ANNOTATIONS ON THE NEW TESTAMENT OF JESUS CHRIST.

IN WHICH

I. The literal Sense is explained according to the Expositions of the ancient Fathers.

II. The false Interpretations, both of the ancient and modern Writers, which are contrary to the received Doctrine of the Catholic Church, are briefly examin'd and disproved.

III. With an Account of the chief Differences betwixt the Text of the ancient Latin Version, and the Greek in the printed Editions and MSS.

The Second VOLUME.

By R. W. D. D.
TO THE
READER.

In this 2d Volume, and in the 14 Epistles of S. Paul, some Annotations, as to the literal Sense, seem more necessary, than in the former Volume on the Gospels, and Acts of the Apostles: not only on the account of the Style, and Phraseology of the Apostle, but chiefly because in them are contain'd many sublime Truths, and profound Mysteries of our Vocation and Justification in the new Law of Christ, Grace and Predestination, &c.

In expounding these I shall only take notice of the Errors and Heresies condemn'd by the Catholick Church, without mention of any Scholastic Disputes among Catholick Divines. My Design is to give the Reader the true Sense of S. Paul, and of these other sacred Writers, according to the best and most approved Interpreters, especially from S. Chrysostom on S. Paul's Epistles, who never omits to examine the literal Sense. Instead of the Summaries, or chief Contents of each Chapter, I have given a brief Account, and as it were a Synopsis, of the main Design, and chief Contents of each Epistle.
The EPISTLE of S. PAUL to the ROMANS.

S. Paul had not been at Rome, when he wrote to them this Epistle, which was in the Year 57 or 58, when he was preparing to go to Jerusalem, with the charitable Contributions and Alms collected in Achaia and Macedonia, for the Benefit and Relief of the poor Christians in Judea, and at Jerusalem; and after that he had preach'd in almost all Places from Jerusalem even to Thyris, Thryrum, or Thryicum. See this Ep. c. 15. It was written in Greek. It is not the first Epistle in order of time, tho' placed first, either because of the Dignity of the Chief Christian-Church, or of the sublime Contents.

The Apostle's chief Design, was not only to unite all the new Christian Converts, whether they had been Gentils or Jews, in the same Faith, but also to bring them to an Union in Charity, Love and Peace, to put an End to those Disputes, and Contentions among them, which were particularly occasion'd by those zealous Jewish Converts, who were for obliging all Christians to the observance of the Mosaical Precepts and Ceremonies. They who had been Jews, boasted that they were the Elect People of God, prefer'd before all other Nations, to whom he had given his written Law, Precepts, and Ceremonies by Moses, to whom he had sent his Prophets, and had done so many Miracles in their Favour, while the Gentils were left in their Ignorance and Idolatry. The Gentils now converted, were apt to brag of the Learning of their great Philosophers, and that Sciences had flower'd among them: they reproach'd the Jews with the Disobedience of their Fore-fathers to God, and the Laws he had given them: that they had frequently return'd to Idolatry; that they had perjured, and put to Death the Prophets, and even their Messiah, the true Son of God. S. Paul shews that neither the Jew, nor the Gentil had reason to boast; but to humble themselves under the Hand of God, the Author of their Salvation. He puts the Jews in mind that they could not expect to be justify'd, and saved, meerly by the Ceremonies and Works of their Law, tho' good in themselves; that the Gentils as well as they, were now call'd by the pure Mercy of God: that they were all to be save'd by believing in Christ, and complying with his Doctrine: that Salvation and Sanctification can only be had by the Christian Faith: he does not mean by Faith only, as it is one particular Virtue, different from Charity, Hope, and other Christian Virtues, but he means by Faith, Christian Religion and Worship, taken with an Opposition to the Law of Moses, and to the moral Virtues of Heathens. The Design of the Epistle to the Galatians is much the same: From the 12th Chap. he exhorts them to the Practice of Christian Virtues.
He was beheaded by the Command of Nero, the Roman Emperor.
PAUL a Servant of Jesus Christ, call'd to be an Apostle, separated unto the Gospel of God,
2. Which he had before promis'd by his Prophets in the holy Scriptures
3. Concerning his Son, who was made to him according to the Flesh of the Seed of David,
4. Who was predestinated the Son of God in Power, according to the Spirit of Sanctification, by the Resurrection from the Dead of Jesus Christ our Lord:
5. By whom we have receiv'd Grace, and the Apostleship unto the obedience of Faith throughout all Nations for his Name:
6. Among whom you are also the call'd of Jesus Christ:
7. To all who are at Rome, the beloved of God, call'd to be Saints. Grace be to you, and peace from God our Father, and the Lord Jesus Christ.
8. First I give thanks to my God through Jesus Christ for you all: that your faith is publish'd throughout all the World.

9. For God is my Witness, whom I serve with my Spirit in the Gospel of his Son, that without ceasing I remember you.

10. Always in my Prayers: begging that by any means I may at length have a prosperous Journey by the Will of God in coming to you.

11. For I long to see you: that I may impart to you somewhat of spiritual Grace to strengthen you:

12. That is, to be comforted together with you, by that Faith, which is common both to you and me.

13. For I would have you Brethren to know: that I have oftentimes purpos'd to come to you (and have been hitherto hindred) that I may have some Fruit also among you, even as among other Nations.

14. I am a Debtor both to the Greeks and Barbarians, to the Wise, and to the Unwise: So that on my part, I am ready to preach the Gospel to you also, who are at Rome.

15. For I am not ashamed of the Gospel. For it is the Power of God unto Salvation to every one who believeth, to the Jew first, and to the Greek.

16. For in this is reveal'd the Justice of God thro' Faith unto Faith: as it is written: "and the just Man liveth by Faith."

17. For the wrath of God is reveal'd from Heaven upon all Impiety, and upon the iniquity of those Men, who detain the Truth of God in iniquity:

18. In as much as that which is known of God, is manifest to them. For God hath made it manifest to them.

19. For his invisible Perfections are understood from the Creation of the World, and seen from the things that are made: even his eternal Power and Divinity; so that they are inexculpable.

20. Because when they had known God, they glorify'd him not as God, nor gave him thanks: but were lost...
in their own Imagination, and their foolish Heart was

22. For professing themselves wise, they are become

Fools.

23. And they chang'd the Glory of the incorruptible
God into the likeness of an Image of corruptible Man,
and of Birds, and of four-footed Creatures, and of creep-
ing things.

24. Wherefore God deliver'd them over to the desires
of their Heart, unto uncleanness, to abuse shamefully
their Bodies in themselves:

25. Who have chang'd the Truth of God for false-
hood: and worshipp'd and serv'd the Creature rather
than the Creator, who is blessed for ever. Amen.

26. Therefore hath God deliver'd them over to shame-
ful Lusts. For Women among them have chang'd the
natural use into that which is against Nature.

27. In like manner also the Men, have left the natu-
ral use of the Women, having burnt with their Lusts
one towards another, Men with Men, committing what
is shameful, and receiving in themselves the recompence
due to their Error.

28. And as they liked not to have God in their Know-
ledge: God gave them over to a reprobate Sense, to do
those things that are undecent,

29. Being fill'd with all Iniquity, Malice, Fornication,
Covetousness, Impiety, full of Envy, Murder, Strife,
Deceit, Malignity, Whisperers,

30. Backbiters, hateful to God, Spiteful, Proud, haugh-
ty, inventors of Evil, disobedient to Parents,

31. Foolish, Dissolute, without Affection, without
Fidelity, without Mercy;

32. Who when they had known the Justice of God;
did not understand that they who commit such things,
deserve Death: and not only they who commit them,
but they also who consent to them who commit them.
Annotations.

V. 1. Call'd To be an Apostle (a) or a Call'd Apostle. That is, not only having the Name of an Apostle, but having his Call to this high Function, and his Mission from God. He means that he was separated from others, and appointed by the Holy Ghost to preach the Gospel, as we read, Acts 13. 2. When the Holy Ghost to those of the Church at Antioch said, Separate me Saul and Barnabas, for the Work unto which I have taken them.

V. 2. Which he had before promis'd, &c. That is, God before in the Scriptures promised the Blessings, which are now come by the preaching of the Gospel, and that they should come by his Son.

V. 3. Who was made to him according to the flesh of the Seed of David. The Sense is, that God promised, that he who was his true and only Son from Eternity, should also become his Son as Man; that the same Son should be Man as well as God, when the Word was made flesh, or when that divine Person should be united to our human Nature. Thus the same Person, who was his only begotten Son from Eternity, being made Man, and of the Seed of David by his Incarnation, was still his Son, both as God, and also as he was Man.

V. 4. Who was predestinat'd (b) the Son of God. The learn'd Bishop of Meaux Bossuet in his 2d Pastoral Instruction, in which he condemn'd the French Translation of Monsieur Simon, p. 127. takes notice, that according to S. Paul, and the constant Doctrine of S. Aug. and S. Thomas, Christ as Man, or the human Nature of Christ united to his divine Person, was predestinated without any precedent Merits, by a free and liberal Predestination of God's Goodness. But in this Place, according to S. Chry. may be signifies no more than that Christ, who was truly Man, was defined, declared, and made manifest, to all, not to be a Man only, but to be also the true Son of God: 1st in Power, i.e. by his working such Miracles; 2dly, By his Spirit of Sanctification, or by that infinite Sanctity, with which he was replenish'd; 3dly, By his Resurrection, or by his raising himself from the Dead.

V. 5. By whom, i.e. by this same Jesus Christ, God and Man, We, I, and the rest of the Apostles, have received this Grace and Apostleship, this Mission, and Commission from him, of preaching his Gospel, and teaching his Doctrine. Unto the obedience of Faith throughout all Nations, that is, to bring all Nations to the obedience and profession of his new Law and Doctrine.

V. 6. Among whom you are the call'd of Jesus. That is, you also are a part of those, who by his Mercy, are call'd to this Faith and Belief in him. All beginning from those Words in the 3d Verse, who was made to him, &c. till the End of this 6th Verse, are to be taken as within a Parenthesis, which is not unusual in the Style of S. Paul. Then he goes on after this long Parenthesis.
Chap. I. To the Romans.

V. 7. To all that are at Rome, called to be Saints, i.e., who not only are named Saints, but who by such a call from God, are to be sanctified by his Grace, and to become Holy, or Saints.

V. 8. To all the World, i.e., to all, or almost all the Roman Empire.

V. 9. God is my Witness. I call God to witness, 'tis an Oath.

V. 10. That by any means, Lit. if by any means.

V. 14. I am a Debtor, i.e., I am bound to preach the Word of God to all.

V. 16. For it (the Gospel) is the Power of God unto Salvation to every one, that is, it brings powerful Helps to all, both Gentils and Jews, in order to their Salvation. — To the Jews first, in as much as the Gospel is to be first preach'd to the Jews.

V. 17. For in this, i.e., in, or by the Gospel, it is revealed, or made known the Justice of God; he do's not here mean that Justice, by which God is just in himself, but that Justice and Sanctification, which he communicates to Men, and by which they are justifying and sanctifying. — thro' Faith unto Faith, i.e., by Faith, and an increase in Faith, in as much as, by increasing in Faith, we advance in Virtues. — as it is written (Habacuc. 2. 4.) that the just Man liveth by Faith; including the Love of God, Hope, and other Virtues.

V. 18. For the Wrath of God is reveal'd, &c. He begins to speak of the Heathens, and of the wicked World, whose Sins God punish'd from time to time with visible Chastishments of Plagues, Famines, Wars, &c. and that because they detain the Truth of God in Injustice, or in Iniquity, that is, because they have not honour'd God, even according to the Knowledge, which he has given them of him, especially their Philosophers.

V. 19, 20. In as much as what is known of God, or may be easily known of God, is manifest to them. The light of Reason demonstrates to them the existence of one God, the Maker and Preserver of all things. This is made known to them from the Creation of the World, or from the Creatures in the World: the Creator may be discovered by the Creatures, and as S. Chrys. here says, Every Scythian, every Barbarian, may come to the Knowledge of God by the wonderful Harmony (c) of all things, which proclaims the Existence of God, louder than any Trumpet: but having known him, they did not glorifie him: they acted contrary to their Knowledge, abandoning themselves to Idolatry, and the vain Worship of many Gods, and to all manner of Vices and Abominations against the Light of Reason.

V. 24. Wherefore God deliver'd them (d) over, &c. that is, as S. Chrys. says, permitted them, in punishment of their wilful Blindness, to fall into the foulest, most shameful, and unnatural Sins of uncleannesses here described.

V. 27. Receiving in themselves the Repcompence due to their Error, i.e., were justly punish'd for their wilful Blindness and Error, by which they had worshipp'd and adored Creatures instead of the Creator, Idols instead of the one true God.
V. 29. Being fill'd with all Iniquity. He passeth to many other Sins and Crimes of the Heathens. Hateful (e) to God, the Greek may also signify, Haters of God.

V. 31. Dissolute, rude in their Manners, and Behaviour. Some from the Greek, understand Breakers of their Word; but this would be the same as wishous (f) Fidelity, which we find afterwards in the same Verse.

(a) V. 1. Vocatus, καλτος Ἀντίκολος. Also v. 6, and 7. κατικ.
(c) V. 20. Chrys. hom. 2. p. 20. της φαντασίας ἀναπαραγωγος, λαμπρετων βολον.— (d) V. 24. της παρακάλεσιν, ἐνταθα λειασον ἡμι.
(e) V. 30. Deo odibinis, βερεγυης; See Mr. Leigh Crit. Sacra.
(f) V. 31. δουλεταις. See 2. Tim. 3. 3. δουλεταις, σινε δειδειε.
Chap. II. To the ROMANS.

9. Tribulation and anguish upon the Soul of every Man that committeth evil, on the Jew first, and on the Greek:

10. But glory, and honour, and peace, to every Man that performeth good, to the Jew first, and also to the Greek.

11. For there is no respect of Persons with God.

12. For whosoever have sinned without the Law, shall perish without the Law: and whosoever have sinned under the Law, shall be judged by the Law:

13. For not the hearers of the Law are just before God, but the Doers of the Law shall be justified.

14. For when the Gentils, who have not the Law, do by nature those things, that are of the Law, these Men having not the Law, are a Law unto themselves:

15. Who shew the Work of the Law written in their Hearts, their own Conscience bearing them Witnesses, and their own Thoughts within themselves accusing them, or defending them.

16. At that Day, when God shall judge the secrets of Men, by Jesus Christ according to my Gospel.

17. Now if thou art called a Jew, and restest on the Law, and dost glory in God:

18. And knowest his Will, and approvest the things that are more profitable, instructed by the Law,

19. Art confident that thou thy self art a Guide to the Blind, a Light to those that are in Darkness,


21. Yet thou who teachest another, teachest not thy self: who preachest to Men not to steal, and stealest:

22. Who sayst, Men must not commit Adultery, yet committest it: who abhorrest Idols, and yet committest Sacrilege:

23. Who dost boast of the Law, and by prevaricating the Law, dishonourest God.

24. (For by you the Name of God is blasphemed among the Gentils, as it is written)
To the Romans. Chap. II.

25. Circumcision profiteth indeed, if thou keep the Law: But if thou art a transgressor of the Law, thy Circumcision is made Uncircumcision.

26. If therefore the uncircumcised Man keep the Ordinances of the Law, shall not his uncircumcision be reputed as Circumcision?

27. And he who by nature is without Circumcision, and fulfilleth the Law, shall not he judge thee, who by the Letter, and with Circumcision art a Transgressor of the Law?

28. For he is not a Jew, who is so outwardly: nor is that Circumcision, which is outwardly done in the Flesh;

29. But he is a Jew who is so inwardly: and that is Circumcision, which is of the Heart in the Spirit, and not according to the Letter: And whose praise is not from Men, but from God.

Annotations.

V. 1. Wherefore thou art inexusable, &c. He seems to give a general admonition to every one, both Jews and Gentils, not to blame, judge, or condemn others, when perhaps he, or those of his Religion, may be guilty of the like Sins. Let him rather call to mind the just Judgment of God, which, they who are Sinners cannot escape. Let him also reflect, that if God hath hitherto deferred to punish him, it hath been thro' the riches and abundance of his goodness, patience, and long forbearance, or longanimity: that he must take care not to harden his Heart any longer, lest he heap up to himself a fatal Treasure at the Day of Judgment, when God will render to every one according to his Works, and not according to his Faith only, says S. Chrys. hom. 7.

V. 9, 10. On the Jew first, and on the Greek, i. e. God, as a just Judge, will not have any respect to their Persons, but punish or reward both Jews and Gentils according to their good or bad Works. And Salvation is now offer'd to both.

V. 12. Whosoever have sinned without the Law, i. e. without the written Law of Moses, against their Reason and Conscience, &c. And also those who being Jews, have sinned under this written Law, shall be judged, even with greater Severity, for having transgress'd against the known Law.

V. 14. — 15. When the Gentils do by Nature, or naturally, that is, without having receiv'd any written Law, these Men are a Law to themselves, and having it written in their Hearts, as to the Existence of a God, and their reason tells them, that many Sins are unlawful;
Chap. III. To the ROMANS.  

ful; they may also do some Actions morally good, as by giving Alms to relieve the Poor, honouring their Parents, &c. not that these Actions morally good, will suffice to their justification of themselves, or make them deserve a supernatural Reward in the Kingdom of Heaven, but God out of his infinite Mercy may give them some supernatural Graces, by which they come to know, and believe, that he will reward their Souls for Eternity. Such says S. Chrysl. were the Dispositions of Melchisedech, Job, Cornelius the Centurion, &c.

V. 17. Now if thou art called a Jew. In the common G. Copies, we read, behold thou art a Jew, &c. S. Paul here turns his Discourse particularly to the Jews, who valued themselves so much upon their Law, their Temple, and their Ceremonies; and therefore are said to rest on the Law, as if it were enough to be by Profession a Jew.

V. 21. Dost thou who teachest another, teachest not thyself, &c. S. Chrysl. hom. 6, takes these Sentences as so many Interrogations, dost thou teach thy self? dost thou not steal? dost thou not commit Adultery? &c.

V. 25. Circumcision profteth indeed, in as much as it was ordained by Almighty God, as were also the Precepts of the Law, which were to be observed before the publishing of the new Law of Christ. See Gal. 5. 6. But it was never profitable to the Transgressors of the Law. Nay, the uncircumcised Gentils who have complied with those natural Precepts, which are also commanded by the Law of Moses, shall judge and condemn those who received the written Law, and at the same time were Transgressors of it.

V. 28. Not Circumcision, which is outwardly done. S. Paul distinguishingeth two sorts of Circumcision, that which is made in the Flesh according to the Letter of the Law, which is an outward Circumcision, and a more necessary Circumcision of the Heart, and of the Spirit, by which a Man's Interior is reform'd, and by which his Vices and Disorders are cut off. The first Circumcision would never avail a Man any thing without the Second.

V. 26. Shall not his uncircumcision (Lit. his preputium) be reputed as Circumcision; Nonne preputium illius in Circumcisionem reputabitur? quis hæresputiam autem sit, et persequatur? A Translation may stick to the Letter too much, this seems literal enough.

C H A P. III.

1. WHAT pre-eminence then hath the Jew? or what advantage is there from Circumcision?

2. Much every way. First indeed because the Words of God have been intrusted to them.

3. For
3. For what if some of them have not believ'd? shall their infidelity make void God's fidelity? God forbid.

4. For God is true, but every Man is a Liar, as it is written: that thou may'st be justifi'd in thy Sayings, and may'st overcome when thou art judged.

5. But if our injustice make the justice of God commendable, what shall we say? is God, then unjust, who executeth Wrath?

6. (I speak after a human way) God forbid. Otherwise how shall God judge this World?

7. For if the Truth of God hath redounded more to his Glory thro' my Lies, why am I still to be judged as a Sinner?

8. And not rather (as some slander us, and pretend that we say) Let us do evil things that good may come of them: whose Damnation is just.

9. What therefore do we excell them? by no means: For we have shewn both Jews and Greeks all to be under Sins.

10. As it is written: "that not any one is just:
11. That there is not any one that understandeth, " not any one who seeketh God.

12. They have all turn'd out of the Way, they are " together become unprofitable, there is not any one that " doth good, no not one.

13. Their Throat is an open Sepulchre, with their " Tongues they have dealt deceitfully: the venom of Aſps," is under their Lips:

14. Whose Mouth is full of cursing and bitterness. "
15. Their Feet are swift to shed Blood: "
16. Destruction and Misery are their ways: "
17. And the way of Peace they have not known. "
18. There is no fear of God before their Eyes. "

19. Now we know that whatever the Law speaketh, it speaketh to them who are under the Law; that every one's Mouth may be stopp'd, and that all the World may be made subject to God:

20. Because by the Words of the Law no one shall be
To the Romans. 15

be justifi'd before him. For by the Law is the Knowledge of Sin.

21. And now without the Law the justice of God is made manifest: being witnessed by the Law, and the Prophets:

22. To wit, the justice of God by the Faith of Jesus Christ unto all, and upon all who believe in him: for there is no distinction.

23. For all have sinned, and have need of the Glory of God.

24. Justification being gratis given by his Grace, by the Redemption which is in Christ Jesus,

25. Whom God hath proposed to be a Propitiation by faith in his Blood, to the Manifestation of his Justice, for the remission of past Sins.

26. Thro' the forbearance of God, for the making known his Justice at this time: that he himself might be the just one, and the Justifier of him, who is of the Faith of Jesus Christ.


28. For we esteem a Man to be justifi'd by Faith without the Works of the Law.

29. Is God the God of the Jews only? Is he not also of the Gentils? yes also of the Gentils.

30. For there is but one God, who justifieth the circumcised by Faith, and also the uncircumcised thro' Faith.

31. Do we then destroy the Law by Faith? God forbid: but we establish the Law.

Annotations.

V. 1. What Pre-eminence then hath the Jew? The Apostle not to offend the Jews, by insisting too long in reprehending them, turns his Discourse to the Advantages they have hitherto had above other Nations. As first, that the Words of God, those divine Oracles, Revelations, Promises in the Scriptures, were credited or intrusted to them. And though some, or many of them have not believ'd God's Promises, especially concerning their Messias, this hath not hindered God from being faithful to his Word, in sending the Messias and those Blessings that were promis'd with him. For God is always true, or faithful.
To the RÓMANS. Chap. III.

faithful in his Promises, and therefore must needs be justified, or could just when his proceedings are judged, i.e. considered and examined.

V. 7. — 9. But if our Injustice, &c. S. Paul here puts this Objection, that if Men Sins and Iniquities make the Justice of God commendable, i.e. make his Justice more apparent and known; if the Truth of God, as to his Promises, be more discover'd, praised, and glorify'd by our Lies, i.e. by our Sins, how then can God blame or punish Men for Sins, which contribute more to his Honour? May not we say, (as some falsely pretended S. Paul said) let us do evil things, that good things may come of them? The Apostle answers in short both this Objection, and the Calumny against him. As to the first, that tho' Mens Sins give an occasion to God to shew his Justice, and make known his divine Perfections, yet this will not excuse them from being justly condemn'd and punish'd when God shall judge the wicked World: for if there were a sufficient Plea, God could not judge and condemn the wicked: so that as S. Chrys. (a) observes, the Apostle resolves their Question by asking another, and shews their reasoning absurd, by taking notice of another Absurdity that follows from it. 2dly, He tells them, they slander him, and his Doctrine, by only telling them, they deserve to be condemn'd who say, let us do evil that good may come of it, the Damnation says he, of such Men is just.

V. 9. — 19. What then do we Jews excel the Gentils? He again turns his Discourse against the Jews, by shewing that they have been Sinners, as well as the Gentils, notwithstanding the particular Favours God had done to them, and not to the Gentils; this he proves out of the Psalms: and v. 19. He shews that these things were spoken of them, who were under the Law: that all the World may be made subject to God, i.e. God permitted these Sins in all Men, that Sanctification and Salvation might be from Christ only, the Redeemer of all Men, so that neither Jew nor Gentil should be justify'd, but by the free and liberal Gift of his Grace. See S. Chrys. (b).

V. 20. &c. To the End of this Chapter the Apostle shews that the Jews cannot be truly justify'd, and sanctify'd by the Works of the written Law of Moyses only: that a Knowledge of Sin, or of what was sinful came by the Law; but if they did not comply with the Precepts of the Law, this Knowledge made them more guilty. Now at the coming of Christ, the Justice of God, that is, the Justice by which he made others just and justify'd them, cannot be had without a Faith in Christ; and by the Grace of our Redeemer Jesus Christ, whom God hath proposed to all, both Gentils and Jews, as a Sacrifice of (c) Propitiation for the Sins of all Mankind, by Faith in his Blood, that is, by believing in him, who shed his Blood, and died for us on the Cross. It is he alone (v. 26.) that is the just one, and the Justifier of all. — And as to this, there is no Distinction. The Gentils are justify'd and sanctify'd without the written Law, and the Jews who have been under the Law, cannot partake of the Justice.
Chap. III. To the ROMANS.

The virtue of Faith alone will justify, and save a Man; nothing can be more opposite to the Doctrine of the Gospel, and of the Apostles in many places. (as hath been observed, and will be shown hereafter.) He tells us in this Chap. v. 20. and v. 28. that a Man is justify'd without the Works of the written Law: and he teaches us that no Works of the Law of Moses, nor any Works that a Man does by the Law of Nature, are sufficient to justify a Man and save him of themselves, that is, unless they be join'd with Faith, and the Grace of God. And when he seems to say, that Men are justify'd or save'd by Faith, or by believing, as he says of Abraham in the next Chapter, v. 3; and 5, he never says (as some both ancient and later Heretics have pretended) that Faith alone is sufficient. And besides, by Faith he understands the Christian Faith and Doctrine of Christ, as opposite to the Law of Moses, to Circumcision, and the Ceremonies of that Law, as it evidently appears by the design of the Apostle, both in this Epistle, and in that to the Galatians. He teacheth us in this Ep. c. 3. v. 6. that God will judge every Man according to his Works: v. 13. That not the Heirs of the Law, but the Doers shall be justify'd. See also c. 6. He tells the Galatians, c. 5. v. 6. that the Faith by which, they must be saved, must be a Faith, working by Charity. He also tells the Corinthians, 1. 7. 19. that Circumcision is nothing, nor Circumcision, but the keeping of the Commandments of God. That that a Man should have a Faith, in that he could remove Mountains, it would avail him nothing without Charity. How often do's he tell us, that they who commit such and such Sins, shall not inherit or possess the Kingdom of God: do's not S. James tell us, that Faith without good Works is dead. See ch. 2. Of this more hereafter.

V. 30. God justifyeth the circumcised, and also the uncircumcised by Faith, that is, by the Faith and Religion of the new Law, or by a Faith working by Charity, and join'd with good Works proceeding of Faith. See the Council of Trent. Sef. 6. chap. 8. "When the Apostle says, that a Man is justify'd by Faith, and graces, according to the perpetual Consensus of the Catholick Church, we are said to be justify'd by Faith, because Faith is the Beginning and Foundation of Man's Salvation, and the Root of his Justification, without which we cannot please God, nor be made his Sons: And we are said to be justify'd gratis, because nothing of those things, which go before Justification, whether Faith, or Works, are meritorious of the Grace of Justification."

V. 31. Do we destroy the Law by Faith? no, but we establish the Law. See the Words of Christ. Matt. 5. 17. 1st, Because the Figures, and Types of the Law of Moses, and the Predictions of the Prophets are fulfill'd. 2dly, Because Christians are now taught to fulfill the Moral Precepts, and the chief Part of the Law with greater Perfection, in the Spirit of Faith, Charity, 

Vol. II. B (a) V. 6. S.
CHAP. IV.

WHAT advantage then shall we say that Abraham found our Father according to the Flesh?

2. For if Abraham was justified by Works, he hath glory, but not in the sight of God.

3. For what faith the Scripture? "Abraham believ'd God, and it was reputed to him unto justice.

4. Now to him that worketh, a reward is imputed, not according to grace, but according to what is due to him.

5. But to him that worketh not, yet believeth in him who justifieth the impious, his Faith is reputed to Justice according to the purpose of God's Grace.

6. As David also termeth it the beatitude of a Man, to whom God accounteth Justice without Works,

7. Saying, "Blessed are they whose iniquities are forgiven, and whose sins are covered.

8. Blessed is the Man, to whom the Lord hath not imputed Sin."

9. This Beatitude then belongeth it to the circumcised only, or also the uncircumcised? For we say that Faith was reputed to Abraham unto Justice.

10. How was it then reputed? In the state of Circumcision, or of uncircumcision? not in Circumcision, but in uncircumcision.

11. And he receiv'd the sign of Circumcision, as a Seal of the justice of Faith, which is in uncircumcision: that he might be the Father of all the Believers not circumcised, that it may be also reputed to them for Justice:

12. And that he might be the Father of Circumcision, not only to them who are circumcised, but to them also who
who follow the Footsteps of the Faith, which our Father Abraham had, being yet in uncircumcision.

13. For the promise to Abraham and his Seed, that he should be the Heir of the World, was not to him by the Law, but by the justice of Faith.

14. For if they are Heirs, who are of the Law; Faith is made void, and the Promise is abolish'd.

15. For the Law worketh Wrath. In as much as where there is not a Law, neither is there a Transgression.

16. Therefore it is by Faith, that according to Grace the Promise might be firm to all his Seed, not to that only, which is of the Law, but to that also which is of the Faith of Abraham, who is the Father of us all.

17. (As it is written, I appointed thee a Father of many Nations) before God, to whom he believ'd, who rais'd to Life the Dead, and calleth the things that are not, even as those that are.

18. Who against Hope unto Hope believed, that he might become the Father of many Nations, according to that which was said to him: so shall be thy Seed.

19. And he was not weak in Faith, nor did he consider his Body almost dead, being near upon a hundred Years old: and the dead Womb of Sara.

20. In the Promise also of God he stagger'd not through distrust, but was strengthen'd in Faith, giving glory to God:

21. Fully convinced, that whatsoever he hath promised, he is able to do.

22. And therefore was it imputed to him unto Justice.

23. Nor was it written only for him, that it was reputed to him unto Justice:

24. But for us also, to whom Justice shall be reputed believing in him, who hath rais'd up Jesus Christ our Lord from the dead.

25. Who was deliver'd for our Sins, and rose again for our Justification.
To the ROMANS. Chap. IV.

ANNOTATIONS.

The Apostle proves what he had advanced in the last Chapter, that the Jews cannot be justified by the Works of the written Law, nor by any Works, unless join'd with Faith in the Messiah their Redeemer. This he shews by the Example of Abraham, who is said to have been justified by believing. 2dly, And this was before he was circumcised. 3dly, And long before the Law of Moses. Justification then was given without the Works of that Law.

V. 1. What Advantage shall we say that Abraham found our Father according to the Flesh? This seems the true Construction and Sense: rather than what did he find according to the Flesh, as some expound it.

V. 2. If Abraham was justified by Work, or by his own Works, he might have Glory, and be commended by Men, who judge only according to outward Appearances: but not in the Sight of God, that is, he could not be truly justified, so as to deserve a Reward in Heaven without Faith, and the Grace of God.

V. 3. But what faith the Scripture? He believ'd, and it was reputed to him unto Justice. The Scripture therefore teacheth us, that he became just by his Faith. And as he had this Faith by the Grace of God, Grace was the cause of his Justification, and not any Works without Grace. And when it is said, it was reputed to him, we must not understand an Imputation of being just without a true and interior Justice: for to be reputed just in the Sight of God, who seeth the Heart, and sanctifieth the Soul by his interior Grace, is the only true Justice, that can make a Man acceptable to God. As not to have our Sins imputed in the Sight of God, is to have them forgiven, and to be free from our Sins.

V. 4. Now to him that worketh, &c. a reward may be look'd upon as due for his Works, and not bestowed upon him as a free Gift; but when it is said, he believ'd, and was justified (this Belief or Faith, is always a liberal Gift of God) and when no mention is made of his Works, it appears that such a Justification and Sanctification, is not from the Works of the written Law, nor from any Works he could do of himself, but that it is according to the Purpose, or Decay of Grace.

V. 6. As David, &c. That is, David accounted a Man happy in being justified by God's Grace, and not by his own Works, when he said. "Blessed are they whose Iniquities are forgiven by the Mercies of God, and whose Sins are covered, that is, cover'd so as to be no more, even in the Sight of God.

V. 9. This Beatitude, by which a Man's Sins are forgiven, and his Soul truly justified, was promised, and is given to the uncircumcised Gentiles, as well as to the circumcised Jews by the Faith and Grace of Christ: as Abraham was justified, when he was in the State of uncircumcision.

V. 11. For
Chap. IV. To the Romans.

V. 11. For Abraham receiv'd, after he was justify'd, Circumcision, as a seal of the Justice of Faith, which he had before, when he believ'd. Circumcision therefore in Abraham, was as a seal, and Testimony of the Justice, which he had already by Faith. Tho' Circumcision was chiefly given to Abraham and his Posterity, as a Sign or Seal of that Alliance, which God made with Abraham and his Seed, to shew he had made choice of them for his Elect People.

V. 12. That he might be the Father also of all the Believers not circumcised. The Apostle here tells them, that Abraham is Father of all true Believers uncircumcised, as well as circumcised, and all that believe in Christ, his Seed, in whom God promised to bless all Nations, are the spiritual sons of Abraham, and partake of the Blessings promis'd to him, and his Posterity: nor can the circumcised be his true and spiritual Children, unless they follow the Feet of his Faith, by which he was justify'd, when he believ'd the Promises which God made to him, before that Circumcision was instituted, to wit, that he and Sara should have a Son, when they were naturally past the Age of having Children, and that in his Posterity all the World should be blessed; that is, in Christ.

V. 13. It was by Christ that Abraham was to be Heir of the World, in as much as the spiritual Kingdom of Christ shou'd be spread over all the World. — And this of one who was of the Seed of David, being Heir of the World, was not by the Law, or by Virtue of the Law, which was not given to Moyses, till four hundred Years after.

V. 14. For if they are Heirs, who are of the Law, Faith is made void, and the Promise is abolish'd: that is, if the Jews who are under the Law, are the only Heirs of the Blessings promis'd, it will follow, that the Faith, which Abraham had before the Circumcision, and before the Law, was of no value, which I have shewn to be false. Add ady, it will follow that the Promise made to him, that all Nations should be blessed, is also null.

V. 15. 17. For the Law worketh Wrath, not of itself, nor by the Intention of the Lawgiver, but in as much as it is the occasion of greater Punishments, when Persons transgress it knowingly.

V. 18. Who against Hope, believ'd unto Hope, or with Hope, i.e. Abraham against all probability of human Hopes, still hoped in God, says S. Chryst. that he should have a Son by Sara: and in this, he was not weak in Faith: — therefore is, that is, his great Faith, was impos'd on him unto Justice: and also our Faith shall be impos'd on us unto Justice, or make us truly just by believing in Christ, &c.

(a) V. 3. Et reputatum est illi ad Justitiam: of heuOE, dorc in dic. nulonum. The Greek Word is sometimes translated in the Vulgar-Latin, by imputare, or accepto ferre.
CHAP. V.

BEING therefore justifi'd by Faith, let us have peace towards God thro' our Lord Jesus Christ:
2. By whom also we have access thro' Faith unto this Grace, wherein we stand, and boast in the Hope of the glory of the Sons of God.
3. And not only, but we boast also in Tribulations, knowing that Tribulation worketh patience:
4. And patience Trial, and Trial Hope,
5. And Hope confoundeth not: because the Charity of God is poured out into our Hearts by the Holy Ghost, who is given to us.
6. For why did Christ, when we were yet weak, in due time die for the wicked?
7. For scarce for a just Man doth any one die: yet perhaps for a good Man some one may dare die.
8. But God recommends his Love towards us: in as much as when we were yet Sinners, in due time
9. Christ died for us: much more therefore being now justifi'd by his Blood, shall we be saved from Wrath by him.
10. For if when we were Enemies, we were reconciled to God by the Death of his Son: much more being now reconciled, shall we be saved by his Life.
11. And not only so: but we even glory in God thro' our Lord Jesus Christ, by whom now we have receiv'd Reconciliation.
12. Wherefore as by one Man Sin entred into this World, and Death by Sin, and so Death pass'd unto all Men, in whom all sinn'd.
13. For until the Law Sin was in the World: but Sin was not imputed, when the Law was not.
14. But Death reign'd from Adam unto Moyses, upon those also who had not sinn'd after the manner of the Transgression of Adam, who is the figure of him that was to come.
15. But
Chap. V. To the ROMANS.

15. But not as the Offence, so also the Gift. For if by the Offence of one many died, much more the Grace of God, and the Gift by the Grace of one Man Jesus Christ, hath abounded unto many.

16. And not as it was by one Sin, so is the Gift. For the Judgment indeed was from one unto Condemnation, but Grace is of many Sins unto Justification.

17. For if by the Offence of one, Death reign'd thro' this one, much more shall they who receive the abundance of Grace, and of the Gift, and of Justice, reign in Life thro' one Jesus Christ.

18. Therefore as by the Offence of one, Condemnation came upon all Men: In like manner also by the Justice of one, all Men receiv'd the Justification of Life.

19. For as by the Disobedience of one Man, many were made Sinners; so also by the Obedience of one, many shall be made just.

20. Now the Law entred in, that Sin might abound. And where Sin abounded, Grace did abound more.

21. That as Sin reign'd unto Death: so also may Grace reign thro' justice unto Life Everlasting by Jesus Christ our Lord.

ANNOTATIONS.

The Apostle proceeds in this Chapter to shew how great a Benefit it is to be truly justified by the coming of Christ.

V. 1, 5. Let us have (a) Peace towards God, i.e. says S. Chrys. by laying aside all Contentions; Or let us have peace with God, by sinning no more. And this peace we may have under the greatest Tribulations, which conduce to our greater good, to an increase in Virtues, in Patience, in Hope, and in the love of God, &c.

V. 6. — 12. Why did Christ die for the wicked? he shews Christ's great Mercy and Love for Mankind, that he would die for us, who were Sinners, and consequently his Enemies. — How few are there, that will lay down their Lives for a just Man, or for a just Cause? — perhaps for a good Man, i.e. for another, who has been good to him, his Friend or Benefactor, we may find one that will expole, or lay down his Life? But Christ in due time, appointed by the divine Decree, died for Sinners, for us all. And if we have been reconciled to God, and justified by his Death: now being made the Children of God, and his Friends, we may with greater confidence hope to be saved.
To the Romans.

Chap. V.

V. 12. As by one man...in whom (b) all sinn'd, i.e. in which Man, all sinn'd, (not in which Death all sinn'd) as it must be the Construction by the G. Text: so that these words, are a clear Proof of Original Sin against the Pelagian Hetericks, as S. Aug. often brings them. Nor does S. Chryf. deny Original Sin, tho' in this place he expounds it, that all by Adam's Sin were made guilty of Death and Punishments: But how could they deserve these, had they not sinn'd in Adam?

V. 13. 14. Until the Law, Sin was in the World, i.e. from Adam's Fall, both Original Sin and Actual Sins truly infected all Mankind. All were conceiv'd and born in Sin, in what we call Original Sin, and liable to Death, even Infants, who were not come to the use of Reason, and consequently could not sin after the manner of the Transgression of Adam, or by imitating his Sin, but were born in Sin: and besides this, all manner of actual Sins, which Men committed by their own perverse Will, reigned every where in the World. But before the Law these Sins were not imputed, that is, were not declared Sins that deserved such Punishments; as were ordained by the Law.

V. 15. - 19. Adam was a Figure of him that was to come, that is, of Christ, whom the Apostle calls the Last Adam. 1 Cor. 15. 45. But he was a Figure by contrariet. By the first Adam, Sin and Death entered into the World, by Christ Justice and Life. But not as the Offence, so also the Gift, or the Benefits which Mankind receiv'd by their Redeemer Jesus Christ. For S. Paul here shews, that the Graces which Christ came to bestow upon Men, and offers to all, are much greater than the evils which the Sin of one Man Adam caus'd. Ift, because if by the Offence of that one Man Adam, many, i.e. all died by Original Sin, that descended from Adam (the blessed Virgin-Mother by a special Privilege, being always to be excepted) much more the Grace of one Man Jesus Christ hath abounded unto many; (c) the Comparison does not imply that more in number receive the Grace of Christ, than the number of those that were infected with Sin; but that they who receive the Graces, which are offered to all, receive greater Benefits, than were the Damages caus'd by the Sin of Adam, for the Judgment indeed was from one unto Condemnation, or so as to make all guilty of one Sin, that is, of Original Sin, and for other actual Sins, Men committed them by their own proper Will: whereas the Grace of Christ justifies Men from many Sins, that is, also from all Sins, which they have committed by their own Malice. 2dly, because by is, that is, by the Offence of one Man Death reigned in the World: and made all Men liable to Damnation, yet now by the Incarnation of Christ (which would not have been, had not Adam sinn'd) all they who are justly'd by the Grace of their Redeemer, have Christ, God and Man for their Head: he is become the Head of that same mystical Body, which is his Church: they are exalted to the Dignity of being the Brothers of Christ the Son of God: they are made joint Heirs with him of the Kingdom of Hea-
Chap. VI. To the ROMANS.

... and so by the Grace of Christ, have a greater Dignity in this World, and shall be exalted to a greater and more eminent degree of Glory in the Kingdom of his Glory for all Eternity: which hath given occasion to the Church in her Liturgy, to cry out, as it were with a transport of Joy: O happy Fault which hath procured such, and so great a Redeemer. See S. Chrys. (d) hom. 10.

V. 20. 21. Now the Law entered in, that Sin might abound, not that the Law was design'd for that End, but the Word that, as in many other places, so here expresseth only the Consequence that follow'd, when Sinners occasionally became more guilty by the knowledge of the Law, and the Precepts given. St. Chrys. takes notice, that it is not said, the Law was given, but only that it enter'd in; as it were by the by, and only for a certain time, till our happy Redemption, Reconciliation, and Justification by Jesus Christ.

(a) V. 1. Pæcem habeamus. In the common G. Copies we read Παύσε
habemus. But in most MSS. Ἰσχαυρεύσει Παύσει, as S. Chrys. must have read by his Commentary, ρωστις ἔμπνευσαν, &c.

(b) V. 12. In quo omnes peccaverunt, ἐφ' ὑπό πάντως ἱερατον. If it agreed with Sin, in the Greek must have been ἐφ᾽ ὑπὸ.

(c) V. 15. Abundavit in plures, ὡς τὸς κόσμος, in multos, so that it is not to be taken comparatively for more, but absolutely for many, or for all, because all here are many, as in other Places.

(d) See S. Chrys. hom. 10. p. 73. Ed. Savil. ii. vi. 
§ {yevāśa & saſpo, regovoyevs, &c.

C H A P. VI.

1. WHAT then shall we say? shall we continue in Sin that Grace may abound?

2. God forbid. For we who are dead to Sin, how shall we any more live in it?

3. Are you ignorant that all we who are baptiz'd in Christ Jesus, are baptiz'd in his Death.

4. For we have been buried together with him by Baptism unto Death; that as Christ rose from the dead by the glory of the Father, so we also should walk in the Newness of Life.

5. For if we have been planted together after the similitude of his Death, in like manner shall we be of his Resurrection.

6. Being sensible of this, that in us the old Man is crucified with him, that the Body of Sin might be destroy'd,
To the Romans. Chap. VI.

For he that is dead is justified from Sin.

And if we are dead with Christ, we believe that we shall also live with Christ.

Knowing that Christ being risen from the dead dieth no more, Death shall no more have Dominion over him.

Because in as much as he died for Sin, he died once: but in as much as he liveth, he liveth to God.

So do you also look on yourselves, that you are dead to Sin, but alive to God in Christ Jesus our Lord.

Let not therefore Sin reign in your mortal Body, so as to obey the Lusts thereof.

Neither carry your selves so that your Members be Instruments of iniquity to Sin: but carry your selves to God, as being alive from the dead, and that your Members be Instruments of Justice to God.

For Sin shall not have Dominion over you: for you are not under the Law, but under Grace.

What then? shall we sin, because we are not under the Law, but under Grace? God forbid.

Know you not that to whom you present your selves Servants to obey, you become Servants of him, to whom you obey, whether it be of Sin unto Death, or of obedience unto Justice?

But thanks to God that you have indeed been the Servants of Sin, and you have obey'd from your Heart that form of Doctrine, which hath been deliver'd to you.

Being then freed from Sin, you become Servants to Justice.

I speak a human thing, because of the weakness of your Flesh: For as you made your Members serve unto uncleanness, and to iniquity upon iniquity, so now make your Members serve justice unto Sanctification.

For when you were the Servants of Sin, you were free from Justice.

What Fruit therefore had you in those things, whereof you are now ashamed? For the end of those things is Death.

22. But
Chap. VI. To the ROMANS.

22. But now being made free from Sin, and become Servants to God, the Fruit you reap is Sanctification, and the end Life everlasting.

23. For the Wages of Sin is Death. But Life everlasting is the Grace of God, thro' Christ Jesus our Lord.

**Annotations.**

V. 1. Shall we continue in Sin, that Grace may abound. He puts and rejects the same Objection as before c. 3. v. 7. And having set forth in the last Chapter the Graces and Advantages by Christ's Coming, he now exhorts them to avoid sinning, and live in the Grace of God.

V. 3. &c. We are baptized in his Death. G. unto his Death. The Apostle here alludes to the manner of administering the Sacrament of Baptism, which was then done by immersion or plunging the Person baptiz'd under the Water, in which he finds a resemblance of Christ's Death and Burial under Ground, and of his Resurrection to an immortal Life. So must we after Baptism rise to lead a quite different Life, having been also, when we were baptized, and made Christians, planted, as Branches ingrafted in Christ, let us endeavour to bring forth the Fruits of a virtuous Life. The old and sinful Man, we must look upon as crucify'd with him, and the Body of Sin, or our sinful Body destroy'd. We must look upon our selves as dead to Sin, and that we must sin no more; as Christ being once risen, dies no more. — He that is dead is justify'd from Sin: (a) some translate, is freed from Sin; this is true; but perhaps it is better to retain the Word justify'd, which is oblig'd to be a Law-Word, used in Courts of Justice, where to be justify'd, is to be acquitted, so that a Man cannot be question'd again on that account: and so are Sinners when their Sins are forgiven.

V. 10. In as much as he died for Sin, lit. to Sin, but the Sense must be for Sins, or to destroy other Men's Sins, he himself being incapable of Sinning.

V. 12. 14. Let not Sin reign, &c. He compares Sin and Justice, to two Kings or Generals, under one of which every Man fights in this World. Sin is the Tyrant, under which the wicked fight, and make their Minds and their Members the Instruments, or Arms of Iniquity to Sin, when they follow and yield to their disorderly Lusts. But he exhorts them to live so as to make the Powers of their Souls, and their Members Instruments, or Arms of Justice to God, to fight under God their lawful King, and under the Banner of his Justice.

V. 14. 19. You are not now under the Law of Moyses, as some of you were before: but now you are all under Grace, or the Law of Grace, where you may find pardon for your Sins. But take care not to abuse this Grace of Pardon offered you, nor to multiply your Sins, and defer your Conversion, as some may do, by presuming that after all, by the Merits of Christ, you can find Pardon. This, says Tertullian,
To the Romans. Chap. VII.

Tertullian, is the greatest Ingratitude, to continue wicked because God is good. Reflect that you make your selves Servants to him whom you obey. By yielding to your Passions, you become Slaves to Sin. If you keep your Obedience to the Law of Christ, and to his Doctrine, the form of which you have delivered to you by the Gospel, you are the happy Servants of Justice, and the Servants of God, who is Justice itself.

V. 19. I speak a human thing, (b) or I am proposing to you, what is according to human Strength and Ability, assisted by the Grace of God, with a due regard to the Weakness and Infirmity of your Hews. The sense according to S. Chrys. is this, that the Apostle having told them, they must be dead to Sin, lead a new Life, &c. he now encourages them to it, by telling them, that what is requir'd of them, is not above their human Strength, as it is assisted by those Graces which God offers them, and which they have receiv'd. Where we may observe that these Words. I speak a human thing, are not the same, nor to be taken in the same Sense, as Cap. 3. 6. when he said, I speak after a human Way, or I speak like Men.

V. 20. 22. You were free to Justice, or from Justice: that is, says S. Chrys. you lived, as no ways subject to justice, nor obedient to the Law and Precepts of God: an unhappy Freedom, a miserable Liberty, worse than the greatest Slavery, the end of which is Death, eternal Death: of which Sins with great reason you are now ashamed, when you become the Servants of God, and obedient to him, for which you will receive the Fruits, and Reward of everlasting Life in Heaven.

V. 23. For the Wages, which the Tyrant Sin, gives to his Soldiers and Slaves, is eternal Death, but the Wages, the Pay, the Reward, which God gives to those that fight under him, is everlasting Life, (c) which, tho' a Reward of our past Labours, as it is often call'd in the Scriptures, is still a Grace, or free Gift, because if our Works are good, or deserve a Reward in Heaven, it is God's Grace that makes them deserve it. For as S. Aug. says, when God crowns our Works, he crowns his own Gifts,

(a) V. 7. Et justificatus est a peccato, ἡμοὶ διὰ τινών καὶ
τὴν ἀμαρτίαν, ἡμῶν, vocabulum forensé. See a Lapide, Exiis, &c.
(b) V. 19. Humanum dico, ἄνθρωπον λέγω. C. 6, secundum hominem, οὗτος ἄνθρωπος. See S. Chrys. hom. 12.--(c) V. 23. Gratia Dei vita aeterna, that is in Construction, vita aeterna, est gratia Dei.

CHAP. VII.

1. Know you not Brethren (for I speak to them that know the Law) that the Law hath Dominion over a Man as long as it liveth.

2. For
2. For a Woman that hath a Husband, while her Husband is living is bound to a Law: but if her Husband be dead, she is loosed from the Law of her Husband.

3. Therefore during her Husband's Life she shall be called an Adulteress, if she be with another Man: but if her Husband be dead, she is free from the Law of her Husband; so that she is not an Adulteress, if she be with another Man.

4. Wherefore my Brethren you are also become dead to the Law by the Body of Christ: that you may belong to another, who is risen again from the Dead, that you may bring forth Fruit to God.

5. For when we were in the Flesh, the Passions of Sins, which were by the Law, were wrought in our Members, to bring forth Fruit unto Death.

6. But now we are free from the Law of Death, wherein we were held, so that we may serve the newness of Spirit, and not in the oldness of the Letter.

7. What shall we say then? Is the Law sinful? God forbid: But I had not a Knowledge of Sin, but by the Law: for I knew not Concupiscence, if the Law did not say: thou shalt not covet.

8. But Sin having taken an occasion from the Commandment, wrought in me all Manner of Concupiscence. For without the Law Sin was dead.

9. And I lived sometime without the Law, but when the Commandment came, Sin revived,

10. And I became dead: and the Commandment, which was unto Life, the same was found to be unto Death to me.

11. For Sin, taking Occasion by the Commandment, seduced me, and by it brought Death.

12. Wherefore the Law indeed is holy, and the Commandment holy, and just and good.

13. Was then that which is good, made Death to me? God forbid. But Sin that it might appear Sin, by that which is good, wrought Death to me: that Sin might become sinful above Measure by the Commandment.
For we know that the Law is spiritual: but I am carnal, sold under Sin.

For that which I do, I understand not. For I do not that good which I would: but the evil which I hate, that I do.

And if I do that which I would not: I agree to the Law, that it is good.

Now then it is no more I that do it, but Sin that dwelleth in me.

For I know that good dwelleth not in me, that is, in my Flesh. For to will good, is present with me, but how to accomplish that which is good, I find not.

For the good which I would, I do not: but the evil which I would not, that I do.

And if I do that which I would not: it is not then I that do it, but Sin that dwelleth in me.

I find therefore a Law, when I would do good, that evil is present with me:

For I am delighted with the Law of God according to the inward Man:

But I perceive another Law in my Members, fighting against the Law of my Mind, and holding me Captive in the Law of Sin, which is in my Members.

Unhappy Man that I am, who shall deliver me from the Body of this Death?

The Grace of God by Jesus Christ our Lord. Therefore I myself with my Mind serve the Law of God: but with my Flesh the Law of Sin.

ANNOTATIONS.

V. 1. As long as is (that is) the Law liveth: this seems the literal Construction, rather than, as long as he the Man liveth. For S. Paul here compares the Law (which in the Greek is of the Masculine Gender) to a Husband, whom a Wife cannot quit, nor be married to another as long as the Husband liveth, without being an Adultress: but if the Husband be dead (as the Law of Moyses is now dead, and no longer obligatory after the publishing of the new Law of Christ) the People that were Jews, and under the Jewish Law, is now free from that former Husband, to wit, the written Law of Moyses. Nay this People also, is become dead to the Law, (v. 4.) because the Law itself is dead by the Body of Christ, or as in
in the Greek by reason of the Body of Christ offer'd and sacrificed for you, and for all on the Cross, so that now you must look up on your selves as spiritually married to him, which agrees with what follows, that you may belong to another, (in the Greek to another Husband) to Christ, who is risen from the dead, and is now the Spouse of your Souls.

V. 5. For when we were in the Flesh, i.e. liv'd according to the Flesh, the Passions of Sin, which were by the Law: He do's not say, as S. Chrysf. observes, that they were caused by the Law, but only were by is, meaning that they were occasion'd by the Knowledge of the Law, but properly caused by our selves, and our corrupt Inclinations, that were wrongs in our Members, rather than did work.

V. 6. But now we are loosed, or free from the Law of Death, by which many understand, from the Law of Moyses so called, becaufe it could not of itself give the Life of Grace, and occasion'd Death. Others expound these Words, free from the Law of Death, that is, from Sin, which before they had been guilty of, and which made them deserve eternal Death.

V. 7.8. I, the Law (of Moyses) sinful? God forbid. The Apostle declares, that the Law of it self was far from being sinful, on the contrary, that it was good, spiritual, holy: but, faith he, I should not know Concupiscence to be sinful, unlefs the law said: thou shalt not covet, by which it is made known to everyone, that Sins of Thought consented to, and evil Desires are Sins. — without the Law Sin was dead, that is, many Sins were so little known, that before the written Law, they seem'd no Sins: not but that at all times, Reason and Conscience shew'd many things to be sinful and ill done, so that whosoever acted against these Lights, could not be excused. See what S. Paul says of the Heathen Philosophers, c. 1.

V. 9. I lived sometime without the Law, i.e. without the Knowledge of the Law: this some understand of S. Paul in the time of his Childhood, before he came to the Knowledge of what was forbidden by any Law. But the Expofition, which agrees with the rest of this Chapter, is this, that S. Paul, tho' he seems to speak of himself, yet represents the Condition of any Person that lived before the written Law was given: but when the Commandment came, after that the written Law was given, and its Precepts came to my Knowledge, then Sin revived, by giving me a perfect Knowledge: and by transgressing those Precepts, I became more guilty, and without excuse. — I became dead, guilty by Transgression of the known Law, and guilty of eternal Death: and the Commandments or Precepts, which were unto Life, which were good in themselves, and design'd to direct me what I was to do, and what I was to avoid in order to an eternal Life, were found to be unto Death to me, but by my own Fault: and occasionally only, from the Commandments of the Law, and the Knowledge of them, when with full Knowledge I transgredi'd them: thus I was seduced by Sin, which with it brought Death, tho' the Law, and the Commandment (V. 12) were in themselves, holy, and
and just, and good. They could not but be good, as S. Chryf. says, their Author being the true God, and not any evil Principle, or Caufe, nor that God, that was the Author of Evils, as the impious Manicheans pretended. We might as well, says S. Chryf. (a) find fault with the Tree of Life, and the forbidden Fruit in Paradise, which was not the Caufe, but only the occasion of our Misery, when Adam eat of it. —— It cannot then be said, that that which was good, to wit, the Law was made Death to me, or the caufe of my Death: but Sin, and my unresisted sinful Inclinations, that is might appear Sin, or that it might evidently appear how great an evil Sin is, by that which is good (i. e. by the Transgression of the Law which is good) wrought and brought Death to me, that by the occasion of the Precepts given, and known, Sin might become sinful above measure: he speaks of Sin, as it were of a certain Perfon, and the Senfe is, that Sin, which was in my corrupt Nature, might become sinful above measure, when it led me into all manner of Disorders and Excess, which I yielded to.

V. 14. I am carnal, sold under Sin, a Slave subject to sinful Inclinations, which are only properly Sins, when they are confequently by our free Will. There hath been a great Diſpute, both among the antient and later Interpreters, whether S. Paul, from this verfe to the end of the Chapter, speaks of a Perfon remaining in Sin, either under the Law of Nature, or of the written Law, which was once the opinion of S. Aug. Or whether he speaks of a Perfon re-generated by Baptifm, and in the state of Grace in the New Law, and even of himself when he was a faithful Servant of God. This is the opinion of S. Aug. in many of his later Writings against the Pelagians, for which he also cites S. Hilary. S. Greg. Naz. S. Amb. It is alfo the opinion of S. Hier. Ep. ad Euf Thornton de cuſtod. Virg. of S. Greg. the Great, of Bede, and the more approved opinion, according to which the Apoffle here by Sin, does not understand that which is properly speaking a Sin, or sinful, but only speaks of Sin improperly such, that is of a corrupt Inclination, of a Rebellion of Nature corrupted by original Sin, of a Strife between the Spirit and the Fleſh, which remains for a trial in the moft virtuous Perfons, of which fee again S. Paul, Gal. 5. 17. We may take notice that the Apoffle before spoke of what he was, and what he had been, but now speaks in the preſent time, of what he is, and what he doth.

V. 15. For that which I do, I understand not. To know or understand, is often in the style of the Scriptures, the fame as to approve, or love: fo the Senfe here is, I approve not what I do, that is, what happens to me in my sensible part, in my Imagination, or in the Members of my Body, which indeed the just Man rather suffers than does; and this is the Senfe, by what immediately follows, the evil which I hate, that I do, i. e. that I suffer, being against my Will: and I do that which I would not: and v. 17. Now then is it no more I that do it: and v. 18. To will good is preſent to me. Thes Expressions all thew, that he speaks of Temptations, that affect the Senfes only, the imagination, or
V. 23. I am delighted with the Law of God according to the inward Man. As long as the inward Man, or Man's interior is right, all is right—I perceive another Law in my Members, fighting, and different from the Law of my Mind: this is true in any just Man's striving against, and resisting Temptations, but not of the Sinner, whose Mind also and Will consents to them. A Man can never lose God's Favour and Grace, unless his Mind and Interior consent. These hold me as it were captive in the Law of Sin, or sinful Inclinations, but which are in the Members only, I cry out, who shall deliver me from the Body of this Death, from this mortal Body with it's sinful Lusts, which if consented to, would bring Death to the Soul? Nothing but the Grace of Jesus Christ can secure me from such Temptations, and by freeing me from this Body, can make me perfectly happy, which cannot be hoped for in this Life. But I have still this greatest of Consolations, that I myself with my Mind and Will, still serve God, and remain in the obedience to his Laws, but with the Flesh, or in the Flesh, I am a subject to the Law of Sin, i.e. of sinful Inclinations.

We must avoid here two heretical Errors, that of those late pretended Reformers, who deny Man's Free Will, Hold the Commandments of God impossible, even to a just Man. See also the first heretical proposition of Jansenius. Next we must detect the late abominable Error of those, call'd Quisitists, who blush'd not to say, that a Man might yield and abandon himself to the most shameful Disorders of the Flesh, pretending that it was not by themselves, but Sin and the Devil, that caused these Abominations in their Flesh.

S. Aug. foresaw this frivolous excuse, 1. i. de Nup. and Concup. c. 28. that Man, faith he, is in a grievous mistake, who consenting to the Concupiscence of the Flesh, and to do what the Flesh prompts him to, thinks he can still say; it is still that I do that. &c.

CHAP. VIII.

1. There is now therefore nothing of Condemnation against them, who are in Christ Jesus, who walk not according to the Flesh.

2. For the Law of the Spirit of Life in Christ Jesus hath delivered me from the Law of Sin and of Death.

3. For that which was impossible to the Law, in as much as it was made weak by the Flesh; God sending
To the ROMANS. Chap. VIII.

his Son in the likeness of sinful Flesh, and of Sin hath condemn'd Sin in the Flesh.

4. That the Justification of the Law might be fulfill'd in us, who walk not according to the Flesh, but according to the Spirit.

5. For they who are according to the Flesh, relish those things that are of the Flesh: But they who are according to the Spirit, mind the things which are of the Spirit.

6. For the Prudence of the Flesh is Death; but the Prudence of the Spirit, is Life and Peace.

7. Because the Wisdom of the Flesh is an Enemy to God: For it is not subject to the Law of God: neither can it be.

8. And they who are in the Flesh, cannot please God:

9. But you are not in the Flesh, but in the Spirit: provided the Spirit of God dwell in you. But if any one hath not the Spirit of Christ; this Man is none of his.

10. And if Christ be in you, the Body indeed is dead, because of Sin, but the Spirit liveth by reason of Justification.

11. Now if the Spirit of him, who rais'd up Jesus Christ from the dead, dwell in you: he that rais'd up Jesus from the dead, will also quicken your mortal Bodies, because of his Spirit dwelling in you.

12. Therefore Brethren we are debtors not to the Flesh, to live according to the Flesh.

13. For if you live according to the Flesh, you shall die: but if by the Spirit you mortify the Deeds of the Flesh, you shall live.

14. For whosoever are led by the Spirit of God, they are the Sons of God.

15. For you have not receiv'd the Spirit of Bondage again in fear, but you have receiv'd the Spirit of Adoption of Sons, whereby we call out Abba (Father.)

16. For the Spirit himself giveth Testimony to our Spirit, that we are the Sons of God.

17. And if Sons, we are Heirs, Heirs indeed of God, and
and Joint-heirs with Christ: provided we suffer with him, that we may be also glorify'd with him.

18. For I reckon that the sufferings of this present time are not to be set in Ballance with the future glory, which shall be reveal'd in us.


20. For the Creature was made subject to vanity not willingly, but by reason of him, who made it subject in Hope:

21. Because the Creature itself also shall be delivered from the Slavery of Corruption, unto the liberty of the glory of the Children of God.

22. For we know that every Creature groaneth, and travaileth in Pain until now.

23. And not only the Creature, but we ourselves also having the first Fruits of the Spirit, groan likewise within our selves, waiting for the Adoption of the Sons of God, the Redemption of our Body.

24. For we are saved by hope: But hope that is seen is not hope: for that which a Man seeth, why doth he hope for?

25. But if we hope for what we see not, we wait for it with patience.

26. And the Spirit likewise helpeth our Weakness: for we know not even what we should pray for, as we ought: but the Spirit himself asketh for us with inexpressible groans.

27. And he that searcheth Hearts, knoweth what the Spirit desireth: because he asketh for the Saints according to God.

28. And we know that to them that love God, all things contribute to good, to such, as according to his purpose are call'd to be Saints.

29. For whom he foreknew, he also predestinated to be made conformable to the Image of his Son, that he may be the first begotten among many Brethren.

30. And whom he hath predestinated, them also he call'd;
36 To the Romans. Chap. VII.

call'd: and whom he hath call'd, them also hath he justifi'd,
and whom he hath justifi'd, them hath he also glorifi'd.

31. What shall we say to these things? If God be for us, who shall stand against us?

32. Who spared not even his only Son, but deliver'd him for us all: how hath he not also with him given us all things?

33. Who shall accuse God's Elect: shall God who justifieth?

34. Who is he that shall condemn them: shall Christ Jesus who died, nay, who rose also again, who is at the right hand of God, who also intercedeth for us?

35. Who then shall separate us from the love of God: shall Tribulation, or Distress, or Hunger, or Nakedness, or Danger, or Persecution, or the Sword?

36. (As it is written, that for thy sake we are suffering Death all the Day: we are accounted as Sheep for the Slaughter).

37. But amidst all these things, we are Conquerors thro' him that loved us.

38. For I am sure that neither Death, nor Life, nor Angels, nor Principalities, nor Powers, nor things present, nor to come, nor Force,

39. Nor Height, nor Depth, nor any other Creature, can be able to separate us from the love of God, which is in Christ Jesus our Lord.

ANNOTATIONS.

V. 2. The Law of the Spirit of Life in Christ Jesus, i.e. the new Law, by which is given the Holy Ghost, or the Spirit of Life, hath deliver'd me from the Law of Sin and of Death, that is, from the Slavery of Sin, that causeth Death: tho' some think, that the Law of Moses may be here call'd the Law of Death, and of Sin, because occasionally it brought Death upon such as transgressed the known Law.

V. 3. For what was impossible to the Law of Moses, in as much as the Law, and Men under the Law, were made weak by the Flesh, or by the sinful Inclinations of the Flesh, God sending his Son in the likeness of sinful Flesh, not in sinful Flesh (because the Son of God could not sin) hath now done; and of Sin hath condemn'd Sin in the Flesh, i.e. in or by his Flesh, which was offer'd on the Cross, hath condemn'd the Tyrant sin, as guilty of so many Sins, and hath destroy'd his Tyranny:
Chap. VIII. To the ROMANS.

ranty: where the Apostle speaks of Sin, as it were of a certain Person or Tyrant.

V. 4. That the Justification of the Law, that is, that was aimed at, but never attained to by the written Law, might now be fulfilled in us, that is, that we by the Grace of Christ might be enabled to fulfill, and comply with the Law, and its moral Precepts, by walking according to the Spirit of Christ.

V. 5. — 14. For those who are according to the Flesh, i.e. who live according to the false, vain, and deceitful Maxims and Customs of carnal Men, which he also calls the prudence of the Flesh: and this prudence, he calls Death, as leading Men to eternal Death. Such carnal Men relish nothing else but such Pleasures. But they who are and live according to the Spirit, mind the things that are of the Spirit, fix their Hearts on the things that belong to God, and his Service: and this prudence of Spirit, in which they experience much greater pleasure, leads them to eternal Life, and to eternal Peace in the Enjoyment of God. The false wisdom of the Flesh, is an Enemy to God, and cannot be subject to the Law of God, because the Maxims of the Flesh, and of the World, are to oppose to those of the Gospel, and to the Doctrine of Christ. — If Christ, or the Spirit of Christ (which he also (v. 9.) calls the Spirit of God, (as being one and the same) be in you, and direct you, the Body indeed is dead because of Sin, i.e. is mortal, and liable to Death, the consequence of Adam's Sin; but the Spirit, and the Soul liveth by the life of Grace, by reason of Justification, i.e. because the hath been justified, and sanctified by the merits of Christ: And the Spirit of God, who rais'd Jesus to Life, will also raise all who remain sanctified by the Grace of Christ, to a happy Resurrection.

V. 14. — 19. They are the Sons of God by this new Grace of Adoption, by which also they call God, Abba, that is to say, Father, whereas under the former Law of Moses, God rather govern'd his People by fear; they were his Servants, we are his Sons: and if Sons, also the Heirs of God, with a Promise of an eternal Inheritance in his Kingdom, provided we suffer for Christ's sake, as he suffer'd for us. And surely the short Sufferings in this World have no proportion, nor can be put in Balance with the future endless Glory, which is promised, and prepar'd for us in Heaven. S. Chrys., (a) takes notice, that God was also call'd the Father of the Israelites, and they his Children in the old Testament, when God rather govern'd his People by fear of Punishments, and Promises of temporal Blessings, but not in that particular manner as in the new Law. He hath given to us, says S. John, c. 1. 12. the Power, or Dignity of being the Sons of God. Christ taught us to pray, and to begin our Prayers with our Father, &c. Matt. 6.

V. 19. — 23. Now the Creature (or Creatures) with expectation (b) waiteth for the Revelation of the Sons of God, i.e. for the time after this Life, when it shall be made manifest, that they are the Sons of God, and Heirs of the Kingdom of his Glory. — By the expectation of the Creatures.
Several Interpreters understand all Creatures whatsoever, even irrational and inanimate Creatures of this World, which are represented, as if they had a Knowledge, and Sense of a more happy Condition, of a new unchangeable state of Perfection, which they are to receive at the end of the World. See 2 Pet. 1. 13. Apoc. 21. 1. Now every insensible Creature is figuratively brought in, groaning like a Woman in Labour, waiting, and willing for that new and happy state; but in the mean time unwillingly made subject to Vanity, i.e. to these changeable imperfections of Generations and Corruptions, which then they shall be deliver'd from. Others by the Creature or Creatures, understand Men only, and Christians, who groan under Miseries and Temptations in this mortal Life, amidst the Vanities of this World, under the slavery of Corruption: who having already (v. 23.) receiv'd the first Fruits of the Spirit, the Grace of God in Baptism, have been made the Children of God, and now with expectation and great eagerness, wait and long for a more perfect Adoption of the Sons of God: for the Redemption of their Bodies, (c) when the Bodies, as well as the Souls of the Elect, shall rise to an immortal Life, and a complete Happiness in Heaven.

V. 24, 28. For we are saved by hope, as it is the Will of God we should be, waiting, and hoping with patience for the things, which we have not seen, which neither the Eye hath seen, nor the Ear hath heard, &c. 1 Cor. 29. — And the Spirit helpeth our Weakness... asking for us with inexpressible groans. If we understand this according to the common Exposition of the divine Spirit of the Holy Ghost, the Sense is, says S. Aug, that the Holy Ghost (d) maketh us ask; but we may understand the Spirit of God and his Grace, diffused in our Souls, and in particular, that Gift of the Holy Ghost, call'd the Spirit of Prayer, given to the new Christians, which taught them what to ask, and how to pray. See S. Chrys.

V. 28. To them that love God, all contribute to their good. All Trials, Temptations, Afflictions, must be taken as coming from the hand of God, who ordains, or permits them for the greater good of his Elect. — For the good of those, who according to his purpose (e) are the call'd Saints, Lit. according to purpose, but it seems certain, that to translate his purpose, is only to give the literal Sense; if we compare this place, with other Texts, both in the Greek and Latin, where the same Words signify according to God's good Will, or his eternal Decree, and not according to the purpose, or Will of Men, as some expound it.

V. 29. For whom he hath foreknown, he also predestinated to be made conformable to the Image of his Son, in suffering with Christ, in following his Doctrine, in imitating his Life. This foreknowledge of God, according to S. Augustin (f) is not merely a foreseeing of what Men will do by the Assurances and Graces of God's ordinary Providence, much less a foreseeing of what they will do by their own natural Strength, as the Pelagian Hereticks pretended: but is a foreknowledge including an act of the divine Will, and of his love.
Chap. VIII. To the ROMANS.

love towards his elect Servants (as to know in the Scriptures, when, apply'd to God, is many times the same as to approve and love) God therefore hath seen foreseen and predestinated, or decreed, that these Elect, by the help of his special Graces, and by the Co-operation of their Free-Will, should be conformable to the Image of his Son, that so his Son, even as Man, might be the first born, the chief, and the head of all that shall be saved.

V. 30. And them whom he hath predestinated, he also call'd to the true Faith, and to his Service, without any deserts in them, nay, when all Mankind were guilty of eternal Death by original Sin. — And whom he hath call'd, he hath justify'd, by Faith, by Hope, by a love of him, and a true Penance — and whom he hath justify'd, he hath also glorify'd, i.e. hath decreed to glorify, yet not all who have been justify'd, but only his Elect, who are under his special Protection, and to whom he grants a perseverance in his Grace to the end: so that the call to Faith, their Sanctification, their final Perseverance, and Glorification in Heaven, are the Effects of their free Election and Predestination.

V. 31. What then shall we say to these things? i.e. tho' we live amidst Temptations and Afflictions in this Life, we need not fear as long as we are faithful in the Service of God under his Protection. If God be for us, who shall stand against us, or hinder us from being saved?

V. 32. Who spared not, &c. This is another Argument for us to hope in the goodness of God, who hath so loved the World, that he hath deliver'd, and given his true, and only Son for us all, to redeem all, and every one, and has by his Death obtain'd helps and graces, by which we may all be saved. — And hath not God with him given us all things? i.e. since he has given for us his only Son, how can we doubt but that with him, he will give us all gifts and graces? He hath given us, says S. Chrysl. his Son himself, and how can we doubt of other Blessings?

V. 33. 34. Who shall accuse God's Elect? shall God, who justify'd? Others read without an Interrogation, it is God who justify'd us: the Sense will scarce be different: for it is the same, as to say, we need not fear that God will accuse us, since by his Mercy he hath been pleas'd to die, and to rise again from Death for us.

V. 35. 39. Who then, or what can separate us from the love of God? neither Devils, nor Men, nor any thing in Nature, unless it be by our own fault, and unless we wilfully and sinfully leave God. — I am sure, in the Greek, I am (g) fully perswaded, that nothing can separate us, &c. In fine, another Argument to prove we ought to have a firm hope in God, is that Christ Jesus, who sitts at the right hand of God, also intercedeth for us. Christ as Man intercedeth, prayeth for us, is our Advocate, and chief Mediator: See Heb. 7. Christ is truly said to pray for us in Heaven, tho' it is not the custom of the Church to call upon him in this manner, Christ pray for us, because being God, as well as Man, he has all things under his Command.

G 4 (a) V. 15, Ab
I speak the Truth in Christ, I lie not, my Conscience
bearing me Witness in the Holy Ghost:
2. That I have great Sadness, and continual Sorrow
in my Heart.
3. For I myself wish'd to be an Anathema from Christ
for my Brethren, who are my Kinmen according to the
Flesh,
4. Who are Israelites, to whom belongs the Adoption
of Children, and the Glory, and the Covenant, and the
giving of the Law, and the Service of God, and the Pro-
mises:
5. Who are from the Fathers; and of whom accord-
ing to the Flesh is Christ, who is above all things, the
God bless'd for ever. Amen:
6. Not that the word of God hath failed; for not
all they that are of Israel, are Israelites:
7. Neither are all they who are the Seed of Abraham,
his Children: but in Isaac only shall thy Seed be call'd;
8. That is to say, not they who are the Children of
the Flesh, are also the Children of God: but they that
are
Chap. IX. To the Romans.

are the Children of the Promise, are counted for the Seed.

9. For these are the words of the Promise: "at this
time I will come, and Sara shall have a Son."

10. And not only she; but Rebecca also conceiv'd two
at once, of our Father Isaac.

11. For before they were yet born, or had done any
good or evil, (that the purpose of God might stand ac-
cording to Election)

12. Not from Works, but by him that calleth, it was
said to her:

13. That the Elder shall serve the Younger, as it is
written: I have loved Jacob, but Esau I have hated.

14. What then shall we say? Is there any injustice
with God? By no means,

15. For he faith to Moses: "I will have mercy on
whom I have mercy: and I will be merciful to whom
I will be merciful.

16. Therefore it is not of him that willeth, or of
him that runneth, but of God that sheweth mercy."

17. For the Scripture faith to Pharaoh: "To this pur-
pose have I raised thee up, that in thee I might shew my
Power: and that my Name might be publish'd over all
the Earth."

18. Therefore he hath mercy on whom he will, and
whom he will he hardeneth.

19. Thou wilt say then to me: why doth he then
complain? for who resisteth his Will?

20. O Man, who art thou that repliest against God?
doeth the thing framed say to him that framed it: why
hast thou made me so?

21. Or hath not the Potter Power over the Clay out
of the same Lump to make one Vessel unto honour, and
another unto dishonour?

22. What if God willing to shew his Wrath, and to
make his Power known, endure'd with much patience
the Vessels of Wrath, ready for Destruction,

23. That he might shew the riches of his glory upon
the Vessels of mercy, which he prepared unto Glory?

24. Even
To the ROMANS. Chap. IX.

24. Even on us Vessels, whom he hath also call'd, not only of the Jews, but also of the Gentils.

25. As he faith in Osee: "I will call that which is not my People, my People, and her not beloved, my beloved: and her that had not obtain'd mercy, as having obtain'd mercy."

26. And it shall come to pass: that in the place where it was said to them: you are not my People: there shall they be call'd the Sons of the living God:"

27. And Isaias crieth out for Israel; "tho' the number of the Children of Israel be as the Sand of the Sea, a Remnant shall be saved."

28. For finishing his Word, and reducing it by his justice to a little: because the Lord will bring to pass his Word, reducing it to a small compass upon the Earth.

29. And as Isaias foretold: unless the Lord of Hoshs had left us a Seed, we had been as Sodom, and had been made like unto Gomorrha.

30. What then shall we say: that the Gentils which sought not after justice, have obtain'd Justice: and that justice which is by Faith.

31. But that Israel in pursuig the Law of Justice, hath not attain'd to the Law of Justice.

32. Why so? Because they sought it not by Faith, but as it were by Works: for they stumbled against the stumbling Stone:

33. As it is written, "Behold I lay in Sion a stumbling Stone, and a Rock of Scandal: and whosoever believeth in him, shall not be confounded.

ANNOTATIONS.

V. 3. I wish'd to be an Anathema from Christ. (a) The Word Anathema, according to it's Derivation, signifies a thing separated or laid apart for some particular use. Hence it was put to signify things given and consecrated to God, which therefore used to be presented and hung up in Temples. 2dly. The Word also was apply'd to signify things, whose Destruction was resolv'd upon, that is, Men or Things separated for Destruction, as sometimes, Men deputed to be sacrificed to the Gods, to appease their Anger. This Signification was according to the Hebrew Word Cherem, and the Syriac Word Horma, as Numb. 21. 3. He call'd the Name of that Place
Chap. IX. To the Romans.

Place Horma, that is Anathema, because it was to be entirely destroyed. See 1. Macab. 5. from hence Anathema was also used for a Curse, and to anathematize, to curse. See Acts 23. 14.—The Sense of this Place is differently expounded. To let by the Word, I wish'd, or I did wish, thinks that S. Paul might speak of the time before his Conversion, when out of a false zeal, he wish'd to be separated from Christ, and from all Christians: and that he brings this to shew his Brethren, how zealous he had been for their Religion. But this wish of S. Paul is generally expounded as proceeding from the great Love and Charity he had, when he was an Apostle, for the Conversion and Salvation of his Brethren the Jews, who mostly remain'd obstinate and incredulous: and some will have it to be no more, than an hyperbolical Expression of his great Love and Affection for them.—Others with S. Hierom tom. 4. p. 203. Ed. Ben. think that by this way of speaking, S. Paul signifies himself willing to be sacrificed, by undergoing any Death for their Conversion: but S. Chryf. hom. 16. thinks this far short of the sublime Charity of S. Paul: for by such a Death, says he, he would not be separated from Christ, but would be a great gainer by it; since by that means he would soon be freed from all the troubles and sufferings of a miserable Life, and blessed with the Company and Enjoyment of Christ in the Kingdom of his Glory. He, and many others think that S. Paul was so troubled and grieved to the Heart at the Obstinacy of the unbelieving Jews, at their Blasphemies against Christ, and their eternal Perdition, that an extraordinary Charity and Zeal for God's Honour, and their Salvation, made him wish to even endure a Separation from Christ, and from the Glory prepar'd for him in Heaven, tho' not from the Love, or from the Grace of Christ. If this, says S. Chryf. seems incredible to us, it is because we are far from such heroic Dispositions of the Love of God, and of our Neighbours.

V. 4. 5. To whom belongs the Adoption of Children. Lit. whose is the Adoption. He mentions the Favours which God had done to his People the Jews, as if. That God had adopted them for his elect People. 2dly, That he had glorify'd them with so many Miracles. 3dly, That he had made a particular Covenant and Alliance with them. 4thly, Given them a written Law. 5thly, Prescribed the Manner they should worship him. 6thly, Promises of divers Blessings. 7thly, Who are from the Fathers, Lit. whose are the Fathers, i.e. who descended from the Patriarchs, Abraham, Isaac, Jacob, &c. 8thly, Of whose Race, i.e. of the Family of David, Jesus Christ as a Man was born. Who is above all things God, (b) blessed for ever, Amen. Tho' the Apostles did not often, in express Words, call Jesus Christ the God, left the Heathens when they were not sufficiently instructed, should imagine that there were many Gods (as divers of the Fathers take notice) yet here, and in several Places, they clearly deliver'd the Divinity of our Saviour Christ; The Socinians might here observe, that the
To the Romans. Chap. IX.

To the Apostle calls him the God blessed forever, and with the G. Article, V. 6, 18. Not that the Word of God hath fail'd. In his Promises made to Abraham, and the Patriarchs. The Jews pretended that the Promises were made to them only, and to those that were of their Race, and that the Gentils were not to partake of them. S. Paul shews them their Mistake, by telling them who are to be esteem'd the true Children of Abraham, and of the Patriarchs according to the Promises, which God made, and who are not——For not all they who are of the Seed of Abraham, are his true spiritual Children, to whom these Promises were made: nor are all they who have descended from Isaac, the Children of these Promises, nor are all they true Israelites, to whom these Blessings were promised, although they have descended from Israel, but only they who are the Children of the Patriarchs by a Faith in Jesus the Messiah, in whom God promised that he would bless all Nations.

V. 10. And not only the (Sara) brought forth Isaac, who was the only Child of Abraham, to whom the Promises descended, tho' he was the Father of Ismael by Agar, and of all the Ismaelites. And lest the Jews should say, that the Ismaelites, tho' descending from Abraham according to the Flesh, were not to be reputed as his Children for another Reason, because they came of Agar, who was only the Hand-maid of Sara, he brings them another Example, to which they could make no such reply, to wit, that Rebecca also at once had two Sons of Isaac, Esau and Jacob, where tho' Esau was the first born, these Promises were not reputed as made to him, and his Descendants the Idumeans, who were equally the Descendants of Isaac, yet not the favourite People, nor the Children of God, as the Jews saw very well.——For before they had done any good or evil, God was pleased to prefer and promise his Blessings to the younger of them, Jacob, declaring that the elder should serve the younger, i.e. that the Seed of the elder should be subject to that of the younger, as it happen'd afterwards to the Idumeans. And the Prophet Malachi said of them, I have loved Jacob, but hated Esau, and turn'd his Mountains into a Desert, &c. That the Purpose of God, his Will and his Decree (see the foregoing chap. v. 28.) might stand according to Election, might be, not according to any Works, they had done, or that he foresaw they would do, but merely according to his Mercy.——And tho' the Preference, which God gave to Jacob was literally true, as to temporal Benefits, yet S. Aug. observes in divers Places, that Jacob was a Figure of the Elect or Predestinate, and Esau of the Reprobate: and that as Jacob and his Posterity was more favour'd, purely by the Mercy of God, without any Merits on their Side, so are God's Elect, whom he has call'd, and to whom, according to his eternal Purpose he decreed to give eternal Glory, and Special Graces, to bring them thither.

V. 14. What then shall we say? is there any Injustice with God, when he beffows Special Favours and Benefits on some, and not on others? he answers, by no means. And he justifies Almighty God's Conduct.
Chap. IX. To the Romans.

In the mean time, it is certain, that there is no injustice in not giving what another has no right to: and besides all Men having sinned, deserved Punishment: if then he shows Mercy to some, 'tis an Effect of his Goodness and Liberality only, which they do not deserve. If he leaves others in their Sins, they are only punished according to their Deserts. His Mercy shines upon his Elect: and the other attribute of divine Justice, is displayed against the wicked and the Reprobate, but only according to what they have deserved.

V. 15, 16. I will have Mercy, &c. therefore is it not of him that worketh, &c. By these Words he again teaches that God's Call and Predestination of those whom he decreed to save, is not upon the account of any Works or Merits in Men, but only to be attributed to the Mercy and Goodness of God: See S. Thom. Aquin, on this Chapter, Lect. 3. See S. Aug. Enchy. c. 98. Epist. 194. in the new Ed. Ep. 105. ad Sixtum de lib. Arbit. c. 23. &c.

V. 17. For the Scripture saith to Pharaoh, &c. S. Paul had shewn that there was no Injustice in God by his giving special Graces to the Elect, now he shews that God cannot be accounted unjust for leaving the Reprobate in their Sins, or for punishing them as they deserve; for this Purpose he brings the Example of Pharaoh, who remain'd hardened against all the Admonitions and Chastisements of him and his Kingdom, —— I have rais'd thee up, plac'd thee King over Egypt, I have done so many Miracles before thee, I have spared thee when thou deserved'st to be punish'd with Death, and at last shall punish thee with thy Army in the red Sea, that my Name may be known over all the Earth.

V. 18. And whom he will, he hardeneth; (c) i.e. permits to be hardened by their own Malice, as it is divers times said in Exod. that Pharaoh hardened his Heart. God, says S. Aug. is said to harden Men's Hearts, not by causing their Malice, but by not giving them the free Gift of his Grace, by which they become hardened by their own perverse Will.

V. 19. Thou wilt therefore say to me, &c. The Apostle makes this Objection, that if God call some, and harden, or even permit others to be hardened, and no one resists, or can hinder his absolute will, why should God complain that Men are not converted? S. Paul first puts such rash and profane Men in Mind, that it is unreasonable and impertinent for Creatures to murmur, and dispute against God their Creator, when they do not comprehend the ways of his Providence, O Man, (d) who art thou that resistest against God? This might stop the Mouths, and quiet the Minds of every Man, when he cannot comprehend the Mysteries of Predestination, of God's Fore-knowledge, his Decrees and Graces, or the Manner of reconciling them with human Liberty. He may cry out with S. Paul again c. 11. 33. O the Riches of the Wisdom and of the Knowledge of God! how incomprehensible are his Judgments, and how unsearchable his Ways?


To
To teach men that they ought not to complain against God and his Providence, when they cannot comprehend his Works, he puts them in Mind of their Origin. Every one may say to God with the Prophet Isaiah 6. 48. Lord thou art our Father, and we are but Clay, thou art our Maker who fram'd us, and we are all of us the Work of thy Hands. Hath not the potter Power as he pleaseth, out of the same Lump of Clay to make some Vessels for honourable Uses, and some for less honourable. S. Chryl. observes very well, that this Comparison must not be extended further than the Apostle design'd, which was to teach us, how submissive we ought to be to God, in what we do not understand, but we must not pretend from hence, nor from any Expression in this Chapter, as divers Heretics have done, that as Vessels of Clay are destitute of free Will and Liberty, so are Men. This is against the Doctrine of the Catholic-Church, and against the Scriptures in many Places.

V. 22. 23. What if God, &c. He now gives the reason why God might, without any Injustice, have mercy on some, and not on others, grant particular Graces and Favours to his Elect, and not equally to all; because all Mankind was become liable to Damnation by original Sin; the Clay, that all are made of, is a sinful Clay, and as S. Aug. says, was become a Lump and Mass of Damnation. Everyone had sinn'd in Adam. Now if out of this sinful Lump and Multitude, God to shew the Riches of his Glory, and superabundant Mercy, hath chosen some as Vessels of Election, whom he hath decreed to save, and by special Graces and Favours to make partakers of his heavenly Kingdom; and to shew his Justice and hatred of Sin, hath left others as Vessels of his Wrath and Justice, to be lost in their Sins, which for a time he bears patiently with, when they present Punishment, who can say that he hath done unjustly.

V. 24. 26. Which Vessels he hath also call'd, &c. that is, he hath call'd some of the Jews, and many of the Gentils to be Vessels of Election, as he foretold by his Prophet Osee 2. 24. I will call that which is not my People, my People... and I will make them the Sons of the living God, v. 27. 27. And as it was also foretold by the Prophet Isaiah, of all the numerous Nation of the Jews, only a Remnant shall be saved, by their Obstinacy in not receiving, and refusing to believe in their Messiah. For finishing his Word, and reducing it by his Justice to a little, because the Lord will bring to pass his Word, reducing it to a small compass upon the Earth. The Sense and Construction of this Verse, is equally obscure in the Greek and in the Latin Text: the true Sense seems to be, that finishing his Word, or fulfilling his Promises to Israel, those that are to be saved, will be reduced by his Justice for their Sins, to a few; because tho' he brings to pass his Word, and his Promises, the saved among the Israelites, will be reduced to a small Compass in comparison of the great Number of the Gentils. This Exposition agrees with the rest of the Text, and with what follows, and was foretold by Isaiah c. 1. 9. that unless the
To the Romans.

Chap. IX.

God of Sabaoth (of Hofts) had thro' his Mercy left them a Seed, a small Number, they would all in a Manner have deserved to be utterly destroy'd like Sodom and Gomorpha.

V. 30. 31. What then shall we say, or what shall we conclude from these Testimonies of the Scripture, but this Paradox, as S. Chrys. calls it, that they who sought for Justice or Sanctification found it not, and they who did not seek it, found it, i.e. the Jews, who sought for this Justice by the Works of their Law, which they magnify'd so much, have not attained to that Law that could make them just, whereas the Gentils, who had no such written Law to confide in, have only sought to be justify'd by the Faith and Law of Christ, by which they have met with Justice and Sanctification.

V. 33. 34. Why then have not the Jews been justify'd? because they stumbled against the stumbling stone: i.e. the Doctrine of Christ crucify'd has been a scandal to the Jews, at which being offended, they would not own him for their Messias. Yet whoever believes in him, and follows his Law and Doctrine, shall never be confounded, but obtain Justification and Salvation.
CHAP. X.

1. Brethren, my heart's Desire, and my Prayer to God is for them unto the Salvation.

2. For I bear them Witness, that they have a Zeal of God, but not according to Knowledge.

3. For being ignorant of the Justice of God, and seeking to establish their own, they have not submitted themselves to the justice that is of God.

4. For the end of the Law is Christ, unto Justice to every one that believeth.

5. For Moses wrote, that the Man who shall do the Justice which is by the Law, shall live in it.

6. But the Justice, which is by Faith, speaketh thus: "Say not in thy Heart: who shall mount up to Heaven?" that is, to bring Christ down:

7. Or who shall descend into the Abyss? that is, to call Christ again from the dead?

8. But what faith the Scripture? the Word is near thee, in thy Mouth, and in thy Heart: this is the Word of Faith, which we preach.

9. For if thou confess with thy Mouth the Lord Jesus, and shalt believe in thy Heart, that God hath rais'd him up from the dead, thou shalt be saved.

10. For with the Heart we believe unto Justice, and with the Mouth Confession is made unto Salvation.

11. For the Scripture faith: whosoever believeth in him, shall not be confounded.

12. For there is no distinction between the Jew, and the Gentile: for the same Lord is over all, rich towards all that call upon him.

13. For whosoever shall call upon the Name of the Lord, shall be saved.

14. But how shall they call upon him, in whom they have not believ'd? or how shall they believe him whom they have not heard of? or how shall they hear without a Preacher?

15. And
Chap. X. To the ROMANS.

15. And how shall they preach unless they be sent: as it is written: how beautiful are the Feet of them that preach Peace, that preach good Things?

16. But all obey not the Gospel. For Isaias faith: Lord who hath believed the things they have heard from us?

17. Therefore Faith is by hearing, and this hearing is by the Word of Christ.

18. But I say: have they not heard? yes truly their sound went over all the Earth, and their Words unto the Bounds of the World.

19. And I say again: hath not Israel known it? Moyses first faith: I will bring you to Emulation of that which is not a Nation: I will provoke you to anger against an unwife Nation.

20. And Isaias is bold, and faith: I have been found by them that sought me not: I have appear'd openly to them, that ask'd me no Question.

21. But he faith to Israel: All the Day have I spread forth my Hands to a People that believeth not, and that was contradiciting me.

ANNOTATIONS.

V. 1. It for them, i.e. for Israel, or the Israelites, named before.

V. 3. Seeking to establish their own justice, i.e. for justice, or to be justify'd by their own Works, or the works of their written Law.

V. 4. For the end of the Law is Christ, that is, the written Law, and all its Precepts and Ceremonies were design'd to dispose Men to receive Christ the Messias, and to be justify'd by Faith in him, and by his Grace.

V. 5. 7. Moyses, Lev. 18. 12. wrote that the Man, who doth the justice that is by the Law, shall live in it, or by it, i.e. shall have the recom pense of a long temporal Life, or even an everlasting Life, by joining a Faith in Christ their Redeemer, that was to come. But the justice that is by Faith, speaketh thus, that is, Moyses speaketh thus of it, Deut. 30. Say not in thy Heart, who shall mount up to Heaven, &c. The Apostle gives us the spiritual Sense of the Words, by adding to bring Christ down, &c, the Sense is, that it is now fulfill'd in the new Law, when Christ is come from Heaven by his Incarnation, and is also again risen from the Abyss by his Resurrection: and therefore,

V. 8. The Word is near thee, is near to every one, who to be justify'd and law'd, need but believe, and comply with the Doctrine of
To the ROMANS. Chap. XI.

the Gospel which we preach, and make a Confession, or Profession of it with his Mouth, and then whether he hath been Jew or Gentile, he shall not be confounded.

V. 14. But how shall they believe, &c. He shews the necessity of Preachers, and that all true Preachers must be sent, and have their Mission from God — but who hath believed the things they have heard from us? (a) Lit. our hearing. The Prot. Translation, our report. Some expound it thus: who hath believed the things we have heard from God, and which we have preach'd? the common Interpretation is, who hath believed what he hath heard from us?

V. 18, 21. But I say, have they not heard? He puts an Objection, and by his Answer shews the Jews are inexcusable in not believing, since the Gospel has been preach'd all the World over, and in places where the Jews were, as it was foretold: and also because the Gentiles every where have believed: which even excites you Jews to jealousy against them, as Moses foretold, Deut. 32. 21. that is, when you now see, that the Gentiles, which you despised so much, by believing in Christ, have receiv'd the Gifts of the Holy Ghost, of working Miracles, of speaking Tongues, &c.

(a) V. 16. Quis credidit auditi nostro? thy amh othi. 

CHAP. XI.

1. I Say then: hath God cast off his People? God forbid. For I also am an Israelite of the Seed of Abraham, of the Tribe of Benjamin.

2. God hath not cast off his People, which he foreknew. Know you not what the Scripture faith of Elias? how he addresseth himself to God against Israel?

3. Saying: Lord, they have kill'd thy Prophets, they have digg'd under thy Altars; and I am left alone, and they seek my Life.

4. But what is the divine Answer to him? I have reserv'd to myself seven thousand Men, who have not bow'd their Knees to Baal.

5. In like manner also at this time, there is a Remnant saved according to the Election of Grace.

6. And if by Grace, it is not now by Works; otherwise Grace is no more Grace.

7. What then? Israel hath not obtain'd that which they
they sought for: but the chosen part hath obtained it:
and the rest were blinded:

8. As it is written: "God hath given them the Spirit of Insensibility: Eyes not to see with, and Ears not to hear with, even until this Day."

9. And David saith: "Let their Table become a Snare, and a Trap, and a stumbling Block, and for a Re-compence to them.

10. Let their Eyes be darkened, that they may not see: and keep their Back always bent down:

11. I say then: Have they stumbled so as to fall down? God forbid. But by their offending, Salvation is come to the Gentils, that they may be emulous of them.

12. Now if their Offence be the Riches of the World, and their Diminution the Riches of the Gentils, how much more their Fulness?

13. For I say to you Gentils: As long indeed as I am the Apostle of the Gentils, I will honour my ministry,

14. If by any means I may provoke to Emulation those of my Flesh, and may save any of them,

15. For if the loss of them, be the Reconciliation of the World; what will the receiving of them be, but a coming to Life again from the Dead?

16. And if the first Fruit be holy, so also the mass: and if the Root be holy, so also the Branches.

17. And if some of the Branches have been broken off, and thou being a wild Olive, hast been ingrafted in them, and hast been made a partaker of the Root, and of the fatness of the Olive Tree,

18. Boast not against the Branches. And if thou dost boast, thou bearest not the Root, but the Root thee.

19. Thou wilt say then: the Branches have been broken that I might be ingrafted.

20. Well: They have been broken because of their incredulity: and thou standest by Faith. Be not high-minded, but fear.

21. For if God spair'd not the natural Branches, fear lest he also spare not thee.

D 2 22. Be-
To the ROMANS. Chap. XI.

22. Behold therefore the goodness, and the severity of God: his severity indeed, towards them, who have fallen: but towards thee the goodness of God, if thou continue in goodness, otherwise thou also shalt be cut off.

23. And they likewise, if they abide not in their incredulity, shall be ingrafted: for God is able to ingraft them again.

24. For if thou waft cut out of the Olive Tree wild by nature, and contrary to nature hast been ingrafted into the good Olive Tree; how much more shall these which are the Branches by nature, be grafted into their own Olive Tree?

25. For I would not, Brethren, have you ignorant of this Mystery: (left you be wise in your own conceit) that blindness hath happen'd to Israel in part, until the fulness of the Gentils should come in,

26. And so all Israel should be sav'd, as it is written: there shall come out of Sion, who shall deliver, and turn away impiety from Jacob.

27. And this is the Covenant from me to them, when I shall take away their Sins.

28. According to the Gospel, they are Enemies indeed for your sake: but according to Election, they are most dear for the sake of the Fathers.

29. For the Gifts, and calling of God, are without his repenting himself of them.

30. For as you also heretofore did not believe God, but now have obtain'd mercy on the account of their incredulity:

31. So have these now not believ'd unto mercy for you; that they also may obtain mercy.

32. For God hath shut up all in Incredulity; that he may have mercy on all.

33. Oh the depth of the Riches of the Wisdom, and of the Knowledge of God: how incomprehensible are his Judgments, and how unsearchable his Ways!

34. For who hath known the mind of the Lord? or who hath been his Counsellor?

35. Or
35. Or who hath first given to him, and it shall be returned to him again?

36. For from him, and by him, and in him are all things: to him be glory for ever. Amen.

ANNOTATIONS.

'S. Paul in this Chapter endeavours to comfort the Jews, tho' the greatest part of them were rejected for their Blindness, and to admonish the converted Gentils, not to boast for being call'd and converted, but to persevere with Humility and the fear of God.

V. 1. 2. God hath not cast off his People, that is, not all of them, nor hath he cast off those, whom he foreknew, and decreed to save.

V. 3. 4. The Scripture saith of Elias, He brings the Example of Elias living among the ten Tribes of Israel, when all the People were forbidden to go and adore in the Temple of Jerusalem, when the Altars of the true God were destroy'd, and almost all in these Tribes were fall'n into Idolatry, and worship'd Baal: he complains, as if he were left alone in the Worship of the true God. But the divine Answer shew'd him his Mistake: I have refer'd to me seven Thousand Men, &c. Some take notice, that seven is divers times put for a great Number, as three and a half for a small Number: however besides these seven thousand, all in the Kingdom of Juda remain'd firm in the Worship of the true God. In like Manner a Remnant is now saved by the Election of Grace, by God's free and liberal Gift of his divine Grace.

Some pretended Reformers of the Faith of the Church, bring this as an Argument, that the Church of God may fail, and fall into Errors. It is sufficient to answer, that there's a wide Difference betwixt the Jewish Synagogue, which brought nothing to Perfection, and the Church of Christ, which he built upon a Rock, with which he has promised to be so the end of the World, and guide them by the Spirit of Truth.

V. 6. If by Works: Grace is no more Grace. The Election of God and the first Grace at least, is always without any Merits on our Part: but if we speak of Works done in the state of Grace, and by the Assistance of God's Grace, we co-operate with the Graces given, and by thus co-operating, we deserve and Merit a Reward in Heaven:

V. 8. — 10. God hath given them (permitted them, says S. Chrysf. to fall into) the Spirit of Indifference. Lit. the Spirit of (a) Compunction. Compunction is not here taken, as in some Spiritual Writers, for a great Sorrow for Sins. In the Latin-vulg. Is. 6, 9, it is call'd the Spirit of Slumber, as in the Prot. Translation. We cannot have a better Judge of the Sense of the Word than S. Chryf, who tells us, that it signifies a Habit of the Soul, firmly fix'd in evil, and an infeasible Disposition: as faith he, Persons under a pious Compunction, are not to be removed from their good Resolutions, so the wicked under a harden'd Compunction, are nail'd as it were to Vice.
To the Romans. Chap. XI.

Vice. And that here is the true sense, appears by the following Words out of Isaiah: he hath given them Eyes not to see, &c. And also out of David. Psal. 68. 23. Let their Table become a Snare, &c. we may understand the Spiritual Food of the Word of God, and of the Scriptures which, by the Blindness of this People, have served to their greater Condemnation. —— And for a Remuneration, that is, for a just Punishment of their Obstinate —— And keep their Back always bent down, a Metaphor to represent the Condition of such, who are under heavy Oppressions.

V. 11,—15. Have they stumbled so as to fall down? God forbid. i. e. their fall is not irreparable, or so as never to rise again; but by their offending, Salvation (thro' the liberal Mercy of God) is come to the Gentils, that they, the Jews, may be envious of the Gentils, and of their Happines, and so may be converted. —— How much more their fulness? as if he should say: if the Obstinate of so many Jews, seem to be an Occasion, upon which God, whose Mercy calls whom he pleaseth, hath bestowed the Riches of his Graces on other Nations, and while the Glory of the Jews, the Elect People of God, has been diminished, the Gentils have been made happy; how much more glorious will be their fulness, that is, according to the common Interpretation, will be the Re-establishment and Conversion of the Jews hereafter, before the End of the World. See S. Chrys. Il. 8. p. 164. S. Hilari. in Psal. 18. S. Hierom. in c. 3. Osee. Habac. 3. S. Aug. l. 20. de Civ. c. 29. Then (v. 15.) the receiving of them into the Church, and their Conversion to Christ, shall be like a coming to Life again from the dead, when the Jewish Nation in general, shall rise from the Death of Sin, and their harden'd Invisibility, to the Life of Faith and Grace. —— These things I speak to you Gentils, to honour and comply with my Ministry of being your Apostle: yet endeaouering at the same time, if by a pious Emulation, or by any other way, I may be able to bring any of my Brethren the Jews, to be saved by the Faith of Christ.

V. 16. 25. If the first Fruit, (See the Greek Word) so also the Lump, so also the rest, the Product that follows: He alludes to the offering made by the Law of the first Fruit, which was to acknowledge that all good things were from God, and to bring a Blessing upon the rest. If the Root be holy, so also are the Branches: By the Root, says S. Chrys. he understands Abraham, and the Patriarchs, from whom all the Jewish Nation proceeded, as Branches from that Root: and these Branches are to be esteem'd holy, not only because of the Root they proceeded from, but also because they worshipp'd the true God. And if some, or a great Part of these Branches, have been broken off, they may, as it is said v. 23. be ingraft'd again. And you Gentils ought to remember that you were of your selves, a wild Olive Tree; and it is only by the merciful Call of God, that you have the Happines to be ingraft'd upon the same Root of the Patriarchs, and so by imitating the Faith of Abraham, are become his Spiritual Children, and Heirs of the Promises, and by that
Chap. XI. To the Romans.

Means have been made Partakers of the Root, and of the Sap, and
Fruitness of the sweet Olive Tree. Remember that you bear not the Root,
nor were you the Root that was holy, but the Root beareth you, and
that being Branches of a wild Olive, you ought naturally still to
bear bad Fruit, tho' ingrafted on the Root of a sweet Olive. 'Tis
only by the Mercies of God, if you bring forth good Fruit. Do not
then be high minded, nor boast, but fear, and endeavour to continue
in Goodness, lest God also spare not you, but cut you off, as unprofitable
Branches. And let me tell you, as to the Jews, if they do not re-
main in their Incredulity, God is able to ingraft them again into their
own Olive Tree, and it seems more easy, that they who are natural-
ly Branches of the sweet Olive Tree, should bring forth good
Fruit, when they shall be ingrafted in their own Olive Tree, being
of the Race of Abraham, to whom the Promises were made.

V. 25. — 32. I would not have you ignorant of this Mystery, this
hidden Truth of God's Justice and Mercy, that Blindness hath hap-
pen'd to Israel in part, or to part of them, until the Fruitness of the Gentils
should come in by the Conversion of all Nations: and then all Israel
shall be saved, when they shall submit to the Faith of Christ: as it is
written by the Prophet Isaiah 59, 20. there shall come out of Sion who
shall deliver them, that is, their Redeemer Christ Jesus, who is indeed
come already, but who shall then come to them by his powerful
Grace. This is my Covenant with them.

V. 28. According to the Gospel for your sake they are become Enemies,
i.e. Enemies both to you, because they see the Gospel preach'd and
receiv'd by you; and Enemies to God, because he has rejected them
at present for their wilful Blindness; yet according to Election (God
having once made them his Elect and because of their Fore-fathers,
the Patriarchs) they are most dear to him: for the Gifts and calling of God
are without his repenting of them, inasmuch as God is unchangeable,
and his Promises made absolutely, cannot fail.

V. 30. — 32. Thou heretofore didst not believe, and have obtain'd Mer-
cy on the accounts of their Incredulity, which was an occasion of God's
sending his Preachers to you; but the cause of your Salvation is
God's Mercy — this they also may obtain Mercy, i.e. God has per-
mitted their Incredulity; that being a greater object of Pity, he may
shew greater Mercy in converting them by the free Gift of his Grace:
— For God hath shew'd (b) up all, i.e. has permitted at different times,
both Gentils and Jews, to fall into a State of Unbelief, that the Sal-
vation of all may be known to come, not from themselves, but as
an Effect of his Mercy and Grace.

V. 33. — 36. Oh the Depth, &c. After he hath spoken of the
Mysteries of his Grace and Predestination, of his Mercy and Justice,
which we must not pretend to dive into, he concludes this part
of his Epistle by an Exclamation, to teach us a Submission of our
Judgment, as to the Secrets of his Providence, which we cannot
comprehend. How incomprehensible are his Judgments, &c. — who
hath first given to him, and is shall be returned to him again? that is, no

one
To the Romans. Chap. XII.

one by any Merit on his part, can first deserve God's Favours and Mercy, by which he prevents us.—All are from him, from God, or from Jesus Christ as God, and by him, who made, preserves, and governs all things, and in him, with our continual dependence: for in him we live, we move, and we are. In the G. it is, unto him, (c) to signify he is also our last End. See the Notes John 3. 1. p. 315.

(a) V. 8. Spiritum cumpunctionis. in the Latin Vulgar Isa. 29. Io, the same G. Words are translated. spiritum soporis. The Spirit of Slumber. See Mr. Leigh. Crit. Sacra on the Word κατακώπων. S. Chrys. ομ. Ι. p. 163. κατακωπών τοῦ τέρτο τοῦ Χειρον εἰτὶ τούς νομικοὺς, &c. See a Lapide. S. Chrys. in the same Place; κατακωπών γὰρ εν εἰκὼν εἰς τὸ ἐνπατρίαυ, καὶ προσολόγιου. (b) V. 32. Conclusit omnia. G. τάντας. ——— (c) V. 36. Et in ipso cat ius autóv.

CHAP. XII.

1. I Beseech you therefore Brethren by the mercy of God, that you exhibit your Bodies, a living Sacrifice, Holy, pleasing to God, a reasonable service from you.

2. And do not conform your selves to this World but be reform'd in the newness of your mind; that you may prove what is the good, and the acceptable, and the perfect Will of God.

3. For I say thro' the grace given to me, to all who are among you; not to be more wise than it behoveth you to be wise, but to be wise unto Sobriety: and this I say to every one as God hath distributed to him the measure of Faith:

4. For as in one Body we have many Members, but all the Members have not the same Function:

5. So we being many, are one Body in Christ, and each one, Members one of another.

6. Having also different Gifts according to the Grace, that hath been given to us, whether Prophecy according to the Proportion of Faith:

7. Or Ministry as to ministring, or he that teacheth by Doctrine,

8. He that exhorteth by Exhortations, he that giveth with Simplicity, he that ruleth with Solicitude, he that sheweth Mercy with cheerfulness.

9. Love
Chap. XII. To the ROMANS.

9. Love without Diffimulation. Hating evil, adhering to that which is good.
10. Loving one another with the Charity of Brotherhood; with honour preventing one another.
11. With Solicitude not slothful: fervent in Spirit; serving the Lord:
12. Rejoycing with hope: patient in Tribulation: constant in Prayer:
13. Communicating to the Saints in their necessities: pursuing Hospitality.
14. Bless them that persecute you: bless and curse not.
15. To rejoyce with them that rejoyce: to weep with them that weep:
16. Being of one mind one to another: not high minded, but condescending to them of a low Condition.
17. Returning to no one evil for evil: Contriving good things, not only in the Sight of God, but also in the sight of all Men.
18. If it can be done, as much as is on your part, having Peace with all Men:
19. Not revenging your selves, my dearly beloved, but give place to Wrath: for it is written: Revenge to me: I will repay, "faith the Lord;
20. "But if thy Enemy be hungry, feed him: if he be thirsty, give him to drink: for in doing this, thou shalt heap Coals of Fire upon his Head.
21. Be not overcome by evil, but overcome evil by good.

ANNOTATIONS.

V. 1. That you exhibit your Bodies a living Sacrifice. And how must this be done, says S. Chrys. hom. 10? Let the Eye abstain from ful Looks and Glances, and it is a Sacrifice; the Tongue from speaking ill, and it is a Sacrifice, &c. — a reasonable Service, or Worship, (a) from you, nothing being more reasonable, than for Men to serve God with their Souls and Bodies, &c.

V. 3. To be wise unto Sobriety, not pretending to be more wise, or more knowing than you are, —— as God hath distributed to him, so every one the Measure of Faith: the Sense by what follows, is, that e-
To the ROMANS. Chap XIII.

et every one make the best use, for the glory of God, and the good of his neighbour, of those gifts and graces, which he hath received together with the faith of Christ, i.e. of prophecy, or the gift of interpreting past prophecies, or of foretelling things to come, of exhorting, of ministering, as to those functions which belong to the ministers of the gospel, &c.

V. 13. Communicating (b) to the saints in their necessities, making them partakers of what you have by relieving them.


V. 18. If it can be done, have peace with all, i.e. if it can be without prejudice to truth and justice, &c. And even when others wrong you, seek not to revenge yourselves, but leave your cause to God. Do good offices even to those that do evil to you. Give place to wrath. This we do, says S. Chrys., when we leave all to God, and endeavour to return good for evil.

V. 20. Thus thou shalt heap coals of fire upon his head. This figurative way of speaking is differently expounded. Some say, in as much as by this means thou shalt make him liable to greater punishments from God. Others, as S. Hierom, and S. Aug., by coal of fire understand kindness and benefits, which shall touch the heart, and inflame the affections even of thy enemies, which shall make them sorry for what they have done, and become thy friends.

(a) V. 1. Rationabile obsequium, i.e. wiuaw r acquired.
(b) V. 13. Communicantes, ſtoke wv oftentimes ſtow often used by S. Paul for making others sharers by giving to them.

C H A P. XIII.

1. Let every soul be subject to higher powers: for there is no power but from God: and the powers that are, are ordained of God.

2. Therefore he that resieth power, resieth the ordinance of God. And they who resist bring damnation to themselves:

3. For princes are not a terror to a good work, but to an evil one. Wilt thou then not be in apprehension of power? do good, and thou shalt have praise by it:

4. For he is God's minister unto thee for good. But if thou doest evil, be afraid: for he beareth not the sword in vain. For he is the minister of God: a revenger to execute wrath on him that doth evil.

5. Where-
Chap. XIII. To the Romans.

5. Wherefore be you subject of necessity: not only by reason of Wrath, but also for Conscience-sake.

6. For it is for this cause also that you pay Tribute: they being the Ministers of God, serving for this very purpose.

7. Render therefore to all their dues: Tribute to whom Tribute is due: Custom to whom Custom: Fear to whom Fear: Honour to whom Honour is due.

8. Owe no Man any thing, but that of loving one another: For he that loveth his Neighbour, hath fulfilled the Law.

9. For these: Thou shalt not commit Adultery: thou shalt not Kill: thou shalt not Steal: thou shalt not bear false Witness: thou shalt not Covet: and if there be any other Commandment, it is comprised in this Word: thou shalt love thy Neighbour as thy self.

10. Love worketh no evil to the Neighbour. Love then is the fulfilling of the Law.

11. Moreover knowing this time; that now is the hour for us to rise from sleep: for now our Salvation is nearer, than when we believ'd.

12. The Night is gone before, and the Day is at hand. Let us therefore cast off the Works of Darkness, and put on the Armour of Light.

13. Let us walk honestly as in the Day: not in Rioting and Drunkenness; not in Chambering and Impurities, not in Contention and Emulation:

14. But put on the Lord Jesus Christ; and make no Provision for the Flesh in it's Lusts.

Annotations.

V. 1. Let every soul, or, every one be subject, &c. The Jews were apt to think themselves not subject to temporal Princes, as to Taxes, &c. and left Christians should misconstrue their Christian Liberty, he here teacheth them, that every one (even Priests and Bishops, says here S. Chrysl.) must be subject and obedient to Princes, even to Heathens, as they were at that time, as to Laws that regard the Policy of the Civil Government; honouring them, obeying them, and their Laws, as it is the Will of God, because the Power they Act by, is from God. So that to resist them, is to resi
To the ROMANS. Chap. XIV.

60

God. And every Christian must obey them even for Conscience sake. S. Chryf. takes notice that S. Paul do's not say, that there is no Prince but from God, but only that there is no Power but from God, meaning no lawful Power, and speaking of true and just Laws. See hom. 23.

V. 8. 9. But that of loving one another. This is a Debt, says S. Chryf. which we are always to be paying, and yet always remains, and is to be paid again. — This Love of our Neighbour is the fulfilling of the Law, of all the Precepts that regard our Neighbour. Nay, he that loves his Neighbour as he ought, loves him for God's sake, and so complies with the other great Precept of loving God: and upon these two Precepts (as Christ himself taught us, Matt. 22. 40,) depend the whole Law, and the Prophets.

V. 10. Love worketh no evil to the Neighbour. (b) This, by the Greek, is the true Construction, and not the Love of our Neighbour worketh no Evil, as it might be translated from the Latin.

V. 11. Now our Salvation is nearer than when we believ'd. Some will have the Sense to be, that our Salvation is now nearer, when the Gospel is preach'd, and Christ offers us his Graces, than when we believ'd the Messiah was to come. Others expound it, that the more of our Life is spent, we come nearer to the Judgment of God, and to the Salvation promised in Heaven.

V. 12. The Night is gone before, i.e. the Night of Sin and Infidelity, in which you lived before you began to serve Christ.

V. 14. Let us walk honestly as in the Day-time, as Men are accustomed to do in the Light, without being afraid that their Works come to Light; — Not in rioting and Drunkenness, nor in chambering, (c) so Rhem: and Prot. Mr. N... not in Beds and Impurities, not in immodest Disorders, —— but put on the Lord Jesus Christ: to put on, is a Metaphor used in the Scripture, as when it is said, put on the new Man, &c. And make no Provision for the Flesh in its Lusts; i.e. do not take Care, nor pamper and indulge your Appetite in eating and drinking, so as to increase your disorderly Inclinations, but keep them in due Subjection.

(a) V. 1. Non est potestas, ἥσσος, nis a Deo. S. Chryf. ου. η. p. 189

(b) V. 10. Dilehit proximi malum non operatur, i.e. dilehitio non operatur malum proximi, vel proximo, η αγαθα τη πληθον καθον η εργαζηται.

(c) V. 13. Non in cubilibus, αδ καταιν, which may signify Beds, Chambers, or immodest Actions.

C H A P. XIV.

1. Now take to your selves him that is weak in Faith, not with Disputes about Thoughts.

2. For one believeth that he may eat all things: but he that is weak, let him eat Herbs.

3. Let
Chap. XIV. To the Romans.

3. Let not him who eateth, despise him that eateth not: and he who eateth not, let him not judge him that eateth: For God hath receiv'd him.

4. Who art thou that judgest another Man's Servant? To his own Master he standeth or falleth: and he shall stand: for God is able to make him stand.

5. Now one Man judgeth between one Day and another: and another Man judgeth every Day: Let every one abound in his own Sense.

6. He that hath regard to the Day, regardeth it unto the Lord: and he that eateth, eateth to the Lord: for he gives thanks to God. And he that eateth not, eateth not to the Lord, and giveth thanks to God.

7. For none of us liveth to himself, and no one dieth to himself.

8. For whether we live, we live to the Lord: or whether we die, we die to the Lord. Therefore whether we live or die, we are the Lord's.

9. For to this end Christ died, and rose again, that he might be Lord both of the dead and of the living.

10. But thou why judgest thou thy Brother? or why dost thou despise thy Brother? for we shall all stand before the Judgment-seat of Christ.

11. For it is written: "As I live, saith the Lord, every Knee shall bow to me: and every Tongue shall confess to God."

12. Every one then of us shall give an account of himself to God.

13. Let us therefore no more judge one another: but judge this rather, that you put no stumbling Block, nor Scandal to your Brother.

14. I know, and am confident in the Lord Jesus, that nothing is unclean of itself, but to him that supposeth any thing to be unclean, it is unclean.

15. For if upon the account of Meat, thy Brother be grieved, thou wak'st no more according to Charity. Destroy not him on the account of thy Meat, for whom Christ died.

16. Let
To the ROMANS. Chap. XIV.

16. Let not then what is our good, be ill spoken of.
17. For the Kingdom of God is not Meat and Drink: but Justice and Peace, and Joy in the Holy Ghost:
18. For he that in this serveth Christ, pleaseth God, and is approved of Men.
19. Let us then pursue the things that are of Peace: and let us keep the things that are of Edification towards one another.
20. Destroy not the Work of God on the account of Meat. All things indeed are clean: but it is evil for a Man who eats with giving Offence.
21. It is good not to eat Flesh, and not to drink Wine, nor any thing, by which thy Brother is offended, or scandalized, or made weak.
22. Hast thou Faith? Have it to thy self before God: happy is he that condemneth not himself in that which he alloweth of.
23. But he who maketh a Distinction, if he eat, is condemn'd; because it is not according to Faith: for whatever is not according to Faith, is a Sin.

ANNOTATIONS.

V. 1. Not with Disputes about Thoughts, (a) i.e. without blaming or condemning the Thoughts, and reasoning (as it appears by the Greek) of those new Converts who had been Jews, and who were still of this Opinion, that they ought to abstain from Meat forbidden by the Jewish Law, and observe the Jewish festival Days. You must charitably bear with the Weakness of such Converts.

V. 2. For one that is not so weak, but well instructed, believeth, is persuaded, that he may eat all things; the Distinction of clean and unclean Meats being no longer obligatory under the new Law of Christ. He that is yet Weak, and not convinced of this Christian Liberty, let him eat Herbs, or such things as he esteemeth not forbidden. It is likely some of them abstain'd many times from all Manner of Flesh, lest they should meet with what had been offer'd to Idols, or lest something forbidden by the Law might be mix'd.

V. 3. 4. God beth retriev'd him that eats of any Meats, he accounts him his Servant, and will reward him as such. God is able to make him stand, and will justify him before his Tribunal.

V. 5. And another Man judgeth every Day, i.e. thinks every Day to be taken away, that was to be kept, merely because order'd under the Jewish Law. And now since both they who keep Days, or do not keep them: and they who eat, or who abstain, do these things
Chap. XIV.  To the ROMANS.

things with a regard to God, and according to their Conscience, let no one judge, or condemn the one Party, nor the other: in these things let every Man abound in his own Sense.

It is without Grounds that some would pretend from hence, that Christians cannot be bound to fast or abstain from Flesh on certain Days. The Apostle speaks only of the distinction of Meats call’d clean and unclean, and of Fast or Feasts particular to the Law of Moses. It do’s not follow from hence, that the Catholic Church hath not Power to command Days of fasting and abstaining for self-denial or humiliation.

V. 14. Nothing is unclean of itself, because the Law that made them unclean, is not now binding of itself; yet a Man must not act against his Conscience, neither must he, when he can avoid it, scandalize or offend the weak; nor cause Divisions and Discontents.

V. 16. Let not that which is our good, or which we have a Christian Liberty to do with a good Conscience, be ill spoken of, because of the Disputes and Quarrels you have about it.

V. 17. The Kingdom of God is not Meat, &c. It do’s not consist in eating, nor in abstaining, both which may be done without Sin, but in Justice, Peace, &c.

V. 20. Destroy not the Work of God for Meat, i.e. do not hinder your Brother’s Salvation, for whom, whoever he be, Christ died, who may be offended at the Liberty which you take, as to quit the Christian Religion: or you may make him Sin against God, by eating by your Example against his weak Conscience.

V. 22. Hast thou Faith? (b) He doth other mean, says S. Chrys; a Faith to believe divine Truths, — But art thou, by Faith persuaded in Mind and Conscience, that to eat Meats formerly forbidden, is now lawful, have it within thy self, remain in this Faith and Conscience, but make it not appear, when it is prejudicial to thy weak Brother.—Happy is he that condesceneth not himself, that maketh not himself liable to Condemnation by giving scandal, by using that Liberty which he is convinced is allowed. Or happy is he that acteth not against his Conscience, by doing what he sees is allow’d of by others, but which his Conscience tells him he ought not to do.

V. 23. He who maketh a Distinction, or who judgeth that he ought to abstain from such Meats, if he eat, is self condemn’d because he acted not according to his Faith. For whatever a Man doth, and is not according to what he believeth, he may do, or whatever is against a Man’s Conscience, is sinful in him. ’Tis a Mistake of the Sense of this Place, to pretend that every moral Action done by an Infidel, must needs be a Sin, as when he gives an Alms to relieve the Necessities of the Poor.

(a) V. 1. Non in disceptationibus cogitationum, μὴ ἐν διαστασισις διαλογισμων. Non in condemnationem rationem vel cogitationum.

(b) V. 22. Tu fide habes? upon which S. Chry. ου κα. p. 209. a την του δομιλων (τειω) αλλα την του της προσωπικης υποθεσιν. CHAP.
CHAP. XV.

1. Now we who are stronger must bear the infirmities of the weak, and not please ourselves.

2. Let every one of you please his neighbour for his good unto edification.

3. For Christ pleased not himself, but as it is written: “the reproaches of them that reproach’d thee fell upon me.”

4. For what things soever were written, were written for our instruction, that through patience, and the comfort of the scriptures, we might have hope.

5. And the God of patience and comfort, grant you to be of one mind one towards another according to Jesus Christ:

6. That with one accord, and one mouth you may glorify God, and the Father of our Lord Jesus Christ.

7. Wherefore receive one another, as Christ received you to the glory of God.

8. For I say that Christ Jesus was a minister of the circumcision for the truth of God, to confirm the promises made to the fathers.

9. But the Gentiles are to glorify God for his mercy, as it is written: “therefore will I confess to thee, O Lord, among the Gentiles, and will sing to thy name.”

