sent unto you for the same end, that he may know your affaires: That is, the state in which your Church is, and comfort your hearts: Namely, both with his gifts, and also with the relation of the liberty which I have here to spread abroad the Gospel in my hands, and the progress of the same, See Acts, 18, 30. Phil. 1, 2, 12.

Nec. Oneimus the faithful and beloved brother, who is yours, That is, not only of your City and countrymen, but also a Minister of your Church, as the like phraie is to be seen hereafter, ver. 13. they shall make known unto you all that is here:

There greet you: A great thing is properly to with any one peace, happiness, and salvation. See Luke 10, 5, 13: Arctobath, my fellow-prisoner: This was a famous Disciple, born at Macedonia, a continual companion of Paul. who had also followed him in his bands even unto Rome, See Acts, 19, 19, 20, and 20, 13, 27. 27. & Marcus who is also called Tima, whose Mother Mary was a very godly woman, in whole house the assemblies of the Apostles, and of the other believers were many times held, Acts, 12, ver. 12, who indeed with Barnabas parted from Paul, Acts, 15, 38, but nevertheless remained constant in the Ministry of the Gospel, and returned to Paul again, as appears here and 2, Tim. 4, 11, although afterward he betook himself unto Peter, 1 Pet. 5, 13, in whole company he wrote his Gospel, as some ancient teachers testify, Neophytes of Barnabas: That is, Brothers or Sibyls Soc. concerning whom ye received communions: if he came unto you receive him: Namely, with all honor and friendship: which Paul adds to increase his respect with these Churches.

And Jesus called the Pharisees, [Of him see Acts. 18, 17.]

Who are of the circumcision: That is, of the Jews: these
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CoLASSIANS.

Chap. IV.

These only (namely, of the Jews: for of the Greeks there were many more, as appears from this salutation: it fell, but of the Jews there were many which with Peter Paul, 1. Thes. 3. 21. &c. are [by] fellow-labourers in the kingdom of God, [that is, in the ministry of the Gospel, whereby the kingdom of God both of grace and glory, promis'd by the Prophets under the Mediator is promoted, See Matt. 4. 13. Mark 4. 11.] whom I have been a comfort unto me.

12. Epaphras salutes you, who is of yours. [As before ver. 3.] a servant of Christ, always labouring for you in prayers, [that is, preying with great zeal and continuance.] that ye may stand perfect, [that is, perfectly instructed:] and this is opposed to them, who were yet children or novices in doctrine, as 1 Cor. 2. 6, and chap. 14. 20. Tit. 3. 12.] and complete [or, filled] in all the will of God.

13. For I hear him witness, that he hath great zeal for you, and them that are in Laodicea, and them that are in Hierapolis. [These two famous Cities lay not far from them, as is noted chap. 1 ver. 2.]

14. There salute you Luke. [This is the Evangelist Luke, who wrote his Gospel by the holy Ghost, & was a continual companion of Paul in his travels; even unto Rome also in his imprisonment, See Acts 27. 1. and 28. 14.] the Preacher [namely, by calling or profession, as Matthew is called a Publican even after his conversion and calling to the Apostleship, Matt. 10. 3.] the beloved, and Demas [this was indeed a fellow-labourer of Paul in his imprisonment for a time, Thess. ver. 24; but afterward shamefully forsook him, 2 Tim. 4. 10.]

15. Salute the brethren which are in Laodicea, and Nymphas, and the Church which is in his house. [This may be understood either of the Church which kept their assemblies in this mans house, or else of his household, which was as a little Church in his house, and was kept in very Christian order by him, as is said of the house of Aquila and Priscilla, Rom. 16. 5, and 1 Cor. 16. 19.]

16. And when this Epistle shall have been read by you, cause it also to be read in the Church of the Laodiceans: [This he would have done, not only because this was a famous Church in that country, but also because some thought to bring in the same errors these also, whereas Paul warned the Colossians in the two first Chapters of this Epistle, and that ye also read that which is written from Laodicea,] [the Apostle doth not here speak of an Epistle which he wrote to the Laodiceans, as some have thought, and have feigned an Epistle, which is found in some Latin and also some Greek Testaments, but always held for Apocryphal:] but for an Epistle which was written from Laodicea, whereby some understand the fifth Epistle of Paul to Timothy, because it is laid in the sublimation that the name was written from Laodicea, but by a notable mistake of those who set those subscriptions to the Epistles of Paul, seeing it appears chap. 2. 1, that the Churches of Colosse and Laodicea, had never seen the face of Paul: but it is most probable that Paul speaks of an Epistle which he had received from Laodicea, either from the Church itself or from some Apostle or Episcopist there, in which epistle a further declaration was made of these errors, or of the Authors of them, which might also serve for the Colossians further warning or information, when the same should be compared with this Epistle of Paul.

17. And say to Archippus, [He seems to have been Epaphras his Colleague in this Church, who after the departure of Epaphras was grown resolute in his zeal and ministry, wherefore the Apostle will have this admonition given him.] loo in the ministry which thou hast received in the Lord, [that is, by the Lord, or for him: for it is even the Lord himself who sends forth labourers into his harvest, although for the most part they are called by the Churches, See Matt. 9. 38. Acts 20. 28.] that thou fail it, [that is, fully or duly administer it, not being content with the title only, but faithfully executing the work thereof. See the like 2 Tim. 4. 5.]

18. The salutation with mine own hand. [Here he understands the words of the following salutation of grace, which he used to write with his own hand under all his Epistles, although he often used the hands of others in the writing out of the Epistles; as he testifies himself, 2 Thes. 3. 17.] See further the Annotat. on 1 Cor. 16. 21.] of Paul. Remember my hands. [This is the special favour of God in Christ towards us, with all the benefits which flow from thence.] Amen. See of this word the Annotat. on Matt. 6. 13. and 18. 20.

To the Colossians written from Rome [and sent] by Tychicus and Onesimus.

The end of the Epistle of Paul to the Colossians.
THE FIRST EPISTLE OF THE APOSTLE PAUL TO THE THESSALONIANS.

The Argument of this Epistle.

TH E Apostle Paul having with great peril of his life gathered a large church at Thessalonica, the chief city of Macedonia, he was constrained by reason of the persecution which the Jews that dwelt there, and the heathens stirred up, to flee with Silas unto Berea, and from thence to Athens, having left Timothy and Silas at Berea, as this is more largely related, Acts, 17. But seeing afterward Timothy and Silas came also to Athens, Paul being troubled about this tender church of Thessalonica, sent Timothy thither to confirm them: and when Timothy was new returned from Thessalonica unto Paul at Corinth, and he was informed by him of their state, he thought good to write this Epistle unto them, as he declares in the beginning of the third chapter. And this Epistle after the Apostolical superscription contains especially two parts. In the first part he strengthens them in the faith received, unto the end of the third chapter; and that he doth especially by a relation of the four things following: in the first chapter he testifieth with a thanksgiving for it to God, with what diligence and seriousness they received the faith in Christ, and turned from idols to God. In the second chapter he sets before their eyes his labours, industry, diligence, and conversation amongst them that he might give them a good example in all things; and this he doth to the fourteenth verse. In the following verses he relates the tribulations which they as well as he had patiently endured from the Jews and other their countrymen, unto the seventeenth verse; from whence forward unto the end of the third chapter, he with very serious words testifieth the very great distress which he had to see them again, and more and more to fail that which was required in their faith, for which end also he had sent Timothy unto them. Afterward in the beginning of the fourth chapter, he comes to the second part of the Epistle, namely, the exhortation to a Christian conversation, and divers matters, which he bringeth unto the thirteenth verse. From thence forward he treateth of moderating sorrow for their dead, and upon that occasion describeth at large the glory of Christ's second coming to judgment, and the order of the resurrection of the dead, although the time and instant thereof is uncertain: unto the fourteenth verse of the fifth chapter. From thence to the end of the Epistle he returns to several exhortations, and especially to be always watchful and on their guard, to have their Teachers in honour, to pray continually &c. and so concludes the Epistle with a prayer to God for them, and the usual salutation, adjuring them that they hold cause this Epistle to be read before all the brethren.

Chap.
THE FIRST EPISTLE OF THE APOSTLE PAUL TO THE THESSALONIANS.

CHAP. I.

After the usual superscription of the Epistle, 2 the Apostle thanketh God for their faith, love and hope in Christ, 4 asserting himself, that their election was of God, 5 which be proved by the power which God by his grace did raise with the word, 6 and by their obedience, shewed to the Gospel, 8 which also was made known in all places, 9 and now daily is publisht, how they turned from idols unto God, 10 to look for the Son of God who hath redeemed us, from heaven.

P.

And Silvanus. [He is also called Silas, Acts 17, 4, and was a continual companion of Paul in the journey throughout the countries of Macedonia, Greece, and other lands, Acts chap. 15, 16] and Timothy, to the church of the Thessalonians, [of the condition of this City, and of the conversion and erection of this Church, see the beginning of Acts 17.] [which is:] a God the Father, and the Lord Jesus Christ: [that is, which professeth the name of God the Father and of Jesus Christ, see John 17, 3, or which is called by the power of God the Father in Christ: whereby the true Church is distinguished from Heathens and Jews.] Grace be to you and peace [see of this salutation, Rom. 1, 7.] from God our Father, and the Lord Jesus Christ.

We thank God always [That is, upon every opportunity and as often as we pray] for you all, being mindful of you in our prayers.

In our work of faith, [Or, your work of faith, i.e. the faith which God works in you, and which is not idle, but brings forth its fruits and operations, as the labour of love is put for laborious love, and forbearance of hope for a patient and forbearing hope, see 1 Cor. 13, 13; Gal. 5, 6; Eph. 5, 17, &c.] and the labour of love, and the forbearance of hope in our Lord Jesus Christ, before our God and Father: [some join this to the former word remembering, so that this should be the tenth, remembering in our prayers before God, Others join it with the words next foregoing, faith, love, and hope before God, to intimate the sincerity of the same, so that they were free from those vices, as in the presence of God. See the like phrase, Gen. 17, 1, Luke 1, 6.] Knowing beloved brethren, your election [Namely, whereby ye are elected to eternal life, Acts 13, 48, 1 Cor. 1, 26, &c., which he proves and concludes from the foregoing and following evidences] of God [these words may be joined either to the word beloved, namely, beloved of God: or to the word election, see 2 Thess. 2, 13.] For our Gospel [That is, our preaching of the Gospel] hath been among you not only in words but also in power, [that is, was accompanied with powerful miracles among you, and the working of the holy Ghost in you, Mark 16, 20; 1 Cor. 2, 4, &c.] and in the holy Ghost, [that is, in gifts of the holy Ghost, wherewith believers were induced, as may be seen, Acts 19, 6; or by the inward operations of the holy Ghost in their hearts, whereby faith was wrought in them, Acts 16, 14; and much assurance; [some understand this of the assurance of faith in the Thessalonians themselves: but that which follows seems to import that here is spoken of the assurance which Paul had in his preaching, to the convincing of the confidences of the elect, notwithstanding all the troubles which came upon him for it; whereupon the assurance of faith in the elect also followed] even as ye know what manner of men we were among you for your sake.

And ye became followers of us, [He speaketh here as also divers times before in the plural number, because in the beginning of the Epistle, he joined Silvanus and Timothy with him] and of the Lord, [namely, in bearing of afflictions, as the following words shew, see 1 Cor. 11, 1.] having received the word with much assurance, with joy of the holy Ghost: [that is, wrought in you by the holy Ghost. For others also must sometimes suffer affliction, but to rejoice at it, because they are conformable to Christ herein, is]}
Chap. ii.

Paul proceeds in declaring of his uprightness and constancy in propagating the Gospel among them. 6 feeling no honour nor profit of men amongst them, although he might have been burdened unto them as an Apostle of Christ. 10 Setts before their eyes how kindly and boldly he dealt with them to move them unto a conversation worthy of the Gospel. 13 and how they received his word as the word of God, and not as the word of a man, 14 and became followers of the Churches in Judea, who were also persecuted by the stiff-necked Jews their Country-men, 15 which Jews since they put Christ to death, fill up their fates, and on whom the wrath of God is come unto the end. 17 Afterwards testifies his great desire to see them again, 19 seeing they are his behoofing and glory in the coming of Christ.

For ye yourselves know, brethren, our entrance unto you. That is, not coming unto you to preach the Gospel amongst you, (See 1 Thess. 17, 20, 1, 14,) that it was not in vain. (That is, without power or fruit.) 2 But although we had suffered before, and disgrace was also done unto us, as ye know, at Philippi, (Also a principal City in Macedonia, as is declared Acts, 16, 12,) 4 now that Paul did and suffered there, see there also (nevertheless) we used all boldness in our God (That is, by the help and assistance of our God,) to speak unto you the Gospel of God in much conflict. (namely, which was procured us as well by the stiff-necked Jews as by the ignorant Gentiles.)

For our exhortation. (Namely, to bring you to the obedience of the Gospel of Christ,) was not of seduc-
not [as the word of men, but (as it is in truth) [as] the word of God which also worketh in you that believe. [Of whom, namely God, as a worketh, namely, the assurance of the faithfulness of God, a high access to God through the holy Ghost, love to God and your neighbours, hope of salvation, patience, and the like virtues.]

14. For ye brethren became followers of the Churches of God which are in Judæa in Christ Jesus: [Hereby he distinguishes the true Church of the Jews from the other Synagogues among the Jews, who held themselves the people of God also, although they perished through their mortal sickness from profaning Christ, see Acts. 13, 1. Heb. 10, 23. But ye have also suffered the same from your own fellow-citizens, namely, who were turfed up thereto by the Jews. See therefore Acts. 17, 5. The Greek word properly signifies those that are of one tribe, people, or company even as they from the Jews.]

15. It also be put to death the Lord Jesus: [That is, persecuted him to death, and were not quiet before they had caused him to be made away upon the cross by the hands of unbelievers, Acts. 2, 20. and their own Prophets, that is, who out of their own people, were especially sent unto them by God and have persecuted us, the Greek word signifies to put to death any one, that by the persecution he is banished and cast out, and put out God, and are contrary to all men. Namely, who seek their salvation in Christ.]

16. And holds us from speaking to the Gentiles, [Namely, the Gospel of Christ, which only is the power of God unto salvation, Rom. 1, 16. That the might be saved, that they might always, that is, as heretofore in Christ and his Prophets, to whom in his Apostles and other Messengers, see Acts. 7, 51. fulfills their, men are said to fulfill their sins or the property of their sins, when for a time by God long-suffering their propensities in sin is not until then, they are come to the highest, and God then visits them with grievous judgments, see Gen. 15, 16. Math. 23, 32, etc.] and the wrath, namely, of God which hurls them in their sins because of their unthankfulness, Rom. 9, 18, 22, 24, 2 Thess. 2, 11, 12, is come upon them now the end, Or to the ushering. This is by some understood of the heaviness of the judgement or wrath of God, which is most about to descend upon the heads of such men both here and hereafter, by others as holy, of the continuance of the judgement or wrath of God, which came upon this human race. The generation of the Jews shortly after that time, when God exampledly punished them with the greater part of the rest assembled out of all quarters at Jerusalem, by the Romans, and destroyed them that they are yet no more a people, but remain scattered amongst all Nations, and are generally hardened in their unbelief: which the Prophecy of Daniel chap. 9, 26, etc. and the words of Christ Math. 23, 38. Behold your house is left desolate, be build also to confirm, as also Math. 24, 15, etc. Luke 21, 20, etc. Some take this word end for the end of the world, so that the wrath of God should never any more cease from this people: but this is repugnant to the promise and prediction of the Apostles Prophecies, Rom. 11, 25, etc. together with 2 Cor. 3, 15, 16, and other places, where the future conversion of the people of the Jews unto Christ is foretold.]