10. And he saith again: “Rejoice you Gentils with his people.”

11. And again: “Praise the Lord all you Gentils: and magnify him all you people.”

12. And Isaiah saith again: “There shall be a root of Jesse, and who shall rise up to rule the Gentils, in him shall the Gentils hope.”

13. Now the God of hope fill you with all joy, and peace in believing; that you may abound in hope, and in the power of the Holy Ghost.

14. And I myself also brethren am assured of you, that you are also filled with love, and replenished with all knowledge; so that you may be able to admonish one another.

15. But
But I have writ to you Brethren more boldly in some sort, as it were suggesting to your Memory, by reason of the Grace, which is given me from God, that I should be the Minister of Christ Jesus among the Gentils: sanctifying the Gospel of God, that the oblation of the Gentils may be acceptable, and sanctified in the Holy Ghost.

I have therefore glory thro' Jesus Christ before God. For I dare not speak of any of those things, which Christ worketh not in me, unto the obedience of the Gentils, by Word, and by Deeds:

By the Power of Wonders and Miracles, by the Power of the Holy Ghost: so that from Jerusalem round about even to Illyricum, I have fully preach'd the Gospel of Christ.

And I have so preach'd this Gospel, where Christ was not yet nam'd, lest I should build upon another Man's Foundation: but as it is written:

"They to whom nothing was publish'd concerning him; shall see, and they who have not heard, shall understand."

For which cause also have I been much hindred from coming to you, and have been hindred till now.

But now having no longer place in these Countries, and having a great desire for these many Years past to come to you:

When I shall begin my Journey to Spain, I hope in passing to see you, and that I shall be brought on in my Journey thither by you, when I have first somewhat enjoy'd you.

Now then I am going to Jerusalem to be serviceable to the Saints.

For they of Macedonia and Achaia have thought fit to make some Contribution to the poor Saints, who are at Jerusalem.

For it hath pleas'd them: and they are Debtors to them: for if the Gentils have been made Partakers of their spiritual things; they ought also to minister to them as to carnal things.
28. When therefore I shall have finish'd this, and have made good to them this Fruit: I will take you in my way to Spain.

29. And I know that coming to you, I shall come in the abundance of the Blessings of the Gospel of Christ.

30. I beseech you then Brethren by our Lord Jesus Christ, and by the Charity of the Holy Ghost, that you assist me in your Prayers for me to God,

31. That I may be deliver'd from the Unbelievers that are in Judea, and that the offering of my Service may be acceptable to the Saints in Jerusalem.

32. To the end that I may come to you in joy by the Will of God, and with you may be refreshed.

33. Now the Peace of God be with you all. Amen.

ANNOTATIONS.

V. 1. We who are stronger &c. The Apostle go's on with his Exhortation not to scandalize, or offend such as are weak, and not well instructed in the Faith. He brings the Example of Christ, who pleas'd not himself, who submitted himself to the Law of Circumcision, when he was above the Law, who bore with the Weaknesses and Sins of others, their Repraisons, their Blasphemies, which he could not but hate, but this to gain their Souls.

V. 7. Receive one another in the Spirit of Charity, Peace, Patience, as Christ receiv'd you, and bore with your Faminities.

V. 8. He was a Minister of the Circumcision, who came both for the Salvation of the Jews and of the Gentils, who preach'd and would have his Gospel first preach'd to the Jews, for the Truth of God's promises made to the Fathers, that he, the Messiah, shou'd be sent for their Salvation; but at the same Time also for the Salvation and Conversion of the Gentils, which he confirms by divers evident Testimonies of the holy Scriptures,

V. 15. 24. I have written to you more boldly, as it were suggesting &c. S.Chryl. admires with what Mildness he addresseth himself to them, yet puts them in Mind, that he is the Minister and the Apostle of the Gentils, in which he may have Reason to glory or boast——sanctifying the Gospel of God; preaching it in a holy Manner, that the Gentils may be sanctify'd by it.——But I dare not, I shall forbear to speak of any thing but my Labours. I need not mention the Power of Miracles, and Wonders which the Holy Ghost hath done by me in many Places from Jerusalem to Illyricum, in Places where Christ had not been preach'd by others.——And now having no longer Place, nor occasion to preach in the same Countries, when I begin my Journey to Spain, &c. by which it appears, he design'd at last to go into Spain.

V. 25. 28. Now
Chap. XVI, To the ROMANS.

V. 25. 28. Now I am going to Jerusalem, &c. By this S. Paul is thought to have written this Epistle from Corinth, when he was about to set forward for Jerusalem with the Charities collected in Achaia and Macedonia for the Poor Christians in Judea. This he calls, to minister to the poor Saints, or to be serviceable to them. And to exhort others to the like charitable Contributions, he says (v. 27.) They are Debtors to them, that the converted Gentils are Debtors to the Converts who had been Jews, as having been made Partakers of the Promises, particularly made to the People of the Jews, and sharers of those spiritual Blessings, which Christ promised to the Jews, but were also conferred upon the Gentils. He looks upon it therefore reasonable that they relieve the Jews in their temporal Wants.——The Apostle says, he go's to make good to them this Fruit, to deliver to them these Contributions.

V. 29. I know by the Spirit of God revealing it to me, that God will give a Blessing to my Labours, when I come to you.——That I may be deliver'd from the Unbelievers in Judea, from the unbelieving Jews, foreseeing the Persecutions he should there meet with.——That I may be refreshed with you, have comfort by finding Peace and Union among you.

C H A P. XVI.

1. I Recommend to you Phæbe our Sister, who is employ'd in the ministry of the Church, which is at Cenchrea:

2. That you receive her in the Lord as becometh the Saints: and that you assist her in whatsoever Business she may have need of you: for she hath assisted many; and myself also.

3. Salute Prisca and Aquila my Assistants in Christ Jesus:

4. (Who for my Life exposed their own Necks: to whom not only I give thanks, but also all the Churches of the Gentils.)

5. And salute the Church which is in their House. Salute Epenetus beloved of me, who is the first Fruits of Asia in Christ.

6. Salute Mary, who hath laboured much about you.

7. Salute Andronicus and Junias my Cousins, and Fellow-captives: who are renowned among the Apostles, and who were before me in Christ.

8. Salute Ampliatus, most dear to me in the Lord.

9. Sa
9. Salute Urban, my Fellow-labourer in Christ Jesus, and my beloved Stachys.

10. Salute Apelles approved in Christ.

11. Salute those, who are of the Family of Aristobulus. Salute Herodion my Kinsman: Salute those of the House of Narcissus, who are in the Lord.


13. Salute Rufus chosen in the Lord, and his Mother, and mine.


15. Salute Philologus, and Julia, Nereus, and his Sister, and Olympias, and all the Saints who are with them.

16. Salute one another with a holy Kifs. All the Churches of Christ salute you.

17. Now I beseech you Brethren, to observe those, who cause Diffensions and Scandals contrary to the Doctrine, which you have learn'd, and avoid them.

18. For such Persons serve not Christ our Lord, but their own Belly: and by fair Words, and kind Speeches, seduce the Hearts of the Innocent.

19. For your obedience is publish'd in every place. I rejoice therefore in you. But I would have you wise in good, and simple in evil.

20. And may the God of Peace crush Satan speedily under your Feet. The Grace of our Lord Jesus Christ be with you.


22. I Tertius, who wrote the Epistle in the Lord, salute you.

23. Caius my Host, and the whole Church salute you. Erastus the Treasurer of the City saluteth you, and Quartus our Brother.

24. The Grace of our Lord Jesus Christ be with you all, Amen.

25. Now
Chap. XVI. To the ROMANS.

25. Now to him, that is able to strengthen you according to my Gospel, and to the preaching of Jesus Christ, according to the Revelation of the Mystery kept secret from Eternity,

26. (Which is now made manifest by the Scriptures of the Prophets according to the Precept of the Eternal God, for the obedience of Faith) known in all Nations;

27. To God the only wise, thro' Jesus Christ be honour and glory for ever and ever. Amen.

ANNOTATIONS.

V. 1. I recommend, &c. He concludes with a Number of Salutations, to shew his Affection for them.—— Phœbe, who is in the Ministry or employ'd in the Ministry, as Women, call'd diacresses, used to be privately instructing Catechumens, assisting particularly at the baptizing of Women, distributing Charities, &c.

V. 25, 27. Now to him that is able, &c. These three last Verses in divers Greek Copies were found at the end of the 14th Chapter, where we find them expounded by S. Chrysostom.—— According to the Mystery kept secret from eternal Times, or from Eternity, now made manifest, he means the Mystery of Christ's Incarnation, and Man's Redemption, formerly reveal'd indeed to the Prophets, but now made known to all Nations, in order to bring all Men to the Obedience of the Gospel, by embracing the Faith and Doctrine of Christ,
THE FIRST EPISTLE OF S. PAUL THE APOSTLE TO THE CORINTHIANS.

Corinth was the capital of Achaia, a very rich and populous City, where S. Paul had preach'd a Year and a half, and converted a great many. See Acts 18. 10. now having receiv'd a Letter from them, c. 7. v. 1. And being inform'd of divers Disputes and Divisions among them, c. 1. v. 11. he wrote this Letter to them, and sent it by the same Persons, Stephanas, Fortunatus, and Achaseus, who had brought him their Letter, c. 16. v. 17. It was written about the Year 56, not from Philippi, as it is commonly mark'd at the end of the Greek Copies, but rather from Ephesus.

The Subject and main Design of this Epistle was, to take away the Divisions among them, about the Talents and Merits of those who had baptiz'd and preach'd to them, and to settle divers Matters of ecclesiastical Discipline. The Apostle justifies his Mission, and his Manner of preaching, c. 1. 2. 3. 4. He teacheth them what was to be done with the Man guilty of a scandalous Sin of Incest, c. 5. He speaks of Sins against Chastity: of Matrimony: and of the State of Continency, c. 6. and 7. of Meats offer'd to Idols, c. 8. Of his manner of conversing with them, and what their Conversation ought to be, c. 9. and 10. Of the H. Sacrament of the Eucharist, c. 11. Of the different Gifts of the Holy Ghost, and how to employ them, c. 12. 13. 14. Of the Faith of the Resurrection, c. 15. Of charitable Contributions, and of his design of coming again to them, c. 16.

CHAP. I.

1. P A U L call'd to be an Apostle of Jesus Christ by the Will of God, and Sothenes a Brother,

2. To the Church of God, which is at Corinth, to them who are sanctify'd in Christ Jesus, call'd to be Saints,
Saints, with all those who invoke the Name of our Lord Jesus Christ, in every place, both theirs and ours.

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

4. I give thanks to my God always on your behalf for the Grace of God, which is given to you thro' Christ Jesus:

5. That in all things you are made rich in him, in every Word, and in all Knowledge:

6. As the Testimony of Christ hath been confirm'd in you:

7. So that nothing is wanting as to any Grace to you, who are waiting for the Manifestation of our Lord Jesus Christ,

8. Who will also strengthen you to the end without crime, in the Day of the coming of our Lord Jesus Christ.

9. God is faithful: by whom you have been call'd into the fellowship of his Son Jesus Christ our Lord.

10. Now I beseech you Brethren, by the Name of our Lord Jesus Christ: that you all say the same things, and that there be no Schisms among you: but that you be perfect of one Mind, and of one Judgment.

11. For it hath been signify'd to me concerning you, my Brethren, by those who are of the House of Chloe, that there are Contentions among you:

12. Now what I mean is this, that every one of you faith: I indeed am of Paul: and I am of Apollo: and I am of Cephas: and I am of Christ.

13. Is Christ divided? Was Paul crucify'd for you? or were you baptiz'd in Paul's Name?

14. I thank God, that I baptiz'd none of you, except Crispus and Caius:

15. Left any one should say that you were baptiz'd in my Name.

16. I baptiz'd also the Family of Stephanas; but I know not whether I baptiz'd any one else.

17. For Christ did not send me to baptize, but to preach the Gospel: not with wisdom of Speech, lest the Cross of Christ should be made void,
18. For the preaching of the Cross is indeed folly to them that perish: but to them who are saved, that is to us, it is the Power of God.

19. For it is written: "I will destroy the Wisdom of the wise, and I will reject the prudence of the Prudent.

20. Where is the wise? where is the Scribe? where is the diligent Searcher of this World? Has not God made foolish the Wisdom of this World?

21. For because in the Wisdom of God, the World by Wisdom did not know God: it hath pleas'd God by the foolishness of preaching to save them that believe.

22. For the Jews ask for Miracles, and the Greeks seek after Wisdom:

23. But we preach Christ crucify'd: a Scandal indeed to the Jews, and a folly to the Gentils:

24. But to the call'd, whether Jews or Gentils, Christ is the Power of God, and the Wisdom of God:

25. Because what in God appeareth foolish, is above the Wisdom of Men: and what in God appeareth weakness, is above the Strength of Men.

26. For consider Brethren your being call'd, that not many are wise according to the Flesh, not many Powerful, not many Noble:

27. But God hath chosen the foolish things of this World, to confound the wise Men: and God hath chosen the weak things of the World, to confound the things that are strong:

28. And God hath chosen the mean and contemptible things of the World, and the things that are not, to destroy the things that are:

29. That no Flesh may glory in his sight.

30. But from him you are in Christ Jesus, who of God is become Wisdom to us, and Justification, and Sanctification, and Redemption:

31. That as it is written; "he that glories, let him glory in the Lord,

ANNOS
Annotations.

V. 2. In every Place both theirs and ours. In as much as among Christians in all Places, there ought to be such an Union in Faith, and Conformity of Discipline, as if they were all in one Place.

V. 4. Which is given to you thro' or by Christ Jesus; Lit. in (a) Christ Jesus; where we may take notice with S. Chryf. for the understanding of other Places, that in, is many times put for by or thro'.

V. 5. Rich in every Word: which according to the Style of the Scriptures, may signify in every thing.

V. 6. As the Testimony of Christ, what Christ testified and taught, hath been confirm'd in you, i.e. your Faith in Christ hath been confirm'd by those Graces and Gifts which you receiv'd from the Holy Ghost at your Baptism, and when by imposition of Hands you were confirm'd by me, or some other Bishop.

V. 10. That there be no Schisms: Contentions, &c. To hinder these was the chief Design of this Letter. — one saying, I am of Paul, &c. each party brag'd of their Master, by whom they had been baptiz'd, and made Christians. I am of Apollo, the eloquent Preacher; I am of Cephas, the Head of the Apostles, and of the whole Church; whilst others (the only Party not to be blamed) contented themselves to say, and I am of Christ. — Is Christ divided? Is not your Salvation, is not your Justification in Baptism, and all Gifts from him?

V. 14. I thank God I baptiz'd none of you, except, &c. 'Tis strange that Quakers should from hence pretend that S. Paul condemn'd Baptism, when he only tells them, he is glad they were baptiz'd by some other, rather than by him, lest they should say, they were baptiz'd in his Name, or think that Baptism had a greater Virtue, when given by a Minister of greater Sanctity; whereas 'tis Christ only, who is the chief Minister, who gives Grace in Baptism, and in other Sacraments. This makes him say: was Paul crucify'd for you? &c. — He tells them the occasion why he baptiz'd few, because he was sent chiefly to preach, and to be their Apostle, whereas other inferior Ministers were employ'd in baptizing.

V. 17. &c. I was sent to preach the Gospel, not with Wisdom of Speech, and as he says in the next Chapter, v. 13. Not in learned Words of human Wisdom, &c. The Spirit of God, which guided the Thoughts and Pen of S. Paul, and the other sacred Writers, inspir'd them to deliver the Gospel-Truths with great Simplicity, without the Ornaments of an artificial human Eloquence, left the Cross of Christ should be made void, left the Conversion of the World might be attributed to any human Means, and not to the Power of God, and of Christ crucify'd.

V. 18. For the preaching of the Cross, Lit. the Word of the Cross, i.e. the preaching that the Son of God, both God and Man, died nail'd
to an infamous Cross, is folly, is looked upon as ridiculous and incredible, by all obstinate Unbelievers that perish: but it is received, as the Work of God, and an Effect of his divine Power, by such as are saved.

V. 19. 20. I will destroy the Wisdom of the Wise. I will confound the false and mistaken Wisdom of the great and wise Philosophers, of the learned Doctors or Scribes, of the curious Searchers of the Secrets of Nature. Has not God made foolish their Wisdom, by the means he hath made use of to convert and save the World, particularly by sending his only Son to die upon a Cross? the preaching of which seems a folly, &c. only they who are called, believe Christ tho' crucify'd, to be the Power and the Wisdom of God.

V. 21. For because in the Wisdom of God, &c. that is, by the Works of the divine Wisdom, by the visible Creatures of this World, and the Effects of his Providence, the World had not Wisdom, or was not wise enough to know, and worship God, as they might, and ought to have done: it hath pleased God, to shew his Power, by the Foolishness of Preaching, by sending illiterate Men to preach a God crucify'd, which to human Wisdom seems a Folly, and to save Men by this Belief.

V. 22. and 25. The Jews in the mean time ask for Miracles, such as God formerly wrought in their favour, and the Greeks or the Gentils to be converted, expect from us, what they would look upon the highest Points of human Wisdom and Knowledge: but what in God appeareth to them Folly, Lit. what is foolish of God, is above the Wisdom of Men, is able to confound the highest human Wisdom: and what in God appeareth Weakness to them, Lit. what is weak of God, is above the Strength of Men, who cannot hinder God from converting the World by Means and Methods that seem so unproportion'd to this his Design.

V. 26.-28. Consider your Manner of being call'd. Not many hither-to, of those who have believ'd, or of those who have preach'd the Gospel, are wise according to the flesh, or as to worldly Wisdom, and in the esteem of Men, not many powerful, not many noble. God hath chosen such as are look'd upon illiterate, without Power, without Riches, without human Wisdom, to confound the great and wise Men: He hath chosen the things that are not, that is, says S. Chryl. Men reputed as nothing, of no consideration, to confound, to destroy, to make subject to him, and to the Gospel, Men, who had the greatest worldly Advantages, that no Flesh, no Men how great, wise, rich, or powerful soever, might glory in his Sight, or attribute their Call, and their Salvation to their own Merits——From him you are in Christ Jesus, brought to believe in him, who is become to us Wisdom, acknowledged to be the Wisdom of his eternal Father, by whom we have been justifi'd, sanctifi'd, redeem'd, we have nothing of ourselves to boast of, and can only glory in the Lord.

(a) V. 4. In Christo Jesus.
CHAP. II.

1. AND I, Brethren, when I came to you, I came not in the Loftiness of Speech, or of Wisdom, declaring to you the Testimony of Christ.

2. For I did not judge I was to know anything among you, but Jesus Christ, and him crucify'd.

3. And I was with you in weakness, and fear, and much trembling:

4. And my Discourse, and my Preaching was not in persuasive Words of human Wisdom, but in making known the Spirit and Power:

5. That your Faith might not be in the Wisdom of Men, but in the Power of God.

6. But we speak Wisdom among the perfect: yet not the Wisdom of this World, nor of the Princes of this World, who are destroy'd:

7. But we speak in a Mystery the Wisdom of God, which is hidden, which God did predestinate before the World unto our glory,

8. Which none of the Princes of this World knew: for if they had known it, they would never have crucify'd the Lord of Glory.

9. But as it was written: that the Eye hath not seen, nor the Ear heard, nor hath it entred into the Heart of Man what things God hath prepar'd for those who love him:

10. But God hath reveal'd them by his Spirit to us: for the Spirit searcheth all things, even the profound things of God.

11. For what Man knoweth the things of a Man, but the Spirit of a Man, that is in him; even so the things that are of God, no one knoweth, but the Spirit of God.

12. Now we have not receiv'd the Spirit of this World, but the Spirit that is from God, that we may know the things that God hath given us:

13. Which we also deliver not in learned Words of human
I. To the CORINTHIANS. Chap. II.

human Wisdom, but in the Doctrine of the Spirit, comparing spiritual things with the Spiritual.

14. But the sensual Man perceiveth not those things that are of the Spirit of God: for to him they are folly, and he cannot understand, because they must be spiritually examin'd.

15. But the spiritual Man judgeth all things: and he himself is judged by no one.

16. For who hath known the mind of the Lord, who may instruct him? But we have the mind of Christ.

ANNOTATIONS.

V. 3. In Weakness, in Fear, in much Trembling. We must not think, says S. Chrys. that this made the Virtue of S. Paul less commendable. It is natural to every Man to fear Persecutions and Torments, we admire the Apostle, who, amidst these Fears, was always ready to expose himself, was always fighting, and always victorious.

V. 4. In making known the Spirit and Power, &c. The Gifts of the H. Ghost bestowed on those that believ'd, and the Miracles, which God wrought by his Apostles, were the means God made use of to convert the World, which were of much greater Force than human Eloquence.

V. 6. We speak Wisdom among the perfect. By Wisdom here seems to be understood, a more sublime Doctrine concerning the most abstruse Mysteries of Faith, which the ignorant could not understand. To the same Purpose, he tells them in the next Chapter, and in the 5. Chap. to the Hebrews, that Milk is the proper Food of little Children, not solid Meat, which is proper for those that are perfect. — Yet we speak not the Wisdom of this World, nor of the great Men, and Princes of this World, because the Doctrine of the Christian Faith, which we preach'd, is not esteem'd Wisdom, but Folly by them, who pretend to worldly Wisdom. — We speak then in a Mystery, or after a mysterious Manner, according to the Capacity of those that hear us, the great Wisdom of God, which hidden, and not understood by the wise Men of this World, God hath manifested by the Incarnation of his Son, and by our Redemption: which Mystery, and which Wisdom, none of the Princes of this World knew, i. e. the Devils, according to the common Interpretation: or Pilate, Herod, Caiphas, &c, according to S. Chrys. Or they would never have crucify'd, nor have permitted others to crucify the Lord of Glory, Jesus Christ, who by his divine Person is truly the Lord of Glory; see S. Aug. l. 1. de Trin. c. 12, &c. He may also be call'd the Lord of Glory, because of that Glory, which from Eternity he predestinated, and decreed to give his Elect: and of which it is written, that the Eye hath not seen, &c.
Chap. II. I. To the CORINTHIANS.

V. 10. But God hath revealed them to us by his Spirit, these Mysteries, and Secrets of the divine Wisdom. — For the Spirit searcheth all Things; the divine Spirit, the Holy Ghost, searcheth all Things, and none but this Spirit of God, that is, this Spirit, which is God, knoweth the things that are of God, as none but the Spirit that is in Man, knoweth the things of Man, knoweth his Thoughts and Interior Affections. But by the Spirit of God, we may understand the Spirit of Grace, of Knowledge, of Prophecy, which God hath given to his Faithful, and particularly to his Apostles, to raise them to a higher Knowledge of the divine Mysteries.

V. 13. Which Mysteries, and divine Truths, we Apostles (even when we speak to the more perfect Sort of Men,) deliver not in learned Words of human Wisdom, not with fine Language, study’d Periods, and Sentences ranged by the Art of Rhetoric, but in the Doctrine of the Spirit, i.e. as the Spirit of God within us, teacheth us for the good of those that hear us. — Comparing spiritual things with the spiritual, i.e. treating of spiritual Things with Persons that are more spiritual and more perfect, adapting our Discourses to the Capacity of those we speak to. Others will have the Sense to be: we compare spiritual Things, with spiritual Things, i.e. we treat of such Matters after a spiritual Manner, with Proofs and Examples out of the revealed Scriptures, &c.

V. 14. But the sensual Man, &c. They who are led away by sensual Pleasures, do not even perceive nor understand spiritual things: they seem foolish to them, and a folly to seek after them; because such things must be spiritually examin’d, i.e. examin’d, and judg’d by the Spirit of God, which he has not. — But the spiritual Man judgeth all things, passeth a right Judgment, not only of the things of this Life, as carnal Men can do, but even of spiritual Things, which concern his eternal Salvation. — And he himself is judg’d by no one, i.e. by no one, who is not spiritual, or who is not taught by the Spirit of God to pass a right Judgment: the Sense also may be, that he cannot be justly blamed or condemn’d by any worldly Man, who knows not how to judge of such spiritual things.

V. 16. But who among the sensual Men of the World, hath known the Mind of the Lord, so as to be able to instruct him, or them, whom he guides by his Spirit. — But we, whom he has chosen to be his Apostles, have the Mind of Christ: having been taught, and instructed by the Spirit of Christ.

Some Enthusiasts and Fanatics pretend from this Passage of S. Paul, that they being led and inspired by the Spirit, can be judg’d by no one in Matters of Faith and Religion. They pervert and wrest the Words of S. Paul, as they do also other Scriptures, to their own Perdition. 2. Pet. 3. 16. i.e. Because no one knows by his pretended private Spirit, that he is truly such a spiritual Man, who has the Spirit of God in him: and many have too much reason to know by their sensual carnal Lives, that they have it not. azly, S. Paul here speaks only of spiritual Men in opposition to sensual Men, and
I. To the CORINTHIANS. Chap. III.

and only says, that they who are spiritual, have the Spirit of Discretion to judge what things are spiritual, and what are not, and that none can judge rightly of these Matters, but they who are spiritual, guided by the Spirit. 3dly, As to Controversies about Religion, the proper spiritual Judges appointed by our Saviour Christ, are the Bishops whom he has appointed to govern his Church, with an entire Submission of every Man's private Judgment, and private Spirit, to the Judgment of the Catholic Church, which he has commanded us to hear and obey, with which he hath promised to remain to the End of the World, and to direct his Church in all things by the Spirit of Truth.

C H A P. III.

1. AND I Brethren, could not speak to you as to spiritual, but as to carnal Men: as it were to little Children in Christ,

2. I gave you Milk to drink, not Meat: for then you could not take it: nor can you even now: for as yet you are carnal.

3. For seeing there is jealousy and contention among you: are you not carnal, and walk according to the ways of Men?

4. For when one faith: I am of Paul: and another: I am of Apollo: are you not Men? what then is Apollo? and what is Paul?

5. The Ministers of him, whom you have believ'd, and according as the Lord hath given to every one.

6. I planted, Apollo water'd: but God gave the increase.

7. Therefore neither he who planteth is any thing, nor he who watereth: but God who gave the increase.

8. And he who planteth, and he who watereth, are one. But every one shall receive his proper Reward according to his Labour.

9. For we are God's Co-adjutors: you are God's Husbandry, you are God's Building.

10. According to the Grace of God which was given to me, I laid the Foundation as a wise Architect: and another buildeth upon it. Let every one take heed how he buildeth upon it.

11. For
Chap. III. 1. To the CORINTHIANS.  

11. For no one can lay another Foundation, but that which is laid, which is Christ Jesus.  
12. Now if any one build upon this Foundation, Gold, Silver, precious Stones, Wood, Hay, Stubble;  
13. Every Man's Work shall be made manifest: for the Day of the Lord shall declare it, because it shall be revealed by Fire: and Fire shall try every one's Work, of what sort it is.  
14. If any Man's Work abideth which he built thereupon, he shall receive a Reward.  
15. If any Man's Work burn, he shall suffer Loss: but he himself shall be saved: yet so as by Fire.  
16. Know you not that you are the Temple of God, and that the Spirit of God dwelleth in you?  
17. Now if any one violate God's Temple, God will destroy him. For the Temple of God which you are, is holy.  
18. Let no Man deceive himself: if any one among you seem to be wise in this World, let him become a Fool that he may be wise.  
19. For the Wisdom of this World, is Folly with God. For it is written: "I will catch the wise in their Craftiness."  
20. And again: "the Lord knoweth the Thoughts of wise Men that they are vain."  
21. Let no one therefore glory in Men.  
22. For all things are yours, whether it be Paul, or Apollo, or Cephas, or the World, or Life, or Death, or things present, or things to come, all are yours:  
23. But you are Christ's, and Christ is God's.  

ANNOTATIONS.  

V. 3. And walk after the manner of Men, as carnal and sensual Men, as long as there are jealousies and divisions among you.  
V. 7. 8. I planted you by your first Conversion, Apollo water'd you by preaching the same Truths.—— He that planteth and watereth are one, aim at one and the same End.  
V. 9. We are God's Co-adjutors, labouring in his Service, as he hath employ'd us. You are God's Husbandry, the Soil, where Virtues are to be planted; you are God's Building, the Edifice, the House, or even the Temple of God, we are employ'd as Builders under God.  
V. 10. I
V. 10. I laid the Foundation well, as a wise Architect, not of my self but according to the Grace of God, and the Gifts he bestowed upon me: and another, or several others, build upon it, continue the Building: but let them take care how they build, and that it be always upon the same Foundation, which is Christ Jesus, his Faith, and his Doctrine.

V. 11. Now if any one build, &c. This is a hard Place, says S. Aug. 1. de fid. &c. Oper. c. 16. tom. &c. p. 180. The Interpreters are divided, as to the Explication, and Application of this metaphorical Comparison, contained in these four Verstes. S. Paul speaks of a Building, where it is evident, says S. Aug. that the Foundation is Christ, or the Faith of Christ: and his Faith working by Charity. The Difficulties are: 1st, Who are the Builders. 2dly, What is meant by Gold, Silver, precious Stones, and what by Wood, Hay, Stubble. 3dly, What is meant by the Day of the Lord. 4thly, What by Fire, how every one's Work shall be tried, and how some shall be saved by Fire.

As to the 1st, by the Builders, as S. Paul had before call'd himself the first Architect, who had laid the Foundation of the Faith of Christ among the Corinthians, Interpreters commonly understand those Doctors and Preachers, who there succeeded S. Paul: but as it is also said, that every Man's Works shall be made manifest, S. Aug. and others, understand not the Preachers only, but all the Faithful. As to the 2d Difficulty, if by the Builders we understand the Preachers of the Gospel, then by Gold, Silver, &c. is to be understood good, sound, and profitable Doctrine, and by Wood, Hay, Stubble, a Mixture of vain Knowledge, empty Flourishes, unprofitable Discourses; but if all the Faithful are Builders, they whose Actions are pure, lay Gold upon the Foundation; but if their Actions are mix'd with Imperfections, venial Failings, and lesser Sins, these are represent'd by Wood, Hay, Stubble, &c. 3dly. By the Day of the Lord, is commonly understood, either the general Day of Judgment, or the particular Judgment, when every one is judged at his Death, which Sentence shall be confirm'd again at the last Day. 4thly, As to Fire which is mention'd thrice, if we consider what S. Paul says here of Fire, he seems to use it with different Significations (as he many times do's other Words.) First he tells us, v. 13. That the Day of the Lord shall be revealed, or as it is in the Greek, is revealed in, or by Fire, where, by Fire, is commonly understood the just and severe Judgments of God, represented by the Metaphor of Fire. Secondly, he tells us in the same Verse, that Fire shall try every one's Work of what Sort it is: This may be again taken for the examining and trying Fire of God's Judgments; and may be apply'd to the Builders, whether Preachers only, or all the Faithful. Thirdly, he tells us, v. 14. and 15. that some Men's Works abide the Fire of God's Judgments, they deserve no punishment, they are like pure Gold, which receives no prejudice by the Fire: but some Men's Works burn the superstructure, which they built upon the Faith of Christ; besides Gold, Silver, precious Stones, had also a mixture of Wood, Hay, Stubble.
Stubble, which could not stand the Trial of Fire, which met with combustible Matter, that deserved to be burnt. Every such Man shall suffer a loss, when his Works are burnt, but he himself shall be saved, yet so as by Fire; here the Apostle speaks of Fire in a more ample Signification; of a Fire which shall not only try and examine, but also burn, and punish the Builders, who notwithstanding shall also, after a time escape from the Fire, and be saved by Fire; and in the Day of the Lord, that is, after this Life, (for the time of this Life is the Day of Men) divers of the ancient Fathers, as well as later Interpreters, from these Words, prove the Catholic Doctrine of a Purgatory, that is, that many Christians, who die guilty, not of heinous or mortal Sins, but of lesser, and what are called venial Sins, or to whom a temporal Punishment for the Sins they have committed, still remains due, before they can be admitted to a Reward in Heaven (into which nothing defiled or unclean can enter) must suffer some Punishments for a time, in some Place, which is called Purgatory, and in such a Manner, as is agreeable to the divine Justice, before their Reward in Heaven.——These Words of the Apostle, the Latin Fathers in the Council of Florence (a) brought against the Greeks to prove a Purgatory, to which the Greeks (who did not deny a Purgatory or a third Place, where Souls guilty of lesser Sins were to suffer for a time) made answer, that these Words of S. Paul, were expounded by S. Chrys. and some of their Greek Fathers (which is true) of the wicked in Hell, who are said to be saved by Fire, in as much as they always subsist and continue in those Flames, and are not destroyed by them: but this Interpretation, as the Latin Bishops reply'd, is not agreeable to the Style of the Holy Scriptures, in which, to be saved, both in the Greek and Latin, is expressed the Salvation and Happiness of Souls in Heaven.

It may not be amiss to take notice that the Greeks, before they met with the Latins at Ferrara, or Florence, did not deny the Catholic Doctrine of Purgatory. They admitted a third Place, where Souls guilty of lesser Sins, suffer'd for a time, till cleansed from such Sins: they allow'd that the Souls there detain'd from the Vision of God, might be assisted by the Prayers of the Faithful: they call'd this Purgatory a Place of Darkness, of Sorrow, of Punishments and Pains, but they did not allow there a true and material Fire, which the Council did not judge necessary to decide and define against them, as appears in the Definition of the Council. Concord. Labb. tom. I. p. 515.

V. 16. 17. The Spirit of God dwelleth in you, having receiv'd the Grace of God at your Conversion: you are the holy Temple of God. But if any one violate, or profane the Temple of God, either by false Doctrine, or by any grievous Offence, he destroys the spiritual Edifice that was built in his Soul upon the Faith and Grace of God. He cannot be said to be built any longer upon the same Foundation: and therefore God will destroy such Persons, they shall not be saved.
To the CORINTHIANS. Chap. IV.

1. Saved even by Fire, or temporal Punishments, but shall be excluded for ever from Heaven, and condemned to eternal Punishments.

V. 18. 21. If any one among you seem to be wise in this World. He hints at some new Teachers among them (not at Apollo) who to gain the esteem of Men, had introduced Errors from profane Philosophy, or the false Principles of human Wisdom, which, as he had told them before, was folly in the sight of God. He therefore tells such Persons, that to become truly wise, they must become Fools, by returning to the Simplicity of the Gospel-Doctrine.

V. 22. 23. All things are yours, are ordain'd for your good. For this End, I, Apollo, Cephas have been sent to promote your Salvation. The World and all things in it are allow'd you; are yours, that by making good Use of them, you may save your Souls: that Death may be to you a Passage to a happy Eternity, that the things to come may be your eternal Reward. —— You are Christ's, you belong to him, who hath redeem'd you, and sanctify'd you by his Grace: and Christ is God's, Christ as Man, who being the Son of God, was made also Man, and sent to make known the Glory of God, his divine Perfections of Mercy, Justice, &c.

(a) V. 15. In the Council of Florence, which began at Ferrara, An. 1438. The Greeks at the very first declared they admitted a third Place, where Souls were punish'd for a time, which they call'd a Place of Darkness and Sorrow. See Labb. tom. 13. Con. p. 20. Graci sunt tempora anillos animarum, quod peccati obnoxii in locum absunt, temeritio in locum mortoris, in quod ad tempus veruntur in malore & paenit. 

See again p. 491. Sels. 25. where the Greeks say of such Souls, that they are in a middle State, medium autem esse in loco tormentorum, sed ignis sit. See also the Definition of the Council, p. 515. where it is only defined, eorum animarum paenit purgatorii post mortem purgari, & ut eum hujusmodi relevantur, professe vivorum suffragia, which was the Doctrine both of the Greek and Latin Church. See on this Place of St. Paul, Bellarm. lib. 1. de Purgatorio c. 5. Salmeron disp. 6. in 1. ad Corin. Estius a Lapide. &c.

CHAP. IV.

1. Let a Man so look upon us as the Ministers of Christ, and the Dispensers of the Mysteries of God.

2. Here now it is required among the Dispensers, that a Man be found faithful.

3. But as to me, it is a thing of the least account to be judg'd by you, or by human Judgment: but neither do I judge my self.
4. For I am not conscious to my self of any thing: but in this I am not justifi'd, seeing he who judgeth me, is the Lord.

5. Wherefore judge not before the time, until the Lord come: who will also bring to light the hidden things of Darkness, and will make manifest the Counsels of Hearts, and then shall every one have praise from God.

6. Now these things, Brethren, have I in a figure represented to you of my self and of Apollo, for your sake, that in us you may learn, not against what hath been written, to be puffed up against each other for another.

7. For who distinguisheth thee from another? or what hast thou that thou hast not receiv'd? and if thou hast receiv'd it, why dost thou glory as if thou hadst not receiv'd it?

8. Now you are satiated, now you are become rich: you reign without us: and I would to God you reign'd, that we also may reign with you.

9. For I suppose God hath shewn us the last Apostles, as Men doom'd to Death: for we are made a Spectacle to the World, and to Angels, and to Men.

10. We are fools for Christ's sake, but you are wise in Christ: We are weak, but you strong: you noble, but we ignoble.

11. Even until this present hour, we are in hunger and thirst, and we are naked, and buffetted, and are wandering up and down,

12. And we labour working with our hands: we are revil'd, and we bless: we suffer Persecution, and we bear it:

13. We are defamed, and we intreat: we are made as the out-cast of this World, the Dross of all even till now.

14. I write not these things to confound you, but I admonish you as my most dear Children.

15. For if you have ten thousand Pedagogues in Christ, yet have you not many Fathers. For in Christ Jesus I begot you thro' the Gospel.

16. I beseech you therefore, be followers of me, even as I am of Christ.
17. For this cause I have sent to you Timothy, who is my most dear, and faithful Son in the Lord: who will put you in mind of my ways in Christ Jesus, according as I teach every where in every Church.

18. Some are so puffed up, as if I would not come to you.

19. But I will come to you speedily, if it please the Lord: and I will examine, not the talk of those who are puffed up, but the Power.

20. For the Kingdom of God consists not in talking, but in Power.

21. What do you desire? shall I come to you with a Rod, or in Charity, and the spirit of Mildness?

ANNOTATIONS.

V. 3. Or by human Judgment. Lit. by human Day, the Sense, says S. Hierom, is by any human Judgment, or by Men, whose Judgment is in the Day or time of this Life: but God judges in his Day, after this Life, and chiefly at the last Day of Judgment.——Neither do I judge myself, so as to look upon myself absolutely certain of the state of my Soul, or that I am for certain justify'd, tho' I am not conscious to myself of any thing, because I am to be judged by an omnicient God, the great searcher of Hearts, who perhaps may discover Faults, which I, partial to myself, overlook. Now if S. Paul durst not say, he was justify'd, what Presumption is it for others to pretend to an absolute Certainty, that they are just in the Sight of God?

V. 6. These things in a Figure have I proposed of myself and of Apollo, Lit. these things have I transfigur'd in me and Apollo, that is, I have represented the Divisions and Disputes among you, as if it were by your contending, whether I, or Apollo, or Cephas were the best Preachers, without naming those as I might do, who are the true Causes of these Divisions, by striving who should be thought Men of the greatest and brightest Parts.——That in us, and by our Example, who have no such proud Disputes, you might learn not to be puffed up one against another, and against what hath been written, against the Admonitions given in the Holy Scriptures of being humble: or against what I have now written to you that we must strive for nothing, but to be the faithful Ministers of God, and not seek the esteem of Men.

V. 7. For who distinguisheth, or hath distinguish'd thee from another? He speaks particularly to those proud vain Preachers: if thou hast greater Talents than another Man, who hath given them to thee, or to any one, but God who is the Giver and the Author of every Gift and Perfection? This is not only true of the Gift of preaching,
Chap. IV. I. To the CORINTHIANS.

preaching, but of all Gifts and Graces, so that S. Aug. makes use of it in several Places against the Pelagians, to shew that it is by Grace only, that one Man is preferr'd before another, and not by, or for his own Merits.

V. 8.—13. Now you are satiated, &c. you great and vain Preachers, you are rich in every kind, blessed with all Gifts, &c. You reign over the Minds of the People without us, you stand not in need of our Assistance. And I would to God you reign'd, that we might also reign with you. I wish your reigning and governing the People were well grounded on Virtue and Truth, that we might be sharers of the like Happiness. S. Chrys. takes notice that S. Paul speaks thus, meaning the contrary, by the figure call'd Irony: and so also S. Chrys. understands the two following Verses, as if S. Paul only represented what those vain Preachers said with contempt of him, as if he were only an Apostle of an inferior Rank, not one of the chief, nor of the twelve. And when he says, we are Fools for Christ's sake, and you are wise: It is certain the Apostles were not Fools, nor those Preachers whom he blames, Wise, especially in Christ. But tho' the Apostle partly uses this Figure of Irony, intermixing it in his Discourse, yet he also represents the Condition of all true Apostles, and Preachers of Christ crucify'd, whose Persons and Doctrine was slighted, ridicul'd, and laugh'd at by Men that were wise only with worldly Wisdom, especially by profane Libertins and atheistical Men, that make a Jef't of all reveal'd Religion. To go about preaching in Hunger, in Thirst, in Nakedness, in Want, under Afflictions and Persecutions, is what they think is to be miserable: they despise such Men as the Out-cast, (a) the Dregs, and the Dregs of Mankind. (See the Greek Text.)

V. 14.—17. I admonish you as my dearest Children, of what is for your good, and I may take this Liberty, as being your Spiritual Father in Christ, by whom you were first made Christians. Be Followers of me, as I am of Christ, follow the Doctrine of Christ, which I follow and taught you. Timothy my beloved Son in the Lord, whom I send to you, will put you in mind of what I teach, and of what I practise.

V. 18.—21. Some of those new Doctors and Preachers are so puffed up, that they pretend I dare not come to you any more, nor defend myself; he may also mean the Man that lived in Incest, his Companions, and his Flatterers,—But I shall speedily come to you, and then I shall use my Authority in taking notice of their vain Talk, they shall find and experience that Power which God hath given me by the Gifts of the Holy Ghost, and of working Miracles. —— what will you, or what Dispositions shall I find in you? let it not be necessary for me to use the chastising Rod by Excommunications, and other Spiritual Arms, but be so reform'd before I come, that I may come to you in the Spirit of Mildness, as I wish to do.

(a) V. 13. Tanquam purgamenta, omnium perischema, &c. perimobárapote, Sordes, quisquilia, ásurtw poikívma, Socois, tautumtrim. See Mr. Leigh Gris. Sacra.
1. It is heard for certain that there is Fornication among you, and such Fornication, as the like is not among Gentils, that some one hath his Father's Wife.

2. And you are puff'd up: and have not rather mourn'd that he who hath done this deed might be taken away from among you.

3. I absent indeed in Body, but present in Spirit, have already judg'd as if I were present, him, who hath done in this manner,

4. In the name of our Lord Jesus Christ, you and my Spirit being gather'd together, with the Power of our Lord Jesus,

5. To deliver such a Man over to Satan for the Destruction of the Flesh, that his Spirit may be sav'd in the Day of our Lord Jesus Christ.

6. Your boasting is not good. Know you not that a little Leaven leaveneth the whole Mass?

7. Purge out the old Leaven, that you may be a new mass, as you are without Leaven. For our Paſche Christ is sacrific'd.

8. Wherefore let us feast, not in the old Leaven, nor in the Leaven of Malice and Wickedness, but in the unleaven'd things of Sincerity and Truth.

9. I have written to you in my Epifle, that you keep not company with Fornicators.

10. I meant not with the Fornicators of this World, or with the Covetous, or with Extortioners, or with thoſe that serve Idols, otherwise you must have gone out of this World.

11. But now I have written to you not to keep them company: in case he that is call'd a Brother, be a Fornicator, or a covetous Man, or one that serves Idols, or a Railer, or a Drunkard, or an Extortioner; with such a one not so much as to eat.

12. For what have I to do to judge them that are with, out
out: do not you yourselves judge only them that are within?

13. For as for those that are without, God will judge them. Take away the wicked Man from among yourselves.

ANNOTATIONS.

V. 1. That the like is not among Gentils. This seems to have been the Crime of Incest, that he took the Wife of his Father yet living. See 2. Cor. 7. v. 12.

V. 2. You are puff'd up, seem to be unconcern'd to take pride in it, instead of having the Man separated from you.

V. 3. I have judg'd, decree'd, and do decree, being present in Spirit with you, and with your Congregation. In the Name ... and in the Power of our Lord Jesus, to deliver him over to Satan by a Sentence of Excommunication, depriving him of the Sacraments, the Prayers, and Communion, and even of the Conversation of the rest of the Faithful. It is likely in those times, such excommunicated Persons were deliver'd over to Satan, so as to be corporally torment'd by the Devil, to strike a Terror into others. See S. Chryf. hom. 15.—And this is said to be done for the Destruction, or punishing of the Flock, that the Spirit or Soul may be saved.

V. 6. 8. Your boasting is not good, when you suffer such a Scandal among you; you have little reason to boast of your Master, nor even of the Gifts and Graces you receiv'd. A little Leaven leaveneth the whole Mass; a publick Scandal, when not punisht'd is of dangerous Consequence.—Burge out the old Leaven of Sin. He alludes to the Precept given to the Jews, of having no Leaven in their Houses during the seven Days of the Paschal Feast. For our Pasche, i. e. Paschal Lamb Christ is sacrificed; and Christians, says S. Chryf. must keep this Feast continually, by always abstaining from the Leaven of Sin.

V. 9. &c. I have written to you in my Epistle. If he do's not mean what he has said already in this Epistle, it must have been in some other, which he had written to them before, (as some conjecture) and which is not now extant.—Not to keep Company with Fornicators, nor with such like publick Scandalous Sinners, not even to eat with them. But you must take notice, that I mean, when they are Brethren, or Christians, not when they are Infidels, for this cannot be avoided, especially by those who are to labour to convert them. This Admonition of the Apostle, shews us how much such Persons are to blame, who by their Carriage encourage, applaud and are delighted with wicked Company.—Them who are without the Pale and Fold of the Church, the Apostle leaves to the great Judge of the Living and the Dead.
Are any one of you, having an Affair against another, go to be judg'd before the unjuſt, and not before the Saints?

2. Know you not that the Saints ſhall judge this World? And if the World ſhall be judged by you, are you unworthly to judge of the leaſt things?

3. Know you not that we ſhall judge the Angels? how much more the things of this World?

4. If therefore you ſhall have Judgments about the things of the World: the contemptible ones who are in the Church appoint to be Judges.

5. I ſpeak to your ſhame. Is it ſo that there is not a wise Man among you, who can judge between his Brethren?

6. But Brother with Brother contendeth in Judg-ment: and this before Infidels?

7. Now then there is plainly a fault in you, that you go to Law with one another. Why do not you rather take the Injury? why do not you rather bear with the Fraud?

8. But you yourſelves do injuries, and defraud: and that to your Brethren.

9. Know you not that the unjuſt ſhall not poſſefs the Kingdom of God? Be not deceiv'd: neither Fornicators, nor they that ſerve Idols, nor Adulterers,

10. Nor the Effeminate, nor Sodomites, nor Thieves, nor the Covetous, nor Drunkards, nor Railers, nor Ex-ortioners ſhall poſſefs the Kingdom of God.

11. And ſuch ſome of you were: but you are waſh’d, but you are ἰάντια: but you are ἱεροκρατοῦ: but you are justifive’d in the Name of our Lord Jefus Chrift, and by the ſpirit of our God.

12. All things are lawful to me, but all things are not expedient: all things are lawful to me, but I will not be brought under the Power of any.

13. Meat is for the Belly, and the Belly for Meats; but God will destroy both it and them: and the Body is not
not for Fornication, but for the Lord; and the Lord for the Body.

14. But God hath both raised up the Lord: and will raise us up again by his Power.

15. Know you not that your Bodies are the Members of Christ? shall I then taking the Members of Christ make them the Members of an Harlot? God forbid.

16. Or know you not that he who adheres to an Harlot, becometh one Body? for they, as it is said, shall be two in one Flesh.

17. But he who adheres to the Lord, is one Spirit.

18. Fly from Fornication. Every Sin whatsoever a Man shall commit, is without the Body: but he who committeth Fornication, sinneth against his own Body.

19. Or know you not that your Members are the Temple of the Holy Ghost, who is in you, whom you have of God, and you are not your own?

20. For you have been bought with a great Price. Glorify then, and bear God in your Body.

**Annotations.**

V. I. 3. To be judged before the unjust. S. Paul here dissuades the new Christians from carrying their Differences and Causes about their temporal Concerns before Judges who were Infidels, especially seeing the Saints and the Elect shall one Day judge, i.e. condemn all the wicked, and even the apostate Angels, by approving the Sentence, which Christ shall pronounce against them at the Day of Judgment.

V. 4. 7. The contemptible ones in the Church appoint to judge, rather make choice of Christians of leffer Parts and Talents, than have recourse to Infidels, who will be scandaliz'd at the Injuries and Injustices done by Christians to each other.—Besides you cannot but have some wise Men among you to decide such Matters.—It is plainly a Falsum, (a) a Weakness in you to run to such Heathen Judges: you shou'd rather bear, and put up the Injuries done to you.

V. 8. 11. But you defraud your Brethren, i.e. you still make your selves much more guilty by the Injustices done to one another: for the unjust, and all they who are guilty of such Crimes, as I have mention'd, shall not possess the Kingdom of God. And some of you were guilty of part of them, which have been washed off by your Conversion, and your Baptism, when you were justifi'd.

V. 12. All things are lawful for me. We cannot take the Words in the obvious Sense, S. Paul having just before declar'd, that unjust Dealers, Fornicators, Drunkards shall not possess the Kingdom of God. Some
Some expound the Words, as if he said, I have free Will and Liberty to do what I will. Others think that the Apostle speaks not of all things in general, but with this or the like Limitation, all things that are indifferent of their own Nature, or all things that are not forbidden by the Law of God, and this seems agreeable enough to what he had said of going to Judges that were Infidels, which tho' not a thing unlawful in itself, was not expedient. It may also be connected with what follows of Meats, to signify that in the new Law any Meats may be eaten (see c. 8.) but it may be expedient to abstain, when it would be a Scandal to the Weak.——But I will not be brought under the Power of any. It does not appear by the Latin or Greek Text, whether the Construction be under the Power of any Person, or of any thing. There are divers Interpretations, the most probable seems to be, that these Words are again to be taken as connected with what went before, and with what follows, to wit, that tho’ it be not unlawful in itself to go before Judges that are Infidels, or to eat any kind of Meats, yet I will not permit my love of Money, nor my sensual Appetite, to make me a Slave to such Passions, so as to do things that are not convenient, much less to do things unlawful.

V. 13. Meat for the Belly, &c. i.e. Meat is necessary for the support of Nature, tho’ this or that kind of Meat be indifferent: and we ought to reflect, that God in a short time will destroy both the Meats and the Appetite of eating, and the Body shall shortly die, but it shall rise again,——know you not that your Bodies are the Members of Christ ... and the Temple of the Holy Ghost. Man consists of Soul and Body, by Baptism he is made a Member of that same mystical Body the Church, of which Christ is the Head: In Baptism both the Soul and Body are consecrated to God: they are made the Temple of the Holy Ghost, in as much as the Spirit and Grace of God inhabits in Men, who are sanctified. Christ redeem’d both our Souls and Bodies, both which he designs to sanctifie and to glorifie hereafter in Heaven; so that we must look upon both Body and Soul as belonging to Christ, and not as our own.——Shall I then make the Members of Christ, the Members of a Harlot, by a shameful and unlawful Commerce?——Fly from Fornication, such Sins are chiefly to be avoided by flight, and by avoiding the Occasions and Temptations. Other Sins are not committed by such an Injury done to the Body, but by an Abuse of something else, that is different from the Body; but by Fornication and Sins of Uncleanliness, the Body itself is defiled and dishonour’d, whereas the Body ought to be considered as if it were not our own, being redeem’d by our Saviour Christ, consecrated to him, with an Expectation of a happy Resurrection, and of being glorify’d in Heaven. Endeavour therefore to glorify God in your Body, by employing it in his Service, and bear him in your Body by being obedient to his Will.
Chap. VII. I. To the CORINTHIANS.

CHAP. VII.

1. Now as to things you writ to me about: It is good for a Man not to touch a Woman:

2. But to avoid Fornication, let every Man have his own Wife, and every Woman have her own Husband.

3. Let the Husband render the Marriage-duty to his Wife: and in like manner the Wife to her Husband.

4. The Wife hath not Power of her own Body, but the Husband. And in like manner the Husband hath not Power of his own Body, but the Wife.

5. Defraud not one another, unless perhaps by consent for a time, that you may give your selves to Prayer; and return again together to the same, lest Satan tempt you on the account of your Incontinency.

6. Yet this I speak by way of Permission, not of Command.

7. For I would have you all to be as my self: but every one hath his peculiar Gift of God, one after this manner, and another after that.

8. Now I say to the Unmarried and Widows: It is good for them if they continue so, even as I do.

9. But if they do not contain themselves, let them Marry. For it is better to Marry than to burn.

10. But as for them who are join'd in Wedlock, not I only command, but the Lord, that the Wife depart not from the Husband.

11. But if she shall depart, that she remain unmarried, or be reconciled again to her Husband. And let not the Husband put away his Wife.

12. For to the rest I speak, not the Lord. If any Brother hath an unbelieving Wife, and she consent to dwell with him, let him not put her away.

13. And if any believing Wife hath an unbelieving Husband, and he consent to dwell with her, let her not quit her Husband.

14. For the unbelieving Husband hath been sanctify'd by
1. To the CORINTHIANS. Chap. VII.

by the believing Wife, and the unbelieving Wife hath been sanctify'd by the believing Husband: otherwife your Children should be unclean, but now they are holy.

15. But if the Infidel depart, let that Person depart: for a Brother or a Sister, is not under Bondage in such cases: and God hath call'd us to Peace.

16. For whence knowest thou O Woman, whether thou shalt save thy Husband? or whence knowest thou O Man, whether thou shalt save thy Wife?

17. But as the Lord hath distributed to every one, as God hath call'd every one, so let him walk: and thus I teach in all Churches.

18. Is any Man call'd being circumcis'd, let him not aim at being uncircumcis'd. Is any Man call'd uncircumcis'd, let him not be circumcis'd.

19. Circumcision is nothing, and incircumcision is nothing, but the keeping of God's Commandments.

20. Let every one continue in that Vocation in which he was call'd,

21. Art thou call'd a Bond-servant? be not concern'd: nay, tho' thou could'st be made free, use it rather.

22. For he that is call'd a Bond-servant in the Lord, is the Lord's Freeman: in like manner he that is call'd a Freeman, is the Bondman of Christ.

23. You have been bought with a Price, become not Slaves of Men.

24. Brethren, every Man in what he hath been call'd, in this let him continue before God.

25. Now as to Virgins a command of the Lord I have not: but I give counsel as one who hath obtain'd mercy of the Lord to be faithful.

26. I look upon it then good on the account of the present necessity, that it is good for a Man to be in this manner.

27. Art thou tied to a Wife? seek not to be freed; art thou free from a Wife? seek not a Wife.

28. But if thou shalt take a Wife, thou hast not sinned: and if a Virgin shall marry, she hath not sinned:
yet such shall have Tribulation of the Flesh, but I spare you.

29. This then I say Brethren: the time is short: it remaineth that they also who have Wives, be as those who have not:

30. And they who weep, as they who weep not: and they who rejoice, as they who are not rejoicing: and they who buy, as if they were not possessing any thing:

31. And they who use this World, as if they used it not: for the figure of this World passeth away.

32. Now I would have you to be free from Solicitude. He who is without a Wife, is solicitous about the things that pertain to the Lord, how he may please God.

33. But he who has a Wife, is solicitous about the things that pertain to the World, how to please his Wife, and is divided.

34. And the Woman unmarried, and the Virgin, hath her thoughts on the things that pertain to the Lord, that she may be holy both in Body and in Spirit. But she that is married, has her thoughts on the things of the World, how she may please her Husband.

35. Now this I say for your Profit, not to cast a Snare upon you, but in order to that which is commendable, and that may afford you means to pray to the Lord without hindrance.

36. But if any Man think that he is disHonour'd on the account of his Virgin Daughter, that she is past the Age, and that so it ought to be done: let him do what he will, he sinneth not, if she marries.

37. For he that hath firmly determin'd in his Heart, not being under a necessity, but having the Power in his own Will, and hath resolv'd upon this in his Heart, to keep his Virgin, as she is, doth well.

38. Therefore he likewise who giveth his Virgin in Marriage, doth well: and he who giveth her not, doth better.

39. A Woman is bound by the Law, so long as her Husband liveth, but if her Husband be dead, she is at Liberty:
 liberty, let her marry to whom she will, only let it be in the Lord.

40. But she will be more happy, if she remain according to my Counsel: and I think that I also have the Spirit of God.

V. 1. It is good, i.e. according to the Style of the Scriptures, it is better, if we consider the Advantage of every particular, 

v. 2. But to prevent Fornication, let everyone have, and live with his own Wife, (a) and not leave her, nor dismiss her. Take notice, that S. Paul speaks these Words to those that are already married, speaks not of the unmarried till the 8th Verse. He do's not then here exhorteveryone to marry, but admonishes marry'd Persons to live together, and not to refuse the Marriage Duty, which neither the Husband, nor the Wife can do without mutual Consent. Yet he wishes them to abstain sometimes from what they may lawfully do, that they may give themselves to Prayer, (b) and as it is added in the common Greek Copies, to meditate, (c) and it is observed by S. Chrys. that the Words of S. Paul are not only, that they may pray (which no Day must be omitted) but that they may give themselves to Prayers, that is, may be better disposed and prepared for Prayer, Contemplation, and for receiving the Holy Sacrament, as we find the Priests, even of the ancient Law, were to abstain from their Wives, when they were employed in the Functions of their Ministry. But such kind of Advice is not relish'd by all that pretend to be Reformers.

V. 7. 8. I would have, or I could wish you all to be as myself, and, as it is said in the next Verse, to continue unmarried as I do. From hence it is evident, that S. Paul was not then married, who according to the opinion of the ancient Fathers was never married. But when the Apostle says, I could wish this of you all, he only signifies, what could be wished for the particular good of everyone, considered as a particular Person, but what cannot be hoped for considering the state of Mankind in general, nor the Temptations and Frailty of Men, so that some prudently embrace a Single Life, and also make a Religious Vow of always living so, as it has been practis'd by a great Number both of Men and Women, in all Ages, ever since Christ's time. Others have not this more perfect Gift, but they find themselves not disposed to lead or vow a Single Life, they marry lawfully: it is better to marry than burn, or be burnt, by violent Temptations of Concupiscence, by which they have been drawn from them by the Words of S. Paul, are not only, that they may pray, which no Day must be omitted, and if they may pray (which no Day must be omitted), and if they may not only pray, but pray with their married Wives, when they are employing their Part in the Holy Sacrament, as we find the Priests, even of the ancient Law, were to abstain from their Wives, when they were employed in the Functions of their Ministry. But such kind of Advice is not relish'd by all that pretend to be Reformers.

And return again to be...yet! speak this by way of Permission, of what is allow'd to marry'd Persons, and not commanded them, unless when one of the married Couple is not willing to abate, and they are to abstain. But everyone hath his peculiar Gift of God, and every one hath his peculiarGift of God, by which they are drawn from Sin, by the Words of S. Paul, are not only, that they are to pray, but pray with their married Wives, when they are employing their Part in the Holy Sacrament, as we find the Priests, even of the ancient Law, were to abstain from their Wives, when they were employed in the Functions of their Ministry. But such kind of Advice is not relish'd by all that pretend to be Reformers.
Chap. VII. I. To the CORINTHIANS.

Text, to translate, they cannot contain themselves, as in the Prot. and Mr. N...’s Translation. Dr. Wells in his Paraphrase gives the Sense of this Place in these Words: The Inconveniences of Marriage are to be undergone, rather than such sinful Imaginationis, or Practices, as arise from the Flames of an ungovernable Lust. They therefore that are unmarried or Widows (to whom S. Paul speaks in these two Verses) may have recourse to Marriage as a Remedy.

But let it be observed, that when S. Paul allows of Marriage, he speaks not of those who have already made a Vow of living always a single Life. Vows made to God must be kept, Psal. 75, 12. Eccl. 5. 3. and S. Paul expressly says of such Persons, who have made a Vow of perpetual Continency, and afterwards marry, that they incur Damnation, because they violate their first Faith, or Vow made to God. See 1. Tim. 5. 12.——This saying therefore, it is better to marry than burn, cannot justify the sacrilegious Marriages of Priests, or of any others, who were under such Vows. There are other Remedies which they are bound to make use of, and by which they may obtain the Gift of Continency and Chastity. They must ask this Gift by fervent Prayers to God, who gives a good Spirit to them that ask it. Luc. 11. 13. They must join Fasting, Alms, and the Practice of Self-denials, so often recommended in the Gospel. See the Annotations on Matt. 19, p. 79——The like Remedies, and no others must they use, who being already in Wedlock are under violent Temptations, that they are continually in danger of violating, or do violate the Chastity of the Marriage-bed. For Example, when married Persons are divorced from Bed and Board, when long absent from one another, when sick and disabled, when one has an inveterate Aversion to the other: they cannot marry another, but they can and must use other Remedies.

V. 10. 11. As for those who are joint in Wedlock, &c. He tells these Persons, that they ought not to part, or if a Separation for weighty Reasons can be allow’d, neither Party can marry to another.

V. 12. 17. But to the rest I say, not the Lord, &c. i. e. it is the Command of the Lord, for such even as are separated, not to marry to another; but when I advised the unmarried not to marry, this is a Counsel, or Advice, not a divine Precept, which Doctrine he repeats again before the end of this Chapter, v. 25, 28. 49. —- If any Brother hath an unbelieving Wife, &c. S. Paul speaks of two that were joint by a contract of Marriage, when both of them were Infidels, and that one of them is converted to the Christian Faith: we do not read of any Precept that Christ gave, as to these Marriages, but the Apostle seems to order by his Apophtical Authority, that they continue Man and Wife, unless the Party that remains still an Infidel, will needs depart, then says the Apostle, let such a one depart. There is also another Case, to wit, when the Man or Woman remaining an Infidel, will not live without continual Injuries, and Blasphemies against God and the Catholic Religion,
Religion, so that there can be no Peace on that account betwixt them. In these two Cases, according to the Canons of the Church, it is look'd upon as no Marriage: so that the Party converted may marry to another. And this seems grounded on the Reason which the Apostle here gave, that God hath call'd us to Peace.

V. 14-16. Hath been sanctify'd, &c. Sanctification, which has different Significations, cannot here signifie, that an Infidel is truly and properly sanctify'd, or justify'd by being married to a faithful Believer, therefore we can only understand an improper Sanctification, so that such an Infidel, tho' not yet converted, need not be look'd upon as unclean, but in the Dispositions of being converted, especially living peaceably together, and consenting that their Children be baptiz'd, by which they are truly sanctify'd.—Whereas knewest thou O Woman, &c. These Words seem to give the Reason, why they may part, when they cannot live peaceably, and when there's little Prospect that the Party that is an Infidel will be converted.

V. 17-25. But as the Lord hath distributed ... and call'd every one, &c. S. Paul proceeds to other Points of Discipline, that Persons converted may remain and continue in the same Employments, and lawful State of Life as before; that it is nothing to the Purpose whether before his Conversion, he was a circumcis'd Jew, or an uncircumcis'd Gentil, Circumcision being no longer of Obligation in the new Law.—If any one that is converted was a Bond-servant, or a Slave, let him not be concern'd at this, but rather use it, (d) which many Interpret, let him rather endeavour to be made free, tho' S.Chris. and others understand, let him rather remain content with his servile Condition. Perhaps it was an Admonition to those new Converts, who might imagine, that their Christian Liberty exempted them from being Servants to Men. However he gives them this great Comfort, that such a one is the Lord's Freeman, that is, whoever is a Christian, and in the Grace of God; but he adds, let him not be a Slave to Men, i.e. not follow their sinful Ways, nor consent to any thing that is criminal.

V. 25-28. Now as to Virgins, &c. He turns his Discourse again to the unmarried, who (if they have made no Vow) may lawfully marry, tho' he is far from commanding everyone to marry, as when he says, seek not a Wife.—And such shall have Tribulation of the Flesh, Cares, Troubles, Vexations in the State of Marriage, but I spare you, I leave you to your Liberty of marrying or not marrying, and will not discourage you by setting forth the Crosses of a Married Life.

V. 29. The time is short, &c. Incomparable Instructions to the end of this Chapter, which are not obscure.—He who is without a Wife, &c.—He who giveth her not, doth bester, v. 38. And she will be more happy, if she so remain according to my Counsel. It is very strange, if any one, who reads this Chapter without Prejudices, do's not clearly see that S. Paul advises, and prefers the State of Virginity to that of a Married Life.—I think that I also have the Spirit of God.
Chap. VIII. I. To the CORINTHIANS.

He puts them in mind, by this modest way of speaking, of what they cannot doubt of, as to so great an Apostle.

(a) V. 2. Σωμα τυπον, σωμα τυπον, σαυτυ γιναικα, του διον ανδρον —
(b) V. 5. Υπερ τεσσαρας ερωτησεις, ου ποιεσθη βασιλικη τυ προεξουσια. S. Chrys. ου ειναι κατακλημενον
(c) V. 17. Νησι ουκ ηται, ηται διονες, του παραγωνειν. S. Chrys. ου ειναι ου ειναι
(d) V. 21. Μακις εσερε, μακις καρπαι. S. Chrys. ου ειναι μακις καρπαι

CHAP. VIII.

1. Now as to the things which are sacrificed to idols, we know because we all have knowledge about it. Knowledge puffeth up, but Charity edifieth.

2. And if any one think that he knoweth any thing, he hath not yet learnt how he ought to know.

3. But if any Man love God, the same is known by him;

4. Now as for Meats that are sacrificed to Idols, we know that an Idol is nothing in the World, and that there is no God but one.

5. For altho' there be that are call'd Gods, whether in Heaven or in Earth, (for there are many Gods, and many Lords)

6. Yet to us there is one God, the Father, of whom all things, and we unto him: and one Lord Jesus Christ, by whom all things, and we by him.

7. But Knowledge is not in every one. And some with a Conscience even still of an Idol, eat it as a thing sacrificed to Idols: and their Conscience being weak, is defiled.

8. But Meat commendeth us not to God. For neither if we eat, shall we abound: nor if we eat not, shall we want.

9. But take heed left this your Liberty be a stumbling Block to the weak.

10. For if a Man see him that hath Knowledge at the Table of things offered to Idols, shall not his Conscience as it is weak, be encourag'd to eat things sacrificed to Idols?

11. And so thro' thy Knowledge shall a weak Brother perish, for whom Christ died?

Vol. II. G

12. Thus
12. Thus then sinning against your Brethren, and wounding their weak Consciences, you sin against Christ.

13. Wherefore if Meat scandalize my Brother, I will never eat Flesh, lest I should scandalize my Brother.

**ANNOTATIONS.**

V. 1: We know because we all have Knowledge about it, i.e., all we, who are sufficiently instructed, have Knowledge enough to be convinced, that Idols are nothing in themselves, nor the Meats offered to them better nor worse upon that account.

V. 6: To us there is one God, the Father, of whom all things, and we unto him. Of or from the Father are all things, even the eternal Son, and the Holy Ghost, tho' they are one and the same God with the Father. See the Annotations Jo. 1. p. 308. and p. 313. And one Lord Jesus Christ, by whom all things, and we by him. All things were created by the Son of God, the eternal and increated Wisdom of the Father, from whom he proceeded from Eternity, and also by the Holy Ghost, all Creatures being equally the Work of the three. divine Persons. The Arians and Socinians pretend from this Place, that only the Father is truly and properly God. The Catholicks answer, that he is call'd the God, of whom all, because from him always proceeded, do proceed, and shall always proceed the Son and the Holy Ghost, tho' one and the same God in Nature, in Substancet, &c. And that when he is call'd the one God, by these Words are excluded the false Gods of the Heathens, not the Son, and the Holy Ghost, who are but one God with the Father. S. Chrysl also here observing, hom. 20. That if the two other Persons are excluded, because the Father is call'd one God, by the same way of reasoning, it would follow, that because Jesus Christ is call'd the one Lord, neither the Holy Ghost, nor even the Father, are the one Lord, whereas the Scriptures many times express the divine Majesty, as well by the Word Lord, as by the Word God.

V. 7: There is not Knowledge in every one, &c. The new Converts, who had been Jews, thought that things which had been offer'd to Idols, were defiled, unclean, and could not be lawfully eaten: they who had been Gentiles, look'd upon them as Victims offer'd to Idols, in which there was some Virtue of Enchantment, &c. their weak Consciences judge'd they could not be lawfully eaten; and when they were induc'd to eat them by the Example of others, it was still against their Consciences. The Infidels also might sometimes think that the Christians in eating such things honour'd their Idols; in such Cases they who were better instructed, were to abstain, not to give Offence to weak Consciences, and lest they should make them sin: And a weak Brother shall perish, for whom Christ died, where we may learn, that Christ died also for those that shall perish, and not only for the predestinate.

V. 9: 10. Meat
Chap. IX. I. To the CORINTHIANS.

V. 9. 10. Meat commendeth us not to God. It is an Admonition to those, who, because they knew that Meats offer'd to Idols, were no worse, would not abstain, even when this scandaliz'd the weak Brethren; he tells them that eating or not eating of them, do's not make them more acceptable to God, nor puts them to any Inconvenience; since they may get other Meats, therefore they ought not to make use of their Liberty, when it proves a stumbling Block to the weak, and makes them sin.

V. 10. At the Table of things offer'd to Idols. This, I take to be the literal Translation, both of the Latin and Greek Word, tho' the Rhem. as well as the Prot. Translation have in the Idols Temple: but it do's not seem like, that any Christians would go to eat with Idolaters in their very Temples, of things offer'd to their Idols: so that we may rather understand any Place where Infidels and Christians eat together, and where it happen'd, that some Meats were brought, which had been first offer'd to Idols, which the well instructed Christians regarded not, nor ask'd any Questions about, but the weak scrupled to eat them.

(a) V. 10. In idol., i. 3805419. Tho' the Greek Word may sometimes be used to signify the Temple itself of Idols, yet it may in general signify a Place, or thing some ways belonging to Idols. See Estius P. Alemain, &c.

C H A P. IX.

1. Am I not free? am I not an Apostle? have not I seen Christ Jesus our Lord? are not you my Work in the Lord?

2. And if to others I am not an Apostle, yet I am to you: for you are the Seal of my Apostleship in the Lord.

3. My Apology to them that ask me about it, is this.

4. Have not we then a right to eat and drink?

5. Have we not a Power to lead along with us a Woman a Sister, in like manner as the rest of the Apostles, and the Brethren of the Lord, and Cephas?

6. Or I only, and Barnabas have not a Power to do this?

7. Who doth ever serve as a Soldier at his own Expences? who plants a Vineyard, and eats not of it's Fruit? who feeds a Flock, and eats not of the Milk of the Flock?

8. Do I speak these things after a human Way? doth not the Law also say these things?
9. For it is written in the Law of Moses: thou shalt not muzzle the Mouth of the Ox that treadeth out the Corn. Is God concern'd for Oxen?

10. Doth not he doubtless say this for us? for these things were written for our sakes: because he that plows, ought to plow in hopes: and he that treadeth out the Corn, doth it in hopes of partaking of the Fruit.

11. If we have sown for you spiritual Things, is it much if we reap your carnal Things?

12. If others be partakers of your Power, why not rather we? but we have not made use of this Power: but we suffer all things, lest we should put any obstacle to the Gospel of Christ.

13. Know you not that they who minister in the holy Place, eat of the things of the holy Place: and they who serve the Altar, are Partakers of the Altar?

14. So also hath the Lord ordain'd for them, who preach the Gospel, to live of the Gospel.

15. But I have not made use of any of these things. Neither have I written these things, that to they should be done to me: For it is better for me rather to die, than that any one should make void my Glory.

16. For if I preach the Gospel, it is not for me to glory in it: for to do it, is a Necessity incumbent upon me: for wo be to me, if I preach not the Gospel.

17. And if I do this willingly, I have a Reward: but if unwillingly, still a dispensing of it, is intrusted to me.

18. What then is my Reward? that preaching the Gospel I may settle the Gospel without the Cost of others, that I may not abuse my Power in regard of the Gospel.

19. For when I was free as to all, I made myself a Servant to all, that I might gain more Persons.

20. And I became as a Jew to the Jews, that I might gain the Jews.

21. To them who are under the Law, as if I was under the Law, (not being myself under the Law) that I might gain those, who were under the Law. Again to
Chap. IX.  I. To the CORINTHIANS.

To them who were without the Law, as tho' I were without the Law (not being without the Law of God, but under the Law of Christ) that I might gain those who were without the Law.

22. To the weak I became weak, that I might gain the weak. I became all things to all Men, that I might save all.

23. And I do all things for the sake of the Gospel: that I may become a Partaker thereof.

24. Know you not, that they who run at the Race, all indeed run, but one beareth away the Prize? run so that you may obtain it.

25. Now every one that striveth in the Games, refraineth himself from all things, and they indeed that they may receive a corruptible Crown; but we an incorruptible one.

26. I therefore run, not as it were at an uncertain thing: I fight, not as one beating the Air:

27. But I chastise my Body and bring it under subject: lest perhaps when I have preached to others, I my self may become reprobate.

ANNOTATIONS.

V. 1. &c. Am I not an Apostle, &c. S. Paul here to the 10th Verfe answers those Reflections, which the new Preachers at Corinth made against him and Barnaby, as if they were only an inferior kind of Apostles. To this, he answers that he had seen Jesus Christ, who appear'd to him. He tells the Corinthians, that they at least ought to respect him as their Apostle, who had converted them. He tells them that when any Perions ask about his Apostleship, he has this to say for himself, that he not only labour'd as an Apostle in converting them, but also labour'd without taking of them, what might supply him and his Companions with Necessaries, as to Meat and Drink. He insists upon this particular Circumstance, to show he did not preach Christ for Gain's sake. And at the same time brings seven or eight Proofs to show that he, and all who preach the Gospel, have a Power and a right to be maintain'd with Necessaries by them, to whom they preach.

1st. He had a Title to be supply'd with Necessaries as being an Apostle. 2dly. And by them as being their Apostle. 3dly. By the Example of a Soldier, who has a right to be paid: of a Husband-Man, who has a right to partake of the Fruit of his Labours: of a Shep
I. To the CORINTHIANS. Chap. IX.

herd, nourish'd by the Milk of the Flock, (v. 7.) 4thly, He brings the Example of those, who thresh'd, or tread out the Corn by Oxen, as it was formerly the Custom, that the Threshers, nay even the Oxen, when treating out the Corn, were not to be muzzled, according to the Scripture, Deut. 25, but were to eat, and be fed with the Corn or Straw, much more Men that labour, are to be fed with the Fruit of their Labours. v. 8, 9, 10.——5. Nothing is more reasonable than to supply those with corporal and temporal things, who labour to procure spiritual and eternal Blessings for others. v. II.——6thly, They who preach'd to the Corinthians after S. Paul, were maintained by them, had not he and Barnaby as much right as they? v. 12.——7thly, He shews it by the Examples of the Ministers and Priests in the Law of Moses, who had a share of the Sacrifices and Victims offer'd, and who serving the Altar, lived by the Altar, v. 13.——8thly, He brings the Authority of our Saviour Christ, who said to his Apostles, Matt. 10, 10, that a Labourer is worthy of his Meat, or of his Reward, as it is said, Luke 10, 7.

But S. Paul puts them in mind, (v. 15.) These did not make use of his Right, as to any of these things; that he do's not write in this Manner, to get, or have any thing of them hereafter: nay he makes warm Protestations, says S. Chrys. (b) that he will not write in this Manner, to get, or have any thing of them, that he will preach without putting others to any Cost, (v. 18.) that he will accept of nothing, left thereby he put any Obstacle to the Gospel, or give any Persons occasion to say, he preach'd for Gain. He tells them, it is better for him to die, than by taking any thing of them, to make void this, which he has to glory in, and to justify himself against his backbiting Adversaries: the Sense is, that he is willing to spend his Life, as well as his Labours among them, sooner than in these Circumstances receive any temporal Reward from them. Yet when the Circumstances were different, he receiv'd of the Philippians, Philip. 4, 15, enough to supply him in his Necessities.

He also tells them here, that he do's not pretend to glory or boast for having preach'd; this being a necessary Duty. And if I do this willingly, I have a Reward. The Sense seems to be, if I do this Office cheerfully, and with a right Intention to please God only, I shall have a copious Reward prepar'd for such a Labourer: if unwillingly, and imperfectly, and not with a pure Intention, I cannot expect such a Reward; tho' still a dispensing of it is intrusted to me, that is, it is always my Duty to preach. Others by willingly, understand the doing of it in so perfect a Manner, as not to receive any thing, and unwillingly, when they would scarce do it, at least so zealously, unless they receiv'd what would maintain them.

V. 10. I became as a Jew to the Jews, that is, upon Occasions, not to hinder their Conversion, I practis'd the Ceremonies of their Law; tho' I am not under their Law, which is no longer obligatory, but only under the new Law of Christ.——To them that were without the Law, I, e., to the Gentiles, who never were under the Law of Moses.
All indeed run, &c. He brings the Examples of Runners and Wrestlers for a Prize in the Grecian Games, where only one could gain the Prize. 'Tis true in our Case many obtain the Crown for which we strive, but every one is in danger of losing it, and so must use all his Endeavours to obtain it. —— He refrains eth himself, &c. curbs his Inclinations, abstains from Debauchery, or any thing that may weaken him, or hinder him from gaining this corruptible Crown, how much more ought we to practice Self-denials for an eternal Crown?

In the 5th Verse, where we translate, a Woman a Sister, (a) or a Sister a Woman: the Prot. Translation has, a Sister a Wife. We have reason to reject this Translation, since it seems evident by this Epistle, that S. Paul, at least, had not a Wife, c. 7. v. 7. 8. And the ancient Interpreters expressly examin'd, and rejected this Translation. See S. Hierom against Jovian. l. 1. tom. 4. part 2. p. 167. Edit. Ben. S. Aug. l. de opere Monach. tom. 6. c. 4. p. 478. Nov. Edit. The Greek Word, as every one knows, signifies either a Woman or a Wife. Nor doth any thing here determine it, to signify a Wife. He speaks of a Woman, or of Women that were Sisters, that is, Christians, so that a Sister expounds what kind of Woman it was. Dr. Hammond puts in the Margin a Sister-woman, as it were to correct the Prot. Translation.

(a) V. 5. Mulierem sororem, δούλον γυναῖκα. Sororem mulierem, where Estius brings Examples to shew, that it is the same Sense and Construction, whether we read mulierem sororem, or sororem mulierem. Tertullian the most ancient of the Latin Fathers read: mulieres circumducenti, not usores. De pudicitia, c. 14. p. 566. Ed. Rig. and l. de Monogam. c. 8. p. 519. he first says, Petrum solum inveniorem, maritum. And on this Place, non usores demonstratur ab Apostolis circumducentur . . . sed simpliciter mulieres, qua illos eminere inquit, quo et Dominum comitantes, ministrant. —— S. Hierom subj de mulieribus sororibus infertur, perspicuum est, non usores debere intellecti, sed eas ut diximus, qua de sua substantia ministrant. —— S. Aug. boc quidam non intelligentes, non sororem mulierem, sed usorem interpretati sunt, fefeller illos verbi graci ambiguiss . . . quamquam hoc ita putoeris, ut falli non debuerint, quia neque mulierem tantummodo ais, sed sororem mulierem, necque ducendi, sed circumducenti; verum alios Interpretes non fefeller hoc ambiguis, & mulierem, non usorem interpretati sunt.

(b) V. 15. S. Chrys. ομ. καθ. p. 382. ματὰ φθοράτας διδοντας.
I. To the CORINTHIANS: Chap. X.

3. And they all eat the same spiritual Food,
4. And all drank the same spiritual Drink, (For they drank of the spiritual Rock that follow’d them: and the Rock was Christ)
5. But God was not well pleas’d with the greater Part of them: for they were struck down in the Wilderness.
6. Now these things were done in a Figure of us, that we should not be coveting of evil Things, as they also coveted.
7. Neither be you Idolaters, as were some of them: as it is written: “the People sat down to eat, and drink, and rose up to play.
8. Neither let us commit Fornication, as some of them committed, and so fell in one Day three and twenty thousand.
9. Neither let us tempt the Christ, as some of them tempted him, and perish’d by Serpents.
10. Neither murmur ye, as some of them murmur’d, and perish’d by the Destroyer.
11. But all these things happen’d to them in Figure: and were written for our Correction, upon whom the Ends of Ages are come.
12. Wherefore let him who thinks he stands, take heed lest he fall.
13. Let no Temptation lay hold on you but human; and God is faithful, who will not suffer you to be tempted, above what you are able, but will make you escape in Temptation that you may be able to bear it.
14. Wherefore my beloved fly from the worshipping of Idols.
15. I speak to you as to wise Men, you yourselves judge what I say.
16. The Chalice of blessing, which we bless, is it not the Communication of the Blood of Christ? and the Bread which we break, is it not the partaking of the Body of the Lord?
17. Because we who are many are one Bread, one Body, all of us who partake of one Bread.
18. Consider
18. Consider Israel according to the Flesh, are not they who eat the Sacrifices, partakers of the Altar?

19. What then? do I say that what is sacrific'd to Idols is any thing? or that an Idol is any thing?

20. But the things which the Heathen sacrifice, they sacrifice to Devils, and not to God. And I would not have you Partakers with Devils: you cannot drink the Cup of the Lord, and the Cup of the Devils.

21. You cannot be Partakers of the Table of the Lord, and of the Table of the Devils:

22. Do we provoke the Lord to Jealousy? are we stronger than he? All things are lawful for me, but all things are not expedient.

23. All things are lawful for me, but all things do not edify.

24. Let no one seek his own, but another's good.

25. Eat of any thing that is sold in the Shambles, asking no Questions for Conscience sake.

26. "The Earth is the Lord's, and the plenitude thereof."

27. If any of the Infidels invite you, and you are willing to go: eat of any thing set before you, asking no Questions for Conscience sake.

28. But if any Man shall say: this is sacrific'd to Idols; eat not of it for his sake that discover'd it, and for Conscience sake.

29. For Conscience sake I say, not thy own, but another's: For why should my Liberty be judg'd by another Man's Conscience?

30. If I partake of it with thanksgiving, why am I ill spoken of, for that for which I give thanks?

31. Whether therefore you eat, or drink, or do any thing else, do all things for the glory of God.

32. Be without offence to the Jews, and to the Gentils, and to the Church of God:

33. As I also please all Men in all things, not seeking what to my self is profitable, but to many, that they may be saved,

A N N O-
Annotations.

V. 1. Our Fathers the Jews, were all under the Cloud, he means, when God conducted the Camp of the Israelites, in the Day-time by a Cloud, and in the Nights by a Pillar of Fire, Exod 13. 21.— were baptiz'd in the Cloud, and in the Sea, figuratively, these being Figures of Baptism in the new Law: As Moses who deliver'd them from the Slavery of Egypt, was a Figure of Christ, who came to deliver Mankind from the Slavery of Sin.

V. 3. All of the same spiritual Food, to wit, the Manna, which seem'd to come from Heaven, and was a Figure of the Eucharist, the Spiritual Food of our Souls. — All drank of the same spiritual Drink and spiritual Rock, that follow'd them, by which is understood the Stream of Water, that came miraculously out of the Rock struck by Moses, and which is said to have follow'd them, because it ran plentifully thro' their Camp. — And the Rock was Christ, a Figure of Christ: for all these things (v. II.) happen'd to them in Figure.

V. 5. God was not well pleas'd, &c. Of only Joshua and Caleb entered the Land of Promise, the rest were destroyed, and perish'd in the Wilderness. — Their Punishment ought to be an Admonition to all to avoid such Sins, of Idolatry, Fornication, Murmuring, &c.

V. 9. As some of them tempted him (Christ) this cannot be understood, but of Christ as he was God.

V. 11. Upon whom the ends of Ages are come: the last Age of the World, which S. John calls the last Hour.

V. 13. Let no Temptation lay hold of you but human. The Sense of these Words are obscure: we may expound them by way of Prayer, let no Temptation, but such as are of human Frailty, and not hard to be overcome, happen to you. See the Greek Text. — He will make you escape in Temptation, that you may be able to bear it, the literal Signification of the Latin compar'd with the Greek, is that God will bring you off, and make you escape out of those Dangers, when you are tempted.

V. 16. The Chalice of Blessing, &c, Which the Priests bless or Consecrate, is it not the Communication or Communion of the Blood of Christ, and the Bread, which we break (so call'd because of the outward Appearance of Bread) is it not the Participation, the Partaking, or Communion of the Body of the Lord. See S. Chrys. here hom. 24. p. 396. and p. 400. See also the Annotations Matt. 26. 26. page 115.

V. 17. We who are many are one Bread, &c. From the Sacrament of the real Body of Christ in the Eucharist, he palfeth to the Effect of this Sacrament, which is to unite all those who partake of it, as Members of the same mystical Body of Christ, which is his Church: And from hence he presently draws this Consequence, that such as are Members of that Body, of which Christ is the Head, cannot have any Communication with Idolaters, or with those that offer Sacrifices to Idols and Devils.

V. 18. Consider Israel according to the Flesh, i.e. the People that were
were the Offspring of Israel or Jacob. Are not these, they who offer'd Sacrifices to the true God, and eat of the Sacrifices, which were offer'd on his Altars, and by offering to him such Sacrifices, acknowledgment him to be their God, and the only true God: and to you, if you partake, and eat of the Sacrifices of Idolaters, and of what they tell you was offer'd to their Idols, you seem at least to join with them in acknowledging, and paying a Reverence to their Idols which are Devils: and you cannot be a partaker of the Table of the Lord, and of the Table of Devils. — Do we provoke the Lord to jealousy? that is, how dare we provoke our Lord, who is a jealous God, and will admit of no Rival, by partaking of Sacrifices offer'd to false Gods? how dare we thus contemn his Power, as if we were stronger than he, or that he could not punish us?

V. 19. What then? do I say, &c. He puts this Objection, as if it were contradictory to what he had taught before, c. 8. v. 4. that an Idol is nothing, &c. but he answers this Objection, by saying, that all things, i.e. all Meats are lawful in themselves, but not always expedient nor edifying, when they give Scandal to weak Brethren, or when the Infidels themselves think that such eat things offer'd to Idols, join with them in honouring their Idols.

V. 25. Eat of any thing, &c. Here at length S. Paul prescribes them a Rule, by which they were to govern themselves, as to Meats that they met with. Buy and eat of any thing sold in the Market, or of any thing that you meet with at the Table of Infidels, when they invite you, for all are the Lord's Creatures, and may be taken with thanksgiving, as we ought to take whatsoever we eat. — But if any one say to you, this was sacrificed to Idols, eat not of it for his sake, &c. And why must they not then eat of it? because either he is an Infidel that says it: and then by saying so, he may mean, that they who eat it, ought to eat it in honour of their Gods. Or if a weak Brother says so; he thereby signifies, that his Conscience judges it not lawful to be eaten; to that in one Cafe, you seem to consent that things are to be taken in honour of Idols; in the other, you give Offence to your weak Brother: and I would have you to be without Offence, both to Jews and Gentiles; and not to think it enough, that you can eat such things with thanksgiving.

It may be ask'd here, why the Apostle shou'd not absolutely forbid them never to eat any thing offer'd to Idols, as this seems a thing absolutely forbidden in the Council of Jerusalem? Acts 15. 23. To this some answer, that the Apostle here expounds the true Sense of that Decree, which was only to be understood, when eating such Meats gave Scandal. Others say, the Prohibition was only for a short time, and now was out of Date. Others take notice, that the Prohibition was not general, nor for all Places, but only for the new converted Gentiles, that were at Antioch, or in Syria, and Cilicia, as specify'd in the Decree.
I. To the CORINTHIANS. Chap. XI.

1. Be followers of me, as I also am of Christ.

2. And I commend you Brethren, that you are mindful of me in all things: and keep my Precepts, as I deliver'd them to you.

3. But I would have you know that Christ is the Head of every Man: and the Man is the Head of the Woman: and the Head of Christ, is God.

4. Every Man praying, or prophesying with his Head cover'd, dishonoureth his Head.

5. But every Woman praying, or prophesying with her Head not cover'd dishonoureth her Head, for it is the same thing as if she were shav'd.

6. For if a Woman be not cover'd, let her be shav'd. But if it be shameful for a Woman to be shav'd, or poll'd, let her veil her Head.

7. A Man indeed must not cover his Head: in as much as he is the image and glory of God, but the Woman is the glory of the Man.

8. For the Man was not of the Woman, but the Woman was of the Man.

9. For the Man was not created for the Woman, but the Woman for the Man.

10. Therefore the Woman ought to have Power upon her Head, because of the Angels.

11. Nevertheless, neither the Man without the Woman, nor the Woman without the Man in the Lord.

12. For
Chap. XI. I. To the CORINTHIANS.

12. For as the Woman is of the Man, so also the Man by the Woman: and all things are of God.

13. Be you your selves Judges: is it becoming for a Woman to pray to God, not veild?

14. Do's not nature it self teach you, that if a Man nourish his Hair, it is a disgrace to him?

15. But a Woman if she nourish her Hair, it is an honour to her, because Hair is given to her for a Veil.

16. But if any Man seem to be Contentious: we have no such custom, neither hath the Church of God.

17. Now this Precept I give you: not praising you, that when you meet it is for the worse, and not for the better.

18. First then when you meet together in the Church, I hear that there are Divisions among you, and in part I believe it.

19. For there must also be Heresies, that they who are approv'd, may be made manifest among you.

20. When you come therefore together, it is not now to eat the Lord's Supper.

21. For every one taketh his own Supper before to eat: and one indeed is hungry: and another is drunk.

22. Have you not Houses to eat and drink in? or do you contemn the Church of God, and put those to Confusion who have not? what shall I say to you? shall I praise you? in this I praise you not.

23. For I receiv'd from the Lord that which I also deliver'd to you, that the Lord Jesus the Night in which he was betray'd, took Bread,

24. And giving thanks, broke it, and said: take ye, and eat: This is my Body, which shall be deliver'd for you: do this in Remembrance of me.

25. In like manner also the Chalice, after he had supp'd, saying: this Chalice is the new Testament in my Blood. Do this as often as you shall drink it, in Remembrance of me.

26. For as often as you shall eat this Bread, and drink the Chalice, you shall shew the Death of the Lord until he come.

27. Therefore
I. To the CORINTHIANS. Chap. XI.

27. Therefore whosoever shall eat this Bread, or drink the Chalice of the Lord unworthily, shall be guilty of the Body and Blood of the Lord.

28. But let a Man prove himself: and so let him eat of that Bread, and drink of the Chalice.

29. For he who eateth and drinketh unworthily, eateth and drinketh Judgment unto himself, not discerning the Body of the Lord.

30. Therefore are there among you many infirm, and feeble, and many sleep.

31. But if we should judge ourselves, we should not be judged.

32. But while we are judged, we are chastised by the Lord, that we may not with this World be damned.

33. Wherefore my Brethren, when you come together to eat, wait for one another.

34. If any one be hungry, let him eat at home, that you may not come together unto Judgment. The rest I will put in order, when I come.

ANNOTATIONS.

In this Chapter are three Instructions. 1st, That Women must have a Veil on their Heads at publick Prayers to Verse 17. 2dly, He corrects the Abuses in their Banquets of Charity, call'd Agape to Verse 23. — 3dly, He teaches, that in the Sacrament of the Holy Eucharist, is the Body and Blood of Christ.

V. 2. I commend you, i.e. a great many of you.

V. 3. — 16. The Man is the Head of the Woman, &c. To have the Head cover'd at publick Meetings, is, according to S. Paul, a Mark of Subjection: The Man was created to be Head over the Woman, who was made subject to the Man, being made of him, of his Rib, and the Woman made for him, not he for the Woman. The Man in a special Manner, is the Image of God, not only by his immortal Soul, in which Sense also the Woman was made to God's Image and Likeness, but in as much as God gave him a Power over all Creatures; and so he is call'd the Glory of God. For these Reasons, as well as from a receiv'd Custom. S. Paul tells every Woman, that in praying or prophesying in publick Meetings, she must have her Head veil'd, and cover'd in Testimony of her Subjection to Man, her Head, otherwife she dishonours herself, and her Head. This is what he tells her. (v. 10.) that she ought to have Power upon her Head, (a) that is, to have a Veil or Covering, as a Mark of Man's Power over her: and because of the Angels: i.e. out of a Respect
pect to the Angels there present. Some understand the Priests and Ministers of God, call’d Angels, particularly in the Apocalypse. S. Paul adds, that Nature having given to Women long Hair design’d it to be as a natural Veil. In fine, he appeals to them to be Judges, whether it be not unbecoming in Women to pray without a Veil.

But he will have Men to be uncover’d and not to bear such a Mark of Subjection, as a Veil is, by which a Man would dishonour his Head, i. e. himself and Christ, who is his Head, and who appointed him when he treated him, to be Head over the Woman. He looks upon it as a Dishonour and a Disgrace for Men to nourish their Hair, as Women should do.—— He also calls God the Head of Christ, that is, of Christ, as he is Man.

Left he should seem to lessen the Condition of Women more than necessary, he adds, that the Propagation of Mankind now depends on the Woman as well as on the Man, seeing every Man is by the Woman.

V. 16. If any one be contentious about this Matter, or any other; we have no such Custom, nor the Church, i. e. says S. Chry. to have such Quarrels and Divisions. Or, as others understand it, we have no such Custom for Women to be in the Church uncover’d.

V. 17-22. Now this Precept I give you, &c. S. Paul found that several Abuses were crept in among the Corinthians at their Church meetings, where before the holy Mysteries (tho’ S. Chry. thinks after them) they used to have those charitable Suppers, call’d the Agape. For as our Saviour eat first a common Supper with his Apostles, before he instituted the Holy Sacrament, so the Christians in many Places brought Meats with them, and eat a Supper together, in token of that Friendship and Union which they had with all their Brethren, before they began to celebrate the holy Mysteries. It is this Supper, which according to the common Interpretation, S. Paul here (v. 20.) calls the Lord’s Supper, (tho’ S. Aug. and some others by the Lord’s Supper, understand the Holy Sacrament itself of Christ’s Body and Blood.) The Apostle tells them, he hears there are Divisions among them at their Meetings, which he says will happen, as there must be even Heresies, which God permits, that they who are approved, may be made manifest, i. e. that on such Occasions, the Just may shew their Fidelity and Constancy in their Duty to God.

The Apostle tells them, that is not now to eat the Lord’s Supper, i. e. there were such Abuses among them, that it was not now to imitate the Supper, which Christ made with his Apostles; or according to the Exposition of S. Aug. this was not becoming Persons, who before the end of their Meetings, were to partake of the divine Mysteries.

V. 21. Every one taketh his own Supper before to eat. The Sense seems to be, that he took and brought with him, what he design’d to eat with others, and give at that Supper; but as soon as some were met (without staying for others, as he orders them v. 33. when he again speaks of these Suppers) the rich placing themselves together, began.
I. To the CORINTHIANS. Chap. XII.

gan this Supper, and did not take with them their poor Brethren, who had brought nothing, or had any thing to bring; by this Means, one was hungry, and another was drunk, i.e. had at least drunk plentifully, while the poor had nothing but Shame and Confusion. By this Means of eating and drinking without Temperance and Moderation, they were by no Means disposed to receive afterwards the Holy Eucharist. He tells such Persons that committed these Disorders, that if they be so hungry, that they cannot fast, they should eat (v. 34.) before they come from home.

We find these Agape forbidden to be made in the Churches, in the 28 Canon of the Council of Laodicea, a little before the general Council of Nice. In S. Chryf. time, and from the first Ages, every one receiv'd the Sacrament of the Holy Eucharist fasting, as it is probable, this was one of the things which St. Paul gives Orders about (v. 34.) when he came to Corinth. We must not imagine, that because Christ instituted the Holy Sacrament, and gave it to his Apostles after he had supped with them, that the Apostles, or the Pastors of the Church, their Successors, could not order it to be receiv'd fasting and kneeling, for greater Reverence and Devotion. See S. Aug. on this same Subject, in his Letter to Januarius 14. tom. 2. part 2. p. 126. Nov. Edit. He says that tho' it is evident the Apostles did not receive the Body and Blood of Christ fasting, yet we must not on that Account calumniate, or blame the universal Church, in which it is receiv'd only by those that are fasting. He says, it is a most insolent Madness to dispute against what is a custom in the universal Church.

V. 23–30. I receiv'd from the Lord, i.e. by Revelation from Christ, as well as from others who were present with him, that which I also deliver'd to you by Word of Mouth, &c. Here he speaks of the Holy Sacrament itself, of the Words of Consecration, as the Evangelists had done, and of the real Presence of Christ's Body and Blood.—which shall be deliver'd for you. In the common Greek Copies, which is broken for you, to wit, on the Cross.—You shall shew the Death of the Lord, as often as you receive, it shall be with a devout and grateful Remembrance of his Sufferings, and Death for your sake.—He puts every one in mind, that whosoever shall eat this Bread (v. 27.) to call'd from the outward Appearances, or drink the Chalice of the Lord unworthily, shall by such a Sacrilege, be guilty of the Body and Blood of the Lord. And (v. 9.) that he eateth, and drinketh Judgment, or Condemnation to himself, not discerning the Difference between celestial Food and other Meats, and not considering it to be truly the Body of the Lord. See S. Chryf. hom. 27. If the Words of our Saviour, this is my Body, &c. were to be understood in a metaphorical and figurative Sense only, &c. Is it probable that St. Paul writing 24 Years afterwards, to the new converted Gentils at Corinth, would have ued Words, which full as clearly express a true and real Presence of Christ's Body in the Eucharist, without one Word to signify that this was to be understood in a figurative Sense only?
Therefore in Punishment of the Sin of receiving unworthily, many are infirm, visited with Infamities, even that bring Death, which is meant by those Words, many sleep. But 'tis a Mercy of God, when he only punishes by Sickness, or a corporal Death, and do's not permit us to perish for ever, or be damn'd with this wicked World. To avoid this, let a Man prove himself, examine the State of his Conscience, especially before he receives the Holy Sacrament, confess his Sins, and be absolv'd by those to whom Christ left a Power of forgiving Sins in his Name, and by his Authority. If we judge our selves in this Manner, we shall not be judg'd, i.e. not condemn'd.

(a) V. 10. Debet mulier porestatem habere super caput suum, but some Greek Copies have μητροπολίτους, cinctoria, velum.

(b) V. 14. Nec ipsa natura docet vos. I do not find an Interrogation in the Latin Copies as it is marked in the Greek, τι ἔστιν ἡ μορφὴ; The rest of the Text seems to be better connected, if we read it with an Interrogation.

(c) V. 20. Jam non est dominicam Coenam manducare, but Jome Greek Copies have ρηγαῖαΒρόχω, σιφνής.

This Expression is used no where else in the new Testament, and it is much more probable that by it, S. Paul signifies those charitable Suppers which the Christians had together in Imitation of Christ's Supper with his Disciples, before he instituted the holy Mystery, which was after Supper as S.Paul here says v. 25. and S. Luke 22. The Sacrament of the Lord's Body and Blood, has been call'd the Eucharist, even from the first Ages of Christian Religion, as appears by the Epistles of S. Ignatius, by S. Iraneus, Tertullian, &c. The late pretended Reformers found it call'd by this name in the Catholick Church, why then should they who pretend to nothing but Scripture, affect to give it no Name but the Lord's Supper, when these Words in the Scripture signify a different Supper?

CHAP. XII.

1. Now concerning spiritual Gifts, I would not Brethren, have you to be ignorant.

2. You know that when you were Gentils, how you went to dumb Idols as you were led.

3. Wherefore I give you to understand, that no one speaking in the Spirit of God, faith anathema to Jesus. And no one can say, Lord Jesus, but in the Holy Ghost.

4. And there are Differences as to Graces, but the same Spirit:

5. And there are Differences as to Administrations, but the same Lord:

6. And there are Differences as to Operations, but the same God, who worketh all in all.

Vol. II.
7. Now the Manifestation of the Spirit is given to every one unto profit.

8. To one indeed by the Spirit is given the Speech of Wisdom: to another the Speech of Knowledge in the same Spirit:

9. To another Faith in the same Spirit: to another the Gift of healing in that one Spirit:

10. To another the working of Miracles, to another Prophecy; to another discerning of Spirits; to another divers kinds of Tongues; to another the Interpretation of Speeches,

11. And all these are wrought by one, and the same Spirit, distributing to every one as he pleaseth.

12. For as the Body is one, and hath many Members, and all the Members of the Body, whereas they are many, are but one Body: so also Christ.

13. For we all of us have been baptiz'd in one Spirit into one Body, whether Jews, or Gentils, whether Slaves or free: and all have been made to drink of the same Spirit.

14. For the Body is not one Member, but many.

15. If the Foot shall say: because I am not the Hand, I am not of the Body, is it therefore not of the Body?

16. And if the Ear shall say: because I am not the Eye, I am not of the Body: is it therefore not of the Body?

17. If the whole Body were the Eye: where would be the Hearing? if the whole were the Hearing, where the Smelling?

18. But now God hath plac'd the Members, each of them in the Body as it pleas'd him.

19. And if all of them were one Member, where would be the Body?

20. But now there are many Members, and one Body.

21. Nor can the Eye say to the Hand, I need not thy help: nor again the Head to the Feet, I have no need of you.

22. But much more those who seem to be the weaker Members of the Body, are the more necessary?

23. And
Chap. XII. I. To the CORINTHIANS.

23. And those which we look upon the less honourable Members of the Body, we bestow more abundant honour upon them: and those that are our undecent parts, we take care to cloath with greater decency.

24. But our decent parts need not any thing of Cloathing: and God hath tempered the Body, giving more abundant honour to that part, that wanted it.

25. That there might be no Schism in the Body, but the Members might have mutual care for one another.

26. And if one Member suffers any thing, all the Members suffer with it: and if one Member doth glory, all the Members rejoice with it.

27. Now you are the Body of Christ, and Members of a Member.

28. And God indeed hath placed some in the Church, first Apostles, secondly Prophets, thirdly Doctors; next workers of Miracles, then those that have the Gift of healing, of helping, of governing, of divers Tongues, of interpreting Speeches.

29. Are all Apostles? are all Prophets? are all Doctors?

30. Are all workers of Miracles have all the Gift of healing? do all speak with Tongues? do all interpret?

31. But strive to have the better Gifts. And I will yet shew you a more excellent way.

ANNOTATIONS.

V. 1. Concerning spiritual Gifts. In the Apostle's time, the Christians in the Sacraments of Baptism and Confirmation, many times received those Graces and Gifts of the Holy Ghost, by which some of them prophesied, others wrought Miracles, and cur'd Diseases, others spoke Tongues and different Languages: now some among the Corinthians made not a right use of these Gifts, especially they who had the Gift of Tongues, and made use of it thro' Vanity, rather than for the Profit of others.

V. 2. You went to dumb Idols, he speaks to the Gentils before their Conversion, to put them in mind, how much happier they are by receiving the Faith of Christ, and such Graces & Favours from God.

V. 3. No one speaking in, or by the Spirit of God, &c. He tells them, if they see a Person moved in an extraordinary Manner, and lay anathema, curse, or speak ill of Jesus, such a one cannot be moved by a good Spirit. And that no one can say, Lord Jesus, i.e. praise Christ as he ought, but by a good Spirit.
I. To the CORINTHIANS. Chap. XII.

V. 4. 7. There are Differences as to Graces, Lit. Divisions of Graces; but all from the same Spirit, from the same Lord, from the same God: and all these Gifts are design'd, and to be made use of for the Profits of the Faithful.

V. 8.——12. To one Wisdom, which differs from that of Knowledge, in as much as Wisdom is a more eminent and sublime Knowledge. These are number'd among the Gifts of the Holy Ghost, Isaías c. 11—To another Faith, by which says S. Chrysl. (a) is not here meant a Belief of reveal'd Truths, but an humble Confidence of working Miracles, grounded on Faith and on the Power and Goodness of God.——The same Spirit distributing to every one as he pleaseth, by which Words, they that valu'd themselves on the Gifts of prophesying, and speaking Tongues, are put in mind, that all these were purely the Gifts of God, to whom alone the Honour is due.

V. 11. &c. As the Body is one, &c. From this Comparison of the mystical Body of Christ, that is, of his Church, to a Man's natural Body, he brings excellent Instructions. 1st, That as all Members and Parts, make up the same Body, so also Christ, i.e. so it is in the Church of Christ which is his mystical Body.——2dly, As all the Parts of Man's Body are enliven'd by the same Soul, so all in the Church, have their Life from the same Spirit of God in Baptism, and in the Sacraments instituted by our Saviour Christ; in which we are made to drink of the same Spirit.——3dly, As all the Members, that have such different Offices and Functions, do but constitute one compleat Body, so is it in the Church of God.——4thly, As those that seem the less considerable Parts of human Body, are no less necessary for the Subsistence and Harmony of the whole, and stand in need of one another (for Example the Head stands in need of the Feet) so in the Church, &c.——5thly, He takes notice that in a natural Body the less honourable, the bolder, and as, they are call'd, the undecent Parts, are clothed with greater Care and Decency. Lit. have a more abundant Honour bestowed upon them, so in the mystical Body no lefs, but even a greater Care is to be taken of the weaker, and more infirm Members of the Poor, the Weak, the Ignorant; and in the Spirit of Charity and Love, that there may be no Divisions or Subsists, but a brotherly Union: that if one suffer, another compassionately and assist him, &c.

V. 27. You are Members of a Member. (b) The Sense seems to be, you are Members of the particular Church of Corinth, which is only a Part or Member of the whole Body of the Christian Catholick Church. This is agreeable to the common reading in the Greek, where it is laid, you are Members of a Part. See S. Chrysl. hom. 32.

V. 28. First Apostles, &c. Here he sets down these Gifts or Graces in their order of Dignity. 1st, The Apostles, bless'd above others with all kinds of Graces. 2dly, Prophets, who had the Gift of interpreting of Prophecies, and of knowing things to come. 3dly, Doctors or Teachers of the Gospel, prefer'red before those who had the Gift of Miracles, or of healing the infirm, and before the Gifts of Tongues, which
Chap. XIII. I. To the CORINTHIANS.

I speak with Tongues of Men and Angels, and have not Charity, I am become as a sounding Brass, and a tinkling Cymbal.

2. And if I had the gift of Prophecy, and knew all Mysteries, and every Science: and if I had all Faith, so as to move Mountains, and have not Charity, I am nothing.

3. And if I shall distribute all my Substance to feed the Poor, and if I shall deliver up my Body so as to be burnt, and have not Charity, it avails me nothing.

4. Charity is patient, is kind; Charity envieth not, dealeth not perversely, is not puffed up,

5. It is not Ambitious, it seeketh not it's own Interest, it is not provoked to Anger, it thinks not Evil,

6. It rejoiceth not upon Iniquity, but rejoiceth with Truth:


8. Charity never faileth, whether Prophecies shall be made void, or Tongues shall cease, or Knowledge shall be destroyed.

9. For we know only in part, and we prophesy in part,

10. But when that which is perfect shall come, then that which is in part shall be made void.

11. When I was a little one, I spake as a little one, I understood
I. To the CORINTHIANS: Chap. XIV.

understood as a little one, I thought as a little one. But when I came to be a Man, I laid aside the things that belonged to a little one.

12. We see now through a Glass in an obscure manner, but then Face to Face. Now I know in part: but then I shall know, even as I am known.

13. And now there remain Faith, Hope, and Charity: these three; but the greatest of these is Charity.

ANNOTATIONS.
The Apostle here shews the necessity of the great Virtue of Charity, i.e. of the Love of God, and of our Neighbour.

V. 1. A tinkling Cymbal. Which may give Notice, and be beneficial to others, but not to it self;

V. 4. Charity dealeth not perversely, (a) the G. Word here seems taken from the Latin: S. Chrysl expounds it, is not rash, but acteth prudently and considerately. Others, it is not light or inconstant. Others, it braggeth or vaunteth not, as in the Prot. Translation.

V. 5. It is not ambitious: (b) which is also the Sense of some Greek Copies: but in others, and in S. Chrysl, it signifies, it is not ashamed of any one.

V. 8. Prophecies and Tongues last no longer than this Life, Knowledge shall be destroy'd, i.e. that imperfect knowledge we have in this World. For now we know only in Part, we only see, as it were thro' a Glass, and imperfectly.——Faith, which is of things that appear not; and Hope, which is of things that we enjoy not, will cease in Heaven; but Charity, the greater, or greatest even of these three, will remain, and be increased in Heaven.

(a) V. 4. Non agit perfervam, a perticulam: S. Chrysl says, tute: in praetermissis, non est praeceps, aut ternariam.—(b) V. 5. Non est ambitio-

C H A P. XIV.

1. Pursue Charity, seek zealously Spiritual Gifts, but rather that you may Prophecy.

2. For he that speaketh a Tongue, speaks not to Men, but to God: for no Man understandeth him. But in Spirit he speaks Mysteries.

3. Now he that Prophecyes, speaks to Men unto Edification, and Exhortation, and Consolation.
He that speaketh a Tongue, edifieth himself, but he that Propheſies, edifieth the Church.

I would have all of you speak Tongues: but rather to Propheſy. For he is greater that Propheſies, than he who speaks Tongues: unleſs perhaps he interpret them, that the Church may receive Edification.

And now, Brethren, if I come to you speaking Tongues, what shall I profit you unleſs I speak to you, either in Revelation, or in Knowledge, or in Prophecy, or in Doctrine?

Even the things without Life that make a Sound, either Pipe or Harp; unleſs they give a Diſtinction in the Sounds, how ſhall it be known what is play'd on the Pipe, or Harp?

For if the Trumpet give an uncertain Sound, who ſhall prepare himſelf to Battle?

So in like manner you, unleſs you express by your Tongue an intelligible Speech, how ſhall that be known, which is ſpoken? for you ſhall be ſpeaking in the Air.

There are example fo many kinds of Tongues in this World; and none of them without a Voice.

If then I know not the meaning of the Voice, I ſhall be to him, to whom I ſpeaka Barbarian, and he that ſpeaketh, a Barbarian to me.

So then you, since you are zealous for Gifts of the Spirit, ſeek that you may abound in them to the Edification of the Church.

And therefore he that speaks a Tongue, let him pray that he may interpret.

For if I pray in a Tongue, my Spirit prayeth, but my mind is without Fruit.

What then is it? I will pray in the Spirit, and I will pray in the Mind: I will ſing in the Spirit, and I will ſing in the Mind.

But if thou dost bless in the Spirit, how ſhall he that ſupplyeth the place of one without Learning, say Amen to thy blessing, because he knows not what thou say'ſt?

For thou indeed givest thanks well: but another is not edifi'd.
I. To the CORINTHIANS: Chap. XIV.

18. I give thanks to my God that I speak all your Tongues.

19. But in the Church I had rather speak five Words with my Understanding, that I may also instruct others, than ten thousand Words in a Tongue.

20. Brethren be not Children in Understanding, but be Children as to Malice: and in Understanding be perfect.

21. It is written in the Law: "that I will speak to this People in other Tongues, and with other Lips: and neither so will they hear me, faith the Lord."

22. Wherefore Tongues are for a Sign, not to the Faithful, but to the Unbelievers: but Prophecies not to the Unbelievers, but to the Faithful.

23. If then the whole Church assemble together, and all speak Tongues, and Infidels, or ignorant Men come in: will not they say, you are mad?

24. But if all Prophecy, and an Infidel, or an ignorant Man enters, he is convinc'd by all, he is judg'd by all?

25. The Secrets of his Heart are made manifest, and so falling down on his Face he will adore God, declaring that God is truly in you.

26. What is it then I say Brethren? when you meet together, every one of you hath a Psalm, hath Doctrine, hath a Revelation, hath a Tongue, hath an Interpretation: let all things be done to Edification.

27. And if it be that any one speaks a Tongue, let it be two, or at most three, and by turns, and let one interpret.

28. But if there be no Interpreter, let him be silent in the Church, and let him speak to himself and to God.

29. And as to the Prophets, let two or three speak, and the rest Judge.

30. And if a Revelation be made to one sitting, let the first be silent:

31. For you may all prophesy one by one, that all may learn, and all may be exhorted:

32. And the Spirits of the Prophets, are subject to the Prophets.

33. For he is not the God of Disputation, but of Peace: according
Chap. XIV: I. To the CORINTHIANS.

12. according also as I teach in all the Churches of the Saints.

34. Let Women be silent in the Churches: for it is not permitted them to speak, but to be subject, as also the Law saith.

35. But if they would learn any thing, let them ask their Husbands at Home. For it is shamefull for a Woman to speak in the Church.

36. Did the Word of God first proceed from you? or has it come to you only?

37. If any think himself to be a Prophet, or a spiritual Man, let him know that the things which I write to you, are the Commands of God.

38. And if any one know not, he shall not be known.

39. Wherefore Brethren, be zealous to Prophecy: and forbid not to speak Tongues.

40. But let all things be done decently, and according to order.

ANNOTATIONS.

5. Paul gives them further Instructions, how to make a right Use of these three Gifts of prophecy, of interpreting, and especially of speaking Tongues. He is far from condemning the Gift of speaking Tongues, in proper Circumstances, but only the indiscreet Use, or the Abuse of it. This is evident by the 5th Verse. I would have all of you speak Tongues, but rather to prophesy. He blames those Assemblies and Meetings (v. 23.) when all present speak Tongues together, by which Means, the Infidels that came thither, and ought to be instructed, understood nothing. He permits at their Meetings, two or three (v. 27) to speak Tongues, provided some other interpret them. He also orders, that only two or three Prophets speak at a Meeting, and by turns, to avoid Confusion, that those present may be edify’d, exhorted, and instructed.

V. 1. But rather that you may prophesy. To prophesy in its proper Signification, is to foretell things to come: It sometimes is to expound the obscure Places in other Prophets: and sometimes it is to preach the Word of God. Here it is chiefly taken in this last Sense.

V. 2. He that speaketh a Tongue, which others at least understand not: nay which sometimes perhaps, by the 14th and 15th Verses, he himself that spoke Tongues, did not understand, can only be said to speak to God. In Spirit he speaketh Mysteries, edifies himself, because in his Spirit he is piously and devoutly affected: but he must endeavour that the Church, or People present, may be also edify’d. Let him
him then pray for the other Gift of interpreting what he speaks, or let another interpret.

V. 6. If I come to you speaking Tongues in this Manner, what shall I profit you, unless I reveal, and expound to you the Meaning, by some other Gift, as of Knowledge, of Prophecy, of Doctrine? To Speak Tongues only without interpreting, is no ways instructive. He that speaks to me what I understand not, is no better than a Barbarian to me. (to the Greeks call'd those that spoke not their Language.) He amplifies this Inconvenience of not being understood, by the Example of Instruments, Pipes, Harps, Trumpets, which would not move Persons to different Affections, nor excite them to different Actions, unless the sound, and manner they were play'd upon, were different: seek then, and endeavour to make use of the Gifts of the Spirit, to the Edification of the Church, or of the Hearers.

V. 14. If I pray in a Tongue, my Spirit prayeth, but my mind it without Fuit: it may signify without Fruit, or Profit to others; tho' some understand, as if by this Gift of Tongues they sometimes spoke, what they themselves did not understand.

V. 15. How shall he that is without Learning, (Lit. an Idiot) say Amen to thy Blessing? when Persons speak or pray, and the Ignorant have had no Instruction concerning such Prayers, they cannot know when to say Amen: And when Infidels come into such Meetings where they hear many Persons at once speaking many Tongues, which are understood by no Body, will they not be apt to say, you are mad? The like in a manner happen'd on the Day of Pentecost, when the Disciples having receiv'd this Gift, and speaking with Tongues, the People hearing them, cry'd out, they were drunk, Acts 2. 13., yet S. Chryl. takes notice, that the Fault and Madnes was in the Hearers, not in those who spoke Tongues, hom. 36.

V. 20. 21. Tongues are for a Sign not to the Faithful, but to the Unbelievers, according to what the Law (under which he comprehends the Prophet Isaiah 28. 11.) said: I will speak to this People with other Tongues, ... and neither will they hear me. S. Paul here gives the Senfe rather than the Words of the Prophet, and expounds them of what happen'd particularly on the day of Pentecost: when the miraculous Gift of Tongues, was design'd to strike the unbelieving People with Admiration, and to bring them afterwards to the true Faith: but when he adds, that Tongues are not for the faithful, and that Prophecies are not for the Unbelievers, he cannot mean that Tongues us'd with Discretion, may not also be profitable to Believers, or that Prophecies and Instructions, may not also be profitable to Unbelievers, as well as to the Believers; for this would be to contradict what he teaches in this Chapter, and particularly Verse 24, where he says, that by Prophecy the Infidel is convinc'd, &c.

S. Paul, whose Deesign in all this Chapter, is to regulate the Meetings, that they may be perform'd to greater Edification, and for the Instruction both of the Christians and Unbelievers: thanks
Chap. XIV. I. To the CORINTHIANS.

God, that he has the Gift of Tongues, and speaks all Tongues more than they; but says, that in the Church, or at such Church-meetings, he had rather for the common Edification of others: speak five Words, &c. than ten thousand Words, &c. and to he concludes, Ver. 39. be zealous to prophesy, and forbid not to speak Tongues.

V. 26. When you meet together, &c. S. Paul here settles the Rules, which they are to observe in their Meetings: one hath a Psalm, the Spirit inspiring him with some Psalm or Spiritual Canticle, whereby to praise God: another hath the Gift of Doctrine, to instruct all there present; another the Gift of Tongues, which he will not have him to make use of, unless when there is one to interpret; that all things may be done in the most profitable Manner to Edification. Two or three at a Meeting, may speak with Tongues, if another interpret.

V. 29. Two or three who have the Gift of Prophecy, may speak by turns in one of these Assemblies, and the rest of the Prophets shall judge whether he be truly inspir'd, and speak good Doctrine. If a Revelation be made to another fusing by, let the former who was standing and speaking, be silent, which they can do: for the Spirits of the Prophets are subject to the Prophets; i.e. they are not like Men possessed with evil Spirits who have not Power to deliver, or to be silent; but these who are moved by an Impulse of the holy Spirit, have it in their Power, either to speak or be silent, as they judge convenient: for the true God, is not the God of Disension and Confusion, but the God of Peace and Order.

V. 34. Let Women be silent, and not speak at all in publick Church-meetings: and if they would ask any thing, let them ask it at home.

V. 36. Did the Word of God first proceed from you. This he says to check these new Preachers, by putting them in Mind, that they are not the first, nor the only Christians, and so must conform themselves to the Discipline practis'd in other Churches, especially since as their Apostle, he hath deliver'd them the Commands of God. And if any Man know not, will not acknowledge and follow these Rules, he shall not be known; God will not know nor approve his Ways.

The pretended Reformers from the Expressions, with which the Apostle blames the Abuse some new Converts made of the Gift of Tongues, think they have found a plausible Argument to reprehend Catholicks for using the same Latin Tongue in the Mass, and in the publick Liturgy. They consider not, whether they have the same Reasons to find Fault with the present Discipline of the Church, as S. Paul then had to blame the Corinthians: whether the Circumstances be the same or different: they think it enough that Latin, which is used in the Mass, is a Language not understood by a great many ignorant People, and therefore they can say with S. Paul, that an Idiot, or an unlearn'd Man, knows not when to say Amen to what he hears.

Two things offer themselves here to the Consideration of every Man,
I. To the CORINTHIANS. Chap. XIV.

Man, who is disposed to judge impartially. 1st, Whether the same Reasons and Motives now subsist for blaming the Catholicks. 2dly, Whether the Conveniences and Inconveniences duly examin'd, it be found more commendable to perform the publick Liturgy, in those, which are the most general Languages, as in Latin or Greek, or to have all Liturgies turn'd into as many Tongues as the ignorant People understand, and speak in different Places.

As to the first, S. Paul do's not absolutely forbid the use of this Gift of Tongues that were not understood, even by any one (as hath been already observ'd.) All that he blames, is, that many, who valued themselves on this Gift, spoke at the same time all together strange Tongues which none understood; but those who had another Gift of the Spirit, call'd the Interpretation of Speeches, on which Account in these Meetings was nothing but Confusion, without any Profit, Edification, or Instruction, at a time, and in such Circumstances, when Instructions were absolutely necessary, both for the new converted Christians, and also for the Infidels, who flock'd thither as much as the Christians. The Case is now quite different, when none but Catholicks meet (especially at the Mass) who have been instructed from their Infancy what they are to believe, as to the Mysteries of Faith, and what they ought to practice, as to the Commandments, the Sacraments, Prayer, and other Points, which they have in their Catechisms, or which have been deliver'd them by Catechistical Discourses and Instructions: And if they have been happily converted, or are upon their Conversion, they are always carefully instructed in the Tongue which they understand, as to what they ought to believe, and in the Duties of a Christian Life. Besides this, all present are frequently instructed by Sermons and Exhortations, not only on Sundays and Holy-days, but daily in Advent and Lent, as it is the Custom in Catholic Countries. I know some of our Adversaries have been persuaded, that we preach in Latin to the People; to be convinced of the contrary, let them come and hear us, 'tis the worst I wish them.

As to the Sacrifice of the Mass, which none but they who are Priests can offer for the People, of which also, a great Part according to the Institution of the Church, as the Council of Trent observeth, Sess. 22, chap. 5. is said with a low Voice. It is not perform'd in Latin in the Western-Church, or in Greek in the East, that the meaning of the Words may be conceal'd, since the same Council has laid an express Injunction upon all Priests, and upon all that have Care of Souls, that they frequently, and especially on Sundays and Holy-days, expound to the People what is contain'd in the Mass: to wit, the Parts and the Ceremonies; see the 22d Sess. Chap. 8. And this Command is again repeated Sess. 24 Chap. 7. that they instruct the People in their Mother-Tongue concerning the divine Mysteries and Sacraments. All that can read, may find the Mass translated into their own Language, and the most ignorant are taught and instructed, that by the different Parts, are represented the Death and Sufferings
Chap. XIV. I. To the CORINTHIANS. 125

Offerings of our Saviour Christ: they are taught how to offer up at the same time their Intention, their Heart, and their Prayers: to confess themselves Sinners before God; how they ought to endeavour to praise, and adore Christ with the blessed Spirits in Heaven; how they ought to beg Graces of God, by saying the Lord’s Prayer: how they ought at the same time, at least in Spirit and Desire, to receive the Holy Sacrament of the Eucharist with a sincere Repentance, with Humility and Devotion. Cannot all things then be done to Edification, as S. Paul requires, tho’ the Words of the Mass, and publick Liturgy be in a Language which the Ignorant do not understand; but which, of all others, is the most general?

Now the second thing to be examin’d is, whether all things duly considered, it be better to retain the publick Church-Offices in Latin, and in those ancient and dead Languages, as they are call’d, or to turn the Liturgy into as many Tongues, as are spoken in different Places and Countries. Our Adversaries by this new Alteration, which they have made, have gone against the Judgment of all Christian Churches, both in the West and East, and in all Parts of the World. For as Monfieur Simon takes notice in his Critics, all other Churches (the Prot. only excepted) have judg’d it more expedient, to stick to the Words and Languages of their ancient Liturgies, the Grecians to the ancient Greek, which now the Ignorant among them do not understand: the like is to be said of the ancient Syrian, Arabic, Coptic, &c. And it is also observ’d that the Israelites continu’d the reading of the Law, and the Prophets, in the ancient Hebrew, which the common People of the Jews did not understand after their return from the Babylonian Captivity.

It is well known that Latin in this Part of the World, is more generally spread and known, than any other Language whatsoever. It is taught every where in all publick Schools. It is learnt, not only by the Ministers of the Church, but by almost all Gentlemen, and by Persons of all Conditions, the poorer Sort only excepted. There is this great Convenience, that the same Priest can perform all the publick Church-Offices, in all Places and Kingdoms where he travels. All the Faithful, whithersoever they have occasion to go, meet with the same Mass and Liturgy in the same Words abroad, which they were accus’tom’d to hear at home. The same Uniformity is everywhere preserv’d without Change or Confusion.

But according to the Method introduc’d by the Protestants, the Liturgy must be chang’d into as many different Tongues, as there are Countries and Places, and in almost every Century, as we see by Experience, Languages are liable and subject to considerable Changes and Alterations.

From hence arises a Danger of Changes as to the Doctrine and Belief of the Faithful: Errors and Heresies are the Consequences that follow such frequent Changes, especially when by another false Principle of the said Reformers, every private Man or Wo-

man
126 TO THE CORINTHIANS. Chap. XV.

man has a right to expound the hard and obscure Places of the Holy Scriptures, which make up the chief and greatest Part of all publick Liturgies in all Christian Churches.

I might ask of the Protestants, whether the ignorant People at least, and Idiots, as S. Paul calls them, understand the Meaning of the Psalms, when they are sung in Hopkins's Rhymes: tho' they may perhaps know when to say Amen with the rest. Nor yet do's every ignorant Man know what the Word itself Amen signifies, and therefore knows not what he answers.

I cannot but here take notice of an unfair way of proceeding, even in the best Protestant Translation, by sometimes adding in this Chapter the Word unknown, and sometimes omitting it. All Catholics are willing to allow, that by the Gift of speaking Tongues, S. Paul means Tongues unknown, tho' the Word unknown is not found so much as once, neither in the Latin nor even so much as in any one G. M.S. The Protestant Translators for Tongues, have put unknown Tongues in all the Verstes, where S. Paul blames the Abuse of this Gift: to wit, v. 2. 4. 13. 14. 19. 27. but they make no such Addition, where S. Paul either permits the speaking in Tongues not understood, as v. 5. where he says, I would have you to speak Tongues; and v. 39. where he says, forbid not to speak Tongues. It is evident that there's the very same Reason for the Addition, or the Omission, equally in all these Verstes. Is this to translate faithfully? I would by no means judge rashly, even of any Adversary; but it looks as if both the Addition, and Omission was with a Design of making this popular Objection, seem to be of greater Force against this Point of Discipline, and Practice of the Catholics, and indeed of all Christian Churches.

CHAP. XV.

1. NOW I make known to you, Brethren, the Gospel, which I preach'd to you, which you also receiv'd, and in which you stand,

2. By which also you are sav'd: in what manner I preach'd it to you, if you retain it: unless you have believ'd in vain.

3. For first of all I deliver'd to you, that which I receiv'd: that Christ died for our Sins according to the Scriptures:

4. And that he was buried, and rose again the third Day according to the Scriptures:

5. And that he was seen by Cephas, and afterwards by the eleven:

6. After-
Chap. XV. 1. To the CORINTHIANS.

6. Afterwards he was seen by more than five hundred Brethren together, of whom many remain to this Day, but some have slept:

7. Then he was seen by James, and after that by all the Apostles:

8. And last of all, he was seen by me, as it were by an Abortive.

9. For I am the least of the Apostles, who am not worthy to be call'd an Apostle, because I persecuted the Church of God.

10. But by God's Grace, I am what I am, and his Grace hath not been in me in vain, but I have laboured more abundantly than all of them; yet not I but the Grace of God with me.

11. But whether I, or they, so we preach, and so you have believ'd.

12. Now if it be preach'd that Christ rose from the dead, how do some among you say, that there is no Resurrection of the dead?

13. And if there is no Resurrection of the dead, neither is Christ risen again.

14. And if Christ hath not risen again, our preaching is vain, and your Faith also is vain.

15. We are also found false Witnesses of God; because we have given Testimony against God, that he rais'd up Christ, whom he hath not rais'd up, if the dead rise not again.

16. For if the dead rise not again, neither hath Christ risen.

17. Now if Christ hath not risen, your Faith is vain, for you are yet in your Sins.

18. Therefore they also who have slept in Christ, have perish'd.

19. If in this Life only we hope in Christ, we are the most miserable of Men.

20. But now Christ hath risen from the dead, the first Fruits of those who have slept,

21. For by a Man indeed came Death, and by a Man the Resurrection from the dead.

22. And
22. And as all die in Adam, so in Christ shall all be raised to Life again,

23. But every one in his own Rank, Christ is the first Fruits: then they who are of Christ, who have believ’d in his coming.

24. After this the end, when he shall have deliver’d up the Kingdom to God and the Father, when he shall have abolish’d all Principality, and Authority and Power.

25. For he must reign till he put all Enemies under his Feet.

26. And the last Enemy to be destroy’d, is Death: for he hath subject’d all things under his Feet: Now when it is said:

27. All things are made subject to him, without doubt except him, who subject’d all things to him.

28. And when all things shall be subject’d to him: then the Son also himself shall be subject’d to him who subject’d all things to himself, that God may be all in all.

29. Otherwise what shall they do who are baptiz’d for the dead, if the dead rise not at all, why are they also baptiz’d for them?

30. And to what purpose are we also expos’d to dangers every hour?

31. I die daily Brethren, I protest by your glory, which I have in Christ Jesus our Lord.

32. If (to speak after a human way) I fought with Beasts at Ephesus, what doth it avail me, if the dead rise not again? “let us eat and drink, for we shall die to morrow."

33. Be not seduc’d: evil Communications corrupt good Manners.

34. Awake ye just, and sin not: for some are ignorant of God, I speak it to your shame.

35. But some one will say: how do the dead rise again? or with what kind of Body will they come?

36. Foolish Man, that which thou sowest is not brought to Life except it first die.

37. And as to what thou sowest, thou dost not sow the Body that is to be, but the bare Grain, to wit, of Wheat, or of any such like thing.

38. And
38. And God giveth it a Body as he pleaseth: and to every Seed it's proper Body.

39. All Flesh is not the same Flesh: but some is that of Men, another is of Beasts, another of Birds, and another is of Fishes.

40. There are also celestial and terrestrial Bodies: but the glory of the celestial is one, and the glory of the terrestrial is another:

41. Different is the brightness of the Sun, and the brightness of the Moon, and the brightness of the Stars: for one Star differeth from another in Glory:

42. So also is the Resurrection of the dead. It is sown in Corruption, and it shall rise in Incorruption.

43. It is sown in Dishonour, and shall rise in Glory: it is sown in Weakness, and shall rise in Power:

44. It is sown an animal Body, it shall rise a spiritual Body. If there is an animal Body, there is also a spiritual Body, as it is written:

45. The first Man Adam was made a living Soul, the last Adam an enlivening Spirit.

46. But not first that which is spiritual, but that which is animal: and afterwards that which is spiritual.

47. The first Man was of the Earth, earthly: the second Man from Heaven, heavenly.

48. Such as the Earthly Man, such also are they who are earthly: and such as the heavenly Man, are also they who are heavenly.

49. Therefore as we have born the Image of the earthy Man, let us bear also the Image of the Celestial one.

50. Now this I say, Brethren; that Flesh and Blood cannot possess the Kingdom of God: neither shall Corruption possess Incorruption.

51. Behold I tell you a Mystery: we shall all indeed rise again, but shall not all be chang'd,

52. In a Moment, in the twinkling of an Eye, at the last Trumpet: For the Trumpet shall sound, and the dead shall rise again incorruptible; and we shall be changed.
53. For this corruptible must put on incorruption: and this mortal Body put on immortality.

54. And when this mortal Body shall have put on immortality, then shall be fulfilled the saying, which is written, that Death is swallowed up in Victory.

55. Where is O Death thy Victory? where is thy Sting O Death?

56. But the sting of Death is Sin: and the Power of Sin is the Law.

57. But thanks to God, who hath given us a Victory, thro' our Lord Jesus Christ.

58. Wherefore my beloved Brethren, be steadfast and immovable: always abounding in the work of the Lord, knowing that your Labour is not vain in the Lord.

ANNOTATIONS.

In this Chapter S. Paul confirms the truth of Christ's Resurrection, and of our future Resurrection, as he had taught them before.

V. 7. He was seen by James. The time is not mention'd in the Gospels.

V. 8. As it were by an Abortive, not born at the ordinary term, meaning after Christ's Ascension. He calls himself so out of humility. Abortives being commonly imperfect, and less than others.

V. 10. I have laboured more abundantly. He does not say better, or that he excelled them: and even as to his Labours, he gives the honour to God. Not I, but the Grace of God with me.

V. 13—23. He brings many reasons to convince them of the Resurrection. 1. If there be no Resurrection for others, Christ is not risen: but his Resurrection (as he tells them, V. 4.) was foretold in the Scriptures. 2. Unless Christ is risen, your Faith is in vain, this being one of the chief Articles of your Belief. 3. We shall be found guilty of Lies and Impostures; and yet we have confirm'd this Doctrine by many Miracles. 4. It would follow, that you are not freed from your Sin, i.e. unless Christ by his Resurrection has triumph'd over Sin and Death. 5. Without a Resurrection, we Christians, who live under Self-denials, and Persecutions, would be the most miserable of all Men, neither happy in this World, nor in the next, for the happiness of the Soul requires also a happy Resurrection of the Body. 6. Christ is the first Fruits, and the first begotten of the Dead, of those who have slept, and by his being the first Fruits, it must be supposed that others also will rise after him. 7. As Death came by the first Man Adam, so the second Man Christ came to repair the Death of Men, both as to Body and Soul: and without Christ's Resurrection, both the Souls of Men have remain'd dead in their original Sins, and their Bodies shall not rise again.

V. 24.
Chap. XV. I. To the CORINTHIANS.

V. 24.—29. After this, i.e. after the general Resurrection of all, will be the end of the World. — Then Christ shall deliver up his Kingdom, as to this World, over all Men, over the Devil and his Apolsttic Angels, signify'd by Principalities and Powers, not but that Christ, both as God and Man, shall reign for all Eternity, not only over his Elect, but over all Creatures, having triumph'd by his Resurrection over the Enemy of Mankind the Devil, over Sin, and over Death, which is, as it were, the last Enemy of his Elect. At the general Resurrection, Christ will present these Elect to his heavenly Father, as the Fruits of his Victory over Sin and Death, and tho' as Man he came to suffer and die, and was also made subject to his eternal Father, yet being God as well as Man, he is Lord of all, and will make his Faithful Servants, Partakers of his Glory in his heavenly Kingdom.

V. 29. Who are baptiz'd for the dead. He still brings other Proofs of the Resurrection. This is a hard Place, and the Words are differently expounded.

1. Several late Interpreters understand a metaphorical Baptism, and that to be baptiz'd for the dead, is to undertake Self-denials, Mortifications, and Works of Penance, in hopes of a happy Resurrection; and this Exposition agrees with what follows of being expos'd to Dangers every Hour, of dying daily, &c. But if this had been the Apostle's meaning, he would rather have said, who baptizeth them. Besides, this Exposition is not so much as mention'd in any of the antient Interpreters.

2. Some think that S. Paul tells the Corinthians, that they ought not to question the Resurrection of the Dead, who had a custom among them, if any one died without Baptism, to baptize another that was living for him: and this they did, fancying that such a Baptism would be profitable to the dead Person in order to a happy Resurrection. Tertul. mentions this custom, in one or two places, and also S. Chrys. on this place. But it does not seem probable, that S. Paul would bring any Argument of the Resurrection from a custom, which he himself could not approve, nor was ever approv'd in the Church.

3. S. Chrys. and the Greek Interpreters, who generally follow him, expound these Words, who are baptiz'd for the dead, as if it were the same as to say, who receive Baptism with hopes that they themselves, and all the dead will rise again, and therefore make a profession when they are baptiz'd, that they believe the Resurrection. So that S. Paul here brings this Proof among others, that they who have been made Christians, and continue Christians, cannot call in question the Resurrection, which they profess'd to believe in their Creed at their Baptism; the Creed being always repeated before they were baptiz'd.

4. Others by being baptiz'd for the dead, understand those who begg'd and call'd for Baptism, when they were in Danger of Death, and would by no means go out of this World without being baptiz'd,
I. To the CORINTHIANS. Chap. XV.

tiz'd, hoping thereby to have a happy Resurrection of their Bodies, so that to be baptiz'd for the dead, is the same, as on the account of the State of the dead, which they were entering into. See S. Epiph. hist. 8. p. 114. Edt. Petavi.

V. 31. By your Glory. He seems, especially by the G. Text, to call God to witness, and to protest by the reasons he has to glory or boast in their Conversion, that his Life is, as it were a continual Death. Others expound it, I die daily for your glory, or that I may have reason to glory for the Progress of the Gospel.

V. 32. With Beasts at Ephesus. He seems to mean with Men, as cruel and brutal as Beasts: for there's no sufficient reason to think that at Ephesus he was expos'd to Beasts in the Amphitheatre.

V. 33. Evil Communications, or Discourses corrupt good Manners. He hints that this Error against the Resurrection, and the other faults into which they had fallen, were occasion'd by the Heathen Philosophers, and other vain Teachers among them.

V. 45. — 50. How do the dead rise again? He now answers the objections these new Teachers made against the Resurrection. S. Chry's. reduces them to these two Questions, how is it possible for them to rise? and in what manner, or with what Qualities will they rise? To shew the possibility, he brings the example of a grain of Wheat, or of any Seeds, which must be corrupted, and die as it were in the Ground, and then is quite changed, comes up with a Blade, a Stalk, and an Ear quite different from what it was when sown, and yet comes to be Wheat again, or to be a Tree that produces the same kind of Fruit: so God can raise our Bodies as he pleaseth. He also tells them that there are very different Bodies, terrestrial and celestial, some more, some less glorious, differing in beauty, and other qualities, as God pleaseth: As the Sun is brighter than the Moon, and as one Star is brighter than another, so shall it be at the general Resurrection. — But all the Bodies of the Elect shall be happily changed to a State of Incorruptibility. V. 42. Here the Bodies, even of the just, are subject to Corruption, to decay, liable to Death; but they shall then rise to a State of Incorruptibility and Immortality: And so he answers the 2d. Question, that here every one's Body is a weak, sensual, animal Body, clogg'd with many Imperfections, like that of Adam after he had finn'd: But at the Resurrection the Bodies of the Saints, shall be spiritual Bodies, bless'd with all the Perfections and Qualities of a glorify'd Body, like to that of Christ after he was risen. —— S. Paul also comparing the first Man Adam, with Christ, whom he calls the second, or the last Adam (v. 45.) lays, that the first Adam was made a living Soul, i.e. a living Animal, or a living Creature, with a Life, and a Body that required to be supported with corporal Food, but that Christ was made an enlivening Spirit: he means, that tho' he had a true mortal Body by his Nativity of his Virgin-mother, yet that by his Resurrection, he had a glorify'd Body, immortal, that needed no corporal Food, and that he would also give such spiritual
Chap. XV. I. To the CORINTHIANS.

133

tual and immortal Bodies to those, whom he should make Partakers of his Glory.—but not first this which is spiritual, &c. that is both in Adam, and in us, and even in Christ the Body was first mortal, which should afterwards be made spiritual and immortal by a happy Resurrection.—the first Adam (v. 47) was of the Earth, earthly, made of Clay, and with such a Body as could die, but the second Man Christ, was from Heaven, heavenly, (not that he took a Body from Heaven, as some ancient Hereticks pretended) but he was heavenly, not only because he was the Son of God, but in this Place he seems to be call'd heavenly, even as to his Body after his Resurrection, his Body being then become spiritual and immortal—such as the earthly Man, &c. v. 48. that is, as the first Man Adam was earthly, by his earthly and mortal Body, so were we, and all his Posterity earthly: but such as the heavenly Man Christ, was heavenly, and role with a heavenly and immortal Body, so shall all those be heavenly, to whom he shall give a spiritual, a heavenly and an immortal Body, at their happy Resurrection.—wherefore (v. 49.) as we have born the Image of the earthly Man, that is, have been made Mortal, and also by Sin, subject to the corrupt Inclinations of this mortal Body, so let us also bear the Image of the heavenly one, by a new Life imitating Christ, by which Means we shall be glorify'd with him, both as to Soul and Body:—now this I say, and admonish you, that Flesh and Blood cannot possess the Kingdom of God, i.e. those that lead a sensual and carnal Life, nor the Corruption of Sin deserve the State of Incorruption, in Glory.

V. 51. &c. We shall rise again, but shall not all be changed. This is the Reading of the Latin-Vulgate, and of some G. MSS. and the Sense is, that all, both good and bad shall rise, but only the Elect to the happy Change of a glorious Body. The Reading in most Greek Copies at present is, we shall not all sleep, i.e. die, but we shall be all changed: so also read S. Chrysl. and S. Hierom found it in many MSS, from which, divers especially of the Greek Interpreters, thought that such as should be found living at the Day of Judgment, should not die, but the Bodies of the Elect (of whom S. Paul here speaks) should be changed to a happy State of Immortality. This Opinion, if it deserve not to be cenfur'd, is at least against the common persuasion of the Faithful, who look upon it certain that all shall die, before they come to Judgment. Some expound the Greek only to signify, that all shall not sleep, i.e. shall not remain for any time in the Grave, as others who die, are accustomed to do.

V. 52. In a Moment, &c. By the Power of the Almighty all shall rise again in their Bodies, either to a happy or a miserable Resurrection.—Death shall then be swallowed up in Victory, in regard of the Saints and the Elect, so that it may be said, where is Death, thy Victory, thy Sting, over which the Saints shall triumph, and also over Sin, and Hell.—The Strength of Sin is, or was the Law, not of itself, but inasmuch as it occasioned made Sin known. See Rom, c. 5. (a) V. 29, Qui
I. Now concerning the Collections, which are a making for the Saints, as I have given orders to the Churches of Galatia, do you also the same.

2. On the first Day of the Week, let every one of you set apart with himself, laying up what shall well please him, that the Collections be not to be made when I come.

3. And when I shall be present, I will send those whom you shall approve by Letters to carry your Benevolence to Jerusalem.

4. And if it be fitting that I also go, they shall go with me.

5. Now I shall come to you, When I shall have pass’d thro’ Macedonia: for I shall pass through Macedonia.

6. And I shall perhaps make a Stay with you, or even Winter with you, that you may bring me on the Way whithersoever I go.

7. For I will not see you now in passing by, but I hope to remain a while with you, if the Lord will permit.

8. But I will stay at Ephesus till Pentecost.

9. For a Gate is open’d to me large and evident, and a Number of Adversaries.

10. Now if Timothy comes, see that he be without fear, among you, for he worketh the Work of the Lord, even as I do.

11. Let
11. Let no one then despise him: but conduct you him on his Way in peace, that he may come to me: for I wait for him with the Brethren.

12. As to our Brother Apollo I let you know, that I earnestly intreated him to come to you with the Brethren: and truly he had not a will to come now: but he will come, when he is at leisure.

13. Be watchful, stand fast in the Faith, act manfully, and be strengthened.

14. Let all your Actions be done in Charity.

15. And I beseech you Brethren (you know the House of Stephanas, and of Fortunatus and Achaicus, that they are the first Fruits of Achaia, and have employ'd themselves to the ministry of the Saints:)

16. That you also submit your selves to such, and to every one co-operating and labouring with us.

17. I rejoice in the Presence of Stephanas, and Fortunatus, and Achaicus: for what was wanting on your part, they have supply'd:

18. For they have refresh'd both my Spirit and yours. Acknowledge therefore such Men.

19. The Churches of Asia salute you. Aquila and Priscilla salute you much in the Lord, with their Domestick Church: with whom I also lodge.

20. All the Brethren salute you. Salute one another with a holy Kifs.

21. The Salutation of me Paul with my own Hand.

22. If any Man love not our Lord Jesus Christ, let him be Anathema, Maran-Atha.

23. The Grace of our Lord Jesus Christ be with you.

24. My love be with you all in Christ Jesus. Amen.

ANNOTATIONS.

V. 2: On the (a) first Day of the Week, which is Sunday, and our Sabbath, not the Jewish Sabbath, as S. Chry. observes, so that before this time, the Apostles had appointed the first Day of the Week for the Worship of God,
V. 9. A Gate is opened to me large and evident, i.e. a fair and good Occasion of labouring to convert many, where there are many Adversaries.

V. 15. The first Fruits of Achaia, the first there converted.

V. 7. what was wanting on your Parts they have supply'd, by informing me, and giving me a full Account of all,

V. 22. Let him be Anathema, accursed. Maran Atha (b) which according to S. Hierom and S. Chryf, signifies the Lord is come already, and is to be taken as an Admonition to those who doubt of the Resurrection, and is to put them in Mind that Christ the Judge of the living and the dead is come already.——— The Rabbinical Writers tell us there were three Curses among the Jews, called by different Names, that the first was Niddui, which imply'd an Expulsion from the Synagogues for a time, the second was greater, such being quite cut off from the common Society, call'd Cherev, the third Maran Atha, the Lord cometh, is coming, or is come, which was follow'd by exemplary Judgments and Punishments, Thus Monsieur Hure in his Bible Dictionary, Mr. Leigh in his Critica Sacra; and also Mr. Nary; but whether this be better grounded, than many other rabbinical Stories let others Judge.

(a) V. 2. Per unam, i.e. primam Sabbati in man sagittam. S. Chryf, εις μυστικὸν κύριον. p. 130. —— (b) V. 22. Maran Atha, μαραν ἄθα, S. Chryf. τι τι ἕκα τι μακάριον ἀδικοὶ κατειστυλήθη. &c. See S. Hierom Epist. ad Marcillam, tom. 2. p. 706, and de nominibus Hebraiciis, tom. 4. p. 78.
THE
Second EPISTLE
OF
S. PAUL the APOSTLE
TO THE
CORINTHIANS.

The subject and design of this second Epistle to the Corinthians, is much the same as of the former. He comforts and congratulates with those who were now reform'd by his Admonitions. He blames the guilty with an Apostolical Liberty, and being forc'd to justify himself and his proceedings against the upstart false Teachers, he gives an ample account of his sufferings, and also of the favours and graces which God had bestowed upon him.

This Epistle was written not long after the first, An. 57, some months before that to the Romans, from some place in Macedonia, perhaps from Philippi, as mark'd at the end of divers G. Copies, tho' it is observ'd that those subscriptions are not much to be rely'd upon.

CHAP. I.

1. PAUL an Apostle of Jesus Christ by the Will of God, and Timothy our Brother, to the Church of God, which is at Corinth with all the Saints, who are in all Achaia.

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

3. Blessed be the God and Father of our Lord Jesus Christ, the Father of Mercies, and the God of all Consolation,

4. Who comforts us in all our Tribulation: that we our selves may also be able to comfort them, who are in all distress, with the Exhortation with which we our selves are exhorted by God.

5. For
II. To the CORINTHIANS. Chap. I.

5. For as the sufferings of Christ abound in us, so also our Consolation aboundeth by Christ.

6. Now whether we be in Tribulation, it is for your Exhortation and Salvation, or whether we are comforted, it is for your Consolation, or whether we are exhorted it is for your Exhortation and Salvation, which makes you bear the like Tribulations, as we suffer:

7. That our hope for you may be stedfast, knowing that as you are Partakers of our Sufferings, so shall you also be of the Consolation.

8. For we would not have you ignorant, Brethren, of our Tribulation which happen'd in Asia, that we were press'd beyond measure above our Strength, in so much that we were even weary of Life.

9. But we had in our selves the Sentence of Death, that we might not put our trust in our selves, but in God, who raiseth up the dead:

10. Who hath deliver'd us from so great Dangers, and doth deliver us: in whom we hope that he will still deliver us,

11. You also assisting us by your Prayers for us: that for the Gift obtain'd for us by many Persons, thanks may also be return'd by many on our account.

12. For this is our glory, the Testimony of our Conscience, that we have convers'd in this World in Simplicity of Heart, and Godly Sincerity: and not in carnal Wisdom, but in the Grace of God, and more abundantly towards you.

13. For we write no other things to you, than the things which you have read and known: and I hope you will know them to the end;

14. As you have also known us in part, that we are your Glory, as you also are ours in the Day of our Lord Jesus Christ.

15. And with this confidence I purpos'd to come to you before, that you might have a second favour:

16. And to pass by you into Macedonia, and to come to you again from Macedonia, and to be brought by you in my way to Judea.

17. When
Chap. I. II. To the CORINTHIANS.

17. When therefore I had a mind to do this, did I use levity, or the things that I purpose, do I purpose them according to the Flesh, that in me there is YES and NO?

18. But God is faithful, for in my preaching to you there is not YES and NO:

19. For the Son of God Jesus Christ, who was preach'd by us among you, by me, and Silvanus, and Timothy, was not YES and NO, but in him was YES.

20. For all the promises of God in him are YES: and therefore by him are Amen to God, unto our glory.

21. And he who confirmeth us with you in Christ, and who hath anointed us is God:

22. Who hath also sealed us, and hath given the earnest of the Spirit in our Hearts.

23. Now I call God to Witness upon my Soul, that to spare you, I came not any more to Corinth: not that we domineer over your Faith, but we are Promoters of your joy: for you are stedfast in Faith.

ANNOTATIONS.

V. 4. With which we our selves are exhorted by God. The Latin Interpreter sometimes translates the same Greek Word by exhorted, sometimes by comforted: so the Sense may be, wish which we are comforted by God.

V. 6. Or whether we be exhorted, (a) is is for your Exhortation and Salvation. These Words are not in the present G. Copies, the Omission is not of Moment, being in a Manner a Repetition of what is in the same Verse; the Sense is, that this happens to us for your Instruction, and that you may be exhorted, or comforted by our Example: this is also signify'd by the following Words, which makes you bear, (lit, which worketh the enduring) the like Tribulations, as we suffer.

V. 8. That we were even weary of Life. The Greek seems to imply the Condition of one who knows not what Way to turn himself, seeing no Prospect to avoid the Dangers.

V. 9. The Sentence, lit. the Answer of Death, by which Death seem'd unavoidable; and this God permitted to teach us, not to trust or confide in our selves, but in him only, &c.

V. 11. That for the Gifts (c) or Favour obtain'd for us by many Persons, &c. The Words and Construction are obscure, both in the Latin and Greek. It would seem a Tautology if translated, that by many Persons thanks may be rendred by many: therefore the Sense must be, that God must now be thank'd by many Persons for the Benefit in
in preserving my Life, and hearing the Prayers of many Persons, who before had pray'd for my Life.

V. 12. And in godly Sincerity, Lit. (d) in the Sincerity of God, which according to the Style of the Scriptures, seems the same as in great Sincerity.——In the Grace of God, and more abundantly towards you: the Sense seems to be, that God had wrought more Wonders and Miracles by him for their Conversion than in other Places.

V. 13. Which you have read, in my former Letter or Letters, and known by my Preaching; this he says, to clear himself from the Accumulation of his Adversaries; that his Words, Preaching, and Promises were not to be regarded, saying different things at different times, and promising to come to them which he had not done.

V. 17. When therefore I had a mind, and purpos'd to come to you, did I use Levity? was it an Effect of Levity, of a fickle Mind, and of a want of Sincerity? or do I purpos and promise things according to human Ends, to human Motives and Interest, which make me say, and unlay again, so that in me is found yet and no?

V. 18. But God is faithful: the Sense seems to be, as God is faithful, or I appeal to God who is faithful, that in what I have preach'd to you, there is not yet and no; my Doctrine concerning the Faith in Jesus Christ, is and was always the same: Whether I, or Sylvanus, or Timothy preach'd the Son of God, i.e. what we taught concerning the Son of God, was not yet and no, was not first one thing, and then another; but in him was yes only, i.e. in him and his Doctrine, which we have taught, all is yet, firm and unchangeable.——And all the Promises of God, of Sanctification and Salvation, made to us in him, by his Merits and Grace, are equally yes, certain and infallible; and therefore by him and his Promises, are Answered to God, must needs be true unto our Glory, will turn to the Salvation and Glory of his Elect in Heaven.

V. 21. 22. This must needs be true because he is God, who hath confirm'd us with you, both us and you in Christ, in the Faith and Grace of Christ crucify'd, who hath anointed us with divine Graces, who hath seal'd us, as it were, by an indelible Character in the Sacraments of Baptism, and Confirmation, and Ordination, when we were made the Ministers of Christ, who in this Manner hath given the earnest (e) of his holy Spirit in our Hearts, a sufficient Pledge and earnest of his Graces in this Life, and of the Glory he has prepared for us in the next.

V. 23. Now as to my not coming to you; I call God to Witness, that I only deferr'd my coming out of Kindness to you, and that I come not hitherto to Corinth, to spare you, when by reason of the Disorders among you, I must have been for'd to use Severities against those who were not yet reform'd. Not that we domineer over your Faith, nor desire to treat God's Faithful with Severity, or by showing the Power that God hath given us: but we rather desire to be Helpers and Promoters of your Joy, that we may rejoice together with you in God. And now I have this greatest Comfort to hear that you stand steady and firm in the Faith of Christ.

(a) V. 6.
Chap. II. II. To the CORINTHIANS.

(a) V. 6. In the Greek we only read, "υπ' ετοι διαβλητελεω, ευερ της υμων παρακατηγεσις ες συνεργειας της εναγαμειας εν υπομονα των αυτων παρευκαντων, ὥς υμων ταξιδιωμα, ευερ παρακατηγεσις, ευερ της υμων παρακατηγεσις ες συνεργειας.

(b) V. 8. Ita ut eadem nos eiam vivere, δις παρακατηγεσις. See & Chrys. "συ. ου" p. 550
(c) V. II. Ut ex multorum personis, eit quae in nobis est donatio, per multos gratia agantur pro nobis. The Greek is clearer, δις των των προσωπων, το δις ημων χαριτο, δις ω συνεργειας εκ των αυτων.

(d) V. 12. Synceritate Dei, ἐναγαμεια των, so montes Dei, i.e. magni.

(e) V. 22. Pignus spiritus, τον ἐναγαμεια. That by receiving the earnest, says & Chrys. p. 662. you may be assured to receive the whole.

CHAP. II.

1. AND this I resolv'd with myself, not to come to you again in Sorrow.

2. For in case I make you sorrowful; who is there then that maketh me glad, but he that is made sorrowful by me?

3. And this same thing I writ to you, that I might not when I come, have sorrow upon sorrow, on the account of those for whom I ought to rejoice: having a confidence in all of you, that my joy is the joy of you all.

4. For in much affliction, and anguish of Heart I wrote to you with many Tears; not that you should be made sorrowful; but that you might know the Charity I have more abundantly for you.

5. But if any one hath caus'd Grief, he hath not griev'd me: but it was in part only, that I may not charge you all.

6. To him who is such a one the rebuke is sufficient, which was given him by many:

7. So that on the contrary you should rather pardon, and comfort him, lest perhaps such a one should be swallow'd up by too much sorrow.

8. Wherefore I beseech you, to conform your Charity towards him.

9. For to this end also I wrote, that I might by experience know, whether you be obedient in all things.

10. Now to him to whom you have pardon'd any thing, I also pardon: for if I pardon'd any thing, I pardon'd for your sake in the Person of Christ.
II. To the CORINTHIANS. Chap. II.

11. That we may not be circumvented by Satan: for we are not ignorant of his Artifices.

12. Now when I was come to Troas on the account of the Gospel of Christ, and a Door was open'd to me in the Lord,

13. I had no rest in my Spirit, because I found not there Titus my Brother, but bidding them farewell, I went on into Macedonia.

14. But thanks to God, who always maketh us triumph in Christ Jesus, and manifesteth by us the odour of his Knowledge in every Place:

15. For we are a sweet odour of Christ to God in them, who are saved; and in them who perish.

16. To some indeed the odour of Death unto Death; and to others the odour of Life unto Life. And for these things who is so fit?

17. For we are not like a great many, who adulterate the Word of God, but we speak in Christ, in the Presence of God, with Sincerity, and as from God.

ANNOTATIONS.

V. 2. Who is he that maketh me glad? &c. The Sense is to be gather'd from the Circumstances. He speaks of the Corinthian guilty of Incest, whom he brought to Sorrow and Repentance, by excommunicating him in his former Epistle, and now S. Paul rejoiceth at his Conversion.

V. 5. But if anyone, (he means the same incestuous Man) hath caus'd Grief, or caus'd me to grieve, be hath not griev'd me, i.e. not me only, but all the virtuous Christians at Corinth: but it was in part, that I may not burden or charge you all with this Fault: the sense seems to be, but in part, that is, it was only one Man, and some that join'd with him, by shewing themselves unconcern'd for his scandalous Crime, so that I do not blame the rest: or it was but in part, i.e. it was only a passing trouble for a little time, since by Admonitions and Severities he soon repented.

V. 6. The Rebuke already given him, may suffice, and I would have you pardon and comfort him, lest he be overwhelmed, and as it were swallowed up (a) and devoured by an Excess of Grief, so that by the Artifice of Satan, which we are acquainted with, it turn to his greater Prejudice. I write, and proceeded in that Manner to know by Experience how far you are obedient to me, and to the Ministers of Christ.

V. 10. Now as you have pardon'd him by my Instructions, and have receiv'd him again into your Communion, I also pardon (b) him and
and confirm what you have done for your sake, as well as for his, and dispenfe with any further severities of a longer Penance, which he deserv'd, says S. Chryf. And I do this in the Person of Christ, by that Power and Authority derived from Christ, which he left to his Aposles, when he said Matt. 18. 18. whatsoever you shall loose upon Earth, shall be loo'd in Heaven, &c. not only in the Sight of Men, says S. Chryf. but in the Sight of God, who hath given us this Power.

V. 12. &c. Now when I was come to Troas ... and a Door was open'd to me towards promoting the Gospel, which I never neglect, yet I had no rest in my Spirit, I remain'd still in a great Concern for you, not meeting with Titus, from whom I expected with Impatience to hear how all things went with you at Corinth; I went on therefore, bidding them farewell at that time, and deferr'd the good I might do by a longer stay with them, till another time.

V. 14. Thanks to God who always makes us triumph by his Grace, so that we every where leave a sweet Odour of his Knowledge, making God known and worship'd, and instructing the People in the Faith of Christ, to the advantage and eternal good of those who hearken to us, and are saved, but to the greater Condemnation of those, who after they have heard of the Truth, by their own fault remain obstinate: so that the preaching of the Gospel, is to some, the Odour of Death unto Death, when they remain dead in their Sins, they incur an eternal Death: and to them who are converted, the Odour of Life unto Life: they receive the spiritual Life of Grace in their Souls in this World, and an eternal Life in the next World.—— And for these Things who is fit? (c) as we whom Christ hath chosen to be the Ministers of his Gospel: In the Greek Copies, and in S. Chryf. we only read, who is fit? as if he said, who is fit to discharge this great Duty without the continual Assistance of God's Grace? The reading of the Vulgate-Latin, seems to agree better with what follows in the next Verse, and in the next Chapter, when he answers their Objection, do we then begin to commend our selves?

V. 17. We are not like a great many false Doctours, and Preachers who adulterate the Word of God, by mixing human Doctrine, to be more esteem'd, or for gain-fake. The Expression is metaphorical from the Custom of those, who mix and adulterate Wines, says S. Chryf. for their greater Gain and Advantage.

(a) V. 7. Ne sorte .. absorbæatur, nutritión, absorbæatur, deglutiatur.
(b) V. 10. In Persona Christi in propòsito gratiâ (not only before Christ) and S. Chryf. says, ος τη χριστω, καλύκωνος, Christo jubente, tho' he had not done sufficient Penance, nor deferred it, ut ygr čtida ángos èciz, ut e péi̇s ápexhenv metánoiaν ἐπέδεικτο.— (c) V. 16. Et ad hæc quis tam idoneus? but in the Greek without tam, η χριστω, τῶν τῆς ἱνδεώς.
(d) V. 17. Adulterantes, ναμαθέωνις, cauponantes, upon which S. Chryf. p. 576. οταν τις νοθείν τῆν οἰνον.
1. Do we begin again to commend ourselves; or need we (as some others) Letters of Recommendation to you, or from you?

2. You are our Epistle, written in our hearts, known and read by all men:

3. You being made manifest, that you are the Epistle of Christ, minister'd by us, and written not with ink, but with the Spirit of the living God; not in tables of stone, but in the fleshly tables of the heart.

4. And such confidence we have thro' Christ in God:

5. Not that we are sufficient of ourselves to think anything as from ourselves; but our sufficiency is from God:

6. Who hath also made us fit Ministers of the New Testament: not according to the Letter, but the Spirit: for the Letter killeth, but the Spirit giveth Life.

7. Now if the ministration of Death engraven with Letters upon Stones, was glorious; so that the Children of Israel could not look on the face of Moses, on account of the glory, which is made void of his countenance:

8. How shall not rather the ministration of the Spirit be glorious?

9. For if the ministration of Condemnation be glorious, much more doth the ministration of Justice abound in glory.

10. For neither was that glorify'd which in this part was glorious, by reason of a more excelling Glory.

11. For if that which is now made void, was with glory: much more that which remaineth, is glorious?

12. Having therefore such hope, we speak with great freedom.

13. And not as Moses put a Veil on his Face, that the Children of Israel should not look on the Face of that which is made void,

14. But their minds were made dull. For even until this
this Day in the reading of the ancient Testament that same Veil remains not taken off (because in Christ it is made void.)

15. But even to this present Day, when Moses is read, the Veil is cast upon their Heart.

16. But when this People shall be converted to the Lord, the Veil shall be taken away.

17. Now the Lord is a Spirit. And where the Spirit of the Lord is, there is Liberty.

18. But all we, with Face uncover'd, beholding the glory of the Lord, are transform'd into the same Image from glory to glory, as by the Spirit of the Lord.

ANNOTATIONS.

V. 2. You are our Epistle, better, and of greater Force, than any commendatory Epistle, written and ingraven in my Heart, by the Love and Affectión I bear you, — you may also be look'd upon as the Epistle of Christ, because of your Zeal for the Christian Religion, written upon the soft and flabby Tables of your tenderAffections, with which you have receiv'd and kept his Precepts; and not like the Precepts of the Law, which were engraven on Tables of Stone, which the hard-hearted Jews did not keep.

V. 5. 6. To think any thing as from our selves, that may deserve a Reward in Heaven. — But Christ hath made us fit Ministers of his new Testament by his Spirit: for the Letter of the old Testament killeth, but the Spirit of the new Testament giveth Life.

V. 7. Now if the Ministration of Death, he meaneth the former (a) Law, which by giving them a greater Knowledge, and not giving Graces of itself to fulfill those Precepts, occasion'd Death, was notwithstanding glorious, accompany'd with Miracles on Mount-Sina, and so that the Israelites, when Moses came down from the Mountain, could not bear the Brightness of his Face, which he was forc'd to cover with a Veil, when he spoke to them, shall not the Ministration of the Spirit, in the new Law, which worketh our Sanctification and Salvation, abound with much greater Glory? especially since the old Law was to be made void, and pass away. — neither was that glorify'd, or to be esteem'd glorious, in comparison of the new Law, the Blessings of the new, so far surpassing those of the old Law.

V. 12. Having such Hope, we speak with freedom, and Assurance, and need not conceal God's Promises, nor put a Veil over our Face, as Moses did; the Children of Israel not being able to look on the Face (b) of that which is made void, meaning on that passing Glory of Moses, to whom the Law was given, and of that Law, and all that belonged to it; which was only to last till the coming of Christ, and...
which is now made void. The Reading of the ordinary Greek, is now different, to wit, that they look'd not on the End of that which is now made void, meaning by the End, on Christ, who was the End of the Law, which now by his coming is abolished and made void, as it was always design'd to be.

V. 14. 15. But the Senses and Minds of the Jews have been dull'd, harden'd and blinded, so that this Day, we may say the Veil remains over their Eyes, Minds and Hearts, that is, the greatest Part of them understand not Moses's Books, Prophecies, and those things, that were Figures of Christ. — But they shall understand them, and the Veil shall be taken off, when they shall be converted before the End of the World.

V. 17. Now the Lord is a Spirit, many expound it, the Spirit is the Lord. And where this Lord and this Spirit is, there is Liberty, i.e. by this Spirit, they who are sanctify'd, are freed from the Slavery of Sin, and the Devil.

V. 18. All we with Face uncover'd, beholding, &c. i.e. we who have been call'd to the Faith of Christ, have receiv'd a greater Knowledge, and we hope and believe to be hereafter transformed into the same Image, and to be in some Measure, like unto God, whom we shall see and enjoy, when we pass from the least Glory of Grace and Sanctification in this Life, which is the Seed of Glory, to the State of a more perfect Glory and Happiness in Heaven, says S. Augustin.

(a) V. 7. Ministratio mortis, dominia genera. Thus says S. Chrys. he calls the Law, τον νόμον λεγει. p. 584. — (b) V. 13. In faciem ejus quod evacuat, but the common Greek Copies, and also S. Chrys. ιη το τινος, in finem. c. v. 18. S. Aug. de gloria fidei in gloriam speciei, de gloria, quae Filii Dei sumus, in gloriam, quae similis et erimus, quoniam videbimus eum sicuri esse.

CHAP. IV.

1. Therefore having this Ministry, according as we have receiv'd mercy, we faint not,

2. But we renounce the hidden things of dishonesty, not walking in craftiness, nor adulterating the Word of God, but in manifesting the Truth, commending our selves to every Man's Conscience in the sight of God.

3. And if our Gospel be also hidden: it is hidden to those who perish:

4. In whom the God of this World hath blinded the minds of Unbelievers, that there shineth not upon them the light of the Gospel of the glory of Christ, who is the Image of God.

5. For
5. For we preach not our selves, but Jesus Christ our Lord, and our selves to be your Servants thro' Jesus:
6. Because God who commanded the Light to shine out of Darkness, hath shin'd in our Hearts, to the illumination of the knowledge of the glory of God, in the Face of Christ Jesus.
7. But we have this Treasure in earthen Vessels, that the excellency of the Power may be of God, and not from us.
8. We have Tribulations on all Sides, but we are not distress'd: we are at a loss what way to take, but we are not abandon'd:
9. We suffer Persecution, but we are not forsaken: we are cast down, but we perish not:
10. Always bearing about in our Bodies the Mortification of Jesus, that the Life of Jesus may be also made manifest in our Bodies.
11. For we who live, are always deliver'd up to death for the sake of Jesus, that the Life also of Jesus may be made manifest in our mortal Flesh.
12. Death therefore worketh in us, but Life in you:
13. Now having the same Spirit of Faith, as it is written: "I believ'd, for which cause I have spoken": and we believe, for which cause also we speak:
14. Knowing that he who rais'd up Jesus, will also raise us up with Jesus, and place us with you.
15. For all things are for your sakes: that the abundant Grace may redound thro' many in thanksgiving unto the glory of God.
16. For which cause we fail not: but altho' our outward Man is liable to Corruption: yet the inward Man is renew'd from Day to Day.
17. For that of our Tribulation, which is at present is momentary and light, worketh in us above measure an exceeding and an eternal weight of Glory,
18. While we are contemplating, not the things that are seen, but the things that are not seen: for the things that are seen are temporal; but which are not seen, are eternal.
148. II. To the CORINTHIANS. Chap. V.

ANNOTATIONS.

V. 4. In whom the God of this World hath blinded the Minds of Unbelievers. Thus the Words are placed, both in the Latin and Greek Text, (a) so that the true God seems to be call'd the God of this World, as he is elsewhere call'd, The God of Heaven, the God of Abraham, God says S. Chrys. blinded, i.e. permitted them to be blinded. Others translate, in whom God hath blinded the Minds of the Infidels of this World, so that this World, may be join'd with Unbelievers, and not with God: and by the God of this World, some understand the Devil, call'd sometimes, the Prince of this World, i.e. of the wicked.

V. 7. The Light to shine out of Darkness. He alludes to what is related at the first Creation, when God divided the Light from Darkness, Gen. 1. 4.—In the Face of Christ Jesus, which may signifie in the Person of Christ, who was the true Light, enlightning every Man that comes into this World. Jo. 1. 9.

V. 8. We are at a loss what may to take. This by the Greek, (b) seems the Sense of the Latin Word, which is taken to signifie, one perplex'd, and in a doubt. See S. John 13. 22. Acts 25. 20. Gal. 4. 20.

V. 10. That the Life of Jesus may be made manifest in our Bodies, when we suffer, and undertake voluntary Sufferings for his sake.

V. 12. Death worketh in us, when we are under Persecutions and Dangers of Death, and Life in you, who live in Ease and Plenty.

V. 13. And we believe, &c. i.e. we have the like Faith as David, when he spoke in that Manner, we hope and believe, God will deliver us, or at least raise us up from the dead with Jesus.

V. 15. &c. For all things, that we suffer are for your sakes, that many may be brought to give thanks, and to praise God for Eternity. This encourages us not to fail, nor faint in the cause of God, under these momentary and light Tribulation, which Work in us above Measure, an exceeding and eternal Weight of Glory. See the Greek Text.

(a) V. 4. In quibus Deus huic sæculi exæcavit mentes infidelium, &c. εἰς δὲ θυσίαν τῶν ἁπάτων, &c. S. Chrys. οἷς τοῦ ἄνω συνελήφθη, εἰς τὰς συναντήσεις τῶν ἁπάτων. S. Chrys. όμ. ν. p. 594. lin. II. says, it should be read thus, ἀναγνώσω, ἐν των ἁπάτων τινών ἁπάτων, εἰς τὴν θυσίαν, προφετεύοντος ὅδε τινὰ κοραλλία.

(b) V. 8. Ἀρετάμαι ἀπορομάνοι, from a and τόπος, τραυμα. See Mr. Leigh.

CHAP. V.

1. For we know that if the earthly House of this present Habitation be dissolv'd, we have a Building of God, an House not made with Hands, eternal in the Heavens.

2. For in this also we groan, desiring to be cloathed over with our Habitation, which is from Heaven:

3. Yet
3. Yet so that we may be found clothed, not naked.
4. For even we who are in this Tabernacle, groan, being oppress'd, in as much as we would not be unclothed: but clothed over, that what is mortal may be swallowed up by Life.
5. And he that made us to this same Purpose, is God, who hath given us the earnest of the Spirit.
6. Having therefore always Confidence, knowing that while we are in the Body we are Strangers from the Lord:
7. (For we walk by Faith, and not by Vision.)
8. But we have Confidence, and have a good Will, rather to travel like Strangers from the Body, and to be present with the Lord.
9. And therefore we strive whether absent or present, to please him.
10. For we must all be made openly known before the Tribunal of Christ, that every one may receive according to the very things he hath done in the Body, whether good or evil.
11. Knowing therefore the Terror of the Lord, we persuade Men, and we are made openly known to God. And I hope also that we are openly known to your Consciences.
12. We do not again command our selves to you, but we give you an Occasion to glory on our behalf; that you may make use of it towards those who glory in Face, but not from the Heart.
13. For whether we are transported in Mind, it is to God: or whether we are more moderate, it is to you.
14. For the Charity of Christ poureth us out: judging this, that if one hath died for all, therefore all were dead:
15. And Christ died for all: that they also who live, may not now live to themselves, but to him, who died, and rose again for them.
16. Therefore henceforth we know no Man according to the Flesh. And if we have known Christ according to the Flesh, but now we know him no more.

K 3

17. If
If therefore there be any new Creature in Christ, 
the old things are past away: behold all things are 
made new.

And all things are from God, who hath reconciled us to himself, thro' Christ, and who hath imparted to us the Ministry of Reconciliation.

For God indeed was in Christ reconciling the World to himself, not imputing to them their Sins: and he hath committed to us the Word of Reconciliation.

We are therefore Embassadors for Christ, God as it were exhorting by us. We beseech you for Christ, be reconciled to God.

Him, who knew no Sin, he hath made Sin for us, that we might be made the justice of God in him.

ANNOTATIONS.

V. 1. Of this Habitation. In the Greek (a) of this Tabernacle, i.e. of the Body. S. Chrys. takes notice that a Tabernacle or Tent, is not to dwell in for a long time, but only to lodge in for a while, as this Life is short. But the Building God has prepar'd for his Elect in Heaven, is for Eternity.

V. 2. To be clothed over, signifying the natural Desire Men have not to die, but to be chang'd without dying, to a happy State in Heaven.

V. 3. That we may be found clothed, not naked, (b) not divested of the Body as before, i.e. we desire an immortal Happiness without dying, tho' some expound it. not naked, i.e. not deprived of the Glory we hope for.

V. 4. He that made us to this same Purpose, Lit. to this same thing is God, who created us to be eternally happy, who hath given us the earnest of the Spirit. See Chap. 1. v. 22.

V. 6. 19. We are Strangers from the Lord, and as it were Pilgrims. He compares the Condition of Men in this mortal Life, to that of Pilgrims far from their own beloved Country, yet with hopes to arrive there, which makes them willing to undergo Dangers, and makes Christians even resign'd to Death, to a Separation of the Body from the Soul, that they may be present with the Lord, and enjoy him. But let every one reflect that he must be judged, and receive a Reward or Punishment, according to his Works.

V. 11. Knowing then the Terror of the Lord, and how dreadful a thing it is to appear at his Tribunal, we endeavour to exhort Men to fear and worship him: and this Intention is made known to God, who sees our Heart: and I hope our Sincere Manner of asking and preaching is also known to your Consciences.

V. 12. It is not commend, nor do we commend our selves, but they...
they who may do harm to others, and to the Progress of the Gospel, make it necessary to speak, what may give you an occasion to answer their Objections, and even to glory in my behalf against those, who glory in Face, in outward Appearances of Learning and Talents, but not in Heart, being sensible themselves, that they have no solid Grounds of boasting in this Manner.

V. 13. For whether we are transported in Mind, (c) and out of zeal for the good of others, seem to excel in speaking of our selves, it is to God, for His Honour, and that of his Ministers; or whether we are more moderate, Lit. Sober, that is, if I speak not, even what with truth I might, of my own Actions, it is to you, to give you an Example of Modesty and Humility.

V. 14. For the Charity of Christ, the Love of God, the Love that Christ has shewn to me, and all Mankind, and a return of Love due to him push'd me on, is the Motive of all that I do: because I consider that if one, our Redeemer Christ Jesus died for all, therefore all were dead, and had been lost in their Sins, had not Christ come to redeem us. Thus St. Aug. in many Places, proving original Sin against the Pelagians. Divers Interpreters add this Explication, therefore all are dead, that is, ought to die, and by a new Life, look upon themselves as dead to Sin, which is connected with what follows in the next Verse.

V. 15. And Christ died for all, not only for the Predestinate or the Elect, that they who live, may not live to themselves, that they may not follow their own Inclinations of their nature corrupted by Sin, but may seek in all things the Will of Christ their Redeemer, their Lord, to whom they belong, who died and rose again for them.

V. 16. Therefore henceforth we know no one according to the Flesh, i.e. having our Thoughts and Hearts fix'd upon Christ, as he is risen, and has prepar'd for us an immortal Life, we know not, i.e. we do not esteem any thing in this mortal Life, nor any human Considerations of this Life; we regard not, whether they are Jews and the Sons of Abraham, or Gentils: nay if we have known and esteem'd Christ, as descending from Abraham and David, now we know him no more, nor consider him, as born a mortal Man, but as he is risen immortal, and will bless us with an immortal and eternal Glory.

V. 17. If therefore there be any new Creature in Christ, the Sense seems to be, if by believing in Christ, we are become as it were new Creatures, rescu'd by his Grace and his Spirit, the old things are past away, we must renounce all former carnal Affections, all Sin, and all Errors, in which either Jews or Gentils liv'd—Behold all things are made new, the new Testament succeedeth to the old, the Law and Doctrine of Christ, to the Law of Moses, the Christian Church to the Jewish Synagogue, Truth and Grace, to Types and Figures, &c.

V. 18. And all things, all these Blessings of Grace and Glory are from God: who hath sent his only, his divine Son, by whom he hath reconcil'd us to himself, by his Incarnation and Death for our Redemption.
II. To the CORINTHIANS. Chap. VI.

Verse 14—And to us, who are his Apostles, and the Ministers of his Gospel, he hath imparted, and committed this Word of Reconciliation, by the preaching of his Doctrine, and the Administration of his Sacraments, &c. In these Functions we act and we speak to you as the Embassadors of Christ: we speak to you in his Name, we represent him, when we exhort you to be reconciled to God.

Verse 21. Him (Christ) who knew no Sin (who had never sinn'd nor was capable of sinn'ing.) He (God) hath made Sin for us, I had translated, with some French Translators, he hath made a Sacrifice for Sin, as it is expounded by S. Augustin, and many others, and grounded upon the Authority of the Scriptures, in which the Sacrifices for Sins, are divers times call'd Sins, as see 4. 8. and in several Places in Leviticus, by the Hebrew Word Chattat, which signifies a Sin, and is translated a Victim for Sin. But as this is not the only Interpretation, and that my Design is always a literal Translation of the Text, not a Paraphrase, upon second Thoughts, I judge'd it better to follow the very Words of the Greek, as well as of the Latin Text. For besides the Exposition already mention'd, others expound these Words, him he hath made Sin for us, to signify, that he made Christ like unto Sinners, a mortal Man, with the similitude of Sin. Others, that he made him reputed a Sinner, with the Wicked was he reputed, Mar. 15. 28. God having laid upon him all our Iniquities, Isa. 53. 6.—that we might be made the Justice of God in him, that is, that we might be justifi'd, and sanctifi'd by God's sanctifying Grace, and the Justice we receive from him.

(a) V. 1. Habitationis tua: some read nudi inveniamur. See Chrys.
(b) V. 3. Sitamen vesitis: some read vestiti. See Chrysl.
(c) V. 13. Sive enim mens excedimus Deus, sive sobrii sumus, vobis, en qui ecclesiæ, eiti. See Aug. &c.

CHAP. VI.

1. NOW helping we exhort you not to receive the Grace of God in vain.

2. For he faith: "at an acceptable time have I heard thee, and in the Day of Salvation have I succour'd thee." Behold now is the acceptable Time, now is the Day of Salvation,

3. Giving
Chap. VI. II. To the CORINTHIANS.

3. Giving no Offence to any one, that our Ministry may not be blamed:

4. But in all things let us carry our selves, as the Ministers of God, in much Patience, in Tribulations, in Necessities, in Distresses,

5. In Stripes, in Imprisonments, in Tumults, in Labours, in Watchings, in Fastings,

6. In Chastity, in Knowledge, in Longanimity, in Sweetness, in the Holy Ghost, in an unfeign'd Charity,

7. In the Word of Truth, in the Power of God, by the Armour of Justice on the right Hand, and on the left:

8. Through Honour and Dishonour, through Inamy and good Name, as Seducers, and yet speaking Truth, as Men unknown, yet known:

9. As Men dying, and behold we live: as chastis'd, and not put to Death:

10. As sorrowful, yet always rejoicing: as in Poverty, yet enriching many: as having nothing, and pos sessing all things.

11. Our Mouth is open'd for you, O Corinthians, our Heart is enlarg'd.

12. You are not straitn'd in us, but you are straitn'd in your own Bowels:

13. Now having the same Recompence, I speak as to my Children, be you also enlarg'd.

14. Bear not the same Yoke with Infidels: For what Communication betwixt Justice and Iniquity? Or what Fellowship betwixt Light and Darkness?

15. Or what Concord betwixt Christ and Belial? Or what Part hath the Faithful with an Infidel?

16. And what Agreement betwixt the Temple of God and Idols? For you are the Temple of the living God, according to what God saith: I will dwell in them, and I will walk among them, and I will be their God, and they shall be my People."

17. Wherefore depart from among them, and be separated faith the Lord, and touch not that which is un clean;

18. And:
18. And I will receive you: and will be a Father to you, and you shall be my Sons and Daughters, faith the almighty Lord.

**Annotations.**

V. 1. Helping together, or in the Greek spóreling together, i. e. with God, as employ'd by him, or as his Ministers and Embassadors, we exhort you not to receive the Grace of God in vein, by resisting his interior Graces, by an idle or a wicked Life.

V. 2. Now is the Day of Salvation, by the coming of your Redeemer, Our Mouth is open'd to speak with freedom and confidence, Our Heart is enlar'd, dilated as it were, with the warmth of Love and Charity—but you are straitned in your own Bowels, you have not the like Charity and Love for me, nor for all your Brethren, and for all Mankind, &c.

V. 14. Bear not the same Yoke with Infidels. He do's not mean, that they must wholly avoid their Company, which could not be done, but not to have too intimate a friendship with them, not to marry with them, to avoid their Vices:—Be separated, touch not that which is unclean. He do's not speak of Meats clean and unclean, according to the Law of Moses, nor of legal Uncleanesses, but of what is sinful under the new Law of Christ, and would defile the Soul, as Idolatry, Fornication, &c.

**Chap. VII.**

1. Having therefore these Promises, my beloved, let us cleanse our selves from all desfilement of the Flesh and of the Spirit, perfecting Sanctification in the Fear of God.

2. Receive us. We have injur'd no one, we have corrupted no one, we have over-reach'd no one.

3. I speak not this to your Condemnation. For, I have said before that you are in our Hearts, to die, and to live together.

4. I have great Confidence among you, I have a great deal to glory in for you, I am replenifi'd with Conolation, I overflow with Joy in all our Tribulation.

5. For when we are come into Macedonia, our Flesh had no rest, but we suffer'd all kind of Tribulation: Combats without, Fears within.

6. But God who comforts the humble, comforted us at the coming of Titus.

7. And
Chap. VII. II. To the CORINTHIANS.

7. And not at his coming only, but also on the Account of the Consolation wherewith he was comforted among you, relating to us your earnest Desire, your Weeping, your Zeal for me, so that I rejoiced the more.

8. For tho' I made you sorrowful in my Epistle, I do not repent: and if I did repent, seeing that the same Epistle made you sorrowful, (tho' but for an Hour.)

9. Now I rejoice: not because you were made sorrowful, but because you were sorrowful unto Penance. For you entred into a Sorrow according to God, that in nothing you should receive any Damage from us.

10. For the Sorrow which is according to God worketh Penance unto Salvation, which is lasting: but the Sorrow of the World worketh Death.

11. For behold this of your having been made sorrowful according to God, what a Concern it produceth in you, even an Apology for your selves, even Indignation, even Fear, even an earnest Desire, even Emulation, even Revenge. In all this you have shew'd your selves to be without Fault in this Matter.

12. Therefore, tho' I wrote to you, it was not on the account of him who did the Injury, nor of him who suffer'd the Wrong: but to make known the Solicitude, which we have for you,

13. In the Sight of God: Therefore we were comforted. And in our Consolation, we rejoiced the more abundantly on the Account of the Joy of Titus, because his Spirit was refresh'd by you all,

14. And if I somewhat boasted of you to him, I am not ashamed: but as we spoke all things to you with Truth, so also our Boasting, which was to Titus, is found a Truth.

15. And his Affection is more abundant towards you, remembring the Obedience of you all, and how with Fear and trembling you receiv'd him.

16. I rejoice that in all things I can confide in you.

A N N Q.
ANNO TAT I O N S.

V. 1. Having these promises mentioned just before, that God would be a Father to us, &c. — let us cleanse our selves from all filth or defilement of the flesh, and of the Spirit, i.e. from all kind of sins. It is not without good grounds that St. Thomas, and the Divines in the Schools tell us, that some sins, as those of Impurity, Gluttony and Drunkenness, may be called carnal sins, being Disorders that in a particular manner affect, and defile the body: and that (though all sins whatsoever defile the soul, and when they are such as are called mortal, bring a spiritual Death to the soul, by depriving her of the Grace of God) other kinds of sins may be called spiritual sins, their Malice and Disorder affecting, and residing, as it were, in the Mind or Spirit of Man; such are all the sins of Pride, Envy, Idolatry, &c.

V. 2. Receive us, (a) This according to St. Chrys. and others, is the same as what he said before, being enlarged or dilated in heart, i.e., have a love, and true charity, and a zeal for us, and for the Ministers of the Gospel.

V. 3. We have injur'd no one, &c. He perhaps hints at the Ways and Proceedings of the false Teachers among them —— I speak not this to your Condemnation, he means not to condemn them in general, tho' some have been blamable. —— I have a great deal to glory or boast in for you, I have great joy in the greatest part of you.

V. 5. Our flesh, that is, my self, had no rest, because of the concern I was in about you, after I had writ my last letter.

V. 6, 7, &c. God comforted us as the coming of Titus, and with the joyful News he brought me, of the Submission and Repentance of the incestuous Man, and of the good State you are in, of your earnest defence (b) to see me. Now I have no reason to repent, that I writ so to you pretty sharply: tho' my letter troubled you, thro' the concern you were in on the account of the incestuous Man, yet both his sorrow and yours for his sake, will turn to his, and your greater Advantage, with a lasting Repentance; such as a true sorrow produces, when it is from God. —— I see the good Effects by the Apology or Defence you make, for yourselves, by your zealous indignations, and as it were revenge against sin, &c.

V. 12. I wrote to you not on the account, &c. i.e., not only on his account or the account of his Father who suffer'd the injury, (by which his Father seems to have been then alive) but also to Demonstrate the care and solicitude I have for you. —— I was also overjoy'd to find that Titus was so well receiv'd by you with fear and trembling, i.e., with so great respect, and Submission to him.

(a) V. 2. Capite nos, γιορτάζων ὑμᾶς, S. Chrys. says, hom. 14. τιτς γιορτάζων ὑμᾶς. Others think the Sense is, receive and understand the instruction I give you. —— (b) V. 7. defederimus, εὐφα мнον ισ, S. Chrys. says, οὐ θεον ἐξαναλον, ἀλλὰ κατά ναίσθησιν.
Now Brethren we make known to you the Grace of God, which hath been given in the Churches of Macedonia.

2. That under a great Trial of Tribulation was their abundant Joy: and their Poverty in the highest Degree abounded shewing the Riches of their Simplicity:

3. For I bear them Witness: that according to their Power, and even above their Power they were willing.

4. Beseeching us with much intreating to receive their Benevolence, and the Communication of the Ministry, which is made for the Saints.

5. And not only as we hop'd, but they gave themselves first to the Lord, and next to us by the Will of God;

6. So that we desir'd Titus: that as he began, so he also would finish among you that Benevolence.

7. But as in all things you abound in Faith, and Word, and Knowledge, and in all Carefulness; and moreover, in your Charity towards us, that so you may also abound in this Grace.

8. I say not this as commanding; but by the Carefulness of others proving the good Disposition of your Charity;

9. For you know the Grace of our Lord Jesus Christ, that for your Sake he became poor, when he was rich, that by his Poverty you might be rich.

10. And in this I give Advice: for this is profitable for you, who not only began to do, but also to be willing since the last Year.

11. But now also in Deed perform it: that as there is a Readiness of Mind and Will, so there may be of performing out of what you have.

12. For if the Will be ready, it is acceptable according to that which it hath, not according to that which it hath not.

13. For it is not that it may be easy to others, and a Tribulation to you, but with an Equality.

14. In
14. In this present Time let your Abundance supply their Want, that their Abundance may also be a supply to your Want, that there may be an Equality, as it is written:

15. "He who had much, abounded not: and he who had little, wanted not.

16. Now Thanks to God, who hath put into the Heart of Titus the same Solicitude for you.

17. For he accepted indeed the Exhortation, but being more Solicitous, of his own Will he went to you.

18. We have sent also with him a Brother, whose Praise is in the Gospel throughout all the Churches:

19. And not that only, but he also hath been ordain'd by the Churches a Companion of our Travels, unto this Grace, which is minister'd by us to the Glory of the Lord, and the shewing of our ready Will:

20. Avoiding this, lest anyone might find Fault with us in this Abundance, which is manag'd by us.

21. For we take Care to do good things, not only in the Sight of God, but also in the Sight of Men.

22. We have sent also with them our Brother, whom we have often experience'd careful in many things; but now much more careful, with much Confidence in you,

23. Either for Titus, who is my Companion, and my Affipliant towards you, or for our Brethren, the Apostles of the Churches, the Glory of Christ.

24. Shew then to them in the Sight of the Churches, the Manifestation of your Charity, and of our boasting on your Behalf.

ANNOTATIONS.

V. 1. The Grace of God, (a) which hath been given in the Churches of Macedonia. It was certainly the Grace of God, that mov'd the Macedonians to make those charitable Contributions for the Relief of their poor Christian Brethren in Judea, which S. Paul now speaks of: and therefore with those who seem the most exact Translators (even with the most approved Prot. Translation) I have according to the Letter put the Grace of God, rather than the godly Charity, as others would have it, whom I had once follow'd, and which I think probable, taking the Grace of God for a great Grace, a great Charity, or a great Benevolence.

V. 2. Their
To the CORINTHIANS.

V. 2. Their Poverty abounded, &c. The Sense seems to be, that in their greatest Poverty they shew'd the Riches of their Simplicity, i.e. of a sincere, willing and charitable Heart.

V. 4. To receive their Benevolence, Lit. the Grace: it is not here said, of the Grace of God, as Estius observes, so that we may translate, Benevolence or Charity, meaning their charitable Alms or Contributio. It also may be call'd a Grace, a Favour, or a Charity, which they did for the Poor. He exhorts them to these charitable Contributions by the Example of Christ, who being the God of Glory, made himself the lowest and poorest of Men to enrich us with Grace and Glory.

V. 10. Not only began to do, but also to be willing. The Sense seems to be, that they not only began the last Year to do it, but contributed, that they were the first that had this Will, and began it of their own accord, by a Motion of their own Will. And therefore in the next Chap. v. 2. he boasted of their ready Mind to the Macedonians, and that their Zeal or Emulation had incited a great many.

V. 12. He tells them that it is the Will that chiefly makes their Charity acceptable to God, who sees the Heart. And that the Design is not to make others live at their ease, in a richer Condition than those who give, but to make a kind of Equality, their Brethren in Judea, being now in great Poverty and Want.

V. 14. At present, set your abundance, &c. The Sense according to some Interpreters is, that the time may perhaps come, when they in Judea may supply the Wants of those in Achaia in the same kind. Others rather understand it of a Communication of spiritual and temporal Goods: that your Alms, by the Assistance of those who will pray for you, and your Charities may obtain for you, the spiritual Riches of Grace, which every one stands chiefly in need of.

V. 15. He who had much, abounded not, &c. The Words were spoken of those who gather'd the Manna, Exod. 16. 18. Everyone was there ordered to gather such a particular Measure, call'd a Gomer; and they who for fear of wanting, gather'd more, found they had no more than the Measure they were ordered to take; and they who, as it happen'd, took less, still found they had their Measure of a Gomer. By this Example, S. Paul exhorts them to contribute to the Relief of their Brethren, with a Confidence in God's Providence, and without a Fear of wanting themselves.

V. 16. The Apostle then tells them, that he has sent Titus, and two other Brethren of known Probity and Honesty, left any one should suspect, that he or they should turn these charitable Contributions to their own profit and advantage by enriching themselves, that no one, faith he, might find Fault with us in this abundance, which is manag'd by us.

V. 18. A Brother whose Praise is in the Gospel throughout all the Churches. It may either signify in writing, or in preaching the Gospel, so that tho' S. Hierom expound this of S. Luke who writ his Gospel,
II. To the CORINTHIANS. Chap. IX.

(but probably not till after this time) yet S. Chrysl. rather understands it of Barnaby, by the Words that follow, who was ordained by the Churches a Companion of my Travels or Peregrination. Others also guess it might be Silas or Silvanus. Who the third Brother was, is also uncertain.

V. 22. With much Confidence in you, either for Titus &c. Some expound it of the Confidence, which that third Brother had in the Corinthians, but it seems rather to be understood of the Confidence, which S. Paul himself had of them, that they would shew a great Respect both to Titus, and to the other Brethren whom he sent. He concludes v. 24, by exhorting them to these charitable Contributions, which he calls the Manifestation of their Charity, in the Sight of the Churches, Lit. in the Face of the Churches, in your publick Meetings.

(a) V. 1. Gratiam Dei, ὑπὸ ἡμῶν ἐν ὑμῖν. The same Word, gratia and ἀγάπη, is used v. 4. 6. 7. where it is generally understood of their charitable Contributions—(b) v. 18. ἐν τοῖς ἐν Εὐαγγελίῳ, ἕστιν ἐν τῷ ἔκτῳ ὁμοίως. See S. Chrysl. op. p. 645. ἦν μοι δόνες τοὺς δεσμοὺς καὶ ἐντύπωσες καὶ τοὺς ἔλεγες.

CHAP. IX.

1. BUT concerning the Ministry, which is made in Favour of the Saints, it is needless for me to write to you.

2. For I know your ready Mind, for which I boast of you to the Macedonians: that Achaia was even in Readiness a Year ago, and your Emulation hath incited a great many.

3. But I have sent the Brethren, left what I boast of you, should be deficient in this Behalf, that (as I said) you may be ready:

4. Left when the Macedonians come with me, and find you unprepar'd, we should blush (not to say you) in this Matter.

5. I look'd upon it therefore necessary to desire the Brethren, that they would come to you before-hand, and prepare this promis'd Blessing to be ready, so as to be a Blessing, and not as forc'd from Avarice.

6. And this I tell you: "he that soweth sparingly, shall also reap sparingly: and he that soweth in Blessings, of Blessings shall he also reap."

7. Every one as he hath purpos'd in his Heart, not with
Chap. IX. II. To the CORINTHIANS.

8. And God is able to make all grace abound in you: that having always all sufficiency in all things, you may abound in every good work.

9. As it is written: "He hath dispersed, he hath given to the poor, his justice remaineth for ever."

10. And he who ministreth seed to the Sower, will also give Bread to eat, and will multiply your Seed, and will augment even the increasings of the fruits of your justice:

11. That being enrich'd in all things, you may abound unto all simplicity, which worketh by us a thanks-giving to God.

12. Because the ministry of this office, not only supplies the things which the Saints stand in need of, but also aboundeth with many thanksgivings in the Lord,

13. By the proof of this ministry, glorifying God in the obedience of your confession to the Gospel of Christ, and in the simplicity of our communicating to them, and to all,

14. And in their praying for you, having an affection for you, because of the eminent grace of God in you.

15. Thanks be to God for his unspeakable gift.

ANNOTATIONS.

V. 1. The ministry, i.e. the contributions for the brethren, so it is also called again v. 11. the ministry of this office, or as the Greek signifies, of this sacrifice, in as much as alms, and such charitable works are spiritual sacrifices to God.

V. 5. Not as forced from avarice, lit. not as avarice or covetousness, as it were extorted from covetous people who give unwillingly.

V. 7. Not with regret, or reluctance. Lit. not with sadness, and of necessity.

V. 11. and 13. Unto all simplicity, (a) by which is signify'd a sincere and free liberality, by giving with a sincere heart, and good intention. S. Paul encourages them to contribute willingly for God's sake, and out of a true charity for their indigent brethren, who will praise and thank God, and pray for them, &c.

(a) V. 11. 13
I. **Now I** the same Paul intreat you by the Meekness, and Modesty of Christ, who in Presence am mean among you, but being absent am bold towards you.

2. And I beseech you that when I shall be present I may not have Occasion to be bold with that Confidence, wherewith I am thought to be bold against some, who think of us that we walk according to the Flesh.

3. For walking in the Flesh, we war not according to the Flesh.

4. For the Weapons of our warfare are not carnal, but powerful thro' God, to the Destruction of Fortresses, subverting of Counsels,

5. And of every high thing, that exalteth itself against the Knowledge of God, and bringing under Subjection every Understanding to the Obedience of Christ,

6. And being in a Readiness to revenge all Disobedience, when your Obedience shall be fulfill'd.

7. Consider things according to outward Appearance. If any one confide in himself that he is Christ's, let him again reflect with himself: that as he is Christ's, so also are we.

8. For altho' I should boast somewhat more of our Authority, which the Lord hath given us unto Edification, and not unto your Destruction, I should not be ashamed.

9. But that I may not be thought to terrify you as it were by Letters:

10. (For his Letters, say they, are indeed weighty and strong; but his bodily Presence weak, and his Speech contemptible.)

11. Let such a one be persuaded of this, that such as we are by Letters and by Word when absent, such are we also by Deed when present.

12. For
Chap. X. II. To the CORINTHIANS. 163

12. For we dare not rank or compare our selves to some who commend themselves: but we measure our selves by our selves, and compare our selves with our selves.

13. But I will not boast beyond Measure, but according to the Measure of the Rule, with which God has measured to us, a Measure of coming even to you.

14. For we have not extended our selves, so as not to come to you: for we are come as far as you in preaching the Gospel of Christ.

15. Not boasting beyond the Measure, in other Men's Labours: but having hopes of your growing Faith, to be enlarged in you according to our Rule, even to an Abundance.

16. And so to preach the Gospel even to Places beyond you, yet not to glory in other Men's Measures, as to the Places prepar'd.

17. But whosoever glories, let him glory in the Lord.

18. For he who commendeth himself, is not approved, but he whom God commends.

ANNOTATIONS.

In these 3 following Chapters, S. Paul for the common good of those whom he had converted, and to obviate the Prejudices raised by his Adversaries against his Person and Preaching, is forc'd to set in a true Light his apostolical Authority, the Favours he had receiv'd from God, his Actions, his Labours, and his Sufferings, with an Apology for mentioning them, giving all the Glory to God.

V. I. I who in Presence am, mean (a) Lit. humble. (See Luke i. v. 48.) that is, of a mean Aspect, as to exterior Appearances, and my Speech contemptible, without the Ornaments of human Eloquence, but am said to be bold when absent, reprehending and threatening by my Letters, which are own'd to be weighty and strong. Let such Persons think, and be convinced, that such as I am by my Letters, they shall find me by Deeds when I come, and shall be present with them—I desire and beseech you, that I may have no Occasion, when I come to make use of my Authority, nor of those Spiritual Arms and Weapons, of Censures and Excommunications, nor perhaps of exemplar Punishments, which God sometimes in a miraculous Manner shew'd by his Apostles. See the Examples of Ananias and Saphira, struck dead at Peter's Words, Acts 5. of Elymas struck with Blindness for opposing S. Paul's preaching, Acts 13.

He puts them in Mind, that the Power which God has given to
his Apostles, is so great and prevalent, that no Force upon Earth has been able to resist, or hinder the Designs of God, as to the spreading of the Gospel, and the Faith of Christ, and as he expresses it, to the Destruction of Fortresses, the subverting of Counsels, and of every thing that opposed the Knowledge of God, who reduces whom he pleases to the Obedience of Christ. He admonishes them all to return to the Obedience due to him, and the true Ministers of the Gospel, lest he be obliged to revenge, i.e. punish such as remain disobedient. He acknowledges that his apostolical Power was given him for the good and edification of the Faithful, not for their Destruction, which he will take care not to abuse. In fine, he tells them here in short, and more at large in the following Chapter, that they may, if they please, consider outward Appearances, his apostolical Functions, the Miracles God has wrought in his Favour, what he has done and suffer'd, by which will appear the Advantages he has above his Adversaries who spoke with Contempt of him.

V. 12. &c. The following Verses to the end of this Chapter are equally obscure, both in the greek and latin Text. we dare not rank or compare ourselves &c. He seems to write this ironically, by way of mocking at those, who commended and preferred themselves before others. But I will not compare my self to others, but will only compare (b) myself to myself, to shew that my Actions agree with my Words and my Letters—I will not boast beyond my Measure, but according to the Measure of the Rule with which God has measured us, a Measure of coming even to you. Here he speaks of a Measure, and a Rule. By the Measure, with which God measur'd to him, he means the Places and Countries, in which he, and the other Apostles were appointed to preach, and plant the Gospel: and by the Rule also prescribed him, he means that it was given him as a Rule not to preach, where other Ministers of Christ had preach'd. When he says therefore, we will not boast beyond the Measure, (c) or (as it is imply'd in the Greek) of things out of the Measure, the Sense is, I will not like false Preachers, pretend to have preach'd in Places out of my Province, or which were not measur'd out to me, nor have we extended our selves farther than we ought to have done when we came to you, for you were within our Measure. Nor have I transgress'd the Rule, because others had not preach'd to you before me, so that I have not boasted in other Men's Labours.—But as your Faith is growing and increasing, when I have sufficiently settled the Gospel among you, I hope my Measure may be enlarged, and that without breaking the settled Rule, I may preach also to People, and Places beyond you. This is what seems to be understood by these Words, to be enlarged, or magnify'd even to an abundance, and yet not to glory in other Men's Labours, but to glory in the Lord only, and in what we do, as we have been directed and assisted by him.

(a) V. 1. Humilis sum, τατεινεσ. (b) V. 12. θεον in vobis nos metiços metientes, the Greek is somewhat different: κατα τα εικανον εικανα μεταγνωτει θεον in seipsum seipsum mensurantes. (c) V. 15. Non in immanentum, υο ρε τα ειµατα, non in non mensurata.
1. I wish you would bear with me a little in my folly, and indeed bear with me.

2. For I am jealous of you with a Jealousy of God. For I have espous'd you to one Husband, to present you a chaste Virgin to Christ.

3. But I fear lest as the Serpent seduced Eve by his Craft, so your Minds should be corrupted, and fall from the Simplicity which is in Christ.

4. For if a Man come to you, and preach to you another Christ, whom we have not preach'd: or if you receive another Spirit, whom you have not receiv'd, or another Gospel, which you have not yet receiv'd; you might well bear with such a one.

5. For I think I have done nothing inferior to the great Apostles.

6. For tho' I am rude as to Speech, yet not in Knowledge, and in all things we have been made manifest to you.

7. Or did I commit a Fault humbling my self, that you may be exalted? because I preach'd to you the Gospel gratis?

8. I have taken away from other Churches, receiving a stipend for my Ministry towards you.

9. And when I was with you, and was in want, I was burdensome to no one: for what I stood in need of, the Brethren supply'd, who came from Macedonia: and in all things I kept my self without being a Burden, and so will keep my self.

10. The Truth of Christ is in me, for there shall not be put a Stop to me of this Boasting in the Countries of Achaia.

11. Why so? is it because I do not love you? God knoweth.

12. But what I do, I will still do: that I may cut off the Pretence of those, who are desirous of an Occasion, that
that in what they glory, they may be found even as we.

For such kind of false Apostles, are crafty Labourers, transforming themselves into the Apostles of Christ.

And no wonder: for even Satan transformeth himself into an Angel of Light.

It is not then any great Matter, if his Ministers be transform'd like to the Ministers of Justice, whose end shall be according to their Works.

I say again (let no one think me to be foolish, or if you will, take me for a foolish Man, that I also may boast a little.)

That which I speak, I speak not according to God, but as it were thro' Foolishness in this matter of boasting.

Since many glory according to the Flesh, I will also glory.

For you willingly bear with the foolish, seeing you your selves are wise.

For you bear it if any one brings you into Slavery, if any one devour you, if any one takes from you, if any one is extol'd, if any one strikes you on the Face.

I speak according to dishonour, as if we had been weak in this respect. Wherein any one dares (I speak after a foolish Way) I also dare.

They are Hebrews, so am I. They are Israelites, so am I. They are of the Race of Abraham, so am I:

They are the Ministers of Christ (I speak as one less wise) I am more in a great many Labours, in abundance of Prisons, in Stripes beyond Measure, in Deaths frequently.

Of the Jews five times I receiv'd forty Stripes wanting one.

Thrice I was beaten with Rods, once ston'd, thrice I suffer'd Shipwrack, a Night and a Day I was in the Bottom of the Sea.

In Journeys often, dangers of Rivers, dangers of Thieves, dangers from my own Country-men, dangers from
Chap. XI. To the CORINTHIANS.

rom the Gentils, dangers in the City, dangers in the Wilderness, dangers at Sea, dangers from false Brethren.

27. In Labour and Misery, in watching frequently, in Hunger and Thirst, in many fastings, in Cold and Nakedness.

28. Besides the things that are without, the daily hurry of Affairs upon me, the Care of all the Churches.

29. Who is weak, and I am not weak? who is scandaliz'd and I do not burn?

30. If I must needs glory, I will glory of the things that concern my own Weakness.

31. The God and Father of our Lord Jesus Christ, who is blessed for ever, knows that I tell no lie.

32. At Damascus the Governor of the Country of Aretas the King, kept Guards in the City of the Damascens, that he might lay hold on me:

33. And through a Window in a Basket I was let down by the Wall: and so I escap'd his Hands.

ANNOTATIONS.

V. 2. With a Jealousy of God, or that came from God: it may also signify a great or godly Jealousy. To present you, that is, the Church of Corinth, a chaste Virgin to Christ, as the whole Catholic Church is call'd the chaste Spoule of Christ. See Matt. 9. 15. Apoc. 21. 2.

V. 3. Left your Minds should be corrupted by those false Teachers from the Simplicity in Christ, from the sincerity and purity of the Gospel-Doctrine.

V. 4. You might well bear with such a one. These new Teachers pretended at least to preach only the Doctrine of Christ. S. Paul tells them, they might in some Measure be excus'd, if they preach'd a new Doctrine, or another Gospel that brought them greater Blessings, or another Spirit, accompany'd with greater Spiritual Gifts, than they had already receiv'd by his preaching. But I think, and may say, I have done nothing inferior to the greatest Apostles, and you have receiv'd the same Blessings from me, as others from them.

V. 6. Tho' I am perhaps rude in Speech (as S. Hierom also thought) in my Expressions in the Greek Tongue, yet not in Knowledge, the chief or only thing to be regarded. Nay S. Paul's Adversaries acknowledg'd that his Letters were weighty and strong. C. 10. v. 11. S. Chryf, in many Places, and S. Aug. 1. 4. de Doct. Christiana c. 6. and 7. and tom. 3. p. 68, & seq. shews at large the solid Rhetorick and Eloquence of S. Paul even in this, and the next Chapter.

L 4

V. 7. Did
II. To the CORINTHIANS. Chap. XI.

V. 7. Did I commit a Fault &c. It is a kind of Reproach to them, and by the Figure, call'd Irony, with a Reflection on the false Preachers, who some way or other got themselves handomely main-
tained, while S. Paul neither took, nor would take any thing of
them, that his Adversaries might not have an occasion to say, he
did as they did, or that they only did as he did. — And lest
they should suspect that he would receive nothing from them, be-
cause he did not love them (as Men sometimes refuse Presents from
those whom they do not love) he appeals to God, how much he
loves them. But he will have this to boast of against his Adver-
saries, those false Apostles, and crafty Labourers, who cunningly endea-
vous'd to transform themselves, that they might be thought the Apostles
of Christ, inteitrazing themselves into their Favour, and receiving at
least Presents from them, which S. Paul would not do, tho' it was
but reasonable that he should live by the Gospel. See 1. Cor. c. 9.

V. 16. &cc. Or if you will, take me for a foolish Man. S. Paul divers
times excuses himself for mentioning things in his own Commenda-
tion, he owns that this in it self, and unless it were necessary,
might be blamed as Folly, that it would not be according to God, but
he declares himself forc'd by them to it, and that he will speak no-
thing but the Truth. See c. 12. v. 6. and 11. — He tells them
that they bear with others that are foolish, even with those false Preach-
ers, that endeavour to bring them into Slavery by their domineering
Carriage, by making them perhaps subject to the Yoke of the Mo-
saicall Law. Who devour them, i.e. their Goods and Substance,
who take from them, who in a Manner strike them on the Face (v. 20.) he
means a metaphorical striking them, that is, by imperious Ways,
and insolent Language.

V. 21. I speak according to dishonour, as if we had been weak in this
Respect. The Interpreters are divided on this Verse, the Sense seems
to be, I speak what others look upon dishonourable in us, that we had
not the like Authority over you, as these false Teachers, and there-
fore could not keep you in such Subjection as they have done.—
But yet I must tell you, that wherein any one dares, I also dare, i.e. I
have no lefs Motives to domineer and boast, than they have. And
then he proceeds to Particulars——— The Ministers of Christ, I am
more, to wit, an Apostle, chosen and sent by Jesus Christ, appoint-
ed in a special Manner to be the Apostle of Gentils, your Apostle.

V. 25. Thrice I suffer'd Shipwrack, this was before the Shipwrack in
his Voyage to Rome, by which we may take notice, that S. Luke
in the Acts omits a great many things, relating to S. Paul, as also
when he adds, (a) a Night and a Day I was in the bottom of the Sea. We
do not read express'd in the Greek, of the Sea, but the Greek Word
is oblig'd to imply the same: and so it is understood by S. Chryl,
who gives these two Expòsitions, first that he was truly and liter-
ally in the middle of the Sea, adly, that he was floating or swim-
ming
CHAP. XII.

IF I must glory (tho' indeed it is not expedient) I will come to the Visions and Revelations of the Lord.

2. I know a Man in Christ above fourteen Years ago, whether in the Body I know not, or whether out of the Body I know not, God knoweth, such a one caught up to the third Heaven.

3. And I know such a Man, whether in the Body, or out of the Body I know not, God knoweth:

4. That he was caught up into Paradise; and heard Words, which it is not granted to Man to utter.

5. For such a one I will glory, but for my self I will glory in nothing only in my Weaknesses.

6. Yet if I would glory, I should not be foolish: for I shall speak the Truth: but I forbear, lest any one should think me above that, which he sees in me, or any thing that he heareth from me.

7. And left the Greatness of Revelations should puff me up, there was given me a sting of my Flesh, a Messenger of Satan, to buffet me.

8. Concerning which I besought the Lord thrice that it might depart from me:

9. And he said to me: my Grace is sufficient for thee: for Power is made perfect in Weakness. Willingly therefore will I glory in my Weaknesses, that the Power of Christ may dwell in me.

10. Wherefore I please myself in my Weaknesses, in Reproaches, in Neceltities, in Persecutions, in Distresses for Christ's sake: for when I am weak, then am I powerful.

11. I am become foolish, you for'd me to it. For I
II. To the CORINTHIANS. Chap. XII.

ought to have been commended by you: for in nothing have I been inferior to those, who are Apostles in the most eminent degree: altho' I am nothing:

12. Yet the Signs of my Apostleship were wrought on you in all Patience, in Miracles, and Prodigies, and mighty Deeds.

13. For what is there, that you have had less than the rest of the Churches, unless it be that I myself was not Burthensome to you? pardon me this Injury.

14. Behold now the third time that I am ready to come to you: and I will not be a Burden to you. For I seek not the things that are yours, but your selves. For Children are not to lay up Treasures for their Parents, but Parents for their Children.

15. For my part I will most willingly spend, and even will be spent myself for your Souls, tho' loving you more, I am the less beloved.

16. But let it be so: I was not burthensome to you: but being cunning I caught you with Deceit.

17. Did I then circumvent you by any of those, whom I sent to you?

18. I desir'd Titus, and I sent with him a Brother. Did Titus circumvent you? did we not walk in the same Spirit, in the same Footsteps?

19. Are you thinking this long Time that we make Excuses to you? we speak before God in Christ. And we do all things most beloved for your Edification.

20. For I fear lest perhaps when I come, I shall not find you such as I would: and that I shall be found by you, such as you would not: lest perhaps there be among you Debates, Jealousies, Animosities, Discontentions, Detractions, Whisperings, Swellings, Tumults:

21. Lest when I come again, God humble me among you, and that I bewail many of those, who have before sin'd, and have not done Penance for the Uncleanness, and Fornication, and Lasciviousness which they have committed.
ANNOTATIONS.

V. 2. I know a Man, &c. He speaks of himself, as if it were of a third Person. Whether in Body, I know not. If S. Paul himself knew not, how can we pretend to decide, whether his Soul was for some Moments separated from his Body, or in what Manner he saw God? — And he heard mysterious (Lit. hidden, secret) Words, which it is not lawful, or possible for a Man to utter.

V. 7.— 10. A sting of my Flesh (a) an Angel, or a Messenger of Satan to buffet me. The Latin Word signifies anything that pricks or slings, the Greek Word a sharp Stick or Pole: he speaks by a Metaphor, as also when he says to buffet me, i.e. by causing great Trouble or Pain. Some understand by it a violent Head-ach, or Pain, or Distemper in the Body. S. Aug. mentions this Opinion, and do's not reject it, in Psalm. 98. tom. 4. p. 1669. In Psalm. 130. pag. 1455. S. Hier. also speaks of it in c. 4. ad Galatas tom. 4. p. 274. Ed. Ben. But S. Chrys. by the Sting, and the Angel of Satan understands that opposition which S. Paul met with from his Enemies, and those of the Gospel, as Satan signifies an Adversary. Others understand troublesome Temptations of the Flesh, improper Thoughts, and Representations suggested by the Devil, and permitted by Almighty God, for his greater good. — I begg'd of the Lord thrice, i.e. many times to be free'd from it, but receiv'd only this Answer from God, that his Grace was sufficient to preserve me from consenting to Sin. And that Power and Strength in Virtue shou'd increase, and be perfected in Weakness, and by Temptations, when they are resifted. S. Aug. seems to favour this Exposition in Psalm 58. Conc. 2. p. 573. S. Hierom in his Letters to Euthochium, to Demetrias, and to Ruficus the Monk. And 'tis the Opinion of S. Greg. 1. 23. moral, tom. 1. p. 747, and of many others.

V. 11. 12. 13. Altho' I am nothing. These Words are a Demonstration of the Humility of S. Paul, when forc'd to speak his own Praisef. — The Signs and Marks of my Apostleship are on you, by your Conversion, especially being accompany'd by Wonders and Miracles. — Pardon me this Injury, a Reproach by Irony, against such as seem'd to value him less, because he liv'd in Poverty, and took nothing of them.

V. 14. Now the third time I am ready to come, so he says again in the next Chap, i.e. He was once with them, he had purpos'd to come a second time, and now a third time. — I seek not the things that are yours, but your selves, i.e. says S. Chrys. your Souls, not your Goods; your Salvation, not your Gold, For Children, &c. A modest, pretty turn in their Favour, by saying that Fathers and Parents, are commonly suppos'd to leave their Goods and Riches to their Children, not Children for their Parents.

V. 15. I will most willingly spend (b) all, and even my Life for your sake, and to as to be spent and even sacrificed for your Souls, tho'
the more I love you, the less you or some of you love me, a kind and modest Reproach.

V. 16. 17. 18. I—caught you with Deceit. He answers an Objection, or Sulpicion of his Adversaries, as if he took no Presents himself, but employ'd others to do it for him: he appeals to them, if Titus did not serve them in all things as he had done, in the same Spirit, treading the same Steps. Think you, as some pretended of old, formerly, or of a long time, that we make vain and false Ex- 

cuses to you, and at the bottom aim to be Gainers by you? He appeals with an Oath to God, that he do's all things for their Good, for their Advantage, and Edification.

V. 20. 21. He puts them in Mind to be all of them reform'd, to lay aside Animosities, Difensions, Swellings proceeding from Pride, uncleanness, Fornication, &c. which indeed will be a Humiliation, and Trouble to him, to be forc'd to use his Power by Severities, for if he find them such as he would not, they will also find him such as they would not.

(a) V. 7. Stimulus carnis mea, Angelus Satana, qui me colabizet. See S. Chrys. Where he says, ut non. See Tillem. c. 10. on S. Paul. a Lapide, &c.—(b) V. 15. Libentissime impendam, & superimpendar. (c) Inflations, tumores, a Metaphor for being puff'd up with Pride, vain Glory.

C H A P. XIII.

1. Behold this is the third Time that I am coming to you: In the Mouth of two or three Witnesses shall every Word stand.

2. I foretold, and now foretel it again, as if present, tho' now absent, to those who have sinn'd before, and to all the rest, that if I come again I will not spare them.

3. Seek you a Proof of Christ, who speaketh in me, who is not weaken'd in you, but is powerful in you.

4. For tho' he was crucify'd through Weakness, yet he liveth through the Power of God. For we also are weak in him, but shall live with him through the Power of God in you.

5. Examine your selves if you be in Faith: try your own selves, know you not your selves, that Christ Jesus is in you? unless perhaps you are disapprov'd.

6. But
6. But I hope you will know that we are not disapproved.

7. Now we pray to God that you may do no evil, not that we may appear approved, but that you may do that which is good, and that we may be as approved.

8. For we cannot do any thing against the truth, but for the truth.

9. For we rejoice that we ourselves are weak, and that you are strong. And this is what we pray for your perfection.

10. Wherefore I write these things being absent, that when present I may not act more sharply, according to that power which the Lord hath given me, unto edification, and not unto destruction.

11. For the rest, brethren, rejoice, be perfect, be comforted, be of one mind, have peace, and the God of peace, and of love will be with you.

12. Salute one another with a holy kiss. All the saints salute you.

13. The grace of our Lord Jesus Christ, and the charity of God, and the communication of the Holy Ghost be with you all. Amen.

Annotations.

V. 3. Seek you an experiment or a proof — who is not weakened in you, by the Greek it signifies for you, or in your regard, the sense is, that he has left me power enough to chastise those among you, who shall deserve it, when I come.

V. 4. He was crucify'd out of weakness, i.e. he took upon him our weak and infirm nature, in which he was made capable of suffering, and of laying down willingly his life for us on the cross. But he liveth again by the power of God, of his divine power — we also are weak in him, like him liable to sufferings, undergoing sufferings, by his example, but we shall live with him by the power of God, of which you have also a share.

V. 5. Examine your selves if you be in faith. (a) he do's not mean, if they have a right Christian faith or belief, but either, whether they had a saving Christian faith working in them by charity, or as S. Chrys. says, a faith that shew'd it self by the gift of miracles, at that time commonly given to the first Christians. — unless perhaps you are disapproved, (b) rejected, and justly deprived of this gift, which was a proof that they were Christians, and had receiv'd the spirit of Christ.
I judge'd it better to translate here disapprov'd, than Reprobates, which in other Places is often taken as opposed to the predestinate and the elect, whereas here it signifies those who were reject'd, and depriv'd of the Gifts of the Spirit, particularly of that of Miracles, and of those Spiritual Gifts granted to the first Chriftians, and which were a Proof that they had receiv'd the Grace: and the 7th Verse, not that we may appear approv'd, but that we may be disapprov'd. That is, we wish that we may have no occasion to shew the Power and the Gifts of the Spirit, and that of Miracles, but as if we were reject'd, disapprov'd, reprov'd, and depriv'd of such Proofs,

V. II. Be comforted, (c) Lit. in the Latin, be exhorted.

(a) V. 5. Si ephis in fide, e § et c i * vche. S. Chrys. Eµ. Aµ. p. 701. spal domne evtaida egenv tiv tiv oumevoun.—Ibid. nifi forte reprobis eshis, adducis improbatis, or non probatis. The Pros. as well as Rheum. hath reprobates, but Dr. Wells in his Amendments has put deftitute of Proofs, which here is the true Sense.—(b) V. 7. Non ut nos probati appareamus ... nos autem ut reprobis fumus, &c. (not &c.) dµmµi µaw, ficum or tamquam non probati fumus. — (c) V. II. Exhortamini θαιμαλισθή, consolemini, consolationem capite.
THE 
EPISTLE 
OF 
S. PAUL the APOSTLE 
TO THE 
GALATIANS.

THE Chief Design and Subject of this Epistle, is much the same as in that to the Romans. The Galatians, soon after S. Paul had preach'd to them, were seduc'd by some false Teachers, who had been Jews, and who were for obliging all Christians, even those who had been Gentils, to observe Circumcision, and the other Ceremonies of the Mofaical Law: They represented S. Paul as a Man not much to be regarded, who acted differently in this from the other Apostles. He maintains the Christian Liberty against them. This Epistle seems written from Ephesus, An. 55, a little before his Epistles to the Corinthians.

CHAP. I.

1. P A U L an Apostle, not from Men, nor by Man, but by Jesus Christ, and God the Father, who rais'd him from the dead:
2. And all the Brethren who are with me, to the Churches of Galatia,
3. Grace be to you, and Peace from God the Father, and our Lord Jesus Christ,
4. Who gave himself for our Sins, that he might deliver us from this present wicked World according to the will of God, and our Father,
5. To whom is glory for ever: Amen.
6. I am surpriz'd that you are so soon turn'd away from him, who call'd you to the Grace of Christ, to another Gospel.
7. Which
7. Which is not another, only that there are some, who disturb you, and would change the Gospel of Christ.

8. But although we, or an Angel from Heaven preach a Gospel to you beside that which we have preach'd to you, let him be Anathema.

9. As we said before, so now say again: if any one preach to you a Gospel besides that which you have receiv'd, let him be Anathema.

10. For do I now use Persuasions to Men, or to God? Or do I seek to please Men? If I did yet please Men, I should not be the Servant of Christ.

11. For I give you to understand, Brethren, that the Gospel, which was preach'd by me, is not according to Man.

12. Neither did I receive it, or learn it from Man, but by Revelation of Jesus Christ.

13. For you have heard of my Conversation heretofore in Judaism: how I outrageously persecuted the Church of God, and laid it waste.

14. And I made Progress in Judaism above many of my Age, in my own Nation, being more abundantly zealous for the Traditions of my Forefathers.

15. But when it pleas'd him, who separated me from my Mother's Womb, and call'd me by his Grace,

16. To reveal his Son by me, that I might Preach him among the Gentils; presently I did not consult Flesh and Blood,

17. Neither came I up to Jerusalem to the Apostles who were before me: but I went away into Arabia, and again return'd to Damascus:

18. Then three Years after, I came to Jerusalem to see Peter, and staid with him fifteen Days:


20. Now what things I write to you, behold in the Presence of God that I lie not.

21. After that I came into the Countries of Syria and Cilicia.

22. And was unknown by Sight to the Churches of Judea, which were in Christ:

23. Only
Chap. I.  To the GALATIANS.  

23. Only they had heard: that he who persecuted us heretofore, now preacheth the Faith which formerly he impugn'd:  

24. And in me they glorify'd God.

ANNOTATIONS.

'V. 1-5. Not from Men nor by Man. (a) And again he says, v. 12: Neither did I receive it or learn it from Man, but by the Revelation of Jesus Christ, i.e. not from him who was a Man only, but from Jesus Christ, who was both God and Man. S. Hierom, who has left us a Commentary on this Epistle, tom. 4. p. 222. Fd. Ben. as also S. Chryf. tom. 3. p. 769. Ed. Sav. takes notice, that Christ's Divinity is proved from these Expressions, that S. Paul was not an Apostle, nor had his Mission from Man only, but from Jesus Christ, who therefore was not a Man only.—By Jesus Christ, and God the Father.  

A 2d Argument to shew the Equality of the Son with the Father.  And 3dly, It destroys another Objection of the Arians, who used to pretend that the Father being always first nam'd, he only, and not the Son, was properly God. 4thly, Another of their Arguments to prove only the Father truly God, was that he was called the God with the Greek Article, and here the Father is called God without the said Greek Article. 5thly, They also pretended that the Son was not God, because the Father was said to deliver him to Death: and here v. 3. The Son is said to give and deliver himself.  

V. 6.-7. Unto another Gospel, which is not (b) another: i.e. It is not properly another, because they pretended to be Christians, and teach the Faith: and yet it was in some Measure another, because changed by such Teachers with a mixture of Errors, particularly that all converted Gentils were to observe the Jewish Law: and in this Sense, they are said to subvert, or destroy the Gospel of Christ: so that the Apostle sticks not to pronounce, and repeat an Anathema, a Curse upon all that preach any things besides, that is, in Point of Religion, not agreeing with what he had taught. I cannot omit here a Reflection, which S. Chryf. makes on the 7th Verse. Where are they faith he, who condemn us (Catholicks) for the Differences we have with Hereticks? and who pretend there is no such essential Difference between us and them, so as to judge them excluded from the Communion of the Catholic Church, out of which there is no Salvation, unless perhaps thro' Ignorance—Let them hear what S. Paul says, that they destroy'd the Gospel, who made any such Innovations: to wit, by introducing again as necessary, some of the Jewish Ceremonies, even at a time, when the Christians, who had been Jews, might lawfully use them, and even they who had been Gentils. S. Paul says, this is to change and destroy the Gospel; he repeats Anathema against them. Let them hear, and take notice of this, who pretend that the Unity of the one Catholic Faith, is sufficiently maintained by all Christian Societies, that agreeing, as they say, in Fundamentals,
178 To the GALATIANS. Chap. II.

mentalss, their Faith, is a saving Faith: that the Council of Trent without Reason pronounc'd such Anathemas against them: that all Catholicks are uncharitable for denying them to be in the way to Salvation, when they make Scripture alone, as interpreted by their private Judgment, the only Rule of their Faith: They may as well accuse, not only S. Chrysf. but also S. Paul of Uncharitablenes, &c.

V. 10. If I yet pleas'd Men, I should not be the Servant of God, I should not have embrac'd the Christian Faith, I who was zealous against it, and who by changing, have expos'd my self to Persecutions, &c.

V. 16. I did not consult Flesh and Blood (Lit.) I did not acquiesce to Flesh and Blood .... I had no regard to temporal Friends or Advantages. Some expound it, I did not think it necessary to consult the other Apostles, Men, who were my Country-men and so it follows, I came not to Jerusalem to the Apostles, to be instructed by them, having been instructed by Christ himself.

V. 18. After three Years I came to see (and as S. Chrysf. says, out of Respect to make a visit to) Peter, but I only at Jerusalem fifteen Days, and saw none of the Apostles except him, and James the Brother, or Cousin of our Lord, so that I was yet unknown by Face to the Christian Churches in Judea.

(a) V. 1. and 12. Non ab homine, on which Words S. Hieron. ergo non homo santius est Christus. See S. Chrysf. in his Commentary, or in this Epistle, p. 713. where he takes notice against the Arians, that here God the Father is call'd thec, not 3e. So that their Arguments from the Greek Article is of no Force, foris dhew ... ut et tu the, alla et tu the kathos, &c.


CHAP. II.

Then fourteen Years after, I again went up to Jerusalem with Barnabas, taking also Titus with us.

And I went up according to Revelation, and confer'd with them about the Goipel, which I Preach among the Gentils, but apart with those who seem'd to be some- thing, left perhaps I should run, or had run in vain.

3. But
Chap. II.  
To the GALATIANS.  179

3. But neither was Titus, who was with me, where as he was a Gentile, compell'd to be circumcised.

4. And that on the account of false Brethren, who came in privately to search into our Liberty, which we have in Christ Jesus, that they might bring us into Slavery.

5. To whom we yielded not by Subjection, not even for an hour, that the Truth of the Gospel might remain with you:

6. But by those who seem'd to be something (what they were at any time is nothing to me, God accepteth not the Person of Man) for to me they who seem'd to be something, added nothing.

7. But on the contrary, when they saw that to me was intrusted the Preaching of the Gospel of Uncircumcision, as to Peter of Circumcision:

8. (For he that wrought to Peter unto the Apostleship of Circumcision, wrought it also to me among the Gentiles.)

9. And when they knew, the Grace that was given to me, James, and Cephas, and John, who appeared to be the Pillars, they gave their right Hands of Fellowship to me, and Barnabas: that we should go to the Gentiles, and they unto Circumcision:

10. Only with this, that we should be mindful of the Poor, which same thing I have been also careful to perform.

11. Now when Cephas was come to Antioch, I with stood him to the Face, because he was blameable.

12. For before that some came from James, he eat with the Gentiles: but when they were arriv'd, he withdrew, and separated himself, fearing those who were of the Circumcision.

13. And the rest of the Jews consented to his Dissimulation, so that Barnabas also was led by them into that Dissimulation.

14. But when I saw that they walk'd not uprightly unto the Truth of the Gospel, I said to Cephas before them all: if thou being a Jew, livest after the manner of
the Gentils, and not of the Jews, how doft thou com-
pel the Gentils to follow the ways of the Jews?
15. We are Jews by Nature, and not of the Gentils
Sinners.
16. Now knowing that a Man is not justified by the
Works of the Law, but by the Faith of Jesus Christ, we
also believe in Christ Jesus, that we may be justified by
Faith of Christ, and not by the Works of the Law: where-
fore no one shall be justify'd by the Works of the Law.
17. But if seeking to be justify'd in Christ, we our
selves are also found Sinners, is Christ then a minister
of Sin? God forbid.
18. For if I build up again the things which I de-
stroy'd, I make my self a Prevaricator.
19. For I by the Law, am dead to the Law, that I
may live to God: with Christ I am fasten'd to the Cross.
20. And I live, now not I: but Christ liveth in me.
And for as much as I now live in the Flesh, I live in the
Faith of the Son of God, who lov'd me, and deliver'd
himself for me.
21. I do not cast off the Grace of God. For if Justice
be to be had by the Law, then Christ died in vain.

ANNOTATIONS.
V. 1. Then fourteen Years after, i. e. after my former going to Je-
tulaem, which was seventeen Years after my Conversion, An. 51.
See Tillemont.
V. 2. According to Revelation, or an Inspiration from the Spirit
of God, and conferr'd with them, as an equal, says S. Hierom.—
but apart with them, who seem'd to be something considerable, i. e. with
the other Apostles, left I should run in vain, not for fear of false Doc-
trine, says S. Chrysl, but that others might be convinc'd that I
preach'd not any thing disapprov'd by the Apostles which would
prejudice the Progress of the Gospel.
V. 3. —— 6. Neither was Titus circumci'd, who had been a Gent-
il; a convincing Proof, says S. Chrysl. that even according to the
other Apostles, the Gentils converted, were not subject to the
Jewish Laws.
V. 5. To whom we yielded not. S. Hierom takes notice that in some
Latin Copies was read, to whom we yielded, but that was not the
true reading by the Greek and Syriack—Added nothing, or they
profited me nothing, that is, I needed not receive, nor learn any thing
Chap. II. To the GALATIANS.

V. 7. As to Peter of Circumcision. Calvin pretends to prove by this, that S. Peter and his Successors, are not Head of the whole Church, because S. Peter was only the Apostle of the Jews. But S. Paul speaks not here of the Power and Jurisdiction, but of the Manner that S. Peter, and he were to be employ'd: It was judg'd proper, that S. Peter should preach chiefly to the Jews, who had been the elect People of God, and that S. Paul should be sent to the Gentils: yet both of them preached both to Jews and Gentils: and S. Peter by receiving Cornelius, first open'd the Gate of Salvation to the Gentils, as he says of himself, Acts 15——7. that God made choice of him, that the Gentils by his Mouth should hear the Gospel, and believe. That S. Peter was Head of the Church. See the Notes Matt. 16. p. 67. and 68. And John 21. p. 411. and 412.

V. 9. James, and Cephas, and John. No proof of any greater Authority can be drawn from the placing, or numbring James first, which perhaps S. Paul might do, because of the great Respect he knew the Jewish Converts had for S. James Bishop of Jerusalem, where the Ceremonies of the Law of Moses were still observ'd, several Greek Copies have Peter, James, and John. So we also read in S. Hierom's Commentary, pag. 240. and S. Chrysf. in his Exposition, p. 72.9. has Cephas, John, and James.

V. 11. Now when Cepha; &c. (a) In most Greek Copies, we read Petrus both here and v. 13. Nor are there any sufficient, nor even Probable Grounds to judge, that Cephas here mention'd, was different from Peter, the Prince of the Apostles, as one or two late Authors would make us believe. Among those who fancy'd Cephas different from Peter, not one can be name'd in the first Ages, except Clemens of Alexandria 1. 5. Hypotypoepon, whose Works were rejected as Apochryphal; by Pope Gelafius. The next Author is brotheus of Tyre in his Catalogue of the 72 Disciples, in the 4th or 5th Age, and after him the like, or same Catalogue in the 7th Age, in the Chronicall call'd of Alexandria, neither of which are of any Authority with the learned, so many evident Faults and Fallhoods being found in both. S. Hierom indeed on this Place says, there were some, (tho' he do's not think fit to name them) who were of that Opinion; but at the same time S. Hierom ridicules, and rejects it as groundless. —— Now as to Authors that make Cephas the same with S. Peter, the Prince of the Apostles, we have what may be call'd the unexceptionable and unanimous Consent of the ancient Fathers, and Doctors of the Catholick Church, as of Tertullian, who calls this Management of S. Peter, a Fault of Conversation, nor of preaching or Doctrine. Of S. Cyprian, of Origine, of the great Doctors S. Hierom, S. Augustin, S. Chrysf. S. Greg, the Great, of S. Cyril of Alex. of Theodoret, Pope Gelafius, Pelagius the
To the GALATIANS. Chap. II.

182. To the Galatians. 

S. Anselm, S. Thomas: In later Ages of Bellarm, Baro-
nius, Binius, Sponian of Salmeron, Effius, Gagneius, Tirinus,
M enochius, Alex. Natalis, and a great many more, so that Corne-
lius a Lapide on this Place says, that the Church neither knows, nor ce-
lebrates any other Cephas, but S. Peter. Tertullian, and most Interpreters
take Notice, that S. Peter's Fault was only a leffer, or venial Sin in
his Conduct and Conversation. Did not S. Paul on several Occasions
do the like, as what is here laid to S. Peter's Charge? that is, prac-
tise the Jewish Ceremonies: did not he circumcise Timothy after
this Act; did he not shew his Head in Cenchrea An. 54? Did he not
by the Advice of S. James, An: 58. purify himself with the Jews in
the Temple, not to offend them?

S. Hierom, and also S. Chrysl. (b) give another Exposition of this
Passage: They look'd upon all this to have been done by a Contri-
yance and a Collusion betwixt these two Apostles, who had agreed
before-hand, that S. Peter shou'd let himself be reprehended by S. Paul
(for this they take to be signify'd by the G. Text) and not that S.
Peter was reprehensible (c) so that the Jews seeing S. Peter publicly
blamed, and not justifying himself, might for the Future eat with
the Gentils. But S. Aug. vigorously oppos'd this Exposition of
S. Hierom, as les consistent with a Christian and Apostolical Sin-
cerity, and with the Text in this Chapter, where it is call'd a Dif-
simulation, and that Cephas, or Peter walk'd not uprightly to the Truth
of the Gospel. After a long Dispute betwixt these two Doctors, S.
Hierom seems to have retracted his Opinion, and the Opinion of
S. Aug. is commonly follow'd, that S. Peter was guilty of a venial
Fault of Imprudence. In the mean time no Catholick denies, but
that the Head of the Church may be guilty, even of great Sins.
What we have to admire, is the Humility of S. Peter on this Oc-
casion (as S. Cyprian (d) observes) who took the Reprehension so
mildly, without alleging the Primacy, which our Lord had given him.

Baronius held that S. Peter did not sin at all, which may be
true, if we look upon his Intention only, which was to give no
Offence to the Jewish Converts, but if we examine the Fact, he can
scarce be excused from a venial Indiscretion.

Y. 16. &c. Knowing that a Man is not justified by the Works of the Law:
S. Paul to the end of the Chapter, seems to continue his Discourse
to S. Peter, but chiefly to the Jewish Galatians, to shew that both
the Gentils, whom the Jews call'd, and look'd upon as Sinners, and
also the Jews, when converted, could only hope to be justified, and
saved by the Faith of Christ, and not by the Works of the Law.

But if seeking to be justified in Christ, by Faith in him, and by his Grace,
we our selves are found Sinners, as the false Doctors teach you, and not
to be justified by but the Ceremonies and Works of the Law of
Moyses, this blasphemous Consequence must follow, that Christ is
the Minister and Author of Sin, by making us believe, that by a Faith
in him, and complying with his Doctrine, we may be justified and
saved.
Chap. III. To the GALATIANS.

183

 Saved. For this we must be esteem'd Transgressors, unless we renew and build again, what Christ and we have destroy'd, For by the Law I am dead to the Law. i.e. says S. Hierom, by the Evangelical Law of Christ, I am dead to the ancient Law, and its Ceremonies. Others expound it, that by the Law and its Types and Figures, and by the Predictions contain'd in the Law, I know the Mosaical Law hath now ceased, in which Sense he might say, by the Law I am dead to the Law. If Justice, i.e. Justification and Salvation be to be had, or could have been had by the Works of the Law, therefore Christ died in vain, and it was not necessary that he should become our Redeemer.


S. Hierom's Words. Sunt qui Cetham non putent Apostolum Petrum, sed alium de 70 Discipulis—quibus primium respondendum, alterius nescire nos nomin, nisi ejus, qui & in Evangelio, & in aliis Pauli Epistolis, & in hac quoque ipsa modo Cephas, modo Petrus scribatur—deinde toto argumentum Epistolae—hui quicquid intelligens repugnare, &c.

(b) S. Chrys. by a Contrivance, &c. m. f. f. n. d. w. a. m. s. m. &c. may signify (c) reprobatus, as well as reprehensibilis; and he says it is to be referred to others, and not to S. Paul &c. &c. &c. &c. &c. &c.

(c) S. Chrys. Ep. ad Quintum p. 120. Petrus—non arroganter assumipt, ut discreet se primatum revere, &c.

C H A P. III.

1. Senseless Galatians, who hath bewitch'd you not to obey the Truth, before whose Eyes hath been before described Jesus Christ crucify'd among you?

2. This one thing would I learn of you: did you receive the Spirit by the Works of the Law, or by the hearing of Faith?

3. Are you so foolish, as that having begun in the Spirit, you are now for finishing in the Flesh?

4. Have you suffer'd so many things in vain, if yet in vain?

5. He therefore who giveth to you the Spirit, and worketh Miracles among you, is it by the Works of the Law, or by the hearing of Faith?
6. As it is written: Abraham believ'd God, and it was reputed to him unto Justice.

7. Know therefore that they who are of Faith, are the Children of Abraham.

8. And the Scripture foreseeing that God should justify the Gentils by Faith, foretold to Abraham: "that in thee all Nations shall be blessed."

9. Therefore who are of Faith, shall be blessed with the faithful Abraham.

10. For whosoever are of the Works of the Law, are under a curse: for it is written: "curse'd is every one, who shall not continue in all things, that are written in the Book of the Law, so that he doth them."

11. And that in the Law no one is justify'd in the sight of God, is evident, "because the just liveth by Faith."

12. Now the Law is not of Faith, but, "he who doth those things, shall live in them."

13. Christ hath redeem'd us from the curse of the Law, being made a curse for our faine: for it is written: "curse'd is every one that hangeth on a Tree;"

14. That on the Gentils the blessing of Abraham might be fulfill'd in Christ Jesus, that we might receive the Promise of the Spirit by Faith.

15. Brethren, (I speak after a human way) even a Man's Testament confirmed, no one contemneth, nor addeth to it.

16. To Abraham were the Promises pronounced, and to his Seed: It is not said: and to his Seeds, as if in many, but as in one: "and to thy Seed," who is Christ.

17. Now this I say, the Law which was made four hundred and thirty Years after, doth not make void the Testament confirm'd by God, so as to frustrate the Promise.

18. For if the Inheritance be by the Law, it is not now by Promise, but God confirm'd it on Abraham by Promise.

19. To what purpose then the Law? It was put because of Transgressions till the Seed should come, to whom the Promise was made, being ordain'd by Angels in the Hand of a Mediator.

20. And
Chap. III. To the GALATIANS: 185

20. And a Mediator is not of one only, but God is one:
21. Is the Law then against the Promises of God? by no means. For if a Law had been given, which could have given Life, undoubtedly Justice would have been by the Law.

22. But the Scripture hath shut up together all things under Sin, that the Promise might be given to them who believe by the Faith of Jesus Christ.
23. And before that Faith came, we were kept under the Law, shut up together unto that Faith, which was to be reveal'd.
24. The Law therefore was our Pedagogue in Christ, that we might become just by Faith.
25. But when Faith is come, we are now no more under a Pedagogue.
26. For you are all the Sons of God by Faith, which is in Christ Jesus.
27. For as many of you as have been baptiz'd in Christ, have put on Christ.
28. There is now neither Jew, nor Gentil: neither Slave, nor Freeman: neither Male, nor Female: for all of you are one in Christ Jesus.
29. And if you be Christ's, therefore are you the Seed of Abraham, heirs according to the Promise.

ANNOTATIONS.

V. 1. Before whose Eyes hath been before described (a) Jesus Christ crucify'd among you. The common Exposition is, that 8. Paul had before described, and let before them Christ crucify'd. Others, that it had been clearly foretold by the Prophets, that Christ was crucify'd for them.

V. 2. Did you receive the Spirit by the Works of the Law? As if he said, you eftem it a great Favour to have receiv'd those Spiritual Gifts of working Miracles, &c. When you were made Christians, had you these Favours, by the Works of the Law, or was it not by the hearing of Faith, and by the Faith of Christ, that you had such extraordinary Graces? and when you have begun thus happily by the Spirit of Christ and his Spiritual Gifts, are you for finishing, and thinking to make your selves more perfectly by the exterior Works of the Law, the Circumcision of the Flesh, and such like Ceremonies?

V. 4. 5. If yet in vain, i.e. I have still good Hopes, that what you have already suffer'd by Persecutions and Self-denials since your Conversion,
To the GALATIANS.  Chap. III.

Conversion, will not be in vain, as they would be, if you sought to be justified by the Works and Ceremonies of the Law of Moses, and not by the Faith and Law of Christ, by which only you can be truly sanctified.

V. 6—9. As it is written, Abraham believed God, and it was reputed to him unto justice. See Rom. 4:3. They only who imitate the Faith of Abraham, shall be blessed with him, and are his spiritual Children, whether Jews or Gentiles, whom God promised to bless by the Seed of Abraham, i.e. by Christ, who descended from Abraham.

V. 10: 14. Are under a Curse,—curse is every one. The Sense of these Words is to be found, Deut. 27:26, in the LXX. Some expound them thus: Curses are pronounced against every one, who keeps not all the Precepts of the Law, but there is not any one, i.e., scarce any one who keepeth them all, therefore all under the Law are under some Curse. But as it cannot be said, that no one kept all the Precepts, especially the moral Precepts of the Law, mention'd in that Place of Deuteronomy (for Zacharias and Elizabeth were both just in the sight of God, Luke 1, and doubtless, many others lived so as not to incur those Curses, but were just and were favored, tho' not by virtue of the Works of the Law only, nor without a Faith in God, and in their Redeemer, who was to come) therefore others understand that all such Persons fall under these Curses, who think to comply with all these Precepts by their own Strength, or who confide in the Works of the Law only, without a Faith in Christ the Messiah, and without which they cannot be saved. This agrees with what follows, that the just Man liveth by Faith. Habac. 2, 4. See Rom. 1:17. — Now the Law is not of Faith, i.e., the Works done merely in compliance with the Law, are not Works of Faith, that can save a Man: but he that doeth these things of the Law shall live in them, i.e., says S. Hierom, shall have a long temporal Life promised in the Law: or as others say, shall have Life everlasting if they are done with Faith.—Christ hath redeem'd us from thee Curses, but to do this, hath made himself a Curse for our sake, by taking upon himself the similitude of a Sinner, and by dying upon the Cross, as if he had been guilty of the greatest Sins, having only charged himself with our Sins, as much as it is written, Deut. 21:23. Curse is every one who hangeth on a Tree, which is to be understood, in case he deliver it for his own Sins, that the Blessings of Abraham, or promises to Abraham, might be fulfilled, i.e., Christ redeem'd us that these Blessings might be fulfilled on all Nations, and that all might receive the Promise of the Spirit, or the promised Spirit of Grace, believing in Christ, who is now come.

V. 15. — 23. I speak after a human Way, or by a Comparison, says S. Chrys. common among Men: If a Man make or execute his last Will, or any Deed or Contract, it stands good, no one can deny it, or pretend to annul it, or add anything to it: how much more shall the Testament, the Covenant or Solemn Promise which God made to Abraham to bless all Nations in his Seed, stand firm, and
Chap. III. To the GALATIANS.

and have its Effect. And he said to his Seed, to one, i.e. in Christ only, not to his Seeds, as it were by many. It is observed that the Word Seed being of a collective signification, may grammatically be taken for the plural as well as for the singular Number, so that we are to have more regard to S. Paul’s Authority, who expounds to us what is here signified by the Word Seed, than to the Word itself. — The Law which was made 430 Years after (consult the Chronologists) do’s not make void the Testament, nor the Promise, which God himself made to Abraham, that Mankind should be blessed only by Christ. These Blessings could not be by the Law of Moyses, ordain’d, or deliver’d by Angels, in the Hand of a Mediator, to wit, of Moyses according to the common Interpretation, who in receiving and publishing the Law, was as it were a Mediator betwixt God and his People. — And a Mediator is not of one, but is call’d so, as mediating betwixt two Parties; but God is one, this is to signify that when he made the Covenant or Promise to Abraham, he made this Promise himself, and did not make use of a Mediator inferior to himself, as when he gave the Law and the Law in this respect was inferior to the Promise; but the chief Difference was, that true Justice and Sanctification was not given by the Law, for so it would have contradicted, and have made void the Promise made before to Moyses, that the Blessings of a true Sanctification should only be by his Seed, and by Faith in Christ, the Son of Abraham, and of David. — According to the Scriptures all things, i.e. all Men were shut up together under Sin, under the Slavery of Sin, from which they were not to be redeem’d, but by the Accomplishment of the Promise, and by the coming of Christ, by his Grace, and a Faith in him, V. 24. As for the Law, it was put or given because of Transgressions, to put a Stop, by the Punishments prescribed to Idolatry, and other Crimes which the Jews had learn’d from other Nations, particularly in Egypt. The Law was a Pedagogue or School-maister, to direct, and correct, and bring Men to Christ our chief Master, our great Mediator, who being now come, we are no longer under our former Pedagogue. Christ hath by his Grace made all, who believe in him, and follow his Doctrine, his Sons and his adoptive Children, whether they were before Jews or Gentiles, now they are all one, united in the same Faith, and in the same Spirit of Charity. All the Faithful are to be accounted of the Seed of Abraham, and his Spiritual Children by the Accomplishment of the Promise.