17. But we, brethren, having been bereft, [The Greek word properly signifies such a departure as when a father being separated from his children, leaves them alone as orphans] from you [that is, from your preface] for a little while of time, [Or for an hour's time; for Paul was forced to depart from them speedily, by reason of the perfection of the Jews, see Acts. 17, 10, etc. and the fight, that is, according to the bodily presence not as of the heart, gave diligence the more abundantly to see your face [that is, again to see or come unto you] with great desire, [Or, in much desire.]

18. Therefore we would have come to you (as also I Paul) once again, [That is, divers times, as Phil. 4, 16. but Satan bestrides us: namely, by other persecutions and hindrances, or by new troubles that he raised in other Churches, which required our presence.]

19. For what is our hope or joy, [That is, matter or cause of hope and joy] or crown of glorying, [That is, glorious boasting, as the following verse declares.] Are not ye that also, namely, together with the Churches by me converted unto Christ, for which I may glory in Christ, and withal rejoicing, joy and glory shall be recompensed unto me by God, of grace, see 2 Tim. 4, 8, before our Lord Jesus Christ in his coming?

20. For ye are our glory and joy.

C H A P. III

The Apostle declares that he being laboring for them, he sent Timothy to confirm them in the faith, 1. and to comfort them in the tribulations whereinto the faithful are appointed, 6 yet that he was very joyful by the coming again of Timothy, understanding their steadiness and welfare: 9 For which he thanketh God, and prays that for the perfecting of their faith he may get opportunity from God to come again unto them, 12 and concludes this Chapter and first part of the Epistle with an earnest prayer to God, that they may be abundant in love and justification, against the coming of Christ with all his Saints.

Therefore not being able any longer to endure [this distress. That is, the longing after, of which he spake in the 17. and 18. verses of the former Chapter] we would gladly have been left alone at Athens.

2. And besech you once more, Timothy our brother and Minister of God, and our fellow-servants in the Gospel of Christ. [That is in the preaching and spreading abroad of the Gospel, to revitalize you, and to exhort you about your faith: Or concerning your faith, Or because of your faith. Others read our faith.]

3. That no man be moved, [Namely, 1 turn from of doubt of the faith, See 2 Thess. 2, 3. the Greek word signifies to be moved hither and thither in these tribulations, for ye yourselves know that we are constituted that is, are prepared, ordained, namely, by God, as this word confyure is also taken Lk. 14, 34. hereunto, namely, to suffer for the name of Christ. See 2 Tim. 3, 12.]

4. For even when we were with you, we spoke unto you, [Namely, as he did also to other Churches, See Acts. 18, 19, 1 Cor. 8, 17, 29, 2.] that we should be effectual, even as it also happened, as ye know it.

5. Therefore all we being able to endure [the distress. That is, this longing after, of which he spake for a long time, I beseech you, namely, Timothy] to understand your faith: lest perhaps the tempter [that is, Satan, by persecutions and other seductions, See Matt. 4, 3, etc. should have tempted you, and our labour, namely, which we have taken to publish the Gospel unto you, should be in vain, that is, frustrate.

6. But now when Timothy was come from you unto us [That is, was returned, namely unto us at Corinth, after
after that we had sent him from Athens unto you, See Acts, 18, ver. 5, &c. and had brought you the good tidings of your faith [that is, of your faithfulness in the faith] and love, and that ye have always good remembrance of us, being very desirous to see us, even as we alfo you.

7. Therefore, brethren, we were comforted concerning you in all our affliction and necessities by your faith [That is, by the testimony which we heard of your faith.]

8. For now we live [That is, we are joyful and courageous, as the following verse declares] if ye stand [that is, in faith in the Lord; that is, in faith in the Lord] for what faith we are united unto Christ: 9 For what thou giveth can we render unto God for a recompence for you, because of all the joy wherewith we rejoiced for your sakes before our God [That is, sincerely, as in the presence of God, not only before men, as Luke, 1. 6.]

10. Night and day praying very abundantly that we may see your face [That is, to be present with you.] and to perfect that which is lacking in your faith [that is, more perfectly to instruct you in the faith; which the Apostle therefore faith, because by reason of the bitter persecution of the Jews he had been able to continue with them but a little while, see Acts, 17. 10.]

11. But our God and Father himself, and our Lord Jesus Christ direct our way unto you. 12 And the Lord increaseth you [That is, cause you to increase more and more, who can easily supply the want of his Ministers by his Spirit] and make [you] abundant in love towards one another, and towards all [even as we all] are towards you: [namely, abundant in love towards you.]

13. That he may strengthen your heart to be unshaken in justification before our God and Father, in the coming [Or against the coming] of our Lord Jesus Christ, with all his holy ones [namely, Angels as is expressed at Thess. 1. 7. although it may also be taken more largely for the holy souls which shall come down from heaven with Christ in the company of the Angels, to be again united and glorified with their bodies.]

CHAP. IV.

The Apostle further exhorts them in general to a godly conversation, and in special to charity and honesty, &c. unto justice in their dealing, 2 to brotherly love, 11 to a quiet life, and melting of their own things, 13 He exhorts them also to moderate their sorrows for those, that are fallen asleep, 14 facing them till he shall be raised again by Christ, 15 to dwell come from heaven with a great shout and voice of the Angel; first to raise up them that are dead, from the dead, 17 and afterward to take them up unto him, with the rest who shall then be yet alive.

Moreover then brethren, [Or what remains, brethren] we instruct and exhort you in the Lord Jesus [That is, in the name of the Lord Jesus, or for Jesus Christ's sake. See 2 Cor. 7, 20.] that as ye have received of us that is, learned, or were instructed, how ye must walk and please God, ye do more abound [therein.]

2. For ye know what commandments we gave unto you [He speaketh not here of any hidden secret commandments, but of manifest ones which he rehearseth again afterwards] by the Lord Jesus, [that is, in the name of the Lord, or by order from the Lord Jesus.]

3. For this is the will of God, That is, that which God requires, or will have done by you] your faithification: [this word may be taken in general for all manner of holiness; or in particular for chastity or honestly, as is declared hereafter] that ye withhold your selves from fornication:

4. That every one of you should know to possess his wife [That is, his body, which by an Hebrewism is so called, because it is an instrument of the soul] in sanctification and honor, [that is, honestly. For nothing dishonoureth the body of men more then uncleanness.]

5. Not in [evil] motion of concupiscence [Or immediate motion] even as the Gentiles who know not God, [namely, as they ought, and such he hath revealed himself in his word, 2 Thess. 1. 8. otherwise the Gentiles also know God by nature; but this knowledge was not powerful enough to move them duly unto the love and obedience of him, Rom. 1. 19, 28.]

6. That no man may trample on his brother [Or, slight over, andignal to injure any man by force, or take more from him then is fit, as the following word declares] nor deceive him in [his] dealing: Or, covet, which signifies to deceive or injure any one out of covetousness. See 2 Cor. 3. 10, and 12, 17.] For the Lord is a revenger upon all thieves, as we also forsook and testified unto you.

7. For God hath not called us to uncleanness, [Here under the Apostle comprehends not only licentiousness, but also covetousness and injustice, whereby the soul it self is also defiled;] but unto justification. 8 So then he that rejecteth [this], [That is, those fore-mentioned commandments, as he called them in the former verse] he rejecteth not men [namely, one by one, but chiefly God, who gave them commandments himself, by his Prophets and Apostles,] but God, who hath also given his holy Spirit unto us, [this may either be understood of the Apostles, who being moved by God's Spirit had given those commandments: or else of all Christians, who are sanctified by God's Spirit, that they should no more follow the desires of the flesh, but of the Spirit, Gal. 5, ver. 14, 25.]

9. Now of brotherly love ye have no need that I should write to you of ye your selves are taught of God [Or, God taught: wherein see Job, 4, 45.] to love one another.

10. For ye also do the same to all the brethren which are in all Macedonia. [That is, ye shew arly really that ye do love the brethren.] But we exhort you bretheren, that ye be more abundant.