(a) V. 1. Prescriptus, προσκόπσσρ, not Proscriptus, as in some readings of the Latin Text: and in vobis, is better understood to be join’d with prescrip-tus, than with Crucifixus.
C H A P. IV.

NOW I say: as long as the Heir is a Child, he differs not from a servant, tho' he be Lord of all:
2. But is under Tutors, and Governors till the time appointed by his Father:
3. So we also when we were little ones, were serving under the Elements of the World.
4. But when the fullness of time was come, God sent his Son made of a Woman, made under the Law,
5. That he might redeem those who were under the Law, that we might receive the Adoption of Sons.
6. And because you are Sons, God hath sent the Spirit of his Son into your Hearts, crying: Abba, Father.
7. Therefore such a one is not now a Servant, but a Son: and if a Son, an Heir also through God.
8. Heretofore indeed not knowing God, you serv'd them, who by Nature are not Gods.
9. But now when you have known God, or rather are known of God; how are you turning again to weak and poor Elements, to which you are desirous to serve again?
10. You observe Days, and Months, and Times, and Years.
11. I am in fear for you, lest perhaps I have labour'd in vain among you.
12. Be you as I, because I also as you: Brethren, I beseech you: You have not offended me at all.
13. Now you know that under an Infirmity of the Flesh I preach'd to you the Gospel heretofore: and because of your Temptation from what was in my Flesh.
14. You contemn'd not, nor despis'd me: but you receiv'd me as an Angel of God, even as Christ Jesus.
15. Where is then this your Happiness: for I bear you Witness, that if it could be done, you would have pluckt out your Eyes, and have given them to me.
16. Am I then become your Enemy in telling you the Truth?
17. They
Chap IV. To the GALATIANS.

17. They have a zeal for you in a wrong way, and they would exclude you, that you may have a zeal for them.

18. But have a zeal for the good in what is good always: and not only when I am present with you.

19. My little Children of whom I am in Labour again to bring forth, till Christ be form'd in you.

20. But I would willingly now be with you, and change my Voice: because I am put to Confusion about you.

21. Tell me you who would be under the Law: have you read the Law?

22. For it is written: that Abraham had two Sons, one of a Bond-woman, and the other of a Free-woman;

23. But he by the Bond-woman, was born according to the Flesh: and he of the Free-woman, was by the Promise:

24. Which things are spoken by an Allegory. For these are the two Testaments. The one indeed on Mount-Sina, which bringeth forth unto Bondage, which is Agar:

25. For Sina is a Mountain in Arabia, which hath an affinity with that which now is Jerusalem, and is in servitude with her Children.

26. But that Jerusalem which is above, is free, which is our Mother.

27. For it is written: rejoice thou Barren, that bearest not: break forth, and cry out, thou that labourest not to bring forth: for more are the Children of her that is desolate, than of her that hath a Husband.

28. But we Brethren, according to Isaac are the Children of the Promise.

29. But as then he, who was born according to the Flesh, persecuted him, who was according to the Spirit: so also now.

30. But what faith the Scripture? cast out the Bond-woman, and her Son: for the Son of the Bond-woman shall not be Heir with the Son of the Free-woman.

31. Wherefore, Brethren, we are not Children of the Bond-woman, but of the Free-woman: with the freedom wherewith Christ hath made us free.

A N N O
To the GALATIANS. 

ANNOTATIONS.

V. 3. Under the Elements of the World. S. Chrys. understands the exterior Ceremonies and Precepts of the Law of Moses, with an allusion to the first Elements or Rudiments, which Children are taught.

V. 4. The fullness of time, i.e. the time decreed by the divine Providence—God sent his Son made of a Woman, who took a true human Body of his Virgin Mother, under the Law, as he was Man, because he was pleas'd to make himself so.

V. 6. Crying Abba, that is, Father, Christ taught us in Prayer to call God our Father, he having made us his adoptive Sons by his Grace, and Heirs of Heaven.

V. 8, 9. You serv'd them, who by Nature are not Gods, these Words are to be understood of the Converts, who had been Gentils.

V. 10, 11. You observe (a) Days, &c. These false Teachers were for obliging all Christians to observe all the Jewish Feasts, Fasts, Ceremonies, &c. Some of the late Reformers find here an occasion to blame the Fasts and holy Days kept by Catholics. S. Hierom in his commentary on these Words, tells us, that some had made the like Objection in his time; his Answer might reasonably stop their Rashness, to wit, that Christians keep indeed the Sabbath on the Sunday (not the Jewish Sabbath on Saturdays) that they keep also divers holy Days, and Days on which great Saints suffer'd Martyrdom (let our Adversaries take notice of this), but that both the Days are different, and the motives of keeping them. See S. Hier. tom. 4. p. 271.

V. 12. Be you as I, because I also as you. I add no Word in the Translation, because it is uncertain what is to be understood: some give this Construction; be you as I am, because I also was, as you now are, and they expound them thus; lay aside your zeal for the Jewish Ceremonies as I have done, who was once as zealous for them, as you seem now to be. Others would have the Construction and Sense to be: be you as I am, because I am as you, that is, be affected to me, and love me, as I have still a true Affection and love for you, which is agreeable to what follows, you have not offended me at all.

V. 13–16. An infirmity of the Flesh ... and your Temptation in my Flesh. S. Hierom thinks the Apostle had some bodily Infirmity upon him. S. Chrys. understands his Poverty, and Want, and Persecutions, and that some were inclin'd to contemn him and his Preaching on these accounts. Yet others among them did not esteem him less: they receiv'd him, respect'd him as an Angel of God, as Christ Jesus, they would have given him their Eyes, as one may say, and all that was dear to them: He puts them in mind, how happy then they thought themselves, and asketh why they are now so much chang'd?

V. 17–20. He tells them this change comes from the false Preachers
ers among them, who with a false zeal would exclude them from a friendship, and a submission to S. Paul, and deprive them again of that Christian liberty, by which Christ, and the faith of Christ had freed them from the yoke of the Mosaical law. —— On this account I must labour and travail, as it were to bring you forth a second time. How do I now wish to be with you, to change my voice, to exhort you, to reprehend you, to use all ways and means to regain you to Christ? I am in confusion about you, (b) I am perplex'd, as the Greek signifies, as not knowing what to say or do.

V. 22. It is written in the law, that is, in Genesis, c. 16. and c. 21. that Abraham had two sons, &c. that his two sons, Isaac, born of his servant Agar, and Isaac of his wife Sara, in an allegorical sense, represents the two covenants, or covenants, which God made with his people: that by Isaac was represented that covenant of the former law, deliver'd to Moses on Mount Sina, by which the Jews were made his elect people, yet as it were his servants, to be kept to their duty by fear of punishments; but by Isaac is represented, the new covenant or testament of Christ, given at Jerusalem, where he suffer'd, where the new law was first publish'd: by which law, they who believe in Christ, were made the spiritual children of Abraham, the sons of God, and heirs of the blessings promis'd to Abraham: that Sina the mountain in Arabia hath (c) an affinity with Jerusalem, and with her children, who remain under the servitude of the law of Moses: we cannot understand a conjunction, or an affinity, as to place and situation. Sina and Jerusalem being near 20 days journey distant from each other, therefore it can only be an affinity in a mystical signification, in as much as Jerusalem was the capital of the Jews, where the children of those who receiv'd the law on Mount Sina liv'd still under the servitude of the same law: but Christians who believe in Christ, must look upon themselves as belonging to Jerusalem, and not to the city of Jerusalem upon earth, but the celestial Jerusalem in Heaven, which is our mother, now no longer servants and slaves to the former law, but free, being made the sons of God by the grace of Christ, and heirs of Heaven. And these blessings were promis'd to all nations, not only to the Jews, of which the much greater part remain'd obdurate, and refused to believe in Christ, but also particularly to the Gentiles, according to the prophecy of Isaiah; c. 54. rejoice, thou that has been barren, like Sara for a long time, i.e. rejoice ye Gentiles, hitherto left in idolatry, without the knowledge or worship of the true God, now you shall have more children among you, than among the Jews, who were his chosen people.

V. 29. S. Paul makes another observation upon this example of Ismael and Isaac: that as Ismael was troublesome to Isaac, for which he and his mother were turn'd out of the family; so also now, the Jews insulted and persecuted the Christians, who had been Gentiles, but God will protect them as heirs of the blessings promis'd; they shall be accounted the spiritual children of Abraham, while the Jews with their carnal ceremonies shall be cast off.
1. Stand firm, and be not again held under the Yoke of Bondage.

2. Behold I Paul tell you, that if you be circumcis'd, Christ will profit you nothing.

3. And I testify again to every Man who circumciseth himself, that he is under an Obligation of fulfilling the whole Law.

4. You are made void of Christ, who are for being justified by the Law: you are fallen from Grace.

5. For we in spirit by Faith, wait for the hope of Justice.

6. For in Christ Jesus, neither Circumcision availeth anything, nor Uncircumcision, but Faith, which worketh by Charity.

7. You did run well: who hath hindered you from obeying the Truth?

8. This Persuasion is not from him who calleth you.

9. A little Leaven corrupteth the whole mass.

10. I confide in you in the Lord, that you will not be of another mind: but he who disturbeth you, shall bear Condemnation, whosoever he be.

11. And I, Brethren, if I yet preach Circumcision, why do I still suffer Persecution? The scandal of the Cross is therefore made void.

12. I wish they were even cut off who disturb you.

13. For you, Brethren have been call'd unto Liberty: only that you use not this Liberty for an occasion to the Flesh, but by the charity of the Spirit serve one another.

14. For all the Law is fulfill'd in one Sentence: "thou shalt love thy Neighbour as thou thyself."

15. But
Chap. V. To the GALATIANS.

15. But if you bite and eat one another; take heed that you be not consum'd by each other.

16. I say then: walk by the Spirit, and you will not fulfill the Lusts of the Flesh.

17. For the Flesh lusteth against the Spirit, and the Spirit against the Flesh: for these are Adversaries one to another, so that you do not whatsoever you would.

18. But if you are led by the Spirit, you are not under the Law.

19. Now the Works of the Flesh are manifest: which are Fornication, Uncleanness, Lasciviousness, Luxury.


21. Envy's, Murders, Drunkenness, Revellings, and such like, of which I foretold you, as I foretold: that they who do such things, shall not obtain the Kingdom of God.

22. But the Fruit of the Spirit is Charity, Joy, Peace, Patience, Benignity, Goodness, Longanimity,

23. Meekness, Faith, Modesty, Continency, Chastity: Against such there is no Law.

24. And they who are Christ's, have crucify'd their Flesh with the Vices and Lusts.

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

26. Let us not become desirous of vain Glory, provoking one another, envying one another.

ANNOTATIONS.

V. 1. Be not again held under the Yoke of Bondage, of the old Law.

V. 2. If you converted from Heathenism be circumcised, it must be by believing and professing it necessary, which is false Doctrine, and then Christ will avail you nothing: not that the Practice of those Ceremonies was at that time sinful, especially for those that had been Jews, but it was an Error to judge them necessary for converted Gentils. — Besides he that judges Circumcision necessary, must also judge himself bound to keep all the other Ceremonies, and Precepts of the Law.

V. 5. 6. We in Spirit hope for true Justice, by a Faith in Christ, yet not by Faith only, but by a Faith working by Charity.

V. 8. — 13. This persuasion of yours is not from him that calleth you, is not from God: And I hope you'll be shortly again, of no other

Vol. II.
Mind than what I taught you. — As for me, my Adversaries misrepresent me, when they say I preach Circumcision, which if I did, I shou'd not be persecuted as I am by the Jews. I never preach it necessary for Gentils converted, tho' I have not condemn'd the use of it in the Jewish Converts, provided they do not oblige other Converts to it. — The scandal of the Cross, is it then made void? the Sense is according to S. Hierom, that the Jews greatest Objection against S. Paul, used to be, because he preach'd that Circumcision, and the Law of Moyses needed not be observ'd; another Objection against him was, that he preach'd Jesus, who was crucified on an infamous Cross, to be their great Messiah: he reasons then in this Manner, that if the Jews think he again preacheth the Necessity of Circumcision, and the Precepts of the old Law, they will no longer be offended, that he preacheth Christ crucified, because they were not so much offended with the latter, as with the first. Thus also S. Chrysl. on this Verse. Others expound it thus: If I preach Circumcision, and the Ceremonies of the Law, therefore according to my Doctrine, the Cross of Christ and Justification by the Merits of Christ crucify'd, is aboli'd, because justification is still to be sought for by the Works of the Law. — I wish'd they were cut off, separated from your Communion by Excommunication. His seemsthetrue Sense, so that I need not mention any other Exposition. — See a Lapide.

V. 13. An occasion to the Flesh, or of the Flesh, i.e. that you abuse not by a vicious Life, that Christian Liberty which Christ hath purchased for you, but be united in the Spirit of Charity.

V. 17. So that you (a) do not whatsoever you would. He do's not say, so that you cannot do, as others falsely translate, as if Men were under an absolute Necessity of Sinning, or doing ill, which is also contradictory to the foregoing Words, walk by the Spirit, and you will not accomplish the Works of the Flesh.

V. 19—21. Uncleanness, Lust, Luxury. In the Greek there are but two Vices nam'd, Luxury is not mention'd; and perhaps the Latin Interpreter put two Words to explain one Greek Word.

V. 22. The Fruit of the Spirit is Charity, &c. There are numbered 12 of these Fruits in the Latin, tho' but 9 in the Greek Text, in S. Chrysl. S. Hierom, S. Aug. tract. 87, in Joan p. 756. The Difference may again happen by the Latin Interpreter using two Words to express one Greek Word. It is observ'd that Longanimity and Patience are in a Manner the same: so are Benignity and Goodness: and so may be here Continency and Chastity.

(a) V. 17, Ita ut non quacunque vultis, illa facatis, ina ut & ab excellence, tāta tāta Dr. Wells in his Correction to the Prof. Translation, leaves one cannot.
Chap. VI. To the GALATIANS.

1. Brethren, if a Man be pre-engag'd in any Fault, you that are spiritual, instruct such a one in the Spirit of Mildness, reflecting on thy self, lest thou also be tempted.

2. Bear one another's Burthens, and so shall you full the Law of Christ.

3. For if a Man esteem himself to be something, whereas he is nothing, he deceiveth himself.

4. But let every one prove his own Work, and so shall he reap glory in himself only, and not in another.

5. For every one shall bear his own Burthen.

6. And let him who is instructed in the Word, communicate with him, who instructeth him, in all good things.

7. Be not deceived: God is not to be mock'd.

8. For what things a Man shall sow, these also shall he reap. For he that soweth in the Flesh, shall also reap Corruption from his Flesh: and he that soweth in the Spirit, of the Spirit shall reap Life Everlasting.

9. And doing good, let us not fail: for in due time we shall reap not failing.

10. Therefore while we have time, let us do good to all Men, and chiefly to the Domesticks of the Faith.

11. See what Letters I have writ to you with my own Hand.

12. For whosoever are desirous to please in the Flesh, these Men compel you to be circumcis'd, only to the end they may not suffer the Persecution of the Cross of Christ.

13. For neither do they who are circumcis'd, keep the Law: but they would have you to be circumcis'd that they may glory in your Flesh.

14. But for me, God forbid I should glory in any thing but in the Cross of our Lord Jesus Christ: by whom the World is crucify'd to me, and I to the World.

15. For in Christ Jesus neither Circumcision availeth any thing, nor Uncircumcision, but a new Creature.
16. And whosoever shall follow this Rule, Peace be upon them and Mercy, and upon the Israel of God.

17. From henceforth let no Man molest me: for I bear in my Body the Marks of Wounds for the Lord Jesus.

18. Brethren, the Grace of our Lord Jesus Christ be with your Spirit. Amen.

ANNOTATIONS.

V. 2. One another's Burthens. This is not contrary to what is added.

V. 5. That every one shall bear his own Burthen, because in the first place, the Sense is, that we must bear patiently with one another's Faults and Imperfections: in the 2d. that every one must answer for himself at God's Tribunal.

V. 6. Communicate in all good things; by this Communication, is understood an assisting of others in their wants.

V. 8. He that soweth in the Flesh, &c. The Apostle represents the Flesh and the Spirit like two Fields, on which Men sow good or bad Seed, according to which they shall reap.

V. 10. The Domesticks of the Faith, those who profess the same true Faith.

V. 11. What Letters, or Letter, I have writ with my own Hand. S. Jerom understands this of what he's now beginning to write, the rest being written by the Hand of another. Others understand the whole Letter.

V. 12. 13. He tells them the false Teachers would have them circumcised, first to avoid Persecutions from the Jewish Party; 2dly, to glory in having made them their Proselytes.

V. 14. &c. For my part, I will glory in nothing, but in the Cross of Christ, but in Christ crucify'd. — But a new Creature, but to be born a-new, to receive the Spiritual Life of Grace. — I bear the Marks of our Lord Jesus in my Body, by the Stripes and Wounds I have receiv'd for preaching the Gospel.
THE EPISTLE OF S. PAUL the APOSTLE TO THE EPHESIANS.

Ephesus was a famous City, the Metropolis of that call'd the Proconsular Asia, upon the Egean Sea, now call'd the Archipelago. In it was the Temple of Diana, one of the 7 wonders of the World. S. Paul had stayed there two Years, and preach'd another Year thereabouts. See Acts 19. The chief Design of this Epistle was to hinder the Ephesians and others in the neighbouring Cities, from being seduced by false Teachers, who were come among them. In the first 3 Chapters he extols the Grace of God in mercifully calling the Gentils. It was written when S. Paul was a Prisoner. See c. 4. 1. and c. 6. 20. but whether during his first Imprisonment at Rome, An. 62. or in the latter Imprisonment, as others judge about An. 65, as we have mark'd it in the Chronotaxis, is uncertain.

CHAP. I.

1. PAUL, an Apostle of Jesus Christ by the Will of God, to all the Saints who are at Ephesus, and to the faithful in Christ Jesus.

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

3. Blessed be the God, and Father of our Lord Jesus Christ, who hath bless'd us with all spiritual Blessings in heavenly Places thro' Christ.

4. As he chose us in him before the Foundation of the World, that we might be holy and spotless in his sight in Charity.

5. Who
193 To the EPHESIANS. Chap. I.

5. Who hath predestinated us to the Adoption of Sons through Jesus Christ unto himself: according to the purpose of his Will,

6. To the praise of the glory of his Grace, by which he hath made us acceptable, through his beloved Son:

7. In whom we have Redemption thro' his Blood, the Remission of Sins, according to the Riches of his Grace,

8. Which hath superabounded in us, in all Wisdom, and Prudence:

9. That he might make known to us the Mystery of his will, according to his good pleasure, which he decreed in him,

10. In the Dispensation of the fulness of times, to establish all in Christ, which are in the Heavens, or in the Earth, through him;

11. In whom we are also call'd by Lot, being predestinated according to the purpose of him, who worketh all things according to the counsel of his Will:

12. That we might be to the praise of his glory, who before hop'd in Christ:

13. In whom, when you also had heard the Word of Truth (the Gospel of your Salvation): which also believing you were seal'd with the holy Spirit of the Promise,

14. Which is the earnest of our Inheritance, for the Redemption of our acquired Possession, unto the praise of his Glory.

15. Wherefore I also hearing of your Faith, which is in the Lord Jesus, and of your Love for all the Saints,

16. Cease not to give thanks for you, making a Remembrance of you in my Prayers:

17. That the God of our Lord Jesus Christ the Father of Glory, give you the Spirit of Wisdom, and of Revelation in his Knowledge,

18. That he give you Eyes of your Heart enlightened, that you may know what is the hope of his call, and what is the Riches of his glorious Inheritance in the Saints;

19. And what is the transcendent greatness of his Power
Chap. 1. To the EPHESIANS.

Power towards us, who believe according to the Operation of his mighty Power,

20. Which he wrought in Christ, raising him from the dead, and setting him on his right Hand in the heavenly Places:

21. Above all Principality and Power, and Virtues, and Dominations, and every Name that is named, not only in this World, but also in that to come.

22. And he hath put all things under his Feet: and hath made him Head over all his Church,

23. Which is his Body, and the fulness of him who is fill'd all in all.

ANNOTATIONS.

S. Chrysostom takes notice in his Preface to this Epistle, that the doctrinal Part in the first three Chapters, is treated in a very sublime Manner with long Periods and Sentences, which makes the Style more perplex'd, and the Sense more obscure, than in his other Epistles. On this account I shall first give the Reader a Paraphrase as literal as I can, and then make some short Notes on the Difficulties in the Text.

V. 3. Blessed be God who tho' his Son Jesus Christ made Man, hath blessed us with all spiritual Blessings and Gifts, and by his Grace infused into our Souls, has given us a Title to a happy Eternity in Heaven.

V. 4. As by his eternal Decree according to the Purpose of his good Will and Pleasure, he hath made Choice of us to be his adoptive Sons, and predestinated us to be saved, and glorify'd, by the Merits, and Grace of his belov'd Son our Redeemer, without any Merits of ours to the glorious Praise and Riches of his Grace, by which he hath made us abound in all Wisdom, and true Prudence.

V. 9. This he might make known to us, and to all Men, the Mystery of his Will and Pleasure in establishing his new Law, of calling all Gentils as well as Jews, to believe in his Son made Man for us, in the Dispensation of the fulness of times, that is, at the time decreed from Eternity, to establish, to accomplish, and, as it is in the Greek, to recapitulate all things in Heaven and on Earth in Christ, and through him and his Merits on Earth, by fulfilling all the Types, Figures, and Prophecies concerning the Meſsias: and in Heaven, by filling up the Number of his Elect. In Christ Ye are call'd by Lot, i.e. to this happy Lot, this share & state of eternal Happiness (he seems to speak with an Allusion to the Manner, by which the Lands of a temporal Inheritance were distributed to the Israelites in Palæstine) that we, who are saved, might be to the praise of his Glory, might praise God for ever in the Kingdom of his Glory: particularly we Jews, who before hoped in the Meſsias to come, and also you Gentils, who now
now having heard the Gospel, have believ'd in Christ; and who together with all Christians have been now seal'd, as it were, with the holy Spirit of Promise, i.e. by the Spirit promis'd, and all those spiritual Graces, which are an Earnest and Pledge, which give us an Assurance of our future Glory and Happines; for our Redemption from our Sins, and in order to the acquire'd Possession, to the Possession of that glorious Happines; which Christ, by his Incarnation and Death hath acquire'd for us.

V. 15, &c. Wherefore hearing of your constancy in the Faith of Christ, and of your charitable Love to all the Saints or Faithful, I give always thanks to God, that God may be more and more reveal'd to you, that the Eyes of your Heart may be enlightened, that you may know what Grounds you have to hope in the transcending Greatness of God's almighty Power, who rais'd Christ from the Dead, and let him on his right Hand in Heaven above all the Quires and Orders of blessed Spirits, putting all things under his Feet, making him, as Man, head over all his Church militant on Earth, and triumphant in Heaven: which Church is his mystical Body, who is fill'd all in all, or as others have translated, who filleth all in all, the Sense is, that the Glory of Christ as Head of all, is fill'd and increas'd, by the Salvation and Happines of all his chosen Members, and of all his Elect to the End of the World.

Notes as to the Style or Expressions of S. Paul in this Chapter.

V. 3. With all spiritual Blessings in heavenly Places: Lit. in Heaven like, (a) or Celestials, which some expound and translate, in heavenly things, but this being express'd just before by spiritual Blessings, it rather seems to be understood of the Glory prepar'd for us in Heaven, or in the heavenly Mansions, which seems to me according to the Interpretation both of S. Hierom, and of S. Chrysl. in their Commentaries on these Words; Elyius takes notice that the same Expression, in the Celestials, is used five times in this Epistle, and in all of them signifies Places above us.

V. 6. Unto the Praise of the Glory of his Grace, i.e. unto the glorious Praise or Commendation of his Grace.

V. 8. In all Wisdom and Prudence, which may be either refer'd to the Wildom and Prudence of God the giver of Grace, or to the Gifts of Wisdom and Prudence bestowed upon the Elect.

V. 9. Which he decreed in him, (b) i.e. in Christ, but in the Greek the Sense is in himself, i.e. in God the Father who sent his Son.

V. 10. In the Dispensation of the fulness of Times. It may perhaps be translated, as the appointed fulness of time, which is generally expounded to signify, at the time decreed from Eternity. — — — To establish or restore all in Christ. (c) The Greek is to recapitulate, or as in the Prot. Translation, to gather together all things in Christ, which S. Hierom expounds, by a fulfilling at once in Christ all the ancient Figures and Prophecies of the former Law.

V. 14. Of our acquire'd Possession. Lit. Unto the Redemption of acquisition, (d) i.e. in order to the acquire'd Possession, or to the obtaining of that Glory, which Christ by redeeming us, hath acquire'd for us.
CHAP. II.

To the EPHESIANS.

201

V. 23. Who is fill'd all in all, (e) In the Latin, the Words have a Passive Signification, is fill'd: in the Greek may be signify'd who filleth all in all.


(b) V. 9. In eos; but in the Greek, εὐαγγέλιον, τοῦτο, in seipso.


(e) V. 23. Qui omnii in omnibus adimplerit, which may either be in the passive or middle Voice. S. Hierom in his Exposition p. 337. expressly says, non ait, qui omnii in omnibus adimplerit, sed qui omnii in omnibus adimplerit,—sicut ergo adimplerit Imperator, & quotidie ejus impleasur exercitus, sic dominus Jesus, &c. See S. Chrys. in Lat. Ed. p. 869. and in the Greek, p. 776. lan. 31 did τάνων καν πληρωλα το εὐαγγελι

where the whole Text requires a passive Sense.

C H A P. II.

1. AND you he enliven'd, when you were dead in your Treasures and Sins,

2. In which you heretofore walk'd according to the course of this World, according to the Prince of the Power of this Air, of the Spirit, that now worketh on the Children of unbelief,

3. In which also we all heretofore convers'd in the Lusts of our Fleth, fulfilling the will of the Fleth, and of our Thoughts, and were by Nature the Children of Wrath, as also the rest;

4. But God who is rich in Mercy, through his exceeding Charity with which he lov'd us,

5. And when we were dead in Sins, brought us to Life together in Christ, (by whose Grace you are sav'd)

6. And hath rais'd us up together, and made us fit together in the heavenly Places through Christ Jesus:

7. That in after Ages he might shew the abundant Riches of his Grace in Goodness upon us in Christ Jesus.

8. For by Grace you are sav'd through Faith: and this not of your felves: for it is the Gift of God;

9. Not by Works, that no one might boast.

10. For
To the EPHESIANS: Chap. II.

10. For we are his Work, created in Christ Jesus in good Works, which God prepar'd that we might walk in them.

11. Wherefore be mindful, that you heretofore Gentils in the Flesh, who are call'd uncircumcision by that Nation, which is call'd Circumcision in the Flesh, made by Hands:

12. That at that time you were without Christ, alienated from the Conversation of Israel, and Strangers to the Testaments, having no hope of the Promise, and without God in this World.

13. But now in Christ Jesus you, who heretofore were afar off, are become near in the Blood of Christ.

14. For he is our Peace, who hath made both one, and breaking down the middle Wall of Partition, the enmities in his Flesh:

15. Abolishing the Law of Ordinances by decrees, that he might make those who were two in himself into one new Man, establishing Peace,

16. And that he might reconcile both in one Body, to God by the Cross, destroying the enmities by himself.

17. And coming he preach'd Peace to you, who were afar off, and Peace to them who were near at hand.

18. For through him we have both access in one Spirit to the Father.

19. Therefore now you are not Strangers and Foreigners: but you are Fellow-citizens with the Saints, and the Domesticks of God:

20. Built upon the Foundation of the Apostles and Prophets, Christ Jesus himself being the chief Corner-stone:

21. In whom the whole Building framed together, groweth into a holy Building in the Lord,

22. In whom you also are built up together into an Habitation of God in the Spirit.

ANNOTATIONS.

V. 1. He enliven'd you when you were dead. These Words, he enliven'd or restored to Life, are necessary to express the literal Sense and Construction, as appears from the following 5th Verse. By what is here translated Trepasies, are commonly understood Offences less grievous than by the Word Sin.

V. 2. According to the Course, Lit. the Age of this World; i.e. the Customs
Chap. II. To the EPHESIANS.

Customs of this wicked corrupt World: According to the Prince of the Power of this Air, the Spirits, &c. meaning the Devils, who are permitted to exercise their Power upon the Earth or in the Air.

See Jo. 12. 31. 14. 30. 16. II.

V. 3. In which we also, &c. Some translate in, or among whom, making it agree with the Children of unbelief. S. Hierom p. 3, refers it to Trespasses or Sins. — we were by Nature, not by Nature according to the state of Man's first Creation in Paradise, but by Nature infected with original Sin, by the Fall of our first Parents, — as also she reft, that is, all Mankind.

V. 4.— 9. But God... has brought us together, both Gentils and Jews, to Life in Christ, remitting our Sins by Faith in him, and by the Grace of our merciful Redeemer, by his pure Mercy, not by any Works of ours, nor meerly by the Works of the former Law. —— Hath made us in a Condition to fit together in heavenly Places; to be hereafter crown'd in Heaven.

V. 10. —— 16. For we are his Work, not only as to our Body and Soul, but by a new Creation in Christ Jesus, with a new Heart by his Grace. —— Be mindful that as for you, who were Gentils, who were call'd an uncircumect'd People by the circumcisc'd Jews, that you were without Christ, without the Hopes or Expectation of the Messiah, alienated from the Conversation of those, who were God's elect People, and from the Promises particularly made to them, that the Messiah should be of their Race: without God in this World, i.e. without the Knowledge and the Worship of God. But now by Christ, by believing in him, you who seem'd to be afar off, are become near by his Blood, by him, who died for all: for he hath brought Peace to all Men, breaking down by his Incarnation and Death, that Wall of partition, that Enmity between the Jews and Gentils, making them but one, abolishing that former Law, of so many Ordinances, (a) Precepts, and Ceremonies, by Decrees, which may signify by his divine Decrees, or rather, as S. Hierom expounds it by the Greek, abolishing the old Law and its Precepts by the Precepts and Doctrine of the new Law that he might reconcile to God both the Jews and Gentils, that now they might be one mystical Body, to wit, the Church of Christ, of which he is the Head.

Remember then that you are no longer Strangers and Foreigners, as you were when the Jews were the only elect People of God: now by Faith and Hope, you are fellow Citizens with the Saints, and with all the elect People of God: —— you are Built upon the Foundation of the Apostles and Prophets, who by their Prophecies concerning the Messiah, and by their teaching and preaching of the Gospel, are as it were subordinate Foundation Stones under Christ, the chief Founder, and the chief Corner Stone of his Church. In whom also you Christians at Ephesus, and all the Faithful are built up together, as parts of a spiritual Edifice or Temple where God inhabits.

(a) V. 15.
To the EPHESIANS.

CHAP. III.

1. For this cause I Paul the Prisoner of Jesus Christ, for you Gentils,
2. If yet you have heard of the Dispensation of the Grace of God, which is given me among you:
3. That the Mystery was made known to me by Revelation, as I wrote above in short:
4. As you reading may understand my Knowledge in the Mystery of Christ:
5. Which in other Generations was not made known to the Sons of Men, as it is now reveal'd to his holy Apostles, and Prophets by the Spirit,
6. That the Gentils should be Co-heirs, and of the same Body, and Joint-partakers of his Promise in Christ Jesus by the Gospel:
7. Of which I am made a Minister, according to the Gift of the Grace of God, which is given to me through the working of his Power,
8. To me the leaft of all the Saints is given this Grace, among the Gentils to Preach the unsearchable Riches of Christ,
9. And to bring all Men to the Light, of what is the Dispensation of the Mystery, that was hidden from Ages in God, who created all things.
10. That the manifold Wisdom of God may be known throughout the Church to the Principalities, and Powers in the heavenly Places,
11. According to the eternal Decree, which he made in Christ Jesus our Lord:
12. In whom we have Confidence, and access with Confidence by his Faith.
13. Where-
Chap. III. To the EPHESIANS.

13. Wherefore I beseech you not to be disheartened at my Tribulations for you: which is your glory.

14. For this cause I bow my Knees to the Father of our Lord Jesus Christ,

15. Of whom all Paternity in Heaven and Earth is named,

16. That he would grant you according to the Riches of his glory, to be strengthen'd with Power by his Spirit unto the interior Man,

17. Christ to dwell by Faith in your Hearts: being rooted and founded in Charity,

18. That you may be able to comprehend with the Saints, what is the breadth, and the length, and the heighth, and the depth:

19. To know also the Charity of Christ surpassing knowledge, that you may be fill'd unto all the fulness of God.

20. Now to him, who is able to do all things more abundantly than we ask or understand, according to the Power which worketh in us:

21. To him be glory in the Church, and in Christ Jesus throughout all Generations, world without end. Amen.

ANNOTATIONS.

V. 1. For this Caufe, I Paul the Prifoner, &c. The Sense seems to be, I Paul am a Prifoner, otherwise the Sense will be suspended, and interrupted by a long Parenthesis till the 14th Verse, where it is again repeated, for this Caufe I bow my Knees.

V. 2. If yet (a) you have heard, if yet, doth not imply a doubt, but is the same as, for you have heard the Dispensation: (b) this Word Dispensation, is divers times taken by S. Paul to signify the Manner, by which a thing is done, or put in execution, the Sense therefore here is, for you have heard how by the Grace of God, I have been made your Apostle.

V. 3. That the Mystery, &c. By this Mystery, he means what he has already mention'd in the last Chapter, and what he continues to speak of, to wit, that by the coming of Christ, and the preaching of his Gospel, all both Jews and Gentils, all Nations should be united into one Church, by one and the same Faith. — was made known to me by Revelation, and to the other Apostles and Prophets — As it is now reveal'd. (c) S. Paul (as both S. Hierom and S. Chryf. take Notice) do's not absolutely fay, that this Mystery was not known.
To the Ephesians. Chap. III.

Known, but only not known as: it was afterwards to the Apostles. For whether by this Mystery, we understand the Incarnation of Christ, or the uniting of the Jews and Gentils into one Church, we cannot doubt but both were reveal'd to Abraham, to David, to many Prophets and just Men in the time of the Law; but now it was reveal'd, and made known to all. — That the Gentils should be Q- heirs, &c. this is the Mystery, which was heretofore unknown, and now reveal'd. This is what the greatest Part of the Jews could never be brought to believe, that the Gentils should be equally sharers with them of God's Promises, and Blessings. They were strangely scandaliz'd that S. Peter should receive Cornelius, an uncircumcis'd Man into the same Communion. On the like account they persecuted S. Paul.

V. 7. I am made a Minister, &c. i.e. an Apostle to preach this same Doctrine of the Gospel of Christ. To me, who am the least of the saints, i.e. of the Faithful, is given this Mission by the Grace of God, and a Power from the Almighty of working Miracles, and other miraculous Gifts from him who created all things, in order to enlighten (d) or bring Light to all Men, that they may know, and be convinced of the Dispensation and Manner, in which God will have this Mystery now made known, and preach'd to all the World.

V. 10. That the manifold Wisdom of God, and his other divine Perfections of Mercy, of Justice, &c. may be more known, and seen executed, by the coming of his Son according to his eternal Decrees, of sending a Redeemer, in whom they are to believe, and have a Hope and Confidence of their eternal Salvation.

V. 13. Wherefore I beseech you be not discourag'd, nor dishearten'd at my Tribulations, and Persecutions on the account of the Gospel, nor at your own, which ought to be a subject both for you, and me to glory in.

V. 14. 15. For this same cause I pray, and bow my Knees to the eternal Father of our Lord Jesus Christ, of whom all Fatherhood (e) or Paterinity in Heaven, and Earth is named. The Greek Word oftentimes signifies a Family, and therefore may signify of whom the whole Family in Heaven and Earth is named; and thus the Sense will be, that God is not only the Father of his eternal Son, but (as not only the Latin Text, but even the Greek may signify) of all angelical Spirits in Heaven, and of all Men, especially Christians made his adoptive Sons in Baptism. But here may be signify'd not only a Family, but th' in particular, who are honour'd with the Name and Dignity of Fathers, so that the Name, which they have of Father, or Patriarch, is derived from God, the Father of all, and communicated to them in an inferior Degree. This Exposition is found in S. Hierom, in Theodoret, Theophylact, S. John Damascen, &c.

V. 18. &c. What is the Bread, &c. It is not express'd to what must be refer'd these metaphorical Words of Breadth, Length, &c. Some expound them of the Charity, which in our Hearts we ought to have for one another; others of the Love, which Christ shew'd towards...
Chap. IV. To the EPHESIANS.

Chap. IV. To the EPHESIANS.

Therefore Prisoner in the Lord beseech you, that you walk worthy of the Vocation, in which you are called,

2. With all humility and mildness, with patience bearing with one another in Charity,

3. Being careful to keep the unity of the Spirit in the bond of Peace.

4. One Body, and one Spirit, as you are called in one hope of your Vocation.

5. One Lord, one Faith, one Baptism.

6. One God and the Father of all, who is above all, and throughout all, and in all us.

7. And Grace is given to every one of us according to the measure of the Gift of Christ.

8. Wherefore it is said: "ascending on high, he hath led Captivity Captive; he bestowed Gifts on Men."

9. And that he ascended, what is it, but that he also descended first into the lower Parts of the Earth?

10. He who descended, is the same also who ascended above all the Heavens, that he might fulfil all things.

11. And some indeed he gave to be Apostles, some Prophets, and others Evangelists, and others Pastors, and Teachers,

12. Unto
Unto the Perfection of the Saints for the work of the Ministry, unto the Edification of the Body of Christ:

Till we all meet in the unity of Faith, and of the Knowledge of the Son of God, unto a perfect Man, unto the measure of the Age of the fulness of Christ.

That we may not now be Children, tossed to and fro, and carried about with every wind of Doctrine, in the wickedness of Men, in craftiness to draw Men into Errors.

But performing the Truth in Charity, that we may grow up in him according to all things, who is our Head Christ:

From whom the whole Body being compacted, and knit together by a supply from every Joint, according to the Function unto a proportion of every Member, maketh the increase of the Body unto the edifying of itself in Charity.

This then I say, and testify in the Lord, that you may not now walk, even as the Gentils walk in the vanity of their mind.

Having the understanding obscured with Darkness, alienated from the Life of God, thro' the ignorance which is in them, because of the blindness of their Heart,

Who being without hope, have given themselves over to lasciviousness, to the working of all uncleanness, unto covetousness.

But you have not in this manner learnt Christ.

If yet you have heard him, and have been taught in him, as the Truth is in Jesus:

To put off the old Man according to your former Conversation, who is corrupted according to the desires of Error.

But be you renew'd in the Spirit of your mind, And put on the new Man, who is created according to God in Justice, and holiness of Truth.

Wherefore laying aside lying, each of you speak Truth with his Neighbour: because we are Members one of another.

Be
26. Be angry, and sin not: let not the Sun set upon your Anger.

27. Give not place to the Devil.

28. Let not him who did steal, now steal any more; but rather let him labour, working with his own Hands that which is good, that he may have to give to him who is in need.

29. Let no evil Speech proceed from your Mouth; but whatsoever is good to the Edification of Faith, that it may afford grace to the Hearers.

30. And contritiate not the holy Spirit of God, in which you are seal'd unto the Day of Redemption.

31. Let all Bitterness, and Anger, and Indignation, and Clamour, and Blasphemy be taken away from you, together with all Malice.

32. And be gentle one to another, merciful, forgiving one another, even as God hath forgiven you in Christ.

ANNOTATIONS.

Here begins the second Part of this Epistle, in which he exhorts them to the Practice of Christian Virtues.

V. 7. Grace is given to every one of us according to the Measure of the Gift of Christ, i.e. as it hath pleas'd Christ to bestow his free Gifts upon us: to shew, says S. Chryf. that it was not according to any Merit of ours. The Words also shew, that Christ is the Giver, and Author of Graces, and consequently the true God.

V. 8. He led Captivity captive. (a) S. Hierom and others expound these Words of Christ's delivering the pious Souls, that had died before his Ascension, and which were detain'd in a Place of Rest, which is call'd Limbus patrum.—He bestow'd Gifts on Men. Having deliver'd Men from the Captivity of Sin, he bestow'd upon them his Gifts and Graces.

V. 9. Into the lower Parts of the Earth. This cannot signify into the Grave only, especially since in that which we look upon as the Apostle's Creed, we first profess to believe, that he was buried, and afterwards that he descended into Hell.

V. 11. Some indeed he gave to be Apostles, &c. It is said 1. Cor. 12. 28. that God (even with the G. Article) gave some to be Apostles, &c. And here it is said of Christ: another Proof that Christ is the true God.

V. 13. Unto a perfect Man, unto the Measure of the Age (b) of the fulness of Christ, that is, according to the Measure of the full and perfect Age of Christ. Of the ancient Interpreters, some expound this of what shall happen in the next World, after the Resurrection, when all the elect shall have Bodies every way perfect, and as...
some conjecture, when all who rise by a happy Resurrection, shall seem to be about 30, of the Stature and Age of Christ, when he suffered. But others, especially the Greek Interpreters, understand this Verse of a spiritual Perfection in this Life, by which the Members of Christ's mystical Body, meet in the Unity of Faith, and increase in Grace and Virtue, by imitating Christ, and following his Doctrine and Example. And this seems more agreeable to what follows, that we may not be like Children to be led by the Wickedness of Men, the Greek Word, as S. Hierom observes, may signify, by the Decrees, or Fallacy of Men; by Misled, says S. Aug. And S. Chryil. tells us, it is spoken by a Metaphor, taken from those, who cheat at Dice, to gain all to themselves. — to draw Men into Errors, and Heresies. Such about that time were the Disciples of Simon the Magician.

V. 16. By a supply from every Joint, &c. S. Paul compares the Church and mystical Body of Christ (as he do's elsewhere) to a natural Body, whose Perfection depends on the Harmony, Union, and Concurrence of all the different Parts; and so in the Church, of which Christ is the Head, some are Apostles, some Prophets, &c. and Christ hath been pleased to give them different Offices, Talents, and Gifts for the edifying and increase of the whole Body which is his Church.—That they may no longer be like Gentils... alienated from the Life of God, from such a Life as God requires they should lead.

V. 19. Who being without Hope, (d) without Faith and Charity, Lit. despairing, according to the Latin Text, and some G. MSS. tho' according to the ordinary Greek, without Grief or Sorrow, to wit, for their Sins, have given themselves over to all manner of Vices. — unto Covetousness, (e) Some take notice that the Greek Word may not only signify Avarice or Covetousness of Money, but any unflaggable Desires or Lusts. See the next Chapter. v. 3. and 5.

V. 26. Be angry, and sin not, as 'tis said Psal. 4. 5. Anger, as a Passion of the Mind, may proceed from a good Motive, and be guided by Reason, as our Saviour Christ, Mark 3. 5. is said to have looked about at the Jews with Anger, i.e. with a Zeal against their Blindness and Malice. — Let not the Sun set upon your Anger, if moved to Anger, return without delay to a Calmness of Mind and Temper.

V. 29. That is may afford Grace to the Hearer, i.e. that your Speech may contribute to their good and edification.

V. 30. Contristate not the Holy Ghost, that not the Holy Ghost can be contristated. 'Tis a Metaphor, and the Senle is, sin not against the Holy Ghost.

(a) V. 8. Captivam duxit captivitatem, on which Words S. Hierom p. 364. descendit ad inferna, & iunxas animas, quae ibi detinebantur, secum ad calos victor deduxit. See I. Pet. c. 3. (b) v. 13. In meniumat aetasplenitudinis Christi, in aliquot annis (aetas vel matutae) ut pulchritudine ut uronis, See S. Aug. l. 22. de Civ. c. 15. & [eq. tom. 7. p. 678. S. Hierom in Epistaphio Paul. tom. 4. pars 2. p. 685; S. Chryl. hom. 11.]

(c) V. 14.
Chap. V. To the EPHESIANS.


(d) V. 19. Desperantes. The Latin Interpreter seems to have read, δινοῦται, as in some MSS. but in most Copies δινοῦται, indolentes. See S. Hier. in his Commentary, p. 368.—(e) Ibid in avaritiam, in πλαστεία, in cupiditate. See v. 3. of the next Chapter.

CHAP. V.

1. BE you therefore Followers of God, as most dear Children:

2. And walk in love, as Christ also lov'd us, and deliver'd himself for us an Oblation, and a sacrifice to God for an odour of Sweetness.

3. But Fornication, and all uncleanness, or covetousness, let it not be named among you, as it becometh Saints:

4. Neither filthiness, nor foolish talk, nor scurrility, which is not to the purpose, but rather Thanksgiving.

5. For know and understand this: that no Fornicator, or unclean, or covetous Man, which is a serving of Idols, hath any Inheritance in the Kingdom of Christ, and of God.

6. Let no Man seduce you with vain Words: for because of these things cometh the wrath of God upon the Children of unbelief.

7. Be not you then Partakers with them.

8. For you were heretofore Darkness: but now you are light in the Lord. Walk as the Children of Light:

9. For the fruit of Light is in all Goodness, and Justice, and Truth:

10. Proving what is acceptable to God:

11. And have no part in the unfruitful Works of Darkness, but rather reprove them.

12. For the things that are done by them in private, it is even shameful to mention.

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

14. Where-
To the EPHESIANS. Chap. V.

14. Wherefore he faith : arise thou that sleepest, and rise up from the dead, and Christ will enlighten thee.

15. Take heed therefore, Brethren, how you walk warily, not as unwise,

16. But as wise Men: redeeming time, because the Days are evil.

17. Wherefore become not imprudent: but understanding what is the will of God.

18. And be not drunk with Wine, wherein is Luxury, but be fill'd with the Holy Ghost,

19. Speaking to your selves in Psalms, and Hymns, and spiritual Canticles, singing, and making Psalms in your Hearts to the Lord,

20. Giving thanks always for all things, in the Name of our Lord Jesus Christ to God and the Father.

21. Being subject to one another in the fear of Christ.

22. Let Women be subject to their Husbands, as to the Lord:

23. Because the Man is the head of the Woman, as Christ is the head of the Church. He is the Saviour of his Body.

24. As the Church then is subject to Christ, so also let Women be to their Husbands in all things.

25. Husbands love your Wives as Christ loved the Church, and deliver'd himself for it,

26. That he might sanctify it, purifying it by the washing of Water, in the word of Life,

27. That he might exhibit to himself a glorious Church, not having Spot or Wrinkle, or any such thing, but that it should be holy and without Blemish.

28. So also ought Husbands to love their Wives as their own Bodies. He that loveth his Wife, loveth himself.

29. For no Man ever hated his own Flesh, but nourisheth, and cherisheth it, as Christ also doth the Church:

30. Because we are Members of his Body, of his Flesh, and of his Bones.

31. For this cause shall a Man leave his Father, and his Mother, and adhere to his Wife, and they shall be two in one Flesh.

32. This
Chap V.  To the EPSHESIANS.  

32. This Sacrament is great, but I say in Christ and in the Church.

33. Nevertheless let every one of you in particular love his Wife as himself: and let the Wife reverence her Husband.

ANNOTATIONS.

V. 3. Covetousness: (a) or Avarice: the Latin Word is generally taken for a coveting or an immoderate Desire of Money and Riches. S. Hierom and others observe, that the Greek Word in this, and in divers other Places in the new Testament, may signify any unsatiable Desire, or the Lusts of sensual Pleasures; and on this account S. Hierom thinks, that it is here joined with Fornication and uncleanness. But S. Chryf. in the last Chapter, v. 19. hom. 13. and in this Chap. v. 3. shews, that by the Greek Word, is understood Avarice, or an immoderate Desire of Riches, when he tells us, hom. 18. that this Sin is condemn'd by those Words of Christ, Luke 16: 13. You cannot serve God and Mammon.

V. 4. Nor Scurrility: (b) what is here meant by this Word, S. Chryf. tells us at large in the moral Exhortation after his 17th homily, to wit, jests with immodest Suggestions, or a double meaning, and Rallery or Buffoonry against the Rules of good Conversation, scarce made use of by any, but by Men of a low Condition, and of a mean genius, which is not to the Purpose of a Christian, who must give an Account to God of all his Words.

V. 5. Or covetous Man, which is a serving of Idols, or who is an Idolater. It is clear enough by the Greek, that the covetous Man is call'd an Idolater, whose Idol is Mammon: tho' it may be also said of other Sinners, that the vices they are addicted to, are their Idols.

V. 9. For the Fruits of Light. So the Latin, and divers Greek Copies, not the Fruits of the Spirit, as were in many Greek MSS. and in this Dr. Wells thought it fit to change the Prot. Translation.

V. 14. Arise thou that sleepest. The Sense may be taken from Hab. v. 1. S. Hierom thinks they may be cited from some Writing not Canonical.

V. 23. Because the Man is the Head of the Woman, tho' S. Paul here speaks of a Man who is a Husband, yet we may rather translate Man than Husband, being the same Sentence, and same Words, as 1. Cor. II. 3. where even the Prot. Translation has, that the Man is Head of the Woman. He (Christ) is the Saviour of his mystical Body, the Church: tho' some expound it, that the Husband is to save, and take care of his Wife, who is as it were his Body.

V. 26. With the Washing (c) or Ablution of Water by the Word of Life. By this washing is generally understood the Sacrament of Baptism, and by the Word of Life, not the Word of the Gospel preach'd, but the Words, or Form used, in the Administration of Baptism, according to Christ's Institution; but this is not so certain.

Q 3  
V. 27. Nos
To the EPHESIANS.

Chap. V.

V. 17. Not having Spot or Wrinkle. S. Ang. and others expound it, of the glorious Church of Christ in Heaven: others even of the Church of Christ in this World, as to its Doctrine, Sacraments and Discipline, or Practices approved by the Catholic Church.

V. 28.—31. He that loveth his Wife, loveth himself. S. Paul would have this a Love like that, which a Man hath for himself, or for his own Flesh, when they are now join'd in Wedlock, and are become, as it were, one Flesh and one Person, as to a civil Life and Society. See Matt. 19. §. The Wife is to be consider'd as a Part of the Husband, as a Member of his Body, of his Flesh, and of his Bones. The Words are to be taken with an Allusion to what Adam said, Gen. 2, 24. This is now Bone of my Bones, &c. And so according to the Apostle, speaking figuratively, the Church, which is the Spouse of Christ, is fram'd, as it were, of his Bones, and of his Flesh sacrificed on the Cross.

V. 32. This Sacrament or Mystery, is great in Christ, and in the Church; This Sacrament in Construction, must be refer'd to what immediately went before, i.e. to the Conjunction of Marriage between Man and Wife: and this is call'd a great Sacrament or Mystery, as representing the Union, or Spiritual Nuptials of Christ with his Spouse the Church.

(a) V. 3. and 5. Covetousness; avaritias, παραβολη. See S. Hierom on these Verses, who expounds it of an insatiable Lust, as to the Sins of Uncleanness and Impurity, p. 380. But see also S. Chrys. who by παραβολη, c. 4. V. 19, expounds an immoderate Desire of Riches, χρηστολογια, καθως c. p. 829. And here hom. 17. p. 847. or παραβολη σαρκα λοιπων, η επικλήρως. And hence 18. on the fifth Verse, he expounds the Word, παραβολη, καθως in idiomastik, qui est Idololatra, of him who is properly speaking an avaricious Man, who doth Mammona or Riches, who takes Pain to leave an Inheritance to others, and deprives himself of it, &c. p. 835. χρηστολογια, καθως εκκλησια, 851.

(b) V. 4. Scurrilae, quae ad vent non pertinent, ευτραπελα τα υπαναινη. S. Chrys. loc. cit. p. 848 and 849, describes the Vice of Eutrapelion in these Words: Ευτραπελοις, η ευτραπελα, καθως ευτραπελα μελαινη τοις φρουριοις, Τως τω διο η χρηστολογια, καθως ευτραπελα τους κομμαζον την καλην η μεν την πραξιν, την δε την δουλεια, ουκ ενδουρησεται μελαινην την καλην η μεν την πραξιν, την δε την δουλεια, καθως ευτραπελα τους κομμαζον την καλην η μεν την πραξιν, την δε την δουλεια. Where there is filthiness, there is Eutrapiel. It is this that makes the Mind effeminate. For be it from a Christian to play the Comedian. If this were commendable, why is it left to Buffoons? It is the Bigness of flattering Hangers, or Frencher-friends, of Fools in a Play, of debauch'd Women, but far be it from Perfons of a higher Rank, well born, and of good Breeding. If any Man be void of Honour, void of Shame, such a one is given to Eutrapiel. A Man will scarce find it worth his while to confute the Latin translation in Frontes-Duceus, which in this, and many other Places, is far from being exact. I know that Aristotle L. 4. de moribus c. 14. p. 42. Edit. Aurel. Aldobr.
Chap. VI. To the EPHESIANS. 215

and S. Thomas the Doctor of the schools, I. 2. Q. 60. A. 5. and Q. 168.
A. 2. take Eutrapelia in a different Sense, when it is a facetious innocent way of Feasting, containing rather instructive Admonitions, and so S. Thomas tells us, it may be reckn'd among the moral Virtues, but then even as Aristotle tells us, it must be without all Words of Immodesty, and Buffoonry, which is against good Manners, otherwise it degenerates into Scurrility.

(c) V. 26. Lavacro aqua in verbo vita, ηρομω της Ιησου αυτης, την ην, may be taken for a Bath of Water, or the Water itself. See Tit. 3. 5, vita is now wanting in the Greek. See Eph. 2. Christ by the Word, understands the Form of Baptism, In the Name of the Father, &c.

1. Children obey your Parents in the Lord: for this is just.
2. Honour thy Father, and thy Mother, which is the first Commandment with Promise:
3. That it may be well with thee, and thou may'st live long on the Earth.
4. And you Fathers provoke not your Children to Anger: but bring them up in discipline, and Correction of the Lord.
5. Servants obey your carnal Masters with fear and trembling, in the simplicity of your Heart, as Christ:
6. Not Eye-servers as it were pleasing Men, but as the Servants of Christ, doing the will of God from the Heart,
7. Serving them with a good will, as the Lord, and not as Men:
8. Knowing that whatsoever good every one shall do, the same shall he receive of the Lord, whether he be slave, or free.
9. And you Masters do the like to them, remitting threatenings: knowing that both their, and your Lord is in Heaven: and that there is no respect of Persons with him.
10. As to the rest, Brethren, be strengthen'd in the Lord, and in the might of his Power.
11. Put on you the Armour of God, that you may stand against the Snares of the Devil.

Q 4
12. For
To the Ephesians  Chap. VI,

12. For our wrestling is not against Flesh and Blood, but against Principalities and Powers, against the Rulers of the World of this Darkness, against the evil Spirits of wickedness in the Air.

13. Therefore take the Armour of God, that you may be able to resist in the evil Day, and in all things to stand perfect.

14. Stand then, having your Loins girt about in Truth, and clothed with the Coat of mail of Justice,

15. And your Feet shod in the Preparation of the Gospel of Peace:

16. In all things taking the Shield of Faith, with which you may be able to extinguish all the fiery Darts of the most wicked one:

17. And take to you the Helmet of Salvation, and the Sword of the Spirit (which is the Word of God)

18. In all Prayer and Supplication, praying at all times in the Spirit: and in the same watching with all earnestness, and Supplication for all the Saints:

19. And for me, that Speech may be given me to open my Mouth with confidence, to make known the Mystery of the Gospel:

20. For which I perform the Office of an Embassador in Chains, so that therein I may dare to speak boldly, and as I ought.

21. Now that you also may know the things that regard me, and what I do: Tychicus a most dear Brother, and faithful Minister in the Lord, will make all things known to you:

22. Whom I have sent to you for this same purpose, that you may know how things go with us, and that he may comfort your Hearts.

23. Peace be to the Brethren, and Charity with Faith from God the Father, and the Lord Jesus Christ.

24. Grace be with all, who love our Lord Jesus Christ in sincerity, Amen.
ANNOTATIONS.

V. 2. With Promise. This Commandment being deliver'd with a special Promise of a long Life: which Promise is to be understood conditionally, especially in regard of Christians, i.e., unless it be a greater Favour to be taken out of the World young.

V. 5. Your carnal, temporal Masters, whether Christians or Heathens.

V. 6. Not Eye-servers, to please Men only, but to do the Will of God.

V. 9. Remitting Threatnings, forbearing and remitting the Punishments, which you might perhaps threaten them with, and they deserve.

V. 12. Flesh and Blood, which may either signify Temptations of the Flesh, or rais'd by mortal Men—Principalities and Powers, i.e., Devils or Apostate Angels, who before their fall, were in such Ranks of Spirits, and who are permitted to rule over the wicked in this World of Darkness. Against the evil Spirits of Wickedness, or wicked Spirits in the Air, says S. Hierom. Lit. in celestial.

V. 14. Your Loins with Truth, both as to Doctrine and a good Life, keeping your baptismal Promises.—with the Coat of Mail of Justice, not only of the particular Virtue of Justice, but of all Virtues in general.

V. 15. Your Feet shod in the Preparation of the Gospel, i.e. prepared to walk in the Ways of the Gospel, as a Soldier must be prepared and in readines, to march or to fight.

V. 16. The Shield of Faith. A lively Faith working by Charity, which will enable you to conquer your greatest Enemies, and to escape their fiery Darts, their greatest Temptations and Attacks.

V. 24. Who love our Lord Jesus Christ in sincerity, Lit. in Incorruption, with Purity of Heart and Mind.
THE

EPISTLE

OF

S. PAUL the APOSTLE

to the

PHILIPPIANS.

Philippi, a considerable City in Macedonia, so call'd from Philip Father to Alexander the Great. S. Paul had preach'd there, Acts 16. Those People had a great Veneration for him and supply'd his Wants when he was at Corinth, and again when he was Prisoner at Rome, sending to him by Epaphroditus, who is thought to have been the Bishop of Philippi. S. Paul sent this Letter by him to the Philippians, written during his Imprisonment from Rome, but whether during his first, or second Imprisonment, is uncertain.

CHAP. I.

1. PAUL and Timothy the Servants of Jesus Christ, to all the Saints in Christ Jesus, who are at Philippi, with the Bishops and Deacons.

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

3. I give thanks to my God in every Remembrance of you.

4. Con-
4. Continually in all my Prayers, petitioning for you, all with Joy;

5. On the account of your Communication in the Gospel of Christ from the first Day even till now.

6. Being confident of this very thing, that he who hath begun in you the good Work, will perfect it until the Day of Christ Jesus.

7. As it is just for me to have this thought of you all: because I have you in my Heart, to be all of you Partakers of my Joy, in my Chains, and at my Defence, and in the Confirmation of the Gospel.

8. For God is my Witness, how I love you all, in the Bowels of Jesus Christ.

9. And this I pray that your Charity may abound more and more in Knowledge, and in all Understanding:

10. That you may approve the better things, that you may be sincere, and without Offence unto the Day of Christ,

11. Replenish'd with the fruit of Justice by Jesus Christ, to the glory and praise of God.

12. Now I would have you to know, Brethren, that the things which happen to me, have conduc'd more to the Progress of the Gospel:

13. So that my Chains in Christ are become manifest in all the Court, and in all other Places:

14. And many of the Brethren in the Lord, having taken courage by my Chains, have dar'd much more courageously to speak the Word of God without fear.

15. Some indeed, even out of Envy and Strife: and some also out of a good will preach Christ,


17. And some out of Strife publish Christ not sincerely, imagining thereby to raise greater Affliction to me in my Chains.

18. But what then? provided that every way, whether occasionally, or in truth, Christ be publish'd: even in this I rejoice, and will rejoice.

19. For
To the PHILIPPIANS.  
Chap. I.

19. For I know that this will contribute to my Salvation, by your Prayers, and by the Subministration of the Spirit of Jesus Christ:

20. According to my Expectation and Hope, that in nothing I shall be confounded: but with all confidence, as at all times, so now Christ will be glorify’d in my Body, whether it be by Life, or by Death.

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

22. Now if to live in the Flesh, this is the fruit of my Labour, even what I should choose, I know not.

23. But I am straiten’d betwixt two; having a desire to be dissolv’d, and to be with Christ, as being much the better:

24. And to remain in the Flesh, is more necessary for you,

25. And having this confidence, I know that I shall remain and continue for you all unto your Advancement, and Joy of your Faith:

26. That your Congratulation may abound in Christ Jesus for me, by my coming again to you.

27. Only let your Conversation be worthy of the Gospel of Christ: that whether I shall come, and see you, or being absent may hear of you, that you stand in one Spirit with one mind, labouring together unto the Faith of the Gospel:

28. And in nothing be terrify’d by your Adversaries: which to them is the cause of Perdition, but to you of Salvation: and this from God:

29. Because to you it is given for Christ’s sake, not only that you believe in him, but also that you suffer for him:

30. Having the same combat, such as you have seen in me, and now have heard concerning me.

ANNOTATIONS.

V. 1. With the Bishops and Deacons. (a) By Bishops, many understand those who were only Priests: for the Name of Priests, at that time, was common to those, who were by their Ordination Priests or Bishops, tho’ the Order as well as the Functions were different. S. Chrys. also takes notice, that the Name of Deacon then, signify’d any Ministers of Christ. S. Paul also might mean the Bishops, or Priests, and Deacons, not only of Philippi, but also of the adjacent Places.

V. 5. For
To the PHILIPPIANS

Chap. 1.

V. 5. For your Communication, this Word is divers times used by S. Paul, for a Contribution of charitable Alms, which it may also signify in this Place: tho' others expound it of their being made Partakers of the Graces of Christ by the Gospel.

V. 7. At, Lit. in my Defence, or Apology, as in the Greek, i.e. being then a Prisoner, waiting for his Trial, and the Defence he could make for himself, and the Sentence of the Judge.

V. 13. In all the Court, (b) or in the whole Palace of the Emperor, and to all others, or in all other Places at, and near Rome.

V. 15. Some out of Envy or Strife... publish, and preach Christ, thinking perhaps that this would displeas me, or exasperate my Persecutors against me: but whatever their Motive be, if they preach the true Doctrine of Christ, I rejoice.

V. 19. I know will contribute to my Salvation, &c. It may either signify to his spiritual good, and the Salvation of his Soul, or to his Safety, and Deliverance out of Prison, if this was his first Imprisonment. —— whether is be by Life or Death, to live longer if God pleaseth, or to suffer Death at this time: he shews himself resign'd to either. —— To live is Christ, if it be his Will that I live, my Life shall be spent in his Service. To die and suffer Martyrdom, will be my Gain, by coming to the enjoyment of Christ sooner,— what so choose I know not, tho' my earnest Desire is to be dislodge'd from this mortal Body, and to be with Christ, as my greater Happiness; yet if it be the Will of God, that I labour longer, as necessary for your good, and that I again come to you, let God dispose of me according to his holy Will. —— I know, or am persuaded (as in the Greek) that I shall remain— by my coming to you again. This is one Argument that this Epistle was written during his first Imprisonment at Rome: yet this is not agreed upon by the Interpreters, and especially whether he ever return'd again to Philippi.

V. 27. Whether I shall come and see you, &c. This implies a doubt of his seeing them again.— At least endeavour you to lead a Life worthy of the Gospel, according to the Principles of your Faith. And be not terrify'd by your Adversaries and Persecutors: God permits this for your Salvation, tho' an occasion of Perdition to your Persecutors. You having the like Combat, as you have seen in me, when whipp'd at Philippi. See Acts 16.

(a) V. 1. Cum Episcopis & Diaconis, &c. Hierom. S. Chrys. &c. take notice, that tho' the Office of Bishop and Priest was different, yet both these different Orders were sometimes express'd by the Word Bishop, επίσκοπος, sometimes by the Word Priest, πρεσβύτερος. S. Hier. tom. 4. in Titum. p. 413. Quia eosdem Episcopos illo tempore, quos & Presbyteros appellantibus, propter indifferenter de Episcopis quousque presbyteris et locutus. See again tom. 4. part. 2. Epist. ad Oceanum p. 643. And Ep. ad Evangelum p. 802. S. Chrys. on this Place, Tus nominam erant communia: atque eximias Episcopum vocabantur diaconos, tom. 4. leg. 3. p. 5. Ed. 1617. τις αρχιεπίσκοπος ὑπός διάκονος. τότε γὰρ ἀνικός τοῦ διακόνου, ὡς Διάκονος ὁ ἐπίσκοπος ἐλεγε. —(b) V. 13. In omni Præstitui, in frar. tib. praetorip. CHAP.
CHAP. II.

1. If then in you be any Consolation in Christ, if any comfort of Charity, if any fellowship of Spirit, if any Bowels of Compassion:

2. Fulfil my Joy, that you be of one Mind, and Soul unanimous, agreeing in the same things,

3. Doing nothing out of Strife, nor out of vain glory: but in humility looking upon others above your selves,

4. Each of you not considering your own things, but those that are another Man's.

5. For have this Sentiment in your selves, which was also in Christ Jesus:

6. Who being in the form of God, thought it no Robbery to be equal himself to God:

7. But debas'd himself, taking the form of a Servant, made to the likeness of Men, and in shape found as Man.

8. He humbled himself, becoming obedient to Death, even to the death of the Cross.

9. For which cause God also exalted him, and hath given him a Name which is above every Name:

10. That in the Name of JESUS every Knee should bend, of those who are in Heaven, on Earth, and in Hell;

11. And every Tongue should confess, that the Lord Jesus Christ is in the Glory of God the Father.

12. Wherefore my dearly beloved (as you have obey'd always) not as in my Presence only, but now much more in my Absence, work your Salvation with fear and trembling.

13. For it is God who worketh in you, both to have a will, and to fulfil it through his good will.

14. And do all things without Murmurings and Hesitations:

15. That you may be blameless, and the innocent Children of God, without rebuke, in the midst of a depraved and perverfe Nation: among whom you shine, as Lights in the World,

Chap. II. To the PHILIPPIANS

16. Holding fast the Word of Life to my glory in the Day of Christ, that I may not have run in vain, nor laboured in vain.

17. But if I am also offered up upon the Sacrifice, and service of your Faith, I rejoice and congratulate with you all.

18. And on the same account; do you also rejoice and congratulate with me.

19. Now I hope in the Lord Jesus, to send quickly to you Timothy: that I also may be of good Heart, when I know the state of your Affairs.

20. For I have not any one so of the same mind, who with a sincere affection is solicitous for you.

21. For all seek their own, not the things of Jesus Christ.

22. But know the Proof of him, that as a Son the Father, so hath he served with me in the Gospel.

23. Him therefore I hope to send to you, as soon as I shall see how things go with me.

24. And I trust in the Lord, that I myself shall also speedily come to you.

25. But I judged it necessary to send to you Epaphroditus my Brother, and Fellow-labourer, and Fellow-soldier, but your Apostle, and the Minister to my wants.

26. For he did indeed long after you all, and was in trouble, because you had heard that he was sick.

27. For he was sick to Death: but God had mercy on him; and not only on him, but on me also, that I might not have Sorrow upon Sorrow.

28. Therefore I have sent him more speedily, that having seen him you may again rejoice, and I may be without Sorrow.

29. Receive him therefore with all Joy in the Lord, and have an honour for such Men.

30. Because he was at the point of Death for the Work of Christ, exposing his Life to fulfil what was wanting in you towards serving of me.
To the PHILIPPIANS. Chap. II.

ANNOTATIONS.

V. 1. If then in you be any Consolation. If you have any Desire to comfort me in Christ, or for Christ's sake.

V. 3. Looking upon others better than your selves. S. Thomas 22. Q. 162; A. 3: puts the Question, how an innocent Man, can with Truth think himself worse than the most wicked of Men? He answers, that a Man, who has receiv'd very extraordinary Gifts from God, cannot think these Gifts less than what any other has receiv'd; but he may reflect, that he has nothing, and is nothing of himself. And a Man truly humble considers only his own Sins and Failings, and is persuaded, that any other Person would have made better use of the same Graces, which agrees with what Follows, not considering your own things.

V. 6-8. Who being in the Form (a) of God, that is, truly, properly, and essentially God from Eternity, as the ancient Fathers here observ'd against the Arians, took upon himself the form of a Servant, i.e. taking upon him our human Nature, became truly a Man, and as Man, the Servant of God, but remaining always God, as before, thought it no Robbery, no Injury to his eternal Father, to be equal, to be esteemed, and to declare himself equal to God, to be one thing with him, as on divers Occasions he taught the People, as we have observ'd in the Notes on S. John's Gospel, &c.———But he debas'd himself, divested himself of all the Marks of Greatness for the Love of Mankind. The Greek Text signifies he made himself void. (b) On which account Dr. Wells, instead of made himself of no Reputation, as in the Prof. Translation, has chang'd it into, emptied himself; not but that the true Son of God must always remain truly God, as well as by his Incarnation truly Man, but that in him as Man, appear'd no Marks of his divine Power and Greatness.—Made to the likeness (c) of Men, not only as to an exterior Likeness, and apparently, but at the same time truly Man, by uniting his divine Person to the nature of Man.—In shape, (d) or habit, found as Man, not cloathed exteriorly only, as a Man is cloathed with a Garment or Coat, but found, both as to Shape and Nature a Man, and as S. Chrys. says, with the Appearances of a sinful Man, if we consider him persecuted by the Jews, and nail'd to an infamous Cross.

V. 9. God hath given him a Name, &c. The Name, or Word Jesus, represents the Dignity of him, who is signify'd by the Name, and who is exalted even as Man, above all Creatures in Heaven, Earth and Hell, all which Creatures either piously reverence him, or are made subject to him against their Will: that every Tongue may confess our Lord Jesus to be now, and to have been always in the Glory of his Father, equal to him in Substiance, and in all Perfections,—It is God that worketh in you both to will and to accomplish. We can neither have a Will, nor begin, nor fulfil any thing of our selves, in order to a Reward in Heaven.

V. 16. To
Chap. II. To the PHILIPPIANS.

V. 16. To my Glory, &c. i.e. I beseech you to continue in Faith, and comply with the Word and Doctrine of the Gospel, that I may have Glory, and rejoice together with you in the Day of Christ, when he shall come to Judgment.

V. 17. But if I am offered up upon the Sacrifice, &c. The Sense of these obscure Words seems to be, that I shall rejoice, and you also may rejoice and congratulate with me, if after having first offered up your Faith and Obedience to the Gospel, as an acceptable Sacrifice to God, I myself, or my Blood by Martyrdom, be also added, and poured out as a second Sacrifice upon the other. It is to be understood with an Allusion to those Sacrifices of the old Law, called Libations, consisting of liquid Things, as Wine, Oil, Blood, which were poured out, or at least sprinkled upon other Victims, and things sacrificed: so that he compares the shedding of his Blood to these Libations, and their Submission to the Faith of Christ, to the Sacrifice before offered to God.

V. 18. And that I may be without Sorrow, without the great concern and trouble, that I am now in for you.

V. 19. Embracing his Life to Perfections, and to this Danger that he was in by a Sickness which was mortal, had not God restored him his Health.——He came with your Charities, to supply that which was wanting on your part, or which I stood in need of: and I am persuaded you desir'd to do it sooner, if you had met with an opportunity.

(a) V. 6. In forma Del., ως ερωσθησθαι. See S. Chrys. hom. 4. 6. 31. 32. 33. 34. where he shows how many Heretics are confounded by these Words, and says, μακαρισματα των θεων, και φως των θεων. . . . ως ερωσθησθαι. See S. Greg. of Nyssa. . . . 3. cont. Eunom. S. Ang. l. 1. de Trin. c. 1. &c.

(b) V. 7. Exinanivit Semitipsum, ενανωε, εναζωεις, α εναος, εναζωεις. See S. Chrys. hom. 7.

(c) Ibid. in similitudinem hominum fatus, εν ωσιν ομοιως. S. Chrys. p 30. λυγ. ε. See Rom. 8. in similitudine carnis peccati.

(d) Ibid. Et habitu inventus us hominis, ωσιν ομοιως εναζωεις. See S. Chrys. Ibid. i.e. habitu fatus est.

CHAP. III.

1. AS to what remains, my Brethren, rejoice in the Lord. To write indeed the same things to you, is not grievous to me, but for you is necessary.


3. For we are the Circumcision, who serve God in the Spirit, and we glory in Christ Jesus, not putting confidence in the Flesh.

4. Altho' I may have also confidence in the Flesh. If any Man think he may confide in the Flesh, I may more,

5. Being circumcis'd on the eighth Day, of the Race of Israel, of the Tribe of Benjamin, an Hebrew of the Hebrews, as to the Law a Pharisee,

6. According to zeal, a Persecutor of the Church of God, converging without blame according to that Justice, which is by the Law.

7. But the things that were an Advantage to me, those I look'd upon a Disadvantage for Christ's sake.

8. But indeed I esteem all things a Loss for the eminent Knowledge of Jesus Christ my Lord, for whose sake I have suffer'd the loss of all things, and do count them as Dirt, that I may gain Christ,

9. And may be found in him, not having my Justice, which is of the Law, but that which is from the Faith of Christ Jesus, the Justice which is of God in Faith,

10. To know him and the Power of his Resurrection, and the fellowship of his Sufferings: being made conformable to his Death:

11. If by any means, I may come to the Resurrection, which is from the dead:

12. Not that I have attain'd, or am now become perfect: but I pursue if by any means I may lay hold of that, in which I am also laid hold on by Christ Jesus.

13. Brethren, I do not count that I have laid hold of it. But one thing I do, forgetting the things that are behind, and
Chap. III. To the PHILIPPIANS.

and stretching forth my self to those that are before.

14. I pursue towards the Mark, for the Prize of the
supernal Vocation of God in Christ Jesus:

15. As many of us therefore as are perfect, let us be of
this mind: and if any be of another mind, this also God
will reveal to you.

16. Nevertheless whereunto we are come so as to be of
the same mind, let us also continue in the same Rule.

17. Be you followers of me, Brethren, and observe
them who walk so, as you have our model.

18. For many walk, whom I have often told you (and
now tell you with Tears) to be Enemies to the Cross
of Christ:

19. Whose end is Perdition: whose God is their Belly:
and whose glory is in their Shame, who mind earthly
things.

20. But our Conversation is in Heaven: from whence
also we wait for the Saviour our Lord Jesus Christ,

21. Who will reform our vile Body, made conformable
to his glorious Body, according to his operating, by
which he is able to make all things subject to himself.

ANNOTATIONS.

V. 2. Beware of Dogs. (a) The Jews call'd to the Gentils, and S.
Paul now applies it to those among the Jews, who spread false
Doctrine, who privately fear'd, and publicly barked against the
true Apostles. None deserve sharp Reprehensions more than He-
retical Preachers.

—Beware of Concision, or as some French Translations, of false
Circumcision. S. Paul by Derision makes use of this Word, which
signifies a cutting to Pieces, or Destruction.

V. 3. For we are the circumcision or the circumcised. We Christians
now use the only profitable, and commendable spiritual Circum-
cision, which to the Colos. 2. 11. he calls the Circumcision of Christ,
and to the Rom. 2. 29. Circumcision of the Heart in the Spirit.

We trust not in the flesh, i.e. in such carnal Ceremonies.

V. 4—9. If any one may confide, or glory in the Flesh, in being of the
Jewish Race, and of their Religion; the more may I, i.e. I have
greater Reasons to glory than they have, being circumcised, of the
Race of Israel, &c.—But I looked upon all these things of no Advantage,
as soon I was miraculously call'd to the Knowledge and Faith of
Christ.—That I may be found in him, not having my own Justice, which
is of the Law, i.e. not pretending to be justified, neither by my

own
Chap. IV.

To the PHILIPPIANS.

own Works, nor by the Works of the jewiſh Law, but by that which proceedeth from a Faith in Christ, and by his Merits.—If by any means I may obtain the Resurrection, which is from the Dead. i.e. may attain to a happy Resurrection, when the dead shall rise again.

V. 12. Not that I have already attained, the Happines I hope for. Or am now become perfect, as to that Perfection in Virtue, which I must always endeavour to increase in, but like a Person still running a Race for a Prize, I pursue, and run as well as I can, I stretch myself with Perseverance towards (b) the Mark, forgetting that part of the Course which I have made,—Let all of us, tho' perfect as to the Knowledge of the Mysteries we are to believe, be of this Mind, that we are still to advance in the way of Christian Perfection: and if any of you be of another Mind, and think otherwise, God will reveal to you, and teach you this Truth, that we may all continue in the same Rule of Doctrine and Discipline. We may here take notice with S. Chrys. that it is not enough to believe, or have a true Faith, but that we must strive and labour to the End, in the Way of Perfection. 3dly, that S. Paul did not look upon himself absolutely certain of his Salvation, and how much greater Presumption would this be in us?

V. 17. He exhorts them to follow him in what he had taught them, and in the Model of a good Life, which he had set before them. He repeats to them with Tears, what he had formerly told them, that many walk, and carry themselves as Enemies to the Cross of Christ, to Christ crucified, by abandoning themselves to the Pleasures of a Sensual Life, who glory in things they ought to be ashamed of. He hints at the Disciples of Simon Magus, or of the jewiſh Doctors.

(a) V. 2. Vide caes., Vide Concisionem, βλεπε τον κόσμον τον κατατομην. The Jewiſh Circumciſion, at this time, says & Chrys. τον κατατομην. The jewiſh Circumciſion, at this time, says & Chrys. τον κατατομην. (b) V. 14. Additatum, ἀναφέροντο διὰ αὐτοῦ. See & Chrys. of the necessity of good Works, τον κόσμον τον κατατομην. τον κόσμον τον κατατομην. of the necessity of good Works, τον κόσμον τον κατατομην. τον κόσμον τον κατατομην.

C H A P. IV.

1. Therefore my most dear, and most beloved Brethren, my Joy, and my Crown: stand fast in the Lord,

2. I desire Euodia, and beseech Syntyche to be of one mind in the Lord:

3. I intreat also thee my faithful Companion, help those Women, who labour'd with me in the Gospel, with
chap. IV. To the PHILIPPIANS.

with Clement, and the rest of my Fellow-labourers, whose Names are in the Book of Life.

4. Rejoice in the Lord always: again I say rejoice.

5. Let your modesty be known to all Men: The Lord is near.

6. Be not solicitous about any thing: but in every thing by Prayer, and Supplication with thanksgiving, let your Petitions be known to God.

7. And the Peace of God, which surpasseth all understanding, preserve your Hearts and Minds in Christ Jesus.

8. As to the rest, Brethren, whatever things are true, whatever things are chaste, whatever things are just, whatever things are holy, whatever things are amiable, whatever of good repute, if there be any virtue, if any praise of discipline, think on these things.

9. What things also you have learnt, and receiv'd, and heard, and seen in me, do these: and the God of Peace shall be with you.

10. I rejoyced exceedingly in the Lord, that at last your concern for me flourish'd again, as you had also that concern: but you were taken up with Affairs.

11. I say not this as it were for my wants: for I have learnt in what state I am, to be satisfy'd with it.

12. I know to be reduc'd low, and I know also to abound: (every where, and in all circumstances I am instructed) both to be full, and to be hungry, both to abound and to be in want?

13. I can do all things in him who strengthens me.

14. Nevertheless you have done well, communicating to my Tribulation.

15. And you Philippians also know, that in the beginning of the Gospel, when I departed from Macedonia, no Church communicated to me in the way of giving and receiving, but you only:

16. For even to Thessalonica you sent once and again for my use.

17. Not that I seek Gifts, but I seek the Fruit abounding on your account.
To the PHILIPPIANS.  Chap. IV.

18. Now I have all, and abound: I am in plenty, having received from Epaphroditus the things which you sent, an odour of sweetness, an acceptable Sacrifice, pleasing to God.

19. May then my God fill up all your want, according to his Riches, in glory through Christ Jesus.

20. And to God and Our Father, be Glory for ever and ever. Amen.


22. The Brethren who are with me, salute you. All the Saints salute you, especially they who are of Caesar's House.

23. The Grace of our Lord Jesus Christ be with your Spirit. Amen.

ANNOTATIONS.

V. 3: I intreat thee also my true, and faithful (a) Companion, S. Chrys. expounds it of his Fellow-Labourer, or Fellow-soldier: And says that some pretended, that by it was meant S. Paul's Wife, but this he absolutely rejects, as do all the ancient Interpreters who teach us, that S. Paul was never married, if we except the particular Opinion of Clement of Alexandria 1. 3. Strom. p. 448. Edit. Hein. who at the same time tells us, that S. Paul and those Ministers of the Gospel, who had Wives, lived with them, as if they had been their Sisters. The pretended Reformers, who bring this Place to shew that Bishops and Priests may marry, will they be for living after this Manner? See 1. Cor. 7. v. 7 and 8. But even Calvin, Beza, and Dr. Hammond expound this of some Man that laboured with S. Paul— with those Women who laboured with me in the Gospel, not by preaching, but by assisting other ways to promote the Gospel.

V. 6. But in every (b) thing by Prayer, &c. By the Greek, the Sentence and Construction cannot be in every Prayer, but in every thing, in all Circumstances have recourse to Prayer.

V. 8. Whatever things are chaste. The Greek also implies, honest or grave—Holy, in the Greek pure—think on these, practice these Virtues.

V. 10. Your Concern for me hath flourished again. Lit. that you have flourished again to think or care for me, which appears by your sending me a Supply of Money—Which you had not an Opportunity to do before.

V. 11. I have learn'd to be content with what I have. Lit. to be sufficient. I know how to be in a low Condition, Lit. to be humbled.
Chap. IV. To the PHILIPPIANS.

V. 14. 15. By communicating (c) i.e. contributing to relieve my Wants as to giving and receiving, by my giving you spiritual Instructions, and you returning to me temporal Assurances; and know that these your Charities are an Odeur of Sweetness, an acceptable Sacrifice to God.

V. 19. May God fulfill all your wants. See the G. which determines the Signification of the Latin.

(a) V. 3. Germane compar. ὁμοιογνώμην. S. Chrys. τὸ ὁμοιόμος. p. 76. exo pounds it by ὁμοιόμος and ἀναλογοιαζόμενος. He tells us some fancied it was S. Paul's Wife; but says he, αὐτὰ ἐν ἑαυτῷ, τρέχει.

(b) V. 6. Sed in omni oratione, S. C. ἀλλὰ ἐν τῷ Θεῷ τὴν προσφυγινήν, τοι Copias, τάχιν. (c) V. 14. communicantes, τυραννικοποιοῦσαν. See S. Ch. v. 5. C. etc. (d) V. 19. Omne desiderium vestrum, the common Greek copies χρηστόν, τὸ some ἀναγνώσα, some ἀναγνώσα, and some χάριν gratiam.
THE

EPISTLE

OF

S. PAUL the APOSTLE

TO THE

COLOSSIANS

Colossus was a City of Phrygia near Laodicea. S. Paul do's not seem to have preach'd there himself. See c. 2. v. 1. but being the Apostle of the Gentils, he wrote this Letter to them, about the same time that he writ to the Ephesians and Philippians, when he was a Prisoner. And S. Chryf. takes notice that the Epistles he wrote in Prison, seem, even more spiritual than the rest.
The chief Design was to hinder them from being seduced by false Teachers. The Doctrine and Exhortations to Virtue are in a great Measure the same, as in the Epistle to the Ephesians.

CHAP. I.

1. PAUL, an Apostle of Jesus Christ by the will of God, and Timothy the Brother:
2. To them that are at Colosfs, the Saints and faithful Brethren in Christ Jesus,
3. Grace be to you, and Peace from God our Father, and from the Lord Jesus Christ. We give thanks to God and the Father of our Lord Jesus Christ, always praying for you:
4. Having heard of your Faith in Christ Jesus, and the love which you have to all the Saints,
5. Because of the hope which is laid up for you in Heaven: which you have heard in the Word of the truth of the Gospel:
6. Which is come unto you, as it is in the whole World,
To the COLOSSIANS.

World, and bringeth forth Fruit, and increaseth, as it doth in you, from the Day you heard of it, and knew the Grace of God in truth,

7. As you learnt from Epaphras our most dear Fellow-servant, who is a faithful Minister of Jesus Christ for you,

8. Who also hath manifested to us your love in the Spirit.

9. Wherefore we also from the Day that we heard it, cease not praying for you, and desiring that you may be filled with the Knowledge of his will, in all wisdom and spiritual understanding:

10. That you may walk worthy of God, in all things pleasing him: fruitifying in every good Work, and increasing in the Knowledge of God;

11. Strengthen'd in all Power, according to his mighty glory, unto all Patience, and long-suffering with Joy,

12. Giving thanks to God the Father, who hath made us worthy to be Partakers of the Lot of the Saints in Light:

13. Who hath delivered us from the Power of Darkness, and hath translated us into the Kingdom of his beloved Son,

14. In whom we have Redemption by his Blood, the Remission of Sins.

15. Who is the Image of the invisible God, the first born of all Creatures:

16. For by him were made all things in Heaven and on the Earth, visible, and invisible, whether Thrones or Dominations, or Principalities, or Powers; all things were created by him, and in him:

17. And he is before all, and all things subsist in him;

18. He is also the Head of his Body the Church, who is the beginning, and the first born from the dead: that in all things he might have the pre-eminence.

19. For in him it hath seem'd good that all fulness should inhabit:

20. And by him to reconcile all things to himself, making Peace by the Blood of his Crofs, both as to the things that are on the Earth, and as to things which are in Heaven,

21. And
21. And even you who were heretofore alienated, and Enemies in your mind by evil Works.

22. Yet now hath he reconciled you in the body of his Flesh by Death, to present you holy, and spotless, and blameless before him:

23. So be it you continue grounded in Faith, and settled, and not to be moved from the hope of the Gospel, which you have heard, which hath been preached in the whole Creation, which is under the Heavens, whereof I Paul am made a Minister.

24. Who now rejoice in my Sufferings for you, and do fulfil the things that are wanting of the Sufferings of Christ, in my Flesh, for his Body, which is the Church;

25. Whereof I am made a Minister, according to the Dispensation of God, which is given to me towards you, that I may fulfil the Word of God:

26. The Mystery which hath been hidden from Ages, and from Generations, but now is made manifest to his Saints,

27. To whom God hath been pleased to make known the Riches of the glory of this Mystery among the Gentiles, which is Christ, in you the hope of Glory,

28. Whom we preach, correcting every Man, and teaching every Man in all Wisdom, that we may present every Man perfect in Christ Jesus.

29. Wherein I also labour, striving according to his working, which he worketh in me in Power.

ANNOTATIONS.

V. 6. Thro' the whole World, i.e. a great part of it.

V. 7. From Epaphras, who seems to have been their first Apostle, and their Bishops.

V. 9. In all Wisdom. He begins by an Admonition against false Teachers, who it is likely, says S. Chrysl with their Philosophical Notions, mixed Errors and Fables.

V. 10. Worthy of God, in (a) all things pleasing him. This is the Construction of the Latin by the Greek.

V. 11. According to his mighty Glory. Lit. to the Power of his Glory.

V. 13. Into the Kingdom of his beloved Son. Lit. into the Kingdom of the Son of his Love. See Ephes. I. v. 6 and 7.

V. 15. The first (b) born of all Creatures, S. Chrysl. takes notice against
gainst the Arians, that the Apostle calls Christ the first begotten or first born, not the first created; because he was not created at all. And the Senate is, that he was before all Creatures, proceeding from all Eternity from the Father: tho' some expound the Words of Christ as Man, and that he was greater in Dignity. See Rom. 8. 29.

V. 16. 17. All things were created by him and in him... and (c) subject in him. If all things that are, were made by him, he himself was not made. And his divine Power is also signified, when it is said, all things subject, or are preferred by him.

V. 18—24. He is also the Head of his Body the Church. He now speaks of what agrees to Christ as Man—the first born from the dead, &c. the first that rose to an immortal Life. In him it hath pleased God, that all fulness should inhabit. The greatest plenitude of Grace was conferred on him as Man, and from him, as he was our Head, derived to all the Members of his Church... N. B. The Prov. Translation, follow'd by Mr. N... by way of Explanation adds, it hath pleased the Father... but, as Dr. Wells observes in his Paraphrase, there is no reason to restrain it to the Father, seeing the Work of the Incarnation, and the Blessings by it conferred on all Mankind, are equally the Work of the blessed Trinity, tho' the 2d Person only was join'd to our Nature. To reconcile all things to him, or to himself. By the Blood of his Cross, i.e. which Christ shed on the Cross. As to things on Earth, and in Heaven: not that Christ died for the Angels, but says S. Chrysl. the Angels were in a Manner at War with Men, with Sinners, as they stood for the Cause and Glory of God, but Christ put an End to this Enmity, by restoring Men to his Favour.

V. 24. I now (c) subject things... in my Flesh, for his Body, which is the Church. Nothing was wanting in the Sufferings, or Merits of Christ, for a sufficient and superabundant Redemption of Mankind: and therefore he adds, for his Body which is the Church, that his Sufferings were wanting, and are to be endured by the Example of Christ by the Faithful, who are Members of a crucified Head. See S. Chrysl. and S. Aug.—According to the Dispensation of God, i.e. to the appointment of his divine Providence. This Mystery of Christ's Incarnation hath been hidden... See Ephes. 1. v. 14. &c. v. 4. &c.

V. 29. Which worketh in me powerfully. Lit. worketh in Power.
To the COLOSSIANS. Chap. II.

1. For I would have you know what a concern I have for you, and for them who are at Laodicea, and for all who have not seen my Face in the Flesh:
2. That their Hearts may be comforted, instructed in Charity, and unto all the Riches of a full understanding, unto the Knowledge of the Mystery of God the Father, and of Christ Jesus:
3. In whom are hidden all the Treasures of Wisdom, and Knowledge.
4. And this I say, that no one may deceive you in lofty Discourses.
5. For tho' I am absent in Body, yet I am with you in Spirit; rejoicing, and beholding your Order, and the steadfastness of your Faith which is in Christ.
6. As then you have received Jesus Christ the Lord, walk in him,
7. Rooted, and built up in him, and strengthened in Faith, as you have also learnt, abounding in him in thanksgiving.
8. Take heed lest any Man deceive you by Philosophy, and vain fallacies according to the Traditions of Men, according to the Elements of this World, and not according to Christ.
9. For in him dwelleth all the fulness of the God-head corporally:
10. And you are filled in him, who is the Head of all Principality and Power:
11. In whom also you are circumcis'd with a Circumcision not made with the Hand by a taking away of the bodily Flesh, but with the Circumcision of Christ:
12. Buried together to him in Baptism, in whom also you have risen by Faith of the operation of God, who rais'd him from the dead.

13. And
Chap. II. To the COLLOSIANS.

13. And when you were dead in sins, and in the uncircumcision of your flesh, he hath enliven'd you together in him, forgiving you all your sins:

14. Cancelling the Hand-writing of the Decree which was against us, which was contrary to us, and the same he took away, fastening it to the Cross:

15. And divesting Principalities and Powers, hath led them confidently in the, openly triumphing over them in himself.

16. Let no one therefore judge you in meat, or drink, or in regard of a festival day, or of the new moon, or of sabbaths:

17. Which are a shadow of future things: but the body is Christ's.

18. Let no one seduce you, affecting in humility, and the worship of angels, walking in things which he hath not seen, vainly puff'd up in his carnal mind.

19. And not retaining the Head, from which the whole body, being supply'd by joints, and mutual connections, compacted together increaseth in the increase of God.

20. If then you are dead with Christ from the elements of this world: why do you yet decree as living in this world?

21. Neither touch, nor taste, nor handle them:

22. All which things are unto destruction by the very use, being according to the precepts, and doctrines of men:

23. Which things indeed have a shew of wisdom in superstitious and humility, and not sparing the body, not in any honour to the satiating of the flesh.

Annotations.

V. 4. That no man may deceive you. (a) He means those false teachers, and vain philosophers, who deceiv'd them by a sophistical way of reasoning, advancing in this manner their fabulous inventions, it is likely some disciples of Simon the Magician.

V. 7. Rooted and built up in him, who is the head of all, your redeemer, and author of your salvation, not upon angels.

V. 8. Left any one over-reach you. (b) In the Greek make a prey of you, as thieves that steal things—according to the tradition of men.
There were two sorts of false Teachers among them: they who
mixed vain Errors from heathen Philosophy with the Principles of
Christian Religion, and they who had been Jews, and were for
making them retain those Rites and Customs, which the Jews had
among them, and were only from their private human Traditions,—
according to the Elements of the World; by which some expounded
vain Fallacies, and false Maxims of the first kind of Teachers; others
the Jewish Ceremonies, which are call'd weak and poor Elements, or
Rudiments. Gal. 4. 9.

This is neither to condemn in general the Use of Philosophy,
which S. Aug. commends, and made use of; nor all Traditions de-

V. 9. For in him (in Christ) dwelleth all the fulness of the God-head (of
the Divinity) corporally, (c) that is, in the Person of Christ, the Son
of God, really and substantially united to our human Nature. Not
inhabiting as in a Temple, as the Nestorian Heretics pretended,
not as by his Grace, in Men's Souls, but so as to be personally or
hypothetically united to the Soul and Body of Christ.


V. 12. 13. Buried with him in Baptism, signified by the Ceremo-
ny of Immersion in Baptism. See Rom. 6. 3.

V. 14. Having cancelled, &c. (d) This is commonly expounded of
the Sentence of eternal Death pronounced against sinful Adam, and
all his Posterity, for having sinned in him. Others would have it to
signify only the Yoke and Obligations of the Mosaic Law, which
could not of itself remit Sins, and occasionally made Persons grea-
ter Sinners. This Sentence of Death (whether we understand the
one or the other) Christ took away, signifying it as it were, to the Cross,
taking it away by his Death on the Cross.

V. 15. And divesting Principalities and Powers, the Devil and his in-
fernal Spirits, triumphed over them, &c.

V. 16. 17. Let no one judge you as to Meat and Drink, i. e. for notab-
staining from Meats call'd unclean, for drinking out of a Cup
without a Cover. See Numb. 19. or for Not keeping the Jewish
Festivals. — For these were but Shadows, Types and Figures of
Future things to be fulfill'd in the new Law of Christ; and the
Body is Christ's, i. e. he was the Body, the Truth, the Substance sig-
nified by these Shadows and Types.

V. 18. 19. Let no one judge you. (e) In the Greek hinder you from
getting the Prize—afflicting, Lit. willing, (f) by their own Will; in
Humility, and the Worship of Angels, practising a wrong and mistaken
Humility in regard of the Angels; when you pay them a Worship
not due to them, pretending them to be the Mediators and Savi-
ours of Mankind, as if they were equal, or greater than Christ, our
only Redeemer, walking in things you understand not; these Men,
being deceiv'd by their vain Philosophy, and Pride of their own
Imaginations.—By this means not retaining, but having shaken
off their only true invisible Head, Christ Jesus, who is the Head
of his Church.

Tis
Chap. II. To the COLOSSIANS.

'Tis granted that these false Doctors among the Colossians, had introduced an undue and superstitious Worship of Angels, and gave to them, even a greater Honour than to Christ. They worship'd them as the Creators of the World, as Mediators with God, even above Jesus Christ, which S. Paul here expresseth by these Words, not retaining the Head. These seem to have been some Disciples of Simon, and their Herecies continued in some Churches of Asia even to the 4th Age, as we may find by a Canon of the Council of Laodicea. But there's nothing here, nor in that Council against a Due, i. e. an inferior Honour and Veneration, nothing like a divine Honour, nor injurious to Christ, our chief Mediator, and only Redeemer, which the Church from the first Ages, paid to Saints and Angels. We do not ask Grace, we do not offer up Sacrifice, we hope not for Salvation, but from God only, from Christ, God and Man.

V. 20. — 23. Why do you decree (g) in this Manner, touch not, &c. i. e. why do you permit your selves to be taught in this Manner by those Jewish Doctors: why do you touch or eat this, lest you be unclean, such superstitious Observations, now at least, when there's no necessity, nor Obligation for you to observe them, tend to Destruction, &c. V. 23. These things indeed, which such Masters teach you, may have a shew of Wisdom in their nice superstitious Ways, joint'd by some of them with extraordinary Abstinencies, and Severities used to the Body in fasting, which they observe without any Honour or regard, even not to the satiating of the Flesh, i. e. according to the common Exposition, with such an Excess, as not to allow the Body (h) what is sufficient or necessary to support Nature, that a Man may be able to labour and comply with his Duties; but here's nothing against discreet Fasting, and Self-denials, so much recommended in the Holy Scriptures.

(a) V. 4. Decipiat ... ratiocinationem.
(b) V. 8. Decipiat ... abducens. See S. Chrys. (c) V. 9. In ipso in habitat ... divinitatis corporis; κατά ταύτα τὴσ ἄνθρωπος σωματικῶς. See S. Chrys. Ibid.
(d) V. 14. Chirographum ... raptum et ὀνόματος. In the common Greek Copies, τοὺς ὀνόματι as Ephes. 2. 15.
(e) V. 18. Seducat, ... ambulans, superbe se inegerent.
(f) Ibid. volens, θλιγγω, Religionem horribilern. Walking ambulans, superbe se inegerent.
(g) V. 20. Quid adhuc decernitis, σωματικῶς?
(h) V. 23. Et non ad parcentum corporis, ... in non parcentia corporis, vel in crudelitate erga corpus. —Non in honore ad ... suscitemus, in eis timet, χριστιανοί.
CHAP. III.

1. If then you be risen with Christ, seek those things that are above, where Christ is sitting on the right Hand of God:

2. Mind the things that are above, not the things that are upon the Earth.

3. For you are dead, and your Life is hidden with Christ in God.

4. When Christ who is your Life, shall appear, then shall you also appear with him in Glory.

5. Mortify therefore your Members, which are upon the Earth; Fornication, Uncleanness, Lust, evil Concupiscence, and Covetousness, which is a serving of Idols:

6. For which things the wrath of God cometh upon the Children of Incredulity:

7. In which you also heretofore walked when you lived in them.

8. But now lay you also aside all Anger, Indignation, Malice, Blasphemy, filthy Discourse out of your Mouth.

9. Lie not one to another, putting off the old Man with his Deeds,

10. And putting on the new, him who is renewed unto Knowledge, according to the Image of him, who created him.

11. Where there is neither Gentil, nor Jew, Circumcision, nor Incircumcision, Barbarian, nor Scythian, Bond, nor Free: but Christ is all, and in all.

12. Put on therefore, as the Elect of God, holy and beloved, the Bowels of mercy, kindness, humility, modesty, patience:

13. Bearing one with another, and forgiving one another, if any Man hath a Complaint against any one: even as the Lord, hath pardoned you, so do you also.

14. But above all these things, have Charity, which is the Bond of Perfection:

15. And
And let the Peace of Christ exult in your Hearts, in which also you are called in one Body: and be thankful.

Let the Word of Christ dwell in you abundantly, in all Wisdom, teaching and admonishing one another, in Psalms, Hymns, and spiritual Canticles, singing to God in grace in your Hearts.

Whatever you do in Word or in Deed, do all things in the Name of the Lord Jesus Christ, giving thanks to God and the Father by him.

Women be subject to your Husbands, as it behoveth, in the Lord.

Men love your Wives, and be not bitter towards them.

Children obey your Parents in all things, for this is pleasing to the Lord.

Fathers provoke not your Children to indignation, lest they be discouraged.

Servants obey in all things those who are your Masters according to the Flesh, not Eye-servers, as pleasing Men, but with simplicity of Heart, fearing God.

Whatever you do, do it from the Heart, as to the Lord, and not to Men:

Knowing that from the Lord you shall receive the Reward of Inheritance. Serve the Lord Christ.

For he that doth an Injury, shall receive for that which he hath done unjustly: and there is no regard to Persons with God.

ANNOTATIONS.

V. 1. If you be risen, &c. The remaining Part of this Epistle, has no great Difficulties, but excellent Instructions, as that to the Ephesians.

V. 5. Your Members, Fornication, Uncleanness, &c. He considers Man's Body as made up of Sins and sinful Inclinations.

V. 8. Blasphemy. (a) It may here signify either the Sin of Blasphemy against God, or speaking ill of our Neighbour by detractioun, Calumnies, Afronts, &c. See S. Chry.

V. 10. According to the Image of him that created him. We are created to the Image of God, in as much as our Souls are Spiritual and immortal, but here we are put in Mind to imitate God by Sanctity and Justice, as God is Holy, and the Fountain of Justice.
To the COLOSSIANS.

Chap. IV.

V. 11. Where, or in which state, when we put on the new Man by Sanctity and Grace, God makes no distinction betwixt Jew and Gentile.

V. 14. Above all have Charity, the Love of God, and of your Neighbour, which is the Bond of Perfection, the End of all Virtues, which unites the Hearts of all to God.

V. 15. The Peace of Christ excels, (b) reign, conquer, bear away the Prize.

V. 17. Do all things in the Name of the Lord for God's sake. Let all be done for his Honour and Glory. See 1. Cor. 10. 31.

(b) V. 15. Exultet, βραβευω: palam referat.

CHAP. IV.

1. M After, do to your Servants, that which is just and equitable, knowing that you also have a Master in Heaven.

2. Continue in Prayer, watching therein with thanksgiving:

3. Praying also for us, that God would open unto us a Door of utterance to speak the Mystery of Christ (for which I am also in Chains.)

4. That I may make it manifest in the manner as I ought to speak.

5. Walk with Wisdom towards those, who are without: redeeming the time.

6. Let your Speech be always with grace, seasoned with Salt, that you may know how you ought to answer every Man.

7. As to what regards me, Tychicus our most dear Brother, and faithful Minister, and Fellow-servant in the Lord, will make all known unto you:

8. Whom I have sent to you for this same purpose, that he may know the things, that concern you, and may comfort your Hearts,

9. With Onesimus, a most dear and faithful Brother, who is one of you. They will let you know all things, that are done here.

10. Aristarchus my Fellow Prisoner saluteth you, and
Chap. IV. To the COLOSSIANS.

and Marcus the Cousin German of Barnaby, touching whom, you have received Commands; if he come to you, receive him:

11. And Jesus, who is called Justus; who are of the Circumcision: These only are my Fellow-Labourers in the Kingdom of God, who have been a comfort to me.

12. Epaphras saluteth you, who is one of you, a Servant of Christ Jesus, always solicitous for you in Prayers, that you may stand perfect, and be replenished in all the Will of God.

13. For I bear him Witness, that he hath much concern for you, and for them who are at Laodicea, and who are at Hierapolis.


15. Salute the Brethren who are at Laodicea, and Nymphas, and the Church that is in his House.

16. And when this Epistle shall be read among you, cause it also to be read in the Church of the Laodiceans: and that you likewise read that of the Laodiceans.

17. And say to Archippus: Look to the Ministry, which thou hast received in the Lord, that thou mayst fulfill it.


ANNOTATIONS.

V. 3. A door of Utterance, i.e. of free Speech to preach the Gospel.

V. 6. With Grace, seasoned with Salt, with a cheerful Discretion.

V. 16. That you also read that of the Laodiceans. (a) Some expound these Words of an Epistle, which S. Paul wrote to the Laodiceans, which is lost, (for that now extant is no more than a Collection of Sentences out of S. Paul.) By the Greek Text, is rather signified a Letter writ from Laodicea, and might be a Letter sent from the Laodiceans to S. Paul, which he had a Mind the Colossians should read.

(a) V. 16. That of the Laodiceans, eam qua Laodicensium est, tav oina

Q 2

THE
St. Paul having preach'd with Success at Thessalonica, the chief City of Macedonia, wrote to them this Letter, to confirm them in the Christian Faith, and in the Practice of Virtue. This, in order, is the first Epistle of S. Paul. He wrote it about the Year 52, as 'tis thought, from Corinth.

CHAP. I.

1. Paul, and Silvanus, and Timothy to the Church of the Thessalonians, in God the Father, and the Lord Jesus Christ.

2. Grace be to you, and Peace. We give thanks to God always for all of you, making a Remembrance of you in our Prayers without Intermisision,

3. Being mindful of the Work of your Faith, and of your Labour, and Charity, and of the Patience of your hope of our Lord Jesus Christ, before God and our Father:

4. Knowing, Brethren, beloved of God, your Election:

5. For that our Gospel was not to you in Words only, but also in Power, and in the Holy Ghost, and in much fulness, as you know what manner of Men we were among you for your sake.

6. And you became Followers of us, and of our Lord, receiving the Word in much Tribulation, with the joy of the Holy Ghost:

7. So
Chap. II. I. To the THESSALONIANS. 245

7. So that you are become a Pattern to all that believe in Macedonia, and in Achaia.

8. For from you was spread the Word of the Lord, not only in Macedonia, and in Achaia, but also in every Place your Faith, which is in God, is spread abroad, so that it is not necessary for us to speak any thing.

9. For they publish concerning us, what manner of Entrance we had to you: and how you were converted to God from Idols, to serve the living, and the true God,

10. And to wait for his Son from Heaven (whom he hath raised from the dead) Jesus, who hath deliver'd us from the Wrath to come,

ANNOTATIONS.

V. 5. And in much fulness, (a) some would have the Greek Word to signifie in a full Assurance, but in the Style of the new Testament, it may as well signifie a Fulness, or Plenitude.

V. 8. From you was spread abroad the Word, (b) The Greek, was sound ed about in every Place, in very many Places.


CHAP. II.

1. FOR your selves, Brethren, know our Entrance unto you, that it was not in vain:

2. But having suffered before, and, (as you know) been treated with contumelies at Philippi, we had confidence in our God, to speak to you the Gospel of God with great earnestness.

3. For our Exhortation was not from Error; nor from uncleanness, nor in deceit,

4. But as we are approved of God, that the Gospel should be intrusted to us: so we speak, not as pleasing Men, but God, who trieth our Hearts.

5. For neither have we at any time used flattering Speeches, as you know: nor sought an occasion of covetousness: God is Witness:

Q 3

6. Nor
To the THESSALONIANS. Chap. II.

6. Nor seeking glory from Men, nor from you, nor from others.

7. When we might have been burthenful to you as the Apostles of Christ: but we have made our selves little in the midst of you, as if a Nurse should cherish her Children.

8. So moved with an affection for you, we earnestly desired to impart to you, not only the Gospel of God, but also our own Souls; because you were become most dear to us.

9. For you remember, Brethren, our Labour and Toil: Day and Night working, lest we should be burthenful to any one of you, we preach'd to you the Gospel of God.

10. You are Witnesses, and God also, how holily, and justly, and without blame, we were among you, who believed:

11. As you know, in what manner (as a Father doth his Children.)

12. Intreating every one of you, and comforting you, we charged you, that you should walk worthy of God, who hath called you unto his Kingdom and Glory.

13. Therefore we also give thanks to God without Intermission: that when you had received the Word of God from us by hearing, you received it, not as the Word of Men, but (as it truly is) the Word of God, who worketh in you, who have believed.

14. For you, Brethren, have follow'd the example of the Churches of God, which are in Judea in Christ Jesus: in as much as you also have suffer'd the same things of your own Country Men, even as they have of the Jews:

15. Who both kill'd the Lord Jesus, and the Prophets, and have persecuted us, and please not God, and are adversaries to all Men,

16. Forbidding us to speak to the Gentils, that they may be saved, thus to fill up their Sins always; for the Wrath of God is come upon them unto the end.

17. Now we, Brethren, being deprived of you for a short
short time, as to Sight, not in Heart, have hastened more earnestly to see your Face with a great desire:

18. For we would have come to you, I Paul, both once, and a second time, but Satan hath hindered us.

19. For what is our hope, or joy, or Crown of Glory? are not you so in the Presence of our Lord Jesus Christ at his coming?

20. For you are our Glory and our Joy.

**ANNOTATIONS.**

v. 3. Our Exhortation was not proceeding from Error. (a) i.e. was not by promoting Errors, or Uncleaniness.

v. 5. Nor sought an Occasion of Covetousness. Not so as to make the Gospel a Cloke for Gain-fake.

v. 7. We have made our selves little, (b) by our Carriage and by our Humility and Kindness. In the Greek, made our selves gentle, good natured &c.

v. 8. Moved with an Affection for you, Lit. desiring you. (c) S. Chryf. admires the tender Expressions of Love in S. Paul.

v. 13. The Word of God by Hearing. Lit. the Word (d) of the Hearing of God, which can only signify, the Word of God you heard from us.

v. 16. To fill up the Measure of their Sins, after which God's Justice would punish them.——For the Wrath of God is come upon them to the End. It seems a foretelling of their entire Destruction, which happen'd not long after, under Vespasian and Adrian.

v. 17. Being deprived (e) of you. Lit. become desolate, because of our Separation from you.

(a) V. 3. De errore, &c. i.e. ex errore, in errasse. &c. (b) V. 7. Parvulis, and so various in divers Greek Copies, but in the common Copies, οὖς, placidi.

(c) V. 8. Desiderantes vos, ήσυχασμένοι ψυχ. See Leigh's Crit. Sacra.

(d) V. 13. Verbum auditis Dei, πέραν αμόης.——(c) V. 17. Desolati vobis & roppu vjia. svts.3.

**CHAP. III.**

1. Wherefore forbearing no longer, we were willing to stay alone at Athens:

2. And we sent Timothy our Brother, and a Minister of God in the Gospel of Christ, to confirm you, and exhort you concerning your Faith:

3. To the end that no one may be moved by those Afflictions;

Q 4
I. To the THESSALONIANS. Chap. III.

1. For even when we were with you, we foretold to you; we should suffer Tribulations, as it came to pass, and you know.

2. Therefore I also enduring no longer, sent to be informed of your Faith: lest perhaps the Tempter should have tempted you, and that our Labour should become in vain.

3. But now Timothy coming from you to us, and acquainting us with your Faith and Charity, and that you keep a good Remembrance of us always, being desirous to see us, as we also to see you:

4. Therefore, Brethren, we were comforted in you, in all our necessity, and Tribulation by your Faith.

5. For what thanksgiving can we return to God for you in all the Joy, wherewith we rejoice in the sight of God, for your sakes,

6. Earnestly praying Night and Day, that we may see your Face, and that we may accomplish the things that are wanting to your Faith.

7. Now may God himself, and our Father, and our Lord Jesus Christ, direct our Way unto you.

8. And may the Lord make you to increase, and make your Charity abound one towards another, and towards all, as we also in you:

9. In order to confirm your Hearts without blame in Holiness, before God, and our Father, at the coming of our Lord Jesus Christ with all his Saints. Amen.

ANNOTATIONS.

V. 1. and 5. No longer enduring, i.e. not being able to be at rest, for not seeing you, nor hearing concerning you.

V. 3. That we are appointed hereunto, i.e. meet with Trials, and Tribulations in this World, as our Saviour Christ foretold.

V. 8. We live, that is, we live in joy and comfort, if you stand firm in the Faith of Christ, as you ought.

V. 10. That we may accomplish the things that are wanting to your Faith, i.e. give you fuller Instructions. — And may the Lord make you increase, i.e. increase the Number of Christians among you.

C H A P.
Chap. IV. I. To the THESSALONIANS.

CHAP. IV.

Now as to the rest, Brethren, we desire, and beseech you in the Lord Jesus, that as you have received from us, how you ought to walk, and please God, so you may walk that you may abound more.

2. For you know what Precepts I have given you by the Lord Jesus.

3. For this is the will of God, your Sanctification: that you abstain from Fornication,

4. That every one of you may know how to possess his own Vessel in Sanctification and Honour;

5. Not in the Passion of Lust, as the Gentils do, who know not God:

6. And that no Man go beyond, or circumvent his Brother in the matter: because our Lord is a Revenger of all these things, as we have told you before, and testified.

7. For God hath not called us to Uncleannefs, but unto Holines.

8. Therefore he who despiseth these things, despiseth not Men, but God: who also hath given his holy Spirit in us.

9. Now concerning fraternal Charity, we have no need to write to you; for you your selves have learnt of God to love one another.

10. For you do it to all the Brethren in all Macedonia. But we beseech you, Brethren, to abound in it more and more,

11. And that you endeavour to be quiet, and to perform your own Business, and that you work with your Hands, as we commanded you: that you walk decently towards them that are without, and need nothing of any Man's.

12. And we would not have you to be ignorant, Brethren, concerning them who have slept, that you may not be in Sorrow, even as the rest, who have no hope.

13. For
13. For if we believe that Jesus died, and rose again: so also them who have slept through Jesus, God will bring with him.

14. For this we say to you in the word of the Lord, that we who are alive, who are remaining unto the coming of the Lord, shall not prevent them, who have slept.

15. For the Lord himself at the Command given, and at the Voice of the Archangel, and at the Trumpet of God, shall come down from Heaven: and the dead, who are in Christ, shall rise first.

16. Then we, who are alive, who are left, shall be caught up together with them in the Clouds to meet Christ into the Air, and so shall we be always with the Lord.

17. Therefore comfort one another with these Words,
1. But of times and moments, brethren, it is not needful that we write to you.
2. For you know perfectly that the Day of the Lord will come, even as a thief in the night.
3. For when they shall say, Peace and Security: then shall a sudden destruction come upon them, as travail to a woman with child, and they shall not escape.
4. But you, brethren, are not in darkness, that that day should overtake you like a thief:
5. For you are all the children of light, and the children of the day: we are not of the night, nor of darkness.
6. Therefore let us not sleep as others, but watch, and be sober.
7. For they who sleep, sleep in the night: and they who are drunk, are drunk in the night.
8. But we, who are of the Day, let us be sober, having put on the coat of mail of faith, and of charity, and as a helmet the hope of salvation:
9. Because God hath not appointed us unto wrath, but to the obtaining of salvation, through our Lord Jesus Christ,
10. Who died for us: that whether we wake, or sleep, we may live together with him.
11. For which cause comfort one another: and edify one another, even as you do.
12. Now we beseech you, brethren, to know those, who labour among you, and who preside over you in the Lord, and who admonish you,
13. That you esteem them more abundantly in charity for their work: have peace with them.
14. And we beseech you, brethren, rebuke the unquiet, comfort the feeble-minded, support the weak, be patient towards all.
15. Take heed that no one return evil for evil to any one;
I. To the THESSALONIANS. Chap. V.

one: but always pursue that which is good towards one another, and towards all Men.

17. Pray without Intermission.
18. In all things give thanks: for this is the will of God in Christ Jesus in you all.

19. Extinguish not the Spirit.
20. Despise not Prophecies.
21. Prove all things: hold fast that which is good.
22. Refrain your selves from all appearance of evil.
23. And may the God of Peace sanctify you in all things: that your whole Spirit, and Soul, and Body may be preserved without blame at the coming of our Lord Jesus Christ.

24. He who hath called you, is faithful: who will also perform.
25. Brethren, pray for us.
26. Salute all the Brethren with a holy Kiss.
27. I adjure you 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.

ANNOTATIONS.

V. 1. Of Times and Moments we need not write, i.e. of the Day of Judgment, of the End of the World, of the Destruction of Jerusalem. It is enough to know the Time is uncertain, and that Death cometh as a Thief in the Night.

V. 5. You are the Children of Light. i.e. there's little Danger of Thieves in the Day time, when it is light: Also watch, and have Arms to defend you, the Coat of Mail of Faith, the Helmet of Hope: you are under the Protection of Christ, who died for you, and for your Salvation. See S. Chrys. p. 293, Or.

V. 14. Rebuke, or correct the unquiet, [a] by the Greek it signifies the disorderly, or those that keep no order.

V. 21. Prove all things, i.e. examine Prophecies, whether they be true, and the Doctrine which you hear from new Preachers, and refrain your selves, not only from Evil, but from every thing, that hath the Appearance of Evil, and which may displease, and scandalize others.

THE
SECOND EPISTLE
OF
St. PAUL the APOSTLE
TO THE
THESSALONIANS.

The chief design is to rectify a mistake they were in, as to the Day of Judgment being at hand. He commends their faith, exorts them to persevere. This letter was written soon after the former, and also from Corinth, about A.D. 52.

CHAP. I.

1. PAUL, and Silvanus, and Timothy to the Church of the Thessalonians in God our Father, and the Lord Jesus Christ.

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

3. We must always, Brethren, thank God for you, as it is fitting, because your faith increaseth more and more, and the charity of everyone of you aboundeth towards each other:

4. Even so that we our selves glory in you in the Churches of God, on the account of your patience, and faith, and all your persecutions, and tribulations, which you endure.

5. For an example of the just Judgment of God, that you may be accounted worthy of the Kingdom of God, for which also you suffer.

6. Seeing it is a just thing with God to repay tribulation to them who raise tribulation against you:

7. And
II. To the THESSALONIANS. Chap. I.

7. And to you, who are under Tribulation, rest with us when the Lord Jesus shall be reveal'd from Heaven, with the Angels of his Power,

8. In a flame of Fire, executing Vengeance on them, who have not known God, and who obey not the Gospel of our Lord Jesus Christ.

9. Who shall suffer eternal Pains in Destruction from the Face of the Lord, and from the Glory of his Power:

10. When he shall come to be glorify'd in his Saints, and to be made marvellous in all, who have believ'd: because our Testimony hath been believ'd among you concerning that Day.

11. On which account we always also pray for you; that our God would make you worthy of his Vocation, and that he fulfill all the good pleasure of his Bounty, and the Work of Faith in his Power,

12. That the Name of our Lord Jesus may be glorify'd in you, and you in him, according to the Grace of our God, and of the Lord Jesus Christ.

ANNOTATIONS.

V. 4. 7. Which you endure for an Example of the just Judgment of God, i.e. that the Persecutions, and Troubles you suffer in this World, shew the Justice of God in punishing Men for their Sins, even in this Life, so that by these temporal Pains you may be found worthy of a Crown of eternal Glory in the Kingdom of God.

V. 6. Seeing [a] it is a just thing. Lit. If yet it be just. S. Chry. takes notice, that we must not expound the Text, as if S. Paul made a doubt, whether it was just or not, for God to repay Tribulation to such as troubled, afflicted, and persecuted his faithful Servants, and to punish them, when he shall be reveal'd, i.e. at the Day of Judgment, with flaming Fire, or with the Flames of Hell; nothing certainly is more just; as on the contrary, it is just to reward the pious, and those who are found worthy of the glorious Kingdom of God.

V. 10. This shall be at the last Day, when Christ shall come to be glorified in his Saints, and to be made [b] marvellous, to be admired and prais'd in (or by) all them, who have believ'd in that Day, i.e. the things foretold of that Day, because our Testimony [c] hath been believ'd among you concerning that Day, Lit. in that Day, i.e. as to the Punishments and Rewards that shall be given on that Day.

V. 11. On which [d] account Lit. (in which) we pray, &c. By the Greek, the Sense and Construction cannot be, in, or on which Day, and therefore it must be refer'd to what was said before, that God shou'd
Chap. II. II. To the THESSALONIANS.

shou'd be glorify'd in his Saints, and so may. be translated, on which account we pray, &c. that Christ may be glorified in you, being made Saints by his Grace, &c.

[b] V. 10. Admirabilis fieri in omnibus, quamadmodum et tæde. Ibid. [c] Quia crediditum est testimonium nostrum super vos in illa die, uti episcopos &c. 
[c] Quia crediditum est testimonium nostrum super vos in illa die, uti episcopos &c. 
[d] In quo, ut, in good, but it cannot agree with ἡμερας, Day.

C H A P. II.

1. NOW we beseech you, Brethren, by the coming of our Lord Jesus Christ, and of our coming together unto him:

2. That you be not soon mov'd from your Sense, nor be terrify'd, neither by Spirit, nor by Words, nor by a Letter pretended to be sent from us, as if the Day of the Lord was at hand.

3. Let no one by any means deceive you: for it shall not be, unless a falling away come first, and the Man of Sin be reveal'd, the Son of Perdition,

4. Who opposeth, and exalteth himself above all that is call'd God, or is worshipp'd, so that he fit in the Temple of God shewing himself as if he was God.

5. Do you not remember that when I was yet with you, I told you these things?

6. And now you know what hindereth, that he may be reveal'd in his time.

7. For now the Mystery of iniquity is working: only he who now holdeth, let him hold it, till taken away.

8. And then shall that wicked one be reveal'd, whom the Lord Jesus shall kill with the Breath of his Mouth, and shall destroy with the brightness of his coming:

9. Whose coming is according to the operation of Satan, in all Power, and Signs, and lying Prodigies,

10. And in all deceit of iniquity to them that perish: because they receiv'd not the love of the Truth that they might be saved. Therefore God shall send them the operation of delusion to believe lies.
II. To the THESSALONIANS. Chap. II.

11. That all may be judged, who have not believ'd the truth, but consented to iniquity.

12. But we must give God thanks always for you, Brethren, beloved of God, that God hath chosen you the first Fruits unto Salvation, in the Sanctification of the Spirit, and the Belief of the Truth;

13. Whereunto he hath also call'd you by our Gospel, unto the purchasing of the Glory of our Lord Jesus Christ.

14. Therefore Brethren, stand firm: and keep the Traditions, which you have learnt, whether by Word, or whether by our Epistle.

15. And may our Lord Jesus Christ himself, and God and our Father, who hath lov'd us, and hath given us eternal Consolation, and good hope in Grace,

16. Comfort your Hearts, and strengthen you in every Work, and in good Speech.

ANNOTATIONS.