11. And that ye do give diligence to be quiet. [Namely, as they do who seek after honour, or place honour in any thing, as the Greek word importeth. This the Apostle faith because they were lifting themselves up in common uncleanness in order to be given to be sought of men of high rank, and to be loved and entertained with by them; and then to give diligence in quietness to look to their own affairs.] and to do your own business, and to work with your own hands, [namely, to provide you and yours of living necessaries. Which the Apostle speaks unto them, who under a pretext of burying themselves with common business without their calling, sought to live on other mens labour, whereof is spoken more at large, 2 Thess. 3. 10, 12.] as we commanded you:

22. That ye may walk honestly. [That is, without reproach. For the Gentiles themselves also do disgrace such doings. The Greek word signifies that which fits or becomes well, with them that are without, (that is, who are ye strangers from the faith, as 1 Cor. 5, 12.) and may have need of nothing, (or, of nothing, or of no man. Namely, of them which are without for the Greek word may beare both.

13. But brethren I would not have you ignorant concerning
chap.v. thessalonians.

coming thones who are fallen asleep. [that is, are dead or
tell, as joh. 11, 11, e. & c.] thou mayst not be fast
even as the self [hereby the apostle thows that he
for this reason for the self dead; which every
christ himself (be) sawed for lagun, joh. 11, 17, e.
Church for sobbing, alt. 2, 2, and paul for.epiphani-
nes when he was deeply sick, phlb. 2, 27, but he
spoke here only of immoderate and heathenish
forswear, whereof he speaks in the following var-
fers, for although the heathen believed the immor-
tality of the souls, yet they were never able to
prehend or believe the resurrection of the bodies
and reuniting them with their souls. see alt. 27, 32,
26, 23, &c.]

14. for if we believe that jesus died and is risen,
so also shall god bring [lagun] (namely, unto life and
glory, when he shall have raise them up from their
gaves, and united them with their souls) with him,
[namely, when he shall appear from heaven at the
tid day unto judgement] those that are fallen asleep
in jesus (or by jesus, 1, 2, by the power of jesus)
the judge of the quick and dead. joh. 5, 21, e. &c.

15. for they have given for us on the word of
the lord, [in, the word of the lord, wherein he have un-
stand the promisc of christ mat. 24, 31, and joh. 5, 28.
where there are almost like such words: others
a special and further revelation of christ here-
made of paul, as he tells thee 1 cor. 15, 51.
that we shall remain alive, (namely faithful per-
sons, putting himself also among them: be-
cause of the uncertainty of the day of christs coming.
see further hereof 1 cor. 15, 51.) unto the coming
of the lords, shall not present them that are fallen asleep,
[namely, to be glorified by christ.]

16. for the lord himself shall descend from heaven
with a shout, [the greek word klesisima prop-
er signifies a cry which is joyed with a com-
mand, as used to be made to such as were to do any
work joyfully, or those that ply oars together in a
shod, or begin a barrel] with the voice [what voyage or
trump shall be the sequen doth not further de-
clare, but thereby the great power and glory
of christ in his second coming is far before our eyes,
who shall come with his angels as a commander of
his army, with sound of trumpets and a great noise:
which shall be terrible for his enemies, and give
courage and comfort to his friends. see the like de-
lcription, mat. 55, 31, joh. 5, 28, 1 cor. 15, 52.
2 thess. 1, 13, 7, joh. 5, 27, rev. 11, 15, 51.

of the arch-angels [that is, of the chiefest angels, who
is here expressly distingushed from christ. see fur-
ther hereof jude 27, and with the trumpet of god:
and they shall be seen in christ (that is, in the faith
of christ, as rev. 14, 13.) shall arise first.

17. after we that are left alive, shall be taken
[gr. pleon, taken. namely, after that they shall
be changed, and in a moment of time be made con-
formable to his glorious body, 1 cor. 15, 51, 52.
phlb. 2, 4, 20, 3, together with them in the clouds;
namely, which shall be as chariots, whereby they
shall be carried up to christ in the aire, as is laid of
elias, 2 king. 2, 11, and of christ himself, alt. 1, 9.
to meet the lord in the aire: namely, where he shall
keep his judgement, before the eyes of all men, who
shall be brought together by the angels at his right
and at his left hand. see mat. 25, 31, 32, rev. 1.
7. and shall we ever be with the lord, namely,
christ jesus in heaven, joh. 24, 3, 5, 7,]

18. so that comfort one another with these words.
[gr. in these words, i.e. speeches and considera-
tions.]

chap.v.

the apostle ratheeth that christ shall come to judg-
ment unawares, as a thief in the night, and in the
range of travel upon a woman. 4. exhort them there-
fure to be always on their guard, and to be sober,
and armed with the broad-plate of faith and love,
and with the helmet of the hope of salvation, 12. pray-
er them to have their rulers in honour; 14. and
furthermore exhort them to divers christian virtues,
17. also to prayer and thanksgiving, 19. and to tak
breathe to the spirit and prophesying, to hold fast
that which is good. 23. afterward prayeth god to
keep them unshakable unto the coming of christ, with
promises that he will also do it, 25. exhort them to
pray for him, and to falure one another, 27. and
advise them that this epistle be read before all.

but of the times and the opportunities. namely, of the
times: by the first is understood the year, month,
or days: by the last is understood, whether it shall be
by day, night, morning, evening, or midnight, or the
like. see mark 13, 34, 35, alt. 7, brethren, ye have
no need that it should be written to you.

for ye yourselves know very well that the day of
the lord [so the last day is called everywhere, be-
cause then shall christ come as a lord to judge the
quic and the dead.] shall come [gi.chown, so
the prophets speak of things to come as if they were
already present, because of the certainty of the
same] even as a thief in the night [from hence it fol-
lores not that christ shall come by night, as some
think, but thereby is taught that he shall come un-
awares and unexpectedly: namely, in respect of
worldly men, as the following verse states: for
the godly must long after it, and be upon their
guard against it, as is testified hereafter ver. 4.
see also mat. 24, 42, e. &c.

3. for when they [namely, worldly and ungodly
men] shall say [namely, either in words, or at least
in their hearts, as joh. 14, 1.] it is peace, and without
danger [gr. fitity, i.e. there is no mishance to be
feared, see mat. 24, 37, e.] when shall a greedy after-
[or at unawares, lagun, 51, 34.] come upon them, as
pang on a [woman] with child: and they shall by
no means escape it.

4. but ye brethren, ye are not in darkness [that is, in
ignorance and carelessness, as the others of whom
he spake before] that day should surprise you as a
thief [namely, who use to come unexpected and in
the dark.]

5. ye are all [namely, who believe in christ]
children of the light and children of the day: [that is,
educated with the true knowledge of christ and of his
will, and obey the same as children do their father.]
we are not of the night nor of darkness.

6. let us not therefore be sleepy [that is, live in carnal
security] even as others, but let us watch [that is, be
on our guard, and with spiritual care wait for him]
and be sober [this is not opposed to moderate eating
and drinking, but to gluttony, drunkenness, and
other worldly incumbrances, as christ himself declares,
lagun, 31, 34.]

7. for they that sleep, sleep by night: and they
that are drunken, are drunken by night. [that is, are
commonly to be drunk by night. he here takes a reason from
that which uild for the most part to be done: for
otherwise there are also indeed those that arise early
in the morning to drink strong drinks, lag. 9, 11.]

8. but we that are of the day: [that is, who are chil-

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Chap. v.

Thessalonians.

Chap. v.

The children of the light, as he spake ver. 5.] let us be sober, having put on the breastplate of faith and love, [that is, being furnished with faith and love, as with a breastplate against the afflicts of Satan. See 1 Pet. 5, 8, 9.] and [for] an helmet [that is, a helmet, see this whole spiritual furniture of a Christian, Eph. 6, 10. &c.] the hope of salvation.

9 For God hath not appointed us [that is, ordained or prepared, as 1 Pet. 2, 8.] unto wrath, [that is, to be vessels of wrath, or to bring a ful judgment and destruction upon us, See Rom. 9, 22.] but unto obtaining of salvation [the Greek word signifies properly, to do much about a thing to obtain it, as Act. 20, 28.] 1 Pet. 2, 9. Although therefore God hath elected us to salvation, and Christ hath procured it for us, nevertheless we must be careful to use the means whereby God brings us to salvation, See Ephes. 2, 10. and Phil. 2, 13.] through our Lord Jesus Christ.