V. 1. And our coming together [a] unto him. Lit. of our Congregation unto him, i.e. that you be not mov'd by any pretended Revelation, nor by any Words or Letter, as spoken or written by me.

V. 3. For it shall not be, unless a falling away come first, [b] what is meant by this falling away, [in the Greek] this Apostacy is uncertain, and differently expounded. S. Hierom and others understand it of a falling off of other Kingdoms, which before were subject to the Roman Empire; as if S. Paul said to them: you need not fear that the Day of Judgment is at hand, for it will not come, till other Kingdoms, by a general Revolt, shall have fall'n off, so that the Roman Empire be destroy'd. The Same Interpreters expound the 6th and 7th Veres in like manner, as if when it is said, now you know [c] what bindeth, &c. That is, you see the Roman Empire subsisteth yet, which must be first destroy'd. And when it is added, only he who now holdeth, let him hold it till taken out of the Way, the Sense [say these Authors] is, let Nero, and his Successors hold that Empire, till it be destroy'd, for not till then will the Day of Judgment come. A Lapide makes this Exposition so certain, that he calls it a Tradition of the Fathers, which to him seems Apostolical.

But we must not take the Opinion of some Fathers, in the Exposition of obscure Prophecies, where they advance Conjectures (which others at the same time reject, or doubt of) to be Apostolical Traditions, and Articles of Faith, as the Learned B. of Meaux, Bosset, takes notice on this very Subject, in his Preface, and Treatise on the
the Apocalypse against Jurieux.—S. Hierom indeed, and others thought the Roman Empire was to subsist till Anti-christ’s coming, which by the Event, most Interpreters conclude to be a Mistake, and that it cannot be said the Roman Empire continues to this Time. See Lyrannus on this Place, S. Thomas Aquin, Salmeron, Estius, and many others, tho’ a Lapide with some few pretend the Roman Empire still subsists in the Emperors of Germany. —— we also find that divers of the ancient Fathers, thought that the Day of Judgment was just at hand in their Time. See Tertul. S. Cyprian, S. Greg. the Great, &c.

And as to this Place, it cannot be said the Fathers unanimously agree in their Exposition. S. Chryf. [d] Theodore, S. Aug. in one of his Expositions, by this falling off, and Apostacy, understand Anti-christ himself, apostatizing from the Catholic Faith: and they who expound it of Nero, did not reflect, that this Letter of S. Paul’s, was written under Claudius, before Nero’s Reign.

According to a third and common Exposition by this Revolt or Apostacy, others understand a great falling off, of great Numbers from the Catholic Church and Faith in those Nations, where it was professed before, (not but that, as S. Aug. expressly takes notice, the Church will remain always visible and catholic in its Belief till the end of the World). This Interpretation we find in S. Cyr. (e) of Jerusalem Catech. 15. See also S. Anfelm. on this Place, S. Thomas, Salmeron, Estius, &c.

In fine, that there’s no Apostolical Tradition as to any of the Interpretations of these Words, we may be fully convinced from the Words of S. Aug. [f]. 20. de civ. Dei, c. 19. t. 7, p. 597. nov. Edit. where he says, For my Part I own myself altogether ignorant, what the Apostle means by those Words: but I shall mention the Suspicions of others, to which I have read or heard. —— Then he sets down the Exposition concerning the Roman Empire. He there calls it a Suspicion and Conjecture, what others say is an Apostolical Tradition.

In like manner the ancient Fathers are divided, as to the Exposition of the Words of the 6th and 7th Verses, when it is said, you know what hindereth: some understand, that Anti-christ must come first. Others, that the afore-mentioned Apostacy, or falling off from the Church, must happen before. And when S. Paul says, (v. 7.) that he who holdeth now may hold, or let him hold; some expound it, let him take care at the time of such Trials, to hold, and preserve the true Faith to the End.

N. B. When the Expositions are so different, as in this Place, whosoever pretends to give a literal Translation, ought never to add Words to the Text, which determine the Sense to such a particular Exposition, and especially, in the same Print, as Mr. N... hath done on the 7th Verse, where he translates, only let him that now holdeth the Faith, keep it until he be taken out of the Way.

V. 3. 4. And that the Man of Sin hath been reveal’d, the Son of Perdition, who will sit in the Temple of God shewing himself as if he was God.
he is call'd again v. 8. the wicked one, whom our Lord Jesus Christ will kill with the Breath of his Mouth. By all these Words is described to us the great Antichrist, about the End of the World, according to the unexceptionable Authority, and Consent of the ancient Fathers. 'Tis as ridiculous as malicious, to pretend with divers late Reformers that the Pope, and all the Popes since the Destruction of the Roman Empire, are the great Antichrist, the Man of Sin, &c. Grotius, Dr. Hammond, and divers learned Protestants have confuted and ridiculed this groundless Fable, (of which more on the Apocalypse.) It may suffice to observe here, that Antichrist, the Man of Sin, the Son of Perdition, the wicked one, according to all the Ancients, is to be one particular Man, not so many different Men. 2dly. That he is to come a little while before the Day of Judgment. 3dly. That he will make himself adored, and pretend to be God, what Pope did so? 4thly, That he'll pretend to be Christ, &c.

V. 7. The Mystery of Iniquity is working, or, is now wrought, by the Precurors of Antichrist, i.e. by Infidels and Hereticks. For as S. John says, there are many Antichrists, Precurors to the great Antichrist, and Enemies of Christ, i. John c. 2.

V. 10. God shall send them the operation of Delusion, i.e. says S. Chrys. and S. Cyril, he will permit them to be led away with Illusions, by Signs and lying Prodigies, which the Devil shall work by Antichrist, &c.

V. 12. That he hath chosen you the first Fruits, call'd you the first, or before many others, by his eternal Decree, to the Faith, whilst he hath left others in Darkness and Infidelity.

V. 14. Traditions, whether by Word, or by our Epistle. Therefore, says S. Chrys. the Apostles did not deliver all things that were to be believ'd by writing.


[c] V. 6. S. Chrys. p. 235. says, that by these Words, you know what hindereth, is probably understood the Roman Empire, &c. and Tertull. de resur. Carnis, c. 24. p. 340. on these Words, till taken out of the Way, donec de medio hat. Quis nisi Romanorum status?

[d] V. 3. S. Chrys. p. 235. says, that by these Words, you know what hindereth, is probably understood the Roman Empire, &c. and Tertull. de resur. Carnis, c. 24. p. 340. on these Words, till taken out of the Way, donec de medio hat. Quis nisi Romanorum status?
Chap. III. II. To the THESSALONIANS.

6 sufficiens denotet apud aliquem. [h] V. 7. Mysterium jam operatur Iniquitatis i.e. χρεια τοῦ ἀνευρωμάτος, the Greek Articles sufficiently denote a particular Man.

3. But God is faithful, who will strengthen you, and preserve you from evil.

4. And we trust in the Lord, concerning you, that you both do, and will do the things we command.

5. And the Lord direct your Hearts in the Charity of God, and in the patience of Christ.

6. Now we denounce to you, Brethren, in the Name of our Lord Jesus Christ, that you withdraw your selves from every Brother walking disorderly, and not according to the Tradition, which they receiv'd from us.

7. For you your selves know how you ought to imitate us: for we were not disorderly among you:

8. Nor did we eat any Man's Bread for nothing, but in Labour and Toil, working Day and Night, lest we should be Burthensome to any of you.

9. Not as tho' we had not Authority, but to make our selves a Pattern to you to imitate us.

10. For even when we were with you, we denounc'd this to you: that if any Man will not work, neither let him eat.

11. For we have heard that some walk disorderly among you, not working at all, but meddling with Curiosity.

12. Now to such as these, we denounce, and beseech in the Lord Jesus Christ, that working with silence, they eat their own Bread.

13. And you, Brethren, desist not from well doing.

14. And if any one obey not our Word by this Epistle, take
26c II. To the THESSALONIANS. Chap. III.

take notice of such a one, and keep not company with him, that he may be ashamed:

15. Yet look not upon him as an Enemy, but admonish him as a Brother.

16. And the Lord himself of Peace, grant you everlasting Peace everywhere. The Lord be with you all.

17. The Salutation of me Paul with my own Hand: which is the token in every Epistle. Thus I write.

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

ANNOTATIONS.

V. 2. From Vexatious or importunate Men. In the Greek is signify'd Men who act unreasonably, absurdly, &c.

V. 3. From evil. It may either signify evil things, or the evil one, the Devil.

V. 6. We denounce, or declare, or by the Greek, we command. In the Name of the Lord: this may signify a Separation by Excommunication.

V. 7. and 10. Troublesome, or unquiet by the Greek, he understands those who being idle, and not keeping themselves employed, lead a disorderly Life. Not working, but prying with Curiosity, into other Men's Actions. He that is idle, saith S. Chrys., will be given to Curiosity.

V. 12. To eat their own Bread, which they work for, and deserve, not that of others.

V. 15. Look not upon him as an Enemy. A necessary Instruction for those whom Providence has plac'd over others, to admonish and correct them, but with Charity and Peace; so that we neither be, nor give them occasion to think we are their Enemies.
Saint Paul passing through Lycaonia about the Year 51, some
of the Brethren at Derbe, or Lystra recommended to him a Di-
ciple, by Name Timothy, who from his Infancy had study'd the
holy Scriptures. S. Paul took him, making him his Companion and
Fellow-labourer in the Gospel: and not to offend the Jews, who
could not be ignorant that Timothy's Father was a Gentile, he caus'd
him to be circumcis'd. Afterwards he ordain'd him Bishop of Ephesus.

The main Design of this Epistle, was to inculcate Timothy in
the Duties of a Bishop, and also all Bishops and Ministers of Christ,
and of his Church, as appears by these Words, c. 3. 14. These things
I write to thee... that thou may'st know how to behave thyself in the House
of God, which is the Church of the Living God.

This Epistle seems to have been written, An. 64 or 65.

CHAP. I.

1. PAUL an Apostle of Jesus Christ, by the Command
of God our Saviour, and of Jesus Christ our hope:
2. To Timothy his beloved Son in the Faith, Grace,
Mercy, and Peace from God the Father, and from Christ
Jesus our Lord.
3. As I desir'd thee to remain at Ephesus when I went
into Macedonia, that thou mightest charge some not to
teach other Doctrine,
4. And that they should not attend to Fables, and
endless Genealogies: which furnish Disputes rather
than the Edification of God, which is in Faith.
5. Now
I. To TIMOTHY. Chap. I.

5. Now the end of the Precept is Charity from a pure Heart, and a good Conscience, and from an unfeign’d Faith:

6. From which some having gone astray, are turn’d to vain talk,

7. Desirous to be Teachers of the Law, neither understanding what they say, nor what they advance.

8. And we know that the Law is good, if any Man use it lawfully:

9. Knowing this, that the Law is not made for the just Man, but for the unjust and disobedient, for the unjustly, and for sinners, for the impious, and the defiled, for Murderers of Fathers and Mothers, for Menslayers,

10. For Fornicators and Sodomites, for Mensstealers, for Liars and perjur’d Persons, and what other thing soever is contrary to sound Doctrine,

11. Which is according to the Gospel of the Glory of the blessed God, which hath been intrusted to me.

12. I give thanks to him, who strengthen’d me, to Christ Jesus our Lord, that he esteem’d me faithful, putting me in the Ministry:

13. Who before was a Blasphemer, and a Persecutor, and a Railer; but I obtain’d God’s Mercy, because I acted ignorantly in unbelief.

14. And the Grace of our Lord hath abounded exceedingly with Faith and Love, which is in Christ Jesus,

15. This is a faithful Saying, and worthy of all Acceptation: that Christ Jesus came into this World to save Sinners, of whom I am the Chief:

16. But for this cause have I obtain’d mercy: that in me first of all Christ Jesus might shew all patience for the Instruction of those, who shall believe in him, unto Life Everlasting.

17. Now to the King of Ages, immortal, invisible, the only God be honour and glory, for ever and ever. Amen,

18. This Precept I commend to thee my Son Timothy, according to the foregoing Prophecies on thee, that in them thou mayst War a good Warfare,
Chap. I. I. To TIMOTHY.

19. Having Faith, and a good Conscience, which some rejecting, have shipwreck'd as to the Faith:

20. Of which Number is Hymeneus, and Alexander; whom I have deliver'd over to Satan, that they may learn not to Blaspheme.

ANNOTATIONS.

V. 1. Of God our Saviour. God the Father is here call'd our Saviour, as also to Titus 3, 4, being Author of our Salvation, as are all the three divine Persons.

V. 2. To Timothy his beloved Son. [a] In the Greek, his true Son in the Faith, not that S. Paul first converted him, but that by his Instructions he was settl'd in the Principles of Faith and of Christian Religion.

V. 3. Not to teach other Doctrine [b]. Lit. not to teach otherwise, i.e. than what I taught them. — not to attend to Fables and endless Genealogies [c] and disputes about Pedigrees from Abraham, and David, which furnish vain talk rather than the Edification of God or godly Edification. In some G. MSS. is read Dispensation, [d] or Economy, and so the Sense may be, which contribute nothing to the explaining the Dispensation of Grace in the Mystery of Christ's Incarnation. — The Construction of these two verses is imperfect, when it is said, as I desired thee, nothing being express'd corresponding to the Word, as: some understand it, as I desired before, so now in this Epistle I desire it of thee again. The same Difficulty occurs in the Greek as in the Latin Text.

V. 5. The End of the Precept. By the Precept many understand, as it were, by way of a Parenthesis, all that is here contain'd from the 3d to the 18th Verse, where Precept is again repeated. We may understand by the Precept the Law of Moses in general, comprehending both the ceremonial Part, and the moral Precepts, which are also of the Law of Nature. The ceremonial Part was design'd to bring us to Christ by Types and Figures, and the moral Precepts, which were also of the Law of Nature, or natural Reason, were to bring Men to observe them by punishments, and so were deliver'd against wicked Criminals, ungodly, who worshipp'd [e] God, against the unjust, [f] in the Greek lawless Men, &c. Sodomites, Lit. Liars with Men, as the Men of Sodom had done.

V. 13. Because I acted ignorantly in Unbelief, or in Incredulity, not that we can think it an invincible, and altogether an inculpable Ignorance, such as would have made S. Paul blameless in the Sight of God. It was through his pure Mercy, that he call'd S. Paul when his great Sins, and false Zeal made him a greater Object of the divine Mercy; and God in him was pleas'd to make known to all Men, his wonderful Patience, that no Sinners might despair. The Grace of God was superabounding, or exceedingly abundant in him.

R 4  
V. 15. Christ
I. TO TIMOTHY.  Chap. II.

V. 15. Christ Jesus the true Son of God, came into this World, to save Sinners, of whom, says S. Paul, I am the first, the chief, the greatest.

V. 18. This Precept I commend to thee. Some understand it a Precept of what follows, that he should wage a good Warfare against the Enemies of God, and of his Salvation. Others refer it to the Precept mention'd before, v. 3. to wit, that Timothy should charge all the new Converts, not to give ear to new Teachers. — According to the foregoing Prophecies on thee. He seems to mean some particular Predictions, made by some who had the Gift of Prophecies, and who foretold that he should be a great Minister of God.

V. 20. Whom I have deliver'd to Satan, to wit, by Excommunication; that they may learn, &c. divers Interpreters think that God at that Time used to punish Persons excommunicated with visible Judgments, permitting them to be tormented by the Devil.

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C H A P. II.

1. Desire therefore first of all that Supplications, Prayers, Intercessions, Thanksgivings be made for all Men:

2. For Kings, and all Men who are in high Stations, that we may lead a quiet, and peaceable Life, in all Piety, and Chastity.

3. For this is good, and acceptable in the sight of God our Saviour,

4. Whose will is, that all Men be sav'd, and that they come to the Acknowledgement of the Truth.

5. For there is one God, one Mediator of God and Men, the Man Christ Jesus:

6. Who gave himself a Redemption for all, a Testimony given in due time:

7. Whereunto I am appointed a Preacher, and an Apostle (I speak the truth, I lie not) the Doctor of the Gentils in the Faith, and in Truth.

8. I
Chap. II. I. To TIMOTHY.

8. I will therefore that Men pray in every place, lifting up pure Hands without Anger, or disputings.

9. In like manner also Women in comely Apparel, adorning themselves with Modesty and Sobriety, and not with plaited Hair, or Gold, or Pearls, or costly Array:

10. But, as it becometh Women, professing Piety by good Works.

11. Let the Woman learn in silence with all Subjection.

12. But I permit not a Woman to Teach, nor to exercise Authority over the Man; but to be in silence.

13. For Adam was first formed, then Eve.

14. And Adam was not seduced, but the Woman being seduced, was in the Transgression:

15. Yet she shall be saved by bearing Children, if she continue in Faith, and Love, and holiness with Sobriety.

ANNOTATIONS.

V. 1. Intercessions, as in the Prot. Translation. And if Men's Intercessions to God in favour of others, are no Injury to Christ, as our Mediator: how can it be any Injury to Christ for the Angels or Saints in Heaven to pray or intercede to God for us.

V. 2. For Kings, who were then Heathens, this being in Nero's time.

V. 4. Whose Will is, or, who hath a Will that all Men be saved. They contradict this, and other Places of the Scripture, as well as the Tradition and Doctrine of the Catholick Church, who teach that God willed only the Salvation of the Predestinates, of the Elect, and as they say, of the first begotten only: and that he died only for them, and not for all Mankind. But if it is the Will of God that all and every one be saved, and no one resists, or can frustrate the Will of the Almighty, whence comes it, that every one is not saved? to understand, and reconcile divers Places in the holy Scriptures, we must needs distinguish in God, a Will that is absolute and effectual, accompanied with special Graces and Assistance, and with the Gift of final Perseverance, by which, thro' his pure Mercy, he decreed to save the Elect, without any prejudice to their free Will and Liberty; and a Will, which by the order of Providence, it conditionals, and this not a metaphorical and improper Will only, but a true and proper Will, by which he hath prepar'd, and offer'd Graces and Means to all Men, whereby they may work their Salvation; and if they are not saved, it is by their own Fault, by their not corresponding with the Graces offer'd, it is because they resist the Holy Ghost, Acts 7. 51. If in this we meet with Difficulties which we cannot comprehend, the Words of S. Paul Rom. 9. 29, O Man, who
art thou, who repliest against God? may be sufficient to make us work our Salvation, with fear and trembling.

V. 5. 6. One Mediator of God and Men, the Man Christ Jesus: who gave himself a Redemption for all. Take all these Words together, and we may easily understand, in what Sense the Apostle calls our Saviour Christ, the one or only Mediator, that is, he is the only Mediator, who at the same time is our Redeemer; the only Mediator, who could mediate between God, the Person offended by Sin, and Men the offenders; the only Mediator who reconcil'd God to Mankind by his Incarnation and Death, by the infinite Price of his Blood, by his own Merits, independently on the Merits of any other. All Catholicks allow that the Dignity and Office of Mediator in this Sense, belongs only to our Redeemer Jesus Christ, or to the Son of God made Man to save us. The Sense then of this Place is, that as there is but one God, who created all, so there is but one Mediator, who redeem'd all.

But yet the Name of Mediator is not so appropriated to Christ, but that in an inferior, and different Sense, the Angels and Saints, in Heaven, and even Men on Earth, who pray to God for the Salvation of others, may be call'd Mediators, Intercessors or Advocates, and we may apply our Selves to them to pray, intercede and mediate for us, without any Injury to Christ, since we acknowledge, that all their Intercession and Mediation, is always grounded on the Merits of Christ our Redeemer. The same Word for Mediator, in the Greek, as well in the Latin, is given to Moses, God's Servant, Gal. 3. 19. See also Deut. 5. 5. The Words of our Saviour himself, Matt. 23, taken according to the Letter, contain an Express prohibition of being call'd Masters, or Fathers, and this Reason is given, because all Men have one Father in Heaven, and because Christians have one Master Christ: Yet no one can justly pretend from thence, that in a Different Sense, a Man may not be call'd Father, or Master, without any Injury to God, or to Christ.

V. 6. A Redemption for all, not only for the Predestinated, not only for the Just, not only for the Faithful, but for all Gentils and Infidels: and therefore he says again, c. 4. v. 10. that Christ is the Saviour of all Men, and especially of the Faithful. See S. Aug. (a) and S. Chrysostom. (b)

V. 7. In which, i.e. to preach which, I have been made the Apostle, and Doctor of the Gentils. In the G. unto which, &c.

V. 11. 12. In, or with silence. See 1 Cor. 14. 34. See S. Chrys. (c)

V. 13. Adam was first formed... and was not seduc'd, i.e. was not at leaft seduc'd first, as the Woman,

V. 15. She shall be sav'd by bearing Children, &c. and performing other Duties of a Wife, with a due Submission to her Husband, taking Care to serve God, and bring up her Children in the Faith of Christ, in Piety, &c.

(a) V. 6. See S. Aug, 1 de Spi. &c Lisc. tom. 10. c. 33. p. 118. vult Deos omnes homines salvos fieri... non se tamen, ut eis adhuc Libertum Arbitrium,
I. To TIMOTHY.  

CHAP. III.

1. It is a faithful Saying: If a Man desires the Office of a Bishop, he desireth a good Work.

2. A Bishop then must be blameless, the Husband of one Wife, sober, prudent, of good carriage, chaste, given toHospitality, fit to Teach,

3. Not given to Wine, not striking any, but modest, not litigious, not covetous, but

4. One that rules well his own House; having his Children subject with all chastity.

5. For if a Man knoweth not how to rule his own House, how shall he take care of the Church of God?

6. Not a Neophyte: lest being puffed up with Pride, he fall into the Condemnation of the Devil.

7. And he must also have a good Testimony from those who are without, lest he fall into Reproach, and into the Snare of the Devil.

8. Deacons in like manner chaste, not double-tongued, not given to much Wine, not greedy of filthy Lucre:

9. Having the mystery of Faith in a pure Conscience.

10. And for these, let them first be proved: and so let them minister, having no Crime.

11. In like manner, the Women chaste, not given to Detraction, sober, faithful in all things.

12. Let the Deacons be the Husbands of one Wife: who govern their Children and their Families well.

13. For they that have ministered well, will purchase to themselves a good degree, and much confidence in the Faith, which is in Christ Jesus.

14. These things I write to thee, hoping to come to thee shortly.

15. But in case I tarry long, that thou may'st know how to behave thy self in the House of God, which is
I. To TIMOTHY. Chap. III.

is the Church of the Living God, the Pillar and Ground of Truth.

16. And undoubtedly great is the Mystery of Piety, which hath been manifested in the Flesh, justified by the Spirit, appeared to Angels, been preached to the Gentils, hath been believed in the World, and received up into Glory.

ANNOTATIONS.

V. 1. He desireth a good Work. No doubt but the Work, or Office, and Charge of a Bishop is good: but the Motive of desiring to be a Bishop, not always good. However in those Days the Desire could scarce be grounded on temporal Advantages.

V. 2. A Bishop (the same Name then comprehended Priest) must be blameless, as to Life and Conversation, adorn'd says S. Chryf. with all Virtues. See also S. Hierom in his Letter to Oceanus. — The [a] Husband of one Wife. It do's not signifie, that to be a Bishop or Priest, he must be a married Man: nor that he must be a Man, who has not one Wife at a time, but that he must be a Man who has never been married but once, or to one Wife: because to be married more than once, was look'd upon as a Mark of too great an Inclination to sensual Pleasures. 'Tis true at that time, a Man might be chosen to be a Bishop or Priest, whose Wife was living, but from that time, he was to live with her, as with a Sister. This S. Hierom testifies as to the Discipline of the Latin Church. — Sober [b] The Greek rather signifies watchful. — Chaste, [c] There's nothing for this in the Greek Text at present, unless in some few MSS. perhaps the ancient Latin Interpreter added it, as being signify'd and comprehended in the other Words. — fit to teach, a Doctor or Teacher, as the Greek signifies.

V. 3. Not given to Wine (or a Lover of Wine.) This, says S. Chryf. is less than to be a Drunkard, for such are excluded from the Kingdom of Heaven, whoever they be, 1. Cor. 6. 10. — Not striking any one, Lit. not a striker. S. Chryf. understands not striving, fighting, or quarrelling even with his Tongue — Not Covetous. [d] Of Money, as appears by the Greek Text.

V. 4. With all Chastity. The Greek implies grave, sober, temperate, but as this answers to what is said, Tit. 1. 6. it seems to be properly understood of Chastity.

V. 6. Not a Neophyte. Not one newly as it were planted, or newly instructed in the Faith. — That he fall not into the Judgement and Condemnation of the Devil, by returning to his evil Habits, he has so lately quitted.

V. 8. Deacons Chaste. By the Greek, grave, sober, &c. But why does he pass from Bishops to Deacons, not naming Priests? S. Chryf. an-
Chap. IV. To Timothy.

269

vers, that Priests were comprehended under the Name of Bishops, their Functions being much the same (except as to the Ordination of the Ministers of God.)

V. 11. Women Chafle. By the Greek again sober, grave, Gr. By these Women, are commonly understood, such as had made a Vow of not marrying, and who assisted at the Baptism of Women—Nor given to Detraction, or Calumnies, as in the Greek. A necessary Admonition.

V. 15. The Pillar and Ground of Truth, By the Promises of Christ to direct his Church by the infallible Spirit of Truth. See John 16. 7. Matt. 28. 20. Gr.


CHAP. IV.

1. Now the Spirit faith plainly, that in the latter times some shall depart from the Faith, giving ear to Spirits of Error, and to the Doctrines of Devils,

2. Speaking Lies in Hypocrisy, and having their Conscience seared,

3. Forbidding to marry, commanding to abstain from Meats, which God created to be received with Thanksgiving by them who believe, and who have known the Truth.

4. For every Creature of God is good, and nothing is to be rejected, which is taken with Thanksgiving:

5. For it is sanctified by the Word of God, and Prayer.

6. In proposing these things to the Brethren, thou shalt be a good Minister of Christ Jesus, nourished by the Words of Faith, and of the good Doctrine, thou hast attained to.

7. But avoid impertinent old Wife's Fables: and exercise thy self to Piety.

8. For bodily Exercise profiteth little: but Piety is profitable
9. This is a faithful saying, and worthy of all acceptation.

10. For hereunto we labour, and are reviled, because we hope in the Living God, who is the Saviour of all men especially of the faithful.

11. Command and teach these things.

12. Let no man despise thy youth, but be thou an example of the faithful, in word, in conversation, in charity, in faith, in chastity.

13. Till I come, apply thyself to reading, to exhortation and doctrine.

14. Neglect not the grace which is in thee, which was given thee by prophecy, with the imposition of the hands of the presbytery.

15. Meditate on these things, be employed in these things: that thy proficiency may appear to all men.

16. Attend to thyself, and to the doctrine. Be earnest in them: for in so doing, thou shalt both save thyself, and them that hear thee.

ANNOTATIONS.

V. 1. In the latter days, lit. last days, i.e. hereafter, or in days to come.—To the spirits of error, and the doctrines of devils. Or to deceiving spirits, and doctrines of devils, as in the pro. translation. The sense must be that men shall teach false doctrine by the suggestion of the devil.

V. 2. Their conscience sear'd, harden'd, a metaphor from the custom of burning malefactors with a hot iron.

V. 3. Forbidding to marry. Here, says S. Chrys. [a] are foretold and denoted the heretics called Encratites, the Marcionites, Manichaeans, &c. who condemned all marriages as evil, as may be seen in S. Ireneus, Epiphanius, S. Aug. Theodoret, &c. These heretics held a God who was the Author of good things, and another God, who was the Author or cause of all evils, among which they reckoned marriages, flesh-meats, wine, &c. The doctrine of catholicks is quite different, when they condemn the marriages of priests, and of such as have made a vow to God, to lead always a single life; or when the Church forbids persons to eat flesh in Lent, or on fasting-days, unless their health require it. We hold that marriage

[a]
Chap. IV. I. To TIMOTHY.

...age in itself, is not only honourable, but a sacrament of divine institution. We believe, and profess that the same only true God, is the Author of all Creatures, which are good of themselves, that all Eatables are to be eaten with Thanksgiving, and none of them to be rejected, as coming from the Author of Evil. When we condemn Priests for marrying, it is for breaking their Vows, and Promises made to God of living unmarried, and of leading a more perfect Life. We condemn them with the Scripture, which teaches us, that Vows made are to be kept; with S. Paul, who in the next Chapter, v. 12. teacheth us, that they who break such Vows, incur their Damnation. When the Church which we are commanded to obey, enjoins an Abstinence from Flesh, or puts a Restraint (as to the times of eating) on Days of Humiliation, and Fasting, it is by way of Self-denial and Mortification, so that it is not the Meats, but the Transgression of the Precept, that on such Occasions, defiles the Consciences of the Transgressors. You'll object, says S. Chrysl. that we hinder Persons from marrying, God forbid. S. Aug. l. 30. cont. Faustum, c. 6. You see, says he, the great Difference in abstaining from Meats for Mortification's sake, and as if God was not the Author of them. We may observe, that God in the Law of Moses, prohibited Swines Flesh, and many other Eatables. And that even the Apostles in the Council of Jerusalem, forbid the Christians at least about Antioch, to eat at that time Blood and things strangled; not that they were bad of themselves, as the Manicheans pretended.

V. 5. It is sanctified by the Word of God, and Prayer, that is praying, that they may not, by the abuse we make of them, be an occasion to us of finning and offending God.

V. 7. Old Wives Fables, [b] Some understand the groundless Traditions of the Jews. Others the ridiculous Fictions of Simon Magus, and his Followers. In the Greek they are call'd, prophanes Fables.

V. 10. Of all Men, and especially of the Faithful, who have receiv'd the Grace of Faith.

V. 12. Let no one despise thy Youth, i.e. let thy Behaviour be such, that no one can have occasion to despise thee. He seems then about the Age of forty.

V. 13. Attend to reading, &c. He recommends to him the reading of the Holy Scriptures, which says S. Amb. is the Book of Priests, l. 3. de fid. c. 7.

V. 14. Neglect not the Grace, The Greek seems to imply the Gifts of the Holy Ghost, given by the Sacraments [c] by Prophecy, which may signify, when the Gift of preaching, or of expounding Prophets was bestowed upon thee. —with the Imposition of the Hands of the [d] Prebysteri. Some expound it, when thou didst receive the Order of Priesthood, or was made Bishop: the Senec rather seems to be, when the Hands of Priests of the first Order, i.e. of Bishops, were laid upon thee, according to S. Chrysostom.

[a] V. 3.
1. Ebuke not an ancient Man, but intreat him as a Father: the young Men as thy Brethren:  
2. The old Women, as Mothers, the younger, as Sisters, in all Chastity:  
3. Honour Widows, who are Widows indeed.  
4. But if any Widow have Children, or Grand-children, let her learn first to govern her own Family, and to requite her Parents: for this is acceptable in the sight of God.  
5. Now she that is a Widow indeed, and desolate, let her hope in God, and continue in Supplications, and Prayers Night and Day.  
6. For she that is amidst Delights, while she is yet living, is dead.  
7. And these things give in charge, that they may be blameless.  
8. Now if any Man take not care of his own, and especially of those of his own House, he hath denied the Faith, and is worse than an Infidel.  
9. Let a Widow be chosen of no less than three score Years, who hath been the Wife of one Husband.  
10. Having a Testimony of her good Works, if she hath educated her Children, if she hath exercised Hospitality, if she hath washed the Saint's Feet, if she hath relieved such as were in Tribulations, if she hath follow'd every good Work.  
11. But the younger Widows shun: for when they have grown wanton in Christ, they will marry;  
12. Incurring Damnation, because they have made void their first Faith.
Chap. V. I. To TIMOTHY.

13. Moreover being also idle they learn to go about from House to House: and they are not only idle, but Tattlers, carried away with curiosity, speaking things which they ought not.

14. I would therefore have the younger to marry, to bear Children, to be Mistresses of Families, and to give no occasion to the adversary to speak evil.

15. For some are already turned aside after Satan.

16. If any one of the faithful have Widows, let him relieve them, and let not the Church be burdened, that there may be sufficient for them, who are Widows indeed.

17. The Priests who rule well, let them be accounted worthy of double honour: especially they who labour in the Word and Doctrine.

18. For the Scripture faith: thou shalt not muzzle the Ox that treadeth out the Corn: and the Labourer is worthy of his Hire.

19. Against a Priest receive not an Accusation, unless it be by two or three Witnesses:

20. Them that sin rebuke before all; that the rest also may fear.

21. I charge thee before God, and Christ Jesus, and the Elect Angels, that thou observe these things without partiality, not declining to either side.

22. Impose not Hands lightly upon any one: neither be Partaker of other Men's Sins. Keep thy self chaste.

23. Drink not yet Water: but use a little Wine for thy Stomach's sake, and thy frequent Infirmities.

24. Some Men's Sins are manifest, going before to Judgment: and some Men they follow after.

25. In like manner good Deeds also are manifest before hand; and such as are otherwise, cannot be hid.

ANNOTATIONS.

V. 1. An ancient Man, [a] Here the Word Presbyter, is not taken as in other Places for a Bishop or Priest, but for an elderly Man, who is otherwise to be dealt with than young Men.

V. 3. Honour Widows, to honour here, is to relieve and maintain.

V. 4. Let her [b] learn first, &c. He gives this as a Mark, to know if Widows deserve to be maintain'd out of the common Stock; if
they have been careful of their own Family, and to assist their Parents, if yet alive. In most Greek Copies, and in the Syriack, is read, let them learn, i. e. let the Children, and Grand-children learn to govern their Family, and to assist their Parents, when they are Widows, that, as 'tis said. v. 16. the Church may not be burthen'd with maintaining them.

V. 5. She that is a Widow indeed, and desolate, destitute of Help, as the Greek Word implieth, may be maintaine'd: and then let her be constant in Prayers and Devotions, Night and Day.

V. 6. For she that is amidst Delights, i. e. that seeks to live in Ease and plenty, whilst she is yet living, as to the Body, is dead [c] by the spiritual Death of her Soul in Sin. See S. Chrys. with no less Elocution than Pity, expounding this Riddle, as he terms it, to wit, what it is to be at the same time alive and dead. When the Soul enlivens the Body, and yet the Soul is dead, i. e. deprived of Grace, which is the Life of the Soul. So 'tis said, Apoc. 3. Thou hast a Name of one that is living and at the same time are dead.

V. 8. He hath denied his Faith, not in Words but in his Actions. Is worse than an Infidel, nay, even than Brutes, that take Care of their young ones.

V. 9. Not under the Age of sixty. Some think he speaks only of such a Widow, as was placed over all the rest. But the common Explication is of all such Widows, as were maintain'd in that Manner, who made a Vow of Chastity, who assisted the Ministers of the Church in looking to the poor, and in the administering Baptism to Women—who hast been the Wife of one Husband, i. e. hath never been married but once.

V. 11. As for the younger Widows, [d] admit them not into that Number: for when they have grown wanton in Christ, which may signify in the Church of Christ, or as others translate, against Christ, when they have been nourish'd in Plenty, indulging their Appetite in eating and drinking in Company and Conversation, in private Familiarities, and even sometimes in sacrilegious Fornications against Christ, and their Vows, they are for marrying again. See S. Hierom.

V. 12. Having, or incurring, and making themselves liable to Damnation, by a Breach of their first Faith, their Vow, or Promise.

V. 13. Idle Tattlers. He shews by what Steps they fall. Neglecting their Prayers, they give themselves to Idleness; they go about visiting from House to House; they are carried away with Curiosity to hear what passes, and speak what they ought not of their Neighbour's Faults.

V. 14. I would have the younger [e] (Widows) to marry. They who understand this of a Command, or Exhortation to all Widows to marry, make S. Paul contradict himself, and the advice he gave to Widows 1. Cor. 7. where he says, v. 40. She (the Widow) will be more happy, if she so remain according to my Counsel, and when it is there said, I would have all to be as myself. See the Notes on those Places. He
Chap. V. I. To TIMOTHY.

He can therefore only mean such young Widows, of whom he is speaking, that are like to do worse. Thus it is expounded by S. Hierom to Sabina. [f] Let her rather take a Husband, than the Devil, and in another Epistle to Ageruchia. It is better to take a second Husband than many Adulterers. S. Chryf. [g] on this Verse, I will or would have such to marry because they themselves will do it. See also S. Aug. [h] de Bono viduitatis. c. 8.

V. 15. For some have already turn'd aside after Satan, by breaking the Vows they had made. Yet it do's not follow, says S. Aug. in the same Place, that they who abtain not from such Sins may marry after their Vows. They might indeed marry before they vow'd, but this being done, unless they keep them, they justly incur Damnation. What is this, says he again, on the 75th Psalm, they made void their first Faith? But that they made Vows, and keep them not. (i)—But let not this, says he, make you abtain from such Vows, for you are not to comply with them by your own Strength, you'll fail, if you presume on your selves, but if you confide in him, to whom you made these Vows, you'll securely comply with them. How different was the Doctrine and Practice of the first and chief of the late pretended Reformers, who were many of them Apostates after such Vows?

V. 17. 18. The Priests or the ancient Ministers, i.e. Bishops, Priests, &c. deserve a double honour, i.e. to be more liberally supplied and maintain'd by the Flock, especially when they labour in preaching the Word.—Thou shalt not muzzle, &c. See 1. Cor. 9. 9.

V. 19. Against one of the Priests. The Word Presbyter, [k] is commonly here expounded of Bishops and Priests: tho' S. Chryf. understands it of Men advanc'd in Age.—Receive not an Accusation, i.e. do not sit as Judge, nor hearken to such Informations.

V. 20. Them that sin, as to be publick Criminals, &c.

V. 21. Without Partiality, [l] without Prejudice for, or against any one, not declining to either side, holding the Scales of Justice equally.

V. 22. Impose not Hands lightly on any one, in promoting him to be a Minister of God by the Sacrament of Order, unless he be duly qualified. Neither, in this be partaker of other Men's Sins, as they make themselves, who ordain others rashly.

V. 24. 25. Some Men's sins are manifest, &c. These two VerSES, seem connected with the Admonition before given, as to ordaining Ministers, some Men's sins, and evil Life is so manifest, that they are certainly to be rejected: but to some Men they follow after: they appear not till after a Trial and Examination. In like manner the good Deeds, and good Life of some Men, are so manifest that they may be easily admitted. And such as are otherwife, that is, when they are desirous to conceal their Virtues, they cannot be hidden by an Examination and Trial, they will appear.

I. To TIMOTHY. Chap. VI.

1. Whenever are Servants under the Yoke, let them count their Masters worthy of all honour, lest the Name and Doctrine of the Lord be blasphemed.

2. But they who have believing Masters, let them not despise them, because they are Brethren; but rather serve them, because they are of the faithful and beloved, who are Partakers of the Benefit. These things teach and exhort.

3. If any Man teach differently, and consent not to the wholesome Words of our Lord Jesus Christ, and to that Doctrine, which is according to Piety:

4. He is proud, knowing nothing, but languishing about questions and strifes of Words; whence proceed Envy, Contention, Blasphemies, evil Suspicions,

5. Conflicts of Men corrupted in Mind, and destitute of the Truth, looking upon Piety to be Gain.

6. Now Piety with sufficiency is great Gain.

7. For we brought nothing into this World: and doubtless we can carry nothing out.

8. Having then Food, and wherewith to be covered, with these we are content:

9. For
9. For they who would become rich, fall into Temptation, and into the Snare of the Devil, and into many unprofitable and hurtful Desires, which drown Men to Destruction and Perdition.

10. For the Root of all evils is the desire of Money: which some coveting have err'd from the Faith, and tangled themselves in many Sorrows.

11. But thou, O Man of God, shun these things; and pursue Justice, Piety, Faith, Charity, Patience, Mildness.

12. Fight the good fight of Faith, lay hold on Life everlasting, wherein thou art call'd, and hast made a good Confession before many witnesses.

13. I charge thee before God, who quickeneth all things, and before Christ Jesus, who gave Testimony under Pontius Pilate, a good Confession:

14. That thou keep the Commandment without Spot, blameless until the coming of our Lord Jesus Christ:

15. Which he in due time will shew, who is the blessed and only mighty one, the King of Kings, and Lord of Lords:

16. Who alone hath immortality and dwelleth in light inaccessible: whom no Man hath seen, nor indeed can see, to whom be honour and everlasting Empire. Amen.

17. Command them who are rich in this World, not to be high-minded, nor to hope in uncertain Riches, but in the living God (who giveth us all things abundantly to enjoy)

18. To do good, to become rich in good Works, to distribute readily, to communicate to others,

19. To lay up in store for themselves a good Foundation for the time to come, that they may obtain true Life.

20. O Timothy, keep that which is committed to thy trust: avoiding the profane Novelties of Words, and the opposition of a knowledge falsely so called.

21. Which some Men promising, have fallen from the Faith. Grace be with thee. Amen.
I. To TIMOTHY. Chap. VI.

ANNOTATIONS.

V. 1. Left the Doctrine of the Lord be blasphemed, or ill spoken of by Infidels, when such as were converted, refused to be Servants.

V. 2. Let them not despise them, &c. i.e. they who were Servants under Christian Masters, ought to think themselves more happy on that account, being Brethren, and Partakers of the same Benefit of Faith and Grace.

V. 3–8. Looking upon Gain to be Piety, or Piety to be Gain, the Sense is the same; they make a shew of Piety only for Gain's sake, But Piety with sufficiency, or when a Man hath what is sufficient to support his Necessities, is certainly a great Gain, is accompanied with the most valuable Advantages, the Treasure of a good Conscience, a Peace of Mind, the Grace of God, and hereafter a Recompence of eternal Glory.

V. 2, 19. For they who would be rich, [d] He do's not say, as S. Chrys. observes, they who are rich, as Perlons may be rich, and make good Use of their Riches to God's Honour, and the good of others; But such as would be rich, who seek Riches, and have their Heart and Affections upon Riches, fall into various Temptations of Injustice, of Pride and Vanity, into hurtful Lusts which drown and plunge Men into Perdition, &c. [e] The Root of all Evil; is Covetousness, [f] for the Love of Money, as it is in the Greek: a Covetous Man being ready to sacrifice his Soul for Money.

V. 11. But thou, O Man of God. [g] This says S. Chrys. is one of the highest Titles and Commendations, that can be given to any Man: So are called Samuel, Elias, Elizeus, 1. Reg. c. 2. v. 9. 3. Reg. 33.

V. 12. Fight a good Fight, Lit. strive [h] a good Strife. S. Paul oftentimes brings this Comparison of Men striving for a Prize.—Thou hast made a good Confession before many Witnesses, not only when baptiz'd, not only when thou was ordained Bishop, but by thy Constancy in Sufferings and Persecutions, says S. Chrys. tho' we know not the Particulars.

V. 13, 14. Who under Pontius Pilate, &c. Some expound it of the Words, and particular Testimony Christ gave, when he said, he was a King, but not of this World, who came to teach the Truth: we may rather understand it with others, of all Christ taught and suffered under Pilot, or whilst he was Governor of Judea,—Thou shalt keep the Commandment; Some understand that of fighting manfully; Others of loving God; Others rather comprehend all that S. Paul had commanded him, and all the Instructions given—until the coming of the Lord. [i] which coming, he (in due time) will new. This is the Construction by the Greek.
V. 16. *Who alone hath Immortality, i.e. is immortal of himself, and by his own Nature. — In a Light inaccessible to human Eyes, or Understandings — to whom be honour for ever. Amen.*

V. 17—19. *Command them that are rich in this World, not to confide in such uncertain Goods; to strive to be rich in good Works, to communicate [k] in lending, affording, giving to others, by which they'll lay up an everlasting Treasure.*

V. 20. *O Timothy keep that which is committed [1] to thy Trust.* He do's not mean his Charge of Bishop, nor the Graces of God, but the true and sound Doctrine, delivered to him either by writing or Word of Mouth, according to the common Interpretation. See S. Chryl. Vincentius Lirinensis, Commonitorii, c. 17. This is confirm'd by the following Words, avoiding the profane [m] Novelties of Words; in the Greek empty vain Babbling. The Apostle here condemns new Words, which change the Doctrine; but sometimes to express the ancient Doctrine, new Words may be found necessary, as those of Trinity, Incarnation, Consubstantiality, Transubstantiation, &c., as S. Athan, S. Aug. and others obser'd. See 2. Tim. i. 14.

The Opposition of Knowledge fallaciously [n] call'd: S. Chryl. understands in particular the Errors of the Gnosticks, so call'd from the same Greek Word, who were the Successors of Simon Magus. But they perhaps having not that Name, when S. Paul wrote, we may rather understand Heretics in general, who all pretend to an uncommon Knowledge in Scriptures, when they follow their own private Judgment, and so fall from the Faith.
THE
Second EPISTLE
OF
S. PAUL the APOSTLE
TO
TIMOTHY.

THE main Subject and Design is much the same as in his for-
mer to his Disciple Timothy, to instruct him, and exhort
him in what belong’d to his Office of Bishop.—Some think this
Epistle written during his first Imprisonment. The more common
opinion is, that it was five or six Years after, in his last Impris-
onment. See Euseb. S. Hierom, and others cited by Tillemont, and
by P. Maudit, Dis. 11. where this historical Fact is discus’d at
large.

CHAP. I.

1. PAUL an Apostle of Jesus Christ by the will of
God, according to the Promise of Life, which
is in Christ Jesus:

2. To Timothy my most dear Son, Grace, Mercy, Peace
from God the Father, and Christ Jesus our Lord.

3. I give thanks to God, whom I serve from my Fore-
fathers with a pure Conscience, that without intermi-
sion I have a Remembrance of thee in my Prayers, Night
and Day,

4. Desiring to see thee, being mindful of thy Tears,
that I may be fill’d with joy,

5. Calling to mind that unfeigned Faith, which is in
thee, which dwelt first in thy Grand-Mother Lois, and
in thy Mother Eunice, and I am sure is also in thee.

6. For
For which cause I admonish thee, that thou stir up the Grace of God, which is in thee by the Imposition of my Hands.

For God hath not given us the Spirit of fear; but of Power, and of Love, and of Sobriety.

Be not therefore ashamed of the Testimony of our Lord, nor of me his Prisoner: but labour together with me in the Gospel according to the Power of God:

Who hath delivered us, and hath called us with his holy call, not according to our Works, but according to his own Purpose and Grace, which hath been given us in Christ Jesus before the beginning of the World.

And which is now made manifest by the appearing of our Saviour Jesus Christ, who hath indeed destroyed Death, and hath enlighten’d Life and Incorruption by the Gospel:

In which I am appointed a Preacher, and an Apostle, and a Teacher of the Gentiles.

For which cause also I suffer these things, but I am not confounded. For I know whom I have believed, and I am sure that he is able to keep that which I have deposited with him unto that Day.

Hold the form of sound Words, which thou heardst from me in Faith, and in the love in Christ Jesus.

Keep the good deposited in trust to thee by the Holy Ghost, who dwelleth in us.

Thou knowest this, that all they who are in Asia, are turn’d away from me, among whom is Phigellus, and Hermogenes.

The Lord grant mercy to the House of Onesiphorus: because he hath often refresh’d me, and was not ashamed of my Chain:

But when he was come to Rome, he carefully sought me, and found me.

The Lord grant him to find mercy of the Lord in that Day. And how many things he ministered to me at Ephesus, thou knowest very well.
II. TO TIMOTHY.

ANNOTATIONS.

V. 3. Whom I serve from my Fore-fathers with a pure Conscience, i.e. have always serv'd and worshipp'd the one true God, as my Fore-fathers had done, which was true, even when he persecuted the Chris-tians; tho' this he did, not with a pure Conscience, but with a false mistaken Zeal; and his Ignorance could not excuse him, after he might have known Christ.

V. 5. Which I am sure[a] (morally certain) is also in thee.

V. 6. That thou stir up [b] the Grace of God. In the Greek is a Metaphor for Fire, that is blown up again. — which is in thee by the Imposition of my Hands, when thou was ordained Bishop.

V. 7. Of Fear [c] of a cowardly Fear, and want of Courage.— of Sobriety, [d] tho' the Protestants here translate of a sound Mind; yet they translate the same Greek Word by Sobriety, in divers other Places, as Acts 26. 25. 1. Tim, 2. 9. and 15. and c. 3. 2. Tit. 1. 8. 

V. 8. Take Pains with me [e] in the Gospel, i.e. labour with me in preaching, &c. Or by the Greek be Partner with me in suffering.

V. 10. By the appearing (Lit. the Illumination) of Christ, who hath enlightn'd Life.

V. 12. I am sure that he (God) is able to keep that which I have deposed with him [f] unto that Day, i.e. to the Day of Judgment. S. Paul here means that which he had committed, or as it were deposed in the Hands of God, to wit, the Treasure of an eternal Reward, due to S. Paul for his Apostolical Labours. This Treasure promised to those that live well, the Apostle hopes he has placed and deposited in the Hands of God, who will reward him, and repay him at the last Day. This is the common Interpretation.

V. 14. Keep the good (Doctrine) deposed, or committed [g] to thy Trust. This is different (tho' the word be the same) from what he spoke of, v, 12. There he mention'd what he had committed and deposited in the Hands of God: here he speaks of what God hath committed and deposited in the Hands of Timothy, after it was deliver'd to him by S. Paul, and the other Preachers of the Gospel: that is, he speaks of the Care Timothy must take to preserve the same sound Doctrine, and to teach it to others. See 1. Tim. 6. 20.

V. 15. All who are in Asia are turn'd away from me, i.e. all who are of Asia, or all the Asiatics now at Rome, where I am Prisoner, have withdrawn themselves from me, now when I am in Danger: but he excepts Onesiphorus, who fought him out, assisted and relieve'd him in his Wants.

CHAP. II.

1. Thou therefore my Son be strengthen'd in the Grace, which is in Christ Jesus:

2. And the things which thou hast heard from me among many Witnesses, these commend to faithful Men, who also shall be able to teach others.

3. Labour as a good Soldier of Christ Jesus.

4. No Man waging War for God, entangles himself with worldly Affairs: that he may please him, to whom he hath approv'd himself.

5. For he also who striveth for the mastery, is not crown'd, unless he strive lawfully.

6. The Husbandman who laboureth must partake first of the Fruits.

7. Understand what things I say: for the Lord shall give thee understanding in all things.

8. Remember that the Lord Jesus Christ is risen from the dead, of the Seed of David, according to my Gospel,

9. In which I labour even unto Chains, as one doing evil; but the Word of God is not chain'd up.

10. Therefore I suffer all things for the sake of the Elect, that they also may obtain the Salvation, which is in Christ Jesus, with heavenly Glory.

11. It is a faithful Saying: for if we are dead with him, we shall live with him:

12. If we suffer, we shall also reign with him: if we deny him, he will also deny us:

13. If we believe not, yet he remaineth faithful, he cannot deny himself.

14. Put them in mind of these things: testifying before the Lord. Strive not about Words: for it conduceth to nothing, but to the subversion of the Hearers.

15. Be
II. To TIMOTHY.  Chap. II.

15. Be very careful to make thy self approv'd of God, a Workman who needs not be ashamed, handling rightly the Word of Truth.


17. And their talk spreadeth as a Cancer: among whom is Hymeneus and Philetus,
18. Who are fallen from the Truth, saying, that the Resurrection is now past, and they have subverted the Faith of some.

19. But the firm Foundation of God standeth, having this Seal: the Lord hath known those who are his; and let everyone depart from iniquity, who nameth the Name of the Lord.

20. Now in a great House, are not only Vessels of Gold and Silver, but also of Wood, and of Earth: and some indeed unto honourable uses, some to dishonourable.

21. If therefore any one cleanse himself from these, he shall be a Vessel unto honour sanctify'd, and useful to the Lord, prepar'd unto every good Work.

22. But fly youthful Desires, and pursue Justice, Faith, Charity, and Peace with those who call upon the Lord from a pure Heart.

23. And shun foolish Questions, and void of Instruction: knowing that they engender Strifes.

24. Now the Servant of the Lord must not have Strifes, but be gentle towards all, fit to teach, patient,

25. With modesty, admonishing those who resist the Truth: if at any time God give them Repentance to know the Truth,

26. And they recover themselves from the Snares of the Devil, by whom they are held Captives at his Will.

ANNOTATIONS.

V. 1. The Grace which is in Christ Jesus, i.e. which is in thee by Christ Jesus.

V. 2. By many Witnesses: some expound it, in the presence of many Witnesses: Others of the Witnesses and Testimonies, which S. Paul had brought out of the Scriptures, when he instructed Timothy.

V. 3. L-
Chap. II. II. To TIMOTHY. 285.

V. 3. Labour, (a) The Greek implies, take Pains in suffering, as c. I. v. 8.—As a good Soldier, &c. The Apostle bringeth three Comparisons: 1st, Of a Soldier, 2dly, Of one that strives, and runs for a Prize, 3dly, Of a Husband-man. No Man waging War, enangles himself with secular Affairs, with other Affairs of the World: much less must the Soldier of Christ, who strives (b) (better than fighteth:) which belongs to the first Comparison.

V. 6. The Husband-man who laboureth (c) must first partake. Both the Latin and Greek Text admits of two Interpretations: the Sense may either be, that 'tis fitting the Husband-man partake first, and before others, of the Fruits of his Labours, or that he must first Labour and then Partake.

V. 7. The Lord shall give thee understanding, (d) In some Greek Copies, may be give thee.

V. 8. According to my Gospel. He seems to understand his Preaching.

V. 9. Wherein I labour, or suffer, by the Greek.

V. 10. For the Eleæ, By the Eleæ, we need not always understand thole predestinated to eternal Glory, but chosen or call'd to the true Faith: and this must rather be the meaning of S. Paul, in this Place; who could not distinguish betwixt thole predestinated to Glory; and others.

V. 11. If we die with him, to sin, or as others expound it, by Martyrdom, we shall also live, and reign with him in Heaven.—But if we deny him, by renouncing our Faith, or by a wicked Life, be will also deny us, and disown us hereafter. See Matt. io. 33.—He continues always faithful, and true to his Promises. He is Truth and cannot deny himself.

V. 15. To make thyself approved (e) or acceptable to God.—handling rightly: (f) in the Greek cutting or dividing the Word of Truth, according to the Capacities of the Hearers, and for the good of all.

V. 16. Vain Speeches, or vain babling: (g) for they much promote, i.e. in the Greek, shall promote Impiety. He seems to hint at the Disciples of the Magician, and their Fables.

V. 17. Like a Cancer (h) others say, a Canker, or Gangrene, a Dis-temper that eats the Flesh, and Parts affected,—saying, that the Resurrection is already past. It is uncertain what these Heretics meant; Some say they held no Resurrection, but that, by which some died, and some were born. Others that they admitted no Resurrection, but that, by Baptism from Sin. Others, that they call'd what is related in the Gospel, that many Bodies of the Saints rose, at Christ's Death, the only Resurrection.

V. 18. But the Foundation of God, and of the Christian Faith, standeth firm, tho' some fall from it, and will stand to the end of the World; the Church being built on a Rock, and upon the Promises of Christ, which cannot fail.—hav'ing this Seal: the Lord knoweth them who are his. The Words are applied from the 26th Chapter of Numbers, v. 5. The Sense is, that the Faith and Church of Christ cannot fail, because God has decreed, and promis'd to re-
main with his Church, and especially, to protect his Elect to the
End of the World to know his, here is not only to have a Know-
ledge, but is accompanied with a Love, and singular Protection
over them with such Graces, as shall make them persevere to the
End. — And let every one who nameth, or invocation of the Name of the
Lord, depart from Iniquity. Several understand these Words, which
are like those in the same Place, Numb. 16. Depart from the Taberna-
cles of the Impious, to be as it were, a second Seal, or part of the Seal
of God's firm Decree, in as much as the Elect, by his Grace or when
they are, prevented and assisted by his Grace, will always depart from
Iniquity, will remain firm in Faith, and in the Practice of good
Works, so that this may rather be an effect to the former Seal, i.e.
Of God's Decree to protect his Elect, than a different Seal.

V. 20. 21. Now in a great House there are, &c. Tho' S. Chrysl, by a
great House understands the World, and seems to think that in the
Church are none, but precious Vessels of Gold and Silver; yet this is
only true, of the perfect part of the Church, as it comprehends the
Elect only. The common Exposition, by the great House, under-
stands the Catholic Church of Christ here upon the Earth, in
which are mixed both Vessels of Gold, and of Earth, both good and
bad, both the Faithful that will be saved, and others that will be
lost, by not persevering in the Faith, and Grace of Christ. Every
one's Endeavour must be, to cleanse himself from these, to depart
from the Ways of Iniquity, by the Assistances of those Graces, which
he offers him, that so he may be a Vessel unto Honour, not troubling
himself about the Mysteries and Secrets of Predestination, but be-
lieving and knowing for certain, that if he be not wanting on his
Part, he can never be lost: and therefore let him follow the Ad-
monition of S. Peter, 2. Pet. 1. 10. Wherefore Brethren let it be your
Endeavour by good Works, to make sure your Vocation and Election, for doing
these things, you shall not sin at any time.

V. 22.—26. Youthful Desires of any kind, not only of Luxury, and
Intemperance.—Fit to teach and instruct others. — If at any time, (i)
God may touch the Hearts of these who believe not, or who lead
a wicked Life—By whom they are held Captives at his Will: (k) for Sin-
ners willfully put themselves under the Slavery of the Devil, and
willfully remain in it. The Greek signifies, that they are taken a-
live in the Devil's Nets.

(a) V. 3. μακαράζων, and v. 9. for laboro, μακαράζω.
(b) V. 5. Σερρην ἀγωνία, ὕσσον ἀγωνία. — (c) V. 6. Laborantem
Agricolam, aorist primum de fructibus percipere. 'Tis the same ambiguity
in the Greek.
(d) V. 7. Καὶ ὀνείδη, which Dr. Wells prefers, tho' in more Greek Co-
pies be found οἰκήματα, det.
(e) V. 15. Probabilis, δικαίωμα.—(f) Ibid. ἐπέπεμφον, ὕσσον ἀγωνία.
(g) V. 16. Βαυλικαία, κατακλυσία. See 1 Tim. 6. 20.—(h) V. 17.
Ul Cancer, ὑπογράφω. — V. 24. Docibilēs, διδακτικοὺς. See 1 Tim. 3. 2.
Whick
AND know thou this, that in the last Days shall come dangerous times:

1. Men shall be lovers of themselves, Covetous, Haughty, Proud, Blasphemers, disobedient to Parents, Ungrateful, Impious,

2. Without Affection, without Peace, Slanderers, Incontinent, Unmerciful, without Kindness,

3. Traitors, Stubborn, puff'd up, and Lovers of Pleasures more than of God:

4. Having indeed the appearance of Piety, but denying it's Power. These also avoid:

5. For of this sort are they, who insinuate themselves into Houses, and lead Captives silly Women loaden with Sins, who are carried away with divers desires:

6. Always learning, and never attaining to the knowledge of Truth.

7. But as Jannes and Mambres resisted Moses: so these also resist the Truth, Men corrupted in mind, reprobate as to the Faith,

8. But they shall make no further Progress: for their folly shall be manifest to all, as that of those Men was.

9. But thou haft closely follow'd my Doctrine, conduct, purpose, Faith, long-forbearing, love, patience,

10. Persecutions, Sufferings: such as came upon me, at Antioch, Iconium, and Lystra: what kind of Persecutions I endur'd, and out of all the Lord delivered me.

11. And all who will live piously in Christ Jesus, shall suffer Persecution.

12. But evil Men, and seducers shall go on to the worse; erring, and driving into Errors.

13. But do thou continue in the things, which thou hast learnt, and which have been committed to thy trust: knowing of whom thou hast learnt.

14. And
II. To TIMOTHY. Chap. III.

15. And that from thy Child-hood thou hast known the holy Scriptures, which are able to instruct thee unto Salvation, by the Faith, which is in Christ Jesus:

16. All Scripture divinely inspired, is profitable to teach, to reprove, to correct, to instruct in Justice:

17. That the Man of God may be perfect, and furnished unto every good Work.

ANNOTATIONS.

V. 1. That in the last Days. It only signifies hereafter. And the advice S. Paul gives to Timothy, v. 5. From these also turn away, shews that some of those false Teachers should come in S. Timothy's Days.—We may observe that few agree exactly in translating or expounding the Sense of so many Greek or Latin Words, which express the Vices of such Heretics, but the difference is so small, that it need not be taken notice of.

V. 5. Having an appearance of Piety in some things, as we may see Heretics affect to be thought more exact than the Catholicks in some things, by which the Devil more easily deceives Souls, but deceiving by their Lives, the Power, Virtue, and force of Piety.

V. 6. 7. Who insinuate themselves (a) Litter. penetrate into Holes, leading Captives to their Party slyly (b) Women, &c. That this is the custom of almost all Heretics. See S. Hieron to Creiphon, tom. 4. part. 2. p. 477. Nov. Edit. Where he brings a Number of Instances, from Simon Magus to his Time. —Never attaining to the Knowledge of Truth. These Words in Construction, agree with the aforesaid Women.

V. 8. 9. Iannes and Mambres, the Names of Magicians, who in Egypt refus'd Moses, says S. Chrys. and tho' not mention'd in the Scriptures, their Names might be known by Tradition. —But they shall prosper no further. How doth this agree with the 13th verse, where it is said, that Seducers shall go on to the worse, &c. or with what he said in the last Chap. v. 17. That their talk spreadeth like a Cancer? we may answer, that the Heretics became worse, and seduced very many in all Ages, but the Providence of God always put a stop to their Progrefs, so that they could never prevail against the Church, as they hoped, and proposed to do.

V. 14. —17. But do thou continue in the things which thou hast learnt, &c. S. Paul here gives particular advice to his Disciple S. Timothy, who had been long since instructed in all the Truths and Mysteries of the Christian Faith, who had receiv'd the Gifts of the Holy Ghost, of Prophecy, of interpreting the Scriptures, who was a Priest, a Bishop of Ephesus, the Metropolis of Asia, whole Office it was to instruct, direct, and convert others. He tells this great Bishop, that the holy Scriptures are able, and may conduce, or may instruct him unto Salvation, (v. 15.) unto his own Salvation, and that
All Scripture divinely inspired, is PROFITABLE to teach, to reprove, to correct, or admonish, to instruct others in justice, and in the ways of virtue, that thus he who is a Man of God, a Minister of the Gospel may be perfect, and instructed unto every good Work.

But when our Adversaries of the pretended Reformation, undertake from these four verses to show, first, that every ignorant Man or Woman, is hereby warranted to read, and put what Construction their private Spirit, or private Judgment suggests, upon all places of the holy Scriptures. adly, That the Scriptures alone contain all Truths, which a Christian is bound to believe; or at least, that the Scriptures teach him all things necessary to Salvation, without regard to the Interpretation, and Authority of the Catholic Church, I may at least say (without examining at present, any other pretended grounds of these Assertions) that these Consequences are very remote from the Text and Sense of S. Paul in this Place. As to the first: do's this follow: the Scriptures must be read by Timothy a Priest, a Bishop, a Man of God, a Minister of the Gospel, whose Office it is to instruct and convert others; therefore they are proper to be read and expounded by every Ignorant Man or Woman? do's not S. Paul say elsewhere, 1 Cor. 2. 17. that many adulterate, and corrupt the Word of God? does not S. Peter tell us, 2 Pet. 3. 16. that in S. Paul's Epistles, are some things, which the unlearned and unstable wrest, as they do also the other Scriptures, to their own Destruction? See the Preface to S. John in the first Volume, p. 301. where the reasons are brought, for which it was requisite, that the Church should put some restraint to the abuse, which the ignorant made of reading the Scriptures in vulgar Tongues.—As to the 2d. Consequence, does it follow, every Scripture divinely inspired is profitable for S. Timothy, for a Priest, a Bishop, a Man of God, a Minister and Preacher of the Gospel, to teach and instruct, and conduct to bring both him, and others to Salvation: therefore they contain all things that a Christian need to believe, &c. Is not every Christian bound to believe, that the Books in the Canon of the New and Old Testament, are of divine Authority, as in particular, these two Epistles of S. Paul to Timothy? where does the Scripture assure us of this? but of this elsewhere.

(a) V. 6. Qui penetrant, évámoivie... (b) Ibid. mulierculae, γυναικος, quae quum pervenienter, unde v@oiv in unquam, peruenientes, undevos d@v@@ which agrees with γυναικισ.
II. To TIMOTHY. Chap. IV.

2. Preach the Word, urge in Season, and out of Season: reprove, beseech, rebuke in all Patience and Doctrine.

3. For a time will come, when they shall not bear sound Doctrine, but according to their own Desires, having itching Ears, shall heap up to themselves Teachers:

4. And shall turn away indeed their hearing from the Truth, and shall be turn'd to Fables.

5. But for thy part watch, in all things take Pains, do the work of an Evangelist, fulfil thy Ministry. Be sober.

6. For I am now to be offer'd up a Sacrifice, and the time of my Dissolution is at hand.

7. I have fought a good Fight, I have finish'd my course, I have kept the Faith.

8. For the rest there is laid up for me a Crown of Justice, which the Lord, the just Judge will render to me at that Day: and not only to me, but to them also who love his coming. Make haste to come speedily to me.

9. For Demas hath left me, loving this World, and is gone to Theſsalonica:

10. Crescens into Galatia, Titus into Dalmatia.

11. Only Luke is with me. Take Mark and bring him with thee: for he is useful to me for the Ministry.

12. Tychicus I have sent to Ephesus.

13. The Cloak which I left at Troas with Carpus, bring with thee at thy coming, and the Books, especially the Parchments.

14. Alexander the Copper-Smith hath done me many evil things: The Lord will render to him according to his Works:

15. Whom thou also be aware of: for he hath very much opposed our Words.

16. At my first Defence no one stood with me, but all forsook me: May it not be laid to their Charge.

17. But the Lord stood with me, and strengthen'd me, that the preaching may be accomplisht by me, and all Nations may hear: And I was deliver'd from the Mouth of the Lion.

18. The Lord hath deliver'd me from every evil Work: and
and will preserve me unto his heavenly Kingdom, to whom be glory for ever and ever. Amen.


20. Erastus remain'd at Corinth. And Trophimus I left sick at Miletum.

21. Make haste to come before the Winter. Eubulus and Prudens, and Linus, and Claudia, and all the Brethren salute thee.

22. The Lord Jesus Christ be with thy Spirit. Grace be with you. Amen.

ANNO TATIONS.

V. 1. I charge thee. Lit. seifiie to thee, before God, and Jesus Christ, who is to judge the living and the dead. i.e. all those that have been dead for so many Ages since the beginning of the World; and the living, i.e. those who shall be found living at the End of the World; but who shall die, and be presently rais'd again. See 1 Cor. 15. 52.——At his coming, (a) The Sense by the Greek seems to be, who shall judge them as, or by his coming, rather than I charge thee by his coming, as others translate.

V. 2. In Season, (b) out of Season, i.e. whether the Hearers are willing to hearken to thee, or not. Or (as others understand it) whether it be convenient, or inconvenient for thee, to signify, that the Ministers of God must not desist from preaching, whatever Troubles they are under.

V. 3. Having itching Ears, (c) i.e. the Hearers have such Ears, running after Novelties, and such Doctrine as favours their Passions.

V. 5. Watch, in all things take Pains. It may either be expounded, watch in all things, or take pains in all things: the latter seems the true Construction. Fulfil thy Ministry, (d) to even Dr. Wells in his Amendments to the Prot. Translation, which hath, make full Proof of thy Ministry. See Luke 1. v. 1. See also S. Chryf. on this Place.—Be sober. There is nothing for this in the Greek, nor in S. Chrysostom. The Latin Interpreter seems to have added it, as being contained in the other Greek Words in this Verse.

V. 6. I am now to be offer'd up a Sacrifice, (e) Lit. to be immolated. See Philip. 2. 17. The time of my Dissolution (Lit. Resolution) is at Hand. This makes many judge that this Letter was written during his last Imprisonment, but the Sense perhaps may be, that being old, and worn out with Labours, he could not live long.

V. 7. I fought a good Fight, or strived a good Strife. (f) The Latin and Greek may signify any kind of Striving for a Prize. — I have kept the Faith, not only the Christian Faith, but been faithful in my Office.

V. 8. A Crown of Justice, which the just Judge will render to me. These Words
Words confirm the Catholic Doctrine, that good Works performed with the Assistance of God's Grace, deserve and are meritorious of a Reward in Heaven: 'Tis what is signified, 1st, By a Crown of Justice. 2dly, From a just Judge. 3dly, Which he will render, or give as a Reward. Yet we own with S. Aug. that we have no Merit, but what is also a Gift of God, from his Grace and Mercy, and grounded on his Promises.

V. 9. Loving this World, i.e. his safety and to avoid Persecutions.

V. 13. The Cloak (g) which I left at Troas. It is expounded a Cloak by S. Chrys. S. Hierom, &c. Others think he may mean some Coffer or Trunk, in which were his Books, and some things that he valued.

V. 14. The Lord will render (h) to him. We read shall render, not only in the Latin and Syriack, but also in divers Greek MSS. which Dr. Wells again prefers before the ordinary Greek Copies, in which we read, the Lord render or Reward him, as in the Prov. Translation. If that was the true Reading, we must take the Words by way of a Prophecy, and not as an Imprecation, or Curse.

V. 16. 17. At my first Defence or Trial, when I appear'd before Nero, and my Judges, no one was with me, all or almost all abandon'd me in that Danger: may it was be laid to their Charge. — And I was deliver'd from the Mouth of the Lion, i.e. according to the common Explication, from Nero. — That by me the preaching might be accomphished, or fulfill'd, and all the Gentils might hear it. This is an Argument, that he write this Letter in his first Imprisonment.

V. 22. The Lord be with thy Spirit. Grace be with you! These Words are a fervent Prayer, with which S. Paul divers times concludes his Epistles, such is the Prayer of the Priest when he turns about at Mains, with Dominus Vobiscum, and when the People answer, &c cum Spiritu tuo.

(a) V. 1. Per adventum, "παντον την ενθυμησει." — (b) V. 2. ουκετηρισμον, ἀναραγῳς, Tempetive; intertempetive. — (c) V. 3. Prutienter auribus audita, if it is agreed with Teachers, it shou'd be understood. — (d) V. 5. Ministerium tuum impel, πληροφορησον, S. Chrys. θηγα, p. 371. τητικίκας, θητικες; and fo again, v. 17. pradiction in impart. πληροφορησον, τητικες, says S. Chrys. p. 376. πληροφορησον, S. Chrys. daubless understand the Greek, as well as Erasmus or Mr. Leigh, who therefore need not have accused the Latin Interpreter, as if he knew not Greek, so to distinguish between, πληροφορησον, and πληροφορησον — — (e) V. 6. Sum delibor, ουκ εὐθυμομαι. See S. Chrys. θμ. 8. p. 372. that ουκ εὐθυμομαι, is more than belliger, belliger. — (f) V. 7. Certamen certavi, του ἐγώνα ἰδωμαι. 'Tis not express'd by μακάριον; and μακάριον. — (g) V. 13. penulam, Φαλαμ, some MSS. Φαλαμ, and Φαλαμ. S. Chrys. θημ. 1. p. 375. ἀνταύθα του ιματιου λεγο, the he take; notice, that some understand γραμματομον, ἀνα τα βιβλια. — (h) V. 14. χειραρχησθαι, ἀνεκδοτικα, εις. In some MSS. the in more αφομοιω, the Commentary of S. Chrys. agrees with the Latin.

THE
THE

EPISTLE

OF

S. PAUL the APOSTLE

to

TITUS

THE Design is much the same as in the two former to Timothy. He had made this his beloved Son Titus the chief Bishop of Crete, in which Island were formerly a hundred Cities, on which account it was call'd Hecatompolis. It is now call'd Candy. We have a Commentary of S. Hieromon this Epistle, tom. 4. p. 409.

E. B.

CHAP. I.

1. PAUL a Servant of God, and an Apostle of Jesus Christ, according to the Faith of God's Elect, and to the knowledge of Truth, which is according to Piety.

2. Unto the hope of Life Everlasting which God, who lieth not, hath promised before the beginning of the World:

3. And hath manifested in due Season his Word in preaching, which hath been committed to me, according to the Precept of God our Saviour:

4. To Titus my beloved Son, according to our common Faith, Grace and Peace from God the Father, and Christ Jesus our Saviour.

5. For this cause did I leave thee in Crete, that thou shouldest correct the things that are wanting, and establish Priests in the Cities, as I also appointed thee.

6. If any one be without Crime, the Husband of one Wife,
Wife, having faithful Children, not accused of Luxury, nor disobedient.

7. For a Bishop must be without Crime, as the Steward of God: not proud, not subject to Anger, not given to Wine, not striking any, not greedy of filthy Lucre:

8. But given to Hospitality, kind, sober, just, holy, continent,

9. Holding fast the faithful Word, which is according to the Doctrine, that he may be able to exhort in sound Doctrine, and to reprove them, that gainsay it.

10. For there are many disobedient, vain Tattlers, and seducers: especially they who are of the Circumcision:

11. Who must be reproved: who subvert, whole Families, teaching things which they ought not, for filthy Lucre's fake.

12. One of them, their own proper Prophet said: They of Crete are always Liars, evil Beasts, slothful Bellies.

13. This Testimony is true. For which cause rebuke them sharply, that they may be found in Faith,

14. Not attending to Jewish Fables, and to the Precepts of Men, that turn away themselves from the Truth.

15. All things are clean to the clean: but to the defiled, and the unfaithful, nothing is clean, but both their Mind and their Conscience is defiled.

16. They confess that they know God, but in their Deeds they deny him: being abominable, and incredulous, and reprobate as to every good Work.

Annotations:

V. 1. According to the Faith of God's Elect, that is, of the Christians, now the elect People of God — Of Truth, which is according to Pity; because there may be Truth also in things that regard not Pity. By Truth, S. Chryſ. here understands the Truth of Christian Religion, as distinguished from the Jewish Worship, which consisted in a great Measure, in the Figures and Types of Truth.

V. 2. Who (a) lieth not, or who cannot lie, being Truth it self.— before the beginning of the World, (b) Lit. before secular Times, hath promised, that is, decreed to give Life everlasting to his faithful Servants.

V. 3. And now hath manifested in due Season his Word. S. Hierom understands the Word incarnate; others the Word of God preach'd, Which S. Paul lays, was committed to him, &c. See S. Chryſ. p. 383.
Chap.I. To Titus.

V. 4. To Titus my beloved (In the Greek, my true and [c] genuine) son, Grace and Peace. In the present ordinary Greek Copies is added also, Mercy, which the Prot. Translators follow'd, but 'tis judiciously omitted by Dr. Wells, as not found in the best MSS. nor in S. Chryf. Greek Edition, nor in the ancient Greek and Latin Fathers.

V. 5. At Crete, that is, in Crete—what thou shouldst (d) correct, &c. The Sense cannot be, that he was to change any thing S. Paul had order'd, but to settle things, which S. Paul had not time to do: for Example, to establish Priests (e) in the Cities, that is to say, Bishops, as the same are call'd Bishops, v. 7. and as S. Chryf. and others observe, 'tis evident from this very Place, that the Word Presbyter, was then used to signify either Priests or Bishops. If S. Hierom here meant, that Bishops were only plac'd over Priests by Ecclesiastical, and not by divine Institution, as some have expounded his Words, his singular Opinion against so many others, is not to be follow'd.

V. 7. Without Crime. See the like Qualifications, 1. Tim. c. 3.—not proud. The Greek Word is of an extensive Signification, which the Protestants have translated self-will'd. The Latin Interpreter, 2. Pet. 2. 10. for the same Greek Word, has put, pleasing themselves, as it were, never pleas'd with others, the unhappy Disposition of a proud Man.—Continues, (g) tho' both the Latin and Greek Word signify in general one that hath abstain'd, or contain'd and overcome himself, yet it is particularly used for such as contain themselves from carnal Pleasures. —— Especially they who are of the Circumcision, which shews who were chiefly the false Teachers.

V. 12. &c. One of their own Prophets. (h) He do's not mean a true Prophet, but as the pretended Prophets of Baal were call'd Prophets. S. Paul understands Epimenides, a Poet of Crete, who by some Pagan Authors, was thought to know things to come, but Aristotle says, he knew only things past, not to come. The ill Character he gave of the Cretians, was; that they were always Liar's, ill Beast's, lustful Bellies, addicted to Idleness, and sensual Pleasures. This Testimony, or Character, says the Apostle, is true by publick fame of them; and therefore they must be rebuked sharply, (i) their Condition and Dispositions requiring it, which therefore is not contrary to the Admonition he gave to Timothy, to be gentle towards all. 2 Tim. 2. 24.

V. 14. Jewish Fables, and the Precepts of Men. Falsy Traditions of the Jewish Doctors, which were multiply'd at that Time. Calvin pretended from hence, that holy Days, and fasting Days, and all Ordinances of the Catholick Church, were to be rejected as null, because they are the Precepts of Men; by the same Argument must be rejected all Laws, and Commands of Princes, and civil Magistrates, as being the Precepts of Men. Fine Doctrine! He might have remember'd, what S. Paul taught, Rom. 13. That all Power is from God. And what Christ said, Luc. 10. 16. He that hears you.
To TITUS.

Chap. II.

But for thy part speak the things that become found Doctrine:

1. That the aged Men be sober, chaste, prudent, sound in Faith, in Charity, in Patience:

2. That the aged Women likewise be in a Habit becoming holiness, not given to Calumnies, not addicted to much Wine, teaching well:

3. That they may teach the young Women Prudence, to love their Husbands, to be tender of their Children, to be discreet, chaste, sober, taking care of the Family, gentle, submissive to their Husbands, that the Word of God be not blasphemed.

4. Young Men in like manner exhort that they be sober.

5. In all things shew they self a pattern of good Works, in Doctrine, in Integrity, in Gravity.
Chap. II. To Titus. 297

8. Let thy speech be found, unblameable: that the adversary may be ashamed, having no evil to speak of us:

9. Exhort Servants to be subject to their Masters, in all things pleasing, not contradicting,

10. Not defrauding them, but in all things shewing good fidelity; that they may adorn the Doctrine of God our Saviour in every thing.

11. For the Grace of God our Saviour hath appeared to all Men,

12. Instructing us, that renouncing impiety, and worldly Desires; we should live soberly, and justly, and piously in this World,

13. Waiting for the blessed hope, and the coming of the Glory of the great God, and our Saviour Jesus Christ:

14. Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a People particularly acceptable, pursuing good Works.

15. These things speak, and exhort, and rebuke with all Authority. Let no Man despise thee.

ANNOTATIONS.

V. 3. In a Habit (a) becoming Holiness, Lit. in a holy Habit. See 1. Tim. 2. v. 9. The Greek Word is sometimes used to signify the whole Constitution or State of a Man's Health in all the Parts of his Body: here it is taken for a Woman's whole exterior Carriage, her Gate, Gesture, Looks, Discourse, Dress, that nothing appear, but what is edifying.

V. 5. Discreet, chaſte, sober. In the Greek is nothing for sober; The Latin Interpreter seems to have added it, as another Signification of one of the Greek Words. See 1. Tim. 3. 2.

V. 7. In gravity, to which is added in the Prot. sincerity, (b) from some Greek Copies, but 'tis left out by Dr. Wells, as being not in the best Greek MSS. nor is it in the Amsterdam Edition, 1711.

V. 8. May be ashamed (c) rather than afraid, by the Greek and Syriac.

V. 10, 11. Not defrauding. (d) S. Hierom puts, not stealing. The Greek signifies private Thefts. Dr. Wells, not by stealing. —— That they may adorn (or give honour to) the Doctrine of God our Saviour in all things, by whom we may understand God, i.e. Christ, God and Man; or God as common to the three divine Persons. —— For the Grace of God our Saviour hath appeared to all Men. In the Greek, For the saving Grace of God, &c.

V. 12. He
To TITUS.

Chap. II.  

V. 12. We should live soberly, (c) justly and piously. S. Hierom puts (as in other Places for the same Greek Word) chastly, justly and piously. The Words comprehend Man's Duty to himself, to his Neighbour, and towards God.  

V. 13. Waiting for the blessed Hope, i.e. for the Happiness of the Blessed in Heaven, promised, and hoped for. — And the coming of the Glory of the great God, (f) and our Saviour JESUS CHRIST. The Title of great God, says Dr. Wells, is here referred to our Saviour Christ, by Clem. of Alex. in Protreptico, c. 6. He might have added, and by the general Confent of the Greek and Latin Fathers. S. Chrysl. here cries out, where are now they who say, that the Son is left than the Father? S. Hierom in like manner, where is the Serpent Arius? where is the Snake Eunomius? And that this Title of great God, is here given to JESUS CHRIST, may be seen from the Text itself, especially in the Greek, for the glorious coming and appearance, in other Places of S. Paul, is always used to signifie Christ's coming to judge the World. 2dly, In as much as one and the same Greek Article falls upon the great God and our Saviour CHRIST, so that even Mnfr. Simon in a Note on these Words, says the Construction is, and the coming of JESUS CHRIST, the great God, our Saviour, and blames Erafimus, and Grotius, for pretending that this Place is not a Conflation of the Arians.  

V. 14. A People particularly acceptable (g) S. Hierom translates an egregious or eminent People. He says, in the LXX it corresponds to segula, which signifies a Man's proper Possessions, which he has purchased, or chosen for himself. Budeus says, it signifies what is rare, and uncommon; and thus well translated by the Protestants, a particular People.  

(a) V. 3. In habitu sancto, in vratificatione potestate. Scapula out of Dioscorus says, vratamentum, is constitutionis naturalis corporis. See S. Hier. p. 426.—(b) v. 7. In some Greek Copies is added ἀδίκητως, sincerity.  

CHAP. III.

1. Admonish them to be subject to Princes and Powers, to obey at a word, to be in readiness for every good Work:

2. To speak evil of no Man, not to be litigious, but modest, shewing all mildness towards all Men.

3. For we our selves were heretofore unwise, incredulous, deceived, serving Desires, and divers Pleasures, living in Malice and Envy, hateful, and hating one another.

4. But when the goodness and love of our Saviour God appeared:

5. Not by the works of Justice, which we have done, but according to his mercy he saved us by the washing of Regeneration, and Renovation of the Holy Ghost,

6. Whom he hath poured upon us abundantly by Jesus Christ our Saviour:

7. That being justified by his grace, we might be Heirs according to the hope of Life Everlasting.

8. It is a faithful Saying: and of these things I would have thee to affirm earnestly: that they who believe God may be careful to excel in good Works. These things are good, and profitable to Men.

9. But avoid foolish Questions and Genealogies, and contentions, and striving about the Law: for they are unprofitable, and vain.

10. A Man that is a Heretick avoid after the first, and second Reprehension:

11. Knowing that such a one is subverted, and sinneth, being self-condemned.

12. When I shall send to thee Artemas, or Tychicus, make haste to come to me to Nicopolis: for I have resolved to winter there,

13. Set forward Zenas the Lawyer, and Apollo carefully, that nothing be wanting to them.

14. And let ours also learn to excel in good Works unto necessary uses; that they may not be unfruitful.

15. All that are with me salute thee. Salute them, who love us in the Faith. The Grace of God be with you all. Amen.
To TITUS: Chap. III.

ANNOTATIONS.

V. 4. **The goodness and Love. Lit. The kindness and humanity of our Saviour.** By humanity (a) some expound Christ's appearing in his human Nature, but by the Greek is meant the Love of God towards Mankind.

V. 5. **By the Water or (b) washing of Regeneration, and Renovation, i.e. of Baptism, by which we are born anew the adoptive Children of God, by the Grace of the Holy Ghost, whom he hath poured, &c.**

V. 8. **It is a faithful saying, he means what he has already said, of our being justifi'd by the Grace and Mercies of God — And of these things I would have thee to affirm (c) earnestly; the sense is not, I would herein confirm thee (as Mr. N... translates without Attention to the Greek, which in so many Places shews us the literal Sense of the Latin Text) but that he would have his Disciple Titus to confirm, and settle others in the Belief of these Truths, that, as it follows, they may be careful, and excel in good Works.**

V. 11. **Knowing that such a one is perverted.** (d) Lit. subverted, a Metaphor from a House that is thrown down, even to the Foundation, by the Greek. He speaks of Heretics, whose obstinacy seems evident: for no one is properly a Heretic, but who is obstinate in his Errors. — And sinner, being (e) self-condemned, or condemn'd by his own Judgment, when his Ignorance cannot be a sufficient plea for him.

V. 14. **Let our, that is all Christians, learn to excel in good and charitable Works, by furnishing to others for necessary uses, according to their wants.**

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(a) V. 4. Beneficæ & humanitatis, &c. See Eph. 5. 26. (b) V. 5. Lavacrum, &c. See Eph. 5. 26. (c) v. 8. de his volo te confirmare, et puero beate et de beatæs, &c.: on which S. Chrys. says (d) p. 406. τωτίς, τάυτα διαλέγεται ἡ. I would have thee to declare these things. (e) Did. proprio judicio condemnatus, &c.
THE

EPISTLE

OF

S. PAUL the APOSTLE

to

PHILEMON.

THE Design of this short Epistle is to induce Philemon to pardon his Servant, or Slave, Onesimus, who had run from his Master in his debt. The Letter seems to have been written in the Year 61, during S. Paul's first Imprisonment at Rome. It contains, as S. Chrys. observes, divers profitable Instructions, and Marks of S. Paul's Charity towards a poor fugitive Servant. Eras- mus says, Cicero never writ with greater Eloquence.

CHAP. I.

1. PAUL a Prisoner of Christ Jesus, and Timothy the Brother to our beloved, and to our Fellow-labourer, Philemon,

2. And to Appia our dearest Sister, and to Archippus our Fellow-soldier, and to the Church which is in thy House.

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

4. I thank my God, always making a Remembrance of thee in my Prayers,

5. Hearing of thy Charity, and Faith, which thou hast in Jesus Christ, and towards all the Saints:

6. That the Communication of thy Faith may become evident in the Acknowledgment of every good Work, which is in you thro' Christ Jesus.

7. For I had great Joy, and Consolation in thy Char-
To PHILEMON.

8. Wherefore having much confidence in Christ Jesus, even of commanding thee that which is convenient:

9. Yet I rather beseech thee for Charity, thou being such a one, as Paul the aged, and now also a Prisoner of Jesus Christ:

10. I beseech thee then for my Son, whom I have begotten in my Chains, Onesimus,

11. Who heretofore was unprofitable to thee, but now is profitable both to thee and to me.

12. Whom I have sent back to thee. And do thou receive him as my own Bowels:

13. Whom I would have detained with me, that for thee he might minister to me in my Chains for the Gospel:

14. But without thy advice I would do nothing, that thy good deed might not be as it were of necessity, but voluntary.

15. For perhaps he therefore departed from thee for a little while, that thou might receive him for ever:

16. Not now as a Servant, but instead of a Servant, a most dear Brother; especially to me: and how much more to thee, both in the Flesh, and in our Lord:

17. If thou lookest upon me therefore as a Partner, receive him as my self:

18. And if he hath injured thee, or oweth thee any thing; put it to my account.

19. I Paul have written with my own Hand: I will repay it, not to tell thee, that thou owest even thy self to me:

20. Yes, Brother. Let me enjoy thee in the Lord: refresh my Bowels in the Lord.

21. Trusting in thy obedience, I have written to thee: knowing that thou wilt do more than I say.

22. But withal, prepare me a Lodging: for I hope by your Prayers, I shall be given unto you.

23. Epaphras my Fellow-prisoner in Christ Jesus, salutes thee,

24. Marcus.
To PHILEMON.


25. The Grace of our Lord Jesus Christ be with your Spirit. Amen.

ANNOTATIONS.

V. I. Our Fellow Labourer, or Co-adjutor. He calls him so, because of the Charity and Zeal, with which he promoted the Gospel.

And to the Church, or Congregation of the Faithful, which is in thy House.

V. 5. Thy Charity, and Faith .... in Jesus Christ, (a) and towards all the Saints. In the Greek, is towards Jesus Christ, and towards all the Saints. By the Saints, he seems to mean as elsewhere, all Christians, so that the Sense may be, of thy Faith towards Christ, and of thy Charity towards all the Saints, or Christians.

V. 6. That the Communication (b) i.e. charitable Contributions, done with a lively Faith, may become evident (c) and the good Works known, which are in you, i.e. done among you. This seems the Sense by the following Verse, where S. Paul expresseth his Joy, in hearing of Philemon's Charity towards the Saints.

V. 8. Wherefore having much Confidence, &c. Now S. Paul disposeth Philemon to grant his Request; I am persuaded I might command thee, and thou wouldest not take it amiss, but I rather beseech thee, thou being such a one (d) as Paul, i.e. united to him in Spirit, by the same Faith and Charity, I am therefore confident thou wilt not refuse the Request of Paul, now an aged Man, and a Prisoner for the sake of Jesus Christ.

V. 10. I beseech thee then. He at length tells Philemon what his Request is, and names the Person Onesimus, but in such Terms, as shew how much S. Paul has this Affair at Heart, and that he will upon the Favour he asks, as done to himself. It is, that thou'lt pardon Onesimus, whom I look upon, and love as my Son, and a most dear Son, whom I have begotten, a Prisoner, and in my Chains.

V. 11. Who heretofore was unprofitable to thee, in taking and spending what belonged to thee, yet now after a sincere Conversion, is profitable (e) both to thee, and me: to me, by the Services he has done me in Prison, and the Joy I have had by his Conversion; and also to thee, because I know thou'lt not have been glad to have rendered me all possible Services thyself, and he has done them for thee; he hath supplied thy Place. For these Reasons I could have with'd to have detain'd him with me; But I have sent him back, thou being his Master, nor would I do any thing, in regard of thy Servant, without thy Advice and Consent, that if thou thinkest it fitting to lend him back again to me, and to give him his Freedom, it may be without any Constraint upon thee, without any Necessity, thy voluntary and charitable Act, and Deed.

V. 12. Do
V. 12. Do thou receive him as my own Bowels, i.e. as myself. Perhaps by the Permission of God's Providence (who never permits Evil, but for some greater good) he departed from thee for a little while, (f) that thou mightest receive him for ever, being now after his Conversion, in a way of being made partaker with thee of the same eternal Happiness. ——— Receive him now, not as a Servant, but also as a Brother most dear, especially to me. Nay, I may say, how much more dear even to thee, both in the Flesh, having been a Gentile as thou thyself was, and having been also a Servant in thy Family, ——— And 1stly, he ought now to be dear to thee in our Lord, he who was thy Servant, being now united to thee by the same Faith, and by an Union of Charity. ——— See Ephius.

V. 17. If thou lookst upon me as a Partner, (g) as a Brother in Christ, as a Member of Christ with thee, receive him as my self.

V. 18. &c. If he hath injur'd thee, and owes thee anything, as he doth, put it, place it to my Account, to me Debtor, I will repay it, and satisfie thee for it. ——— I Paul have written, and testify'd this with my own Hand. Some think he writ the whole Letter with his own Hand, to make it more acceptable to Philemon. ——— I might tell thee, that thou owes even thy self to me (h) the eternal Salvation of thy Soul, by thy Conversion to the Faith of Christ.

V. 20. Thy Brother. Let me enjoy thee in the Lord, enjoy the Fruits of thy Friendship, and Love for me, and rejoice with thee. In this refresh my Bowels in the Lord, grant me this Satisfaction. I have written freely, and with Confidence in thy Obedience, i.e. ready Compliance, in giving him and me, more than I ask, to wit, his Freedom. After this he was made a Deacon, and as some say, a Bishop, and a Martyr. See S. Hierom, and Tillemont in his Art. 45 on S. Paul, and his Notes 70, and 71.

(a) V. 5. Charitatem tuam, & fratem, quam habes in Domine Jesu & in eundem Sancios. τὸς τὸν ὁμοίως ἱεροῦ, καί τὸν οὐκ ὁμοίως ἱεροῦ.

(b) V. 6. Ut communicatio, τῆς κοινωνίας. See S. Paul 1. Cor. 1. 9. &c.

(c) Ibid. Evidens, with Greek Copies ἐν κοινωνίᾳ, but in some, ἐν κοινωνίᾳ.

(d) V. 9. Cum his tali ut Paulus senex, τοῦτος ὁ ἡ Πάπης πρεσβύτερος.

(e) οὐδεμιος, utilis, but he useth ἀξιομός, but αὐτούς, ἐκκλησίας. See a Lapide. ———

(f) V. 15. A little while, Lit. ad horam, πρὸς ὁραν.

(g) V. 17. As a Partner, ut socium, κοινωνοῦ.
THE CATHOLICK CHURCH HATH RECEIVED, AND DECLARED THIS EPISTLE TO BE PART OF THE CANONICAL SCRIPTURES OF THE new Testament, tho' some doubted of it in the first Ages, especially in the Latin Church, witness S. Jerom on the 8th Chapter of Hesias. Luther, and most of his followers reject it, but the Calvinists, and the Church of England have receiv'd it.

Others who receiv'd this Epistle in the first Ages, doubted whether it was written by S. Paul, but thought it written by S. Barnabas, or by S. Clement, or S. Luke, or at least, that S. Paul only furnish'd the matter, and the order in it, and that S. Luke wrote it, and S. Paul afterwards read it and approved it.

Twas doubted again whether this Epistle was first written in Hebrew, that is, in Syro-Chaldaick, then spoken by the Jews, or in Greek, as Estius pretends. The ancient Writers say it was written in Hebrew, but that it was very soon after turn'd into Greek, either by S. Luke, or S. Clement Pope and Martyr. Cornelius a Lapide thinks the Syriac, which we have in Polyglots, to have been the Original, but this is commonly rejected. See Tillemont on S. Paul, Art. 46 and note 72. P. Alleman on the first to the Hebrews, &c.

S. Paul wrote this Letter about the Year 63, and either at Rome, or in Italy. See c. 12. 24. He wrote it to the Christians in Palestine, who had most of them been Jews before. This seems the Reason why he puts not his Name to it, nor calls himself their Apostle, his Name being rather odious to the Jews: and because he was chosen to be the Apostle to the Gentiles. — The main Design is to shew that every one's Justification and Salvation, is to be hoped for, by the Grace and Merits of Christ, and not from the Law of Moses, as he had shewn in his Epistles to the Galatians, and the Romans, where we may observe this kind of Difference: To the Galatians, he shews that true Justice cannot be had from
To the HEBRES.

Chap. I.

Circumcision, and the Ceremonies of the Law: to the Romans, that even the moral Precepts and Works of the Law, were insufficient without the Grace of Christ: and in this to the Hebrews, he shews that our Justice could not be had from the Sacrifices of the old Law.

As to the chief Contents. He exhorteth them to the Faith of Christ, by shewing his Dignity, and Pre-eminence above the Angels, and above Moses. chap. 1. 2. 3. That Christ's Priesthood was above that of Aaron, from the 4th to the 8th chap. v. 6.—That the new Law and Testament, is preferable to the old from thence to the middle of chap. 10th —— He commends Faith, by the Example of the ancient Fathers c. 11. and in the beginning of the 12th. Then he exhorteth them to Patience, Constancy, brotherly Love, &c. The like Exhortations are mixed in other Parts of this Epistle.

CHAP. I.

1. GOD having spoken on divers Occasions, and many ways in times past to the Fathers by the Prophets: last of all,

2. In these days hath spoken to us by his Son, whom he hath constituted the Heir of all things, by whom he made also the Worlds:

3. Who being the Splendor of his Glory, and the Figure of his Substance, and upholding all things by the Word of his Power, purifying us from Sins, sitteth on the right Hand of Majesty on high:

4. Being made so much better than the Angels, as he hath inherited a more excellent Name above them.

5. For to whom of the Angels did he at any time say: "thou art my Son, this Day have I begotten thee"? and again: "I will be to him a Father, and he shall be to me a Son"?

6. And when again he introduceth his first begotten into the World, he saith: "And let all the Angels of God adore him."

7. And to the Angels indeed he saith: "who maketh his Angels Spirits, and his Ministers a flame of Fire."

8. But to the Son, he saith: "Thy Throne O God, is for ever and ever: a Scepter of equity, is the Scepter of thy Kingdom."

9. Thou
Chap. I. To the HEBREWS.

9. Thou hast loved Justice, and hated Iniquity: therefore thee God, thy God, hath anointed with the Oil of gladness above them that are Partakers with thee."

10. And again: "Thou in the beginning O Lord, foundedst the Earth; and the Heavens are the Work of thy Hands.

11. They shall perish, but thou shalt remain, and they shall all grow old as a Garment:

12. And as cloathing thou shalt change them, and they shall be changed: but thou thy self art the same, and thy Years shall not fail."

13. And to which of the Angels did he say at any time: "sit on my right Hand, until I make thy Enemies thy Footstool?"

14. Are they not all ministering Spirits, sent unto the ministry, for those who shall be the Heirs of Salvation,

ANNOTATIONS.

V. 1. On divers Occasions, (a) and many Ways. The first Word signifies, that God reveal'd the Incarnation of his Son, as it were, by Parcels, and by Degrees, at different Times, and to different Persons, to Adam, to Abraham, to Moses, to David, &c. The latter Word expresseth the different Ways and Manners, as by Angels, by immediate Inspirations, and Revelations, by Types, Figures, and Ceremonies. (b) Last of all, by his Son, his true, natural, eternal Son, of whom we must always take notice, that being both true God, and true Man, by the Union of the divine and human Nature to one and the same divine Person. S. Paul speaks of him sometimes, as he is God, sometimes mentions what agrees to him as Man, sometimes as he is our Redeemer both God and Man. This must necessarily happen in speaking of Christ: But when we find things that cannot be understood of one that is a pure or mere Man only, or that cannot be true, but of him, who is truly God, these are undeniable Proofs against the Errors of the Arians, and Socinians.

V. 2. Whom he (God) hath constituted Heir of all things. Heir is here not taken for one that succeeds another at his Death, but for the same as Master or Lord. And tho' Christ be ineparably God and Man, yet this agrees to him, as Man, because as God, he was not constituted in time, but was always from Eternity, Lord of all things, with the Father, and the Holy Ghost: By whom he made all the Worlds, i.e. all created Beings, and in such a manner, that all Creatures were equally produced by the three divine Persons. See Jo. L. V. 3. and the Annotations on that Place, 1. Vol. p. 308 and 313.
V. 3. Who being the Splendor, (c) or Brightness of his Glory, not as Beams or Rays are deriv'd from a lightsome Body, but by a Necessary, and eternal Communication of the same Substance and of the whole Light, in which Sense the Council of Nice understood the eternal Son of God to be Light of Light. This partly helps us to conceive the eternal Generation of the Son from the Father, because the Brightness is at the same time with the Son, tho' all Comparisons fall short of this Mystery.

And the Figure of his Substance, (d) In the Greek, is the Character of his Substance or Substance, which might be translated, the express Image. There are different Ways, by which a thing may be said to be a Figure or Image of another: here it is taken for such a Representation of the Substance of the Father, that tho' the Father and Son be distinct Persons, and the Son proceed from the Father, yet he's such a Figure and Image, as to have the same Nature and Substance with the Father, as the Catholick Church always believ'd, and declar'd against the ancient Hereticks, and particularly against the Arians. Their Words may be partly seen in Petavius l. 2. de Trin. c. 11. l. 4. c. 6. l. 6. c. 6. being too tedious for these short Notes.—And this may be understood by the following Words concerning the Son; and upholding or preserving all things by the Word of his Power... As he had said before, that all things were made by him, so all things are preserv'd by him equally with the Father. See Col. 1. 16. 17. See also the 10th Verse of this Chapter, and the Annot. Jo. 1; 3.

Sitting on the right Hand of God. This also may be taken to express the Equality of the Son with the Father, if considered as God, but this sitting on the right Hand of God, both here, in S. Mark c. 16. and in the Apostles Creed, expresses what agrees to Christ, as he is our Redeemer, God made Man by his Incarnation, and who as Man, is made the Head of his Church, the Judge of the living and of the dead; and so S. Stephen said, Acts 7. I see the Heavens open, and the Son of Man standing at the right Hand of God.

V. 4. Being made so much better, &c. The Arians from hence pretended that Christ was made, or created. But the Apostle speaks of Christ as Man, and tells us, that Christ even as Man, by his Ascension was exalted above the Angels. As he hath inherited a more excellent Name, i.e. both the Dignity and Name of the Son of God, of his only Son, and of his true Son. See 1. Jo. 5. 20.

V. 5. Thou art my Son, this Day have I begotten thee. These Words, tho' commonly expounded of the eternal Generation of the Son of God in the Day or Moment of Eternity, yet may be truly applied, either to Christ made Man by his Incarnation, or to Christ risen from the dead, as they are used by S. Paul, Acts 13. 33. because the same Christ, both these Ways, is the Son of God. It was the only true, and natural Son of God, who was made Flesh, who was made Man, who rose from the dead; and the eternal Father manifested his eternal Son by his Incarnation, and shew'd him triumphing over Death by his Resurrection.
Chap. I. To the HEBREWS.

I will be to him a Father, &c. Altho’ these Words might be literally spoken of Solomon, yet in the mystical Sense (chiefly intended by the Holy Ghost) they are to be understood of Christ, who in a much more proper Sense, is the Son of God.

V. 6. Let all the Angels of God adore him. These Words seem to be cited out of Psal. 96. v. 7. according to the LXX. And they seem to be an Invitation, and a Command to the Angels to adore Jesus Christ; when at the End of the World, he shall come to Judgment. This is one of the Proofs, which S. Paul here brings, to shew that the Angels are inferior to Christ, because they are commanded to adore him.

V. 7. Who maketh his Angels (c) Spirits, and his Ministers a Flame of Fire. S. Aug. on Psal. 103. and S. Greg. hom. 34. in Evang. would have the Sense, and Construction of the Words to be, who maketh the blessed Spirits to be also his Angels, or Messengers to announce and execute his Will: (Messengers and Angels signify the same in the Greek) Calvin and Beza, by Spirits, here understand the Winds, as if the Sense was only, who maketh the Winds and Flames of Fire, that is, Thunder and Lightning, the Messengers and Instruments of his divine Will, in regard of Men, whom he punisheth. But this Exposition agrees not with the rest of the Text, nor with the Design of S. Paul, which is to shew Christ above all the Angels, and above all Creatures. S. Paul therefor is to be understood of Angels or angelical Spirits: but then the Sense may be, who maketh his Angels like unto the Winds, or like unto a Flame of Fire, in as much, as they execute his divine Will with incredible Swiftness, like the Winds, and with a Force and Activity, not unlike to that of Fire.

V. 8. But to the Son, that is, to his Son Jesus Christ, he saith, Thy Throne O God is for ever and ever, and lasts for Eternity. A Scepter or Rod of Equity, is the Scepter of thy Kingdom, that is, O Christ, God and Man, Head of thy Church, Judge of all Mankind, thou shalt reward, and punish all under thee with Justice and Equity, as thou hast loved Justice, and hated Iniquity.——Therefore thee God, thy God hath anointed. Many here understand God first named, to be in the vocative Case, and that the Sense is: therefore thou, O God thy God, hast anointed; thus Christ is called God. Others take God in both Places, to be in the nominative Case, and to be only a Repetition of God the Father, and the Sense to be, thee Christ, God, thy God hath anointed with Oil of Gladness, above them that are Partakers with thee; by which Spiritual Unction, some understand Graces infused into Christ’s Soul at his Incarnation, by a greater Plenitude of Graces, than was ever given to any Saints, whom he made Partakers of his Glory in Heaven; others expound it of an Unction of greater Glory given to Christ in Heaven, as Man, because by his Sufferings and Merits, he had destroy’d and triumph’d over Sin. See Elsius, a Lapide, &c.

V. 10. And again; thou in the beginning O Lord, foundest the Earth. &c.
310 To the HEBREWS. Chap. II.

&c. The Text, as well as the Authority of Interpreters, shew these Words to be still spoken of the Son of God, of Christ who was both true God and Man. And tho' part of the Psalm, from which these Words are taken, contain a Prayer to God for the restoring of the City of Jerusalem, yet in this Psalm, is chiefly signify'd the Glory of Christ, and of his Church, which will be spread over all Nations. See S. Chrys. Estius, a Lapide, &c.

V. 12. As clothing thou shalt change them, &c. The Apostle in the 2d Verse of this Chap. had said, that the Worlds were made by the Son of God, now he tells us, that all these created things shall wax old like a Garment, shall decay, and perish (at least from their Present State and Condition) shall be changed; but thou, who art both God and Man, art always the same, without decay or change.

V. 13. 14. Sit on my right Hand, &c. The ancient Jews themselves understood this 116th Psalm of their Messias, nor could they answer Christ's Words, Matt. 22. 44. when he shew'd them by these same Words, that their Messias was not only the Son of David, but also the Lord of David, of whom it was said, the Lord said to my Lord, be thou on my right Hand, till I make thy Enemies thy Footstool. See also I Cor. 15. 25. and in this Epistle, c. 10. v. 13. — but as for the Angels, they are all ministering Spirits, &c. The Apostle in this Chapter, not only shew's how much the Dignity of Christ, is superior to that of the highest Angels, but also his Divinity; and that he is both true God and true Man, as the ancient Fathers took notice against the Arians.

(a) V. 1. Multifariam, πολυμερος, which signifies that God reveal'd the coming of his Son as it were by Parts and Parcels, or by degrees, first revealing some things, and then others—(b) Ibid. Novissimè, Υωκατα, which reading Dr. Wells prefers before that in the ordinary Greek Copies, which have ιτιοσκατος των θεων, follow'd by the Prot. Translation, and Mr. N.

(c) V. 3. Splendor gloria, ουφαλσα, refulgensia, effulgensia, &c.

(d) Ibid. Figura substantia, χαρακτα των υογασιων. Hypothesis signifies persona, substantia, and all substantia.

(e) V. 7. ο τοιω τως αγγελος αυτος, πνευματα, not τω πνευματα, the Greek Article being put before Angels and not before Spirits, may seem to favour that Explication, which compares Angels to the Winds, and to a Flame of Fire.

C H A P. II.

1. Therefore we ought more diligently to take notice of the things which we have heard, lest perhaps we let them slip.

2. For if the Word spoken by Angels, became firm, and every Prevarication and Disobedience receiv'd a just recompence of a Reward:

3. How shall we escape if we neglect so great a Salvati—
Chap. II. To the HEBREWS.

1. On: which having at first been declared by the Lord, hath been confirm'd to us by them that heard him,

4. God attesting the same by Signs and Wonders, and divers Miracles, and by the distribution of the Gifts of the Holy Ghost according to his Will.

5. For God hath not made subject to the Angels the World to come, of which we speak.

6. But one hath testify'd in a certain place, saying:

"what is Man that thou art mindful of him, or the Son of Man that thou visitest him"

7. Thou hast made him little less than the Angels: thou hast crown'd him with glory and honour: and set him over the Works of thy Hands.

8. Thou hast put all things in Subjection under his Feet: for in as much as he subjected all things to him, he left nothing not subject to him. But now we see not as yet all things made subject to him.

9. But we see Jesus, him who was become little less than the Angels, because of his suffering Death, crown'd with Glory and Honour: that he by the Grace of God, might suffer Death for every one.

10. For it became him, for whom are all things, and by whom are all things, who had brought many Children unto glory, to consummate the Author of their Salvation by suffering.

11. For he who sanctifieth, and they who are sanctified are all from one. For which cause he is not ashamed to call them Brethren, saying:

12. "I will declare thy Name to my Brethren: in the midst of the Church I will praise thee."

13. And again: "I will put my trust in him." And again: "behold I, and my Children, whom God hath given me."

14. Because therefore the Children were made Partakers of Flesh and Blood, he also himself hath been Partaker of the same: that by his Death he might destroy him, who had the Empire of Death, that is to say, the Devil:

15. And
15. And might deliver them, who for fear of Death were all their life time subject to Slavery.

16. For nowhere is it said that he taketh to him the Angels, but he taketh the Seed of Abraham.

17. Wherefore it behoved him to be like to his Brethren in all things, that he might be a merciful, and faithful High-priest before God, to become a Propitiation for the Sins of the People.

18. For in that wherein he himself hath suffer'd, and been tempted, he is able to succour also those, who are tempted.

ANNOTATIONS.

V. 1. Left perhaps we let them slip away, (a) or run out, like Water out of leaking Vessels, which is lost, and cannot be taken up again. According to the Letter it is, left we run out, the Sense must be, left we do not sufficiently attend to these Truths.

V. 2—4. For if the Word spoken by Angels, &c. that is, if the Law deliver'd to Moses by Angels, became firm, and was to be obey'd, and the Transgressors punish'd, how much more is this true of the new Law deliver'd by our Lord Jesus Christ himself, and preach'd by his Disciples that heard him, and which hath been confirmed by so many Miracles, and by so many Gifts of the Holy Ghost, which the Believers have receiv'd.

V. 5. God hath not made subject to the Angels the (b) World to come. By the World to come, is meant the Church of Christ to the End of the World, and succeeding to the State of those, who serv'd God under the old Law. The former World under the Law of Moses, might be said to be subject to Angels, by whom that Law was deliver'd, but the Church of the new Law, is subject to Christ, its Author and Publisher.

V. 6. And one, to wit, the Author of the 8th Psalm, said: what is Man, &c. that is, Man, or Mankind consider'd in his own frail Nature, corrupted by Sin, guilty of eternal Death, that thou shouldst be mindful of him, restore him to thy Favour, and bestow such Graces upon him? But the Words of the Psalm, and of S. Paul in this Place, tho' they may be understood of every Man, yet are to be taken, as particularly spoken of Christ as Man, or of the human Nature of Christ, exalted by the real Union with the divine Person of the Son of God.

V. 7. Thou hast made him little less than the Angels. Man's Nature, even the human Nature of Christ in it self, is inferior to the Nature of Angels, tho' raised to a Degree of Dignity above other Creatures.—He left nothing not subject to him. He speaks here of Christ, to whom God hath made all Creatures subject, whether in Heaven, Earth,
Chap. II. To the Hebrews.

Earth, or Hell, whether they have been, or shall be hereafter, as to the judge, and the Head of all. But we see not as yet all things made subject to him: this will only be at the End of the World. At present the Devils, and the wicked, make Opposition against Christ, and his Elect.

V. 9. 10. But we see, by Faith, Jesus who as Man by his Sufferings and Death, was made less than the Angels, may despised as the least of Men, now by his glorious Resurrection and Ascension, and by the Submission all Nations pay to him, who believe in him, and worship him, crown'd with Glory and Honour. And he submitted himself willingly to all those Sufferings, even to the Death of the Cross, that by the Grace of God, he might suffer Death for every one, or, as we read in the Syriack-Version, for every Man: therefore not only for the predestinate, or the elect who are saved.—But it became him, &c. He gives the Reasons, for which the Son of God would become Man, and suffer Death, not that this was absolutely necessary, but a convenient means to manifest the Goodness, the Wisdom, and the Justice of God by the Incarnation and Death of his Son: that having decreed to bring many Sons or Children to eternal Glory, he was pleased to send his divine Son to become Man: and so to consummate the Author of Man's Salvation by sufferings, i.e. to make him a perfect, and consummate Sacrifice of Expiations for the Sins of all Men, and to latisie the justice of God in the most perfect Manner.

V. 11. 13. For he who (sanctifieth, i.e. our Redeemer, who sanctifieth, or has obtained Sanctification for all, by sacrificing himself on the Cross, and all who are sanctified, are from one, have the same human Nature, and are from the same first Parent Adam, whose Son Christ, as Man, was, on which account he calls Men his Brethren. See Jo. 29. 17. and Psalm 21. 23. in which is a clear Prediction of Christ's Sufferings, where it is said; I will declare thy Name to my Brethren, &c.

V. 14. 15. That by his Death he might destroy the Power of him who had the Empire of Death, who by tempting Men to Sin, had made them Slaves to him, and to eternal Death, so that they lived always Slaves to the Devil, under a miserable Fear of Death, and liable to eternal Death.

V. 16. For it is nowhere said, that he (d) taketh to him, i.e. apprehendeth, or layeth hold on the Angels, that is, according to the common Interpretation, we nowhere find, that he hath united their Nature to his divine Person to save them, tho' a great Part of them had also sinn'd, and fallen from Heaven. But he taketh the Seed of Abraham, i.e. he became Man of the Seed, or Race of Abraham, to redeem and save Mankind.

V. 17. To be like his Brethren in all things, (sin always excepted,) i.e. to be tempted, to suffer, to die, that having the true Nature of a suffering Man, he might become a merciful High Priest, fit to compassionat e us in our Sins, in our Temptations, and Sufferings, (a) V. 1. Ne
To the HEBREWS. Chap. III.

1. Wherefore holy Brethren, Partakers of the heavenly Vocation, consider the Apostle, and High-Priest of our Confession, Jesus:

2. Who is faithful to him who made him, as was also Moyses in all his House.

3. For this Jesus was esteem'd worthy of so much the greater glory than Moyses, as he who hath built the House, hath greater honour than the House.

4. For every House is built by some one: but he who created all things, is God.

5. And Moyses was indeed faithful in all his House as to give Testimony of the things that were to be told:

6. But Christ as a Son in his own House: which House we are, if we retain a firm confidence, and the glory of hope even to the end.

7. Wherefore as the Holy Ghost faith: "If to day you shall hear his Voice,

8. Harden not your Hearts, as in the Provocation, according to the Day of Temptation in the Wilderness,

9. Where your Fathers tempted me; prov'd, and saw my Works.

10. For forty Years: on which account I was offended at this Generation, and said: They always err in Heart. But they have not known my Ways.

11. As I have sworn in my Wrath, that they shall not enter into my rest,"

12. Take heed, Brethren, lest perhaps there be in any of you an evil Heart of unbelief, to depart from the living God:

13. But exhort one another every Day, whilst to day
Chap. III. To the Hebrews.

is named, that not any one of you be harden'd by the deceitfulness of Sin.

14. For we are made Partakers of Christ: if we keep the beginning of his Substance firm to the end.

15. While it is said: "To day if you shall hear his Voice, harden not your Hearts, as in that Provocation."

16. For some hearing, provoked him; yet not all they who departed out of Egypt by Moyses.

17. And with whom was he offended forty Years? was it not with those who had sinn'd, whose Carcasses were laid in the Wildernes?

18. And to whom did he swear that they should not enter into his rest, but to them who were incredulous?

19. And we see that they could not enter in because of their incredulity.

ANNOTATIONS.

V. 1. The High-Priest of our Confession, i.e. of the Faith we confess, or profess. Christ is also here call'd our Apostle, i.e. sent by his Father.

V. 2. Faithful to him who made him. To be made, may agree to Christ as Man, but here the Sense is, who made him head over all his Church.

V. 3. Of so much the greater Glory, &c. The Apostle shews Christ to be greater than Moyses several Ways. 1st, Christ is as much above Moyses, as an Architect above the House, which he has made: for Christ (who as God, made all things) is the Builder of that very House, that is, of the House of Israel, of which Moyses was only a part or a Member. 2ndly, Moyses was only employ'd in the House, as a Servant to give Testimony to others, as he was order'd, but (v. 6.) Christ was a Son in his own House, which House, or Church of the Faithful, we are: and Christ is our only Lord and Master, equally with the Father, and the Holy Ghost: but we are all Members, and profitable Members, if we retain a firm Confidence in him, and the Glory of Hope, or a glorious Hope to the End.

V. 11. As I sware in my Anger, that they shall not enter into my rest. Lit. (a) if they shall enter into my rest. But if here implies, the same as they shall not. See Mar. 8, 12. And that this is the Sense here, appears by the 18th Verse, where it is expressly said, they shall not enter into my rest, i.e. to rest in the Land of Chanaan promis'd to them.

V. 12. Take heed, &c. Not to imitate their incredulous obstinacy, lest you never enter into the Place of eternal Rest, by departing from God by Sin. — You have already been made Partakers of the Benefits of Christ, at your Converstion and Baptism: but bold not to the beginning of your Foundation in him. Lit. to the beginning of his Substance, (b) by.
To the HEbrews. Chap. IV.

(b) by which seems to be understood the Faith of Christ, which, c. II. v. 1. is defin'd by the same Word, the Substance of things hoped for.

V. 17. Whose Bodies were laid, or buried in the Wilderness. None of those who were reckon'd up, Num. 14. entered the Land of Chanaan, except Josue and Caleb; but then we may take notice, that none were there number'd under twenty Years of Age, nor the Levites, nor the Women.

(a) V. 11. Si introibunt, &c. in se huiusmodi. — (b) V. 14. Initium substantiae ejus, το τῶν διαπερατον. See c. 11. v. 1. Eft fides sperandarum substantiae rerum, exstitulénon ópóxois.

CHAP. IV.

1. LET us therefore fear lest perhaps forsaking the Promise of entering into his rest, any of you be thought to be wanting.

2. For it hath been declar'd to us, even as to them. But the Word they heard did not profit them, not being mix'd with a Faith of the things which they heard.

3. For we shall enter into rest, who have believ'd: according to what he said: "as I have sworn in my wrath: that they shall not enter into my rest": and indeed the Works from the Foundation of the World being finish'd.

4. For in a certain Place he said of the seventh Day thus: "and God rested the seventh Day from all his Works".

5. And in this place again: "they shall not enter into my rest":

6. Because then it remains for some to enter into it, and they, to whom it was first declar'd did not enter on the account of their incredulity:

7. He again limiteth a certain Day, saying by David "to day", after so long a time, as it was above said: "to day if you shall hear his Voice, harden not your Hearts."

8. For if Jesus * had given them rest, he would never have spoken of another Day afterwards.

9. Therefore there is still remaining a rest for the People of God.

10. For he who hath entered into his rest: he himself hath rested from his own Works, as God from his.

* i.e. Josue;
Chap. IV. To the HEBrEWS.

11. Let us therefore to enter into that rest, lest any Man fall into the same example of incredulity.

12. For the Word of God is quick and effectual, and more penetrating than any two edged Sword: and piercing even unto the dividing of the Soul and the Spirit, of the Joints also and Marrow, and a discerner of the Thoughts and of the Intentions of the Heart.

13. Neither is there any Creature invisible in his Sight but all things are naked and open to the Eyes of him, of whom we speak.

14. Having therefore a great High-Priest, who hath penetrated the Heavens, Jesus the Son of God: let us hold fast our Confession.

15. For we have not a High-Priest, who cannot take Compassion on our Infirmities, but tempted in all things like as we, yet without Sin.

16. Let us go therefore with confidence to the Throne of Grace, that we may obtain Mercy, and find Grace in seasonable aid.

ANNOTATIONS.

V. I. Let us fear, &c. S. Paul continues his Exhortation to them, not to be like the incredulous Jews, and to be excluded from the place of eternal rest. — Thas hath it been declar'd, as also to them, that is, as the Riches of the Country of Chanaan, was told by Josue and Caleb to the People, but they would not believe them, so the happiness of the Kingdom of Heaven has been preach'd by us to you: but the Word they heard (Lit, the Word of hearing) did not profit them, not being mix'd, or receiv'd with Faith: let not this be your case.

V. 3. 11. The Work indeed being finish'd (a) from the Foundation of the World, This place is the same, and equally, obscure in the Greek, as in the Latin Text. The Apostle here examines what David, as a Prophet could mean, when he said of some, they shall not enter; or, if they shall enter into my rest. His Argument is this: David could not Prophecy of that rest, by which God after he had created all things, Gen. 2. 2, is said to have rested the seventh Day, when he had finish'd the Works of the Creation. Nor could David speak of that other time of resting, which was promised, and given to the Israelites, when, having conquer'd all their Enemies, they were introduc'd by Jesus, or Josue, into the promised Land of Chanaan: for these two Rests were past long before his Prophecy: therefore David, must speak of some Rest, that was to come afterwards, when...
he said: to day if you shall hear his Voice, harden not your Hearts, &c.

Therefore it must needs follow that some day of rest, some Sabbath, as he calls it, after his time, must remain for the People of God, that should not harden their Hearts: and from hence he concludes that David had in view that eternal rest of happiness, which the Messiah was to obtain for us, a Rest without end in the Kingdom of Heaven. Let us then hasten, or, as it is in the Greek, let us make it our endeavour, to gain that place of rest by our persevering in Faith, and good Works, and take heed not to be excluded with the Unbelievers.

V. 12. For the Word of God is quick, &c. Some understand by the Word of God, the eternal Word, or Son of God (to whom may agree all in the 12th and 13th verse.) But others rather expound it of the Words, Promises, and Menaces of God, either foretold by the Prophets, or preach'd by the Apostles. To his Sight or to his Eyes, must signify in the sight of God.

V. 14. Having therefore, as I told you before, a High-Priest, Christ, who has ascended into Heaven, who can compassionate our Infirmities, let us with a firm confidence, approach the Throne of Grace by Faith, Hope, Charity, and good Works.

CHAP. V.

1. For every High-Priest, taken from among Men, is ordain'd for Men in the things pertaining to God, that he may offer up Gifts, and Sacrifices for Sins:

2. Who can have Compassion on them that are ignorant, and go astray: because he himself also is encompass'd with infirmity:

3. And therefore must, as for the People, so also for himself offer up for Sins.

4. Neither doth any Man assume this honour to himself, but he who is call'd of God, as Aaron.

5. So even Christ glorified not himself, that he might be made a High-Priest; but he who said to him: "thou art my Son, this Day have I begotten thee."

6. As he faith also in another place: "thou art a Priest for ever according to the Order of Melchisedec."

7. Who in the days of his Flesh, offering up Prayers and Supplicati-
Supplications, with strong crying and tears to him, who could save him from Death, was heard for his reverence.

8. And indeed whereas he was the Son of God, he learn’d obedience by the things, which he suffer’d:

9. And being consummated, he became to all who obey him, the cause of eternal Salvation.

10. Call’d of God a High-Priest according to the Order of Melchisedec.

11. Concerning whom we have great things to say, and very hard to be expounded to you, because you are become weak as to understanding.

12. For whereas for the time you ought to be Masters: you again stand in need to be taught what are the first Elements of the Words of God: and you are such, who have need of Milk, not solid Food.

13. For every one who is a Partaker of Milk, is unskilful in the Words concerning Justice: for he is a Child.

14. But solid Food is for the perfect: for those, who by custom have their Senses exercised to the discerning of good and evil.

ANNOTATIONS.