10 Who died for us, that whether we wake or whether we sleep, [This word sleep is not here taken as before ver. 4, for they that sleep in fin live nor with Christ; but is taken either for the natural sleep of man, or much rather to be fallen asleep or dead. For Christ died for this purpose, that whether we wake, i.e. live here, or sleep, i.e. are dead, we should live with Christ. Namely, a spiritual life here, and hereafter an eternal and incorruptible life in glory. See the like Rom. 14, 8, &c.] we should live together with him,

11 Therefore exhort [Or, comfort, for the Greek word signifies both an exhort, and edify and ass the others; namely, both with good examples, and with good instructions] even as ye also do.

12 And we beseech you, brethren, acknowledge them [Namely, for such as are by reason of your calling, and ought to be accounted, See 1 Cor. 16, 18.] that labour among you [Namely, in the word and doctrine, as he adds, 1 Tim. 5, 17.] and are your rulers [namely, together with the Teachers in the government of the Church and exercise of discipline, as the Apostle also clearly distinguished these two sorts of Elders, 1 Tim. 1, 17.] in the Lord, [that is, in the work of the Lord. Namely, to distinguish them from the worldly Magistrates which they were under.] and admonish you [this may be understood of both, as well of the Elders who labour in the word, as also of them who are only Rulers in governing, to whom particular admonitions also belong together with the teachers. See hereof Rom. 15, 8, 1 Cor. 12, 8.] that ye esteem them very much in love, [That is, not out of fear or constraint, but of aready inclination for their works sake [that is, because of the service which they do you in Christ’s name, and for the furtherance of his service] be peaceable one amongst another.

13 And we exhort you, brethren, admonish the unlearned, [Namely, idle persons and the like, of whom the treats more at large, 2 Thess. 3, 10. &c.] comfort the faint-hearted, [Support the weak, or keep up the weak, Namely, in the faith, as Rom. 15, 1.] belong-suffering towards all.

14 See that no man repents unto any evil for evil: but always pursue that which is good. [That is, pary, seeing this is here opposed to revengefulness both towards one another and towards all.

15 rejoice always [That is, always of good courage and well content, even in the midst of all trials, Romans, 5, 3. 2 Cor. 6, 10.] and pray without ceasing [That is, upon all opportunities, and in all your necessity.

16 Thank [God] in every thing [That is, as well in adversity as in prosperity, so willingly submitting to the will of the Lord. See John 1, 21. Matthew 5, 11, 12.] For this is the will of God in Christ Jesus concerning you, [that is, that which is acceptable to God in Christ Jesus, Hebrews 13, 21. Or the good pleasure of God concerning you. See 1 Pet. 3, 17.] 19 Quench not the Spirit [This may be understood either of the illumination and other gifts of the Spirit, which are in believers themselves, and which must continually be filled up by the Spirit, as those three persons, in his threesome. So appointed, as Paul exhorts, 2 Tim. 1, 6, 7. and by the neglect of which means the Spirit is grievous in us, and his gifts as it were quenched, Ephesians 4, 30. or of the spiritual gifts which are in others, which by contempt and contention are sometimes kept under. This last seems best to agree with that which followed.]

20 Despise not prophecies [That is, the explications and applications of God’s word, whereas the Apostile treats at large, 1 Corinthians 14, 20. &c. which may be understood as well of ordinary as extraordinary prophecies, against those who judged themselves wise enough, and thought that they had no need of such, See Hebrews 10, 25. 2 Pet. 1, 19, &c.]

21 Prove all things: [Namely, which are prompted to you by the Teachers, by the touchtone of God’s word, See a laudable example, Acts 17, 11. hold] namely, steadfastly, without turning from it, that which is good [that is, the good doctrine, which ye can firmly grounded in God’s word.]

22 Abstinence from all appearance of evil [Or from all evil appearance: much more abstain ye from the evil it felt.]

23 And the God of peace himself [That is, God who is the author of all prosperity and salvation, as this word peace is taken every where in the Scripture, Or who is author of the true peace with God and with our neighbour. See Romans 5, 1. and 14, 17.] sanctify you entirely [or in every part, i.e. He that hath begun the good work in you, shall perfect the same also in the day of Jesus Christ, as he speaketh Philippians 1, 6] and your whole spirit and soul, and body [By the word Spirit is fully understood the understanding of man, and by the word soul the will and affections, and by the body, the members themselves, whereby that which the understanding confuses; and the will declines, is finally executed: as the like difference of soul is also to be seen in the words of Christ, Matthew 11, 37. and Luke 10, 27, for although a man hath but one soul, notwithstanding there are divers faculties in the same, which forasmuch as they are all corrupted in the natural man, Ephesians 4, 17, 18, so all must be renewed and sanctified by the Spirit of God be kept unblemished, in the coming of our Lord Jesus Christ. This the Apostle addeth to shew that this sanctification of all the faculties, shall not till then be done fully, although we must increase therein daily more and more. See 1 Corinthians 13, 59, 10. Philippians 3, 12, &c.]

24 He that calleth you is faithful, who also will do it [That is, sanctify you wholly in due time according to his promise.]

25 Brethren pray for us,

26 Salute all the brethren with an holy kiss [See hereof the Anointer, on Romans 16, 16.]

27 I adjure [See the like Matthew 26, 63.] you [namely, Rulers and Overseers of the Church to whom this Epistle was sent, to impart the same afterward to the whole Church, Whereof they do evil who seek to withhold from the Churches the reading of Paul’s Epistles, and of the whole Scripture] by the Lord, that this Epistle be read to all the holy brethren.
28. The grace of our Lord Jesus Christ be with you. Amen. [Of this conclusion see Rom. 16. 20.]

The second Epistle to the Thessalonians was written from Athens, but to Corinth unto Paul. Therefore it is more probable that this Epistle was written from Corinth, And it was divers times before newed; that these Post-scripts are not from the Apostle himself, but from some other, who have added the same according to their own opinion.

The end of the first Epistle of Paul to the Thessalonians.

THE SECOND EPISTLE OF THE APOSTLE PAUL TO THE THESALONIANS.

The Argument of this Epistle.

After the superscription of the Apostle contained in the two first verses, Paul commends the fidelity of the Thessalonians, and comforts them against tribulations with the coming of Christ to judgement, for the punishment of the persecutors, and for their deliverance which he doth in the first Chapter. Afterwards he warns them that the day of judgement shall not come so soon, but that the falling away must come first, and Antichrist be revealed, whose misuse, powerful sedition, and ruin he describes, with a new exhortation to self-denies in the faith received, was the end of the second Chapter. Finally he exhorts them to a Christian conversation, and particularly to prayer for him, to mutual love, and to avoiding, and admonishing of disorderly idle persons, whom he reproves by his own example, and earnestly threatens unto the sixteenth verse of the third Chapter. And concludes the Epistle in the three last verses with a prayer to God for them, and with the usual Apostolical salutation.
THE SECOND EPISTLE OF THE APOSTLE PAUL TO THE THESSALONIANS.

CHAP. I.

After the usual superposition of the Epistle, 3 The Apostle twasenth God for their abundant increase in faith, grace, and patience in tribulations. 6 Testifies that God will punish their oppressors, but deliver and refresh them in the day of the gloriuous coming of Christ, which he describes more at large. 11 Prayeth God that he would strengthen them yet more in that which is good. 12 That the name of Christ may be the more glorified in them.

Paul and Silvanus [That is, Silas. See the first verse of the former Epistle, and Timotheus, to the Church of the Thessalians [which is in God our Father, and the Lord Jesus Christ: [See the Annotation on the first verse of the former Epistle.]

2 Grace be to you, [Hereof fee in the beginning of the former Epistles] and peace from God our Father, and the Lord Jesus Christ:

3 We must always thank God for you, brethren, as it is meet [Gr. worthy, i.e. decent, or fit. See Mat. 3.38, Acts. 16, 20] because your faith growth greatly, [Gr. overgrowth; namely, beyond that it was before] and [that] the love of every one of you all towards one another is abundant.