V. 1. 4. Every High-Priest. He speaks first of the Office of Priests in general, before he speaks of Christ’s Priesthood. A Priest is chosen and preferre’d before other Men, as qualified for the divine Ministry, to offer up Gifts, Oblations, Sacrifices, in order to obtain forgivenes for his own Sins, and those of the People, who, by the Experience he has of his own Infirmities, may compassionase others, who offend thro’ Frailty or Ignorance. Every Priest (excepting our Saviour Christ) being a Sinner. Nor must he take upon himself rashly and inconsiderately, for temporal Motives, this sacred Ministry, formidable, says S. Gregory, even for the Shoulders of Angels; He must consult God by Prayer, follow the advice of his Spiritual Guides, and pious Parents; by these means to know whether he has a Call from God to this Ministry, as Aaron had.

V. 5. 6. So Christ, as Man, did not glorifie himself, by assuming this Dignity of High-Priest, but had it conferre’d upon him, by the divine Decrees of his eternal Father, who said to him: “shou art my Son,” and “shou art a Priest for ever,” &c.

V. 7. Who in the Days of his Flesh, of his mortal, and suffering Condition, even with strong and fervent crying out and Tears, offering up, as Man, Prayers and Supplications to him, to God, who could save him from Death, to wit, in the Garden of Gethsemani, and on the Crois,
To the HEBREWS. Chap. V.

Cros, yet with a perfect Resignation, and Conformity of his human Will to the divine Will, was heard for his Reverence. I leave this Translation, which is in the Rhem Testament, very literal from the Latin-vulgar, and which cannot be said to be any ways disagreeable to the Greek. As to the Sense there are two Expositions in the best Interpreters. S. Chrysofom and many others understand that he was heard, as to every Prayer that he made absolutely, and not conditionally only, (as when he pray'd that the Cup of his Sufferings might pass from him) and he was heard for that Reverence, or reverential Regard, and just Consideration, which the eternal Father had for him, who was his true Son. This Interpretation agrees better with the Greek Text, in which is left out the Word his. Others by his Reverence understand, that he was heard on the account of that reverential Fear, that respectful Submission and Piety, which he always had towards his eternal Father. And if it be ask'd in what Christ was not heard, and in what he was heard; he was not heard when he said, let this Cup of Sufferings, or this Death pass from me, because it was not what he ask'd and pray'd for, with an absolute Desire; but only thereby express'd the natural Fear which, as Man he had of Death, and therefore presently added; but not my Will but thine be done, expressing what he knew to be the divine Will: and to thew this; S. Chryl. on these Words brings all those Sentences, by which our Saviour Christ had declared that he had Power to lay down his Life, and Power, to take it up again, that no one taketh it from him, but that he laid it down of himself. See John io. 18, and See S. Chryl. hom. 7, p. 475. But Christ was heard in all he pray'd for with an absolute Will, according to what he said to his Father, I know that thou always hearest me, Jo. ii. 44. He was heard as to all that he ask'd with an absolute Will, either for himself, or his Church.

V. 8. He that was truly the Son of God, and knew all things learnt practically, and taught us a perfect Obedience in Suffering, and dying a cruel Death on the Cross.

V. 9. And being consummated, or perfected as Man, in all kind of Virtues, and at the same time true God by his divine Person, became the Author of Salvation, to all those who both believe in him, and obey him.

V. 11. Of whom, i.e. of his High Priesthood according to the order of Melchisedec, we have mighty things to say, and very hard to be expounded, or understood by you, at least many of you, who tho' you ought to be Masters, after the Gospel hath been so long preach'd, and even by the Apostles of Christ, yet you are weak as to understanding it, (the Greek also signifies flothful and negligent) you stand in need of being taught the first Elements and Principles of the Christian Faith, like Children, who are rather to be fed with Milk, than with more solid Meats. How many are there now in the like Condition, who are for reading and expounding all the holy Scriptures according to their own way of thinking?
Chap. V. To the HEBREWS.

(a) V. 7. Exauditus qua suā reverentia, &c. &c. &c.

Even the last Protestant Translation, tho' much more exact than any of the former, purt, and was heard in that he fear'd. If the Rhemish Translation, which I have not chang'd be obscure, I much doubt whether, theirs can be better understood. I will not suppose that they mean with Calvin, that Christ was to abandon'd on the Cross as to be driven to despair, and that he fear'd and felt the Punishments of the damn'd, from which he begg'd to be freed, and was heard. Beza, says Calvin, was the first Author of this Exposition, that is, of this Blasphemy. I'll rather suppose that the Protestant Translators only means, that Christ, as Man, fear'd Death. How then was he heard in that he fear'd? (c) not so as to be freed from Death, which he willingly underwent, but was heard so, as to triumph over Death, and shortly after to rise, and ascend triumphant into Heaven. Dr. Wells in his Amendment to the Protestant Translation, has chang'd it in this manner, was heard so as to be deliver'd from his Fear: and in his Paraphrase expounds it thus namely by an Angel sent on purpose to strengthen him, so that he expounds this Text of the Fear and Prayer of Christ in the Garden, from which Fear, he was freed as the appearing of the Angel, Luke 22. 43.

I pretend not with standing, that the Protestant Translation, was heard in that he fear'd, tho' we take it with the Additions made by Dr. Wells, was heard so as to be deliver'd from his Fear, is far from being exact, nor can it be look'd upon a proper and literal Translation from the Greek Text, αυτό τε ἐν τιμᾷς. First, where is there anything in the Greek, for he fear'd or his fear? or that he was deliver'd from his fear? This is to add, in the Text itself, a particular Exposition, which at the same time is contrary to what divers Interpreters take to be the literal Sense of these Words, αυτό τε ἐν τιμᾷς, who by ἐν τιμᾷς understand that great Respect and Regard, which was in the Father towards Christ, because he was his Son. S. Chrysostom understand the force of the Greek Text, as well as any one, and this seems the meaning of these his Words, Acts 4. p. 475. line 20. Ed. Say, το ἄνευ ἂν ἄντι ἐν τιμᾷς, δὲ καὶ ἄνευ ἂν ἄντι ἃς ἄνευ του θεοῦ. Nor do's the Latin Translator of S. Chrys. Mutius Scholasticus, in the Edition of Fronto Dusaus, seem to have mistaken the Sense of S. Chrysostom, where we find hom. B. p. 1478. tanta fuit ejus reverentia, ac pietas, ut idem cun reveretur Deus. Others indeed expound it of the reverential and godly Fear; or Piety that was in Christ, as Man towards God his Father, and that his Prayers were heard on this account: but this will not justify the Protestant Translation, that he was heard in that he fear'd, nor the Paraphrase of Dr. Wells, so as to be deliver'd from his fear, as if by ἐν τιμᾷς, were understood merely, a natural Fear and Apprehension. I find Mr. Leigh in his Critica Sacra on the Word ἐν τιμᾷς, says, that the Syriac-version has from Fear, but he is mistaken, as may be seen in Walton's Polyglot, the Syriac has only, he was heard, without any mention at all of any kind of Fear, which is left out. Mr. Leigh says, Nazianzene and Theodoret, follow this Sense. He cites not the Words, nor the Places. It must be again his Mistake. Theodoret has nothing like it in his Commentary on this Passage, nor S. Greg. Orat. 36. where he cites these Words of S. Paul.

It is true εὐνάξεις, especially in profane Authors, has sometimes the same

Vol. II.
To the HEBREWS. Chap. VI.

Signification at timor, or metus. It is, says Scaliger, timider cum spectatu, but also even in profane Writers, the same as religio, pietas in Deum. See also other Examples Scaliger brings on υποθεσαυρ, and υποβαπτ, of which he says, apud Ecclesiasticos scriptores, &c in Test. novi libris, circumspectus & causa circa eaque ad cultum divinum pertinent, religiosus, pius, ut Luc. 2.

I know also that Heb. 11. v. 7. it is said of Noe, metus eius, &c in Test., novilibris, circumspec tus & cætera, &c.

I know also that Heb. 11. v. 7. it is said of Noe, metuens in the Vulgar Latin, for υποθεσαυρως, and ἀφις 23. 10. Tribunus timens, υποβαπτως; but neither do these two Examples show, that in this Place, where mention is made of our Saviour Christ, υποβαπτως can be properly and literally translated by Fear, or that the Sense is, that Christ was heard, so as to be delivered from his Fear. For first, this Exposition of Fear and Apprehension of Death, agrees not with the common Exposition of the ancient Fathers, neither with S. Chrys. and those who follow him, nor with the others as I have shewn already. Secondly this Translation agrees not with the Protestant Translation in other Places. As for the substantive, υποβαπτως, it is only found in one other Place in the new Testament, to wit, Heb. 12. 28. μετὰ ἀδιάβροχος, ὑποβαπτως, where the Protestant Translation has, with Reverence and godly Fear. And for the Adjective, υποβαπτως, where old Simon is call'd υποβαπτως, in the common Greek Copies, Luke 2. 25. they have translated a devout Man, Acts 8. 2. the Men that buried S. Stephen, ἄγας υποβαπτως are translated, devout Men, as also Acts 2. 3. thirdly, the ancient Arabic Version signifies proper reverentiam ejus, and the Ethiopic ob jutitiam ejus, as they are in the Translations of Walton, which agree with the Latin Vulgate; but not with that Sense in which the English Protestants have translated the Greek. In fine, it must be observ'd, that and, here according to these Versions, bears the Sense of ob or propter, and not of ab or ex, of which Signification, see many Examples in Estius.

C H A P. VI.

Herefore intermitting the Discourse of our beginning in Christ, let us proceed to things more perfect, not laying again the Foundation of Penance from dead Works, and of Faith in God,

2. Of the Doctrine of Baptisms, as also of the Imposition of Hands, and of the Resurrection of the Dead, and of eternal Judgment.

3. And this we will do, if God will permit.

4. For it is impossible for those, who have been once illuminated, have also tasted the heavenly Gift, and have been made Partakers of the Holy Ghost,

5. Who have moreover tasted the good Word of God, and the Powers of the World to come,

6. And are fallen; to be again renew'd unto Penance,
crucifying again to themselves the Son of God, and making him a Mockery.

7. For the Earth drinking up the Rain that cometh often upon it, and producing Grass commodious for them by whom it is husbanded: receiveth a blessing from God.

8. But bringing forth Thorns and Briars, is reprovd, and near unto a curse: whose end is to be burnt.

9. For the Earth drinking up the Rain that cometh often upon it, and producing Grass commodious for by whom it is husbanded: receiveth a blessing from God.

10. For God is not unjust, that he should forget your Work, and the love which you have shewn in his Name, you who have ministered, and do minister to the Saints.

11. And our desire is that every one of you shew the same carefulness to the compleating of hope even to the end:

12. That you become not slothful, but followers of them, who by Faith and Patience shall inherit the Promises.

13. For God making a Promise to Abraham, because he had no one greater, by whom he might swear, swore by himself,

14. Saying: unless blessing, I bless thee, and multiplying, I multiply thee.”

15. And so enduring with patience, he obtain’d the Promise.

16. For Men swear by one greater than themselves: and the end of every Controversy among them, for Confirmation is an Oath.

17. Wherein God meaning to shew more abundantly to the Heirs of the Promise the immutability of his Counsel, interposed an Oath:

18. That by two immutable things, in which it is impossible that God should lie, we may have the strongest Consolation, who have fled together to lay hold on the proposed hope,

19. Which we have as an Anchor of the Soul sure and firm, and which entreteth in even within the Veil,

X 2

20. Where
Where Jesus the Precursor for us hath entred, being made a High-Priest for ever according to the Order of Melchisedec.

Annotations.

V. 1. Wherefore intermitting, &c. This is to be taken as connected with what he had said in the last Chap. v. 12. of the Elements, or Rudiments of Christian Faith, concerning which, tho' some seem'd not sufficiently instructed, yet he thinks it here enough to name them, and pass them over, to wit. 1. Penance, or the Dispositions of a sincere Repentance. 2. Faith, when they are come to the Years of being instructed. 3. the Doctrine of Baptisms, which he expresseth in the plural Number, either because all the Faithful must be baptized once, if we speak of Christian Baptism; or he means that Persons ought to know they cannot receive Christ's Baptism over again: Or in fine, he means, that the Baptisms used by the Jews, which they so frequently repeated, could not make them justified.

4. the Doctrine of imposition of Hands, by which is commonly expounded that which was given in the Sacrament of Confirmation. 5. Of the Resurrection of the Dead. 6. Of the Judgment, by which God would judge all Mankind. Of these things he supposeth them already instructed.

V. 3. And this we will do, meaning what he said in the first Verse, that his Design was to proceed to things more perfect, which after some Admonitions, he comes to in the next Chapter, when he speaks of the Priesthood of Christ.

V. 4. 8. For it is impossible, [a] &c. This is an obscure Place, differently expounded, which shews how rash it is for the ignorant to pretend to understand the Holy Scriptures. Many understand these Words, it is impossible, &c. of the Sacrament of Penance, or of returning to God by a profitable Repentance, especially after such heinous Sins, as an Apostacy from the true Faith. But then we must take the Word impossible, to imply no more than a thing that is very hard to be done, or that seldom happens, as when it is said, Matt. 19. 26. that it is impossible for rich Men to be saved; and Luke 17. 1. it is impossible that Scandals should not come. For it is certain that it is never impossible for the greatest Sinners to repent by the Assurances which God offers them, who has also left a Power to his Ministers to forgive in his Name the greatest Sins. But others (whose Interpretation seems preferable) expound this of Baptism, which can only be given once. The Words here in the Text very much favour this Exposition, when it is said, *who have been once enlightened:* for Baptism in the first Ages, was called the Sacrament of Illumination. See S. Denis de coelesti Hierar. c. 4. S. Greg. Naz. &c. The following Words also agree to Baptism, when they are said to have been made Partakers of the Holy Ghost, to have tasted the good Word of God, and the Powers of the World to come, all which sig-
Chap. VI. To the Hebrews.

Decide the interior Graces, the miraculous Gifts, and Power of working Miracles, which they who were baptiz'd frequently receiv'd in those Days—They cannot be again renew'd unto Penance, i.e. they cannot be renew'd again by Baptism, which is also called a Renovation, Tit. 3. 5. Their Sins may indeed be forgiven them in the Sacrament of Penance, but this is not a Renovation, like that in Baptism, in which both the Guilt, and all Pain due to past Sins is remitted, whereas in the Sacrament of Penance, tho' the Guilt, and the eternal Punishments due to Sins be remitted, yet many times, temporal Punishments to be undergone either in this World, or the next, still remain, due to such as have been great Sinners, to them who by relapsing into the same Sins, have crucify'd again to themselves the Son of God, making him a Mockery, i.e. who insensible of the Favours receiv'd, have ungratefully renew'd Sin, to take away which, Christ suffer'd, was mock'd, crucify'd, &c.—For the Earth drinking up Rain, &c. He brings this Comparison, to give them a Horrour of abusing God's Graces and Favours, and of making themselves guilty of Hell-fire.

V. 9. We trust better things of you, &c. That is, tho' I have admonish'd you in this Manner, I hope the best especially, knowing how charitable many of you have been to your Christian Brethren. It is certain God, who is not unjust, will reward these good Works, if you continue in the same, for the completing of hope even to the end, for the obtaining the Happines you hope for. Be not therefore slothful, and negligent; it is by Faith, Patience, and Perseverance that you'll inherit God's Promises.

V. 13. For God making a Promise to Abraham, to bless all Nations in his Seed, i.e. by the coming of Christ, swore by himself, having no greater to swear by, &c. He shews them how certain they may be of eternal Happines, unless they be slothful. First, it is God himself, who hath promised to make them happy. Secondly, he promises it with an Oath: and these are two unchangeable things in God, who cannot lie. And the Oath was, unless blessing I bless thee, &c. The Sense is, unless I give thee great Blessings, let me not be esteemed the true God. By this God hath given the strongest Consolation to us, who have fled from the imperfect Works of the former Law of Mosaic, by believing and hoping in Christ. This Hope is as a sure and firm Anchor of our Souls amidst all Persecutions and Dangers, which will make us enter in, even within the Veil, as it were into that part of the Temple call'd the Holy of Holies, which was a Figure of Heaven, into which Christ Jesus himself entered first, by his glorious Ascension after his Sufferings. He entered as our High-Priest, and to prepare us there a Place.

C H A P. VII.

1. For this Melchisedec, King of Salem, the Priest of the most high God, who met Abraham returning from the slaughter of the Kings, and blessed him.

2. To whom also Abraham divided Tithes of all: who indeed first by Interpretation is King of Justice: and next also King of Salem, that is, King of Peace.

3. Without Father, without Mother, without Genealogy, having neither beginning of Days, nor end of Life, but made like unto the Son of God, continueth a Priest for ever.

4. Consider then how great this Man was, to whom even the Patriarch Abraham gave the Tithes of the chief things.

5. And indeed they of the Sons of Levi who receive Priesthood, have a Commandment to take Tithes of the People according to the Law, that is, of their Brethren: tho' even they came out of the Loins of Abraham.

6. But he whose Genealogy is not numbered among them, took Tithes from Abraham, and blessed him, who had the Promises.

7. Now without all contradiction, the less is blessed by the better.

8. And here indeed Men who die receive Tithes: but there it is witnessed, that he liveth.

9. And (as it may be said) even Levi, who receiv'd Tithes, paid Tithes by Abraham:

10. For he was yet in his Father's Loins, when Melchisedec met him.

11. If then Perfection was by the Levitical Priesthood (for under it the People received the Law) what necessity was there for another Priest to rise according to the Order of Melchisedec, and not to be call'd according to the Order of Aaron?

12. For the Priesthood being translated, it is necessary that a Translation be also made of the Law.

13. For
Chap. VII. To the Hebrews.

13. For he concerning whom these things are spoken, is of another Tribe, of which no one attended at the Altar.
14. For it is evident that our Lord sprang out of Juda: of which Tribe Moses spoke nothing concerning Priests.
15. And it is yet more evident: if there ariseth another Priest after the similitude of Melchisedec,
16. Who was made not according to the Law of the carnal Commandment, but according to the Power of an indissoluble Life.
17. For he testifieth, saying: "that thou art a Priest for ever according to the Order of Melchisedec."
18. For the precedent Commandment is indeed reprovd, because of the weakness and unprofitableness thereof:
19. For the Law brought nothing to Perfection; but was an Introduction of a better hope, by which we approach to God.
20. And by how much it is not without an Oath (for others indeed were made Priests without an Oath,
21. But he with an Oath by him, who said to him: "the Lord hath sworn, and he shall not repent of it:
22. By so much is Jesus made a Surety of a better Testament.
23. And the others were indeed made many Priests, because by Death they were hindered from continuing:
24. But he, in as much as he continueth for ever, hath an everlasting Priesthood.
25. Wherefore also he is able to save for ever them that come unto God by himself: always living to make Intercession for us.
26. For it was fitting we should have such a High Priest, holy, innocent, undefiled, separated from Sinners, and made higher than the Heavens:
27. Who needeth not every Day, as other Priests, to offer up Sacrifices, first for his own Sins, and then for the People's: for this he did once, by offering up himself.
28. For the Law maketh Men Priests who have infirmity:
mity: but the Word of the Oath, which is after the Law, maketh the Son who is perfect for evermore.

**ANNOTATIONS.**

V. 1. 3. This Melchisedec. If we look for the Construction Melchisedec may be join'd with what follows. v. 3. continueth a Priest for ever. — King of Justice, according to the Signification of the Word Melchisedec, and of Peace, signified by the Place Salem of which he was King. By Salem, is commonly expounded Jerusalem, tho' S. Hierom thinks it was the Town in Samaria, afterwards call'd Si-chem. — This King was also a Priest of the most high, i.e. of the true God. He bless'd Abraham after he had defeated Chedorlahomor, and the other Kings, Gen. 14, and Abraham gave him the Tythes of all things, which he had taken from his Enemies. — He is said to have been without Father, without Mother, without any Genealogy, without beginning of Days or end of Life, inasmuch as we have no account in the Scripture of any of these Particulars. He is said in Genesis to have brought out, in as much as he was a Priest, that is, to have offered up a Sacrifice to God of Bread and Wine. The Apostle here shews two things, that Melchisedec was greater than Abraham, and that he was a Figure of Christ, who is a Priest for ever according to the Order of Melchisedec, Psal. 109, 4.

V. 4. Consider then how great this Melchisedec was, and greater than our great Patriarch Abraham, 1st, because Abraham of his own accord paid Tithes to this Priest of all the chief Things he had, which was to own himself inferior to him: as the rest of the Jewish People are inferior to the Sons of Levi, the Descendants of Aaron, who, being rais'd to the Dignity of Priesthood by the Command of God, have a right to take Tithes or Tenths of the People, and so are honour'd above the rest.

2dly, This Melchisedec bless'd, or gave a Benediction to our great Father Abraham, to whom the Promises of Blessing all Nations was made. Now he that gives a Blessing to another, must be better, or greater than he to whom the Blessing is given: therefore Melchisedec was greater than Abraham. 3dly, To shew another Pre-emience of the Priesthood of Melchisedec (which was a Figure of the eternal Priesthood of Christ) above the Priesthood of Aaron, the Apostle takes notice, that the Sons of Levi, the Priests of the ancient Law, to whom Tithes were to be paid, were no more than mortal Men, always dying, whereas the Scripture only witnesseth of Melchisedec that he lives, he is represented as one that hath neither beginning, nor end of his Days. This agrees chiefly to Christ, who by the Psalmist, is call'd a Priest for ever. And tho' Christ also died for us, yet it was chiefly by his Death that he offered his Sacrifice, he presently rose again, and continues for ever a Priest without a Successor as to his Priesthood, and as to the Sacrifice of Expiation for the Sins of Mankind. His Priesthood, his Sacrifice and Oblation for our Redemption, lasts for ever,

4thly,
Chap. VII.  To the HEBREWS.  262

4thly, Another Reason that shews the Priesthood of Melchisedec (and of our Saviour Christ) to be above the Aaronical Priesthood, is, that not only Abraham, but even Aaron and Levi, and all their Successors, may be said in the Person of Abraham, to have paid Tithes to Melchisedec, because we may consider them as yet in the Loins of Abraham, from whom they descended, tho' it cannot be said in like manner that Christ himself was in the Loins of Abraham, because, tho' he was Son of Abraham, yet his Conception was not in the ordinary Way of human Generation, but by the Operation of the Holy Ghost. See S. Aug. l. 10. de Gen. ad lit. c. 20. tom. 3. p. 270. nov. Edit.

5thly, S. Paul (v. 11.) brings another Reason to shew that the Priesthood according to the order of Melchisedec, was more perfect, because true Justice and Sanctification could not be given; neither by the Priesthood of Aaron, nor by the Law of Moses, which began as it were together: for if the former Law and Sacrifices offer'd by the Priests of Aaron, had been sufficient for Man's Justification and Salvation, there would have been no Necessity of a new Priesthood, according to the order of Melchisedec. Of this S. Paul speaks elsewhere to the Romans. And as there is a new Priesthood, so there's a new Law, by which the former is no longer of Force.

6thly, He takes notice of this Difference from the former Priesthood, that they were Priests of the Tribe of Levi, but that Christ according to the order of Melchisedec, is of the Tribe of Juda.

7thly, Another Difference is, that the former Law, and all belonging to it, consisted of carnal Precepts (v. 16.) in outward Ceremonies and Sacrifices, with Promises of temporal Blessings, and a long Life in this World: but the new Law and Sacrifice of Christ, is according to the Power of an indissoluble; and never ending Life, conferring inward Graces, with a Remission of Sins, by which Men were justify'd, and pray'd, with Promises of an eternal Happiness.

8thly, He tells us that Christ's Priesthood was confirm'd by God himself with an Oath; not so the Priesthood of Aaron. This second Testament therefore is much better and more excellent.

9thly, The former Testament brought nothing to Perfection. It had nothing but Types and Figures of what was to be fulfill'd under the Priesthood of Christ. The Priests died, and succeeded one to another, and there was need of different Sacrifices, which they were to offer daily for their own Sins, and for the Sins of the People; but Christ was innocent, undefiled, separated from Sinners, could not sin, but by suffering once has redeem'd all, has satisfy'd for the Sins of all Mankind: and by this one Sacrifice, can save all that come to him by Faith, Hope, and Love; He lives for ever to make Intercession for us, as our Mediator and Redeemer. As he remains for ever, he is Priest for ever, and by Virtue of that one Sacrifice on the Cross, all that believe in him and obey him, may be saved, and be happy for
for Eternity. Christ's Sacrifice and Oblation on the Cross, is (a) that one Sacrifice of the new Law, which remains, and will be continued by his Ministers (the Priests of the new Law) to the end of the World, the manner only being different, but not the Sacrifice. This is the Doctrine of the Catholic Church delivered to the Faithful in the Council of Trent. Sess. 22. cap. 2., where it is declared, that in the Mass, is continued the same Sacrifice and Oblation, which Christ offered, who is still the chief Priest, in whose Name only, his Ministers (the Bishops and Priests) speak and act, as his Instruments. The Victim that is offered, is also the same, to wit, the Body and Blood of Christ, after a spiritual and unbloody Manner, according to his Command at his last Supper. The Oblation at the Mass is indeed a true and proper Sacrifice, yet not a new or different Sacrifice of Expiation for the Sins of Mankind, but an Application of Christ's Satisfactions and Merits, which tho' of infinite Value, and more than sufficient to satisfy for the Sins of the whole World, yet by the Will of God, are to be applied to us by Faith, by the Sacraments, by the same Sacrifice of Christ's Body and Blood, offered at the Mass, &c.

CHAP. VIII.

1. NOW of the things spoken the Sum is: we have such an High Priest, who is set on the right Hand of the Throne of Majesty in the Heavens,

2. A Minister of the Sanctuary, and of the true Tabernacle, which the Lord hath pitched, and not any Man.

3. For every High Priest is ordained to offer Gifts and Sacrifices: whence it is necessary that he also should have something to offer:

4. If then he was upon the Earth, he would not be a Priest, seeing there would be Priests, who should offer Gifts according to the Law,

5. Who serve unto the example, and shadow of heavenly things. As it was answered to Moses, when he was finishing the Tabernacle: take heed, (faith he) that thou make all things according to the Pattern, which hath been shewn to thee on the Mountain,

6. But
6. But now he hath obtain’d a more excellent ministry, by how much he is the Mediator of a better Testament, which is established on better Promises.

7. For if that first had been void of Faults: there should not indeed a place be sought for the second.

8. For blaming them, he faith: behold the Days will come, faith the Lord: and I will perfect a new Testament with the House of Israel, and the House of Juda.

9. Not according to the Testament, which I made to their Fathers in the Day, when I took them by the Hand to lead them out of the Land of Egypt: and because they did not continue in my Testament, I regarded them not, faith the Lord.

10. For this is the Testament, which I will make to the House of Israel after those Days, faith the Lord: I will give my Laws into their mind, and will even write them in their Heart: and I will be their God, and they shall be my People.

11. And every one shall not teach his Neighbour, nor every one his Brother, saying, know thou the Lord: for all shall know me from the least to the greatest of them.

12. Because I will be merciful to their Iniquities, and their Sins will I remember no more.

13. Now in calling it a new one: he hath made the former old. And that which decayeth and groweth old, is near it’s end.

ANNOTATIONS.

V. 1. Of things said the [a] Sum is. This Word Sum many expound, as if S. Paul said, I will sum up, and give you an Abridgment or Recapitulation of what I have said: But S. Chrys. and others by the Greek Word, rather understand the chief, or greatest thing of all, when he adds, that Christ is our High-Priest seated on the right Hand of the Throne of Majesty in the Heavens.

V. 2. A Minister of the Sanctuary, Lit. of the holy Places, and of the true Tabernacle: he adds true, to signify that tho’ he speaks with an Allusion to the Sanctuary, and the Priests of the former Law, yet that Christ hath now entered into the true Holy of Holies, that is, into Heaven, of which the Jewish Sanctuary was only a Type or Figure. —Which God hath fix’d or pitch’d and not Man, i. e. all the Parts of the Jewish Sanctuary was the Work of Men’s Hands: but Heaven
Heaven (the Habitation prepar'd for the Saints) is the Work of God.

V. 3. For every Priest, or High-Priest, &c. that is, as all Priests are ordain'd to offer up to God some Gifts and Sacrifices, so Christ a Priest for ever has now in Heaven something to offer to his eternal Father, to wit, the infinite Merits and Satisfactions of his Death and Passion: This he doth in Heaven, and also by the Ministry of his Priests on Earth, who offer the same in his Name.

V. 4. Now if he was upon the Earth, he would not be a Priest. He speaks of a Priest according to the Custom of the Jews, where none were Priests, but of the Tribe of Levi, and Jesus Christ was of the Tribe of Juda: and if the Law of Moyses was to continue, there would not want Priests to offer Sacrifices according to their Worship: tho' such Priests were only employ'd about things that were Types [b] and Shadows of heavenly Things in the new Law, after Christ's Coming, and of the Sacrifice, by which he offer'd himself on the Cross. And this God, doubtlesse reveal'd to Moyses, when he faid to him: Take heed thou make all things according to the Pattern, which was shown thee on the Mountain.

V. 6. And now, Christ the Messiah being come, hath obtain'd a more excellent Ministry and Priesthood, being the great Mediator betwixt God and Man, of a better, and more excellent Testament, accompanied with greater Graces and Blessings, and establish'd with better and more ample Promises, not of temporal Blessings, as the former, but of an eternal Happiness.

V. 7. For if that first Testament had been void of Fault, or Defect: if it had not been imperfect, and all those Sacrifices and Ceremonies insufficient for the Justification, Salvation and Redemption of Mankind, there would have been no need of a Second.

V. 8. For blaming them: it is not said, blaming the Law (says here S. Chrysl.) which in itself was good, just and holy. See Rom. 7. 12. but blaming the Breakers and Transgressors of it; not but that Men were savor in the time of the Law, who by God's Grace, believ'd in their Redeemer that was to come, and lived well. And the Mercies of God were so great, even towards Sinners, that he made them a solemn Promise, clearly express'd in the Prophet Jeremy, c. 31. v. 31. The Days shall come, says the Lord, and I will perfect a NEW TESTAMENT, not according to the Testament, or not such a one, as I made to their Fathers; at the time when I took them, as it were, by the Hand to lead them out of Egypt, with Signs and Prodigies: I then made choice of them to be my People, but they were always transgressing against this Testament, this Covenant, which I had made with them: and for their Transgressions I neglected them, punished them from time to time, and what was the greatest Punishment of all, permitted such ungrateful and obstinate Offenders to run on in their own sinful Ways to their own ruine.

V. 10. But this is the new Testament, which I will make with the House of Israel, and with all Nations, as I promis'd to Abraham, I will give (lit. by giving) my Law into their Mind, I will write this new Law,
Chap. IX. To the HEBREWS.

Law, not as the former, in Tables of Stone, but in their Hearts, and to them I will be a merciful God, and they shall be my elect People.

V. 11. Because all shall know me, &c. This seems to signifie, that by the Truths which Christ preach'd, and which the Apostles publish'd to all Nations, the faithful in the new Law, should have a greater Knowledge of God, of the true manner of worshipping him, and of heavenly things, and also greater and more abundant Graces, than they before Christ's Coming. They shall also serve God with greater Fidelity; by considering his Mercies in sending them a Redeemer to free them from the Slavery of Sin and Damnation, of which they stood guilty.

V. 13. In calling this Testament, a new one, he has made the former old. This is to put the Hebrews in mind, that the former Law, as to its Ceremonies and Sacrifices, is now to be laid aside, and the new Law or Testament to be receiv'd and comply'd with.

---(a) V. 1. Capitulum super ea quae dicuntur, καθὼς ἀπέταξαν αὐτοῖς λογομεταφράσαν, Beza and others reprehend here the ancient Latin Interpreter. They have as much reason to blame the Greek Original. S. Aug. observes that the Latin Interpreter was more solicitous to follow exactly the Sense, than to write proper Latin.---(b) V. 5. Exemplari et ambra deervium, υπέταξαν, to saewpouros. It signifieth that they serv'd God by those things which were Types and Figures of more perfect, and heavenly things.

CHAP. IX.

1. The former Testament indeed had also Ordinances of worship, and a Sanctuary of this World.

2. For the first Tabernacle was made, wherein were the Candlesticks and the Table, and the placing of Loaves, which is called the Holy.

3. But after the second Veil, was that Tabernacle, which is called the Holy of Holies :

4. Having the golden Cenfer, and the Ark of the Testament covered all over with Gold, in which was the golden Urn, having in it the Manna, and Aaron's Rod, that budded, and the Tables of the Testament,

5. And over it were the Cherubins of Glory, overshadowing the Propitiatory: of which we need now not speak in particular.

6. Now these things being thus ordered: into the first Tabernacle entred always the Priests, performing the Offices of the Sacrifices :

7. But
7. But into the second the High Priest alone, once a Year, not without Blood, which he offer'd for his own, and the People's Ignorance:

8. The Holy Ghost signifying by this, that the way to the Sanctuary was not yet made manifest, the first Tabernacle being yet standing.

9. Which is a Parable of the present time, according to which Gifts and Sacrifices are offer'd, which cannot make him that worshippeth perfect as to Conscience, being only in Meats and Drinks,

10. And divers washings, and carnal Justifications prescribed until the time of Correction.

11. Now Christ being present, a High Priest of good things to come, by a greater and more perfect Tabernacle, not made with Hands, that is, not of this manner of framing:

12. Neither by the Blood of Goats or of Calves, but by his own Blood, entered once into the Sanctuary, having obtained for us an eternal Redemption.

13. For if the Blood of Goats and Bulls, and the Ashes of an Heifer being sprinkled, sanctifieth the unclean to the purifying of the Flesh:

14. How much more shall the Blood of Christ, who by the Holy Ghost offer'd himself unspotted to God, cleanse our Conscience from dead Works, to serve the living God?

15. And therefore he is the Mediator of the new Testament: that by means of his Death, for the Redemption of those Transgressions, which were under the former Testament, they who are called, may receive the promise of eternal Inheritance.

16. For where there is a Testament, the Death of the Testator must of necessity intervene:

17. For a Testament becomes of Force by Persons being dead: otherwise it is not yet of force, while the Testator liveth.

18. Hence it was, that neither the first Testament was dedicated without Blood.

19. For
19. For every Commandment of the Law being read by Moses to all the People: he taking the Blood of Calves and Goats, with Water and scarlet Wool, and Hyssop: sprinkled both the Book itself, and all the People,

20. Saying: this is the Blood of the Testament, which God hath enjoined unto you,

21. He sprinkled also in like manner with Blood both the Tabernacle and all the Vessels of the Ministry:

22. And almost all things according to the Law are purified with Blood; and without the effusion of Blood there is no Remission.

23. It was necessary therefore, that the Patterns of heavenly things should be purified by these: but the heavenly things themselves with better Sacrifices than these.

24. For Jesus hath not entred into the holy Places made with Hands, the Patterns of the true ones: but into Heaven itself, that he may appear now in the Presence of God for us:

25. Nor that he should offer himself often, as the High Priest enters into the Sanctuary every Year with the Blood of others:

26. Otherwise he ought to have suffered many times from the beginning of the World: but now once at the End of the Ages, to the abolishing of Sin, he hath appeare'd by the sacrifice of himself.

27. And as it is decreed for Men to die once, and after this the Judgment:

28. So Christ also was offered once to take away the Sins of many; and the second time without Sin he shall appear to them who wait for him, unto Salvation.

ANNOTATIONS.

V. 1. The former, [a] In the ordinary Greek Copies, is express'd the former Tabernacle, but even the Prot. Translators have abandon'd that reading, and understand the former Testament or Covenat, which they have put in a different Character.—And a sanctuary of this World, or worldly, or a temporal sanctuary, to last only for a time, like the things of this World.

V. 2. There was made a first Tabernacle. By this Word is signified, the Sanctuary or Place for worshipping God, ordained by Moses, which
which was an Oratory to be mov'd from Place to Place with the Israelites, which they kept afterwards, and had a resemblance of it in the Temple. This Tabernacle consisted of two Parts, which S. Paul here calls, the first and second. — The first Part was call'd the Holy, which was separated from the rest of the Temple by a Veil. In this first part were the Candlestick, i.e. one Candlestick, as it is call'd, Exod. 25. 37. having seven Branches, in which were placed Lamps. And a Table, on which were placed twelve Loaves according to the number of the Jewish Tribes, to be chang'd every Week.

V. 3. And after the second Veil or Partition, was the second, or inward Part, or that Part, call'd the Holy of Holies.

V. 4. Having the Golden Cenifer. What is meant by this, is uncertain, no mention being made of a Golden Cenifer in either part of the Tabernacle made by the order of Moses, which the Apostle here speaks of. Some say that the High-Priest when he entred once a Year into the Holy of Holies, made use of a Golden Cenifer which he left there; but this is meerly a Conjecture. Others think that by the Golden Cenifer, is meant the Altar of Perfumes, or where Perfumes were burnt, which was as it were, a large Cenifer, and is call'd by the fame Greek Word by Josephus the Historian; but then there occurs this Difficulty, that this Altar was in that first Part, call'd the Holy, not in the Holy of Holies, to which the same Interpreters answer, that this Altar was placed just at the entrance into the Holy of Holies, and so may be look'd upon as belonging to the Holy of Holies: nor do's the Text lay, it was in the Holy of Holies, but only having, &c. as a Town may be said to have Fortifications which are not within the Town itself. — And the Ark of the Testament, or Covenant. The Ark was certainly in the Holy of Holies. — In which [c] was the golden Urn, with a Measure of Manna, and Aaron's Rod that budded, and the Tables of the Testament, or the Tables of Stone, on which were engraven the ten Commandments. Nothing but these Tables were within the Ark. See 3. Reg. 8. and 2. Paralip. 5. 10. so that when it is said, in which was the Urn, and Aaron's Rod, the meaning seems to be, that they were indeed in the Holy of Holies with the Ark, but not within the Ark.

V. 5. And over the Ark were the Cherubins of Glory, or glorious Cherubins (in what shape they were represented, is not certain) overshadowing the Propitiatory, or Seat of Mercy, which was all of Gold; of the same Bigness with the Ark, and like a Cover to it. Just over this Propitiatory, were plac'd the two Cherubs, spreading their Wings looking towards one another, and upon the Propitiatory. See Exod. 36. and 37. From this Place, God made known his Presence, and the Effects of his Mercy to the People. Here he was said to be seated on the Cherubins, and that the Ark was his Foot-stool, Psa. 98. adore his Foot-stool, i.e. prostrate before his Ark. These two Images of Cherubins, shew that God did not absolutely forbid Images at that time, when the People were so addicted to Idolatry, but only to adore them.

V. 6. Performing the Offices of the Sacrifices. The Priests, as he tells us,
Chap. IX. To the HEBREWS.

entred every Day; that is, by turns (See Luke 1. 5.) to make the offering of Incense Morning and Night, also to change the Loaves, take care of the Lamps, &c. but we must not think that they offer'd in that Place Victims or Holocausts of Sheep, Lambs, Oxen, &c. This was not done in any Part of the Sanctuary, neither before, nor after the Building of the Temple, but in a Place, or Court adjoining to the Tabernacle, upon a large Altar of five Cubits long, and as many broad. See Exod. 27. and 38.

V. 7. Into the second part of the Sanctuary, i.e. the Holy of Holies, no one enter'd, but the High-Priest, and he but once a Year, on the Feast, call'd of Expiation, to make an Aspersion of Blood upon the Ark, and round about, which he offer'd for his own, and the People's ignorance, or Ignorances; as in the Greek, that is, for all his and, their Sins. See Levit. c. 10.

V. 8. The Holy Ghost, by this signifying, Here, the Apostle begins to tell us in what manner the Sanctuary was a Figure of things in the new Law of Christ. The Holy of Holies was a Figure of Heaven, and this Prohibition of any one going into it, was to signify that the Way to Heaven was not to be made manifest, nor to be open'd as long as the former Tabernacle and Law subsisted; that it was not to be open'd, till Christ the High Priest of the new Testament first enter'd by shedding his Blood on the Cross, and by his glorious Ascension.

V. 9. Which Parable is of the present time, or unto the present time, as in the Greek. By the present time, according to the common Exposition is not meant the time of the new Law, as some would have it, but the time of the former Law, so that the Sense is, which Parable or Type was a Representation of things, as they were to be perform'd, and to last during the time of the Law, which was before present. — According to which, some understand according to which time, others, according to which Parable, Type, or Typical Worship of the former Law, Gifts, and Sacrifices are, i.e. were, and are still offer'd by those who stick to the Jewish Law and Ceremonies, which cannot of themselves, make such Worshippers perfect in Conscience, i.e. can never give true interior Sanctification, being only in Meats, and Drinks, and Baptisms, &c. These Words must not be refer'd to Gifts and Sacrifices, but to the Worshipper, Lit. Server and the Sense is, that to the Priests, who worshipp'd and serv'd God in the Sanctuary, and in offering Sacrifices, was not prescribed an interior Purity and Sanctity, as in the new Law, but only that legal Sanctity, which consist'd in abstaining from such Meats, or Drinks, as were call'd unclean, or made them unclean. (See Lev. 10. 9, where the Priests are forbidden to drink Wine, when they were to enter into the Tabernacle of the Testimony) in divers Washings, &c. These Precepts and Ceremonies were only to last till the time of their Correction, by the coming of Christ under the new, and better Law and Testament.

V. 11. 12. Now Christ being present and come, [d] is a High-Priest.
To the HEBREWS. Chap. IX.

of good things to come, of things, which we hope for in Heaven.

He has entered by a more perfect Tabernacle, i.e. not passing like the Priests of the former Law, into a Tabernacle made by human Art and Hands, but by the Tabernacle of his own Body or Flesh, says S. Chryf. from' d by the Holy Ghost.——Nor by the Blood of Goats, &c.

This is another Difference and Pre-eminence of Christ, above the Priests of the Law of Moses, that they could only offer the Blood of Beasts, but Christ entered into Heaven by the Effusion of his own precious Blood in his Sufferings, and on the Cross; by this having found an eternal Redemption for Mankind, having satisfy'd for the Sins of all Men in the Sight of God, which the former Priests, with all their Sacrifices could not do.

V. 13. 14. For if the Blood of Goats, &c. Another main Difference betwixt the Sacrifices in the old, and that of Christ in the new Law. Those imperfect carnal Sacrifices could only make the Priests, and the People reputed clean, so that they were no longer to be treated as Transgressors, and liable to Punishments, prescribed and inflicted by the Law: but the sacrifice of Christ has made our Consciences internally clean and sanctify'd them, even in the Sight of God. Having offer'd himself unto God by the Holy Ghost, the Divine Spirit of the Holy Ghost, moving Christ as Man to make this Oblation of himself, tho' free from all Sin and incapable of finning. And being this Oblation was made by him, who was God as well as Man, it was an Oblation of infinite Value, which repair'd the Injury done to God by Sin, and redeem'd Mankind from the Slavery of Sin.

V. 15. And therefore he is the Mediator of the new Testament, [e] The Mediator, so as to be our Redeemer, which agrees only to our Saviour Christ. Moses is call'd a Mediator betwixt God and his People. (See Gal. 3. 19. and 1. Tim. 2. 5. and the Annotations p. 261.) The Saints in Heaven, and Men on Earth, may be call'd Mediators in an inferior and different Sense: but Christ alone is the Mediator, who reconcil'd God to Men, by satisfying for their Sins; and by a Redemption from the Slavery of Sin. This Sense, in which Christ is the Mediator of the new Testament is express'd in these following Words: that by means of his Death, unto the Redemption of those Prevarications, which were under the first Testament, they who are call'd, may receive the Promise of an eternal Inheritance, that is, Christ by his Death redeem'd all Men. He names in particular the Sins of those under the former Testament, to shew them, that the Sacrifices of the Mosaical Law, could not of themselves obtain a Remission of Sins, so that all sinned from Adam, or that shall be sinned to the End of the World, have their Sins forgiven, and obtain Salvation by virtue of Christ's Sacrifice upon the Cross. He paid the Ransom of their Sins, and is the Redeemer of all.

V. 16. For where there is a Testament, the Death of the Testator must needs intervene. The same Greek Word, corresponding to the Hebrew Word Berith, is often used both in the Books of the old and new Scriptures. The ancient Latin Interpreter puts for it, testamentum
Chap. IX.  To the HEBREWS.  339

a Testament: but others would rather have the Hebrew and Greek Word to signify any Agreement, Bargain, Alliance, or Covenant, which last Word is generally put in the English Prot. Translations, follow'd also by Mr. N. We do not deny but the Hebrew & Greek Word have this Signification, but not only this Place of S. Paul theews evidently, that they also signify what both in Latin and English is call'd a Testament or last Will, which is only of Force by the Death of the Testator. The Protestants therefore here and themselves oblig'd to translate Testament, contrary to their Custom, and to apply this Word not only to the Promises, and Blessings God made to Christians, of which Christ is the Mediator, and which were confirm'd by his Blood and by his Death, but also to the former Alliance and Promises, or Blessings God made to the Israelites, when he chose them to be his elect People, and gave them his Law, and his Commandments under Moses. It is true God is immortal in his own Nature, cannot die, and therefore cannot make a Testament that shall be confirm'd by his own Death. But as for the new Alliance, or new Testament, as here it must be call'd; it was confirm'd by the Death of the Son of God, that is, of God made Man, by which it is true to say, that God died for us, tho' he did not die, nor could die, as God. And as for the former Alliance, or first Testament, as it is call'd here, v. 18. that, says S. Paul, (which was only a Figure of the second or new Testament) was not made, nor ratified without the Blood of so many Victims, as us'd to be offer'd and sacrific'd.

V. 20. This is the Blood of the Testament, which God hath made to you, Exod. 24. that is, this is to confirm that Testament. Christ made use of the like Words, when he bequeathed us the divine Legacy of his Body and Blood, at his last Supper, saying, Matt. 26. 28. This is my Blood of the new Testament. And as the Words in Exodus were understanded of the true Blood of the Victims offer'd, so the Words of Christ signifieth the true Blood of Christ, there really present in the Sacrament, in a Spiritual Manner, and to be shed in a bloody Manner upon the Cross.

V. 23. It is, or was necessary that the Patterns of heavenly things, i.e. the former Tabernacle and Sanctuary should be clean'd by these, that is, by the Blood of such Victims then offer'd; but the heavenly things themselves with better Sacrifices: by the heavenly things, may be understanded the Faithful, who are the Members of Christ's Church to whom Heaven is prepar'd, and who must be clean'd by better Sacrifices, that is, by the Blood of Christ, and by his Sacrifice on the Cross.

V. 25. Nor that he should offer himself many times, &c. He takes notice that Christ by virtue of his Sacrifice, and his dying once on the Cross, satisfied for the Sins of all Men, that ever were from the beginning of the World. It was decreed from Eternity that the Son of God should come to redeem Mankind: the Ransom that was not yet paid, was accepted: and all might be faved, who believ'd in their Redeemer who was to come, and who, by the Graces that
To the HEBREWS. Chap. X.

That God offered and gave them, lived well.—He came at the end of Ages, as it were in the last Age of the World, to the putting away or abrogating of Sin. — To take away the Sins of many, that is, of all, according to the style of the Scriptures: — When he came first, he took upon him the Load of our Sins; but at his second coming at the end of the World, he will come in a quite different Manner, not as loaden with our Sins, but after the Similitude of a sinful Man, not to redeem us, but with great Power and Majesty, to judge all Men:

[a] V. 1. Hebuit & prius. The almost all Greek Copters have error. Tabernacle: yet even the Prof. Translators add in a different Print, Covenant, as if diabason was understood. Ibid. sanctum sanctuarium. This Greek Word is only found in one other Place in the N. T. Tit. xii. 11. secularia deideria. — [b] v. 4. Habent tumulum abundan. offerebant, ebeo: cestis bipalium. Josephus useth the same Word for the Altar of Perfumes. Lib. 6. de Bello v. 6, and lib. 3. Antiq. v. 7. Ibid. In quia, in 3. It may signify the same, as cum qua — [c] v. 13. Christus sacrificans. may signify, which may signify, being come, and present. Ibid. Taborisvulcanum, by which S. Chry. expounds his Body by Bello. Trop omon, which is of course. Bryh. p. 134. — [c] v. 13. Novi Testamenti, significans: The Prof. Translators here found it necessary to put, not covenant, as in other Places, but Testament, even when the Apostle speaks of the first, or old diabason, v. 18. and 25. might they not then as well have translated Testament in the last Chapter, especially when mention was there made of the new Testament in the Prophecy of 3, might they not as well have translated Gal. 4, 24. for these are two Testaments, as these are two Covenants, and so in other Places, where there is the same Greek Word diabason. Mr. N. has follow'd the Prof. Translation. The Septuagint put diadumen, for the Hebrew Word Berith, which indeed is explained to signify, be a treaty or compact, that is, any Agreement; Alliance, or Covenant, which in the Greek is rather diabason, Be'scruples. We may, I believe, safely say that Berith also signifies Testament, or a last Will and Testament, till they who are for translating is by Covenant, can be us some other Hebrew Word for Testamentum, which I think they have not hitherto done. I find that Mr. Leigh in his Crit. fac. on the primitive Hebrew Words, cites thus: Berith signifieth both: either a Compact or Covenant between Parties, as Aquila: translateth, and dia- dam, a Testament, or Disposition of one's last Will, as the LXX. translate. He cites in the Margin Drusus and Mercerus.

CHAP. X.

1. For the Law having a Shadow of the good things to come, not the very Image of the things: can never with those same Sacrifices, which they offer constantly every Year, make the comers thereunto perfect:

2. Other-
Chap. x. To the Hebrews.

2. Otherwise they should have ceased to be offer'd: because the worshippers once purified, should have no conscience of sin any longer:

3. But in them there is made a remembrance of sins every year.

4. For it is impossible that, with the blood of bulls and goats, sins should be taken away.

5. Therefore coming into the world, he saith: "Sacrifice and oblation thou wouldest not: but a body thou hast prepared for me:"

6. Holocausts for sin did not please thee.

7. Then said I: "behold I come; in the head of the book it is written of me: to do thy will, O God:"

8. Saying above; that thou wouldest not have sacrifices and oblations, and holocausts for sin; neither were they acceptable to thee, which are offer'd according to the law.

9. Then said I: "behold I come to do thy will, O God: he taketh away the first to establish the second sacrifice.

10. By which will we are sanctified through the oblation of the body of Jesus Christ once.

11. And every priest indeed standeth ready daily ministering, and offering many times the same sacrifices, which can never take away sins.

12. But he offering one sacrifice for sins, sitteth down for ever on the right hand of God.

13. From henceforth waiting till his enemies he made his footstool.

14. For by one oblation, he hath perfected them that are sanctified.

15. The Holy Ghost also witnesseth this to us: for after that he had said:

16. This is the testament, which I will make unto them after those days, saith the Lord, giving my laws in their hearts, and in their minds I will write them:

17. And their sins, and iniquities I will remember no more.

18. Now where there is a remission of these: there is no more an oblation for sin.  Y 3  19. Hav-
Having therefore a Confidence, Brethren, of entering into the Sanctuary by the Blood of Christ.

A new and living way, which he hath traced out for us thro' the Veil, that is to say, his Flesh.

And a great Priest over the House of God:

Let us approach with a true Heart in a full Faith, having our Hearts sprinkled from an evil Conscience, and our Body washed with pure Water.

Let us hold fast the unshaken Confession of our hope, (for he is faithful who hath promised)

And let us consider one another, to provoke each other to Charity and good Works:

Not forsaking our assembly, as some are custom'd to do, but comforting each other, and so much the more as you see the Day approaching.

For to us sinning willfully after we have received the Knowledge of the Truth, there now remaineth no Sacrifice for Sins,

But a certain dreadful Expectation of Judgment, and a Rage of Fire which shall consume the Adversaries.

If any Man make void the Law of Moses, he dieth without any Mercy by the Testimony of two or three Witnesses:

How much more think you doth he deserve worse Punishments, who hath trodden under-Foot the Son of God, and hath counted as unholy the Blood of the Testament, wherein he was sanctified, and hath done contumely to the Spirit of Grace?

For we know who hath said: "revenge to me, and I will repay." And again: "that the Lord will judge his People."

It is a dreadful thing to fall into the hands of the living God.

But call to mind the former Days, in which being illuminated, you sustained a great conflict of Sufferings:

And on the one part, by Reproaches, and Afflictions made a Spectacle: and on the other part made Companions of them that lived in that manner.
34. For you both had compassion on those who were in chains, and you received with joy the plundering of your goods, knowing that you have a better, and permanent substance.

35. Lose not therefore your confidence, which hath a great recompence.

36. For patience is necessary for you, that doing the will of God, you may receive the promise.

37. For yet a little while, and he that is to come, will come, and will not delay.

38. But my just one liveth by faith: but if he withdraw himself, my soul shall not be pleased with him.

39. But we are not the children of withdrawing unto perdition, but the children of faith unto the salvation of our souls.

ANNOTATIONS.

V. 1. The Law having a shadow [a] of good things to come. The Apostle continues till the 19th verse, to shew the insufficiency of the former Law, as to the Redemption and salvation of Mankind. By the good things to come, some understand Heaven itself, and the happiness of the Elect there, of which the Law was but a shadow, whereas we have a much more perfect image, and knowledge of Heaven in the new Law, than they who were under the former Law. Others by good things to come, understand the blessings of interior graces, with a remission of our sins in the sight of God, and true sanctification, of which all the sacrifices and sacraments of the old Law, without a faith in Christ, were but a shadow: and now in the new Law we have an exprest Image of them i.e. we have these blessings themselves.

V. 2. Otherwise they would have [b] ceased to be offer'd, that is, if they could have made the worshippers perfect, to wit, in such a manner as the one sacrifice of Christ, who was the Lamb of God that took away the sins of the world, by making a full reparation to the divine justice for the sin of Adam, and of all his offspring, for we must take notice that he compares the sacrifice of Christ, which wrought a general redemption, with the sacrifices of the former Law, which could never make any sufficient atonement to the majesty of God offended by sin, and which by the decree of Heaven, were to cease, as soon as Christ's sacrifice of the general redemption, was made: for then the worshippers would be so cleans'd from sin, that they would stand in need of no more, but that the merits and satisfactions of Christ their Redeemer, should be applied to them, according to the order of God's providence, that is, by a faith in Christ, by his sacraments, by a true repentance and the practice of virtue and good works.

V. 3. 4. But
V. 3. 4. But in them is made a Remembrance of Sin every Year. For it is impossible that Sins should be taken away by the Blood of Bulls, and of Goats. The Sacrifices of the former Law, even that great Sacrifice on the Day of Expiation, when Victims were offer'd for the Ignorances, or Sins of the Priest, and of all the People, were only Types and Figures of Christ's Sacrifice on the Cross; it was impossible that they of themselves, should take away Sins like that one Oblation of Christ, tho' in them was made a Remembrance of Sins, and of the same Sins, for which so many Victims had been offer'd.

V. 5. 9. Therefore Christ, as it were coming into the World saith by the Psalmist, Psal. 39. 7. 8. Thou wouldst not have a sacrifice, and oblation, that is such Sacrifices as were offer'd in the former Law they could not please thee, appease thy Anger, nor make a sufficient Reparation for Sin: thou hast therefore prepared for me a [c] Body, thou didst decree I should be made Man to suffer and die upon a Cross to redeem Mankind. And I as willingly undertook the Work of Man's Redemption, and came into the World to do thy Will as it was written of me in the Head of the Book; [d] that is, in the Volumes of the Scriptures. — He takes away the first that he may establish the second, that is, he taketh away what I first mention'd the imperfect Sacrifices of the Law of Moses, that to them might succeed the Sacrifice of Christ.

V. 10. In which Will, or by which Will of God, all we who are sanctified are sanctified, by this one Oblation of the Body of Jesus Christ.—Having offer'd up this one Sacrifice, he sitteth at the right Hand of God. &c.

V. 14. By one Oblation [e] he hath consummated or perfected for ever them that are sanctified, or justified; because this one Oblation was sufficient to sanctify all Men. He repeats this to shew them the Excellency of Christ's Sacrifice above those of the former Law.

V. 15.—18. The Holy Ghost also doth testify to us, and assure us of this, by the Prophet Jeremy, c. 31. 33. in the Words above cited, c. 8. v. 8. when he promises to give a New Testament, and that he will remember no more their Sins: for where there's a Remission of Sins, there is now no more any Oblation for Sin. That is, there's no need of any other Oblation to redeem us from Sin, after the Price of our Redemption from Sin is paid. There's no need of any other different Oblation, all that is wanting, is the Application of the Merits and Satisfactions of Christ. No need of those Sacrifices, which were order'd in the Law of Moses. To convince them of this, is the main Design of S. Paul in this Place.

The pretended Reformers from several Expressions of S. Paul in this Chapter, think they have clear Proofs, that no Sacrifice at all ought to be offer'd after Christ's one Sacrifice on the Cross: and that so many Sacrifices and Oblations of Masses, are both needless, and against the Doctrine of the Apostle, who says, that Christ by one Oblation hath consummated for ever the sanctified, v. 14. And again, that where there's a Remission of Sins, now there's no more an Oblation for
Chap. X. To the HEBREWS.

This Object, which is obvious enough, was not first invented by the Calvinists against them, they nick-name Papists. The same is found in the ancient Fathers, and by their Anfwers, and what they have wittnefs'd concerning the daily Sacrifice of the Mass, they may find their Doctrine of a Religion without a continu'd Sacrifice, evidently against the Doctrine, and Practice of the Catholick Church, from the first Ages of Christian Religion, till they came to be Reformers, not of Manners, but of the Catholick Belief.

Hear S. Chryf. hom. 17. in his Commentary on this very Chapter, "What then, faith he, do not we offer up (or make an Oblation) every Day? We offer up indeed, but with a Remembrance of his Death. And this Oblation is one and not many. How is it one and not many... because, as he that is offer'd many Times, and in many Places, is the same Body, not many and different Bodies, so is it one Sacrifice. He (Chrift) is our High-Priest, who offer'd this Sacrifice, by which we are cleans'd, we now offer up the same. He said, do this in remembrance of me. We do not do or offer a different Sacrifice, but the very same, as then our High-Priest.

S. Chryf. here says, and repeats it over and over again, that we offer up a Sacrifice. 2. That we offer it up every Day. 3. That the Sacrifice which we daily offer, is one and the same Oblation, one and the same Sacrifice, which our High-Priest Chrift offer'd. 4. That in offering this Sacrifice, which in all Places and at all Times, is the same Body of Chrift, and the same Sacrifice, we do, and offer it, as he commanded us at his last Supper with a remembrance of him. Is this the Practice, and is this the Doctrine of our dear Countrymen, the English Protestants? But at least it is the constant Doctrine, as well as Practice of the whole Catholick Church. The Council of Trent, as we have already cited the Words c. 7. pag. 325. teacheth the very same as S. Chryf. who never says, as some one of late hath pretended, that what we offer, is a Remembrance only. As the Sacrament of the Eucharift, according to the Words of Chrift in the Goſpel, is to be taken with a remembrance of him, and yet is not a remembrance only, but is his Body and Blood, so the Sacrifice is to be performed with a remembrance of his Benefits and Sufferings by his Priests and Ministers; but at the same time is a true and propitiatory Sacrifice; the Priests daily Sacrifice and offer up the same Sacrifice, the manner only being different. The Sacrifice, and Mass offer'd by Peter, is not different in the Notion of a Sacrifice or Oblation, from that of Paul, tho' the Priests, and their particular Actions be different, the same Sacrifice was offer'd by the Apostles, and in all Christian Ages, and the same Sacrifice, according to the Prophecy of Malachi, c. 1. v. 11. shall be offer'd in all Nations to the End of the World. This Doctrine and Practice is not only witness'd by S. Chryf. but generally by the ancient Fathers and Interpreters, as we have taken notice in short, in the Annotations on S. Matt. p. 116. See S. Ignatius in his
To the HEBREWS. Chap. X.


But from this one Oblation on the Cross, and Remission of Sins, obtained by our Saviour Christ, will our Adversaries pretend insisting on the bare Letter, that Christ has done all for us, and that we need do nothing, unless perhaps to endeavour to catch hold of the justifying Cloke of Christ's Justice by Faith only? At this rate the Love of God and of our Neighbour, a Life of Self-denials, such as Christ preach'd to every one in the Gospel, the Practices of Prayer, Fastings, Alms-deeds, and all good Works, the Sacraments instituted by our Saviour Christ, may be all safely laid aside; and we may conclude from hence, that all Men's Sins are remitted before they are committed. Into what Extravagancies do Men run, when their private Spirit pretends to follow the Letter of the Holy Scriptures, and when they make their private Judgment the supreme Guide in Matters of divine Faith? It is very true that Christ hath paid the Ransom of all our Sins, and his Satisfactions are infinite: but to partake of the Benefit of this general Redemption, the Merits and Satisfactions of Christ are to be applied to our Souls, and this by the order of Providence, to be done not only by Faith, but by other Virtues, by good Works, by the Sacraments, and by repeating the Oblation, and the same Sacrifice, the Manner only being different, according to the Doctrine and Practice of the Catholic Church from the Apostles time:

V. 19. HAVING therefore a Confidence. Here begins, as it were, the second Part of this Epistle, in which the Apostle exhorts the Hebrews to the Practice of Christian Virtues to a firm Hope, and Confidence of entering with Christ into the Holy of Holies, i.e. into Heaven.

V. 20. A new and living Way, that is, having a new Way, which he hath trac'd out and open'd for us, by entering himself first into Heaven, thro' the Veil, i.e. thro' his Flesh, or by taking upon him our Flesh, or human Nature. He speaks with an Allusion and Comparison to the High-Priest of the former Law, who to enter into the Sanctuary was to pass through the Veil of Separation: He compares Christ's Flesh, or Body to this Veil, in as much as Christ entered into the Sanctuary of Heaven, by his Sufferings in the Flesh, and by the Death of his Body on the Cross; or in as much as the Divinity of Christ was hidden from us by the Veil of his human Nature, as the Sanctuary was hidden from the People by its Veils.

V. 21. And a great Priest, i.e. and having a great Priest, to wit, Christ, over the House of God, that is, over the Church, or over all the Faithful, both in the Church militant on Earth, and in the Church triumphant in Heaven.

V. 22. Let
V. 22. Let us then approach to him, with a full and firm Faith, our Hearts being cleans'd and sprinkled from Sin. He again alludes to that Ceremony, by which the High Priest of the Jews on the Feast, call'd of Expiation, sprinkled the People with the Blood of the Victim offer'd.

V. 25. Not forsaking our Assembly, [f] S. Chryſ. understands the Assemblies of Christians, where they met to celebrate divine Mysteries. Others expound it of not leaving the Faith, and Communion of the Catholic Church, by turning Apostates: This is confirmed by the following Words: for so unclean willfully ... remains no Sacrifice for Sin: The Novatian Heretics, understood no pardon for Sins after Baptism: S. Chryſ. and others understood no second Baptism, wherewith to be cleans'd in the same Manner as before: but the most probable Interpretation, and most agreeable to the Text, and Doctrine of S. Paul seems to be, that now remain'd no Sacrifice for Sins, i.e. no other Sacrifice, but that of Christ, which the Apostate renouncing, by quitting and abandoning his Faith, thereby cuts himself off from the very Ground-Work and Foundation of Salvation, as long as he continues in his Apostacy.—So that nothing remains for him, but a dreadful Expectation [g] of God's just and fierce Judgments.

V. 28.—37. If any man make void, &c. He brings this Comparison from the Manner that Transgressors were dealt with under the Law of Moses, to shew how much greater Punishments Christians deserve, when they are ungrateful to Christ after much greater Benefits, when they may be said to be trodden under Foot the Son of God by despising him, who is Author of their Salvation, by shedding his Blood upon the Cross.—But call to Mind the former Days, &c. After having laid before them the Severity of God's Judgments he comforts them with the Hopes they may have of their eternal Salvation, from what they had already suffer'd soon after they received the Light of the Gospel, and were illuminated by Baptism,—He encourages them to Patience in the short time of this mortal Life, Ten a little while and the Judge that is to come, and who is to judge every one, will come.

V. 38, 39. But my [h] just one, he that liveth according to the Doctrine I have taught, liveth by Faith which is the Ground-work and Foundation of a good Life. But if he withdraw himself, and fall from this Faith of Christ, my Soul shall not be pleas'd with him. 'Tis a Hebrew Way of speaking, and as it were in the Person of God.—But we are not the Children of withdrawing [i] i.e. we are not such, as withdraw our selves in this Manner from the true Faith to Perdition, but remain constant in the Faith, and Law of Christ.

[a] V. 1. Umbram ... non ipsam imaginem return, sedm uerum aut ipse imaginem. It seems hard to take d'ouina for the things themselves represented: but only to signify expressam imaginem, [b] v. 2. Aliquibus colloquentiis offeri. In the ordinary Greek Copies, τίνων η αυτόν αυδώρος προθερμα. But in other MSS.
Now Faith is the Substance of things hoped for; the Conviction of things that appear not. 

2. For by this they of old obtained a Testimony. 

3. By Faith we understand that the World was framed by the Word of God: that from invisible things, visible things might be made. 

4. By Faith Abel offer'd a more excellent Sacrifice to God, than Cain, by which he obtained a Testimony that he was just, God giving a Testimony to his Offerings, and by it being dead, he yet speaketh. 

5. By Faith Henoch was translated that he should not see Death, and he was not found: because God had translated him: for before his Translation he had this Testimony that he pleased God. 

6. But without Faith it is impossible to please God. For he that cometh to God must believe that he is, and that he is a Rewarder of them that seek him. 

7. By Faith Noe having a Revelation concerning things, that were not yet seen, moved with fear, framed the
Chap. XI. To the Hebrews.

8. By Faith who is called Abraham obeyed to go out into a Place, which he was to receive for an Inheritance, and he went out, not knowing whither he should go.

9. By Faith he dwelt in the Land of Promise, as in a strange Country, dwelling in Tents with Isaac and Jacob, the Heirs with him of the same Promise.

10. For he waited for a City, having Foundations; whose Builder and Maker is God.

11. By Faith also, Sarah herself being barren, received strength to conceive Seed, even when she was past the Age; because she believed him to be faithful, who had promised.

12. For which cause there sprang from one, (and this when he was decayed) a Multitude like the Stars of the Sky, and as the Sand which is by the Sea-shore, numberless.

13. All these died with Faith, not having received the Promises, but beholding them afar off, and saluting them, and confessing that they were Pilgrims and Strangers in the Land.

14. For they that say such things, declare that they seek their Country.

15. And indeed had they meant that Country out of which they came, they had doubtless time to return.

16. But now they desired a better, that is to say, a heavenly One. Wherefore God is not ashamed to be called their God: for he prepared for them a City.

17. By Faith Abraham when he was tried, offer'd up Isaac, and he who had received the Promises offer'd up his only begotten Son:

18. To whom it was said: that in Isaac shall Seed be called to thee:

19. Thinking that God is able to raise up even from the dead; whereupon he also received him in a Figure.

20. By Faith also of things to come, Isaac blessed Jacob, and Esau.
To the HEBREWS. Chap. XI.

21. By Faith Jacob dying, blessed each of the Sons of Joseph: and worshipped the top of his Rod.

22. By Faith Joseph, when he was a dying, made mention of the going away of the Children of Israel, and gave Orders concerning his Bones.

23. By Faith Moses being born, was hid three Months by his Parents, because they saw he was a comely Child, and they fear'd not the King's Edict.

24. By Faith Moses being grown big, denied himself to be the Son of Pharao's Daughter,

25. Choosing rather to undergo Affliction with the People of God, than to have the pleasure of Sin for a short time,

26. Esteeming the Reproach of Christ greater Riches, than the Treasure of Egypt: for he look'd upon the Reward.

27. By Faith he left Egypt, not fearing the fierceness of the King: for as seeing him that is invisible he endured.

28. By Faith he kept the Pasche, and the sprinkling of Blood: that who destroy'd the first begotten, might not touch them.

29. By Faith they pass'd thro' the red Sea, as it were by dry Land: which the Egyptians attempting to do, were swallow'd up.

30. By Faith the Walls of Jericho fell down, after a going round them seven Days.

31. By Faith the Harlot Raab perished not with the incredulous, having received the Spies with Peace.

32. And what shall I say more: for the time would fail me to tell of Gedeon, Barac, Sampson, Jephite, David, Samuel, and the Prophets:

33. Who by Faith subdued Kingdoms, wrought Justice, obtained Promises, stopp'd the Jaws of Lions,

34. Quench'd the force of Fire, escap'd the Edge of the Sword, recover'd from their infirmity, became valiant in War, overthrew the Camps of Foreigners:

35. Women received their dead risen again: others were racked, not accepting of a Deliverance, that they might find a better Resurrection.

36. And
Chap. XI. To the HEBREWS.

36. And others had Trials of Mockings, and Scourgings, moreover also of Bonds and Imprisonments:

37. They were stoned, they were cut asunder, they were tempted, they died by the Slaughter of the Sword, they wander'd about in Sheep-skins, and Goat-skins, needy, in distress, afflicted:

38. Of whom the World was not worthy: wandering in Deserts, and in Mountains, and in Dens, and Caves of the Earth.

39. And all these approved by the Testimony of Faith, received not the Promise,

40. God providing something better for us, that they should not be consummated without us.

ANNOTATIONS.

V. 1. 2. All this Chapter is a Commendation and Recommendation of Faith, which is the Substance (a) of things hop'd for, giving, as it were, a Subsistence in our Minds to such things, as we are in hopes, and in expectation of hereafter, and making them present to us, before they come to pass.——'Tis also a Sure Conviction (b) of things that appear not. For when God has reveal'd things, and we believe them upon the divine and infallible Authority of the Revealer, we have a greater certainty of them, than any Demonstration can afford us. By this virtue of Faith, they of old, our Fore-fathers, obtain'd (c) a Testimony from God that their Actions were pleasing to him.

V. 4. A more (d) excellent, Lit. a greater Sacrifice than his Brother Cain, offering to God the best and fattest Cattle he had, by which he obtain'd a Testimony, a Mark of God's Approbation, that he was just, and his Piety pleasing to God. S. Hierom, a Tradition among the Hebrews, thinks that this Mark was, that Fire descended from Heaven upon Abel's Sacrifice, and not upon that of Cain.——And by it being dead he yet speaketh. By it, in Construction may be either referr'd to his Faith, or to his Sacrifice. Some expound it, that by reason of his Faith, or of his Sacrifice, his Memory still lives after his Death, and he is commended by all good Men. Others think that the Apostle alludes to the Words which God spoke to Cain, Gen. 4. The Blood of thy Brother criesth to me, and that in this Manner he is said to have spoken after his Death.

V. 5. Henoch was translated, so as not to die, nor see Death. In Ecclesiasticus, c. 44. he is said to be translated into Paradise. By these Words that he should not see Death, it is the general Exposition of the ancient Interpreters, that he is not dead. But in what Place, or in what Manner God preserveth him, we know not. See S. Aug. l. de pec. orig. c. 23. S. Chrysl. &c.

V. 7. Having
To the HEBREWS. Chap. XI.

V. 7. Having a Revelation, (Lit. an Answer) mov'd with Fear, [e] i.e. with a religious Fear, by the Greek, prepar'd the Ark, by which he condemn'd the rest of the incredulous World, who would not take Warning, nor believe.

V. 8, 12. By Faith who is call'd Abraham, &c. He commends his Faith, who believing God, left his own Country, liv'd in Chanaan, as in a strange Country, waiting for the Promises, and for a City, whole Builder and Maker, is God, i.e. for an Habitation in the Kingdom of Heaven.—By Faith Sara, &c. tho' Sara seem'd at first incredulous, yet she presently believ'd, and conceiv'd Isaac, when she was past the Age of having Children — even when he was [f]-decy'd, dead in a Manner in that respect, and incapable of having Children by Sara.

V. 13. All these died in the Faith of God's Promises, that is, of their Posterity being to be introduc'd into the promised Land of Chanaan, but chiefly into the happy Country of Heaven.—— For had they only aspir'd and wish'd for the Country of Chaldea, out of which Abraham came, they had time enough to have return'd thither.

V. 17. Abraham offer'd up Isaac: i.e. was ready, and willing to do it, when Isaac was his only Son, by whom God had promis'd to give him a numberless Progeny; but by Faith he consider'd, that God, who had miraculously given him a Son, could if he pleas'd, raise him to Life again. —— whereupon also he receiv'd him in (or unto a Figure [g]) (Lit. unto a Parable.) Some understand by this, that both Abraham and his Son became hereby an Example of a perfect Obedience to God, which all Nations should admire. S. Chryſ. says, that Abraham receiv'd again his Son safe in a Figure, by being order'd to Sacrifice for him a Ram, which was a Figure of Isaac. Others, that Abraham receiv'd again his Son Isaac, who was a Figure of Christ sacrific'd on the Cross, and risen again. Christ carry'd the Cross on which he was to suffer, as Isaac carried the Wood up to the Mountain where he was to have been offer'd.

V. 21. Jacob worship'd the Top [h] of Joseph's Rod, or Staff of Command, or of his Sceptre. See the Version of the LXX. Gen. 47. Jacob by bowing to Joseph and his Sceptre, acknowledg'd and reverenc'd the Power of Joseph, whom Pharao call'd the Saviour of the World; and it is probable that Jacob, by the Spirit of Prophecy, knew Joseph to be a Figure of Christ, and his Power to be a Figure of the Spiritual Power of the Medias.

V. 22. Gave Orders concerning his Bones, i.e. that when the Israelites should leave Egypt, they should take with them his Bones, to be buried in Chanaan with his Ancestors. This shews he had a Faith in God's Promises, that he would give the Israelites the Land of Chanaan.

V. 23. By Faith Moses... was bid three Months, &c. It is not improbable what Jolephus relates, l. 2. Antiq. c. 5. that the Parents of Moyles, by a Revelation from God, or by some extraordinary
Marks were persuaded, that he should deliver the Israelites from
their Slavery in Egypt, and conduct them into the Land of Promise.

V. 24. — 26. By Faith Moses... chose rather to undergo affliction
with the People of God; than to be honour'd as the Son of Pharao's
Daughter, and to enjoy short sinful Pleasures in the Court of the
King.—-feeling the Reproach of Christ, by which seems to be sig-
nified, that Moses, to whom Christ and his Sufferings were reveal-
ed, chose rather to endure such Reproach's and Contradictions
from his Brethren the Israelites, as Christ was to suffer from the
Jews, than to have all the short Pleasures of what is call'd a happy
Life. See S. Chry. hom. 26. ——For he look'd upon the Reward, not
any temporal Reward, or Advantage in this Life, but a Reward from
God in Heaven, or rather where God himself would be his Reward,

V. 27. He left Egypt. Some understand this, when he fled to Me-
dian after he, had kill'd the Egyptian; but it was rather Fear, than
Faith; which made him fly at that time; we may rather expound
it of his going away with all the People, when by Faith he trusted
that God would deliver him and the People, from the known Her-
comeis of King Pharao, as it also happen'd. ——For as seeing him that
is invisible [1] be endured it, that is, seeing by the Eyes of Faith, the
invisible God to be his Protector, he endured and overcame all
Difficulties with Courage and Constancy.

V. 30. The following Examples are clear enough, if we look in-
to the History, and particular Actions of those here named. It
was a Faith in God's Mercies and Promises, that gave them Cour-
age, Resolution, and Perseverance amidst all Dangers, and Diffi-
culties, against all Afflictions and Persecutions, that made them
desire the short Happinesse of this mortal Life, in hopes of an im-
mortal Happinesse hereafter. ——Yet they, who are so much com-
mended, and approved for their Faith, receiv'd not the great Promise
of entering into the Kingdom of Heaven and they who lived and
died well, were indeed in a Place of rest; but theirSouls were not
admitted to the beatifical Vision, to see and enjoy God in Heaven, till
our blessed Saviour, at his glorious Ascension entred first, and op-
ened as it were, Heaven's Gates for others to enter. In this God
provided something better for us, who after his Coming, if we die with-
out Sin; and without any temporal Punishments due to Sin, our
Souls are presently happy with God in Heaven.

[a] V. 1. Substantia, substantia. Substantialia. ——[b] Argumentum,
convictio, oftenbo. It do's not seem well translated Evidence, as by
the Prot. and Mr. N.... because Faith is an obscure Knowledge, tho' it is
the most certain, because of the infallible Authority of God, who has reveal'd
those obscure Mysteries. ——[c] V. 2. Testimonium, commendation.
This Expression which is repeated, v. 4, 5 and 39, signifies an Ap-
probation or Commendation.

[e] V. 7. Muses, which signifies a Fear with reverence.
To the Hebrews. Chap. XII.

Therefore we also having so great a Cloud of Witnesses over our Heads, casting off all that is Burdenome, and Sin that compasseth us, by patience let us run to the Fight proposed unto us:

1. Looking upon Jesus the Author and Finisher of our Faith, who having joy proposed unto him, underwent the Cross, despising Shame, and sitteth on the right Hand of the Throne of God.

2. Reflect then well on him, who endured such contradiction from Sinners against himself, that you may not be wearied, and faint in your Minds.

3. For you have not yet resisted unto Blood, in striving against Sin:

4. And you have forgotten that Consolation, which is spoken to you as to Children, saying: my Son, neglect not the discipline of the Lord: neither be wearied when thou art rebuked by him.

5. For whom the Lord loveth, he chastiseth: and he scourgeth every Son, whom he receiveth.

6. Persevere under Discipline. God offereth himself to you as to Sons; for what Son is there, whom his Father doth not correct?

7. Moreover we had indeed for our Instructors, the Fathers of our Flesh, and we reverenced them. Shall we not much more obey the Father of Spirits, and live?

8. But if you are not under Discipline, whereof all are Partakers; then are you illegitimate, and not lawfull Sons.

9. And
10. And they truly for a short time, as they thought fitting, instructed us: but he doth it for our Advantage, in order to our receiving Sanctification from him.

11. Now all Discipline for the present, seemeth not to carry with it joy, but grief; but afterwards to those who are exercised in it, it will afford the most peaceable Fruit of Justice.

12. Wherefore raise up your unactive Hands, and your feeble Knees,

13. And take straight Steps with your Feet; that no one halting may go astray, but may rather be healed.

14. Pursue Peace with all Men, and purity of Life, without which no Man shall see God:

15. Looking diligently, lest any Man be wanting to the Grace of God: lest any Root of Bitterness springing up hinder it, and by it many may be defiled.

16. Left there be any Fornicator, or profane Person; so as Esaü; who for one Mess of Broth sold his Birth-right of first Begotten:

17. For be it known to you, that afterwards being desirous to inherit the Blessing, he was rejected: for he found no place for Repentance, tho' with Tears he sought for it.

18. For you are not come to a Mountain palpable, and to a burning Fire, and to a Whirlwind, and Darkness, and to a Tempest,

19. And to the sound of the Trumpet, and the Voice of the Words, which they who heard excused themselves, that the Word might not be spoken to them.

20. For they endured not this that was said; that if even a Beast touch the Mountain, it shall be stoned.

21. And so terrible was that which was seen. Moyses said: I am frighted, and tremble.

22. But you are come to Mount-Sion, and the City of the living God, the Celestial Jerualem, and to the Company of many Millions of Angels,

23. And to the Church of the first-born, who are written in Heaven, and to the Judge of all, God, and to the Spirits of the just perfect Men,
24. And to Jesus the Mediator of the new Testament, and to the sprinkling of Blood, which speaketh better than Abel.

25. See that you refuse not him who speaketh. For if they escaped not who refused him that spoke on the Earth: much more shall not we, who turn away from him that speaketh to us from Heaven:

26. Whose Voice moved the Earth at that time: but now he promiseth, and faith: yet once more: and I will move not the Earth only, but also Heaven.

27. And in as much as he faith yet once more: he signifieth the change of moveable things, as made, that those things may remain, which are immoveable.

28. Therefore receiving an immoveable Kingdom, we have Grace: whereby we may serve, and please God, with fear and reverence.

29. For our God is a consuming Fire.

**ANNOTATIONS.**

V. 1. Casting off all that is Burdensome, (a) Lit. all weight, i. e., all that may hinder us, when we run in the way of Virtue. — to the fight proposed unto us. In the Greek, clearer, let us run the proposed Race. He compares the condition of Christians to those who run a Race, who fight or strive for a Prize in the Olympick Games, who strip themselves, and make themselves as light as possible, the better to run and fight.

V. 2. Who having joy (b) proposed to him, underwent the Cross: The Sense seems to be, who by reason of the Joy he had to perform the Will of his eternal Father, for which he knew he should be exalted above all Creatures, underwent willingly the Ignominio, and Death of the Cross.

V. 4. You have not yet resisted unto Blood, tho' you have met with some Persecutions, you have not yet shed your Blood for his sake who laid down his Life, and shed every drop of his Blood for you.

V. 5.—10. You have forgotten the Consolation, &c. He puts them in mind, that it ought to be a subject of great Comfort to them, that God calls them his Children, his Sons, and treats them as his true and legitimate Children, when he admonished them to live under Discipline and Obedience to him, when, to correct their disobedient, and sinful Ways, he sends them Afflictions, and Persecutions in this World, which they ought to look upon as Marks of his Fatherly Tenderneſs: for this is what a prudent, kind Father does to his legitimate Children, of whom he takes the greatest Care; and not
Chap. XII. To the HEBREWS.

357

not to use these Corrections; is to neglect them, as if they were (c) illegitimate Children. We Reverence the Fathers of our Flesh, our Parents in this World, when they instruct and correct us, how much more ought we to obey the Father and Creator of Spirits, i.e. of our Souls, that being truly sanctified by him, we may live, and obtain Life Everlasting?

V. 11. It is true all Discipline, all Corrections and Sufferings in this present Life, are disagreeable to our Nature, because they bring not Joy, but trouble and grief with them; yet afterwards, they who have been exercised with them, will reap the most peaceable Fruits of Justice, eternal Peace and Happiness in Heaven.

V. 12. Wherefore raise up your unactive (d) Hands, &c. Be fervent in Piety; walk firmly in the way of Virtue, make straight (e) Steps, without declining to one side, or the other, without halting, or going astray, and strive to be healed from your Sins by his Grace.

V. 15. Be wanting to the Grace of God, by resisting, and abusing his Favours, or by falling from the Grace of God receiv'd,—left any Root of Bitterness, &c. He means scandalous wicked Persons, by whom others are infected, defiled, and corrupted, — or any profane Person like Esau, who had so little regard for the Blessing and Inheritance of his Father, that he sold his Right of first Begotten for one Mess of Broth: and afterwards found no Place for Repentance, who with Tears be sought for, is, that is, he could not make his Father repent, nor change what he had once done, tho' he endeavour'd it with his Tears and lamentable Outcries. Or if any one will have Repentance refer'd to Esau himself, still the Novatian Heretics, can have no advantage in favour of their Errors, when they deny that Sinners can repent, because Esau's Tears might only be for a temporal Loss, not for God's sake, nor for the guilt of his Sins; so that he wanted the Dispositions of a true penitent, and of a contrite Heart.

V. 18. For you are not come to a Mountain palpable, (g) i.e. to a Mountain on Earth that can be touch'd, to wit, to Mount-Sina, where the Law was given to Moyses, where the Mountain seem'd all on Fire, with dreadful Thunder and Lightning, Whirlwinds, Darkness, Tempests, sounding of Trumpets, Voices, &c. which they who heard excuse'd themselves, begging that Moyses only, and not God might speak to them, for they could not without exceeding Consternation, think of what was then said, that if any Man, or even Beast should touch the Mountain, he should be stoned to Death, Exod. 19. 15. Nay, Moyses himself trembling, was frighten'd: this particular is no where mention'd in the Scripture, but the Apostle might know it by Revelation, or by some Tradition among the Jews, but you are come to Mount-Sion, where, not a Law of fear, like that of Moyses, but a new Law of Love and Mercy, hath been given you, preach'd by our Saviour himself; and by his Apostles, testified by the
the coming of the Holy Ghost, and by the Effusion of God's Spirit upon the Believers. Here you are called to the City of the living God, to the Christian Church on Earth, and even to the Celestial Jerusalem; there to be for ever happy in the Company of many Millions of Angels: to the Church of the first-born, who are written in Heaven, to be happy with those, who have been chosen by a special Mercy of God, and blessed with an endless Happiness: to be there in the Presence of God, the Judge of all Men, with all the Celestial Spirits, and Souls of the just and perfect in the Kingdom of God. — Jesus Christ is the Mediator of this New Testament, the Redeemer of mankind by his Death on the Cross, by the sprinkling, and effusion of his Blood, which speaketh better than that of Abel: the Blood of Abel cried to Heaven for Vengeance, and the Blood of Christ for Mercy and Pardon.

V. 25. Refuse not then to hearken to him: for if the Jews escap'd not God's severe Judgments, given by an Angel to Moses on Mount-Sina, and by him to the People; much less shall we escape, if we turn away our Minds, and harden our Hearts, against the Instructions of our Redeemer, who came from Heaven to speak to us, and teach us the way to our external Salvation.

V. 26. Whose Voice mov'd the Earth, at that time, by such Signs and Prodigies on Mount-Sina: but now he promiseth again, saying by the Prophet Aggeus: yet once more, and I will move not the Earth only, but also Heaven: These Words of the Prophet, are commonly understood Chrift's first coming at his Incarnation, when at his Birth a Star appeared, Angels were sent, and sung his Praises, when the Heavens opened at his Baptism, when the Earth trembled at his Resurrection, when the Sun and Moon were darkened at his Death, &c. Yet others expound these Words of Christ's coming to redeem mankind, so as to comprehend all the time of the Law of Grace, and even his second coming to judge all Men at the End of the World, of which may particularly be understood those Words, 

V. 27. Of the change of moveable things, that is, of the Elements, and of the Heavens chang'd to a more perfect State. See here S. Chrysl, S. Aug. L. 18. de Civ. c. 35. p. 517. Nov. Editionis,
CHAP. XIII.

1. LET brotherly Charity abide in you.
2. And forget not Hospitality, for by this some unawares have received Angels as Guests.
3. Be mindful of those in Bonds, as if in Bonds with them: and of them that labour, as being your selves also in the Body.
4. Marriage is honourable in all, and the Marriage-Bed undefiled. For God will judge Fornicators, and Adulterers.
5. Let your Manners be without Covetousness, content with things present: for he hath said: I will not leave thee, nor forfake thee.
6. So that we may with confidence say: the Lord is my Helper; I will not fear what Man may do to me.
7. Remember your Prelates, who have spoken to you the Word of God, and considering well the end of their Conversation, imitate their Faith.
8. Jesus Christ yesterday and to day: and the same for ever.
9. Be not carried away with various and strange Doctrines: for it is best to establish the Heart with Grace, not with Meats: which have not profited them who walked in them.
10. We have an Altar, whereof they have no right to eat, who serve the Tabernacle.
11. For the Bodies of those Beasts, whose Blood for Sin is brought into the Sanctuary by the High-Priest, are burnt without the Camp.
12. Wherefore Jesus also, that he might sanctify the People by his own Blood, suffered without the Gate.
13. Let us go forth therefore to him without the Camp, bearing his Reproach.
14. For here we have not a permanent City, but we seek that which is to come.
15. By him therefore let us offer the Sacrifice of praise always.
16. And forget not the doing of good, and communication to others: for with such sacrifices God is promised.

17. Obey your Prelates, and be subject to them. For they watch as being to render an account of your Souls, that they may do this with Joy, and not with Grief: for this is not expedient for you.

18. Pray for us: for we trust that we have a good Conscience, being desirous to converse well in all things.

19. And I beseech you the more to do this, that I may the sooner be restored to you.

20. Now the God of Peace, who brought again from the dead our Lord Jesus Christ, the great Pastor of the Sheep, in the Blood of the eternal Testament,

21. Make you fit in every good Work, that you may do his Will: working in you that which may be pleasing in his Sight thro' Jesus Christ: to whom is Glory for ever and ever. Amen.

22. And I beseech you, Brethren, that you bear with the Word of Consolation. For I have written to you in a very few Words.

23. Know that our Brother Timothy is set at Liberty, with whom (if he come shortly) I will see you.

24. Salute all your Prelates, and all the Saints, the Brethren from Italy salute you.

25. Grace be with you all. Amen.

ANNOTATIONS.

V. 2. By Hospitality some unawares (a) have receiv'd Angels as Guests. They imagin'd they receiv'd Men, when they were Angels. The Latin Interpreter follow'd exactly the Greek, tho' the Expression be unusual in both Languages. It is meant of Abraham, Gen. 18, 2. And Lot. Gen. 19. 1.

V. 3. As being your selves also in the Body, i.e. liable to Troubles and Afflictions, as long as you are in a mortal Body.

V. 4. Marriage is honourable in all, (b) It is doubtful both in the Latin and Greek, whether the Sense be, Marriage is honourable, or let it be accounted honourable, as it rather seems to be, by the rest of the Text. Again, it may be doubted, whether the Sense be honoura:
honourable in all Persons, or in all things, and in all respects; as it seems to be the obvious Signification, that Persons do nothing to dishonour their State, as they do, who violate by Adulteries the fidelity they owe to one another, who regard not the Sanctity of this Sacrament, who love not each other, who take not care of the Education of their Children. It does not follow from hence, that all Persons without any Exception, even those who have already made a Vow to God to lead a single Life, may lawfully marry: such Persons by pretending to marry, incur their Damnation. See 1 Tim. 3. 12. page 169.

V. 5. I will not leave thee, nor forsake thee. Tis an Exhortation to covetous Persons, not to be too solicitous, but to trust in Providence.

V. 7. Remember your Prelates, &c. Who have been plac'd over you to be your Guides and Directors in what belongs to the Service of God, he seems to mean the two S. James's the Apostles, who perhaps had already suffer'd Martyrdom for the Gospel.

V. 8. Yesterday and to day, and the same for ever, i. e. Christ is the same merciful, and powerful Advocate and Protector in regard of all that serve him faithfully to the End of the World.

V. 9. With various and strange Doctrine, such as the Disciples of Simon Magus had begun to teach; nor with the false Doctrine of those among you, who would make you subject to the Ceremonies and Sacrifices of the former Law, which never of themselves profited those, who walk'd in them, so as to give true Sanctification, and which now are no longer Obligatory.

V. 10. -- 13. We Christians have at present an Alter, and consequently a Sacrifice, whereof they have no right to eat, who serve the Tabernacle, confiding in the Law, and in Moses, not in Christ, and the Gospel. He does not say, we had an Alter. This is commonly interpreted of the Sacrifice of the Eucharist, by which is continued (tho' in a different manner) Christ's Sacrifice on the Cross, of which he speaks in the following Words, telling them that the Bodies of those Beasts, with the Blood of which the Sanctuary was sprinkl'd on the Feast of Expiation. (See Levit. 16. 29, and 23. 27, and Numb. 29. 8.) were burnt out of the Camp, not eaten as the other Victims. Wherefore Jesus, when he fulfill'd this Figure, and offer'd himself on the Cross, a Sacrifice of Expiation for the Sins of all Mankind, and to obtain for them true Sanctification, was pleas'd to suffer out of the Gate of Jerusalem. Let us go therefore to him out of the Camp, bearing his Reproach. It is an Exhortation to them to be willing to suffer with Christ, Reproachings, Persecutions, and Death itself, if they desire to partake of the Benefit of Christ's Redemption.

V. 14. -- 16. We have not a permanent City in this World, but are like Pilgrims or banish'd Men, seeking for our happy Country of Heaven: but in the mean time mult offer to God a Sacrifice of Praise and Thanksgiving, which is done chiefly in the Holy Sacrifice.
To the **HEBREWS.** Chap. XIII.

...and by a kind of Sacrifice of Charity, by doing good to every one, and of Communication to others. Lit. of Communion, or Union with our Neighbours. — For with such Sacrifices God is permitted, (d) his favour is obtain'd, and a Recompence or a Reward from him.

V. 17. Obey your Prelates, &c. Join the Sacrifice of Obedience to your Bishops and Pastors, whom God has plac'd over you, who must render an account even of your souls, i.e. whether they have discharge'd their Duty towards you, and whether it be not by their neglect, that you have remain'd in your sins. Follow their Commands and Instructions, with such a ready willingnesst, that you do not contritiate them, but that you may be a Subject of Comfort and Joy to them, in their heavy and dangerous Employments. — fail not to pray for me, who am such a Minister of God.

V. 20. 21. Who brought, or rais'd from the dead, the great Pastor of the Sheep, of all the faithful, Jesus Christ in the Blood of the eternal Testament, in the Testament, that is to last for ever, not for a time, like the former Testament made to the People of Israel. These Words, in the Blood, may either be join'd with brought from the dead his Son, as Man, by the Merit of his Blood, which he had shed on the Cross, as it is said, Philip. 2. 8. Or they may be join'd with the great Pastors and then the Sentence will be, that God rais'd Jesus Christ, who by his Blood shed on the Cross, became the great Shepherd of all the Faithful. — working in you by his Grace every good Work, &c.

V. 22. Bear with the Word of Consolation, with what I have written to exhort and comfort you in a very few Words, considering the importance of the Subject, and the sublime Mysteries.

V. 23. Our Brother Timothy is set at Liberty, from which we may conjecture that Timothy had been a Prisoner, tho' it is not known where, nor on what Occasion.

(a) V. 2. *Per hanc enim latuerunt quidam Angelis hospicio receptis, οὐ καθεκολοθημεν τινεσ ευαγγελιωσ άγγελουσ, i.e. hospicio recipiendo Angelos. The Latin has exactly follow'd the Greek. — (b) V. 4. Honorabile connubium in omnibus timoris o γάμος ον πασι. — (c) V. 10. Habemus altare, *θυσιας θυσιων, sacrificatorium. θυσιας θυσιων is not used for the Oblation itself— (d) V. 16. promeretur Deus. This Word is taken passively in several good Latin Authors. See Grotius.
This Apostle being akinsman of our Lord, and having, late past, Bishop of Jerusalem, was cast down from the top of the Temple & after killed with a Fuller's Club. Baron. May 10th.
ON THE

Catholick EPISTLES.

THE 7 following Epistles have been call'd Catholick or general, not being address'd to any particular Church or Person. (If we except the 2d and 3d of S. John.) They are call'd also Canonical, having been receiv'd by the Church, as part of the Canon of the new Testament, and as Writings of divine Authority. It is a matter of Fact allow'd by every one, that 5 of these Epistles, to wit, this of S. James, the 2d of S. Peter, the 2d and 3d of S. John, that of S. Jude, as also the Epistle of S. Paul to the Hebrews, and the Apocalypse, or Revelation of S. John, were doubted of, and not receiv'd always, and every where in the three first Ages, till the Canon and Catalogue of Scripture-books was examin'd by Tradition, and determin'd by the Authority of the Catholick Church, the supreme Judge of all Controversies in Matters of Faith and Religion according to the appointment of our Saviour Christ, express'd in many Places in the Holy Scriptures. But I could never learn upon what Grounds they who deny the Catholick Church, and general Councils to be of an infallible Authority, and who deny Christ's Promises to guide his Church in all Truth to the End of the World, can be certain which Scriptures or Writings are canonical, and which are not.

I could never understand what Construction to put on the 6th of the 39 Articles of Religion of the Church of England. We there meet with this Declaration. In, or by the Name of the holy Scripture, we understand those canonical Books of the old and new Testament, of whose Authority was never any doubt in the Church. These I have mention'd, were certainly for some time doubted of: They are still doubted of by some of the late Reformers: Luther the great Doctor of the Reformation is not ashamed to say that this Epistle of S. James is no better than Straw, and unworthy of an Apostle. These Writings therefore according to the said Declaration, ought not to be accounted, and receiv'd as canonical; and yet before
fore the end of the said 6th Article, it is again declar'd, that all the
Books of the new Testament, as they are commonly receiv'd, we do receiv'e, and
account canonical. And in all new Testaments of the Church of
England, all these are receiv'd for canonical, in the same Man-
ner, as the 4 Gospels, without any Remark, or Advertisement to
the Contrary.

The first of the 7, Epistles was written by S. James, one of the
twelve Apostles, call'd the Brother of our Lord, Gal. 1. v. 19. made Bi-
shop of Jerusalem, surnam'd the leffer, and James of Alpheus, Matt.
10. 3. Whole Mother is thought to have been Mary the Sither to
the B. V. Mary, and to have been married first to Alpheus, and after-
wards to Cleophas, to have had 4 Sons, James, Joseph, Simon or Sime-
on, and Jude, the Author of the last of these Epistles. All these 4
being Cousin Germans, are call'd the Brothers of our Lord, Matt.
13, 55. How great a Veneration the Jews themselves had for this
Apostle, and Bishop of Jerusalem. See not only Hegesippus a-
pud Euseb. l. 2. Hist. c. 23. and S. Hieron. de viris Illustribus, also
the same S. Hier. in Gal. 1. v. 19. tom. 4. part. 2. p. 237. l. cont.
Jovin. tom. 4. part. 2. 182, but even

This Epistle was written about the Year 62. 

The chief Contents are, 1st, To shew that Faith without good
Works will not save a Man, as S. Aug. obser've'd, l. de fid. & oper.
c. 4. 2dly, He exhort's them to Patience, to beg true Wisdom,
and the divine Grace. 3dly, He condemns the Vices of the Tongue,
4thly, He gives Admonitions against Pride, Vanity, Ambition, &c,
5thly, To refist their disorderly Lufts and Desires, which are the
Occasions and Causes of Sin, and not almighty God. 6thly, He
publisht the Sacrament of anointing the Sick with OIl. 7thly,
He recommends Prayer, &c.

S. Hieron in a Letter to Paulinus, t. 4. part. 2. p. 574. recom-
mends all these 7 Epistles in these Words. James, Peter, John and
Jude, put out 7 Epistles ... both short and long, short in Words,
long as to the Contents, Jacobus, Petrus, Ioannes, Judas septem Epifo-
las addiderunt ... breves pariter & longas, breves in Verbis, longas in Sententis,
4. And Patience hath a perfect Work: that you may be perfect and entire, deficient in nothing.

5. And if any of you want Wisdom, let him ask it of God, who giveth to all Men abundantly, and upbraidieth not; and it shall be given him.

6. But let him ask in Faith without wavering; for he that waveth, is like to a Wave of the Sea, that is moved and carried about by the Wind.

7. Let not then that Man imagine that he shall receive any thing of God.

8. A Man of two Minds is unconstant in all his Ways.

9. Now let the Brother of a low Condition glory in his Exaltation:

10. And the rich Man in his low Condition, for he shall pass away as a Flower of the Grass:

11. For the Sun roseth with heat, and parched the Grass, and the Flower thereof fell, and the Beauty of its looks perish'd; so shall the rich Man fade away in his Ways.

12. Happy is the Man that endureth Trial: because when he hath been proved, he shall receive a Crown of Life, which God hath promised to them that love him.

13. Let no one when he is tempted, say, that he is tempted of God: for God is not a tempter of Evils: and he tempteth no Man.

14. But every one is tempted being drawn away, and allured by his own Concupiscence.

15. Then when Concupiscence hath conceiv'd, it bringeth forth Sin: and Sin when it is compleated, bringeth forth Death.

16. Be not therefore deceiv'd, my dearly belov'd Brethren,

17. Every best Gift, and every perfect Gift is from above, coming down from the Father of Lights, with whom is no change, nor shadow of Vicissitude.

18. For of his own accord he hath begotten us by the Word of Truth, that we might be some beginning of his Creatures.

19. You know my dearest Brethren. Let then every Man
Man be swift to hearing, but slow to speak, and slow as to Anger.

20. For a Man's Anger worketh not the Justice of God.
21. Wherefore casting off all filthiness and excess of Malice, with Mildness receive the ingrafted Word which is capable to save your Souls.
22. Be you therefore doers of the Word, and not hearers only, deceiving your selves.
23. For if a Man be a hearer of the Word, and not a doer, he shall be compared to a Man beholding his natural Countenance in a Glass:
24. For he beheld himself, and went his Way, and presently forgot what Manner of Man he was.
25. But he that hath look'd into the perfect Law of Liberty and hath continued in it, becoming not a forgetful hearer, but a doer of the Work; this Man shall be happy in his Deed.
26. Now if any one imagine himself to be religious, not bridling his Tongue, but deceiving his Heart, this Man's Religion is vain.
27. Religion clean, and unspotted with God and the Father, is this, to visit the Fatherless, and Widows in their Tribulation, and to keep one's self undefiled from this World.

ANNOTATIONS.
V. 1. James a Servant of God, and of our Lord Jesus Christ. Some have doubted whether the Author of this Epistle was S. James the Apostle, because he do's not call himself an Apostle. By the same weak Argument we might reject all the 3 Epistles of S. John, and his Apocalypse, the Epistle of S. Jude. Nor do's S. Paul give himself this Title in that to the Thessalonians, to the Philippians, to Philemon, or to the Hebrews. —To the twelve Tribes which are dispersed, Lit. which are in the Dispersion, i.e. to the Jews converted in all Nations. —greeting, [a] Lit. Salvation. Which comprehended much the same, as when S. Paul says, Grace, Peace, Mercy, &c.

V. 2. Into divers Temptations. The Word Temptation in this Epistle, is sometimes taken for Trials by Afflictions or Persecutions, as in this Place, sometimes for a tempting, enticing, or drawing others into Sin.

V. 3. 4. The triyng of your Faith worketh Patience. S. Paul seems to assert the reverse, Rom. 5. 3. When he says, Patience worketh a Tri...
 Chap. I. The Epistle of S. James.

They are easily reconcil'd: here S. James teacheth us, that Patience is occasionally obtained, and strengthened by Sufferings, the meaning of S. Paul is, that Patience worketh, sheweth itself, and is found perfect in the Sight of God by Trials.

And upbraidest not, i.e. God do's not, think much, nor reproach us with the multitude of his Benefits and Favours; and if he puts Sinners in mind of their repeated Ingratitude 'tis for their good and conversion.

Let not then that Man imagine that he shall receive: He that has not a lively Faith, and firm Hope, wavering with a distrust of God's Power and Goodness, must not imagine to receive what he so faintly asks.

Such a one, is as if were, a Man of two Minds, divided betwixt God and the World, halting betwixt two; and becomes subject in all his Ways, always rising and falling, beginning and re-laping.

The Brother of a low Condition, Lit. humble.

The Sense is, that a Christian, of never so low, and poor a Condition, may glory, and rejoice even in his Poverty, that he is not only the Servant, but even the adoptive Son of God; but a rich Man in his low Condition: some Word must he here understand to make the Sense compleat: if we understand, let the rich Man glory, it must be expounded by Irony, by what follows of his passing away like a Flower: but others rather understand some other Word of a different Signification, as let the rich Man lament the low Condition that he must come to, for he must quickly fade away like Grass. The Beauty of its looks perisheth, so the Hebrews say, the Face of the Heavens, the Face of the Earth, &c.

God is not a tempter of Evil, and he tempteth no one. Here to tempt, is to draw and intice another to the evil of Sin, which God cannot do. The Greek may also signify, he neither can be tempted, nor tempt any one. But every one is thus tempted by the evil Desires of his corrupt Nature, which is called Concupiscence, and which is not properly a Sin of itself, but only when we yield to it.

When Concupiscence hath conceived (Man's free Will yielding to it) it bringeth forth Sin, our perverse Inclinations become sinful: and when any grievous sin is compleated, or even consented to, is bringeth forth Death, it maketh the Soul guilty of eternal Death. It may not be amiss here to observe with S. Gregory, &c. That there are three Degrees in Temptations: the 1st. by Suggestion only, the 2d. by Depletion, the 3d. by Consent. First, the Devil or our own frail Nature tempts us by a Suggestion of evil Thoughts in our Imagination: to have such Thoughts and Imaginations, may be no Sin at all, tho' the things and objects represented be never so foul and hideous, tho' they may continue never so long and return never so often. The reason is, because we cannot hinder them. On the contrary, if our will remains displeas'd with them, and re-
sift them, such a Resistance is meritorious, and by the Mercies of God, will purchase us a Reward. 2. These Representations may be follow'd with a Delight or Delectation, in the Sense, or in the Body only, and if by an Impression made against the Will, which we no ways consent to, there is again no Sin. There may be also some neglect in the Person tempted, by not using sufficient endeavours to resist, and repel those Thoughts, which if it be only some small neglect, the Sin is not great; but if the Person tempted, hath wilfully and with full Deliberation taken Delight in evil Thoughts, either of Revenge, or of Fornication, or Adultery, or about any thing very sinful, such a wilful Delight, is a grievous and deadly Sin, tho' he hath not had a Will or Design to perform the Action it self. The reason is, because he then wilfully consents in Mind and Heart, to a sinful Delight, tho' not to the Execution or Action. And the Sin may be great and mortal, tho' it be but for a short time: for a Temptation may continue a long time, and be no Sin; and there may be a great Sin in a short time. The reason again is, because we are to judge of Sin by the Dispositions and Consent of the Will, not by the length of time. 3. When the Sinner yields to evil Suggestings and Temptations, so that his Will fully consents to what is proposed, and nothing can be said to be wanting but an Opportunity of putting his sinful Desires in Execution, he has already committed the Sin, for Example of Murder, of Fornication, &c. in his Heart, as our blessed Saviour taught us; Matt. 5. 28.

V. 16. 17. Be not deceiv'd, nor deceive your selves by yielding to Temptation, beg of God his supporting Grace, for every good Gift is from him.

V. 18. By the Word of Truth. Some with S. Athanasius, understand the eternal Word made Man. Others commonly understand the Word of the Gospel, by which we have been call'd to the true Faith, &c. — Some beginning (g) of his Creatures (or as the Greek signifies) such a beginning as are the first Fruits: and perhaps S. James may so call the Jews, as being the first converted to believe in Christ.

V. 19. You know, or you are sufficiently instructed in these things. Let everyone be ready to hear the Word of God, but slow, or cautious in speaking, especially slow as to Anger, or to that rash passion of Anger, which is never excusable, unless it betho' a Zeal for God's honour, and against Sin.

V. 21. All filthiness, (h) The Greek shews that hereby is meant a sordid, filthy uncleanness, infecting, and defiling the Soul. — The ingrafted (i) Word, the Word and Doctrine of Christ, by the Labours of his Preachers, and chiefly by his divine Grace ingrafted and fix'd in your Souls.

V. 23. He shall be compar'd to a Man, &c. The Sense is, that it is not enough for a Man to examine and look into his Interior, and the State of his Conscience in a negligent and superficial manner, no
Chap. II. The EPISTLE of S. JAMES.

369

more than one that goes to a Looking-glass, but do's not take care to take away the Dirt or Spots, which he might discover.

V. 25. The Law of Christ, call'd here, the perfect Law of Liberty, as it is distinguish'd from the Jewish Law of Fear and Slavery, is as if it were a Looking-glass, which may make us know our selves, and discover, and correct our failings.

V. 26. 27. A Man must not imagine himself Religious, and perfect in the way of Virtue, unleas he governs and bridles his Tongue from Oaths, Curses, Calumnies, Detractions, Lies, of which more in the 3d. Chap. Religion clean, and unspotted, &c. S. James may use the Word clean, as a proper Admonition to the Jews, who were generally mostly solicitousto avoid, legal Uncleanliness, such as were incurred by eating Meats forbidden in their Law as unclean, by touching a dead Body, &c. He therefore tells them that Christian Religion is known by Acts of Charity, by visiting and assisting Widows, the Fatherless, and such as are under Afflictions, and in general, by keeping our Consciences interiorly clean, unspotted, and unedified from this World, from the corrupt Maxims, and sinful Practices so common in the wicked World.

(a) V. 1. Saluemetx &psw, salvar, salvos effe. — (b) V. 8. Duplex animo. and ἰδίως, quae habet duas animas, dubius, incertus, possis quan ἡμικριβη. — (c) V. 9. Humilis, and in humilitate, ταυτος ταυτων. See Luke 1. 48. — (d) V. 11. Decor vultus ejus; ὄρισται τὸ αὐτοῦ; the Hebrews say, faciem, cali, terra, gladii, &c.

(e) V. 13. Deus enim intendantor, i. e. non tentator, by the Greek ἀὑρατος, which may signify intensibilis, qui non potest sensari. — (f) V. 15. generat mortem, ἀνάξιος ἀναλος, ἀνάξιος is fatus emissire, and generare, as it is also here used, V. 18. — (g) V. 18. Initium aliquod creature ejus, ἀναρχικὴ τοια. See Rom. 11. 16. 1 Cor. 15. 20. and 16. 15. &c. —— (h) V. 21. immunitiam, puros, from ἰμπλοκαρὶος, σωρες, ἱππατικ. —— (i) Ibid. infinitum verbum, ὑπεκλογὴν.

C H A P. II.

1. MY Brethren, join not the Faith of our Lord Jesus Christ of Glory with respect of Persons,

2. For if there shall come into your Assembly a Man with a gold Ring in fine Apparel, and there shall also come in a poor Man, in vile Attire,

3. And you cast your Eyes on him, that is clothed with a fine Garment, and shall say to him: Sit thou here in a good Place, but say to the poor Man: Stand thou there, or sit under my Foot-stool:

Vol. II. A a 4. Have
Have you not passed a Judgment within yourselves, and are become Judges of unjust Thoughts?

Hear then my most dear Brethren, hath not God chosen the poor in this World, rich in Faith, and Heirs of the Kingdom, which God hath promised to them that love him?

But you have dis honoured the poor: do not rich Men oppress you by Might, and the same also draw you to Judgment-seats?

Do not they blaspheme the good Name, which is invoked upon you?

If yet you fulfil the Royal Law, according to the Scriptures: thou shalt love thy Neighbour as thy self: you do well.

But if you have Respect of Persons, you commit Sin, being reproved by the Law as Transgressors.

Now whosoever shall keep all the whole Law, but offendeth in one Point, he is become guilty of all.

For he that said, thou shalt not commit Adultery, said also, thou shalt not kill. Now if thou shalt not commit Adultery, but shalt kill, thou art become a transgressor of the Law.

So speak, and so do, as being about to be judged by the Law of Liberty.

For Judgment without Mercy shall come upon him, who hath not shewn Mercy: and Mercy exalteth itself above Judgment.

What shall it avail, my Brethren, if any Man faith he hath Faith, but hath not Works: shall Faith be able to save him?

If a Brother or Sister be naked, and want daily Food,

And any one of you say to them, go in Peace, be warmed and filled: yet shall not give them things that are necessary for the Body, what shall it avail them?

Even so Faith, if it hath not Works, is dead in itself.

But some one will say, thou hast Faith, and I have Works:
Chap. II. The EPISTLE of S. JAMES.

Works: shew me thy Faith without Works, and I will shew thee by Works my Faith.

19. Thou believest that there is one God: thou dost well: the Devils also believe, and tremble.

20. But wilt thou know O vain Man, that Faith without Works is dead?

21. Was not Abraham our Father justified by Works, offering his Son Isaac upon the Altar?

22. Seest thou that Faith did cooperate with his Works: and by Works was Faith made perfect?

23. And the Scripture was fulfilled, saying: Abraham believed God, and it was reputed to him unto Justice, and he was called the Friend of God.

24. Do you see that Man is justified by Works, and not by Faith only?

25. In like Manner also Rahab the Harlot was not justified by Works, receiving the Messengers, and sending them out another Way.

26. For as the Body without the Spirit is dead, so also Faith without Works is dead.

ANNOTATIONS.

V. 1. With Respect of Persons. This partial Respect of Persons, is several times condemn'd, both in the old and new Testament. S. James here speaks of it as it was committed in Assemblies, by which many understand the Meetings of Christians in [a] Synagogues, and Places where they celebrated the divine Service, or met to keep the charitable Feast called Agape. Others expound it, of Meetings, where Causes were judg'd. If meant of Church meetings, the Apostle might have even greater Reason to condemn such a Partiality at that time, than at present: for when the poorer Sort of People, of which was the greatest Number of Converts, law themselves so neglected and despis'd, and any rich Man, when he came thither, so cared for and honour'd, this might prove a Discouragement to the meaner Sort of People, and an Obstacle to their Conversion. But if we expound it of Meetings, where Causes were judg'd between the rich, and others of a lower Condition, (which Explication the Text seems to favour) the Fault might be still greater, when the Judges gave Sentence in favour of great and rich Men, by the unjust Regard they had for Men rich, and powerful. This was a Transgression of the Law, Lev. 19. 15. Neither consider the Person of the poor, nor honour the Countenance of a powerful Man. Judge justly in regard of your Neighbour. See also Deut. 1. 17.
V. 4. You are become judges of (or with) unjust thoughts, [b] when against Justice you favour the rich. Or if in Church assemblies, you discover a wrong and partial judgment in your minds and thoughts, by the high value and esteem you shew to the rich, on the account of their riches, and the contempt you have of poverty, and of the poor, when they are perhaps more deserving in the sight of God, who hath chosen them who are rich in faith, whom he hath made his adoptive children, and heirs of his kingdom. These are much the greater riches; this is a dignity far surpassing that of the greatest king or emperor. — And you have less reason to shew such distinguishing marks of honour and esteem for the rich of this world, since it is they, who by might and violence oppress you, draw you to judgment seats; and they are less worthy of your honour and esteem, when by their scandalous behaviour they blaspheme, or cause to be blasphemed; and ill spoken of; the good and holy name of God, which is invoked upon you.

V. 8. 9. But if you fulfill the royal Law, [c] thou shalt love, &c. you do well. By these words the Apostle explains what he had said before of the particular respect paid to rich and powerful men, that if these were no more than some exterior marks paid them without any injustice or interior contempt of such as were poor, so that they took care to comply with that royal precept given to every one by almighty God, the King of kings, 'shew that love thy neighbour, that is, every one without exception, as thy self, in this you do well, and the respect of persons was less blameable.

V. 10. 11. He is become guilty of all. It is certain these words are not to be taken merely according to the letter, nor in the sense, which at first they seem to represent, as if a man by transgressing one precept of the law, transgress'd and broke all the rest; this appears by the very next verse, that a man may commit murder by killing another, and not commit adultery. And it is certain, as S. Aug. observes, that all sins are not equal, as the Stoic-philosophers pretended. See S. Aug. Ep. 167. nov. Ed. tom. 2. p. 595, where he consults S. Hierom on this very place out of S. James: and tells us, that such a man may be said to be guilty of all, because by one deadly sin, he acts against charity [c] (which is the love of God, and of our neighbour) upon which depends the whole law, and all its precepts: so that by breaking one precept, he loseth the habit of charity, and maketh the keeping, or not breaking of all the rest, unprofitable to him. 2dly, It may be added, that all the precepts of the law are to be considered, as one total and entire law, and as it were, a chain of precepts, where by breaking one link of this chain, the whole chain is broken, or the integrity of the law consisting of a collection of precepts. 3dly, It may be said, that he who breaks any one precept, contemns the authority of the law-giver who enjoined them all, and under pain of being for ever excluded from his sight and enjoyment. A sinner therefore, by a grievous offence against any one precept, forfeits his heavenly
heavenly Inheritance, becomes liable to eternal Punishments, as if he had transgress'd all the rest; not but that the Punishments in Hell, shall be greater against those who have been greater Sinners, as greater shall be the Reward in Heaven, for those who have lived with greater Sanctity and Perfection.

V. 12. By the Law of Liberty, i. e. by the new Law and Doctrine of Christ.

V. 13. For Judgment without Mercy, &c. This is an Admonition to them to fulfil, as he said before, the royal Precepts of the Love of God, and of our Neighbour, which cannot be without being merciful to others. Blessed are the merciful for they shall obtain Mercy, Matt. 5. 7.—And Mercy exalteth it self above Judgment. Some understand this as a Confirmation of God's infinite Mercies out of Psalm 144. v. 9. where it is said, that the Mercies of God are above all his Works; that is, tho' all his Perfections be equally infinite, yet he is pleas'd to deal with Sinners rather according to the multitude of his Mercies, than according to the Rigour of his Justice. Others expound these Words, of the Mercy, which Men shew to one another, and that he exhorts them to Mercy, as a most powerful Means to find Mercy, and the merciful Works done to others will be beneficial to them, and make them escape when they come to Judgment.

V. 14. &c. Shall Faith be able to save him? He now comes to one of the chief Points of this Epistle, to shew against the Disciples of Simon the Magician, that Faith alone will not save any one. We may take notice in the first Place, that S. James in this very Verse, supposes that a Man may have Faith, a true Faith without good Works. This also follows from v. 19, where he says, Do'st thou believe that there is one God? thou dost well. And the same is evident by the Words, Jo. 12. 42. where it is said, that many of the Princes believ'd in Christ but did not confess it, that they might not be cast out of the Synagogue. Now that Faith alone is not sufficient, to save a Man, S. James declares by this Example: If any one say to the poor and naked, go your ways, be warm'd and fill'd, and give them nothing, what shall it avail them. Even so Faith without good Works is dead, i.e. such a Faith, tho' it be not lost and destroy'd, yet it remains in a Soul that is spiritually dead, when it is not accompanied with Charity and Grace, which is the Life of the Soul, and without which, Faith can never bring us to eternal Life. In this Sense, is to be understood the 20. and 26. Verse of this Chapter, when Faith is again said to be dead without good Works. This is also the Doctrine of S. Paul, when he tells us, that a saving Faith, is a Faith that worketh by Charity, Gal. 5. 6. when he says, that altho' Faith were strong, enough to remove Mountains, a Man is nothing without Charity, 1, Cor. 13. 2. When he teacheth us again, that not the bearers of the Law are just before God, but the Doers of the Law shall be justified. S. John teacheth the same, 1. Jo. 3 14. He that loveth not, remaineth in Death. But of this elsewhere.

V. 18. Some will say thou hast Faith, and I have good Works. Show me thy
The EPISTLE of S. JAMES. Chap. II.

by Faith, &c. He confutes the same Error by putting them in mind, that no one can shew that he has Faith, which is an interior Virtue, only by good Works, and that good Works in a Man, shew also his Faith, which is not to be understood, as if good Works were merely the Marks, Signs, and Effects of Faith; as some would pretend, but that good Works must concur with Faith to a Man's Salvation, by an increase in Grace.

V. 19. The Devils also believe and tremble. S. James compares indeed Faith without other Virtues and good Works, to the Faith of Devils, but Comparisons must never be stretch'd farther than they are intended: The meaning is, that such a Faith in Sinners is unprofitable to Salvation, like that of Devils, which is no more than a Conviction from their Knowledge of God; but Faith which remains in Sinners, is from a supernatural Knowledge, together with a pious Motion in their free Will.

V. 21. Was not Abraham justified by Works? We may observe that S. James here brings the very same Examples of Abraham and Rahab, which it is likely he knew some had misconstrued, in S. Paul, as if the great Apostle of the Gentiles had taught that Faith alone was sufficient to Salvation. But S. Paul neither excludes good Works done by Faith, when he commends Faith, excluding only the Works of the Law of Moses, as insufficient to a true Justification, See Rom. 3, 27. And S. James by requiring good Works, do's not exclude Faith, but only teacheth that Faith alone is not enough. This is what he clearly expresseth here in the 22d, and in the 14th Verse. Man saith he, is justified by Works, and not by Faith only. And saith he that Faith did cooperate with Abraham's Works, and by Works was his Faith made perfect. In fine we must take notice, that when S. James here, v. 21 brings the Example of Abraham offering his Son Isaac, to shew that he was justified by Works, his meaning is not, that Abraham then began first to be Justified, but that he received an increase of his Justice. He was justified at least, from his first being call'd, and began then to believe, and to do good Works. It is true his Faith was made perfect, and his Justice increased, when he was willing to sacrifice his Son.

[b] v. 4. Judices cogitationum iniquarum, it is the same in the Greek, poLXoL uaoaywv ronpay, the Sense is, Judges inquire cogitantes.
Chap. III. The EPISTLE of S. JAMES.

C H A P. III.

1. M Y Brethren, be not many Teachers, knowing that you shall undergo the greater Judgment.

2. For we all offend in many things. If any Man offend not in Word; such a one is a perfect Man. He is able even with a Bridle to turn about the whole Body.

3. And if we put Bridles into Horses Mouths that they may obey us, we also turn about their whole Body.

4. Behold also ships, which being great, and driven by strong Winds, yet are turn'd about with a small Helm whitherfoever the Motion of him that guides them would have them.

5. So the Tongue also is indeed a little Member, and doth great things. Behold how a small Fire kindleth a great Wood!

6. And the Tongue is a Fire, a World of Iniquity. The Tongue is placed among our Members, which defileth the whole Body, and inflameth the Course of our Lives, being set on Fire by Hell.

7. For every Kind of Beasts, and of Birds, and creeping things, and of the Rest is tamed, and hath been tamed by Mankind:

8. But the Tongue no Man can tame: an unquiet Evil, full of deadly Poison.

9. By it we bless God, and the Father; and by it we curse Men, who are made after the Likeness of God.

10. Out of the same Mouth proceedeth Blessing and Cursing. These things, my Brethren, ought not to be so.

11. Doth a Fountain send forth thro' the same Passage sweet, and bitter Water?

12. Can the Fig-tree, my Brethren, yield Grapes, or the vine Figs? so neither can Salt-water yield sweet.

13. Who is a Man of Wisdom, and Knowledge among you? let him by a good Conversation shew his Works in the Meekness of Wisdom.

14. But if you have bitter Emulation, and there be
The EPISTLE of S. JAMES. Chap. III.

Contentions in your Hearts: glory not, and be not Li-
ars against the Truth.

15. For this is not Wisdom descending from above:
but is earthly; sensual, diabolical.

16. For where there is Emulation and Contention:
there is Inconstancy, and every evil Work.

17 But the Wisdom which is from above, is first chaste,
then peaceable, modest, easy to be persuaded, consenting
to the good, full of Mercy, and good Fruits, without
judging, without Dissimulation.

18. Now the Fruit of Justice, is sown in Peace, for
them that make Peace.

ANNOTATIONS.

V. 1. Be not many Teachers, Masters, and Preachers. An Admoni-
tion to all those, who are not call'd, or not qualified to undertake
this high Ministry, lest they incur a greater Condemnation.

V. 2. For we all offend [a] in many things, fall into many, at least,
lefter Failings. — If any Man offend not in Word, he's a perfect Man.
He that on all Occurrences can govern his Tongue, has attain'd to
a great Degree of Perfection. — He is able, even with a Bridle to
turn about the whole Body. He alludes to the Comparison in the fol-
lowing Verse, and the Sense is, that when he has once perfectly
subdue'd this unruly Adversary, it may be presum'd he can govern
himself, as to other Passions, and the whole Body of his Actions.

V. 3. If we put Bridles, &c. By the help of a Bridle, a skilful Ri-
der can turn and guide Horses, never so headstrong and unruly:
an experienced Pilot sitting at the Helm, steers the Course of the Ve-
sel in a form, turns and guides the Ship what way he thinks most
proper, so must a Man, learn, and use his utmost Endeavours to
bridle and govern his Tongue.

V. 5. The Tongue is a little Member, yet doth great things; [b] causeth
great Evils and Mischiefs, when it is not carefully govern'd. As a
little Fire [c] kindleth and consumeth a great Wood. It is a World of I-
niquity, the cause of infinite Evils, Distinctions, Quarrels, Seditions,
Wars, &c. It defileth the whole Body, even the Body politic
of Kingdoms. This Fire kindled by Hell, lets all in a Flame during
the course of our Lives (Lit. the Wheel of our Nativity) from our Ca-
dle to our Grave.— And tho' the wildest Beasts may be tam'd, Li-
ons, and Tigres, and the rest, [d] manag'd at least, so as to do no
harm.— But the Tongue no Man can tame, without the Special Assistance
of God. It is an unquiet Evil [e] which cannot be stopp'd. It is full
of deadly Poison, which brings oftentimes Death, both to Mens Bo-
dies and Souls.

V. 9—13. By if we obey God, &c. Such different Effects from the
C H A P. IV.

Why come Fightings and Quarrelings among you? is it not from hence? from your Lusts, that war in your Members?

2. You covet, and you have not: you kill, and envy; and cannot obtain: you contend and war, and you have not, because you ask not.
3. You ask, and you receive not; because you ask amiss: in order to consume in your lusts.

4. Adulterers, know you not that the friendship of this world is an enemy of God? Whosoever therefore will be a friend of the world, becomes the enemy of God.

5. Do you think that the Scripture faith in vain: doth the Spirit, that inhabiteth in you desire unto envy?

6. But he giveth greater grace. Wherefore it is said: God resiteth the proud, and giveth grace to the humble.

7. Be subject then to God, but resist the Devil, and he will fly from you.

8. Approach to God, and he will approach to you. Cleanse your hands ye sinners: and purify your hearts, you of two minds.

9. Be afflicted, and mourn, and weep: let your laughter be changed into mourning, and your joy into sorrow.

10. Be humble in the sight of God and he will exalt you.

11. Detract not one another, brethren. He who detracteth his brother, or judgeth his brother, detracteth the law, and judgeth the law. And if thou judgest the law: thou art not a performer of the law, but a judge.

12. There is one law-giver and judge, who is able to destroy and deliver.

13. And who art thou, who judgest thy neighbour? Behold now you who say: Today, or to morrow we will go into such a city, and we will spend there a year, and traffic and make gain:

14. You who are ignorant what will happen on the morrow.

15. For what is your life? It is a vapour that appears for a little while, and then shall disappear, on which account you should say: If the Lord will: And if we live, we will do this or that.

16. But now you glorify in your arrogancies. All such glorying is evil.

17. It is then a sin for him that knoweth to do good, and doth it not.
V. 1. Whence come fightings [a] and quarrellings in all kinds, but from your Lusts, and disorderly Passions, coveting to have and enjoy what you have not, as to Pleasures, Riches, Honours? &c.

V. 2. You ask, and you receive not. Tho' God has promised that whosoever asks shall receive, Matt. 7. 8. Yet no wonder you receive not, because you ask amiss, by asking such temporal things, which would be prejudicial to your Soul, or because you ask not with Humility, Devotion, Perseverance.

V. 3. You adulterers, which is here taken in a figurative Sense for thosethef, who love Creatures more than God, the true Spouse of their Souls: who reflect not that the Love and Friendship of this World, is an Enemy to God, and the true manner of serving him.

V. 4. Do you think that the Scripture saith in vain: doth the Spirit that inhabiteth [b] in you, desire (or covet) unto Envy. This Verse is obscure, and differently expounded. By some, of an evil Spirit in Men, by which they covet, and envy others for having what they have not. Others understand God's Spirit inhabiting in them: and then it is an Interrogation, and Reprehension, as if he said: Doth God's Spirit, which you have receiv'd, teach or excite you to covet, and envy others, and not rather to love and with their good? And to enable Men to do this, God is not wanting, who gives us greater Grace, especially to the humble that ask it, tho' he refis the proud.

V. 5. Be subject then to God, humble your selves in his Sight, considering your own nothing. [c] purifie your Hearts from the Love of Creatures, so that your Affections be not divided betwixt God and this World, like Persons of two Minds, or two Souls. [d] Be afflicted [d] and mourn, and deplore your Sins against his divine Majesty, punish your selves, and think not that a meer change of Life is sufficient after so many Sins committed.

V. 6. Detraunt not, nor judge rashly your Brethren. Tho' he spoke so much against the Evils of the Tongue, he gives them a special Admonition against the Vice of Detraction, so common in the World: as also, against rash Judgments, which happen so frequently, where there are Diffensions and Divisions—He that detraunt, judgeth, and rashly condemneth his Brother, may be said to detract and judge the Law, in as much as he seems to contemn and condemn the Law, by which the Sins are forbidden; when instead of obeying, and complying with the Law, he rather takes upon himself to act as a Judge [c] without fear of the Law, and of God, the only Law-giver, who is to judge all our Actions, and who alone is able to destroy, or to free us and deliver us from the Punishments we have deserv'd.

V. 7. To day or to morrow, &c. An Admonition against the Presumption, when Persons forget the uncertainty of Life, and the Vanity of all things in this World, which vanish like a Vapour, and...
and can never be rely'd upon, so as to count upon Tears, and the
time to come. All things here appear, and disappear in a Moment.
—Take heed therefore not to glory or boast in your Arrogancies.
Lit. Pride, like the rich Man, Luc. 10. who thought of nothing
but a long and merry Life, and was cut off that very Night.—
And being now admonish'd, reflect that 'tis sinful to know what
is good, what is your Duty; and not to comply with it.

[a] V. 1. Unde bella & lites? περίμοι κατευθυνε, as also v. 2. litigatis
& belligeratis, μάχεσθαι, τολμᾶν. I see no reason to translate it by LAW-
suits and Pleadings, as Mr. N.—[b] v. 5. Ad invidiam concupisce Spiritus, qui habitat in vobis, τον αὐτὸν κατώπως (ha-
bisavit) in ὑμῖν. Venerable Bede expounds it, nuncquid Spiritus Gratia... nec
concepcis ut invidet alterum?—[c] v. 8. Duplices animo, ἱδρυσός,
exterminabitur, φανεροῦ, αὐθαυτοῦ.

C H A P. V.

1. Go now you rich Men, lament and howl in your
Miseries that are coming upon you:
2. Your Riches are putrified; and your Garments are
moth-eaten.
3. Your Gold and Silver is rusted: and their Rust shall
be for a Testimony against you, and shall eat away your
Flesh as Fire. You have heap'd up for yourselves a Treas-
ure of Wrath for the last Days.
4. Behold the Hire of the Labourers, that have reap'd
your fields, of which you have defrauded them, crieth out:
and their outcry hath reach'd the Ears of the Lord of Hofts.
5. You have feasted upon the Earth, and in Luxuries
have nourish'd your Hearts in the Day of Slaughter.
6. You have condemn'd, and slain the just one, and
he resifted you not.
7. Be patient then Brethren until the coming of the
Lord. Behold the Husband-man waiteth for the pre-
cious Fruit of the Earth, bearing patiently till it receive
the early, and the later Rain.
8. Be you therefore also patient, strengthen your
Hearts: for the coming of the Lord draweth near.
9. Grudge not Brethren one against another, that you
may
Chap. V. The EPISTLE of S. JAMES.

10. Take Brethren for an Example of a suffering End, of Labour, and Patience, the Prophets: who spoke in the Name of the Lord.

11. Behold we account them blessed, who have suffered. You have heard of the Patience of Job, and the End of the Lord you have seen, because the Lord is compassionate, and merciful.

12. But above all things my Brethren, swear not, neither by Heaven, nor by Earth, nor any other Oath whatsoever. But let your Speech be, yes, yes, no, no, that you fall not under Condemnation.


14. Is any one in sickness among you, let him call in the Priests of the Church, and let them pray over him, anointing him with Oil in the Name of the Lord.

15. And the Prayer of Faith shall save the sick Man, and the Lord shall lift him up: and if he be in Sins, they shall be forgiven him.

16. Confess then your Sins to one another, and pray for one another, that you may be saved: for the affiduous Prayer of a just Man availeth much.

17. Elias was a Man subject to the like Passions as we are: and he prayed earnestly that it might not rain upon the Earth, and it rained not for three Years, and six Months.

18. And he pray’d again: and the Heaven gave Rain, and the Earth yielded her Fruit.

19. My Brethren if any one among you shall err from the Truth, and any one convert him:

20. He should know that he who shall cause a Sinner to be converted from the Error of his way, shall save that Man’s Soul from Death, and shall cover a Multitude of Sins.

ANN O
V. 1.—6. Go now rich Men, &c. In the first six Verſes, he gives Admonitions to thoſe among the Christians who were rich, not to rely on Riches; nor value themselves on this account. You must look upon your Riches and Treasures as if they were already justly and corrupted, your Gold and Silver eaten and confum'd with Ruft; and their Ruft fhall rise in Testimony and Judgment against you, for not making better uſe of them. As your Coin is eaten with Ruft fo fhall your Bodies be hereafter as it were eaten and confum'd by Fire.—You heap up to your ſelves a Treasure in the Day of Wrath, while thro' Covetouſneſs, and hard Heartednels, you defraud Labourers of their Hire, living at the fame Time in Eating and Luxury, as in the Day of Slaughter. That is feaſing at Men are accustomed to do, on the Days when Victims are slaughter'd, offer'd, and eaten with great Rejoycing; Others expound it, as if you were feeding, and making yourselves fit Sacrifices and Victims for God's Anger and Indignation. — Others among you have unjustly oppreſs'd, accus'd, and brought to Condemnation the juſt One, by which seems to be understood juſt and innocent Men, who are divers Times deprived of their Fortunes, and even of their Lives, by the unjust Contrivances of powerful wicked Men.

V. 7—11. Be patient, &c. He now in these five following Verſes turns his Discourſe from the rich to the poor, exhorting them to Patience till the coming of the Lord to Judgment, which draws near, his coming to judge every one is at his Death. Imitate the patience of the Husband-man waiting for Fruits after that the Earth hath receiv'd the timely and early (a) Rainſoon after the Corn is sown, and again more Rain, that comes later to fill the Grain before it comes to be ripe. This seems the Šeaſe by the Greek: others expound it, till he receive the early and later Fruits. — Call to mind for your Encouragement the Trials and Constancy [b] of the Prophet; the Patience of Job, after which God rewarded him with great Blessings and Prosperity, and you have ſeen the end of the Lord, that is, what end the Lord was pleas'd to give to Job's Sufferings: but S. Aug. V. Bede, &c. would have these Words, the end of the Lord, to be understood of the Death of our Lord Jesus Christ on the Cross, for which God exalted him, &c.

V. 12. But above all things swear not, &c. This earnest Admonition is against all kind of Oaths in common Conversation (not against Oaths made on juft and necessary Occasions) and in the very Šame Words, as our bleſsed Saviour warn'd all People against this Sin of Swearing, Matt. c. 5. How unaccountably is this Commandment of God contemn'd? And what a dreadful Account will one Day be exacted for so many Oaths, Curſes, and Blaſphemies, which are now fo common, that we may rather wonder at the Patience of God: and that already exemplary Punishments have not fallen upon whole Cities and Kingdoms for this continu'd Profanation of the holy Name of God?
V. 14, 15. In any one in sickness, [c] or in danger of Death by sickness, let him call, or bring in the Priest of the Church, &c. The Apostle here enjoins the constant use of the Sacrament called Extreme Unction, or the last anointing with Oil, instituted (as were all the Sacraments of the Church) by our Saviour Christ, and which is here fully and clearly delivered in plain Words, expressing 1st, the Person to whom this Sacrament is to be administered. 2dly, The Minister. 3dly, The Form. 4thly, The Matter. 5thly, The Effects. As to the first, if any one sick among you. This Sacrament then is to be given to every believing Christian, who is in danger of Death by Sickness. 2dly, Bring in the Priest, one or more; they are the Ministers of this Sacrament. The Protestant Translation has the Elder yet in their Book of Common-prayer, he who is called in, to assist and pray with the sick, is called either the Minister, the Curate, or the Priest, never the Elder. D. Wells has not changed the Word Elder in his Translation, but in his Paraphrase he expounds it of those Ministers of the Church, who are above Deacons. 3dly. And let them pray over him, besides other Prayers, the Form of this Sacrament is by way of Prayer, let the Lord forgive thee, &c. 4thly, Anointing him with Oil, the Oil with which he is anointed by the Priest, is the outward visible Sign, and the Matter of this Sacrament, as Water is the Matter of Baptism. 5thly, And the Prayer of Faith shall save the sick Man, &c. All the Sacraments of the new Law have their Verbs from the Merits of our Saviour Christ, and therefore must be ministered and received with a Faith in our Redeemer. —And the Lord by the virtue of this Sacrament, or if you will, sacramental Prayer, shall lift him up, shall give him spiritual Strength and Vigour to resist the Temptations, which at that Hour are most dangerous. He shall also lift him up, by restoring him his corporal Health, when God sees it more expedient for the sick Man. —And if he be in Sins they shall be forgiven him, not merely by Prayer, but by this Sacrament.

V. 16. Confess then your Sins to one another. Divers Interpreters expound this of Sacramental Confession, tho' as the Authors of the Annotations on the Rheins-Testament observe, this is not certain. The Words to one another, may signify, that it is not enough to confess to God, but that we must also confess to Men, and not to every Man, but to those whom God appointed, and to whom he hath given a Power of remitting Sins in his Name. I cannot but observe that no mention at all is made in the Visitation, and Communion of the sick, in the Prot. Common-prayer Book, of this comfortable Passage out of S. James, of calling in the Priest of the Church, of their anointing him with Oil...and that his Sins shall be forgiven him, (perhaps having laid aside that a Sacrament, it seem'd to them better to say nothing of those Words) But such a Confession, as is practis'd by all Catholics, is at least there advis'd. The sick Person, faith the Book of Common-prayer, here shall be moved to make a special Confession of his Sins...After which Confession, the Priest shall...
The EPISTLE of S. JAMES. Chap. V.

384. Our Lord Jesus Christ, who hath left Power to his Church to absolve all Sinners who truly repent, forgive thee ... and by his Authority committed to me, I absolve thee from all thy Sins, in the Name of the Father, &c. Here's a special Confession or a Confession of particular Sins: here's a Power of forgiving Sins in God's Name, acknowledged to be given to the Church and to the Priests; here are the very same Words us'd by every Catholic Priest in the Sacrament of Penance. This is clearly ordain'd in the Liturgy, how far it is comply'd with, I know not.

V. 16, 17, 18. Pray for one another. Here is recommended Prayer in general, as a most necessary Christian duty. He encourages them to it by the Example of Elias.

V. 19, 20. He who shall cause a Sinner to be converted, &c. S. James concludes his Epistle, with a Work of Charity, one of the most acceptable to almighty God, and most beneficial to our Neighbour, when any one becomes instrumental in converting others from their Errors, or from a wicked Life (for it is only God that can convert the Heart.) But he who with a true and charitable zeal, animated with the Love of God, and of his Neighbour, makes this the chief Business of his Life, has this Comfort here given him, that this will cover in the fight of God, a multitude of Sins, which he may have contracted through human Frailty.

THE CHURCH OF ENGLAND, when they model'd the Articles of their Reformation, receiv'd this Epistle of S. James for Canonical. They profess to follow the holy Scriptures, as the only Rule of their Belief: they find in the 14th and 15th Verstes of this Chapter, these Words: If any one sick among you? let him bring in the Priest of the Church, let them pray over him, anointing him with Oil, and if he be in Sin, they shall be forgiven him. In these Words they find all that they themselves require to a Sacrament of the new Law, to wit, a Precept or Injunction, clear and unlimited, as to time, a visible Sign, with a Promise of invisible Grace, in remitting of Sins, the Minister of it, and the Persons specified, who are to receive it. They also found this Practisled, at the Time of the Reformation by the Universal Church, by all Catholics, both in the East and West, both by the Latin and by the G. Churches; and that all Christian Churches receiv'd it as a Sacrament; and yet they thought fit to lay it quite aside, as if it was neither a Sacrament, nor a Holy Ceremony, nor a pious Custom fit to be retain'd. They must have judg'd that they had convincing Proofs both to contradict in other things the Judgment and Belief of the Catholic Church, and also in this particular, as to which latter Case, I shall examin the Reasons which they bring.

I presume it may be needless to insist upon the groundless Imagination of Wycliff, and some Hereticks about that time, who deny'd this to be a Sacrament, fancying it was prescribe by S. James, because the Oil of Palestine was a sovereign Remedy to cure diseases. If so; any Physician, any old Woman, or Nurse to the sick, might have apply'd Oil, full as well, if not better, than the Priests.
Calvin, and the Reformation-writers give us the following reasons, or Conjectures, that this anointing, as well as that, Mark 6:13, was only to be used for a time, by those who had the Gift of curing Diseases miraculously, so that like other miraculous Gifts (as the speaking of Tongues, prophesying, &c.) It was but to last during the first planting of the Christian Faith. Dr. Fulk against the Rhemes-Testament, and Mr. Baxter, &c. affirm boldly, that Christ appointed his Apostles to anoint those with Oil whom they cur’d; And Dr. Hammond says, that the anointing with Oil, was a Ceremony used by Christ and his Apostles, in their miraculous Cures. They afford this, as if it was taught by the Scripture itself. They are no less positive, that this Anointing ceased, and was laid aside with the Gift of miraculous Cures, given sometimes to the first Christians at their Baptism, or when they received the Holy Ghost in the Sacrament of Confirmation. Dr. Fulk besides this, is positive that the Greek Church never to this Day, received this Anointing, and praying over the sick as a Sacrament.

These are their arbitrary, groundless and false Expositions, which they bring against a clear Text of the holy Scriptures. It might be sufficient to oppose the Judgment and Authority of the Church to their private Judgment.

But to answer in short each particular. We find by the Evangelists, Matt. 10. v. 8. Mark 6. v. 13. Luke 10. v. 9. that Christ gave to his 12 Apostles, and afterwards to his 72 Disciples in their first Mission before his Death, (which was only into the Cities of Israel) a Power of casting out Devils, of raising the dead, of curing Diseases in his Name. And S. Mark tells us, that they cast out many Devils, and anointed many sick with Oil, and cured them. But when Dr. Fulk and others add, that our Saviour appointed, or commanded them to anoint with Oil, those whom they cur’d, no such thing is said, nor insinuated, neither by S. Mark, nor by any of the Evangelists, nor any where in the holy Scriptures: And how Dr. Hammond could tell us, that this anointing with Oil, was a Ceremony used by Christ himself, I cannot imagine. As for the Apostles and Disciples, they might cure many, making use of Oil, and many without it by laying Hands upon them, by a Prayer, or by calling upon the Name of Jesus, as the 72 Disciples returned to him with Joy. Luke 10. 17. saying : Lord, even the Devils are subject to us in thy Name. Neither is it judged probable by the Interpreters, that the Apostles in their miraculous Cures, were tied up, or confined to the use of Oil: especially since we find that after Christ’s Resurrection, in their 2d Mission to all Nations, Christ foretells, Matt. 16. 18. that they who believe in him, shall have this miraculous Gift of healing the Sick, but mentions only the laying Hands upon them: they shall lay Hands upon the sick, and they shall be well. Besides had Christ appointed, or given Orders to his Disciples to make use of Oil in such miraculous Cures, it could scarce have happen’d but we should have some Examples of it in the Acts of the Apostles, where so many miraculous Cures are related to have been done by S. Peter, by S. Paul and others, but no mention of this Ceremony of Oil.
We agree with our Adversaries that this Gift of miraculous Cures, of which S. Paul speaks 1. Cor. 12. was common only to last for a short time, like the other Gifts of the Holy Ghost, which were only necessary, as S. Aug. takes notice, at the first planting of the Christian Faith, and so that anointing with Oil, meerly as it was made use of in miraculous Cures of the Body, soon ceased, perhaps even before our Saviour's Death, but we believe that as our Saviour appointed Water to be the Matter of the Sacrament of Baptism, so he would have Oil to be the Matter of the Sacrament of Extreme Unction, which he instituted to strengthen the Souls of the sick, against the Dangers and Temptations at the approach of Death, and of which S. James here speaks, near upon 30 Years after Christ's Ascension. And the Anointing in S. Mark, used in corporal Diseases, may be look'd upon as a Figure of the Sacrament of the Extreme-Union in S. James, as the frequent Washings or Baptisms, as they are call'd of the Jews, and especially the Baptism of S. John, was a Figure of the Baptism of Christ. The miraculous Gift of healing, as well as other Gifts of the Holy Ghost, was often given with the Sacraments which were to be always continu'd, and not to cease, with those Gifts.

We may also take notice, that neither they who had this Gift of healing, had any Command or Advice to make use of it to all that were sick, nor were all that were sick order'd to seek for a Cure of those who had this Gift: whereas here S. James orders every one to send for the Priests of the Church to anoint him, and pray over him for a spiritual Relief. S. Timothy had frequent Infirmities, as we read, 1. Tim. 5. 23. nor yet did S. Paul, who had that Gift, cure him. The same S. Paul left Trophimus sick at Mile-tem. 2. Tim. 4. 20. Epaphroditus S. Paul's Companion in his Labours, was sick when he had S. Paul with him, even unto Death, that is, so as to be at the Point of Death, Phil. 2. 27. nor yet did S. Paul, but God restores him to his Health. And if S. James had spoken of a miraculous restoring of corporal Health by that Anointing, he shou'd rather have said, bring in those who have the Gift of healing; for we may reasonably suppose that many had this Gift, who were not Priests, and we have no reason to suppose that all Priests had this Gift.

Our Adversaries tell us with great Assurance, that this Anointing mention'd by S. James, was soon laid aside, which say they, we may gather from the Silence of the Writers in the three following Ages. To this meagre negative Argument, the Catholicks answer first, That it is enough we have the Tradition and Practice of the Church, witness'd by the Writers in the Ages immediately succeeding. Secondly, That the greatest part of the Writings in those Ages are not extant. Thirdly, The Writers of those times, seldom mention'd those things which were sufficiently known among the Christians by daily use, especially what related to the Sacraments and Mysteries of Christian Religion, (which, as it appears by the Writings, that they were able to preserve) they made it their particular Endeavour to conceal from the Heathens, who turn'd them to derision and contempt.
In the mean Time had not this anointing been always retain'd, and continu'd, the Ages immediately following would not have conspired everywhere to practise it, and to look upon it as a Sacrament. Not to insist on the Authority of Origen [d] in the beginning of the 3d Age: hom. 2. in Levit. (d) who numbring up the different ways by which Sins are forgiven in the new Law, lays, that they were temitted, when Priests anoint the sick with Oil, as in the Epistle of S. James. S. Chrysf. [e] in the end of the 4th Age, in his 3d Book de Sacerdotio, tom. i. p. 384. Nov. Ed. Ben written before the end of the 4th Age, about the Year 375. says, that Priests (and his Word expresseth sacrificing Priests, not Elders) have now a Power to remit Sins, which he proves from those Words in S. James, is any one sick among you, &c. This shews, (as do also Origen's Words) that this Custom was then continu'd in the East, in the Greek Church, and that it was believ'd a Sacrament, of which the Priests only were the Ministers.

Innocent the 1st (f) in his Answers to Decentius Bishop of Eugubium in Italy, at the beginning of the 5th Age, an. 416. calls this anointing and Prayer over the sick, set down in S. James's Epistle, a Sacrament, in the same Sense as other Sacraments in the new Law. See l'Abbe's Councils tom. ii. p. 1148. And as to what Innocent the 1st and Bede relate of a Custom, by which Lay-persons, when a Priest could not be had, anointed, and pray'd over a Person in danger, it was only to testify their Desire of having the Sacrament: as it was likewise a pious Custom in some Places for Sinners to make a Confession to a Lay-man, not that they then look'd upon it a Sacrament, but only that they hoped God would accept of their Private Devotion, and Humiliation, when they could not have a Priest to administer the Sacraments to them. It is needless to mention Authors in the following Ages. S. Greg. Sacramentarium, ter. y, in Cena Dni, describes the Ceremony of blessing Oil, to be used in the anointing of the sick. Theodore made Archbishop of Canterbury an. 668. among other Decrees, ordains that sick Persons receive the holy Unction set down by S. James. The Capitularia of Charles the Great, say that no one, when about to depart out of this World, ought to want the anointing of the Sacrament of Oil. The same is ordain'd in a Council of Chalon, an. 813. can. 48. By a Council at Aix la Chapelle, 830. can. 5. By the Council of Mayence, an. 847. can. 26. &c.

Now since we find this anointing made use of as a Sacrament, at least from the 4th Age, let our Adversaries tell us when this anointing prescrib'd by S. James, was left off, and when, and how it came to be taken up again: They have no manner of Proofs for either, and yet we have a right, as the Authors of the Annotations on the Rheumes-Testament observe, to demand clear and convincing Proofs, in this Case, when the Scriptures seem to clear for us, and against them.

Dr. Fuilk affirms boldly, that this Anointing was never to this Day received in the Greek Church, as a Sacrament. This only shews how little Credit is to be given to him. He might have found great Reas...
fon to doubt of his bold Assertion, since neither Phocius in the 9th Age, nor Michael Cerularius in the 11th, ever objected this Difference betwixt their Greek and the Latin Church at a time, when they reckon'd up, even the most minute Differences, either in Doctrine or Discipline, so as to find Fault with the Latins for having their Beards. He might have found it by what happen'd at the time of the Council of Lions in the 13th Age, when the Pope in his Letter to the Emperor of Constantinople wrote that the Latin Church, and all in Communion with him acknowledg'd seven Sacraments, which the Greeks never blamed. He might have observ'd the same when the Greeks and Armenians came to an Union in the Council of Florence in the 15th Age.

The same Dr. Fulk who wrote about the Year 1600, could scarce be ignorant of the ill Success the Ausbourg Confession met with among the Greeks, to whom when the Lutherans had sent Copies of their Faith, and of their Reformation, Jeremy the Patriarch of Constantinople, with a Synodof the Grecians, condemn'd their Articles, and among other Points, declar'd that they held in the Orthodox Catholic Church, seven divine Sacraments, the same as in the Latin Church, Baptism ... and the holy Oil. Had Dr. Fulk lived a little longer, he must have been more and more ashamed to find other Greek Synods condemning him, and all the said Reformers. For when Cyrilus Lucaris advanced to the See of Constantinople, by the Interest of the French Calvinists, began to favour and support the Doctrine of the Calvinists, the Greeks in the several Synods under their Patriarchs, an. 1639. an. 1642. 1671, 1672, condemn'd Cyril and the new Doctrine of the said Reformers, and expressly declar'd that they held seven Sacraments. See Monfr. Arnauld tom. 3. perpetuite de la Foy. See the Differations of Monfr. le Brun. tom. 3. pag. 34. and pag. 572. Differt. 12. when he shews that all the Churches of the East, and all the Christian Churches of the World tho' separated from the Communion and Sub-ordination to the Pope, agree with the Latin Church, as to the Sacrifice of the Mass, as to the real Presence of Christ in the Eucharist, and as to the seven Sacraments.

(a) V. 7. Temporaneum & Serotinum. In most Greek MSS. θαύμα χρηστομ νυν και Ἰησοῦν, pluviam priorem & posteriorum. — [b] v. 10. exemplum accipite, exitus mali, & laboris, & patientia, καποτίνας καὶ μακαροσίνας Here's nothing in the Greek for laborii, which the Latin Interpreter may have added to express the full Sense.

He was crucified at Rome with his head downwards and buried in the Vatican there.
The First Epistle of St. Peter the Apostle.

His Epistle was always receiv'd in the Church as canonical, and as written by S. Peter Prince of the Apostles. It is commonly agreed that it was written from Rome, which S. Peter calls Babylon c. 5. 13, and directed to those in the Provinces of Pontus, Galatia, &c. v. i. who were before Jews or Gentils and had been converted to the Christian Faith. It is certain this Letter was not written, till after the true Believers had the Name of Christians c. 4. 16, many think it was written before the Year 49, but this is not certain; others judge not till after the Year 69, and some not till a short time before he wrote his 2d Epistle. See Tillem. tom. 1, Art. 31. on S. Pet. Art. 31. and tom. 2. on S. Mark, p. 89.

The Main Design is to confirm the new Converts in the Faith of Christ, with divers Instructions to a virtuous Life.

CHAP. I.

1. Peter an Apostle of Jesus Christ, to the Elect strangers dispersed thro' Pontus, Galatia, Cappadocia, Asia, and Bithynia,

2. According to the Fore-knowledge of God the Father, unto the Sanctification of the Spirit, unto the Obedience, and unto the sprinkling of the Blood of Jesus Christ: Grace to you and Peace be multiplied,

3. Blessed be God, and the Father of our Lord Jesus Christ,
Christ, who according to his great Mercy hath regenerated us unto a lively Hope, through the Resurrection of Jesus Christ from the dead,

4. To an Inheritance incorruptible, and undepiled, and that fadeth not, reserved in Heaven for you,

5. Who by the Power of God are preserved through Faith unto Salvation, ready to be revealed in the last time.

6. In which you shall rejoice, now if need be for a little while to be made sorrowful in divers temptations:

7. That the Proof of your Faith much more precious than Gold (which is tried by the Fire) may be found unto Praise, and Glory, and Honour, at the appearing of Jesus Christ:

8. Whom when you have not seen, you love: in whom also now not seeing you believe: and believing you shall rejoice with an unsp取暖able and glorified Joy:

9. Bearing away the End of your Faith, the Salvation of your Souls.

10. Concerning which salvation the prophets inquired and searched, who prophesied of the grace to come in you:

11. Searching into what Time, or manner of Time, the Spirit of Christ should signify in them: foretelling those Sufferances of Christ, and the following Glory;

12. To whom it was revealed, that not to themselves, but to you they ministered the things, which now have been declared to you by those, who have preach’d to you the Holy-Ghost being sent from Heaven, whom the Angels desire to behold.

13. Wherefore having the Loins of your Mind girded, being sober Hope perfectly for that Grace, which is offered you, at the appearing of Jesus Christ:

14. As Children of Obedience, not conforming yourselves to the former Desires of your Ignorance:

15. But according to him who is holy, who call’d you: be you also holy in all Conversation:

16. For it is written: you shall be holy, because I am holy.

17. And if you call him Father, who without Respect,
spect of Persons, judgeth according to every one's Work, converse with Fear in the Time of your Pilgrimage,

18. Knowing that you are not redeem'd with corruptible Gold or Silver from your vain Conversation of the Tradition of your Fathers:

19. But with the precious Blood of the spotless, and unblemish'd Lamb Christ:

20. Who was foreknown indeed before the Foundation of the world, but manifested in the last times for you,

21. Who by him are the faithful in God, who rais'd him from the dead, and gave him Glory, that your Faith and Hope might be in God:

22. Purifying your Souls in the Obedience of Charity, in brotherly Love, in a sincere Heart loving one another earnestly:

23. Born again not of corruptible Seed, but of incorruptible by the Word of God, who liveth, and abideth for ever.

24. For all Flesh is as Grass: and all it's Glory as the flower of Grass: the Grass wither'd, and the flower fell away.

25. But the word of the Lord remaineth forever. And this is the word which hath been preach'd to you.

ANOTATIONS.

V. 1. Peter an Apostle of Jesus Christ, to the Strangers dispers'd. Lit. of the Dispersion, i.e. to the Jews or Gentils now converted, who lived dispers'd in those Countries—chosen or elected, (a) according to the fore-knowledge and eternal Decrees of God unto the sanctification of the Spirit. Unto the sprinkling of the Blood of Christ, i.e. to be sav'd by the Merits of his Death and Passion.

V. 4. Refer'd in Heaven for you, Lit. in you, that is, it is also in you by reason of that lively Faith and Hope, which is in you, of enjoying Christ.

V. 7. At the Appearing of Jesus Christ, Lit. in the Revelation, i.e. when he shall be reveal'd, manifested, and appear at the Day of Judgment.

V. 11. Searching into what time, or manner of time. The ancient Prophets with longing and ardent Desires obtain'd to know of the Holy Ghost, the Spirit of Christ, the Time, and the Glory that follow'd those Sufferings, by Christ's Resurrection and Ascension. All these were reveal'd to them, and they saw, that they minister'd things to you, not to themselves, that is, that these things they were Ministers of, in prophesying about them, were not to happen in their time, but
are now come to pass, as they have been preach'd to you. — The Holy Ghost being sent from Heaven, whom the Angels desire to behold. (b) This Place is differently expounded. Some refer these Words, whom the Angels desire to behold, to Jesus Christ who was nam'd in the foregoing Verse: some to the Holy Ghost, who, being one God with the Father and the Son, the Angels are happy in seeing and loving him. See Estius, and see the Greek Text.

V. 13. The Loins of your Mind girded. It is a Metaphor to signify they must live in such a manner, as to be always prepared for Heaven, as Persons us'd to gird their Garments about them, when about to walk, or run, or to undertake any Labour. — As Children of Obedience, i.e. as obedient Children.

V. 18. From your vain Conversation of the Tradition of your Fathers. S. Peter teacheth what S. Paul repeats in many Places, that it was in vain for them to hope to be favored by the Ceremonies, and Precepts of the former Law, to which their Fore-fathers had added many unnecessary and groundless Traditions. They could only hope for Salvation by believing in Christ, by the Price of whole precious Blood they were redeem'd from their Sins, as they had heard by the Word of the Gospel preach'd to them. His Doctrine is the same with that of S. Paul, of S. James, of S. John, and of the other Apostles, that to be favored, it is not enough to have Faith or Hope in Christ, but it must be a Faith join'd and working by Charity, obeying the Law of Christ in the Spirit of Charity, with a sincere and brotherly Love of every one, without setting our Hearts upon the Vanities and corruptible Things of this World, remembering that all Flesh is as Grass, or the Flowers of the Field which wither and pass away in a very short Time. Thus presently vanish all Riches, Honours, Pleasures, and all the Glory of this Life, but the Word of God, and his Promises will bring us to a Happiness which will last for ever.

(a) V. 1. Eleis, inuestis. It is certain this Word doth not only signify those who are predestin'd to eternal Glory, but those who are chosen or call'd to believe, as Jo. 6. v. 70. Christ says that he had elect'd or chosen his twelve Apostles, and yet one of them (Judas) was a Devil. The Jews were call'd the elect People of God, as now are all Christians, nor can we think that all to whom S. Peter wrote, were predestin'd to Glory, Ibid. adveniis dispersionis, i.e. dispersis in Ponto, &c.

(b) V. 12. In quem desiderant Angeli prospectare. The Greek MSS. and Copies at present have ιας, in qua, which is commonly expounded to agree with the Mysteries reveal'd to the Prophets, and which the Angels rejoic'd and were delighted to see fulfill'd by the coming of Christ. It seems as if the ancient Interpreter had read, ιας, agreeing with τῷ σπυρίτῳ, or perhaps τῷ δόξῃ, to agree with οἴων, understood. These Changes of a Letter might easily happen. It appears that not only divers Latin Interpreters, but also some of the Greek Fathers brought these Words to hexo the Divinity of the Holy Ghosts, as S. Athan. Epist. 1. Ad Serap. p. 653, Edit. Ben.
CHAP. II.

1. Therefore casting off all Malice, and all Guile, and Dissimulations, and Envies, and all Detractions,
2. As new born Children, covet the rational Milk without guile: that in it you may increase unto Salvation:
3. If yet you have tasted that the Lord is sweet.
4. To whom approaching the living Stone, rejected indeed by Men, but chosen, and honour'd of God:
5. And you yourselves as living Stones be built thereupon, a spiritual house, an holy Priesthood to offer up spiritual Sacrifices, acceptable to God through Jesus Christ:
6. Wherefore it is said in the Scripture: behold I place in Sion a chief corner Stone, chosen, precious: and he that shall believe in him, shall not be confounded.
7. Honour therefore to you who believe: but to them who believe not, the Stone which the Builders rejected, the same is become Head of the Corner:
8. And a stumbling Stone, and a Rock of scandal to them, who stumble at the Word, nor do they believe, whereunto they are also set.
9. But you are a chosen Generation, a royal Priesthood, a holy Nation, a purchased People: that you may publish the Virtues of him, who call'd you out of Darkness to his marvellous Light.
10. Who were heretofore not the People, but now the People of God: who were not obtaining Mercy, but now obtaining Mercy.
11. My dearest, I beseech you as strangers and pilgrims to refrain from carnal desires, which war against the Soul,
12. Having your Conversation among Gentils good: that whereas they speak ill of you, as of Malaefactors, considering you by your good Works, they may glorifie God in the Day of Visitation.
13. Be you subject therefore to every human Creature for God's Sake: whether it be to the King as excelling:
14. Or to Governors as sent by him for the punishing
15. For so is the Will of God, that doing well, you may silence the Ignorance of foolish Men:
16. As free, and not as making your Freedom a Cloke of Malice, but as the Servants of God.
17. Honour all Men; love Brotherhood: fear God; honour the King.
18. Servants be subject with all Fear to your Masters, not only to the good and gentle, but also to the froward.
19. For this is a Grace, if a Man for a Conscience towards God, endure Sorrows, suffering patiently.
20. For what Glory is it, if sinning, and being buffetted you suffer it; but if doing well you suffer patiently: this is a Grace before God.
21. For hereunto have you been call'd: because Christ also suffer'd for us, leaving you an Example that you follow his Steps.
22. Who committed no Sin: nor was Guile found in his Mouth:
23. Who when he was revil'd, revil'd not: when he suffer'd, threatn'd not: but gave himself up to him that judg'd him unjustly:
24. Who himself bore our Sins in his own Body upon the Tree that we being dead to Sin, might live to Justice: by whose Stripes you are heal'd.
25. For you were as Sheep going astray, but you are now converted to the Pastor and Bishop of your Souls.

ANNOTATIONS.

V. 1. Therefore casting off all Malice. S. Peter having put them in Mind of the great Benefit of Christ's coming to redeem us from Sin, exhorts them to avoid Sin, to lead a Life worthy of their Vocation, to follow Christ's Doctrine, and imitate his Example.

V. 2. Covet, or desire the rational (a) Milk without Guile, or Deceit; without Guile in Construction do's not agree with new-born Children, but with Milk as appears by the Text. The Sense is, follow the pure Doctrine of the Gospel without mixture of Errors.

V. 4. The living Stone rejected, &c. Christ is the chief Foundation of his Church, the Corner-stone of the Building, whom the Jews, and other obstinate Unbelievers reject to their own Condemnation and Destruction.
Chap. II. The I. EPISTLE of S. PETER. 395


V. 5. You... are a holy (b) Priesthood, and, as he faith again, v. 9. a royal Priesthood, 1st, because they had Ministers of God, who were truly and properly Priests, of whom Christ is the chief. 2dly, Every good Christian, in a less proper Sense, may be called a Priest, in as much as he offers to God, what in a less proper and metaphorical Sense, may be called sacrifices and oblations, that is, the sacrifice of an humble and contrite Heart, Psal. 50. the sacrifice of self-denials, and mortifications, of prayer, alms-deeds, &c. And it is called a royal Priesthood, (b) as Christians may be called metaphorically Kings by governing their Passions, or because they are invited to reign with Christ in His Kingdom, to sit on his Throne, See Apoc. 3.

V. 8. Whereunto they are also (c) set, or plac'd, i.e., by God's Permission; not that God is the Cause of their Sins or Damnation, (whole Will is that every one be sav'd) but his Justice has appointed and decreed punishments against those, who by their own wilful Malice, refuse to believe, and to follow his Doctrine: their stumbling against this stone is wilful and obstinate.

V. 9. You are a purchased People, whom Christ purchased, bought and redeem'd with the Price of his precious Blood, that you may publish the (d) Virtues, i.e. the Excellencies and Perfections of God, who hath called you, and now made you his People, which you were not, at least in this Manner before, neither you that were Jews, nor especially you that were Gentiles.

V. 11, 12. I beseech... you to refrain, &c. from all unlawful and disorderly Passions, that the Gentiles not yet converted, may have nothing to blame in your Lives and Conversation, but may be edify'd and induc'd to praise God, In the Day of Visitation. God is said to visit his People, sometimes by Afflictions and Punishments, and sometimes by Graces and Favours, Some think S. Peter here by the Day of Visitation, means the approaching Destruction of Jerusalem by the Romans, and that the Sense is, that the Heathen-Romans seeing your peaceable Dispositions, and pious Conversation, may have a favourable Opinion of Christian Religion, and be converted, Others, that you and they to whom the Gospel is preach'd, may glorifie God, when he visiteth them with Graces and Favours, whether exterior or interior.

V. 13. Be subject to every human Creature (e) to every one whom the Order of Providence has placed over you, whether it be to Emperors or Kings, who have the supreme Power in Kingdoms, or to Governors of Provinces, obey your Temporal Princes, tho' Heathens and Idolaters, as the Roman Emperors were at that time, Enemies to the Christian Religion, in all that is not sinful, and against the Law of God: for this is the Will of God, and all Power is from God, Rom. 13.

In the like manner (v. 18.) Servants must be subject, and obey their Masters tho' they be Inhildels. See 1. Cor. 7. By this you will silence the Ignorance
The I. EPISTLE of S. PETER. Chap. II.

Ignorance and Calumnies of foolish Men, who pretended that Christian Religion taught them to be disobedient to Princes, and to be Subjects of Christ only, their supreme spiritual King,—you are free to wit, from the Slavery of Sin, but take care (v. 16.) Not to make this Christian Freedom and Liberty a Cloak of Malice, as they do, who pretend that this makes Subjects free from their Obedience to temporal Princes and Magistrates; or Servants free from the Obedience due to their Masters, even when they are froward, (f) ill humoured, or cross to them.

V. 19. Take notice that this is a Grace, an Effect of God's Grace, a thing acceptable to God, when you suffer Injuries patiently, whereas it is no Glory, nothing that deserves Commendation or a Reward, either before God or Man, to suffer for doing ill, as a Malefactor, who deserves Punishments. But it is glorious and meritorious for you to suffer as Christians, and for the Christian Faith: be not then afraid to suffer in this Manner. These Sufferings are Marks of God's Favour towards you, and you have the Example of Christ, which you must imitate.

V. 21. &c. Christ who was incapable of sinning, did not revile (g) them that reviled him, he suffered all with Patience, he willingly gave himself up to Pontius Pilate that judged him, and condemned him unjustly (h) to the Death of the Cross; and remember that all he suffered was to satisfy for your Sins, that he bore our Sins in his own Body on the Tree of the Cross, remember always this great Benefit of your Redemption, and of your being call'd to believe in him, and to be eternally happy by following his Doctrine. That all of you were as sheep going astray, lost in your Ignorance and in your Sins, but that by his Grace, and by his Merits, you are now called and converted to Jesus Christ, the great Pastor and Bishop of your Souls, you are happy if you live under his Care, Inspection, and Protection.

(a) V. 2. Rationabile fine dolo lac. τὸ λογικόν αἰδολον γάλα, both the Adjectives agree with Milk.——(b) V. 5. and 9. ἐπαναγμένον καὶ γενομένου. See S. Amb. in Psal. 118. S. Aug. l. 10. de Civ. c. 6. &c.

(c) V. 8. In quo & pasti sunt. εἰς ὅ, in quod verbum, which cannot agree with myos, or xωκ, but seems to agree with the whole Sentence, which is to be understood of God's Permission, and Punishment for their Obstancy.—

(d) V. 9. Virtutes ejus, τὰς ἀποκτεν, not διδασκαλία, and so should not be translated Powers, as by Mr. N.—(e) V. 13. Omni humana creatura, κτίσις, which the Protestants here translate to every Ordinance, but they translated Creature. Mark 16. 15. Col. 1. 15.—(f) V. 18. Dyscolis, κακοῖς, pravis, curvis, &c.—(g) V. 23. cum maledicetur, non maledicat, λαλομένου, consuetius appetitus improperly translated, cursed, by Mr. N.—(h) Ibid. Judicantis (e) in iustitia. In the present Greek, we read δικαίους, justly as also some Latin Fathers read. S. Aug. trat. 21. in Ioan. commendabat aseum judicantis: justè, and so the Sense is, that he commended, and commissed his Cause to God, the just Judge of all.
C H A P. III.

1. In like Manner let Women be subject to their Husbands: to the end that if any believe not the Word, they may be gain'd without the Word by the Conversation of Women.

2. Beholding in Fear your chaste Conversation,

3. Whose Ornaments ought not to be in the outward plaishing of the Hair, or laying on Gold round about, or in putting on Apparel:

4. But let it be the hidden Man of the Heart in the Incorruptibility of a quiet, and modest Spirit, which is rich in the Sight of God.

5. For in this manner heretofore also the holy Women, hoping in God, adorn'd themselves, subject to their own Husbands.

6. As Sara obey'd Abraham, calling him Lord: whose Daughters you are doing well, and not fearing any Trouble.

7. You Men also be dwelling with them according to Knowledge, imparting Honour to the Woman, as to the weaker Vessel, and as Joint-heirs together of the Grace of Life: that your Prayers be not hindred.

8. In fine be all of one Mind, compassionating one another, loving Brotherhood, merciful, modest, humble:

9. Not returning evil for evil, nor Railing, for Railing, but on the contrary Blessing: for to this are you call'd, that by Inheritance you may possess a Blessing.

10. For he that will love Life, and see good Days, let him refrain his Tongue from Evil, and his Lips that they speak no Guile.

11. Let him decline from Evil and do good: let him seek Peace, and pursue it.

12. For the Eyes of the Lord are upon the just, and his Ears open to their Prayers: but the Countenance of the Lord upon those who do evil Things.

13. And who is there can hurt you, if you be zealous Followers of good?

14. And
14. And if you also suffer any thing for justice-sake, you are happy. And be not struck with their terrors, nor be troubl'd.

15. But sanctify the Lord Christ in your hearts, always ready to give Satisfaction to every one, that asketh you a Reason of that Hope, which is in you.

16. And with modesty and fear having a good conscience, that wherein they speak ill of you, they may be confounded, such as falsely accuse your conversation in Christ.

17. For it is better to suffer (if it be the Will of God) doing well, than doing ill.

18. For even Christ died once for our Sins, the just one for the unjust, that he might offer us to God, being brought to Death in the Flesh, but quicken'd in the Spirit.

19. In which also coming he preach'd to the Spirits that were in Prison;

20. Who in time past had been incredulous, when they waited for God's Patience in the Days of Noe, when the Ark was a building: in which a few, that is eight Souls were faved by Water.

21. And which is of the like Form, Baptism now also saveth you: not the putting away the Filth of the Flesh, but the Examination of a good Conscience towards God, by the Resurrection of Jesus Christ.

22. Who is on the right Hand of God, swallowing up Death, that we might become Heirs of eternal Life: he being gone into Heaven, Angels, and Powers, and virtues being made subject to him.

Annotations.

V. 1. 6. Let the Wives, &c. In the first 6 Verses he gives Instructions to married Women. 1st, By their modest and submissive Dispositions to endeavour to gain and convert their Husbands, shewing them such a Respect as Sara did, (whose Daughters they ought to esteem themselves) who call'd Abraham her Lord, or her Master, Gen. 18. 12. 2dly, To be modest in their Dreys without Vanity. 3dly, That Women take the greatest Care of the hidden Man, i.e. of the interior Disposition of their Heart, which he calls the Incorruptibility of a quiet and modest Spirit. 4thly, Not fearing any Trouble, when God's Service, or the Duty to their Husbands require it.

V. 7. Men also &c. His Advice to Husbands, 1st, To carry them-
selves to their Wives with Knowledge, Prudence and Discretion. 2dly. Not in any imperious Manner, but treating their Wives with Respect and Honour, tho' a Wife be the Weaker Vessel, both in Body and Mind. 3dly, Considering themselves and their Wives to be Joint-heirs with them of God's Graces and Favours, both in this World and in the next. 4thly, That their Prayers, and Duty to God be not hinder'd, neither by too great a Fondness and Complacency, nor by Disagreements and Discontents.

V. 8.—18. Be all of one Mind. These Instructions are not only for Man and Wife, but for every one, to whom in general these Virtues are recommended. And every one's Duty is comprised in these few Words of Psal. 33. 15. decline from evil, and do good—The merciful Eyes of the Lord are upon the just, and his angry Countenance against the wicked.—nothing can hurt you, and you need fear no Menaces, no Terrors, if with Zeal you follow, and adhere to what is good. —Always ready to give (a) Satisfaction, &c. S. Peter would have every Christian, according to his Circumstances, and Capacity, ready to give general Reasons of his Faith and Hope of Salvation, both to Infidels, and Heretics that refuse to believe.

V. 18.—26. Christ was brought to Death in the Body, dying on the Cross for our Sins; but quicken'd in the Spirit, (b) By the Spirit here, some understand Christ's divine Spirit, and Power of his Divinity, by which he soon rais'd himself again from Death, to an immortal Life by his glorious Resurrection. But others by the Spirit, rather understand Christ's Soul, by which he never died, which always remain'd united to his divine Person, and which the 3d Day he again reunited to his Body.—In which (b) (to wit, Soul or Spirit) coming he preach'd to the Souls that were in Prison. The true and common Interpretation of this Place seems to be, that the Soul of Christ, after the Separation from the Body, and before the Resurrection, descended to a Place in the inferior Parts of the Earth, call'd Hell, in which we call the Apostles Creed, sometimes called Abraham's Bosom, sometimes Limbus Patrum, a Place where were detain'd all the Souls of the Patriarchs, Prophets, and just Men, as it were in Prison; and preach'd to these Spirits in this Prison, i.e. brought them this happy News, that he who was their Redeemer, was now come to be their Deliverer, and that at his glorious Appearance, they should enter with him into Heaven, where none could enter before our Redeemer, who open'd as it were Heaven's Gates. Among these were many, who had been formerly at first incredulous in the time of Noe, who would not take warning from his preparing and building the Ark, but it may be reasonably supposed, that many of them repented of their Sins, when they saw the Danger approaching, and before they perish'd by the Waters of the Deluge, so that they died, at least, not guilty of eternal Damnation, because the' they were Sinners, yet they worshipp'd the true God (for we do not find any Proofs of Idolatry before the Deluge.) Thefe then, and all the Souls of the just, Christ descend-
The I. EPISTLE of S. PETER. Chap. III.

ed to free from their Captivity, from their Prison, and to lead them, at his Ascension, triumphant with him into Heaven.

The Church of England cannot quarrel with this Exposition, which seems altogether conformable to the 3d of their 39 Articles, which at present runs thus: As Christ died for us, and was buried, so also it is to be believed, that he went down into Hell. It is thus express'd in the Articles under Queen Elizabeth, an. 1562. And in the Articles put out ten Years before 1552, in the 4th Year of King Edw. the 6th, the Words were, that the Body of Christ lay in the Grave until his Resurrection, but the Spirit which he gave up, was with the Spirits which were detain'd in Prison, or in Hell, and preach'd to them, as the Place in S. Peter testifieth.

Dr. Pearson upon the 5th Article of the Creed writes thus. "There is nothing which the Fathers agree in more, than as to a local and real Descent of the Soul of Christ into the infernal Parts, unto the Habitation of the Souls departed ... This was the general Opinion of the Church, as may appear by the Testimonies of those ancient Writers, who lived successively, and wrote in several Ages, and deliver'd this Exposition in such Express Terms, as are not capable of any other Interpretation." Thus Dr. Pearson, he cites the Fathers. See the Edition an. 1683. p. 237.

V. 21. And which is of the like form Baptism now also saveth you, i.e. the Ark was a Figure of Baptism, which saveth you from the Death of the Soul: and as no one was saved from the Waters of the Deluge, but those few 8 Persons, who were in the Ark, so no one can enter into Heaven, if he hath not been baptiz'd, or hath had a Desire of it, when come to the use of Reason. And such Persons as are capable of knowing what they receive, must come with the Dispositions of Faith, and a true Repentance, which is here call'd, the Examination, Lit. the Interrogation (c) of a good Conscience, who therefore are examin'd whether they believe in one God and three Persons, &c.

V. 22. Jesus now as our Redeemer, and as Man, sitteth on the right Hand of God. See Mark 16. 19. Coloss. 1. Hebrews 1. 3. &c. having swallow'd up, devour'd, or destroy'd Death, having conquer'd and triumph'd over the Devil, Sin, and Death, that by his Grace and his Merits, we might become Heirs of eternal Life: and is gone into Heaven, Angels, &c. being made subject to him. See 1. Cor. 15. 26.

(a) V. 15. Ad satisfacionem, proς αποκαταστασις, ad defensionem.— (b) v. 19. In quo (spiritu) ετος (καιμενη) veniens popolare, profeitus. As to the different Expositions of this Place. See Estius, a Lapide, &c. which also, Dr. Pearson sets down at large. The late Protestant Writers, as may be seen in Dr. Hammond, and Dr. Well's expound this Place, so as to signify no real Descent of Christ's Soul into Hell, or to any infernal Place, but only that his divine Spirit went to preach to the Spirits in the Prison of their Bodies, i.e. to the wicked Men, who lived in the Days of Noe, to exhort them to Repentance. But this Exposition, as Dr. Pearson observ'd, is against the general
CHAP. IV. The I. EPISTLE of S. PETER.

Chap. IV. The I. EPISTLE of S. PETER.

CHAP. IV.

1. Chriftherefore having suffer'd in the Fleſh, be you alſo arm'd with the fame Thought: for he that hath suffer'd in the Fleſh, hath ceas'd from Sin:

2. That now as to the reſt of his Time in the Fleſh, he may not live according to the Desires of Men, but according to the Will of God.

3. For the Time paſt is ſufficient for the fulfilling of the will of the Gentils to those, who have walk'd in riotousneſs, Lufts, exceſs of Wine, Revellings, Drinkings, and the unlawful worshipping of Idols.

4. As to which Blaspheming they admire at your not running on with them unto the fame Confusion of Riotousneſs.

5. Who ſhall render an Account to him, who is ready to judge the Living and the Dead.

6. For this Cauſe alſo was the Goſpel preach'd to the dead: that they might be judg'd according to Men in the Fleſh, and may live according to God in the Spirit.

7. Now the End of all hath approach'd. Be therefore prudent, and watch in Prayers.

8. But above all Things, have mutual constant Charity among you: for Charity covereth a Multitude of Sins.

9. Uſing Hospitability towards one another without murmuring:

10. Every one as he hath receiv'd Grace, adminiſtering it to each other, as good Adminiſtrators of the manifold Grace of God.

11. If any one ūpeak let him ūpeak as the Words of God: if any one Minifie: let it be as from the Power, which
12. My dearest think not strange the hot Persecution, which is come upon you for a Trial, as if some new thing happen'd to you:

13. But rejoice being Partakers of Christ's Sufferings, that at the Manifestation of his Glory you may be glad with great Joy.

14. If you be revil'd for the Name of Christ, you shall be happy: because that which is of the Honour and Glory, and of the Power of God, and also his Spirit resteth upon you.

15. Let not any of you suffer as a Murderer, or a Thief, or a Slanderer, or as coveting the Goods of others.

16. But if as a Christian, let him not be ashamed: but let him glorifie God in that Name.

17. For now is the Time that Judgment may begin from the House of God. And if first from us: what shall be the End of those, who believe not the Gospel?

18. And if the just Man shall scarce be saved, the wicked Man, and the Sinner where shall they appear?

19. Therefore also they, who suffer according to the will of God let them recommend their Souls in good Deeds to the faithful Creator.

**ANNOTATIONS.**

V. 1. He that hath suffer'd in the Flesh hath ceased from Sin. Some expound these Words of Christ, but he never had committed the least Sin. The true Sense is, that every one who suffers by Christ's Example, leaves off a sinful Life, so as not to fall into great Sins.

V. 3. For the time past is sufficient, &c. as if he said, you who were Gentils, have already lived too long in Vices before your Conversion; so that they who are not yet converted, admire (a) at the change they see in you, make a Jest of you, talk against you for your not running on with them in the same wicked and shameful Disorders. But they shall render an exact Account of all to the just Judge of the living and the dead. For as I told you before, in the last Chap. v. 19. for this cause, i.e. because Christ is Judge of all, he descended to the Place where the Souls of the dead were, and preach'd to them, shewing himself their Redeemer, who judges and condemneth those who had liv'd according to the Fesh, but gave
gave Life to those, who had liv'd well, or done Penance according to the Spirit of God:

V. 8. *Charity covereth a multitude of Sins:* It is a great means to atone for them; or it may signify, that a charitable Mind excuses many Sins in others.

V. 10. *As good Administrators of the manifold Grace of God:* An Admonition to the Ministers of the Gospel, to employ well their Talents and the Graces received, to the honour and glory of God.

V. 12. *Think not strange the hot Persecution:* Be not surpriz'd, nor discourage'd, that a hot and sharp Persecution is come upon you at this time, as if it were a new and an extraordinary thing. It is what you must expect, and be ready to receive with Patience, and even with Joy, when you suffer as Christ did before you, and for his sake: this is the way to an eternal Happiness in Heaven.

Because that which is of the Honour and Glory, &c. He gives them the Reason why they must rejoice, and look upon themselves happy to suffer for the Name of Christ, because to suffer for God's sake is glorious, is a Mark that the glorious, the honourable, and the powerful Spirit of God rests upon them; for as St. Paul said, Heb. ii. 6. God chastiseth every Son whom he loveth. Nothing then is more honourable, nothing more advantageous than to suffer for being a Christian. This Word is only found here, and Acts xi. 26.

V. 15. *As a Slanderer, (b) or Railer:* The Greek here signifies one that do's evil, or a Malefactor.—- or as counting the Goods of others, the Greek rather signifies one curiously prying into the Affairs of others, which Protestants translate, a busy Body.

V. 17. *Now is the time that Judgment may begin from the House of God,* by Judgment seems to be here understood Afflictions, Persecutions, and Trials in this World: and the Sense is, that the time of this Life is a time of suffering: and if first from us, i.e. if the Justice of God deal in this Manner with his Friends whom he loves: much greater will be hereafter the Punishments of Sinners, and of those who have refuse'd to believe in Christ.

(a) V. 4. *In quo admirantur, &c.* The same Word is used v. 12. *nolite peregrinari in servorum, &c.* In utione, meaning the heat of Persecutions.

2. Feed the Flock of God which is among you, taking care thereof, not by constraint, but willingly according to God: neither for the sake of filthy Lucre, but freely:

3. Neither as domineering over the Clergy, but made examples of the Flock from the Heart.

4. And when the Prince of Pastors shall appear, you shall receive a never-fading crown of glory.

5. In like manner you who are young submit yourselves to the ancient Priests. And all of you insinuate humility one to another, for God resists the proud, and gives grace to the humble.

6. Be humbled therefore under the mighty Hand of God, that he may exalt you in the time of visitation:

7. Casting all your solicitude on him, because he hath care of you.

8. Be sober, and watch: because your adversary the Devil, as a roaring Lion goeth about, seeking whom he may devour:

9. Whom resist steadfast in faith: knowing that the like suffering is made to your brethren throughout the world.

10. Now the God of all grace, who hath called us unto his eternal glory thro' Christ Jesus, when you have suffer'd a little will perfect, and strengthen, and establish you.

11. To him be glory and empire for ever and ever. Amen.

12. By Silvanus a faithful Brother to you, as I esteem him, I have written briefly: beseeching and testifying, that this is the true grace of God, in which you stand.

13. The Church which is at Babylon elected together saluteth you, as doth also my Son Mark.

14. Salute one another with a holy kiss: grace unto you all, who are in Christ Jesus. Amen.

Annotations.

V. 1. I beseech the ancient Priests among you, I who am an (a) ancient Priest. According to the Letter, the Seniors, I a Fellow-Senior, or the Elders, I a Fellow-elder. Mr. Nary, and also the French Translators, commonly put the Priests, I your fellow-priest... Or even it might be
the Bishops, I your fellow-bishop. The Latin Word Senior, and the Greek Word Presbyteros, which here are in the Text, if we should follow their Derivation only, signify Elderly-men, or Men advanced in Years: but since by a receiv'd Use, they signify, and represent to us Offices and Dignities, either Ecclesiastical, or Civil, either belonging to the Church or State, which in other Languages are now generally known by other Words, we may be permitted to use, even in translating the Holy Scriptures, those Words and Names by which now are represented to us those Offices and Dignities. It cannot be doubted but the Greek and Latin Words, which we find in this Verse, were applied, after the Establishment of the new Law of Christ, to signify such Ministers of God and the Church, which are now call'd Priests and Bishops: and it is for this reason that I judged it better to put the Word Priest and Fellow-priest, (meaning Priests of the higher Order) (commonly known by the Name of Bishops) than to use the Words Seniors, Elders, or Presbyters. I should not blame the Prot. Translators for translating always the Greek Word Presbyter, by the English Word Elder, nor the Rhems-Translators, for putting here senior, if these Words were sufficiently authorize'd by an Ecclesiastical Use and Custom, to signify Priests or Bishops, which I think can scarce be said; to lay nothing that the Word Elder, hath been abuse'd by fanatical Men, who admit of no Ordination of Bishops and Priests by divine Institution, and who have affix'd it to their Lay-elders, who are appointed and degraded, as it seemeth good to their Congregations. Tho' the Protestants of the Church of England always translate Elders for Presbyters in the new Testament, yet I do not find this Word once us'd in their Liturgy, or Common-prayer Book, when any Directions are given to those that perform the Church-Office, who are call'd Priests, Bishops, Curats, or Ministers.

And a Witness of the Sufferings of Christ. S. Peter being call'd and made the first or chief of the Apostles soon after Christ began to preach, he was Witness of what Christ suffer'd, both during the time of his Preaching, and of his Passion.——And a sharer of his Glory. Some think that S. Peter only means, that he was present at his Transfiguration, where was shown some Resemblance of the Glory, which is to come in Heaven. Others think that he expresseth the firm Hopes he had of enjoying the Glory of Heaven.

V. 2. Feed the flock, this shews he speaks of Bishops and Priests, and not of Elders in Years only.

V. 3. Neither as domineering over the Clergy. (b) This may not only signify over the inferior Ministers, who were subject to the Bishops or Priests, but also over the particular Flocks, which fell to their share, or to their Lot to take care of. See the Greek.

V. 5. You who are young, or younger, not only in Age, but employ'd in Offices inferior to that of Bishop, and Priest, submit your selves to them. But even all of you by your Carriage, insinuate, practice, and give Examples of Humility one to another. For God resists the proud.
The I. EPISTLE of S. PETER. Chap. V.

proud, and gives Grace to the humble. S. James c. 4, v. 6. repeats the same Doctrine, and the same Words. See also James 2. 12.

V. 12. I have written briefly, considering the Importance of such Mysteries, and necessary Instructions.

V. 13. The Church at Babylon, at Rome say Euseb. S. Hierom, &c, so call'd, not only on account of the extent of its Empire, but also for its Idolatry and Vices—Mark, my Son, generally thought to have been S. Mark the Evangelist.

(a) V, 1. Seniores, παπαρὰς. Consenior, συντρισμοτροπος. It is certain that in Hebrew, Greek, Latin, and in other Languages, such as have a Superiority and Command over others in Church, or in the Common-wealth, have been call'd by Words, that by their Derivation, express Men advanced in Age and Years, because Men chosen to such Offices, were commonly (the not always) advanced in Age, yet whether old or young, we give them the Name, which Use and Custom hath affixed to their Dignities: For Example, in English the chief Magistrate of a Town, we call the Mayor or Major, not the Greater of such a Town: those who rule with him, we call the Aldermen, not the Elderly-men according to the Derivation. The like might be said of Senate, Senators, and many other Names of Offices and Dignities: and as the Authors of the Annotations on the Rhetorics Testament observed, it would be ridiculous to translate such Words according to their Etymologies. We must not translate Pontifex, a Bridge-maker, Lapis, a Hurt-foot, &c. ἠδρονκον, by its Derivation, signifies only, one lent, or a Messenger, Προξενος, an Overseer, or Inspector, Βιτανος, a Servant, or Waiter: yet Protestants as well as Catholick, translate Apolites, Bishops, Deacons, and where προφαστος, or Seniors, signifies Men now known by these Words, Priests or Bishops, why may we not in translating give them the same Names?

... It is true a particular Difficulty occurs, because S. Hierom, S. Chrys. and others have taken notice, that the Greek Word, παπαρσ, is used in the new Testament sometimes for those, who by their Dignity were Priests, only sometimes for Bishops, and many times in the Gospels, for those who were Governors among the Jews, or Members of their great Council, or Sanhedrin, and sometimes only for those, who by their Age, were elder, or more advanced in Years. This makes it impossible in translating, to represent the Signification of this Greek Word, always in Latin, or in English, by the same Latin or English Word, which a Translator should endeavour to do, as much as possible. The Protestant Translators have indeed always render'd the Greek παπατος, by the English, Word Elder, they stick to the Derivation of the Word, without regard to the different Offices signified by that one Word, and for which we have different Words in English.

I take notice that the Latin Interpreter of the old Vulgate, tho' generally very exact, has not follow'd this Rule of translating, παπατος by the same Latin Word: for Example, Acts 15. 2. he puts Presbyteros, and yet in the same Chap. v. 4. 6. 22. and 23. He puts Seniores, Acts 20. v. 17. for Παπατος, he puts magiores nati, and these same Persons, by the 28th Verse, are called Episcopi, Παπατος. In the Epistles to Timothy and Titus, as also of S. James and Peter, and S. John, for the same Greek Words, we sometimes find Presbyteri, and sometimes Seniores.
Chap. V. The I. EPISTLE of S. PETER.

A late English Translation from the Latin, an. 1719. by C. N—— for Seniores and Presbyteri, sometimes puts Elders, sometimes Priests, whether is be Seniores, or Presbyteri in the Latin, and when mention is made of the Ministers of the Gospel, as Acts 15. 4. for Seniores, he translates Elders, and yet in the same Chapter, v. 6. 22. and 23. for the same Word, he puts Priests, &c.

The Translators of the Rhem-Tesament were more exact, for generally speaking for Seniores, they put the Ancients, when mention was made of those who were presbyteri among the Jews; when Seniores were applied to the Ministers of the Gospel they put Seniores, and for Presbyteri they translate Priests. Yet they have gone from this in one or two Places: for Acts II. 30. where we read mittentes ad Seniores, they put to the Ancients, and also Acts 16. 4. for Senioribus, we again find Ancients.

For my part I judg'd it best for Definition sake, to put Elders in the Gospels for Seniores, or presbyteri of the Jews. I had put in the Acts of the Apostles Seniors, where I found Seniores, speaking of the Ministers of the new Law, and where I have found the Latin Presbyteri, I have translated Priests; and Acts 20. 17. I have translated the Seniors. I have also been in a doubt here in this Place of S. Peter, and also John 2d, and 3d. whether to put Seniors or Priests, I have put ancient Priests, not doubting but that S. Peter and S. John speak of themselves as Priests of the first Order, or as they were Bishops.

(b) V. 3. In clericis, τῶν καθὼν. Tho' I have follow'd the Rhem-Tesament, and translated over the Clergy, I believe καθὼν in the plural Number is scarce used for Clerici, or for Men, but rather for Shares and Parts of Christ's Flock, to signify that every Bishop, or Priest shou'd not domineer over those under him, whether inferior Ministers, or Lay-persons.
THE

Second EPISTLE

of

St. PETER the APOSTLE.

This Epistle, tho' not at first read and receiv'd every where as Canonical, was acknowledg'd as such about the end of the 4th Age. See Euseb. l. 3. Hist. c. 3. S. Hierom de Vir. Illust. Tillemont art. 33.

The Design, as it appears c. 1. 13. and c. 3. v. 1. was to give them Admonitions and Instructions against the Teachers of false Doctrine, particularly against the Simonists. It seems written a little before his Martyrdom about the Year 66.

CHAP. I.

1. SIMON Peter, a Servant, and an Apostle of Jesus Christ, to them who have obtain'd equal Faith with us in the Justice of our God, and Saviour Jesus Christ.

2. Grace to you, and Peace be fulfill'd in the Knowledge of God, and of Jesus Christ our Lord:

3. According as all things of his divine Power, which are, to Life, and Piety are given to us, by the Knowledge of him, who hath call'd us in his Glory, and Virtue,

4. By whom he hath given us very great, and precious Promises: that by them you may be made Partakers of the divine Nature: flying from that Corruption of Lust, which is in the World.

5. And you employing all Care, join with your Faith Virtue, and with Virtue Knowledge,

6 And with Knowledge Abstinence, and with Abstinence Patience, and with Patience Piety,

7. And with Piety the Love of Brotherhood, and with the Love of Brotherhood Charity.

8. For if these things be present with you, and abound, they
they will render you neither void, nor without Fruit in the Knowledge of our Lord Jesus Christ,

9. Whereas he to whom they are wanting, is blind, and groping with his Hand, not remembering that he is cleans'd from his old Sins.

10. Wherefore Brethren labour the more, that by good Works, you may make sure your Vocation, and Election: for doing these Things, you shall not sin at any Time,

11. For so shall be abundantly administered to you an Entrance into the eternal Kingdom of our Lord, and Saviour Jesus Christ.

12. For which Cause I will begin to admonish you always of these things: tho' you know and are confirm'd in the present Truth.

13. And I think it just as long as I am in this Tabernacle, to stir you up by Admonition:

14. Being assured that the putting off of this my Tabernacle is at Hand, even according as our Lord Jesus Christ hath signified to me.

15. And I will make it my Endeavour that you have frequently after my Decease, whereby you may keep a Memory of these Things.

16. For we have not by following artificial Fables made known to you the Power, and Presence of our Lord Jesus Christ: but we were Eye-witnesses of his Greatness.

17. For he receiv'd from God the Father Honour, and Glory, a Voice coming down upon him in these Words from the excelling Glory: This is my beloved Son, in whom I am well pleas'd, hear him.

18. And this Voice we heard brought from Heaven, when we were with him in the holy Mountain.

19. And we have the Word of Prophecy more firm: to which you do well to attend, as to a Lamp shining, in a dark Place, until the Day dawn, and the Morning-star rise in our Hearts:

20. Knowing first this that no Prophecy of the Scripture is made by private Interpretation,
For not by human will was Prophecy brought at any Time: but the holy Men of God spoke, inspir'd by the Holy Ghost.

**Annotations.**

V. 1. *In the Justice, or by the Justice of God, and of our Saviour J. C.* As Justice and Sanctification are equally attributed to God and to Jesus Christ, it shews that the Son was equally and the same God with the Father.

V. 3. *In, or by his Glory, and Virtue.* (a) By the Greek Text, Virtue is not here the same as Power, as commonly in other Places, but signifies God's Goodness, Mercy, and Clemency.

V. 4. *Partakers of the divine Nature.* Divine Grace infused into our Souls, is said to be a partaking of the divine Nature by an Union with the Spirit of God, whereby Men are made his adoptive Children, Heirs of Heaven, &c.

V. 5. *Join with your Faith, Virtue; think not that Faith alone will have you without the Practice of Virtues and good Works.*—By Abstinence or Temperance, is understood that Virtue, which helps to moderate the inordinate Love of sensual Pleasures, and to govern all disorderly Passions and Affections.

V. 9. *Groping with his Hand,* (b) like one that is blind, The Greek may signify one who hath his Eyes shut, or that is like a blind Mole.

V. 10. *By good Works to make sure,* &c. Without divining into the hidden Mysteries of Predestination, &c.—you shall not sin as any time, these Words evidently suppose that the Graces and Assistan ces of God, will not be wanting; for it would be in vain to command, unless a Man had both free Will and Capacity to perform, but, as it follows, these Helps shall be abundantly administered to you.

V. 12. *I will begin,* (c) i.e. by the Greek, I will take care.—*As long as I am in this Tabernacle,* to wit, of the Body in this mortal Life.—*But the putting off* (d) *or Dissolution,* i.e. my Death is at Hand.

V. 15. *That you have frequently after my Decease,* (c &c. Some expounded these Words to signify, I will have you frequently in my Thoughts, and remember you, praying for you after my Death, but this do's not seem the true and literal Sense: nor do we need such Arguments to prove that Saints pray for us.

V. 16. *We have not by following artificial Fables,* Lit. (f) *learned Fables,* invented to promote our Doctrine. *We, I with others, were Eye-witnesses of his Glory on Mount-Thabor,*

V. 19. *And we have the Word of Prophecy more firm,* or to make our Testimonies and Preaching of Christ more firm. The Revelations of God made to the Prophets, and contain'd in the holy Scriptures, give us of all others, the greatest Assurance. Tho' the Mysteries in themselves remain obscure and incomprehensible, the Motive of our Belief is divine Authority.
Chap. II. The II. EPISTLE of S. PETER. 411

V. 20. No Prophecy of the Scripture is made by private Interpretation, (g) or as the Protestants translate it from the Greek, is of any private Interpretation, i.e. is not to be expounded by any one's private Judgment, or private Spirit. For not by human Will was Prophecy brought at any time. This is to shew that they are not to be expounded by any one's private Judgment, because every part of the holy Scriptures are deliver'd to us by the divine Spirit of God, where-with the Men were inspir'd who wrote them, therefore they are not to be interpreted but by the Spirit of God, which he left and promised to his Church to guide her in all Truth to the end of the World. Our Adversaries may perhaps tell us, that we also interpret Prophecies and Scriptures, do so; but we do it always with a Submission to the Judgment of the Church, they without it,

(a) V. 3: Et virtute, & æterno. (b) v. 9. manu sentant, immortal. (c) V. 12. Incipiam, us æternum, non omittam, non neglegam, &c. (d) V. 14. depopito, & æternum. — (e) dabo operam & frequentem habere vos, post obitum meum, ut hauriam memoriam faciatis mihi. (f) v. 16, non doelas fabulas, ut consciatissimos judicis. Some Copies had indeclasis, on which account the Rhem. Testaments put out before the Corrections of Sixtus V. and Clemens VII. has unlearn'd.

CHAP. II.

1. But there were also false Prophets among the People, as there shall also be lying Teachers among you, who shall bring in Sects of Perdition, and deny the Lord who bought them: bringing upon themselves a speedy Destruction.

2. And many shall follow their Luxuries, by whom the Way of Truth shall be blasphem'd:

3. And through Covetousness with feign'd Words they shall make Merchandize of you: against whom Judgment ceaseth not long since: and their Perditionumbereth not.

4. For if God spair'd not the Angels that sinn'd, but having cast them down into the Place of Torments deliver'd them into the Chains of Hell to be tormented, to be reserved unto Judgment.

5. And spair'd not the World that was of old, but preserved Noe the eight a Preacher of Justice, bringing in the Deluge upon the World of the impious.

6. And reducing to Ashes the Cities of the Sodomites, and
and the Gomorrheans, condemn'd them to Destruction: making them an Example, of such as shall do wickedly:
7. And deliver'd Lot a just Man oppress'd by the Injury, and luxurious Conversation of abominable Men:
8. For he was just both in Sight and Hearing: dwelling among them, who from Day to Day vex'd his just Soul with their impious Deeds.
9. The Lord knows to deliver the godly from Temptation: but to reserve the wicked unto the Day of Judgment to be tormented:
10. And especially those who walk after the Flesh, in the Lust of Uncleanliness, and despise Dominion, bold, pleasing themselves, who fear not to bring in Sects blasphemy:
11. Whereas Angels, tho' they are greater in Strength, and Power, bear not an execrable Judgment against themselves.
12. But these Men like Brutes without Reason, naturally tending into the Snare, and into Destruction, blasphemying in things of which they are ignorant, shall perish in their Corruption,
13. Receiving the Reward of Injustice, counting for a Pleasure the Delights of a day: stains and blemishes, surrounded with delight, rioting in their banquets among you,
14. Having Eyes full of Adultery, and of never ceasing Sin. Alluring unstable Souls, having their Heart versed in covetous Practices, Sons of Malecision:
15. Forsaking the right way they have gone astray, following the way of Balaam of Bosor, who lov'd the Reward of his Iniquity:
16. But who had a Check of his Madness: a dumb Beast subject to the Yoke, speaking with Man's Voice, forbade the Folly of the Prophet.
17. These are Fountains without Water, and Clouds driven with Whirlwinds, to whom is reserv'd the Obscurity of Darkness.
18. For speaking proud things of Vanity, they allure
Chap. II. The Second Epistle of S. Peter. 413

lure in Desires of the Flesh of Riotousness, those who escape a little, who converse in Error:

19. Promising them Liberty, when they themselves are Slaves of Corruption: for by whom a Man is overcome, to the fame is he a Slave.

20. For if having fled from the Pollutions of the world, in the Knowledge of our Lord, and Saviour Jesus Christ, being again entangled with them they are overcome: their latter State is become worse than the former.

21. For it had been better for them not to have known the way of Justice, than after the Knowledge, to be turn'd back again from that holy Commandment, that was deliver'd to them.

22. For that of the true Proverb hath happen'd to them: the Dog is return'd to his Vomit: and, the Sow that was wash'd to her wallowing in the Mire.

ANNOTATIONS.

V. 1. Lying Teachers among you, some of which were already come, and many more were to follow, who shall bring in Seals, Heresies leading to Perdition, deny the Lord who bought them, denying the Divinity of Jesus Christ our Redeemer; such were the Disciples of Simon, and many after them.

V. 2. Many shall follow their Luxuries, or Lasciviousness, such as are related of the Nicolaits, and Gnosticks, by reason of whom the way of Truth shall be blasphem'd, or ill spoken of, by those who made no Distinction betwixt true and false Christians.

V. 3. They shall make Merchandize of you, preaching such lying Doctrine as might please the People, but thro' a Motive of Covetousness, and for their own Gain.

V. 4.—9. If God spared not the Angels, &c. S. Peter here brings these Examples of God's Justice. 1st Towards the rebellious Angels that fell from Heaven. 2dly, That of the general Flood or Deluge. 3dly, When he destroy'd Sodom, and those other Cities. First Angels that sin'd, casting them down into the Place of Torments: God by his Justice deliver'd them up to the Chains of Hell to be torment'd and to be refer'd even for greater Torments after the Day of Judgment. This seems the literal Sense of this 4th Verse, which is obscure, and has divers Readings in the Greek. In the Examples of the Deluge, and of Sodom. S. Peter shews not only the Severity of God's Judgments upon the wicked, but also his merciful Providence towards the small Number of the just, as towards Noe a Preacher of Justice, the eight and chief of those who were preferv'd in the Ark, when he spare'd not the World that was old, Lit. the original World, or wicked
wicked of those ancient times. When he delivered just Lot, at the time he reduc'd Sodom and those other Cities to Aſhes. For Lot was just both in sight and hearing, without being corrupted by what he saw and heard, chafes as to his Eyes and Ears, or as to all that could be seen or heard of him, when the wicked among whom he liv'd vex'd and griev'd his just Soul by their impious Deeds. God therefore who knows and approves the Ways of the godly, preserves them by his Providence amidst Temptations.

V. 9. To reserve the wicked unto the Day of Judgment, &c. That is, God many times do's not punish the wicked in this Life, he suffers them to run on in the ways of Iniquity, with Prosperity as to the enjoyment of a short and vain Happiness in this World, but his Judgments are most of all to be dreaded, when the Punishments are refer'd till the next Life, as it will appear at the general Day of Judgment; and from the time of their Death, they shall be tormented in Hell. — especially those who walk after the Flesh, &c. Such were the Gnosticks, and divers of the first Hereticks, as well as many of them in After-ages. — Who despise Dominion, contemn the Laws, both of Church and State, — pleasing themselves, full of Self-love, Lovers of their own infamous Pleasures, — blaspheming against God, his Ministers, and against those who serve God.

V. 11. Whereas the Angels, &c. By comparing this Place with what we read in S. Jude, v. 9, he speaks of the good Angels whom God employ'd to banish the rebellious Angels out of Heaven, and on other Occasions, who tho' they had greater Strength and Power given them by the Almighty, yet did not bear execrable Judgment against themselves, i.e. one against another, or against those, who at first had been happy Spirits with them in Heaven, did not insult over them with Injuries and reviling Reflections, but executed their Commands in the Name of God, saying: let the Lord command you. See Jude v. 9.

V. 12. But these Men &c. These infamous Hereticks of whom he speaks, like Brutes void of Reason naturally, or following the disorderly Inclinations of their Nature corrupted by Sin, send, or run head-long into the Snares of the Devil, to their own Destruction and Perdition, blaspheming against the Mysteries of Religion, and against what they do not understand — Counting for a Pleasure the Delights of a Day. Such is their Impiety, and their Folly, that they have no regard to all the Punishments they make themselves liable to, if they can but pass their Days in this short Life, or even one Day in shameful Pleasures and Delights. They may be call'd the Stains and blemishes, the shame and disgrace of Mankind, on account of the Abominations they practice in their Rioting and Banquettings. (b) See what S. Epiph. relates of Gnosticks.

V. 14. And what is still an Aggravation to the weight of their Sins, they entice and allure others, unconstant Souls, not sufficiently grounded in Faith and Virtue, by promising them Liberty and happiness
Chap. III. The II. EPISTLE of S. PETER. 413.

pineſs, tho’ they themselves be miserable slaves to their Passions. At the same time they make a hand of them out of Covetouſneſs, to get a share of their Money and Riches.

V. 15. 16. In this they are like Balaam of Boſor (a Town of the Madianits) who coveting the Reward promis’d him, Judges c. 11. was willing, if God had permitted him, to have curs’d the People of Iſrael; but God put a Check to his Madneſs, by making the Aſs which he rode upon, speak with a human Voice.

V. 17. &c. These are Fountains without Water, the like lively Description is given of the Manners of these Hereticks by S. Jude, so that the Text of one of these Apoſtles helps to expound the other.

V. 20. For if having fled, and been happily freed from the Pollutions, the Abominations and Corruptions of a wicked World, be upon your Guard, and take great Care not to be entangled again in these dangerous Snares and Nets, left your latter Condition, as Christ said, Matt. 12. 45. be worfe than the former, left you be like a Dog that returns to his Vomits, or like a Swin that is wash’d, and wallows again in the Mire.

[C] V. 4. Rudentibus inferni detractus in turrārum tradidit cruciandōs, in judicium reservari, omnis iÌ [some few Copies Æth] t PTRAS, tāρidōn ἔν ΤΩΝ τετρωμένων, other MSS. τετρωμένων. ταρταρὼν must signify cast into a Place, call’d tāρταρος deriv’d from tāρταρω turbō. The Rheims Testament hath, with Ropes of Hell drawn down, but the Jenoſer rather seems to be, deliver’d into Chains, or into Prison, Some would have tαρταρόω, to signify cast down into this Region of the Air. It is true divers of the ancient Fathers were of Opinion, that Devils are dispersed in the airy Region, where they are punish’d and torment’d, but these same Fathers do not deny that there is in the inferior Parts of the Earth, a Place of Torments for the Devils and damn’d Souls, into which (call’d also the Abyss) the Devil begg’d not to be Lent and confin’d there. Luc. 8. 31. This is the place call’d Hell, Tartarus, &c.

V. 10. Seías introducere θεὸς, as this Greek Word sometimes signifies, witness Aristotle 4. Esth. where he puts as opposite, κατὰ ΔΩΚΙΝ, κατὰ δὲ τοῦ καθά πρᾶς.(b) v. 13. In conviviiis, ἀνάγαυα, which reading Dr. Well prefers before ἀνάγαυα, the common reading in the Protestant Translation, with their own Deceivings.

CH A P. III.

1. Behold, my beloved, I write to you this second Epistle, in both which I stir up by Admonition your sincere Mind:

2. That you may be mindful of those Words, which

I told you before from the holy Prophets, and of your Apostles, of the Precepts of the Lord and Saviour.

3. Knowing first this, that in the last Days shall come Scoffers with Deceit, walking according to their own Lusts,

4. Saying: where is his Promise, or his coming? for since the Fathers slept, all things continue so from the beginning of the Creation.

5. For this they are wilfully ignorant of, that the Heavens were before, and the Earth standing by the Word of God out of Water, and by Water:

6. Whereby the World that then was, being overflow’d with Water, perish’d.

7. But the Heavens that now are, and the Earth by the same Word are kept in Store, reserved for Fire unto the Day of Judgment, and of the Perdition of wicked Men.

8. But this one thing be not ignorant of, my beloved, that one Day with the Lord is as a thousand Years, and a thousand Years as one Day.

9. The Lord is not slack of his Promise, as some imagine: but beareth patiently for your Sake, not willing that any should perish, but that all return to Penance.

10. Now the Day of the Lord shall come as a Thief: in which the Heavens shall pass with great Rapidity, and the Elements shall be dissolved with Heat; but the Earth and the Works that are therein, shall be burnt up.

11. Seeing then that all these things are to be dissolved, how ought you to carry yourselves in holy Conversation and Godliness?

12. Waiting for, and hastening unto the coming of the Day of the Lord, by whom the Heavens burning shall be dissolved, and the Elements shall melt with the Heat of Fire.

13. But we according to his Promises look for new Heavens, and a new Earth, where Justice dwelleth.

14. Wherefore beloved waiting for these Things, make it your Endeavour to be found before him unspotted, and blameless in Peace.

15. And
15. And look upon the long-bearing of our Lord to be unto Salvation: as also our most dear Brother Paul, according to the Wisdom given to him hath written to you,

16. As also in all his Epistles, speaking in them of these things, in which are some things hard to be understood, which the unlearned, and unstable wrest, as also the other Scriptures, to their own Perdition.

17. You therefore Brethren, knowing these Things before-hand keep them: lest being led away with the Error of the unwise you fall from your own Stedfastness.

18. But increase in Grace, and in the Knowledge of our Lord, and Saviour Jesus Christ. To him be Glory, both now, and unto the Day of Eternity. Amen.

ANNO TAT I O N S.

V. 3. scoffers (a) with Deceit, such as make a jest of all reveal'd Religion. Walking according to their own Lust, as if they might indulge themselves in every thing, which their Inclinations prompt them to. — Saying: where is his Promise or his coming? They have no Belief, nor Regard to what has been reveal'd concerning the coming of Christ to judge every one, to reward the good, and punish the wicked. Such were the Sadducees, who belief'd not the Immortality of the Soul, nor the Resurrection; such were at Times those Atheistical Men, who endeavour'd to perwade themselves that all Religion is no more than a human and politick Invention; of this Number are they, whom some in our days call Free-thinkers. S. Peter here gives us the words of these unbelieving Libertines, whom he calls scoffers, where say they, is his Promise? those pretended promises of God, those Predictions, and Menaces in the Scriptures? what Appearance of Christ's coming to judge the world? for since the Fathers slept, ever since the Death of the Patriarchs, and Prophets, all Things continue.

V. 5. 6. For of this they are wilfully ignorant. The Ignorance of these Unbelievers, is wilful and inexculable, when they question the Existence of the Supreme Being, of a future State, wherein God will reward the good, and punish the wicked, when they laugh at all the Miracles, and all the extraordinary Effects of God's Power and Justice, such as was the general Flood or Deluge, by which God destroy'd the wicked, by an Inundation of Waters. And as our B. Saviour said of those, who would not believe in the Days of Noe, they were eating and drinking, marrying, and giving in Marriage... and were not aware of the Deluge, till it came, and swept them all away, so shall be the coming of the Son of Man. Matt. 24. 38.

V. 10. 11. The Heavens that now are &c. He puts the faithful in mind, not to regard these profane scoffers, but to be convinced of the Truths reveal'd, and that the World shall be destroy'd a second Time Vol. II.
The II. EPISTLE of S. PETER. Chap. III.

by Fire. Reflect that the time of this Life, and all the time that this World shall last, is nothing to Eternity, which has no Parts, no Beginning, nor End; so that in the Sight of God who is eternal, a thousand Years are no more to be regarded than one Day, or one Moment. The long time that hath hitherto past, must not make you think that God is slack as to his Promises, or that they shall not infallibly come to pass at the Time and Moment appointed by his divine Providence. God's infinite Mercy, and his Love for Mankind, bears patiently with the Provocations of blind and unthinking Sinners, not willing that any of them should perish, but that they should return to him by a sincere Repentance and true Penance, and be saved. But watch always, according to the repeated Admonition of our blessed Redeemer, Mark. 13. 37, &c. For both the Day of your Death, and the Day of the Lord to judge the World, will come like a Thief, &c.

V. 11.—15. Seeing then that all these things are to be disordered, that the World, and all things in the World, shall pass in a short Time, set not your Affections upon them: let your Life and Conversation be holy. According to the divine Promises, look for new Havens, and a new Earth, where Justice is to dwell, whither Sinners shall not enter, but the just only, in a new State of never-ending Happiness.—Make it then your Endeavour to be found in the Sight of God, unsotted and blameless. And look upon the long Forbearance of God, who defers to punish Sinners as they defer, to be an Effect of his Mercy, and for your Salvation.

V. 15. 16. As our most dear Brother Paul... hath written to you. He seems to mean in his Epistle to the Hebrews or converted Jews, c. 10. 37. Where he says: yet a little while, and be that is to come, shall come, and will not delay.—In which are some things hard to be understood, especially by unlearned ignorant People, unstable, inconstant, not well grounded in Faith, and which they wrest (b) as they do also the other Scriptures by their private Interpretations, to their own Perdition.

V. 17. Being forewarn'd therefore, and knowing these things beforehand, take heed not to be led away with the Errors of such fallen and unwise Teachers, whatever Knowledge they brag of, as did the Gnostics. But make it your serious Endeavour to increase in Grace by God's Assistance, in the true Knowledge of our Lord God and Saviour Jesus Christ, to whom, being one God with his eternal Father, and the Holy Ghost, be Glory now, and for all Eternity. Amen.

(a) V. 3. In deceptione illusores, the true Reading in the Greek is, as Dr. Wells has restored it, in ηυµατονιηυµατων illusione illudentes.—(b) v. 16. depravant, εραµαων, deterquent. It is a Speech, says Mr. Leigh, on ηραµαων borrow'd from Torturers, when they put an innocent Man on the Rack, and make him speak what he never thought. They deal, says he, with the Scriptures as Chymists sometimes deal with natural Bodies, torturing them to extract out of them, what God and Nature never put in them.
THE

First E P I S T L E

OF

St. JOHN the APOSTLE.

This Epistle was always acknowledg'd for canonical, and written by S. John the Apostle and Evangelist. At what time, and from what Place, is uncertain. It is sometimes call'd the Epistle to the Parthians or Persians.

The chief Design is to set forth the Mystery of Christ's Incarnation against Cerinthus, who denied Christ's Divinity, and against Basilides, who denied that Christ had a true Body, with zealous exhortations to love God, and to love our Neighbour.

C H A P. I.

1. THAT which was from the Beginning, which we have heard, which we have seen with our Eyes, which we have diligently looked upon, and our Hands have handled concerning the Word of Life:

2. For the Life was manifested, and we have seen, and bear Witness, and declare unto you the eternal Life, which was with the Father, and hath appeared unto us:

3. That, I say, which we have seen and heard, we declare unto you, that you also may have Fellowship with us, and that your Fellowship may be with the Father, and with his Son Jesus Christ.

4. And
425 The I. EPISTLE of S. JOHN. Chap. I.

4. And these things we write to you, that you may rejoice, and that your Joy may be compleat.

5. And this is the thing declared, which we have heard from him, and declare unto you: that God is Light, and that in him there is no Darkness.

6. If we say that we have Fellowship with him, and walk in Darkness, we lie, and do not the Truth.

7. But if we walk in the Light, as he also is in the Light, we have Fellowship one towards another, and the Blood of Jesus Christ, his Son, cleanseth us from all Sin.

8. If we say that we have no Sin, we deceive ourselves, and the Truth is not in us.

9. If we confess our Sins: he is faithful, and just, to forgive us our Sins, and to cleanse us from all Iniquity.

10. If we say that we have not sinn'd: we make him a Liar, and his Word is not in us.

ANNOTATIONS.

V. 1.—3. The first two Verses, and part of the third, have a great Conformity with the beginning of S. John's Gospel. The Construction is somewhat obscure, unless we observe that the 2d Verse is to be taken by way of a Parenthesis, and the Sense is not compleat till these Words, we declare to you, &c. The whole may be express'd in this literal Paraphrase.

We declare and preach to you the eternal and always living Word which was from the (a) beginning (for this Word which was with the Father from Eternity, hath appear'd (b) and manifested himself, to us, when he took upon him our human Nature, and was made Flesh.) This Word I say, incarnate, we have seen with our Eyes, we have heard him preach his Gospel, we have touch'd his true Body with our Hands, as we witness and declare to you, that you may have Fellowship with us, and be made Partakers of the Graces, which God came from Heaven to bestow upon Mankind, to make us his adoptive Sons, and Heirs of Heaven.

V. 5. God is Light, &c. We cannot have this Fellowship with God the Father and his Son Jesus Christ, if we walk in the Darkness of Sin: we must walk as the Children of Light.

V. 8. Not that we say or pretend we have no Sin (d) thus Truth would not be in us, and we shou'd even make God a Liar, who has declar'd all Mankind guilty of Sin. We were all born guilty of original Sin, we have fall'n, and still frequently fall into lesser Sins and Failings. We can only except from this Number, our Saviour Christ, who, even as Man never sinn'd, and his blessed Virgin Mother,
Chap. II. The I. EPISTLE of S. JOHN. 421

Mother, by a special Privilege, preserv'd from all kind of Sin: and of whom S. Aug. (c) says, that for the honour of our Lord, when we speak of the holy Virgin Mary, he will have no mention at all made of any Sin.

(a) V. 1. Quod fuit ab initio, in Greek, quod erat, &c. This answers to, in principio erat Verbum——(b) V. 2. Et vita manifesta est, this corresponds to, In ipso vita erat, and apparuit nobis, to Verbum Caro Factum est. And it was true to say, that they had seen the eternal Word, not as God, but under the Veil of human Nature——(c) V. 5. Deus lux est, 30. I. erat lux vera——(d) V. 8. quoniam peccatum non habemus, c. By which are confused the Errors of the Pelagian-Heretics, who denied original Sin, and pretended that Men by their natural strength could, and did live free from all Sins.——(e) S. Aug. 1. de Nat. & Gra. S. V. Marid, de quâ propter honorem Domini, nullam prorsus, cum de peccato agitur, haberi volo mentionem.

C H A P. II.

1. M y little Children, these things I write to you, that you may not sin. But if any Man sin, we have an Advocate with the Father, Jesus Christ the just:

2. And he is the Propitiation for our Sins: and not for ours only, but for those of the whole World.

3. And in this we understand that we have known him if we keep his Commandments.

4. He that says he knoweth him, and keepeth not his Commandments, is a Liar, and the Truth is not in him.

5. But whosoever keepeth his Word, the Charity of God is truly perfect in him: and by this we know that we are in him.

6. He that faith he abideth in him, even as he hath walked, so ought he himself also to walk.

7. My deareft, I write not a new Commandment to you, but an old Commandment, which you had from the Beginning: the old Commandment is the Word, which you have heard.

8. Again a new Commandment I write to you, which thing is true both in him, and you: because the Darkness is past, and the true Light now shineth.

9. He that faith he is in the Light, and hateth his Brother, is in Darkness even until now,

D d 3 10. He
10. He that loveth his Brother, abideth in the Light, and Scandal in him there is none.

11. But he that hateth his Brother, is in Darkness, and walketh in Darkness, and knoweth not whither he goeth: because the Darkness hath blinded his Eyes.

12. I write unto you little Children, because your Sins are forgiven you for his Name Sake.

13. I write unto you, Fathers, because you have known him, who is from the Beginning. I write unto you young Men, because you have overcome the wicked one.

14. I write to you Infants, because you have known the Father. I write to you young Men, because you are strong, and the Word of God abideth in you, and you have overcome the wicked one.

15. Love not the World, nor those things which are in the World. If any Man love the World, the Charity of the Father is not in him:

16. For all that is in the World, is the Lust of the Flesh, and the Lust of the Eyes, and the Pride of Life: which is not of the Father, but is of the World.

17. And the World passeth, and the Lust thereof. But he that doth the Will of God, abideth forever.

18. Little children, it is the last Hour: and as you have heard that Antichrist cometh: now also there are many Antichrists: whence we know, that it is the last Hour.

19. They went out from us, but they were not of us. For if they had been of us, they would indeed have continued with us: but that they might be made manifest, that they are not all of us.

20. But you have an Unction from the holy one, and you know all Things.

21. I have not written to you, as to such as know not the Truth, but as to such as know it: and also that no Lie is from the Truth.

22. Who is a Liar, but he that denies that Jesus is the Christ? He is Antichrist, who denieth the Father, and the Son.

23. Whosoever denieth the Son, neither hath he the Father,
Chap. II. The I. EPISTLE of S. JOHN.

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24. Let that which you heard from the Beginning, abide in you: If what you have heard from the beginning shall abide in you, you also shall abide in the Son, and in the Father.

25. And this is the Promise, which he hath promised unto us, even Life everlasting.

26. These Things have I written to you concerning them that seduce you.

27. And the Unction, which you have received from him, let it abide in you. And you stand not in need that any one should teach you: but as his Unction teacheth you concerning all Things, and it is Truth, and is not a Lie. And as it hath taught you: abide in it.

28. And now little Children abide in him: that when he shall appear, we may have Confidence, and not be confounded by him at his Coming.

29. If you know that he is just, know also that every one that doeth Justice, is born of him.

ANNOTATIONS.

V. 1. 2. That you may not sin, or not lose the Grace of God by any considerable Sin.—But if any Man sin, we have an Advocate Jesus Christ, the eternal Son of the Father, who being made Man to redeem us from Sin, is our great Advocate, our chief Mediator, and only Redeemer, by whose Merits and Grace, we have been reconcil'd, after we had lost and forfeited the Grace and favour of God by our Offences.—He is the only Propitiation for the Sins of the whole World; for as S. Paul says, Heb. 10. 14. Christ by one Oblation on the Cross hath consummated, or perfected for ever them that are sanctified. See the Annotations p. 340, and also p. 261. All Remission of Sins, all Sanctification is deriv'd from the Merits and Satisfaction of our Redeemer Jesus Christ; not but that the Angels and Saints in Heaven, and virtuous Perfons upon Earth, when they pray to God for us, may be call'd Advocates, Mediators, and Interceffors (tho' not Redeemers) in a different Sense, and in an inferior Manner, without any Injury, but on the contrary, with an honour done to Christ; because what they pray and ask for us, is only begg'd and hop'd for, thro' Christ, and by his Merits. S. Aug. in his Commentary on this Epistle, on these very Words, we have an Advocate Jesus Christ, prevents, and answers this very Objection of the late pretended Reformers, tom. 3. part. 2. p. 831. Nov. Edit. Some one will say: therefore the Saints do not ask for us, therefore the Bishops and Governors of
The Church do not ask for the People. He denies that this follows, the Saints being Advocates in a different sense. Tho' God be our Protector and Defender from Dangers, this do's not hinder us from owning the Angels to be our Defenders in an inferior Manner under God, as the Church of England acknowledges in the Common-prayer Book on the Feast of S. Michael and all Angels, which runs thus: mercifully grant that as thy holy Angels always do thee Service in Heaven, so by thy appointment they may succour and defend us on Earth, thro' Jesus Christ our Lord, Amen.

V. 3. 4. He that says he knoweth him, &c. To know, in this and many other Places, is not taken for a speculative only, but is join'd with a love of God, and an earnest Desire of serving him, and keeping his Commandments.

V. 5. 6. The Charity of God is truly perfect in him, notwithstanding his lesser Failings, he retains the Habit of Charity, and Grace, by which he remains united to God. And by this we know that we are in him, i.e. we are morally, tho' not absolutely certain, that we are in the state of Grace.

V. 7. An old Commandment...and again a new Commandment. He means the Commandment of Charity, or, of the Love of God, and the Love of our Neighbour. This he calls both an old, and a new Precept. It may be call'd old, not only as being a Precept of the Law of Nature, and always obligatory, but because S. John and the Apostles had deliver'd it to them long ago, i.e. when these Persons were first converted. It may also be call'd a new Precept. S. John recommending it anew to them in this Epistle, and declaring it to be enjoin'd in a particular Manner by our Saviour Christ, after it had been misconstru'd and neglected, especially as it regards our Neighbour, that is, every one without Exception: so that if any one hate another, it is in vain that he pretends to walk in the Light of the Gospel.

V. 12. I write to you little Children, Fathers, young Men, young Children, Infants or Babes. S. Aug. and divers others think that by these different Words, he only means Christians, more or less instructed and advanced in the Knowledge and Practice of Christian Faith. Others expound it with a Regard also to their different Ages, and Advancement in Years.

V. 15. If any Man love the World, this wicked World, or any thing in it, as Pleasures, Riches, Honours, so that his Affections be more upon these, than upon God, the Charity of the Father, or of God, is not in him.—All that is in the World, is the Lust of the Flesh, under which is comprehended all that pleaseth the Senses; or the Lusts of the Eyes, i.e. a longing after such things which enter by the Eyes, as of Riches in Gold and Silver, in Apparel, in Houses, and Places, Train and Equipage, &c. Curiosity as to vain Arts and Sciences; Or the Pride of Life, as to Honours, Dignities, and Preferments.—But the World passeth, and all these things that belong to it. — He that dash the Will of God, abideth for ever with God in his Kingdom.
Chap. II. The I. EPISTLE of S. JOHN. 425

V. 18. It is the last Hour, i. e. according to the common Interpretation, the last Age of the World, from the Coming of Christ to the Day of Judgment, and the End of the World, which S. Paul calls the End and Consummation of Ages. Heb. 9. 26.—And as you have heard that Antichrist, the great Antichrist cometh, or is to come in this last Age, now there are already many Antichrists, i. e. as the Word signifies, many Adversaries to Christ, who are Fore-runners of the great and last Antichrist. ——whence we know that it is the last Hour, it being foretold that many false Prophets should rise in the latter Days, Matt. 24. 11. &c.

V. 19. They were not of us, true and profitable Members, tho’ it can scarce be doubted but that some of them, at least for some time, truly believ’d: and by their going off, God was pleas’d to make it manifest, that they were not of his faithful Members. Such were Simon Magus, Cerinthus, Ebion, Nicholas of Antioch, &c.

V. 20. 21. You have Unition from the holy one. You are sufficiently instructed by the Grace and Spirit of God against such false Teachers, ——And you know all things, as to what you ought to believe and practise, and therefore I have not written to you, as to ignorant Persons.

V. 22. 23. He who denies that Jesus is the Christ, is an Antichrist, is in a special Manner an Adversary to Christ and Christian Religion, when he denies Jesus to be the Messias, or to have been from Eternity the true Son of God. ——He who denieth him to be the Son, neither hath he the Father. He who denies either of these Truths denieth both. He who denies the Son of God to be the eternal Son, denies the Father to be the eternal Father.

V. 24. Let that Faith, which you have heard from the beginning abide in you, when you receiv’d the Christian Faith, and were baptiz’d in the Name of the three divine Persons. The Promis which was then made to you, was Life everlasting.

V. 27. His Unition teacheth you concerning all things. Unition here signifies the Doctrine which they receiv’d together with the Holy Ghost, or Spirit of God, of which he exhortsthem to remain, as being sufficient for their Instruction, and to make them avoid the new Teachers of false Doctrine.

(a) V. 1. Sed dicit aliquis, says S. Aug. on this Place, ergo Sancti non sunt pro nobis. Ergo Episcopi & præpositi non sunt pro populo, sed attendite scripturas, &c. ——(b) V. 5. perfecta est, sancta lex. This must only be understood of Charity so perfected as to be true Charity, but not a perfect Degree of Charity.
CHAP. III.

1. Consider what Manner of Charity the Father hath bestowed on us, that we should be named and should be the Children of God. For this Cause the World hath not known us: because it hath not known him.

2. My dearest, now we are the Sons of God: and it hath not yet appeared what we shall be. We know that when he shall appear, we shall be like him: because we shall see him as he is.

3. And every Man that hath this Hope in him: sanctifieth himself, as he also is holy.

4. Every one that committeth Sin, falls into a Transgression: and Sin is a Transgression.

5. And you know that he appeared to take away our Sins: and in him is no Sin.


7. Little Children, let no one deceive you. He that doeth Justice, is just: as he also is just.

8. He that committeth Sin, is of the devil: for the Devil sinneth from the beginning. For this did the Son of God appear, that he might destroy the Works of the Devil.

9. Every one that is born of God, committeth not Sin: because his Seed abideth in him, and he cannot sin, because he is born of God.

10. By this the Children of God are made manifest, and the Children of the Devil. Whosoever is not just, is not of God, nor is he that loveth not his Brother:

11. For this is the Declaration, which you have heard from the beginning, that you love one another.

12. Not like unto Cain, who was of the wicked one, and killed his Brother. And why did he kill him? because his own Works were evil: and his Brother's just.

13. Wonder not, Brethren, if the World hate you.

14. We know that we have passed from Death to Life, because
because we love our Brethren. He that loveth not, abideth in Death:

15. And every one that hateth his Brother, is a Murderer. And you know that no Murderer hath Life everlasting abiding in him.

16. By this we have known the Charity of God, because he laid down his Life for us: and we ought to lay down our Lives for our Brethren.

17. He that shall have the Substance of this World, and shall see his Brother in need, and shall shut his Bowsels of Compassion against him: how doth the Charity of God abide in him?

18. My little Children, let us not love in Word nor with Tongue, but in Deed, and in Truth.

19. By this we know that we are of the Truth: and in his Sight shall we satisfy our Hearts.

20. For if our Heart reproach us: God is still greater than our Heart, and knoweth all things.

21. My dearest, if our Heart reproach us not, we have Confidence towards God:

22. And whatsoever we shall ask, we shall receive of him: because we keep his Commandments, and do those Things, that are pleasing in his Sight.

23. And this is his Commandment: that we believe in the Name of his Son Jesus Christ: and love one another, as he hath commanded us.

24. And whosoever keepeth his Commandments, abideth in him, and he in him: and hereby we know that he abideth in us, from the Spirit which he hath given us.

ANNOTATIONS.

V. 1. Consider what manner of Charity, or of Love the Father hath bestowed on us. S. John had said in the last Verse of the foregoing Chap. that every one who doth Justice is born of him, i.e. is the Son of God by Adoption. But the World hath not known us, nor esteemed us, nor acknowledg'd, nor reverenc'd God as they ought. We indeed are the Sons of God, we believe it because God has assured us of it: but it hath not yet appeared what we shall be, to what Glory, or Happiness we shall thereby be exalted hereafter, for neither the Eye hath seen, nor the Ear hath heard, nor hath it entered into the Heart of Man,
Man, what things God hath prepar'd for those who love him. 1: Cor. 9. 2. We only know this, that his Elect shall be like to him because they shall see him as he is, when they shall enjoy him in Heaven.

V. 4. Falls into a Transgression, Lit. doth Iniquity. By the Greek Text, Iniquity is here taken for a Transgression or Prevarication of the Law, which makes the Sense clearer—whosoever abideth in him, complying with his Law, sinneth not. And who sinneth hath not seen him or known him, that is with such a Knowledge as is join'd with Love.

V. 8. For the Devil sinneth, or sinn'd from the beginning, not that he was created in Sin, but sinn'd soon after he was created.

V. 9. He cannot Sin because he is born of God. The meaning of this can be no more, than that he cannot Sin as long as the Seed of Grace remaineth in him, and as long as he is the adoptive Son of God. But it is evident he may fall from this happy Condition, and from the Grace of God; otherwise S. John would not have so often in this Epistle have exhorted them not to Sin...

V. 14. We know that we have pass'd from Death to Life, i.e. from the Death of Sin to the Life of Grace: we know it by a moral certainty, when we experience in our Heart a Love of our Neighbour. He that loveth not God, and his Neighbour, abideth in Death. He that hateth his Brother with a mortal hatred, or to a considerable Degree, is a Murderer.

V. 16. The Charity of God, (b) because he laid down his Life for us. Jesus Christ therefore, who laid down his Life for us, was God. It is true at present the Words of God, are wanting in most Greek MSS. Yet the Prot. Translation has them.

V. 19. 20. And in his Sight we shall satisfy our Hearts, Lit. we shall persuade our Hearts; that is, if we love God and our Neighbour, indeed, as he said before, we may rest satisfied in Confidence, that we follow the Ways of Truth, and may have a well-grounded Confidence in God.——But if our Heart reproach us, Lit. reprehend us, for not complying with this Duty and Precept of Charity, God is still greater than our Hearts, i.e. he sees and knows the interior Dispositions of our Heart even better than we know our selves, and therefore we have more reason to fear him, especially when even our Heart and Conscience reprehend us.

V. 24. We know that he abideth in us, from the Spirit which he hath given us. These Words may be either refer'd to the Body of the Church in general, or to the Apostles, or to every particular. It is certain that God gave his Spirit to his Church and to the Apostles by the coming of the Holy Ghost in a visible Manner, and by the miraculous Gifts bestowed upon the Apostles; but every particular has only a moral Certainty that he has the Spirit of God, and his sanctifying Grace in his Soul.

(a) V. 4. Ex peccatum est Iniquitas, viat ex avaritia estiv avaritia, transgressio.
(b) V. 16. Charitatem Lei. 16. scarce in any MSS, nor read by S. Aug. in his Commentary on this Verse.
CHAP. IV.

MY dearest, believe not every Spirit, but try the Spirits whether they be of God: because many false Prophets are gone out into the World!

2. By this is the Spirit of God known: every Spirit that confesseth Jesus Christ to have come in the Flesh, is of God:

3. And every Spirit that divideth Jesus, is not of God, and this is Antichrist, of whom you have heard that he cometh, and even now he is in the World.

4. You are of God, little Children, and have overcome him, because greater is he that is in you, than he that is in the World.

5. They are of the World: therefore of the World they speak, and the World heareth them.

6. We are of God. He that knoweth God, heareth us: he that is not of God, heareth not us: by this we know the Spirit of Truth, and the Spirit of Error.

7. My dearest, let us love one another: because Charity is of God. And everyone that loveth, is born of God, and knoweth God.

8. He that loveth not, knoweth not God: because God is Charity.

9. By this hath appeared the Charity of God in us, in as much as God sent his only begotten Son into the World, that we might live thro' him.

10. In this is Charity: not as if we have loved God, but because he first loved us, and sent his Son a Propitiation for our Sins.

11. My dearest, if God hath so loved us: we ought also to love one another.

12. No Man hath seen God at any time. If we love one another, God abideth in us, and his Charity is perfected in us.

13. By this we know that we abide in him, and he in us: because he hath given us of his Spirit.

14. And
And we have seen and do testify that the Father hath sent his Son the Saviour of the world.

Whoever shall confess that Jesus is the Son of God, God abideth in him, and he in God.

And we have known, and have believed, the Charity, which God hath towards us. God is Charity: and he that abideth in Charity, abideth in God, and God in him.

In this is the Charity of God perfected with us, that we may have Confidence in the day of Judgment: because as he is, we also are in this World.

There is not Fear in Charity: but perfect Charity casteth out Fear, because Fear hath Pain. And he that feareth, is not perfect in Charity.

Let us therefore love God, because God first loved us.

If any Man shall say, I love God, and hateth his Brother, he is a Liar. For he that loveth not his Brother, whom he seeth, how can he love God whom he seeth not?

And this Commandment we have from God: that he who loveth God, love also his Brother.

ANNOTATIONS.

V. 1. Believe not every Spirit, i.e. every Doctrine that you hear: for now are many false Teachers, false Doctors, and false Prophets.

V. 2. By this is the Spirit of God known. He gives the new Converts, first this general Mark by which they might have good Grounds to think that the Teachers they met with in those Days, had a good Spirit, and were of God, if they confessed and acknowledged Jesus Christ to have come from Heaven, and to have been made Flesh, or made Man, i.e. to be truly God, and truly Man. But if (v. 3.) they met with Teachers of such a Spirit, as divided Jesus (a) by denying him either to be the Messiah, or to be truly God, or to be a true Man, they might conclude for certain, that such Men had not a true Spirit, but were Hereticks, Antichrists, and Forerunners of the great Antichrift.

Such, even in S. John's time, was first Simon the Magician, who according to S. Epiphani. hap. 21. p. 55. Ed. Petav: pretended among his Countrymen the Samaritans, that he himself was God the Father, and among the Jews, that he was God the Son, and that Jesus suffered Death in Appearance only. 3dly, His Disciple Menander said he was sent from Heaven for the Salvation of Men. See S. Epiphani. hap. 22. p 61. 3dly, Cerinthus, as also Carpocras, held
held that Jesus was a mere Man, born of Joseph and Mary, and also different from Christ. See S. Epiph. har. 37. and 29. pag. 102. and 110. 4thly, Ebian held much the same. See the same S. Epiph. har. 30. p. 142. These Hereticks and divers of their Followers divided Jesus, and destroy'd the Faith and Mysteries of the Incarnation.—This is Antichrist, (b) i. e. such is the Spirit of Antichrist, of whom you have heard he cometh, or is to come in the latter times.

And even now he is in the World, not the chief and great Antichrist, but his Precursors, in whom he may be said to be come.

V. 4. You little Children born anew in Christ by Baptism, have overcome him, i. e. every such Antichrist, not by your own Strength; but by the Grace of Christ, because greater is he that is in you, than he that is in the World, i. e. the Spirit of God in you, is above all your Enemies.

V. 5. They are of the World, such Antichrists and Hereticks, are guided by a worldly Spirit, teaching Men to follow the corrupt Customs and Inclinations of the World and the Flesh, therefore the World heareth them, and Men are more easily seduced by them.

V. 6. But we Christians are of God, have receiv'd his Spirit, we the Apostles of Christ, were lawfully sent by him. He that knoweth God heareth us, &c. i. e. who love and serve God, and comply with the Doctrine of his Son Jesus Christ, hear and follow the Doctrine, which we were commissiion'd by him to teach.—By this we know the Spirits of Truth, and the Spirit of Error. Here S. John gives them the second general Mark and Rule, to preserve them and all Christians from Errors and Heresies to the End of the World. He that knoweth God, heareth us Apostles, whom he sent, and heareth our Successors, invested with the same Mission and Authority, whom Christ sent, as his heavenly Father sent him, whom he appointed to govern his Church, with whom he promised to remain to the End of the World.—He that is not of God, heareth not us, they are not of God, who refuse to hear and obey the Voice of the Church, and those whom Christ appointed to govern his Church, as hath been observ'd elsewhere.

V. 7.—10. Let us love one another. This is the repeated Admonition of S. John the Evangelist, both in this Epistle, and to the end of his Life, as S. Hierom relates in Epist. ad Galat. c. 6. tom. 4. part. 1. pag. 414. that being very old when he was carried to Church-meetings of the Christians, and desir'd to give them some Exhortation, he scarce said any thing, but love one another, and it being tedious to his Disciples to hear always the same thing, desir'd some other Instruction, to whom, says S. Hierom, he gave this Answer worthy of S. John, that this was the Precept of our Lord, and that if complied with, it was sufficient.—God is charity, is Love, is the Fountain and Source of all Goodness and Mercy, infinitely good in himself, and in his Love and Mercy towards Mankind. This Love and Charity of God hath appear'd by his sending his only begotten Son into the World, that we might live through him.
Thus God having first loved us, when we were Sinners, and his Enemies, let us not be so ungrateful as not to love him, and to love one another by his Example.

V. 12. &c. No Man hath seen God at any time: No mortal Man hath seen God and the Perfections of his divine Majesty in such a manner as the blessed in Heaven, but we have powerful Motives to love and serve him, and to love our Neighbour for his fake.

V. 17. The Charity of God (which may either signify the Love by which we love God, or by which God loves us) is perfected with us, or in us, and so possesses our Souls, as to give us an humble Confidence of our Salvation, when we shall appear before his Tribunal at the Day of Judgment. Because as he is, we also are in this World. These Words are differently expounded. They may signify that as God is always loving us, and giving us Marks and Effects of his Love, so we in this World by his Grace are always loving him and our Neighbour, and increasing in this Love, which gives us a Confidence of our Salvation. Or they may bear this Sense, that as Jesus Christ was suffering in this World for us, so we are suffering for his fake.

V. 18. There is not Fear in Charity, perfect Charity, &c. By the Fear, which a perfect Charity and Love of God excludes, we may understand a Fear of temporal Losses in this World, of the Loss of Goods, of Banishment, of Torments, of Death itself, which the Love of God made so many glorious Martyrs contemn; or an anxious fervile Fear of Punishment in the next World, for the more perfect Charity and the Love of God is, so much the more doth it banish this imperfect and servile Fear: but as perfect Charity do's not exclude a Love, and constant Desire of loving God as our last End, for whose enjoyment we were created, so it do's not exclude a Fear of displeasing, offending, and losing him by Sin.

V. 20. He that loveth not his Brother whom he seeth, how can he love God whom he seeth not? By this is signified that it is more easy and natural to love the Things that we see, and that enter by the Senses. Pretend not then to love the invisible God, whose Perfections are hidden from you in this Life, unless you love your Brother whom you see. But he adds another Reason to prove that no Man can love God, unless he love his Brother, because faith he (V. 21.) this is God's express Command, that he who loveth God, love his Brother, so that a Man cannot love God, unless he also love his Neighbour.

(a) V. 3. Qui solvit Jesum natalem, It read in some MSS, and must have been the Reading which the Latin Interpreter follow'd. We read the same in S. Iren. l. 3. c. 18. p. 197. Ed. Feuardentii in Tertul. l. 5. c. Marcion. c. 16. p. 481. Ed. Rigaltii. In S. Aug. in his Commentary on these Words. Trac. 6. p. 871.
Chap. V. The I. EPISTLE of S. JOHN.

W Hosoever believeth, that Jesus is the Christ, is born of God. And every one that loveth him, who is the Father, loveth also him who was born of him.

2. In this we know that we love the Children of God, when we love God, and keep his Commandments.

3. For this is the Charity of God, that we keep his Commandments: and his Commandments are not burdensome.

4. For whatsoever is born of God, overcometh the World: and this is the Victory that overcometh the World, our Faith.

5. Who is he that overcometh the World, but he that believeth that Jesus is the Son of God?

6. This is he, that came by Water and Blood, Jesus Christ: not in Water only, but in Water and Blood. And it is the Spirit that beareth Witness, that Christ is the Truth.

7. For there are three that give Testimony in Heaven: the Father, the Word, and the Holy Ghost: and these three are one.

8. And there are three, which give Testimony on Earth: the Spirit, and the Water, and the Blood: and these three are one.

9. If we receive the Testimony of Men, the Testimony of God is greater: For this is the Testimony of God, which is greater, in as much as he hath testified concerning his Son.

10. He that believeth in the Son of God, hath the Testimony of God in himself. He that believeth not the Son, maketh him a Liar: because he believeth not the Testimony which God hath testified concerning his Son.

11. And this is the Testimony, that God hath given unto us Life everlasting. And this Life is in his Son.

Vol. II. E e 12. He
12. He that hath the Son, hath Life: he that hath not the Son, hath not Life.

13. These things I write to you; that you may know that you have eternal Life, who believe in the Name of the Son of God.

14. And this is the Confidence, that we have in him: that whatsoever we shall ask: according to his Will, he heareth us.

15. And we know that he heareth us in whatsoever we shall ask: we know it, because we receive the Petitions which we request of him.

16. He that knoweth that his Brother committeth a Sin which is not unto Death, let him ask, and Life shall be given to him that sinneth not unto Death. There is a Sin unto death: I do not say that anyone should ask for that Sin.

17. All Injustice is a Sin: and there is a Sin unto Death.

18. We know that every one, who is born of God, sinneth not: but the being born of God preserveth him, and the wicked one toucheth him not.

19. We know that we are of God, and the whole World is set in Wickedness.

20. And we know that the Son of God is come, and he hath given us understanding that we may know the true God, and may be in his true Son. This is the true God, and eternal Life.


**ANNOTATIONS.**

V. 1. That Jesus is the Christ, the promised Messiah, the Redeemer of the World. He born of God, is made his adoptive Son by his Grace in Baptism. — Him (a) who is the Father: Lit. him who beget, i.e. the eternal Father. — Love him who was born of him, i.e. loveth him, who is his only begotten, and his eternal Son.

V. 2. By this we know that we love the Children of God, &c. that is, all Men, and especially the Faithful, who are made his adoptive Children, when we love God and keep his Commandments, for these two Branches of Charity, the love of God and of our Neighbour, are inseparable: the one is known and proved by the other.

V. 3. And his Commandments are not grievous, not burdensome. Not but that they comprehend what seems hard to human Frailty, and especially to Men carried away with the Love of Vanities in this.
Chap. V. The I. EPISTLE of S. JOHN. 435

this World, who think it hard to comply with Christ's Doctrine of Self-denials, of renouncing their Inclinations, of suffering Death, sooner than to sin against God, or to renounce their Faith: but the Love of God, and the Promises of an eternal Happiness in the next Life, with the Assurances, which God gives them, make the Toke of Christ sweet, and his Burden light. Matt. 11. 30. How different is this Doctrine from that of those late Hereticks, who pretend that God's Commandments are impossible, even to just Men, when they employ all their Endeavours? See the first Proposition of Jansejius, and this Herey of Calvin condemn'd by the Council of Trent, Sess. 6. Cap. 11. Can. 18.

V. 4. 5. This is the Victory that overcometh the World, our Faith, i.e. a lively Faith, working by Charity, makes a Man victorious over the greatest Temptations, and over all the Adversaries of his Salvation.

V. 6. In, or by Water and Blood. The Sense seems to be, by Water, with which he order'd every one to be baptiz'd and made Christians, 2dly, By his Blood shed on the Cross for our Redemption.