4 So that we ourselves boast of you [Gr. boast in you, i.e. praise you, and thank God because of his blessing upon you, and propose you to other Churches for a pattern of imitation] in the Churches of God, for your patience and faith, in all your persecutions and tribulations which ye endure.

5 An argument of God's righteous judgement: [That is, which is an argument that God's righteous judgement shall once come upon the world, forasmuch as good men must suffer here, and the ungodly have the upper hand. See also Phil. 1.28] that ye may be accounted worthy [or made worthy. Namely, by God, of grace, as is declared hereafter, ver. 11 and before, Col. 1.12. Not as if the enduring of persecutions is worthy of or merits this in itself; for that the Apostle denies expressly, Rom. 8.18. But beause God graciously accounts or makes his children in Christ worthy of this kingdom, as being made like to Christ in suffering, that they may also hereafter be like unto him in glory. Rom. 8.17. 1 Tim. 2.12. Rev. 3.22.] of the kingdom of God for which ye also suffer:

6 Seeing it is just with God to recompence tribulation to them that oppress you:

7 and to you that are oppressed refreshing [Namely, it is just with God to recompence refreshing. Which must not be understood, as if such tribulations and afflictions of believers, merited or were worthy before God of this refreshing: as the oppressors deserve and are worthy of the righteous judgement of God. For God's word everywhere testifieth the contrary to us, See Isa. 47.6. 67.17. 1 Pet. 4.12-17. &c. But because such suffering is inflicted upon believers by the oppressors for Christ's and righteousness false, for which God promiseth them of grace such rewards of refreshing. Matt. 5.11. 12. 1 Pet. 4.14] and because God is righteous and faithful in fulfilling his gracious promises, therefore it is said that it is just or righteous with God that he should do this: as the words just and righteous are also elsewhere taken for this faithfulness and truth of God. See Psal. 143.1. 1 Job. 1.9.] namely, Apostles of Jesus Christ, who have also particularly received such a promise from Christ, Matt. 10.28.] in the revelation of the Lord Jesus [that is, publikely comming, Matt. 24.30.] from heaven, with the Angels of his power; [that is, with his powerful Angels, by whom he shall powerfully execute his judgements, Psal. 103.20. Matt. 3.13.] with flaming fire taking vengeance [Gr. in fire of flame giving vengeance. An Hebrew phrase as before, Anges of his power. See a further description there. Psal. 39.21.]
Chap. ii.

1. Thessalonians.

Psal. 50. 2. &c. I upon them that know not God, [namely, as they ought, and therefore also love him not, nor trust in him] and upon them that are not obedient unto the Gospel of our Lord Jesus Christ [that is, believe it not, nor lead their lives according to the same].

9. Do shall suffer [for] unwavishment eternal condemnation, from the face of the Lord, [that is, either because of the wrathful countenance of Christ the Judge shall bring this punishment upon them: or that they shall suffer the same being cast off from the presence of Christ. See Matt. 25. 41.] and from the glory of his strength [that is, his strong glory; as before ver. 8, and Ephes. 1. 7.]

10. When shall come to be glorified in his saints, and to be wonderful in all them that believe [That is, to show his wonderful power and goodness in the glorifying of his faithful ones, (forasmuch as our testimony was believed among you) in that day, (namely, of the Revelation of Christ, as ver. 7.]

11. In therefore we also pray always for you, that our God would account you worthy [Or make you worthy. See the 5, 5th of the calling, that is, that glory whereunto ye are called; for they were before eternally called and brought to the faith] and fulfill all the good pleasure of your goodness, [that is, all that which according to his good pleasure and goodness he hath decreed concerning you. See Matt. 25. 34. &c., Luke 12. 32.] and the work of faith [that is, faith which he hath wrought in you. Phil. 1. 6. 1. Thess. 1. 3.] with power: [that is, powerfully, or by his power.

12. That the name of our Lord Jesus Christ [That is, Jesus Christ with all his attributes, as Phil. 2. 10. made known by the name of the Lord Jesus Christ, which was acknowledged and professed gloriously], and you, in him, according to the grace of our God [there is, according to the measure of the grace or gift of Christ, as he speaketh Eph. 4. 7.] and of the Lord Jesus Christ.

CHAP. II.

The Apostle declares that the coming of Christ to judgment shall not be as some foolishly expect it to be.

3. But that the Apostasy and Antichrist will first come, whose characters he describes, 5. That which he had told them the same before this, as also what was which should holthel him. 8. Declares that he shall truly come afterward, and that he shall remain until the Lord shall slay him. 9. He warns them of the power of seduction, and in them that perish. 11. He that by the will of God upon the authority of those shall not the election of salvation in faith and justification. 15. Exhorts them to continue firm in it, 16 and prayeth God that he would comfort and confirm them.

And we beseech you, Brethren, by the coming of our Lord Jesus Christ, [That is, as certainly as ye believe and expect this coming of Christ, and our gathering together unto him, Others translate it as touching the coming, &c. Namely, whereof he had spoken in the former Epistle chap. 4. and 5. which some among them seemed not to have well understood, before he here further informs them thereof. But the first agrees best with the Greek words: and our gathering together unto him, (namely, at the last day in his glory, whereof he had treated in the former Epistle chap. 4. ver. 16.)

2. That ye be not suddenly moved; A timidity taken from the waves of the sea, which are driven hither and thither by divers winds; from understanding, (that is, from the true meaning concerning this article of faith. Others take it for the human understanding, it lieth whereby, when men do once embrace such notions of Christ's second coming, with the expectation of the day and instant, they then begin to be driven as disoriented persons, and many there were among the Chaldeans, and in our time among some sorts of Enthusiasts) Or terrified (Or troubled, astonished, as men used to be astonished at a sudden and unexpected great cry of raging men) and the fire [that is, by means of spiritual revelations, which such persons use to produce. See also 1. 4. 1. 24. by word (Or speech. Namely, as heard from me, or Timothy and Silas. Others take it for some probable reasons collected here, and there out of God's word without ground) nor by Epistles, (as written) by us, (namely, counterfeited by them in our name, which such men are wont also to produce) as if the day of Christ were at hand, (namely, of Christ's second coming to judgement, as this should be immediately after.)

3. Let no man seduce you in any wise: (This the Apostle faith because these men under this shew turned away the Churches from their calling, and from their ordinary labours, as now hitherto they are doing Christ in this his coming should make an end of all, and bring in an heavenly life: whereof he will speak more largely in the following Chapter. Others were thereby seduced to doubt of the firmness of the Gospel, observing that they seemed in vain to wait for this coming, as is spoken of such. 2. Pet. 3. 3. &c.) for (that cometh not) [namely, the day of Christ, whereof he had immediately before made mention] except the falling away may be come first. (Gr. Apokalypse, which some ancient Teachers understand of the falling away of many Kingdoms from the Roman Empire; but is more fitly taken for a general Apostacy from the purity of the Gospel, which Paul also foretells, 1. Tim. 4. and 2. Tim. chap. 3. 4. John, Rev. 14. 12, and elsewhere; seeing this word Apostacy signifies always in the new Testament a falling away from the doctrine; and Paul also here properly takes of doctrine) and (that is, Antichrist, the man given up to all sin, from as also from the following words, the one, the ungodly one &c., some would conclude that the Antichrist should be but one person, who they say shall reign three years and a halfe, that he shall draw all the Jews throughout the whole world unto him, build up again the Temple at Jerusalem, and cause himself to be honoured as God therein, and bring all the Kingdoms of the earth under his command, &c.) But there are inventions repugnant to all humane conduct and power, to obviate the true Antichrist, seeing the operations and properties which are failed to him hereafter, and throughout in the Revealation of John, are altogether opposite to such interpretations. Therefore although Antichrist be here described under the name of one man; yet under it is necessarily understood not one man alone, but a long continuing succession of men, who one after another have the same office, power, and dominion, as such phrases are usual in such like prophecies. See 1. 10. 5. and chap. 14. 12, Jer. 41. 40. Dan. 7. 17. Heb. 9. 7, 25. 1. 4. 3. Revel. 17. 10. rather because the Apostle in this chapter, ver. 7. testifieth that this mystery of iniquity now already in his time began to work) he revealed, (that is, shall openly have made known, and confirmed his spiritual dominion over Christendom, as this word is also taken hereafter ver. 6, 8) the son of abomination (that is, which
Which destroys others, and goes himself to destruction; and is appointed thenceunto by God judgesment, See Job, 17, 12, and Rev. 9, 11.

And now [1 Thess. i. 8. 9.], namely, against Christ and his doctrine, wherever he is called Antichrist, i.e. against Christ: which is to be understood not of that which he shall profess in words, but that his doctrine and actions shall be such, that thereby he shall seek to supplant the true doctrine of Christ, although he would feign to do otherwise. Therefore two horses are ascribed to him, as to the lamb, but notwithstanding he speaketh as the dragon, and doth the works of the first beast. Rev. 13, 11, 18. and as to himself, namely, as he is called Antichrist in his coming. Cap. 3. God is spoken in the former verse. The thirteenth chapter was written while he was withholding men, shall be taken out of the way, which shall be broken. Let his power, that he shall be able no longer to withstand this arising spiritual dominion. Now who this is, is declared in the foregoing verse.

And then [Namely, after that he shall now have left his power of withholding] shall be the righteous one [that is, Antichrist, who so is called, because he should take the human creatures, and must also remain waste, according to the testimony of the Angel, Dan. 9, 26, and of Christ, Matt. 24, vers. 37, 18, and chap. 24, vers. 1, 2, which also if it should be built again by Antichrist, to be withstanding therein, could not be called the Temple of God, but the Temple of Antichrist, or of the devil. But hereby is understood the Church of God where he is or against which the Antichrist shall seek himself, and which he shall oppose with his dominion; as this word Temple of God is taken also elsewhere in the Scripture, 1 Cor. 3, 16, 1 Cor. 6, 16, 1 Tim. 3, 15. 1 Pet. 3, 6, 4, 1 Cor. 3, 16, 1 Cor. 6, 16, 1 Tim. 3, 15. 1 Pet. 3, 6, 4, 1 Cor. 8, 7, &c., and as the word is also used of Antichrist, Rev. 17, 15, and, 18, 7, shewing himself as he is God, [that is, assuming and exercising such majesty, power and dominion, as if he were God].

Do ye not remember that being yet with you, I told you these things.

And now what withholding [That is, yet hidness and slavish his revealing, or publick coming up. Hereby, by some is understood the pure preaching of the Gospel, and the uprightness of the Teachers in the Church of God, who as long as they were preserved in the Church of Christ, withstood and stopped such defease of dominion and errors. But by almost all ancient Teachers, and those of our time, hereby is understood the supreme authority and respect of the ancient Emperors in the Roman Empire, who by their worldly power with held the arising spiritual power of Antichrist over Christendom, until the said Imperial authority by the Saracens and Mahumetans in the East, and by divers barbarous Nations in the West, was very much broken and brought under foot, by which occasion this spiritual usurped power brake forth into Christendom, and openly established dominion over Emperors, Kings, Princes, and Nations; which to have come to pass about six hundred years after Christ's birth, is proved by many out of the histories of that time. Now who this Antichrist is, that hath usurped this power in Christendom for many hundred years, is clearly showed Rev. chap. 13, 17, 18. [Here] namely, Antichrist ye know [namely, by the warning given you by me, therefore the Apostle expresteth not here, as many ancients think, that he means not too much provoke the Emperors of Rome and external bishops among the Romans gave out that their dominion should have no end in the world] that he may be revealed in his own time. [namely, ordained by God, and permitted to Antichrist, as is declared before.]

7 For the misery of ungodliness [That is, the secret coming up of this unholy Antichristian dominion is by little and little promoted in the Church of Christ. Namely, by Satan and some of his instruments, who by desire of rule (as one Dorotheus is preserved for it 3 John, verses 9, 10.) and by bringing in of false and supitious doctrine, and humane inventions, herein offered Satan their hand even from the Apostles times, See 1 John 2, 18. Or: the misery of ungodliness worketh already] is already wrought: only he that now withholdeth him, [namely, withholds Antichrist in his coming of Christ] shall be revealed. See before the Annotator, on the third verse, whom the Lord shall destroy [or consume. The Greek word assassinos signifies properly by little and little to make away and waste meat, drink, money, goods. So shall Christ also in his own time by little and little destroy Antichrist, and take away his authority in Christendom by the Spirit of his mouth, that is, by the pure preaching of the holy Gospel, whereby the Spirit of the Lord is powerful in the hearts of men. See the like 1 Thess. 4, 16, Heb. 4, 12, Rev. 1, 16, and brought to nought by the appearance of his coming; that is, by his appearing in his last coming; for then shall the beast and the false Prophet be slain, and fall into the lake of fire, Rev. 19, 20.]

8 Him [That is, Antichrist, whereof he had spoken in the beginning of the former verse] [I say] whose coming is according to the working of Satan, that is, with such working as Satan is wont to use to seduce men, which working is declared in the following verses] in all power and signs of this power of signs or miracles, which shall produce to confirm in the dominion and false doctrine of Antichrist, See Matt. 24, 24, Rev. 13, 13, &c. and wonders of fables: that is, which shall partly be deceived, partly brought to path by Satan, to keep his Ministers in silence, and poor blind men in their false conceits, and superstitions.]

10 And in all [That is, in all manner. For Satan hath a limited power] seduction of unrighteousness, [That is, unto unrighteous and false doctrine, as the word truth sweth, which is opposed to it: and as after ver. 12. in them that perish: because that is, in recompense that they &c. which the Greek word importeth. Is therefore a just judgment of God upon the perverters and unthankfulness of such men, as is further expressed in the following verse] they received not the love of the truth, [that is, loved not the truth, and consequently neither believed nor kept it. See the like judgment of God upon the Gentiles, who kept not the natural knowledge of God, Rom. 1, 28.] to be faced.

11 And therefore [That is, God shall let loose the reins of Satan upon them, to use his power of seduction against them, and shall henceforward reach them grace which as yet withheld them, and to give them
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them up to their own lusts, whereby they shall powerfully be brought into error. See the like judgments of God upon unholy minds. Deut. 28. 18, 21; 1 Cor. 12. 28; 2 Cor. 12. 17; 1 Thess. 13. 14, Rom. 1. 24, and 2 Cor. 4. 3-5, 6-8; Col. 1. 18, 25; 2 Thess. 1. 8-10; 1 Thess. 1. 11. That they should believe the truth [that is, be regenerated and come to a knowledge of the truth, namely, of the Gospel], but had a peaceable in unrighteousness, [that is, peaceable and unrighteous doctrine, as before ver. 10.]

13 But we ought always to thank God for you, brethren, who are beloved of the Lord, that God hath caused that mental suffering to come to pass in order to prove the house of which you are members. [Namely, the world, that is, the whole world, in which you are members.] For, 1st, it is the same, from eternity, or from before the foundation of the world, 2 Thess. 1. 4, although some others understand it from the beginning when the Gospel was published unto them, when God by his Spirit chose or separated them out of the corrupt heap of men; as the word choicè or elect is also taken alike there, where, see 1 Thess. 15, 16, and 1 Cor. 6. 19, 27, but the self-exposition seems as fit to agree with the following verse, seeing the chosing, whereof Paul here speaks goes before calling, as we see been also Rev. 2. 17, 20, and chap. 14. 17, but the actual choosing out of the corrupt heap of men, which is done in time, follows after calling, seeing that separation is brought to pass by the calling of the Gospel into salvation, in justification of the spirit, [or, 9th, that is, which salvation is obtained by justification of the spirit and faith, and therefore is an infallible evidence of your eternal call, 2 Cor. 8. 14, 15, 2 Cor. 1. 22, and both of the truth, that is, which hath respect to and retains on the truth of the Gospel,]

14 Wherefore he hath called you by our Gospel, to the obtaining of the glory of our Lord Jesus Christ, [That is, to obtain eternal glory by Christ and with Christ, Rom. 3. 17, Rev. 2. 21.]

15 So be brethren [full] and keep the instructions [Or, traditions, deliverances.] And to the Apostle calls the exhortations and doctrines which they had received from him, as well concerning doctrine as life, not only when he was present with them, but also when he hath now propounded in these Epistles. See 1 Cor. 11. 2, 2 Thess. 3. 6, which are taught you, whether it be by [our] word, [namely, when I was present with you by our Apostle, 1 Thess. 1. 1, 2 Thess. 1. 11, and afterward ch. 11, from every brother that is, who makes profession of faith in Christ, although he do not rightly live according to it, as Paul declares in 1 Cor. 5. 11.]

16 And our Lord Jesus Christ himself, and our God and Father who hath loved us, and hath given us an everlasting covenant, [That is, a firm conjunction grounded on the permanent of eternal life,] and good hope [namely, of our redemption and eternal salvation, 1 Pet. 1. 3, 4, 5 in grace, that is, by his grace, 17 Comfort your hearts, and strengthen you in every good word and work, that is, grant that you may advance edific and strengthen your fleshes and others with good words and works, with good words and works.]

CHAP. III.

The Apostle exhorts the Thessalonians to pray for him, and tells his confidence that the Lord will strengthen them; 3 so proves also to God for them, 4 and commands them to withdraw themselves from every brother that walketh disorderly, 5 proves by his own example that every one must labour to maintain himself, 10 or otherwise that he ought not to eat, 13 Encourages us to grow weary in doing good, 14 and to that work and persevere who are not obedient to his command herein, 16 concludes with the self-same salutation, 17 which he adds with his own hand and all his Epistles.

For this reason brethren pray for us, that the word of the Lord [That is, the preaching of the Gospel may have] [its] confines [Or, may run about,] may speedily and happily be spread abroad and proclaimed, and be griped [that is, may be held in honour and esteem, and bring forth worthy fruits, even as also with you.

2 And that we may be delivered [That is, discharged, or kept free from such men who seek to hinder the course of the Gospel, as the filth-necked Jews and their adherents had amongst them, Acts 17. 18, 19. If we abided and worked this, for all men have not faith, that is, it is not given to all to believe in Christ, see Matt. 13. 11, John 6. 44, et al.]

3 But the Lord is faithful, who shall strengthen you, [namely, in faith,] and keep you from the wicked, [namely, whereof he had treated in the former verses of this chapter, namely, that ye fall not thereunto, or from the devil, that ye be not tempted by him, Matt. 6. 13.]

4 And we wish you peace of God, that is, that ye also may do and will do that which we command you, [Namely, in the name of the Lord, as is expressed hereafter verse 6, and before 1 Thess. 4. 2.]

5 But the Lord direct your hearts [That is to guide your hearts aright, without wavering on the one or the other side] into the love of God, this may be understood either of the love whereof we love God, or of the love wherewith God loves us, namely, that we be more and more strengthened in the feeling of the same, see Rom. 8. 28, and 8. 39, and unto the patience of Christ, [That is, sufficiency in the Cross, and tribulation for Christ's sake, or unto the patient expectation of Christ to judgement, 6 And we command you brethren in the name of our Lord Jesus Christ, [That is, as being commanded, or having authority thereunto, from Christ, see 2 Cor. 5. 19, 20, that ye would turn your selves [that is, turn, hold no ordinary converse with such an one, namely, after that such notice is taken thereof in the Church, and he being admonished continues disobedient, see Matt. 18. 15, &c, 1 Cor. 5. 11, and afterward 11. from every brother, that is, who makes profession of faith in Christ, although he do not rightly live according to it, as Paul declares in 1 Cor. 5. 11, that with which irregularly, this may be taken here in general for all irregularity, whereby offence is given in the Church of God, or of that particular, irregularity, wherein he makes further exposition ver. 11, namely, of those that were about idle, and practiced vain things, without following their calling duly, as that which followed seems to require, and not according to the instructions which he received from us, that is, commands and exhortations, a before chap. 5. 15,]

7 For your selves know how ye ought to int rate it, [Namely, not me only, but also Timotheus and Silvanus, who gave name also this Epistle was written for we cared not our selves disorderly among you, namely, as idle bodies or divers of vain things without their calling, 8 Neither have we eaten any bread with unrighteousness, [Or, no bread of any man, i.e. enjoyed no meat and drank as Gen. 3. 19 for nourishment, but in labour and painfuless, working night and day, that is, besides the careful following of our Apostolical Office, working also with our hands to maintain our selves, see Acts 20. 34, and before 1 Thess. 5. 8, 9 that we may,]

Y y not
not be burdensome to any one of you: 
9 Not that we brate not the power (Namely, of bearing burdensome to you, or taking maintenance of you as other Apostles did, and he teacheth else-where that the Ministers of the word have also power to do. See hereof at large 1 Cor. 9. 3. &c.), but that we might give our selves to you (for) a pattern to imitate us (namely, in following your labour each one in his calling, and not under a pre-text either that you will promote the Gospel, or that Christ should speedily come to judgement, to excuse your idleness and practising of vain things.)

10 For even when we were with you we communed you, that if any man would not work, (Namely, having health, strength, and opportunity for it:) for otherwise the Church also is bound, as much as is possible, to take care for every one that hath need. See 2 Cor. chap. 8, 9. neither should he eat.

11 For we hear that some among you walk disorderly: (This the Apostle adds to shew that he doth notpropound the foregoing exhortations and examples unto them in vain: and this properly depends on that which he said ver. 6, not working, but doing vain things, that is, doing things without a call out of their calling, and beyond or against their calling: as this word is also used of some idle widows, 1 Tim. 5. 13.)

12 But them that are such we command and exhorts by our Lord Jesus Christ, that they work, and walk in quietness; or eat their own bread. (That is, which they have gotten by their own labour. See 1 Thess. 4. 11.)

13 And ye brake not your own meat in well doing, (The Greek word properly signifies to become whole, that is, more remitted or slack in well doing, the Apostle adds this, to admonish them that because of the abuse of their idle persons, they may not be the more remitted or slack in doing good to the true poor.)

14 But if any one be not obedient to our word (written) by this Epistle, (That is, this our exhortation of working in quiet, following their own business, and leading an orderly life. See further ver. 6.) mark him: (Some join this word mark here to the former word Epistle; as if the Apostle should say, mark him, or give me notice of him by an Epistle; but this conjunction agree not well with the Greek word semina, nor with that which follows. For this Greek word properly signifies not to give notice of any one, but indeed to notice mark any one whom one puts to any shame, or excludes out of any honourable assembly, and to note or put out his name as un worthy of such honour. So that this word is here by others very truly understood of the Christian communication, and excluding out of the communion of the Church, according to the order instituted by Christ, Mar. 18. 15, as the following words also clearly import.) and mingle not (See of this same word, and the thing signified thereby, more at large 1 Cor. 5. 9, 11.) your selves with him, that he may be ashamed: (namely, and by this shame return to his duty, as the Greek word import. See Matt. 21. 37.)

15 And hold us not as over-scrupulous, (Namely, which ye must wholly avoid or forsake as men safe to do enemies) but admonish (him) as a brother, (namely, who is gone astray, and whom therefore they should bring again into the right way, 2 Cor. 2. 7.)

16 Now the Lord of peace himself, (That is, who is the author of all peace and happiness,) give you peace always, in every manner of way, (that is, as well with God as among one another.) the Lord be with you all.

17 The salutation with mine own hand which is a token in every Epistle. (Namely, whereby mine own Epistles may be distinguished by the Churches from others which might be forged in my name. See 1 Cor. 6. 11. Col. 4. 18.) So I write.

18 The grace of our Lord Jesus Christ be with you all. Amen.

The second Epistle to the Thessalonians was [written] from Athens. (This Postscript, as is noted heretofore in other Epistles, is not certain; and it is more probable that this Epistle, even as the former, was written also from Corinth, where Paul after his departure from Thessalonica, resided a year and a half, and where Timotheus and Silas first came to him, in whole name also this Epistle was written chap. 1. 1. See Acts 18. 5. 11.)

The end of the second Epistle of Paul to the Thessalonians.