And it is the Spirit that bears Witness, that Christ (b) is the Truth. By the Spirit, which is not here call'd the Holy Spirit, or the Holy Ghost, as in the next Verse, is either meant the Spirit or Soul of Christ; which dying he recommended into the Hands of his Father, and which shew'd that he was truly Man against Cerinthus, and some Hereticks of those Times; or else it may signify the Spirit of Grace, given in this World to the Faithful, in the same Sense, as S. Paul says, Rom. 8. 16. that the Spirit bears Testimony to our Spirit, that we are the Sons of God: And of which may be understood, what is said here, v. 10. He that believeth in the Son of God, hath the Testimony of God in himself.

V. 7. There are three that give Testimony in Heaven, the Father, the Word, and the Holy Ghost, and these three are one, i.e. one in Nature, in Substance, and in all Perfections, in the same Sense, as when Christ himself said, Jo. 10. 30. I and the Father are one, or one thing. The Socinians object that this Verse is wanting in many Greek MSS. And even Erastus in one Edition, and Monsieur Simon in his Critics, have question'd it, or rejected it as a false Reading, but without any sufficient Proofs and Grounds, as hath been shewn by many learned Catholicks, and also by Protestant Writers, who receive in their Translations this Verse as Canonical. It is easy to account for the Omission of this Verse: for as both the 7th and 8th Verse begin and end with the same Words, this gave occasion to the oversight and omission of the Transcribers, whereas it is not credible that such a whole Verse could be added. And that it was only by the mistake and oversight of Transcribers, may further appear, because we find part of the 7th Verse, to wit, and the three are one, cited by Tertull. 1. cont. Praxeum. c. 23. p. 515. Ed. Rig. and twice by Cyprian, Epist. 73. ad Jubaianum, p. 125. Ed. Rig. in the Oxford Edition, p. 310. And in his Treatise de Unit. Eccles.,
The I. EPISTLE of S. JOHN. Chap. V.

clefix, p. 181. Ed. Rigal, and in the Oxford Edition, p. 79. where also Dr. Fell defends this Verse of S. John to be genuine. Tertul. and Cyp. wrote long before the Dispute with the Arians.

The Socinians also object, that this Passage is not brought by S. Athanasius, and some other Fathers against the Arians, which they could scarce have omitted, had they read this Verse, but this only proves that this Omission had happen'd in some MSS. in their time, or as some conjecture, that the Arians had corrupted some Copies. S. Fulgentius made use of it against the Arians, and also others about that time. See the Benedictins of S. Maur, against Monfr. Simon, in the first Tome of S. Hierom, pag. 1670. Both Catholicks and Protestants after a diligent Examination, have receiv'd this Verse, which is found in the best MSS. See the Greek Testament at Amsterdam, an. 1711.

The three divine Persons who are present every where, tho' said to be in Heaven, gave Testimony concerning Christ. The Father by a Voice from Heaven, both at his Baptism, Matt. 3. 17. and at his Transfiguration, Matt. 17. 5. saying: this is my beloved Son, in whom I am well pleas'd, hear ye him. And also by all the Miracles wrought by the same Power of all the three divine Persons. 2dly. The Son testified to the Jews on many Occasions, that he was sent from God, that he was the only Son of God, that he and his Father were one, &c. as in the Annot. on S. John 3. The Holy Ghost confirm'd the same, particularly by coming down upon the Disciples on the Day of Pentecost, and inspiring them to teach the same Doctrine concerning Jesus Christ.

V. 8. And there are three, which give Testimony on Earth, the Spirit, the Water, and Blood, and these three are one. (c) This is a Repetition of what was before said, v. 6. to be expounded in the same Manner. But when it is added, these three are one, the Sense is, that they witness one and the same Truth.

V. 10. He that believeth not the Son, maketh him (God a Liar, by refusing to believe the Testimonies given by the three divine Persons, that Jesus was the Messiah, and the true Son of God, by whom eternal Life is obtain'd and promised to all that comply with his Doctrine. In him we have also this lively Confidence, that we shall obtain whatever we ask, according to his Will, when we ask what is for our good, with Perseverance, and in the Manner we ought. And this we know, and have Experience of, by having obtain'd the Petitions that we have made.

V. 15. A Sin which is not to Death ... and Life shall be given him. It is hard to determine what S. John here calls a Sin, which is not unto Death, and a Sin which is unto Death. The Difference cannot be the same as betwixt Sins, that are called venial and mortal: for he says, that if a Man pray for his Brother, who commits a Sin that is not unto Death, Life shall be given him: therefore such a one had before loft the Life of Grace, and been guilty of what is commonly call'd a mortal Sin. And when he speaks of a Sin, that is unto Death, and...
Chap. V. The EPISTLE of S. JOHN.

and adds these Words, I do not say that any one ask for that Sin, it cannot be suppos'd that S. John would say this of every mortal Sin, but only of some heinous Sins, which are very seldom remitted, because such Sinners very seldom repent. By a Sin therefore which is unto Death. Interpreters commonly understand, a wilful Apos- tacy from the Faith, and from the known Truth, when a Sinner, harden'd by his own Ingratitude, becomes deaf to all Admonitions, will do nothing for himself, but runs on to a final Impenitence. Nor yet do's S. John say, that such a Sin is never remitted, or cannot be remitted, but only has these Words, I do not say that any one should ask for the Remission of that Sin, that is, thou we must pray for all Sinners whatsoever, yet Man cannot pray for such Sinners with such a Confidence of obtaining always their Petitions, as S. John said before, v. 14.

Whatever Exposition we follow on this Verse, our Faith teach- eth us from the Holy Scriptures, that God defers not the Death of any Sinner, but that he be converted and live, Ezek. 33. 11. Tho' Mens Sins be as red as Scarlet they shall become as white as Snow. Iffias 3. 18. It is the Will of God that every one come to the Knowledge of Truth and be Sav'd. There's no Sin so great, but which God is willing to forgive, and has left a Power in his Church to remit the most enor- mous Sins; so that no Sinner need despair of Pardon, nor will any Sinner perish, but by his own Fault.

V. 17. All Injustice (d) is a Sin, Lit. in the Latin. All Iniquity. And tho' both the Latin and Greek Word is sometimes us'd for Sin in general, yet we should rather here translate all Injustice, than all Iniquity, left it seem a Tautology, and the same as to say, all sin is a sin. Nor is it here the same Greek Word, as c. 3; v. 4, where we translated, every sin is a Transgression. The Sense here is, that Sin is always an Injury, or an Injustice done to God, but tho' every Sin implies such an Injury and an Offence against God, yet there are different Degrees in such Injuries, which are not always such an Injustice, as S. John calls the sin unto Death.

V. 18. The being born of God, Lit. (The Generation[e] of God) preserves him, i.e. the Grace of Adoption, as long as it remains in the Soul. See c. 3, v. 9. And the wicked one, i.e. the Devil toucheth him not.

V. 19. And the whole World is set in Wickedness, (f) i.e. a great part of the World. It may also signify, is under the wicked one, meaning the Devil, who is elsewhere call'd the Prince of this World, that is, of all the wicked, Jo. 12. 31.

V. 20. That we may be in his true Son, (g) He is, or this is, the true God, and eternal Life. Which Words are a clear Proof of Christ's Divinity, and as such, made use of by the ancient Fathers.

V. 21. Keep your selves from Idols. An Admonition to the new-converted Christians, lest conversing with Heathens and Idolat- ters, they might fall back into the Sin of Idolatry, which may be the Sin unto Death, here mention'd by S. John.
The I. EPISTLE of S. JOHN Chap. V.

(a) V. 1. Eum qui genuit, τὸν γεννητὸν, generatorem, which in English may be translated the Father.

(b) V. 6. quoniam Christus est veritas, in most Greek Copies is now read, τὸ τινὸς èκ τοῦ ἀληθίου, quoniam Spiritus est veritas.

(c) V. 8. Hi tres unum sunt. Divers Greek Copies, τίνες ἕν, in unum sunt, and so the Prot. Translation hath, and these three agree in one, the 7th Verse, they follow the MSS. which here have, are one, τίνες ἕν.

(d) V. 17. Omnis Iniquitas, πᾶσα ἁμαρτία, properly unjustitia. It is not here ἁμαρτία, as c. 3. v. 4.

(e) V. 18. sed generatio Dei, some MSS. γένεσις, others δὲ γεννητὸν in τῷ δω, qui genus est ex Deo.

(f) V. 19. In maligno positus est, in τῷ πονηρῷ κατέλαβε.

(g) V. 20. In vero filio ejus, hic est verus Deus, in τῷ ἀληθίῳ ὄνομα ἀληθοῦς, ut cujuscumque genere, with the Greek Article. S. Athan. S. Amb. S. Hilar. S. Aug. S. Cyr. by this sentence prove Christ truly God. See Petavius l. 2, de Trin., c. 9, num. β.
THE

Second EPISTLE

OF

St. JOHN the APOSTLE.

His 2d and the 3d Epistle of S. John, were not at the first receiv'd as canonical by all Churches. See Euseb. and S. Hierom in Catalogo, and Tillemont, Art. 9. on S. John, p. 349. The Style sufficiently shews they were written by S. John the Evangelist. The Time and Place whence they were written, is uncertain.

The Design in both, is to exhort those he writes to, to stand firm in the Faith of Christ, against all seducing Hereticks: to love one another, &c.

1. THE ancient Priest to the Lady Elea, and to her Children, whom I love in Truth, and not I only, but also all they who have known the Truth,

2. By Reason of the Truth, which abideth in us, and shall be with us for ever.

3. Grace be with you, Mercy, and Peace from God the Father, and from Christ Jesus the Son of the Father, in Truth, and Charity.

4. I was exceeding glad, that I found of thy Children walking in the Truth, as we received a Commandment from the Father.

5. And now I beseech thee Lady, not as writing to thee a new Commandment, but that which we had from the beginning, that we love one another.

6. And this is the Charity, that we walk according to his Commandments. For this is the Commandment, that as you have heard from the beginning, you should walk in it:

7. Because
440 The II. EPISTLE of S. JOHN.

7. Because many Seducers are gone out into the world, who confess not Jesus Christ to have come in the Flesh: such a one is a Seducer, and an Antichrist.

8. Look to yourselves, that you lose not the things which you have wrought; but that you may receive a full Reward.

9. Whosoever goeth back, and persisteth not in the Doctrine of Christ, hath not God: he that persisteth in the Doctrine, hath both the Father and the Son.

10. If anyone come unto you, and bring not this Doctrine, receive him not into the House, nor say unto him, Peace be to you.

11. For he that faith to him, Peace be to you, communicateth with his evil Works.

12. Having more things to write to you, I would not do it by Paper and Ink: for I hope to be with you, and to speak Face to Face: that your Joy may be compleat.


ANNOTATIONS.

V. I. The ancient Priest, or Bishop. See 1. Pet. c. 5. v. 1. — Thelady Eleśta. Some conjecture that Eleśta, might be the Name of a Family, or of a particular Church, but the common Opinion is, that it was the proper Name of a virtuous Lady. — whom I love in Truth, with a sincere Christian Charity, as well as her Children. — By reason of the Truth or the true Faith that abideth in us.

V. 7. Because many Seducers are gone forth into the World. Antichrists, who confess not Christ to have come in the Flesh. These were the Disciples of Simon, the Cerinthians, Ebionits, &c. See the 1. Epit. c. 2. 18.

V. 10. Nor say to him Peace be to you, or God speed, all hail, or use any form of saluting him, as you would a Friend, much less receive or entertain him in your House: this Admonition is in general, to forewarn Persons of the Dangers, which may arise from a Familiarity with Hereticks, and such as teach ill Doctrine. But by this is not forbidden Civility, Kindness, and a sincere Charity for all Men, by which we ought to wish and pray for the eternal Salvation of every one. I translate Ave by Peace be to you, because this was the usual Salutation among the Jews, and in those Times, as we see Luke 24. and John 20.
John commends Gaius for his Faith, Charity, and Hospitality towards Strangers, and the Ministers of the Gospel, to whom he would have every one to give a kind Reception, and such charitable Assistances as they can afford, and which others want.

1. The ancient Priest to the most dear Gaius, whom I love in Truth.

2. My dearest, I make my Prayer that thou mayst prosper as to all things, and be in Health, even as thy Soul doth prosperously.

3. I was exceeding glad when the Brethren came, and gave Testimony of the Truth in thee, even as thou walkest, in Truth.

4. I have no greater Subject to give thanks for, than that I may hear my Children walk in the Truth.

5. My dearest, thou dost faithfully, whatsoever thou performest towards the Brethren, and this towards Strangers,

6. Who have given Testimony of thy Charity in the Face of the Church; whom thou wilt do well to bring on their way in a Manner worthy of God.

7. For they went for his Name's Sake, taking nothing of the Gentils.

8. We ought therefore to receive such, that we may be fellow Helpers of the Truth.

9. I
9. I had perhaps written to the Church: but he that loves to have Pre-eminence among them, Diotrephes, receiveth not us.

10. On this Account if I come, I will admonish him of the works, which he doth: with malicious words, prattling against us: and as if those things were not enough for him: he neither receiveth the Brethren: and forbideth those that receive them, and casteth them out of the Church.

11. My dearest, imitate not Evil, but that which is good. He that doth well, is of God; he that doth evil, hath not seen God.

12. A Testimony is given in Favour of Demetrius from all Men, and from Truth itself, and we also bear the like Testimony: and thou knowest that our testimony is true.

13. I had many things to write to thee, but I would not with Pen and Ink write to thee.

14. But I hope to see thee speedily, and we shall speak Face to Face. Peace be to thee. The Friends salute thee. Salute our Friends by Name.

ANNOTATIONS.

V. 7. They went for his Name's sake, taking nothing of the Gentils. These Ministers and Preachers of the Gospel, whom S. John recommends, took care, as S. Paul did, not to take any thing of the Gentils, to whom they preach'd, lest they should be thought to preach to get Money by it. But he puts Gaius in mind, that by assisting such Men, he would become a Fellow-labourer in the Gospel, and have a share in their Reward.

V. 9. Diotrephes receiveth not us, nor those we recommend, prattles, and talks against me. We know no more of this Man, nor of Demetrius, of whom S. John gives so favourable a Character.
The Heretics meant in this Epistle were the Nicolai, Gnosticks, Followers of Simon Magus, and the like. Where Manners were as corrupt to their Doctrine, they thought a Faith without Works sufficient for their Salvation.
THE Catholick EPISTLE OF St. JUDE the APOSTLE.

This Epistle, as we find by Euseb. l. 3. Hist. c. 25. and S. Hierom in Catal. was not everywhere received as Canonical, till about the End of the 4th Age. It is cited by Origen, hom. 7. in Jofue, by Tertul. l. de cultu feminarum. by Clem. Alex. l 3. Pédag. by S. Athan. in Synopfi, by S. Greg. Naz. Carm. 34. by S. Cyr. of Jerusalem Catech. 42d, by the Councils of Laodicea, and the 3d Council of Carthage, by S. Aug. l. 2. de Doct. Christiana, c. 8. See Tillemont, and Nat. Alex. in his Preface to this Epistle. The Time when it was written is uncertain; only 'tis insinuated, v. 17. that few of the Apostles were then living, perhaps, only S. John.

The Design was to give all Christians a Horror of the detestable Doctrine and infamous Practices of the Simonits, Nicolaits, and such Hereticks, who having the Name of Christians, were become a Scandal to Religion, and to all Mankind, as may be seen in S. Irenæus and S. Epiphanius. He copies in a manner what S. Peter had written in his 3d Epistle, Chap. 2d.

1. J U D E the Servant of Jesus Christ, and the Brother of James, to them, that are in God the Father beloved, and preserved in Jesus Christ, and to the called,


3. My
The Catholick EPISTLE of S. JUDE.

3. My dearest, being very solicitous to write to you concerning your common Salvation, I found it even necessary to write to you: beseeching you to contend earnestly for the Faith, which was at first delivered to the Saints.

4. For there have crept in some Men (who were of old foretold unto this Condemnation) impious Men, turning the Grace of our God into Lasciviousness, and denying our only Sovereign, and Lord Jesus Christ.

5. I will put you then in Mind, who once knew all these things, that Jesus having saved the People out of the Land of Egypt, did afterwards destroy those who believed not;

6. And the Angels, who kept not their first Dignity, but left their own Habitation, he reserved in everlasting Chains under Darkness, unto the Judgment of the great Day.

7. As also Sodom, and Gomorrah, and the adjoining Cities in like manner, having given themselves over to Fornication, and going after other Flesh, were made an Example, suffering the Pain of eternal Fire.

8. In like manner these also defile the Flesh, they despise Dominion, and blaspheme Majesty.

9. When Michael the Archangel disputing with the Devil, contended about the Body of Moyses, he durst not bring against him a Judgment of reviling: but said: the Lord command thee.

10. But these Men rail indeed against all things, which they understand not: and what things soever they know naturally like dumb Beasts, in these are they corrupted.

11. Wo to them, for they have gone in the way of Cain: and have given themselves over in the Error of Balaam for a Reward, and have perished as in the Contradiction of Core.

12. These are Spots in their Feasts, banqueting together without fear, feeding themselves, clouds without water, which are carried about by the winds, trees of the autumn, unfruitful, twice dead, plucked up by the Roots.

13. Raging
13. Raging waves of the Sea, foaming out their own Confusion, wandering Stars: to whom the Storm of Darkness is reserved for ever.

14. Now even of these prophesied Enoch the seventh from Adam, saying: behold the Lord is come with thousands of his Saints.

15. To exercise Judgment against all, and to reprove all the impious of all the Works of their Impiety, which they have acted impiously, and of all the hard Speeches, which impious Sinners have spoken against God.

16. These are murmurers full of Complaints, walking according to their own Lusts, and their Mouth speaketh proud things, with Admiration of Persons for Gain-fake.

17. But you, my dearest be mindful of the words, which were before spoken by the Apostles of our Lord Jesus Christ,

18. Who told you, that in the latter days should come Scoffers, walking according to their Lusts in Impieties.

19. These are they who separate themselves, sensual Men, having not the Spirit.

20. But as to you, my dearest, building up yourselves upon your most holy faith, praying in the Holy Ghost,


22. And some indeed do you reprove being judged:

23. And save some, snatching them out of the Fire.

And have Mercy on others with Fear: hating also the carnal Coat, which is defiled.

24. Now to him who is able to preserve you without Sin, and to present you unspotted in the presence of his Glory, with great Joy at the coming of our Lord Jesus Christ.

25. To the only God our Saviour, thro' Jesus Christ our Lord, be Glory and Magnificence, Dominion, and Power, before all Ages, both now, and for ever and ever. Amen.
Annnotations.

V. 1. The Brother of James, The Apostle and Bishop of Jerusalem: he might have added, the Brother of Christ, as he and the same S. James are styled, i. e. Cousin Germans—to the call’d, i.e. to all converted to the Faith of Christ, whether they were Jews, or Gentiles.

V. 3. Being very solicitous, to discharge my Duty of an Apostle in writing and instructing you, in the common concern of your Salvation, I judge it necessary at present to write this Letter to exhort you to contend earnestly, (a) and stand firm in the Christian Faith.

V. 4. For there have crept in some Men, impsious Men (who were of old (b) foretold, that they should fall into this Condemnation, by their own obdurate Malice) the Disciples of Simon, and the Nicolaitans, who endeavour to turn the Grace of God, and the Christian Liberty into all manner of infamous (c) Lasciviousness: who by their ridiculous Fables deny the only sovereign and our Lord Jesus Christ. Some by the only sovereign, or Master of all things, understand God the Father, and our Lord Jesus Christ, who according to his divine Person, is the same God, Master, and Lord with him, and the Holy Ghost; but many Interpreters think the true Sense and Construction is this, denying Jesus Christ our only sovereign Master, (d) and Lord. The Reasons for this Exposition, are 1st, That this Verse of S. Jude seems correspondent to that of S. Peter, 2. Ep. c. 2. and 1st Verse, where he says of the same Heretics, that they deny the Lord that bought them, or deny him that bought them, to be Lord. 2dly, Because the Disciples of Simon deny’d Jesus Christ to be truly Lord God, but denied not this of the Father. 3dly, Because the Greek Text seems to denote one and the same to be the sovereign Master and the Lord. See Cornel. a Lapide.

V. 5. I will therefore put you in Mind, who once, (c) that is some time ago, when you were converted and instructed knew all things, that were necessary, as to the Christian Faith, I will then put you in Mind of the Judgments, and Chastisements, that such Sinners may expect.—That Jesus, (f) not as Man, but as God, having saved the People of Israel from their Slavery in Egypt, did afterwards, on several Occasions, punish and destroy those among them, who believed not, who were rebellious, and incredulous to his Promises.

V. 6. 7. And also the rebellious Angel, who fell from Heaven.

V. 8. In like manner, these Heretics defile the Flesh with their horrid Abominations, despite just Dominions, all lawful Authority, as well ecclesiastical as civil.—blaspheme Majesty, speak ill, and rail both against the Majesty of God, and against those, whom he hath invested with Power derived from him.

V. 9. When Michael, &c. We do not find this in any other canonical Scriptures, so that S. Jude must either have had it from some
The Catholick EPISTLE of S. JUDE. 447

Some Tradition among the Jews, or some Writing, which he by the Spirit of God knew to be true. It is not expressed on what account this Dispute, or Strife was, betwixt S. Michael and the Devil about the Body of Moyses. The common Interpretation is, that S. Michael convey'd the Body of Moyses out of the way, and from the Knowledge of the Israelites, lest they should pay to it some Idolatrous Worship, whereas the Devil for that End, would have it buried, so that the People might know the Place, and adore it. See Deut. 3. 6. where it is said, that no one to this Day hath known his Sepulchre.

V. 10. These Men rail against what they do not understand, as it is the Custom of false and ignorant Teachers; and as to Things, which they know by their Senses, in these are they corrupted, following, like Brute Beasts, their natural Lusts and Appetites;

V. 11. They have imitated, or gone in the way of Cain, who murdered his Brother: and they have a mortal Hatred against the Faithful; They have imitated Balaam, (h) and his Covetousness. See 2. Peter 2. v. 15. And Core, Numb. 16. who, with others oppos'd Moyses; and as these Sinners-perish'd, so will they.

V. 12. 13. These are Spots in Feasts. (See 2. S. Peter, c. 2. v. 13.) In which they commit unheard of Abominations, twice dead; which signifies no more than quite dead; Clouds without Water, &c. All these Metaphors are to represent the corrupt Manners of those Hereticks.

V. 14. 15. 16. Enoch prophesied, &c. Tho' the ancient Writers mention an apocryphal Book of Enoch's Prophecies, yet S. Jude might know by Tradition, or by the Spirit of God, what Enoch truly prophesied, concerning God's Coming with Thousands of his Saints, to judge, condemn, and punish the wicked for their Impieties and Blasphemies—speaking proud Things with Admiration of Persons for Gain's sake. It is a part of the Character of these Hereticks, to seem to admire, and flatter others, when they can gain by it.

V. 17. 18. 19. But be you mindful, &c. He now exhorts the Faithful to remain stedfast in the Belief and Practice of what they had heard from the Apostles, who had also foretold that in after-times, (Lit. in the last time) [i] there should be false Teachers, scoffing and ridiculing all reveal'd Truths, abandoning themselves to their Passions and Lusts; who separate themselves from the Catholick Communion by Heresies and Schisms. — sensual Men. (k) carried away, and enslaved by the Pleasures of the Senses.

V. 20. 21. Building up your selves, i.e. raising by your Actions, a Spiritual Building founded, 1st. upon Faith. 2dly. on the Love of God. 3dly, upon Hope, whilst you are waiting for the Mercies of God, and the Reward of eternal Life. 4thly, join'd with the great Duty of Prayer.

V. 22. 23. And some indeed reprove being judged. He gives them another Instruction to practice Charity in endeavouring to comfort their Neighbour, where they'll meet with three Sorts of Persons,
1st. With Persons obstinate in their Errors and Sins, these may be said to be already judged, and condemned, they are to be sharply reprehended, reproved, and if possible, convinced of their Errors. 2dly, As to others, you must endeavour to save them, by snatching them, as it were, out of the Fire, from the Ruin they stand in great danger of. 3dly, You must have Compassion on others with Fear, when you see them through Ignorance or Frailty, in danger of being drawn into the Snares of these Heretics; with these you must deal more gently and mildly, with a charitable Compassion hating always, and teaching others to hate the carnal Coat, which is defiled; their infidel, and corrupt Manners, that defile both the Soul and Body.

V. 24. 25. Now to him, &c. S. Jude concludes his Epistle with this Doxology of Praising God, and praying to the only God our Saviour, which may either signify God the Father, or God as equally agreeing to the three Persons, who are equally the Cause of Christ's Incarnation, and Man's Salvation, through Jesus Christ our Lord, who being God from Eternity, took upon him our human Nature, that he might become our Redeemer.
The Apocalypse, or Revelation of St. John the Apostle.

Though some in the first Ages doubted whether this Book was canonical, and who was the Author of it. (See Euseb. l. 7. Hist. c. 25.) yet 'tis certain much the greater Part of the ancient Fathers acknowledg'd both that it was a part of the Canon, and that it was written by S. John the Apostle and Evangelist. See Tillemont in his 9th Note upon S. John, where he cites S. Justin, S. Ireneus, Clemens of Alexandria Tertul. S. Cyp. S. Athan. Eusebius, S. Amb. S. Hierom, S. Aug. &c. It was written in Greek to the Churches in Asia, under Domitian about the Year 96, or 97, long after the Destruction of Jerusalem, when S. John was banished to the Island of Patmos in the Egean Sea. It is by some call'd the Prophecy of the new Testament, and the Accomplishment of the Predictions of all the other Prophets, by the first coming of Christ at his Incarnation, and by his 2d coming at the End of the World.

As to the time when the chief Predictions should come to pass, we have no certainty, as appears by the different Opinions, both of the ancient Fathers, and late Interpreters. Many think that most things set down from the 4th Chapter to the End, will not be fulfilled till a little time before the end of the World. Others are of Opinion, that a great Part of them, and particularly the fall of the wicked Babylon, happen'd at the Destruction of Paganism.
The APOCALYPSE. Chap. I.

Paganism, by the Destruction of Heathen Rome, and its persecuting Heathen Emperors. Of these Interpretations. See Alcazar in his long Commentary. See the learn'd Bossuet, Bishop of Meaux, in his Treatise on this Book, and P. Alleman, in his Notes on the same Apocryphon, tom. 12, who in his Preface says, that this in a great Measure, may be now look'd upon as the Opinion follow'd by the learned Men. In fine others think that S. John's Design was in a mystical Way by Metaphors and Allegories, to represent the Attempts and Persecutions of the wicked against the Servants of God, the Punishments that should in a short time fall upon Babylon, that is, upon all the wicked in general, the eternal Happiness and Reward, which God had reserv'd for the pious Inhabitants of Jerusalem, that is, for his faithful Servants, after their short Trials and Tribulations of this mortal Life. In the mean time we meet with many profitable Instructions and Admonitions, which we may easily enough understand: but we have no certainty, when we apply these Predictions to particular Events: for as S. Hierom takes notice. The Apocryphon has as many Mysteries as Words, or rather Mysteries in every Word. Apocryphon Ioannis tot habet sacramenta quot verba ..., parum dixit, in verbis singularis multiplicis latent intelligencia. Ep. ad Paul. t. 4. p. 574. Edit. Benedict.

The APOCALYPSE of S. JOHN.

CHAP. I.

1. THE Revelation of Jesus Christ, which God gave to him to make known to his Servants, things which must shortly come to pass: and signified them, by his Angel sent to his Servant John,

2. Who hath given Testimony to the word of God, and the Testimony of Jesus Christ, as to what things ever he hath seen.

3. Happy is he who readeth, and heareth the words of this Prophecy; and who keepeth the things that are written therein: for the time is near.

4. John to the seven Churches, which are in Asia. Grace be unto you and Peace, from him, who is, and who was, and who is to come: and from the seven Spirits, which are before his Throne;

5. And
5. And from Jesus Christ, who is the faithful witness, the first begotten of the dead, and the Prince of the Kings of the Earth, who hath loved us, and washed us from our Sins by his Blood,

6. And hath made us a Kingdom, and Priests unto God, and his Father: to him be Glory and Empire for ever and ever. Amen.

7. Behold he cometh with Clouds, and every Eye shall see him, and they that pierced him. And all the Tribes of the Earth, shall bewail themselves upon him; Even so: Amen.

8. I am Alpha, and Omega, the Beginning, and the End, faith the Lord God: who is, and who was, and who is to come, the Almighty,

9. I John your brother, and sharer in tribulation, and in the Kingdom, and in patience in Jesus Christ: was in the Island which is called Patmos, for the word of God, and the testimony of Jesus:

10. I was in the Spirit on the Lord's Day, and heard behind me a great Voice, as it were of a Trumpet,


12. And I turned to see the Voice that spake with me: and being turned I saw seven golden Candlesticks:

13. And in the midst of the seven golden Candlesticks, one like unto the Son of Man, clothed with a Garment down to the Feet, and girded about near the Breasts with a golden Girdle:

14. And his Head, and Hair were white, as white wool, and as snow, and his eyes were as a flame of fire,

15. And his feet like unto fine brass as in a burning furnace: and his voice as the voice of many Waters:

16. And he had in his right hand seven Stars: and there went out of his mouth a sharp two-edged sword: and his Countenance shined as the Sun shineth in its full Strength.
The A P O C A L Y P S E. Chap. I.

17. And when I saw him, I fell at his Feet as dead. And he laid his right Hand upon me, saying: fear not: I am the first, and the last,

18. And I am living, and was dead: and behold I am alive for ever and ever, and I have the Keys of Death, and of Hell.

19. Write therefore the things which thou hast seen, and which are, and which must be done hereafter.

20. The Mystery of the seven Stars, which thou hast seen in my right Hand, and the seven golden Candlesticks: the seven stars, are the Angels of the seven Churches: and the seven Candlesticks, are the seven Churches.

A N N O T A T I O N S.

V. 1,—3. The Apocalypse, or Revelation. I rather prefer the Word Apocalypse, which the Latin Interpreter did not think fit to change.—Of Jesus Christ... by his Angel sent to his Servant John. So that these things were immediately revealed to S. John by an Angel, who represented, and spoke in the Person of Christ.—which must shortly come, and as it is again said, v. 3. the time is near. This cannot be meant of all things in the Apocalypse, where mention is also made of the Day of Judgment, and of the Glory of Heaven at the End of the World. It can only mean, that some things were to happen shortly, i.e. what is said of the seven Churches, c. 2. and 3. Or the Persecutions foretold should begin shortly. Or else these Expressions are only to signify, that all time is short, and that from the coming of the Messiah, we are now in the last Age, or the last Hour. See 1. Jo. 2. 18.

V. 4.—6. John to the seven Churches, afterwards nam'd; and by them, to be understood of all Churches, Bishops, and People in the like Dispositions.—From him, who is, and was, and is to come. As these Words are only applied, and applicable to him, who is truly God, and eternal, Alcazar pag. 176. applies them to God the Father. Others think them to be spoken of God, as the Word God agrees to all the three divine Persons, who are one and the same God. See Ribera—And from the seven Spirits. Alcazar understands them of seven of God's Attributes or Perfections; but by the common Explication, are meant seven of the chief created Spirits, who in a special manner assist at the Throne of God, employ'd to execute God's Commands, as Raphael saith, Toby 12. 15. I am one of the seven who stand before God.—And from Jesus Christ, made Man and the Redeemer of Mankind, whom S. John here names after the seven Spirits, because he continues his Discourse about Christ.—who is the faithful Witness; testified and approv'd of God, by so many Miracles, Prophecies, &c. He is the chief of the Martyrs or Witnesses,
Chap. I. The A P O C A L Y P S E

Witnesses, as the Greek Word signifies—The first begotten of the dead, both first in Dignity, and first that rose to an immortal Life. The Prince of the Kings of the Earth, whose Power is infinitely greater than all theirs; and this to put the suffering Christians in mind, that they needed not fear the persecuting Emperors, who have no Power after this Life. And Christ hath made us a Kingdom, in as much as by his Grace, he has made us Members of his true Church, call'd the Kingdom of God, and promis'd us to reign with him in his glorious Kingdom in Heaven. And hath made us Priests to God, and his Father, to offer up spiritual Sacrifices. See 1. Pet. 2. 9. To him be, or is due, Glory and Empire, for ever and ever, Amen. i.e. to Jesus Christ.

V. 7. Behold he cometh, or is to come at the Day of Judgment.

V. 8. I am Alpha, and Omega. These, the first and last Letter of the Greek Alphabet, signify the same as what follows. The Beginning and the End, the first Cause and last End of all intelligent Beings, who was, and is, and who it is to come, the Almighty. These Words agree only to him, who is the true God, and here are applied to our blessed Redeemer, who is to come, and judge all.

V. 10. On the Lord's Day, (c) not on the Jewish Sabbath, which is our Saturday, but on the Christian Sabbath, our Sunday, call'd the Lord's Day. The Church in the Apostles time, chang'd the Day of Rest, on which the Jews were commanded to rest and sanctifie that Day, from Saturday to Sunday, from the last Day of the Week to the first. They judg'd this only to be an indispensible Precept, that some Day or some Time should be appointed, in a special Manner, to God's Service and Worship, on which Christians should also abstain from servile Works, that were not of necessity: as to the Determination of such a Day of the Week, they judg'd that the Church had Power to change the Day. The late pretended Reformers have all agreed with us in this Change. And if they would have all that is express'd in this Commandment, to be of an indispensible and unchangeable Obligation according to the Letter of the Law, they ought certainly, to observe to sanctifie, and to abstain from all servile Works on Saturdays, or on the Jewish Sabbath.

V. 10.-12. A great Voice as it were of a Trumpet. To signifie the Importance of things to be reveal'd I saw seven Candlesticks, which by the last Verse of this Chapter, represented the seven Churches of Asia. We may suppose these Candlesticks, to have been shewn to S. John like what is describ'd, Exod. 25. 31. For in these Visions of S. John, are frequent Allusions to the former Tabernacle, and to things relating to the Service and Worship of God, which Moses was order'd to make.

V. 13. And in the midst of the Candlesticks, i.e. walking among the Candlesticks, as it is said in the first Verse of the next Chapter, one like to the Son of Man, i.e. like to Christ, as he many times call'd himself the Son of Man, and at other times told the Jews, he was
The A P O C A L Y P S E. Chap. II.

the Son, the only begotten Son of God. By this walking among
the Candlesticks is signified his providential Care over all the par-
ticular Churches, which make up one Catholic Church.—With
a Garment down to his Feet, (b) and a golden Girdle, with a resemblance
to the Habit of the Priests.

V. 14. 15. His Feet like fine Brass, to signify the Purity and Sted-
fastness of his Steps and Actions.— His Voice, as a Voice of many
Waters, the sound of his Preaching by himself, and by his Apostles,
has been heard throughout all Nations of the World.

V. 16. In his right Hand seven Stars, which as it is said, v. 20, were
the Angels, i.e. the Bishops of the seven Churches, by this Com-
parison is express'd their Dignity.— Out of his Mouth a sharp two-
edged Sword. The Word of God preach'd, is compar'd to a two-
edged Sword, Ephe. 6. 17, and Heb. 4. 12. It also signifies God's
Severity in punishing Sinners.

V. 17. I am the first and the last. These are the Words of the Son
of Man; or of him that represented our Saviour Christ to St. John.
To be the first and last, is another Expression agreeing only to him,
who is the true God, as it is divers times applied by the Prophet
Iaias c. 41. 4. I the Lord, the first and the last am I. c. 44. I the Lord
of Hills... I the first and the last one, and besides me there is no God. See
the same Words, Iaias 48. v. 12. &c.

V. 18. And am living, and was dead, always living as God, and as
Man, was dead, died on the Cross for the Salvation of all Men,
role again, triumph'd over Hell, Death and Sin, and am living for
ever and ever, and have the Keys of Death, and of Hell, power over all;
all things being made subject to me, even as Man, or as God and
Man.

(a) V. 4. Ab eo qui erat, & qui est, & qui venturus est. &x6 τα δ αυ, το
ευ, & x6 ορομενος, as if it was said, &x6 τα δε κευαται δ αυ, &c.
(b) V. 5. Qui est et exis fidelis δ μαρτυς δ τωκς. Martyr ille fidelis.
(c) V. 10. In dominica die, ευ τη πολη πολης, fathers died, &c.
See Exod. 28. 51. Daniel 10. 5.

C H A P. II.

1. To the Angel of the Church of Ephesus write;
these things faith he who holdeth the seven Stars
in his right hand, who walketh in the midst of the sev-
en golden Candlesticks:

2. I know thy Works, and Labour, and thy Patience,
and that thou canst not bear evil Men: and thou hast
tried them, that say they are Apostles, and are not: and
thou hast found them Liars:

3. And
3. And thou hast Patience, and hast born for my Name's sake, and hast not failed.
4. But this I have against thee, that thou hast left thy first Charity.
5. Be mindful therefore from whence thou art fallen: and do Penance, and practise the first Works. Or else I come to thee, and will remove thy Candlestick out of it's Place, unless thou shalt have done Penance.
6. But this thou hast, that thou hastest the Deeds of the Nicolaits, which I also hate.
7. He that hath an Ear, let him hear what the Spirit faith to the Churches: to him that overcometh will I give to eat of the Tree of Life, which is in the Paradise of my God.
8. And to the Angel of the Church of Smyrna write: These things faith the first, and the last, who was dead, and liveth:
9. I know thy Tribulation, and Poverty, but thou art rich: and thou art blasphemed by those who call themselves Jews, and are not, but are the Synagogue of Satan.
10. Fear none of those things which thou art to suffer. Behold the Devil shall cast some of you into Prison, that you may be tried: and you shall have Tribulation ten days. Be thou faithful unto Death, and I will give thee a Crown of Life.
11. He that hath an Ear, let him hear, what the Spirit faith to the Churches: he that hath overcome, shall not be hurt by the second Death.
12. And to the Angel of the Church of Pergamus write: These things faith he that hath the sharp two-edged Sword.
13. I know where thou dwellest, where the Seat of Satan is: and thou holdest fast my Name, and has not denied my Faith. Even in those days was Antipas my faithful Witness, who was slain among you, where Satan dwelleth.
14. But I have a few things against thee; because thou hast there them that hold the Doctrine of Balaam, who taught
taught Balac to cast a Scandal before the Children of Israel to eat, and to fornicate:

15. So hast thou also them that hold the Doctrine of the Nicolaitans.

16. Do then likewise Penance: if not I will come to thee quickly, and will fight against them with the Sword of my Mouth.

17. He that hath an Ear, let him hear what the Spirit faith to the Churches: to him that overcometh I will give hidden manna, and will give him a white Stone: and on the Stone a new Name written, which no one knoweth, but he that receiveth.

18. And to the Angel of the Church of Thyatira write: These things faith the Son of God, who hath eyes as a flame of fire, and his feet are like unto fine brass:

19. I know thy works, and thy faith, and thy charity, and ministry, and thy patience, and thy last works more than the former.

20. But I have a few things against thee: because thou permittest the woman Jezabel, who calleth herself a Prophetess, to teach, and seduce my Servants, to fornicate, and to eat of things offer'd to Idols.

21. And I gave her time to do Penance: and she will not repent of her Fornication.

22. Behold I will cast her into a bed: and they that commit Adultery with her, shall be in very great tribulation, unless they shall do Penance for their Deeds.

23. And her children I will destroy by Death: and all the Churches shall know, that I am he who searcheth the Reins and Hearts: and I will give to every one of you according to your works. But I say unto you,

24. And to the rest that are in Thyatira: whosoever have not this Doctrine, and who have not known the Depths of Satan, as they say, I will not lay any other Weight upon you:

25. Yet that which you have, hold fast till I come.

26. And he that shall overcome, and keep my Works unto the end, to him I will give Power over Nations,
Chap. II. The APOCALYPSE

27. And he shall rule them with a Rod of Iron, and as a Vessel of the Potter shall they be broken,

28. Even as I received from my Father: and I will give him the morning Star.

29. He that hath an Ear, let him hear what the Spirit saith to the Churches.

ANNOTATIONS.

V. 1—7. To the Angel of the Church of EPHESUS. The great S. Timothy, who was Bishop of Ephesus, died a glorious Martyr about this time. But as for the Admonitions and Reprehensions given in these Letters, we must take notice, that they are given to the Faithful of each Church, and not only to the Bishops, as it appears by the Words so often repeated. He that hath an Ear let him hear what the Spirit saith to the Churches. — These things saith he who walketh, &c. i. e. Christ, or the Angel, who represented Christ, as appeareth by his Titles repeated out of the last Chapter. — And hath not fail'd, or fainted in opposing the Teachers of false Doctrine.

— But thou hast left thy first Charity, or first Fervour, a common, yet a very dangerous Disposition, and especially in a Bishop, charg'd with the care of those under him. Do Penance... praiseth thy first Works, return to thy first Fervour, or I will remove thy Candlestick out of its Place. The Church of Ephesus is threaten'd, as in danger to lose its Faith, which Faith should be transplanted and receiv'd in other Places.

'Tis what God has divers times permitted, that Churches flourishing in the Profession of the true Christian Faith, should be perverted with Infidelity and Heresy, while the Faith hath been plant'd in other Kingdoms of the World. I need not bring Instances, where Candlesticks have been remov'd out of their Places. — To him, to every one that overcometh, I will give to eat of the Tree of Life, i. e. eternal Happiness, differently express'd in these Letters.

In the Paradise of my God, 'tis spoken in the Person of Christ, as Man.

V. 8, 11. To the Angel of the Church of SMYRNA. To S. Polycarp, or some one Bishop there before him. No Reprehension is given to this Bishop, nor to his Church, but a Commendation for suffering in Poverty and Tribulation, when they were rich in Grace.

 Thou art blast'd by those false Teachers, who call themselves Jews and Israelites, and the chosen People of God, waiting for the coming of the Messiah, but are not to be look'd upon as such, having refused to own their true Messiah, Jesus Christ, they are the Synagogue of Satan, the greatest Enemies of the true Faith. — You shall have Tribulation ten Days, which several here understand for a long time, others for a short time, ten times being us'd in both Sen'ses.

V. 12—18. To the Angel of the Church of PERGAMUS. This Church is exhortcd to do Penance, and reprehended, as the Seat or Throne of Satan. It is only said, that the Bishop lives where this satani
cal
of the Faith, even under the Persecution, when S. Anias suffered Martyrdom: of whom, see Tillemont in the Persecution under Domitian, tom 2. p. 119. and Note 523. And Bollandus April the 11th, tho' the Acts themselves be not of great Authority.—Thou hast them that hold the Doctrine of the Nicolaitians, which is compared to that of Balasam, who taught Balac to cast a Scandal before the Children of Israel, by which they were seduced by the Women of the Moabites, and fell into the Sin of Fornication, and Idolatry, Num. 24. and 31. 16. —To him that overcomes I will give hidden Manna, a Happiness in Heaven, which the Eye hath not seen, &c. And a white (a) stone, with a new Name written, as a Mark of the Happy's promis'd to all those, who shall conquer. An Allusion to the Custom of giving a white Stone to those that were tried and acquitted, and also to Persons promoted to a Dignity; and a black Stone to such as were found guilty. See Acts 26. 10. 11. Vol. Pag. 514.

V. 18.—29. To the Angel of the Church of Thyatira. Here's first a Commendation of their Constancy in the Faith, in good Works, Charity, Patience, and Ministry, which chiefly regards their Bishop, whoever he was at that time. The Hereticks call'd Alogians, who rejected the Apocalypse (chiefly because of the clear Proofs of the Divinity of the Word or Son of God) pretended that there was no Church at Thyatira, when S. John is suppos'd to have written his Apocalypse. They have no Proof of this. This same Church was afterwards perverted by the Montanists. See S. Epiphan. Hær. 31. p. 455. — Here follows a Reprehension, that they permitted the Woman (Here call'd by the Name of Jezabel (b) as was call'd the Wife of Achaæ, who persecuted the true Prophets, and protected the false ones 3. Kings, c. 18.) to seduce the Servants of God to commit Fornication, and eat of things offer'd to Idols. There is no probability that this Jezabel was Wife to the Bishop of that Church. Had this been true, the Bishop would have deserv'd a Reprehension much more severe, than is here given him. Alcazar thinks that by this Woman, was meant some heretical Sect, or the corrupt Synagogue of the Jews; but Interpreters commonly understand some powerful Woman thereabout, among the infamous Nicolaitans, who by her Authority and Artifices, brought many to embrace that Sect, — I gave her time to do Penance, and she will not, or, would not repent. *Tis Christ who speaks as God, for who but God gives Sinners time to repent? — Behold I will cast her into a Bed, &c. Some understand a Bed of Sickness, others of corporal Death, others eternal Torments in Hell, where she, and they that sin with her, shall be in great Tribulation, unless first they do Penance. — All the Churches shall know that I am, who searcheth the Reins and Hearts, which God alone can do. See Psl. 7. 10. Jerem. 17. 10. &c. *Tis God also who will give to every one according to his Works. See Psl. 11. 13. Prov. 24. 12. Rom. 2. 6. and in divers other Places. I will lay no other Weight upon you, &c. i. e. not
not the insupportable Burden of the Jewish Ceremonies, to which Teachers of false Doctrines would have you subject: yet in the Faith which you have already learnt, remain steadfast, till I come. —— To them who shall overcome, &c. I will give Power, over or above all Nations. They shall triumph over all the wicked World, and under me shall rule them, as it were, with a Rod of Iron, being so much exalted above them. —— As a Vessel of a Potter, shall all their present Greatness be broken. To every such faithful Servant, I will give the Morning Star, another Expression to signify eternal Light, or eternal Happiness.

(a) V. 17, Calculum candidum. Ἀπόκαλυψις. See Acts 16. 10.
(b) V. 20. Mulierem Fezabel, τὴν γυναῖκα ζεζαβηλ. Dr. Wells in his Amendments to the Protestant Translation, has put thy Wife, and in the Greek γυναῖκα σε, which he says is found in the Alexandrian and several other MSS. But neither the Oxford Edition of 1675, nor that at Amsterdam 1711, take notice of this Reading in any one MS. As for that one MS. of Alexandria, I guess by Walton's Polyglot, that it cannot well be read in that Place. And tho' it is likely that the Author of the Syriac Version may have found that Reading, yet there's nothing for it in the Arabic, or Ethiopic, nor in the Vulgate Latin, which, as Dr. Wells himself takes notice on 1. Jo. 5. v. 7. is more ancient than any other Version, or Greek MSS. And tho' we find usorum tuam in S. Cyprian, ad Antonianum, Edit. Reg. Page 72. and in the Edition of Dr. Fell, put out at Amsterdam, an. 1761. page 248. where he says in the Note mark'd 4, Cui interpretation i sævien illa græca examplaria, qua legunt γυναῖκα σε, but he did not think fit to tell us where any such MSS. were to be found, nor have I heard, that they have been seen by any one. It is certain S. Epiphani. did not find us, nor think this the true Reading, when in the Herefy of the Allogiati, by Fezabel, he understands Maximilla, Priscilla, or Quintilla in Marcion's Time.

CHAP. III.

1. And to the Angel of the Church of Sardis write: these things faith he, who hath the seven Spirits of God, and the seven Stars: I know thy works, that thou hast the Name of being alive, and thou art dead.

2. Be watchful, and strengthen the rest which were ready to die. For I do not find thy works full in the Sight of my God.

3. Be mindful therefore after what manner thou hast received, and heard, and keep fast, and do Penance. If then thou shalt not watch, I will come unto thee, as doth a Thief, and thou shalt not know at what Hour I will come unto thee. 4. But
4. But thou hast a few Names in Sardis which have not defiled their Garments: and they shall walk with me in white, because they are worthy.

5. He that shall overcome, shall be thus clothed in white Apparel, and I will not blot his Name out of the Book of Life, and I will confess his Name before my Father, and before his Angels.

6. He that hath an Ear, let him hear what the Spirit faith to the Churches.

7. And to the Angel of the Church of Philadelphia write: These things faith the Holy one and the true one, who hath the Key of David: he that openeth, and no one shutteth: and that shutteth, and no one openeth:

8. I know thy works. Behold I have set before thee a Door open, which no Man can shut: because thou hast little Power, and hast kept my word, and hast not denied my Name.

9. Behold I will bring of the Synagogue of Satan, who say they are Jews, and are not, but do lie: behold I will make them come, and adore before thy Feet: and know that I have loved thee.

10. Because thou hast kept the word of my Patience, I also will keep thee from the Hour of Temptation, which shall come upon all the World to tempt the Inhabitants on the Earth.

11. Behold I come quickly: hold that which thou hast, that no Man take thy Crown.

12. He that shall overcome, I will make him a Pillar in the Temple of my God, and he shall go forth no more: and I will write upon him the Name of my God, and the Name of the City of my God, the new Jerusalem, which cometh down out of Heaven from my God, and my own new Name.

13. He that hath an Ear, let him hear, what the Spirit faith to the Churches.

14. And to the Angel of the Church of Laodicea write: These things faith the Amen, the faithful and true witness, who is the beginning of the creation of God.
15. I know thy works: that thou art neither cold nor hot: I would thou wert cold, or hot:
16. But because thou art lukewarm, and neither cold, nor hot, I will begin to vomit thee out of my Mouth.
17. Because thou sayest: I am rich, and become wealthy, and stand in need of nothing: and knowest not that thou art wretched, and miserable, and poor, and blind, and naked.
18. I counsel thee to buy of me Gold tried in the fire, that thou mayest become rich, and be clothed in white Apparel, that the shame of thy nakedness may not appear, and with eye-salve anoint thy eyes that thou mayest see.
19. I rebuke, and chastise those whom I love. Be zealous therefore, and do Penance.
20. Behold I stand at the door, and knock: if any man shall hear my Voice, and open the Gate to me, I will come in to him, and will sup with him, and he with me.
21. To him that shall overcome, I will grant to sit with me in my Throne: as I also overcame, and have set down with my Father in his Throne.
22. He that has an Ear, let him hear, what the Spirit faith to the Churches.

ANNOTATIONS.

V. 1.—6. To the Angel of the Church of SARDIS. He begins with this severe reprehension, thou hast the name of being alive, and thou art dead, which we may understand of the greatest part of them, and of being dead by the worst of Deaths, which is that of Sin. The Bishop is charg'd with this fault, that he did not watch, and take care of his Flock. He is admonish'd to repent and strengthen those that were not dead, but ready to die, (a) — But thou hast a few names &c. i.e, a few persons not yet defiled, neither as to their Consciences, Souls nor Bodies. They shall walk with me in white Apparel, &c. It is a new way of expressing the Happines of Heaven.

V. 7.—13. To the Angel of the Church of PHILADELPHIA. There were several Towns of this name, here is understood that which was near Sardis in Lydia. Here is no more than an admonition to persevere, hold that which thou hast. Christ takes the Title of the holy, one, and true one, who hast the Key of David, i.e, being the Son of David, and the promis'd Messiah, hath the supreme Power in the Church: who open the gate of Salvation, and no one shuts it against his Elect — I have set before thee a door open by giving thee graces to save thee, which
no one shall be able to hinder, because thou best of thy self little Power or strength (b) and hast kept my word, and not denied the Faith, — Christ also promises that he will make the false abandon'd Jews subject to the Bishop and his Church, and to own them to be the beloved and chosen People. God promises to preserve them in the Hour, or time of Temptations and Persecutions, which should happen to all the Inhabitants of the Earth. —— He that overcomes, I will make a Pillar, &c. so as to stand firm against his Enemies, and to be secure of his endless Happiness. — I will write upon him the Name of my God, a subscribed Citizen of the celestial Jerusalem, with the new Name of Jesus, the Saviour and Redeemer of Mankind. He alludes to the Custom of writing Names upon Pillars, Palaces &c. — From the Words my God, the Socinians pretend that Christ is not the true God, as we may find in the Disputes which Servetus had with Calvin. Calvin answer'd the Socinians, as all Catholicks do, that Christ was both God and Man: this and divers things were spoken of Christ as he was Man, but that many things in the Scriptures could not agree to him, unless he was also truly God. And by such Places, is clearly confuted the Blasphemy and Error of the Arians and the Socinians. The Argument concludes in the Principles of the Catholicks, who allow the Authority of the Church in expounding the Sense of the Scriptures, but the Calvinists, and all other pretended Reformers, having shakend off that Authority, and having allow'd that the Holy Scriptures are to be interpreted according to every Man's private Judgment or Spirit. This sees Calvin and Servetus, every Calvinist and Socinian upon the same level.

V. 14.—22. The seventh, and last Letter, is to the Angel of the Church of LAODICIA. Christ here takes the Title of the Amen, (c) as if he said, I am the Truth. —— The beginning of the Creation, or of the Creatures of God, to which is added in the first Chapter, the Beginning and the End. —— Thou art neither cold nor hot, but lukewarm: A dreadful Reprehension, whatever Exposition we follow. According to the common Interpretation, by the cold are meant those who are guilty of great Sins: by the hot, such as are zealous and fervent in Piety, and the Service of God: by the lukewarm or tepid, they who are slothful, negligent, indolent as to what regards Christian Perfection, the Practice of Virtue, and an exact Obedience of what regards the Service of God: on this account they are many times guilty in the sight of God of great Sins, they forfeit the Favour and Grace of God, fancying themselves good enough, and safe enough, because they live as others commonly do, and are not guilty of many scandalous and shameful Crimes, to which they see others addicted. —— I would thou were either cold or hot. This is not an absolute Wish, because the Condition of the cold is certainly worse in it self but it is to be taken with a regard to the different Consequences, which oftentimes attend these two States, and to signify to us, that the lukewarm may be...
Chap. III. The A P O C A L Y P S E.

farther from a true Conversion, in as much as they are less sensible of the Dangers to which they remain exposed, than such as commit greater Sins. Their careless Indevotion becomes habitual to them, they live and die with a Heart divided betwixt God and the World: whereas greater and more shameful Sinners are not without an Abhorrence of such Vices which they commit, a Fear of Punishment, of Hell and Damnation, strikes them by the Mercies of God offer'd even to Sinners, and makes them enter into themselves like the prodigal Son, they detest their past Lives, and by the Assistance of God's Graces, become both fervent and constant in the Duties of a Christian Life.— To the lukewarm. it is said, I will begin to vomit thee out of my Mouth, i.e. if thou continue in that State. I will permit thee to run on, and be lost in thy Sins.— Thou blindly say'st within thy self, I am rich, &c. "A false Conscience generally attends a lukewarm Soul, and those who serve God by halves: they flatter themselves that all go's well enough with them, when they see they are not so vicious as many others: but here the Spirit of God, who penetrates the secret Folds and Windings of slothful Souls, admonisheth them of their dangerous Mistakes, that they are wretched, poor, blind, and naked, when God do's not inhabit by his Grace in their Souls, tho' they may have Millions of Gold and Silver in this World.— I counsel thee to buy of me Gold tried in the Fire, the Love of God purified by Trials and Troubles in this Life, to recover thy lost Innocence, to be clothed with the Habit of Grace, to anoint thy Eyes with Eye-salve, by a serious Reflection on what regards thy eternal Salvation.— I chastise those whom I love. He concludes all the former Admonitions, by telling them: 1st, That to be under Trials and Troubles, is a Mark of God's Favour and his paternal Care: 2dly, To hearken to the Voice of God, when he knocks at the Door of their Heart: 3dly, He Promises them the Reward of eternal Happiness. He that overcomes, shall sit with me on my Throne: This do's not imply an equality of Happiness, not even to all the Saints, much les with God himself, but only that the elect shall be in the Throne as it were of Heaven, and Partakers of the heavenly Happiness according to their past good Works.

I shou'd not here mention the wild and ridiculous Fancies of one Mr. Brightman, when he pretends to expound to all Men these Letters to the seven Bishops of Asia, were it not to shew how the obscure Predictions in S. John's Revelation, have been turn'd and abused by the loose Interpretations, and groundless Inventions of some of the late Reformers, as may be seen more at large, when we mention their arbitrary Fancies about the Whore of Babylon, and the Popish Antichrist. I shall here, with Dr. Hammond, give the Reader a Taste of such licentious Expositions of the divine Oracles.

The Calvinit Mr. Brightman pretended he had his Expositions by divine Inspirations, and so gave his commentary the title of Revelation.
"Mr. Brightman assures his Readers, that by the Churches of Sardi, Philadelphia, and Laodicia, were meant Germany, France, and Brittany. He says a most heavy trial was now suddenly to invade the Christian world... that the 3 said Churches were most favourably admonish'd of this tempest by Epistles written to them by name, nominatim... that he found and understood this to be so by divine inspiration from the inscriptions of these letters, and so should be guilty of a sin against the divine majesty, if he conceal'd them.

Not to tire the Reader with his fancies about Ephesus and Pergamus, which may be seen in Dr. Hammond Revel. c. 2. V. 13. "On those words, in those days was Antipas the faithful Martyr &c. Mr. Brightman has this wanton fancy on thename Antipas, that it doth denote that the Martyrs of his time (which was after Luther) should be Antipope, or Antipopes," i.e., adversaries to the Popes and Popery.

Dr. Hammond p. 928. gives us Mr. Brightman's conceit on the name Thyatisa, which must be taken for the same as Thyatira, signifying a young daughter, and so denotes the growth of piety in the Church from the year 1300, from Wyclif's time to 1520, i.e., till it came to perfection in Luther's days.

Page 932. Note a Sardis, according to Mr. Brightman, says Dr. Hammond, is the first reformed Church in the Antitype, to wit, that of Germany, which began at Wittemberge by Luther an. 1517, and the proof is, that Sardis is more to the south than Thyatisa, and so must have more of Truth in it: or because there is no mention made of Balaam and Jezebel, which he resolv'd must signify the Doctrines of Christian Rome, the absence of which must signify a breaking off from the Roman Communion: or that the (the German Church) had a name to be living, but was dead, by the Doctrine of Consubstantiation among the Lutherans, even after the Reformation. This, says Dr. Hammond, were a strange way of interpreting Dreams, which no Oneiocrasis would allow, but a much stranger of explaining Prophecies.

Pag. 933. Philadelphia (faith Mr. Brightman) must needs be the Helvetian, Swedish, Genevan, French, Dutch, Scotch reformed Churches, No reason again for it, but that the City of Philadelphia, was yet farther South than Sardis, and so must needs signify more increase of Reformation. 2. That the name of Jezebel was not in it. 3. that the word Philadelphia, signifying brotherly love, cannot be apply'd to any but this pattern of all Piety (to which Mr. Brightman had so much kindnes) the Church of Helvetia and Geneva.—And the reformed Church of England, must be that of Laodicia... because Episcopacy was here retain'd, and so a mixture of cold with that of heat, and consequently is the luke-warm Church, that is found fault with." O the profound Interpretations, and bright Inventions of Mr. Brightman! (a) V. 2.
CHAP. IV.

1. After these things I saw: and behold a door open in Heaven; and the first Voice which I heard, was as it were of a trumpet speaking with me, saying: come up hither, and I will shew thee the things that must come to pass hereafter.

2. And presently I was in Spirit; and behold there was a Throne set in heaven, and one sitting upon the Throne.

3. And he that sat, was like in Sight to a Jasper and a Sardine Stone: and there was a Rainbow round about the Throne, like in Sight to an Emerald.

4. And round about the Throne were four and twenty Seats: and upon the Seats were sitting four and twenty Seniors, cloth'd about with white Garments, and golden Crowns on their Heads.

5. And from the Throne proceeded Lightnings, and Voices, and Thundring: and seven Lamps were burning before the Throne, which are the seven Spirits of God.

6. And before the Throne was as it were a Sea of Glass like unto Chrysal: and in the midst of the Throne, and round about the Throne, were four living Creatures full of Eyes before and behind.

7. And the first living Creature like unto a Lion, and the second living Creature like unto a Calf, and the third living Creature having the Face as it were of a Man, and the fourth living Creature like unto a flying Eagle.

8. And the four living Creatures, had each of them six wings: and round about, and within they are full of Eyes: and they rested not Day and Night, saying: Holy, Holy, Holy, Lord God Almighty, who was, and who is, and who is to come.

9. And when these living Creatures were giving Glory and Honour, and Benediction to him who sitteth on the Throne, to him who liveth for ever and ever.
The APOCALYPSE. Chap. IV.

10. The four and twenty seniors fell down before him who was sitting on the Throne, and adored him who liveth for ever and ever, and cast their Crowns before the Throne, saying:

11. Thou art worthy, O Lord our God to receive Glory, and Honour, and Power: because thou hast created all things, and for thy Will they were, and have been created.

ANNOTATIONS.

V. 1. Behold a Door open. Here begins what may be look'd upon the 2d Part of the Apocalypse, and from hence to the two last Chapters, are contain'd Wars and Victories of the Church over all its Enemies, the Devil, Jews, Heathens, Hereticks. These Visions are so differently expounded, when apply'd to different Events, that this alone may convince us, how uncertain are those various Interpretations. The Servants of God are taught, that they must expect to meet with many Trials, Afflictions, and Persecutions; but this ought to be a great Subject of Consolation to the Faithful, that they are assured of Victory, if they fight manfully, and of a Recompence of endless Happinefs for their short Labours. — Such Visions and majestic Descriptions shew that S. John was inspir'd by the same Spirit of God, as the ancient Patriarchs and Prophets. — I will shew thee the things that must come to pass hereafter, i.e. after the things already reveal'd concerning the 7 Churches, and therefore after the Destruction of Jerusalem, which was about 20 Years before S. John wrote this Apocalypse.

V. 2. I was in Spirit, rapt, as it were, in an Exstacy into Heaven, and saw a Throne, and one sitting, representing God the Father.

V. 3. And he.... was like in Sight to a Jasper, (a) or had the Appearance of Jaspers, as to the Colours, with which he appear'd, &c.

V. 4-5. About the Throne 24 Seats, or lesser Thrones, with 24 Senators or Senators upon them, representing the Illustrious Saints, both of the Old and New Testament, cloth'd with white Garments, in token of their Innocence; and Crowns of Gold, signifying the Glory of the heavenly Inhabitants. — Lightnings, a Symbol of God's Majesty and Power. — Seven burning Lamps, which signify the 7 Spirits of God, the chief Spirits that attend his Throne. See c. i. v. 4.

V. 6. A Sea of Glass like Chryſtal, calm and transparent, and may signify that the Saints had pass'd a boisterous Sea of Troubles in this World, which is now chang'd into an everlasting Tranquility. — 4 Living Creatures, or Animals. Alcazar, p. 364. takes notice of 39 different Expositions of these 4 Living Creatures. He understands the Apostles, Bishops and Preachers of the Christian Faith. Others, 4 of the chief Angels or Celestial Spirits. Several others expound them of the 4 Evangelists, yet this was before S. John himself had written his Gospel.

V. 7. The
Chap. V. The APOCALYPSE.

V. 7. The first was like a Lion, &c. The Qualities in these Living Creatures are observ'd to be Courage and Strength in the Lion, Profit to human Life by the Calf, Reason and Wisdome by the Face of Man, soaring high, and rapidity or Swiftnes by the Eagle, whether we understand those Spiritual Perfections to belong to blessed Spirits, or to the Apostles in general, or to the 4 Evangelists.

V. 8. Each of them six Wings. See the like Visions, Ezech. 1. 4. Isa. 6. 2. These signify their Swiftness in executing God's just Commands, — full of Eyes, a Symbol of Knowledge and Watchfulness. They rest not Day and Night. There's no Night in Heaven, but hereby is signify'd that they prais'd God without Interruption for all Eternity, saying, thou art worthy, O Lord our (b) God, &c.

(a) V. 3. Similis erat aspectui Fasidis, ómós ópódsi lávridi.
(b) V. 11. Dignus es Domine Deus, God is wanting in many Copies, but Dr. Wells restored it as the true reading.

CHAP. V.

1. And I saw in the right Hand of him who sat on the Throne, a Book written within and without, sealed with seven Seals.

2. And I saw a mighty Angel, proclaiming with a loud Voice: who is there worthy to open the Book, and to loose the Seals thereof?

3. And no one was able, neither in Heaven, nor on the Earth, nor under the Earth, to open the Book, nor to look on it.

4. And I wept much, because no one was found worthy to open the Book, nor to see it.

5. And one of the Seniors said to me: weep not: behold the Lion of the Tribe of Juda, the Root of David, hath conquer'd to open the Book, and to loose the seven Seals thereof.

6. And I saw: and behold in the midst of the Throne, and of the four living Creatures, and in the midst of the Seniors, a Lamb standing, as if it were slain, having seven Horns, and seven Eyes: which are the seven Spirits of God, sent into all the Earth.

7. And he came: and took the Book out of the right Hand of him who sat upon the Throne.

8. And
8. And when he had open’d the Book, the four living Creatures, and the four and twenty Seniors, fell down before the Lamb, having every one of them Harps, and golden Vials full of Odours, which are the Prayers of the Saints:

9. And they sung a new Canticle, saying: thou art worthy O Lord to take the Book, and to open the Seals thereof: because thou wast slain, and hast redeemed us unto God with thy Blood, out of every Tribe, and Tongue, and People, and Nation:

10. And hast made us unto our God a Kingdom, and Priests: and we shall reign upon the Earth.

11. And I saw, and heard the Voice of many Angels round about the Throne, and the living Creatures, and the Seniors: and the Number of them was thousands of thousands,

12. Saying with a loud Voice: worthy is the Lamb that was slain, to receive Power, and Divinity, and Wisdom, and Strength, and Honour and Glory, and Benediction.

13. And every Creature which is in Heaven, and on the Earth, and under the Earth, and such as are in the Sea, and the things that are therein: I heard all saying: to him who sitteth on the Throne, and to the Lamb: Benediction, and Honour, and Glory, and Power be for ever and ever.

14. And the four living Creatures said: Amen. And the four and twenty Seniors fell down on their Faces: and adored him who liveth for ever and ever.

ANNOTATIONS.

V. 1. A Book written within and without, (a) Books were then Skins, Membranes, or Parchments, and when written on both Sides, part of the Writing appear’d, tho’ they were roll’d up.—sealed with seven &al. as containing Mysteries and Secrets of high Importance.

V. 2.—4. No one was able ... to open the Book, or to look [b] on it, or, as it is in Greek, to read it. As to the Contents, some understand the Prophecies and Mysteries, both of the old and new Testament. Others, the Events that should afterwards happen to the Church of Christ, as various Persecutions against the Christians.
Chap. V. The APOCALYPSE.

Alcazar would have the sense of these Words to be, that only Christ and his Spirit could open the Book to others, and make them believe and know the Punishments prepared for the wicked, and the Reward reserved for God's faithful Servants.

V. 5. 6. Behold the Lion of the Tribe of Juda, the Root of David, i. e. Christ.—I saw a Lamb standing as it were slain, with the Prints and Marks of its Wounds. It was of this Lamb, (i. e. of our Saviour Jesus Christ) that S. John the Baptist said, behold the Lamb of God that taketh away the Sin of the World, Jo. 1. 29.—Having seven Horns, and seven Eyes, to signify his Power and his Knowledge, which are the seven Spirits, subject to Christ. See c. 1. v. 4. It is observ'd that in the Revelation of S. John, the Number seven, is divers times applied to signify a Multitude, and a Number implying Perfection, and three and a half for a little Number. Thus are represented seven Candlesticks, seven Churches, seven Spirits, seven Seals, seven Trumpets, seven Vials, &c.

V. 7. 8. He took the Book, (c) and when he had open'd it, or was about to open it. In the Greek is only, he took it, which was a Sign that he would open it. The twenty four Seniors fell down before the Lamb, to adore him, as appears by what follows. v. 13. — Having every one of them Harps to celebrate his Praises, and golden Vials full of Odours, which are the Prayers of the Saints, which shews that the Saints in Heaven offer up before the Throne of the divine Majesty the Prayers of the Faithful.

V. 9.—II. They sung a new Canticle, &c. call'd new, as belonging to the new Testament, or Alliance of the new Law of Christ, thou hast made us a Kingdom, and Priests. See I. Pet. 2. v. 5. and 9. p. 389. The number of them was thousands of thousands (d) in the Greek, also ten thousand times ten thousand.

V. 11. 13. Worthy is the Lamb... to receive Power, and Divinity, (c) &c. The Socinians and new Arians from hence pretend, that the Lamb Jesus Christ, is not the same true God with the Father, but only deserv'd Divinity, or to be made God in an inferior and improper Sense. The Argument is of no Force at all in the ordinary Greek, where for Divinity, is read Riches. The Sense is, thou art worthy to have thy Power and Divinity acknowledged, and praised by all Creatures, both in Heaven and Earth: and the following Words are a Confutation of the Socinians, I heard all saying to him who sitteth on the Throne, and to the Lamb, Benediction, and Honour and Glory and Power for ever and ever, where the same divine Power is attributed to the Father, and to the Son of God, Jesus, true God and true Man,

(a) V. 1: Intus & foris τούθεω & διήνεμω, on the back side. (b) v. 4: Aperire librum, neque videre illum, βλέπω & ναίνωνω, legere. (c) V. 8: Cüm aperuisset, in the present Greek, only τοις γραφαίς, and in one or two MSS. of the Marquis de Veley wrote. (d) V. 11: Millia millium, µυρι.
AND I saw that the Lamb had opened one of the seven Seals, and I heard one of the four living Creatures, saying, as with a Voice of Thunder: come thou, and see.

2. And I saw: and behold a white Horse, and he that sat upon him, had a bow, and a Crown was given to him, and he went forth conquering that he might conquer.

3. And when he had opened the second Seal, I heard the second living Creature, saying: come thou and see.

4. And there went forth another Horse that was red: and it was granted to him who sat thereon, to take away Peace from the Earth, and that they should kill one another, and to him was given a great Sword.

5. And when he had open'd the third Seal, I heard the third living Creature, saying: come thou and see. And behold a black Horse: and he who sat upon him, had a pair of Scales in his Hand.

6. And I heard as it were a Voice in the midst of the four living Creatures saying: two pound of Wheat for a penny * of Silver, and six pound of Barley for a penny of Silver, and Wine, and Oil hurt thou not.

7. And when he had open'd the fourth Seal, I heard the Voice of the fourth living Creature, saying come thou, and see.

8. And behold a Horse of a pale Colour: and the Name of him that sat upon him was Death, and Hell followed him, and Power was given him over four Parts of the Earth, to kill with the Sword, with Hunger and with Death, and with the Beasts of the Earth.

9. And when he had open'd the fifth Seal: I saw under the Altar the Souls of them that were slain for

* a Denarius,
Chap. VI. The APOCALYPSE.

the word of God, and for the testimony which they gave,

10. And they cried with a loud voice, saying: how long O Lord (holy and true) dost thou not judge, nor avenge our blood from them, that dwell on the earth?

11. And white raiment were given to each of them one: and it was said to them, that they should rest yet for a little time, until the number was fulfilled of their fellow servants, and of their brethren, who were to be slain even as they.

12. And I saw when he had opened the sixth seal: and behold there was a great earthquake, and the sun became black as sackcloth of hair: and the whole moon became as blood:

13. And the stars from heaven fell upon the earth, as a fig-tree casteth out its untimely figs, when it is shaken with a great wind.

14. And the heaven withdrew as a book rolled up together: and every mountain, and island were moved out of their places:

15. And the kings of the earth, and the princes, and the tribunes, and the rich, and the strong men, and every bond-man, and every free man hid themselves in dens, and in the rocks of mountains:

16. And they say to the mountains, and to the rocks: fall upon us, and hide us from the face of him that sitteth upon the throne, and from the wrath of the Lamb:

17. Because the great day of their wrath is come: and who shall be able to stand?

ANNOTATIONS.

V. 1. I saw that the Lamb had open'd one of the Seals; or the first Seal. The Interpreters are much divided in expounding what is to be understood by the seal'd up Contents, and in applying them to such and such Persecutions, Persons, and Events, by all which it appears that there's no certainty as to such Applications and Expositions, even of particular ancient Fathers; tho' at the same time, it is both certain and evident, that many pretended Interpretations, that is, arbitrary Inventions, from the private Spirit of Hereticks, are both false and groundless, and contradictory to the truth.
The APOCALYPSE. Chap. VI.

unexceptionable Authority (to use Dr. W... Words) of the primitive Fathers, inconsistent with the Doctrine, and Belief of the Catholick Church, as I may have occasion to shew that the ridiculous Fable is of this Number, of so many Popes being Antichrist, and the Beast of this Apocalypse. I shall for the Satisfaction of the Christian Reader, as I hinted in the Preface of this Book, give a short account of those Expositions that are not improbable.

V. 2. A white Horse, such as Conquerors us'd to ride upon at a solemn Triumph. This is commonly understood of our Saviour Christ, who, by himself, and by his Apostles, Preachers, Martyrs, and other Saints, triumph'd over all the Adversaries of his Church, He had a Bow in his Hand, the Doctrine of his Gospel, piercing like an Arrow the Hearts of the Hearers; and the Crown given him, was a Token of the Victory of him, who went forth conquering that he might conquer.

V. 3. At the opening of the 2d. Seal, a red Horse, portending Wars and shedding of Blood, and so he is said to have Power to take away Peace from the Earth.

V. 5. 6. At the opening of the 3d. Seal, a black Horse. This is also commonly expounded of Wars and Persecutions, and particularly of Famine, by the Scales in the Rider's Hand, and by two pound of Wheat being sold for a Denarius, about 7 d., half penny our Money, a great Price, considering the value of Money, and Price of things heretofore.

V. 7. 8. At the 4th Seal a Horse of a pale Colour, the Rider's Name Death. It is also expounded of Trials, Afflictions, Persecutions, and especially of Plagues, over four Parts of the Earth, by which may be denoted the great Power and Extent of the Roman Empire. In the G. we read over the 4th part of the Earth, which some reconcile, by observing, that the Roman Empire had Dominions under it in all the four Parts of the World, East, West, North and South, and that its Dominions might be said to comprehend the 4th Part of the World.

V. 9. 11. After the opening of the 5th Seal, the Souls of the Martyrs under the Altar, cry'd aloud for Justice, saying, how long, &c. Out of Zeal for God's honour, and the good of the Church, they pray that the Enemies of Christ, and of the Christian Faith, may be humbl'd, and that all may acknowledge and fear the Justice of God, by the Punishments of his Enemies, and the Reward of his faithful Servants. S. Hierom by under the Altar, understands Christ himself, under whom, as under their Head, are all the Martyrs. Some who doubted or held that the Blessed were not admitted to see God in Heaven before the general Day of Judgment, have turn'd this Expression under the Altar, or at least the Words of some of the Fathers upon their Words, as if they were favourable to their Error, which is sufficiently disproved, even by the Words that follow, that white Stoles were given to every one of them, in which they are said to walk with him wherever he goeth, c. 3. V. 4. and Chap. 14. V. 4.

V. 12. 17. A
V. 12—17. At the opening of the 6th Seal, a great Earthquake, &c. many think that these dreadful Signs, of the Sun turning black, &c. are not to happen till the time of Antichrist, a little before the End of the World. See Matt. 14. Luke 21. Isaiah 13. & 34. Ezek. 32. Daniel 12, &c. Others apply these Prodigies to God’s visible Chastishments against the Heathen Emperors, and Persecutors of the Christians, before the first Christian Emperor Constantine.

CHAP. VII.

1. After these things I saw four Angels standing on the four Corners of the Earth, holding the four Winds of the Earth that they should not blow on the Land, nor on the Sea, nor on any Tree.

2. And I saw another Angel ascending from the rising of the Sun, having the Seal of the living God: and he cried with a loud Voice to the four Angels, to whom it was given to hurt the Earth, and the Sea,

3. Saying: hurt not the Earth, nor the Sea, nor the Trees, till we seal the Servants of our God in their foreheads.

4. And I heard the Number of them that were sealed, an hundred forty four thousand sealed, of all the Tribes of the Children of Israel.

5. Of the Tribe of Judah twelve thousand sealed: of the Tribe of Ruben twelve thousand sealed: of the Tribe of Gad twelve thousand sealed:

6. Of the Tribe of Asher twelve thousand sealed: of the Tribe of Nephthalim twelve thousand sealed: of the Tribe of Manasses twelve thousand sealed:

7. Of the Tribe of Simeon twelve thousand sealed: of the Tribe of Levi twelve thousand sealed: of the Tribe of Issachar twelve thousand sealed:


9. After this I saw a great Multitude, which no Man could number, out of all Nations, and Tribes, and People, and Tongues: standing before the Throne, and before the Lamb, clothed with white Robes, and Palms in their Hands:

10. And
And they cried with a loud Voice, saying: Salvation to our God, who sitteth upon the Throne, and to the Lamb.

And all the Angels stood round about the Throne, and about the Seniors, and about the four living Creatures: and they fell before the Throne on their Faces, and adored God,


And one of the Seniors spoke, and said to me: who are these who are clothed with white Robes, and from whence are they come?

And I said to him: my Lord, thou knowest. And he said to me: These are they who are come out of great Tribulation: and have washed their Robes, and whitened them in the Blood of the Lamb.

Therefore are they before the Throne of God, and serve him Day and Night in his Temple: and he that sitteth on the Throne shall dwell among them:

They shall not hunger, nor thirst any more, neither shall the Sun come upon them, nor any Heat.

Because the Lamb, which is in the midst of the Throne shall rule them, and shall lead them unto Fountains of living Waters, and God shall wipe away all Tears from their Eyes.

ANNOTATIONS.

V. I.—3. I saw four Angels, &c. Tho' some understand here evil Spirits, whom God may make use of as Instruments to punish the wicked; yet we may rather, with other Interpreters, understand good Angels sent from God to guard and protect his faithful Servants, both from evil Spirits, and wicked Men.—Another Angel cried, hurt not; some understand Christ himself, who gives his Commands, in this Manner to the Angels: others, an Angel of a higher Rank or Order,—Till we seal the Servants of our God in their Foreheads, which may be expounded, let not Persecutions and Trials come upon them, till they are strengthen'd by the Spirit and Grace of God, with which S. Paul sometimes says, the Servants of God are sign'd, and seal'd. See 2. Cor. 1. 22. Ephes. 1. 13. He alludes to the Passages of Ezek, c. 9. v. 4. where God bids an Angel
gel mark with the Letter Thau, the Foreheads of those, who should not be hurt by the Judgments that were to fall upon Jerusalem; so God would protect the faithful Christians, who believed and put their Trust in Christ crucified, and who from the first Ages, in Testimony of this Faith, used to sign themselves, by making the Sign of the Cross on their Foreheads, of which the Letter Thau, was a Figure or Resemblance. See Tertul. lib. de Corona militis.

I beg the Reader's Patience, if I here set down what I find in the great Synopsis Papismi in Folio, put out by Mr. Andrew Willet, and dedicated first to Q. Elizabeth; and afterwards to K. James the first. Among his Demonstrations, as he calls them, that the Pope is Antichrist, Controv. 4. Q. 10, page 232, and 233, he tells us in plain Terms, "that the Sign of the Cross is one of the visible Signs of Antichrist. And who, faith he, hath taught the Papists, that the Sign of the Cross is to be born, or made on Mens Foreheads? And that with crossing the Forehead, we are preferv'd from Dangers? The superstitious Marks of the Cross had their Beginning from the Beast's Name, since the Number of the Beast's Name in the Revelation of S. John, is by these Greek Letters, "xºs, The first Letter X is a Cross; the middle Letter t, in Latin X, is also a fiding Crofs, and the last Letter s, contains both t and τ, of which the latter is call'd, a headless Cross:" and then Mr. Willet concludes in these Words. "And thus it plainly appears, that the Marks whereby the Papists say, they honour Christ; are rather a Dishonour to him, and are in very Deed, the Cognisance of Antichrist." Such an ingenious, and at the same time learned Fancy, may perhaps out-vie even those we have cited out of Mr. Brightman, and may be equally serviceable to any Country-Person on the 5th of November, or on any Day, when he shall think fit to hold forth against the Pope or Popery.

I suppose that Mr. Willet did not know that the Christians in the first Ages (as all Catholicks to this Day) made so frequent use of the Sign of the Cross, as it is witnessed by Tertullian above 200 Years before, even any Protestant, pretends that the Popes began to be Antichrists, or the great Antichrist. And this, says he, they do by a Tradition from Father to Son. At every setting forward, or going about any thing, as coming home, or going out, as putting on our Clothes, as going to bath, to Table, to light a Candle, to Bed, to sit down; to any thing we make the Sign of the Cross in our Foreheads. And this is a TRADITION. The like is witnessed by S. Chrys. S. Cyril of Jerusalem, and many of the Fathers. At the same time that with our Hand we make the Sign of the Cross, we say these Words, In the Name of the Father, and of the Son, and of the Holy Ghost. (the Words used when any one is made a Christian, according to the Command of Christ. So that the Action it self puts us in Mind that Jesus Christ died for us on the Cross, and by the Words, we make a Profession of our Christian Faith, that we believe in one God and three Persons. Can we do this too often? Dare we be ashamed of doing
The Apocalypse. Chap. VIII.

1. When he had open'd the seventh Seal, there was silence in Heaven, as it were for half an Hour.

2. And I saw seven Angels standing before God: and to them were given seven Trumpets.

3. And another Angel came, and stood before the Altar, having a golden Censer: and much Incense was given to him, that he might give of the Prayers of all the Saints upon the golden Altar, which is before the Throne of God.

4. And...
4. And the Smoke of the Incense of the Prayers of the Saints, ascended up before God from the Angel's Hand.

5. And the Angel took the Censer and fill'd it with Fire of the Altar, and cast it upon the Earth, and there were Thunders, and Voices, and Lightnings, and a great Earthquake.

6. And the seven Angels, who had the seven Trumpets, prepar'd themselves to sound the Trumpet.

7. And the first Angel sounded the Trumpet: and there was Hail, and Fire mingled with Blood, and it was cast upon the Earth, and the third part of the Earth was burnt up, and the third part of the Trees was burnt up, and all the green Grass was burnt up.

8. And the second Angel sounded the Trumpet: and as it were a great Mountain burning with Fire was cast into the Sea, and the third part of the Sea became Blood.

9. And the third part of the Creatures which were in the Sea, and had Life, died, and the third part of the Ships perished.

10. And the third Angel sounded the Trumpet: and a great Star fell from Heaven burning as it were a Torch, and it fell upon the third part of the Rivers, and upon the Fountains of Water:

11. And the Name of the Star is called Wormwood: and a third part of the Waters was become Wormwood: and many Men died of the Waters, because they were made bitter.

12. And the fourth Angel sounded the Trumpet: and the third part of the Sun was smitten, and the third part of the Moon, and third part of the Stars, so that the third part of them was darkened, and a third part of the Day shined not, and of the Night in like manner.

13. And I beheld, and heard the Voice of an Eagle flying through the midst of the Heaven, saying with a loud Voice: wo, wo, wo to the Inhabitants of the Earth by reason of the remaining Voices of the three Angels, which are to sound the Trumpet.

ANNQ.
There was silence in Heaven, which is to represent, as it were a general Consternation, and an expectation of dreadful Events at the opening of the 7th Seal, and when 7 Angels stood prepar'd to sound 7 Trumpets. — Stood before the Altar, having a golden Censer. In the Visions is an allusion to the Tabernacle, and it's Parts. The Altar of Perfumes was in the Sanctum, hard by the Entrance into the Sanctum Sanctorum, and here the golden Altar is said to be before the Throne of God. The Incense from the Center is said to be the Prayers of all the Saints, which the Angel offer'd up. The Altar seems to signify our Saviour Christ, as the Prayers of all the Faithful are always made thro' the Merits of Christ our only chief Mediator or Redeemer. — By the Fire cast upon the Earth, is signified the Fire of divine Charity, now to be exercis'd by the ways of Justice, to draw Persons to their Conversion by Punishments.

From this Place to the 11th Verfe of the 20th Chap. the Visions are differently expounded. Some interpret them, without applying them to any particular Events, as general Comminations in a mystical, and allegorical Sense of the many Persecutions, which God permits to happen to his Church. Others think that they are all Predictions, which shall not happen till a little before the End of the World in Antichrift's time, after which will follow the general Day of Judgment, the Punishment of the wicked, and the Reward of the Just: But there are others, both ancient and later Writers, as in particular Alcazar, the Bishop of Meaux Bossuet, Pere Alleman, to whom we may add among the Protestant Dr. Hammond, whom the Bishop of Meaux calls the most learned of all the English Protestants. According to the Interpretations, which these Writers have follow'd these Predictions of S. John (except the last Persecution, when the Devil shall be let loose, c. 20. v. 7. in the time of the great Antichrift) have already happen'd in the three first Ages, during the Persecutions of the Heathen Emperors, as I shall briefly take notice.

Hail therefore and Fire, Blood, falling of Stars, &c. Some look upon as mystical Representations, to signify that a great many Trials and Persecutions shall happen to the good, and a great many Punishments and Chastisements, shall fall upon the wicked, with this grand difference, that the sufferings of the good shall be short and momentary, and their Reward a Crown of endless Glory; but the wicked, if any of them escape Punishments in this World, can never escape eternal Torments with the Devils in the next. 2. It is also a very common Opinion, that all these disasters shall happen in a great measure, literally about Antichrift's time, a very short while before the End of the World. 3. Others apply all these Events to the Judgments, which God's Justice exercis'd, either up-
Chap. IX. The APOCALYPSE.

1. AND the fifth Angel sounded the Trumpet: and I saw a Star to have fallen from Heaven upon the earth, and to him was given the key of the bottomless pit.

2. And he open'd the bottomless Pit; and the Smoke of the Pit went up as the Smoke of a great Furnace: and the Sun was darken'd, and the Air with the Smoke of the Pit:

3. And from the Smoke of the Pit there came forth Locusts upon the Earth, and Power was given to them, as the Scorpions of the Earth have Power.

4. And Charge was given to them that they should not hurt the Grass of the Earth, nor any green thing, nor any tree: but only the Men, who have not the sign of God in their Fore-heads:

5. And they were charg'd not to kill them: but that they should torment them five Months: and their torment was as the torment of a Scorpion when he striketh a Man.

6. And in those days Men shall seek Death, and shall not find it: and they shall desire to die; and Death shall fly from them.

7. And
And the Shapes of the Locusts were like unto Horses prepared for Battle; and upon their Heads were as it were Crowns like to Gold; and their Faces as the Faces of Men.

And they had Hair as the Hair of Women, and their Teeth were as the Teeth of Lions:

And they had Breast-plates as it were Breast-plates of Iron: and the sound of their Wings was as the sound of Chariots of many Horses running to Battle:

And they had tails like unto Scorpions, and stings were in their Tails: and their Power was to hurt Men five Months: and they had over them

A King, the Angel of the bottomless Pit, whose Name in the Hebrew tongue is Abaddon, in greek Apollyon, in Latin Exterminans (that is, the Destroyer.)

One who is over, and behold there are to come two woes more.

And the sixth Angel sounded the Trumpet: and I heard a Voice from the four Horns of the golden Altar, which is before the Eyes of God,

Saying to the sixth Angel, which had the Trumpet: loose the four Angels, which are bound in the great River Euphrates.

And the four Angels were loosed, which were prepared for an Hour, and a Day, and a Month, and a Year: to kill the third Part of Men.

And the Number of the Army of the Horsemen was twenty thousand times ten thousand. And I heard the Number of them,

And thus I saw the Horses in the Vision: and they who sat upon them, had Breast-plates of Fire, and Hyacinth, and of Brimstone, and the Heads of their Horses were as the Heads of Lions: and out of their Mouths proceeded Fire, and Smoke, and Brimstone.

And by these three Scourges was the third Part of Men killed, by the Fire, and by the Smoke, and by the Brimstone, which proceeded out of their Mouths.

For the Power of the Horses is in their Mouths and
Chap. IX. The APOCALYPSE

and in their Tails. For their tails are like to Serpents having Heads, and with them they do Hurt.

20. And the rest of the Men who were not slain with these Scourges, have not done Penance for the works of their Hands, so as not to adore Devils, and Idols of Gold, and Silver, and Brass, and Stone, and Wood, which neither can see, nor hear, nor walk:

21. Neither have they done Penance, for their Murders, nor for their Sorceries, nor for their Fornication, nor for their Thefts.

ANNOTATIONS.

V. 1. The 5th Angel...a Star, &c. This again may be to represent the Confusion of all things in Antichrist's time: or it may signify the Fall and Apostasy of great and learned Men from the Christian Faith. Monsr. Bossuet applies it to the Fall of Theodotus of Byzantium, towards the end of the second Age; but certainly no great Stress can be laid on such arbitrary Applications, which is no hard Matter to invent, as may be seen by the different Fanties, we may meet with about the Locusts, &c. To him, i.e. to the Angel, not to the fall'n Star, was given the Key of the bottomless Pit, which properly signifies Hell. And there came forth Locusts, Devils in Antichrist's time, when the chief Devil Abaddon, the destroyer shall be, as it were, let loose. Others by Locusts, understand the Goths, and those barbarous People, that made an Inrusion into the Roman Empire, in the time of Decius, about an. 250. Others again by Locusts, understand Hereticks, and especially those Hereticks, that spring from the Jews, and with them denied the Divinity of our Saviour Christ, as Theodotus, Praxeas, Noetus, Paul of Samosata, Sabellius, Arius, &c. These were the great Enemies of Christian Religion, and Instruments of the Devil: they tormented and infected the Souls of Men, stinging them like Scorpions, with the Poison of their Heresies. They had Power for five Months, by which is signified, for a short Term, but had no Power to hurt those, who were seal'd with the Seal of God in their Foreheads. God protected, at least from Sin, his faithful Servants. It is to no purpose, to give the Reader divers Fanties, and Inventions, about their Shape, their Heads, Tails, Hair, Teeth, &c. Nor is it worth the while to confute such Writers as Mr. Willet, who, Brightman-like, makes Abaddion the Pope, and the Locusts to be Friars mendicant. With this fifth Trumpet ended the first of the three Woes, as we are told, v. 12.

V. 13. 21. At the sounding of the 6th Trumpet, are said to be loosed the four Angels bound in the River Euphrates. By thee four Angels, and the two hundred Millions of Horse-men, many understand the Devils and their Instruments, Men incited by them in Antichrist's...
time, to make War, and persecute the Church of Christ, who shall
destroy a third Part, that is, a great part of Men then in the World. Di-
ers others apply this to the Persians, the successors of the Parthi-
ans, who about the middle of the 3d Age, in the time of Valerian,
a great Persecutor of the Christians, pass'd the Euphrates, which
used to be the Bounds of the Roman Empire, to the East, defeated,
took, and kept Valerian Prisoner, which by its Consequences,
gave a great Stroke to the Roman Empire. See the Bishop of
Meaux, Pere Alleman, &c. ——— The rest of Men, who were not slain
with these Scourges, which before are metaphorically call'd Fire, Smoak,
and Brimstone, did not for all that do Penance, nor repent of their I-
dolatrous Worship of Devils, and of Idols of Gold, Silver, &c. nor for
their Sorceries of Magick, nor for their Fornication, nor for their Thefts.
This again may be either understood of what shall happen here-
after a little before the end of the World: (See a Lapide) or per-
haps of the Roman Heathen Idolaters, who still persisted in their
Idolatry, and all other Crimes. Dr. Hammond expounds it of
the Gnostic-Heretics. But to apply it to Popish Christians, is a groundless Invention of the late pretended Reformers, neither
supported by any Authority or reason (tho' Dr. W——s. is pleas'd
to join with them) whereas all Catholicks (and as he calls them
Papists) have constantly declared in their Controversies, in all
their Catechisms, that they adore none but God alone. Of this
more hereafter.

CHAP. X.

I. AND I saw another mighty Angel come down
from Heaven clothed with a Cloud, and a Rainbow was upon his Head, and his Face was as the Sun,
and his Feet as Pillars of Fire:

2. And he had in his Hand a little Book open: and he
set his right Foot upon the Sea, and his left Foot on the
Land:

3. And he cried out with a loud Voice, as when a
Lion roareth. And when he had cried out, seven Thun-
ders uttered their Voices.

4. And when the seven Thunders had uttered their
Voices, I was about to write: and I heard a Voice from
Heaven saying to me: seal up the things which the se-
ven Thunders have uttered: and write them not.

5. And the Angel which I saw standing upon the Sea,
and upon the Land, lifted up his Hand to Heaven:

6. And
6. And swore by him that liveth for ever and ever, who created Heaven, and the things that are in it: and the Earth, and the things that are in it: and the Sea, and the things that are in it: that there shall be time no longer:

7. But that in the days of the Voice of the seventh Angel, when he shall begin to sound the Trumpet, the Mystery of God shall be finished, as he hath declared by his Servants the Prophets.

8. And I heard a Voice from Heaven speaking to me again, and saying: go and take the opened Book out of the Hand of the Angel standing upon the Sea, and upon the Land.

9. And I went unto the Angel, and said to him, that he should give me the Book. And he said to me: take the Book, and devour it: and it shall make thy Belly bitter, but in thy Mouth it shall be sweet as Honey.

10. And I took the Book out of the Angel’s Hand, and devoured it: and it was in my Mouth sweet as Honey: and when I had devoured it, m Belly became bitter.

11. And he said to me: thou must prophesy again unto Nations, and Peoples, and Tongues, and to many Kings.

ANNOTATIONS.

V. 1. I saw another mighty Angel. Some expound it of Christ himself: others of an Angel, representing the Power of God over the Sea and Land.

V. 3: 4. Seven Thunders utter’d their Voices, to signify the following approaching Evils, which S. John is order’d not to write down, tho’ they were shewn to him: and if he was not to write them, even In such a mystical and prophetical Manner, as he wrote the other things, who can pretend to know any thing of them?

V. 5: 6. The Angel ... swore ... that there shall be time no longer. This seems to favour very much the Exposition of those Interpreters, who think that all these things are not to be fulfilled, till some short time before the End of the World. Others (of which see Alcazar, &c.) take this to be a Prediction of the Ruin and Destruction of the Jews, particularly under the Emperor Adrian. Others (See the Bishop of Meaux) understand by this, that the time was approaching when God by his Judgments would put an end to the Idolatry and Heathen Worship of Pagan Rome; and that
that his Providence would make the Christian Faith triumph over all its Adversaries, and his Church flourish, as foretold by the ancient Prophets: that is, this should come to pass, when the 7th Angel should sound his Trumpet.

V. 8. 10. *Take the Book, and devour it,* (See Ezek. c. 2. and 3.) It was *sweet in my Mouth.* I was delighted to read and hear the Victories and Glory of God's faithful Servants: *But it became bitter in my Belly,* when I consider'd the Judgments of God upon so many Sinners, who by their own wilful Blindness were lost for Eternity.

V. 11. *Thou must prophesy again,* we may understand, what still follows in this Apocalypse: or his Gospel written afterwards, or his Preaching and instructing the Asiatick Churches.

**CHAP. XI.**

1. AND there was given me a Reed like unto a Rod, and it was said to me: rise, and measure the Temple of God, and the Altar, and them that adore in it.

2. But the Court, which is without the Temple, cast forth, and measure it not: because it is given to the Gentils, and they shall tread under Foot the holy City forty two Months:

3. And I will give Power unto my two Witnesses, and they shall prophesy a thousand two hundred and sixty days, clothed in Sack-cloth.

4. These are the two Olive-trees, and the two Candlesticks, standing before the Lord of the Earth.

5. And if any Man would hurt them, Fire shall proceed out of their Mouth, and devour their Enemies: and if any Man would hurt them, in this manner must he be killed.

6. These have Power to shut Heaven, that it rain not in the days of their Prophecy; and they have Power over Waters to turn them into Blood, and to strike the Earth with all Sorts of Plagues as often as they will.

7. And when they shall have finished their Testimony, the Beast which ascended from the bottomless Pit, shall make war against them, and shall overcome them, and kill them.

8. And
8. And their Bodies shall lie in the Streets of the great City, which spiritually is called Sodom, and Egypt, where also their Lord was crucified.

9. And they of the Tribes, and Peoples, and Tongues and Nations, shall see their Bodies for three Days and a half; and shall not suffer their Bodies to be laid in Monuments.

10. And the Inhabitants of the Earth shall rejoice over them, and make merry: and shall send Presents one to another, because these two Prophets tormented them, that dwelt on the Earth.

11. And after three days, and a half, the Spirit of Life from God entred into them. And they stood upon their Feet, and great Fear fell upon them that saw them.

12. And they heard a loud Voice from Heaven saying to them: come up hither. And they went up into Heaven in a Cloud: and their Enemies beheld them.

13. And at that Hour was there a great Earthquake, and the tenth Part of the City fell: and in the Earthquake were slain seven thousand Men: and the rest were cast into a Fear, and gave Glory to the God of Heaven.

14. The second Wo is over: and behold the third Wo will come quickly.

15. And the seventh Angel sounded the trumpet: and there were loud Voices in Heaven, saying: the Kingdom of this world is become the Kingdom of our Lord, and of his Christ, and he shall reign for ever and ever: Amen.

16. And the four and twenty Seniors: who sit on their Thrones before God, fell down upon their Faces, and adored God, saying:

17. We give thee thanks O Lord God Almighty, who art, and who wast, and who art to come; because thou hast taken to thee thy great Power, and hast reigned.

18. And the Nations were angry, and thy Wrath is come, and time for the dead to be judged, and to render a reward to thy servants the Prophets, and to the Saints, and to them that fear thy Name, small, and great, and for destroying them, who corrupted the Earth.
19. And the Temple of God was open'd in Heaven: and the Ark of his Testament was seen in his Temple, and there were Lightnings, and Voices, and an Earthquake, and great Hail.

ANNOTATIONS.

V. 1, 2. Measure the Temple...the Court, which is without the Temple. — Measure not. This is to signify, that the divine Providence would always protect his faithful Servants, who are call'd the Temple of God, i. Cor. 3, 17, and 2. Cor. 6. 16. — but by the outward Court not to be measured, because it is given to Gentils, &c. is commonly understood Idolaters, Infidels, Hereticks, who are not in the Temple of God, nor in his Church. It is an Allusion to the Jewish Temple, and the different Divisions of it, the Gentils not being permitted to enter into the Temple it self, but only into that outward part, call'd the Court of the Gentils. — They shall tread under Foot the holy City forty two Months. i.e. Gentils and Jews shall be permitted to persecute the Church, and the Faithful Servants of God, but only for a short time, express'd by 42 Months as elsewhere by 1260 Days, and also by a Time, and Times, and half a Time, which, as S. Hierom observes, is for a Year and two Years, and half a Year, which three different ways of speaking by Years, by Months, and by Days, are only to signify, that God never permits his Faithful to be under any violent Persecution for any long time.

V. 3, 4. My two Witnesses shall prophesy 1260 Days. It is a very common Interpretation, that by these two Witnesses must be understood Henoch and Elias, who are to come before the end of the World. 'Tis true this is what we read in several of the ancient Fathers, in so much that Dr. Wells in his Paraphrase, calls it the Consent of the primitive Fathers, and in his Notes lays, it is of unexceptionable Authority. This Opinion (at least as to Elias) is grounded on those Words of the Prophet Malachi, c. 4. v. 5. Behold I will send you Elias the Prophet before the great and terrible Day of the Lords coming: and also on the Words of our Saviour: Christ, Matt. 17. 11, where he tells his Disciples, that Elias is indeed to come, and will restore all things. But I cannot say that the Consent of the Fathers is so unanimous as to Henoch: for we find by S. Hilary, that some thought Jeremy was to come with Elias, and he himself thought that with Elias would come Moses. See his Commentary on Matt. p. 710. Nov. Edit. 2dly, Allowing it a receiv'd Opinion, that Henoch and Elias are again to come before the Day of Judgment, yet it is not the constant Doctrine of the ancient Fathers, that by these two Witnesses in this Place of the Apocalypse, must be understood Henoch and Elias. S. Cyprian expounds it of two Sorts of Martyrs for the Catholick Faith, to wit: they who suffer'd Death, and others who only suffer'd Imprisonment, loss of Goods and the like. Others expound it of the Testimonies concerning Christ and his Church.
Chap. XI. The APOCALYPSE.

Church, of which some are in the old Testament, some in the new. To these we must join all those Interpreters, who expound all the Visions and Predictions in the Apocalypse till the 20th Chapter; of the Persecutions raised by the Jews: or by the Heathens against the Church, which have already happen'd. Of these both as to ancient Fathers and later Interpreters. See Alcazar in his Prologomena, notatione 6, page 33. and notatione 12, page 48.

They shall prophesy 1260 Days, I. e. for a short time. They are two Olive-trees, flourishing with Works of Piety and Mercy; and Candlesticks shining with Faith and good Works.

V. 5. And if any Man would hurt them &c. These two Verses seem to signify both the Miracles, which God many times wrought by the Prayers of his Martyrs, as he had done formerly in the time of Elias, and the Exemplary Punishments, with which from time to time, he chastised those by whom they were persecuted, and that he will do the like by Henoch and Elias; when they shall come.

V. 7. The Beast which ascended from the Bottomless Pit... shall kill them, God, for the greater good and Glory of his Servants, permits the Devil by Antichrist, and such like Instruments, to torment them, and put them to Death, and yet by dying they conquer to the eternal Confusion of their Persecutors, who shall behold them going up to Heaven, to be there happy with God in his Kingdom for ever.

V. 8. Their Bodies shall lie in the Streets, it is what has often happened to the Bodies of the Martyrs, and may happen to Henoch and Elias, for three Days and a half, for a short time. In the Streets of the great City. Some understand any City where Christians are persecuted. Others by the following Words, where their Lord was crucified, will needs have to be understood Jerufalem, which they hold shall be rebuilt in the time of Antichrist, and where by him shall be put to Death Henoch and Elias. But others think it may be expounded of Heathen-Rome, which in a mystical Sense might be call'd Sodom for its infamous Crimes, and Egypt for its Idolatries and Superstitions, and where Christ might be said to be crucified, not as to himself, but in his Members, according to what he himself said, Matt. 25. 40. what you did to any one of the least of my Brethren, you have done to me.

V. 10. The Inhabitants of the Earth shall rejoice. The Persecutors rejoice and make merry for a while, when they seem to get the better of the Christians. Diocletian made Pillars be erected to him, as if he had destroy'd Christian Religion, and when by his Cruelties he saw the Faith of Christ still increase more and more, he fell into a kind of Madness, and laid down his Empire. See Baron, ad an. Dni. 304. p. 771. The Spirit of Life from God entered into them, and they stood upon their Feet. This is an Allusion to a Vision in the Prophet Ezech. c. 37.

V. 13. A great Earth-quake. By which may be signified the Confutation that fell upon the Persecutors of Christians, when by God's
God’s visible Chastisements, seven thousand, i.e. many of them perish’d miserably: others were struck with Fear, others converted.

V. 14. These Visions belong’d to the second Wo: and the third Wo is at hand.

V. 15. At the sounding of the seventh Angel, &c. The Saints and blessed Spirits in Heaven, are represented praising God with loud Voices, at the approaching of the Kingdom of God, some understanding at the End and Consummation of the wicked World, after the Destruction of Antichrist, when the blessed shall reign in Heaven: but others expound this of the Triumph of the Christian Faith and Church, when the Providence of God putting an end to the Persecutions against Christian Religion, by the miserable End of Diocletian, Maximian, Maxentius, &c. made the Kingdom of this World, the powerful Roman Empire, become the Kingdom of our Lord, by his raising Constantine the Great to the Empire, and under him making the Faith of Christ triumph over all its Persecutors and Adversaries. —— The Temple of God was open...the Ark of the Testament was seen, which Pere Alleman applies to the Cross, that appear’d in the Air to Constantine. Such Applications may be probable, but cannot be call’d certain.

(a) V. 2. Atrium autem quod est foris, τῷ ἀνω ἐσθίεται, not τοῖς ἑαυτοῖς, as in some MSS.

Dr. Wells when he tells us on the 3d Verse of this Chap, that the Consent of the primitive Church, and their unexceptionable Authority, require that by the two Witnesses we understand Henoch and Elias, seems to be convinc’d of it by the Authority (as he imagines of Dr. Grabe. This we find by his own Words, page 79. “I shall here (faith he) adjoin a Note of the late most learned, and pious Divine, Dr. Grabe, in reference to this Matter, in a Passage of S. Irenæus, l. 5. c. 5. It is Note 4. in Page 405, Oxon. Edit. and runs thus, in the Doctor’s own Words: Disputationem de loco in quem Deus transfulerit, & huc ulque viventes conservavit Enochum & Eliam, Augustinus indicavit ad fidem non pertinere, at cum hic Irenæus doceat A- poptolorum discipulos & (N. B.) auditorès dixisse, &c. And the Note in Dr. Wells ends with these Words: Plures alios legendo notes licet. After this Dr. W...adds: I have taken the Pains to transcribe all these Citations, that the Reader may see how generally the Fathers do agree in this Matter. And the same Dr. Wells a little after: Whereupon, faith he, the good Dr. (Grabe) adds in reference to himself: mihi parum tumut videtur alter nunc sentire. And had all others the like due Esteem for the Fathers, and the like modest Opinion of themselves, there would quickly be taken away that great and unhappy Difference of Opinions, which is now in the Church, as to Points of Religion. I wish no less than Dr. Wells, that all others had the like due Esteem of the Fathers, and the like modest Opinion of themselves as the Author of this Note, and he who writes, mihi parum tumut videtur alter nunc sentire.
By such Dispositions of Submission to the Doctrine deliver'd or witness'd by the Consent of the primitive Fathers, might be quickly taken away the unhappy Differences in Points of Religion between us, and all pretended Reformers, who, by setting up their private Judgment against the Authority of the Catholic Church, have brought in those Differences. Luther led the way, it is not said he, if a thousand Cipriani, a thousand Augustins are against me, &c. But I am fully persuaded that Dr. W... did not know, that all this Latin Note with the Citations of the Fathers, and with those Words upon them, mihi parum tum videtur aliter nunc sentire, are not the Words of the learned and pious Divine, Dr. Grabe, but are found Word for Word in the 3d Note of Franciscus Feuardentius in his Paris Edition of S. Irenæus an. 1576. pag. 322. from whence they were taken above a hundred Years after by Dr. Grabe. Had Dr. W... taken notice that they were the Words of so warman Adversary of the pretended Reformation as Feuardentius, I doubt whether he would have given such high Commendations on the true Author, with a (N. B.) on those Words of Feuardentius, mihi parum tum videtur, &c. But I am glad that Dr. Grabe, and Dr. Wells are of the same Judgment with the Author of the Note.

CHAP. XII.

1. And there appeared a great Wonder in Heaven: a woman clothed with the Sun, and the Moon under her Feet, and upon her Head a Crown of twelve Stars:

2. And being with Child, she cried being in Labour to bring forth, and she was in Pain to be delivered.

3. And there appeared another Wonder in Heaven: and behold a great red Dragon, having seven Heads, and ten Horns: and upon his Head seven Diadems,

4. And his Tail drew the third Part of the Stars of Heaven, and cast them to the Earth, and the Dragon stood before the Woman, which was ready to be delivered: that when she should be delivered, he might devour her Son.

5. And she brought forth a Man-child, who was to rule all Nations with a Rod of Iron: and her Child was taken up unto God, and to his Throne,

6. And the woman fled into the Wilderness, where she had a Place prepar'd of God, that there they might feed her a thousand two hundred and threescore Days.

7. And
And there was a great Battle in Heaven: Michael and his Angels fought with the Dragon, and the Dragon fought, and his Angels:

And they prevailed not, neither was their Place found any more in Heaven.

And that great Dragon was cast forth, the old serpent, which is called the Devil, and Satan, who seduceth the whole World: and he was cast forth unto the Earth, and his Angels were sent together with him.

And I heard a loud Voice in Heaven, saying: now Salvation is come, and Power, and the Kingdom of our God, and the Power of his Christ: because the Accuser of our Brethren is cast forth, who accused them before our God Day and Night.

And they have overcome him by reason of the Blood of the Lamb, and by reason of the word of their testimony, and they loved not their Lives unto Death.

Therefore rejoice O ye Heavens, and you that dwell therein. Wo to the Earth, and to the Sea, because the Devil is come down unto you, having great wrath, knowing that he hath but a short time.

And when the Dragon saw that he was cast forth unto the earth, he persecuted the Woman, which brought forth the Man-child:

And there were given to the Woman two Wings of a great Eagle, that she might fly into the Wilderness unto her Place, where she is nourished, for a time, and times, and half a time, from the Face of the Serpent.

And the Serpent cast out of his Mouth Water as a Flood after the Woman, that he might make her to be carried away by the Flood.

And the Earth help'd the Woman, and the Earth open'd it's Mouth, and swallowed up the Flood, which the Dragon cast out of his Mouth.

And the Dragon was angry against the Woman: and went to make war with the rest of her Seed, which keep the Commandments of God, and have the Testimony of Jesus Christ.

And he stood upon the Sand of the Sea.
V. 1. A Woman clothed with the Sun, and the Moon under her Feet.
By this Woman Interpreters commonly understand the Church of Christ, shining with the light of Faith, under the Protection of the Sun of Justice Jesus Christ. The Church hath all changeable things of this World under her Feet, the affections of the faithful being raised above them all. Upon her Head 12 Stars, her Doctrine being delivered by the 12 Apostles, and their Successors.

V. 2. With Child ... and in Pain, to signify that the Church, even in the time of Persecutions, brought forth Children to Christ.

V. 3. Another wonder in Heaven, that is, in the Church of Christ, who reveal'd to S. John, in the Visions, as if they were seen in Heaven. A great red Dragon, a fiery Dragon, with seven Heads and ten Horns, i.e. many Heads, and many Horns. By the Dragon, is generally understood the Devil (see v. 7, and 9.) and by the Heads and Horns, Kings and Princes, who act under him, persecuting the Servants of God.

V. 4. His Tail drew a third part of the Stars, a great part of mankind. This is spoken at least with an allusion to the fall of Lucifer from Heaven with the rebellious Angels, driven from thence by S. Michael. And the Dragon stood before the Woman, &c. The Devil is always ready, as far as God permits him, to make War against the Church, and the faithful Servants of God. The Woman, the Church brought forth a Man-child, or rather many Men-children, stout and valiant in the Profession of the true Faith, able to resist, and triumph over the attempts of the Persecutors in all Nations, not of themselves, but by the Grace and Power of Jesus Christ, their Protector, who is able to rule all Nations, as it were, with a Rod of Iron, to frustrate all their Attempts, and turn their Hearts, as he pleaseth. Her Child, or Children were taken up to Heaven, guarded by the special favour of God. They always overcame the Devil, and all their Adversaries, by reason of the Blood of the Lamb, by the Merits of Christ. And they loved not the Life of the Body, so as to preserve it, by incurring the Death of the Soul.

V. 6. The Woman fled into the Wilderness. The Church in the times of Persecutions, must be content to serve God in a private manner, but by the divine Providence, such Persecutions never lasted with Violence, only for a short time, signified by 1260 Days, or as the same is expressed here, v. 14, for a time, and times, and half a time, i.e. for a Year, and two Years, and half a Year.

V. 10. Now Salvation is come, rejoice O ye Heavens. The Blessed in Heaven rejoice for the Victories of the Faithful on Earth, and also for the Reward and Glory, which would shortly be given them in Heaven.

V. 14. There was given to the Woman two Wings of a great Eagle. By these two Wings, some understand the love of God, and the fear of offending him; others Piety and Prudence, &c.
V. 15. The Serpent, the Devil cast out of his Mouth a Flood, &c. He endeavoured to destroy Christian Religion; but the Earth, that is, the Princes of the Earth, as God was pleas'd to turn their Hearts, help'd to turn away the Persecutions.

V. 18. And he stood upon the Sand of the Sea, (a) i.e. the Dragon seem'd to be at a Stand, to rest a while, not being able to raise any more Persecutions.

Now as to the time that these things should come to pass, many by seven Heads and ten Horns, understand many Powerful wicked Kings, who should persecute the Good, especially about Antichrist's time, when the Faithful, at different times, should be oppreſs'd, and forc'd to fly, as it were into the Wilderness, to worship God in private. And when the End of the World seems to draw near, the Devil with greater Malice will persecute God's Servants, his time being short. Others apply these Predictions to the particular Persecutions in the Church by the Jews, and by the Heathen Emperors in the first three Christian Ages before Constantine's time, when Idolatry was destroy'd, when the Face of the Church was chang'd, became Victorious, and publickly triumph'd over her former Enemies the Heathens, and by the Man-child, whom God took into his special Protection, they will have to be understood Constantine himself.

(a) V. 18. Et sietit super arenam maris. The ordinary Greek Copies Στητι, which the Prot. Translators follow'd, beginning with these Words the 13th Chapter: And I stood upon the Sand of the Sea, as if S. John spoke of himself. But Dr. Wells in his Amendments, has corrected the Prot. Translation, and restored the reading Στητι, as we find it in the Latin Vulgate. I have reckon'd near upon a hundred Places in the Apocalypse only, wherein Dr. Wells has prefer'd those readings in the G. MSS, which are conformable to our Latin Vulgate.

CHAP. XIII.

1. And I saw a wild Beast coming up from the Sea, having seven Heads, and ten Horns, and upon his Horns ten Diadems, and upon his Heads Names of Blasphemy.

2. And the Beast, which I saw, was like unto a Leopard, and his Feet were as those of a Bear, and his mouth as that of a Lion. And the Dragon gave to him his Strength, and great Power.

3. And I saw one of his Heads as it were wounded to Death: and his deadly Wound was cured. And all the Earth was in Admirations after the Beast.

4. And
Chap. XIII. The A P O C A L Y P S E.

4. And they adored the Dragon, which gave Power unto the Beast: and they adored the Beast saying: who is like unto the Beast? and who is able to fight with him?

5. And there was given to him a Mouth speaking great Things, and Blasphemies; and Power was given him to act forty two Months.

6. And he opened his Mouth in Blasphemies against God, to blaspheme his Name, and his Tabernacle, and them that dwell in Heaven.

7. And it was given him to make war with the Saints, and to overcome them. And Power was given him over every Tribe, and People, and Tongue, and Nation.

8. And all that dwell on the Earth, adored him: whose Names are not written in the Book of Life of the Lamb, which was slain from the beginning of the World.

9. If any Man hath an Ear let him hear.

10. He that shall have led into Captivity, shall go into Captivity: he that shall have killed by the Sword, must be killed by the Sword. Here is the Patience, and the Faith of the Saints.

11. And I saw another Beast coming up from the Earth, and he had two Horns like those of a Lamb, and he spoke as the Dragon.

12. And he exercised all the Power of the former wild Beast in his Sight: and he caused the Earth, and them that dwell therein, to adore the first Beast, whose deadly Wound was healed.

13. And he did great wonders, so as to cause even Fire to come down from Heaven upon the Earth in the Sight of Men.

14. And he seduced the Inhabitants on the Earth by means of the Wonders, which were given him to perform in the Sight of the Beast, saying to them that dwell on the Earth, that they should make an Image to the Beast, which had the wound by the Sword, and lived.

15. And it was granted to him to give Spirit to the Image of the Beast, and that the Image of the Beast should speak:
The APOCALYPSE: Chap. XIII.

16. And he shall cause all the little, and great, and rich, and poor, and free, and Bond-men, to have a Character in their right Hand, or in their Foreheads.

17. And that no Man might buy, or sell, but he that hath the Character, or the Name of the Beast, or the Number of his Name.

18. Here is Wisdom. He that hath understanding, let him compute the number of the Beast. For it is the number of a man: and his Number is six hundred sixty six.

ANNOTATIONS.

V. 1. I saw a wild Beast coming up from the Sea. By this first Beast several understand Antichrist, as S. Iren. I. 5. c. 28. and S. Greg. I. 31. Moral. c. 41. But this is not certain. By the other Beast (a) coming up from the Earth, many understand Antichrist's false Prophet, some famous Imposter and Magician in Antichrist's time, who do great Wonders and Signs. — The seven Heads, and ten Horns, may again signify a great Number of Kings and Princes, who shall be overcome by Antichrist, and submit themselves to him. — The Dragon, or Devil gives that great Power to Antichrist, signified by the different parts of the Beast, some like to a Leopard, others to a Bear, and others to a Lion. — The Head wounded to Death and cur'd, is either Antichrist himself, or some one of those Heads or Kings, cur'd by the Devil, and diabolical Arts after a mortal Wound. — They ador'd the Dragon: i. e. in Antichrist's time, they will adore both Antichrist, and the Devil, who will make War against the Saints for 42 Months, i. e. a short time, signified also by 1260 Days, and by three Years and a half.

V. 11. I saw another (b) Beast, &c. He had two Horns like those of the Lamb, pretending to imitate Christ by an outward sanctity and by working strange things. — He exercis'd all the Power of the former wild Beast in his sight, or before him, doing great Wonders, as Christ foretold should be done by false Prophets, Matt. c. 24. v. 24. making even Fire by Lightning come from Heaven, as the Devil was permitted to do in the time of Job. c. 1. He caus'd Men to adore the first Beast, whose Wound was heal'd, and the Image of the first Beast, of Antichrist, to be adored, and that no one should buy or sell any thing, unless he had on his Forehead, or on his Arm, some particular Mark, call'd the Character of this false Christ, or Antichrist: or his Name, or the Number of his Name, that is, his Name, which made up of numeral Letters, 666, but as S. Irenaus thinks, in Greek Letters, or Characters, as S. John wrote his Revelation in Greek. According to the Application made by the Bishop of Meaux.
Meaux, &c. By the first Beast with 7 Horns; were signified the cruel Persecutors of the Church, Diocleian, and other six persecuting Heathen Emperors, to wit, Maximian, Hercules, Galerius Maximian, Constans, Chorius, Father to Constantine, Maxentius, Maximinus, and Licinius. These they look upon to have been the seven Heads of the first Beast, and by this Beast, they understand the Idolatry of the Heathen Roman Empire; and by the ten Horns, ten, i.e. a great many barbarous Nations, who in their time made Irruptions, and pillaged the Empire, and afterwards brought Destruction to the whole Roman Empire, to wit, the Goths, Vandals, and the rest.

The Resemblances of a Leopard, Bear, and Lion, are introduced with an allusion to what is written by the Prophet Daniel, c. 7, meaning the 4 great Empires: by the Leopard, that of the Chaldeans, by the Bear, that of the Persians, by the Lion, that of the Grecians, and of Alexander the Great; lastly that of the Romans, which is not represented by any one Beast, but as a compound of the others. When it is said that the Beast had received a mortal Wound, and was cur'd again, these Interpreters understand the Idolatry of the Empire, which was in a great measure destroy'd by Constantine, but which was again revived, and renew'd by Julian the Apostate. He might well be said to have Mouth speaking great things, and Blasphemies, but his Power lasted only for a short time, signified by 42 Months, tho' literally he did not reign so long.

By the other Beast, v. 11. These Interpreters, as also Dr. Hammond, understand the Philosophers and Magicians with their Auguries and pretended Oracles of the Heathen Gods. For these Men under Diocleian, and particularly under Julian, were constantly exciting the Emperors, and the People against the Christians, telling them that the gods require, that the Religion of the Christians should be utterly destroy'd. We find in the Histories of those times, that an Image or Statue was erected to Julian, together with Jupiter, Mars, and Mercury, and orders given to put to Death all those who refus'd to adore that Image. See S. Greg. Naz. Orat. 3. cont. Julianum, and Sozomen, l. 5. Hist. c. 17. Under Diocleian, and also under Julian, Meats offer'd to Idols, were thrown into Fountains; and Waters consecrated to Idols were sprinkled upon all things to be sold in the Market, to the end that the Christians might be defil'd by every thing that they bought, or eat.

As to the Number of the Name of the Beast, 666 in these G. Letters, nothing can be produc'd but meer conjecture. S. Irenæus (c) l. 5. c. 30. p. 371. Ed. Feuardentii, says, that according to the Testimony of those, who had seen S. John, the Number of the Beast was to be computed by G. Letters. He takes notice that this Number of 666, may be found in several Names. He produces some examples, and among others, the Words Lateinos, of which he says, it may seem very likely that this is the Name, because the last of the 4 Empires, (which were spoken of by the Prophet Daniel)
The APOCALYPSE. Chap. XIII.

The Name of the Empire of the Latins, which is extant, and had this Name then, was Naciels, and had this Name then, extant, and had this Name then, and his Name was Tenaia. But he, says he, the Name Teitan, carries with it a greater probability. Yet he concludes, that such Expositions are uncertain, and he will not venture to say, that this will be the Name. The Bishop of Meaux proposes DioCLESE AcVsrVs; but this is to seek for it in Latin Letters. Others have produced other Names. Such fancies and conjectures seem full as well omitted.

(a) V. I. Tho'S. Irenaeus, and also S. Greg. I. 31. mor. c. 41. by the first of these two Beasts understand Antichrist, and others would have Antichrist to be meant by one of the two, yet this is not to be looked upon as absolutely certain, not being witnessed by the consent of the Primitive Fathers. The ancient Fathers, especially in the Exposition of obscure Prophecies, many times give us no more than their private Opinions, or Suspicions and Conjectures, as S. Aug. expressly takes notice in his 20th Book de Civ. Dei. c. 19. tom. 7. p. 57. nvo. Ed. where he speaks of Antichrist: so that tho'S. Irenaus had seen S. Polycarp, who was a Disciple of S. John the Evangelist, yet he delivers us divers things concerning Antichrist, which are no more than his private Opinions and Conjectures, in which others do not agree with him, as that Antichrist shall be of the Tribe of Dan: that he shall sit in the Temple of Jerusalem. He was also in an Error, as to Christ's reign of a thousand Years upon the Earth with his Elect. Aretas Bishop of Cæfaræ in Cappadocia, in the 6th Age, in his commentary on the Apocalypse, tom. 6. Bib. Patrum Edit. Colon: speaking of this Opinion, that some would have the first Beast, Apoc. 13. v. 1. to be Antichrist, and others the second Beast; only says, quidam sic accipiant, &c.

(b) V. II. Vidi aliam bel'tiam, Ιςαλον ἔλαλου. Another wild Beast. S. Irenæus calls this second Beast, ἀρμιγερος πρωτος, and takes notice, that he is also called in other Places of the Apocalypse (c. 16. 13. c. 19. 20, and c. 20. 10.) the false Prophet, Pseôdopropheta, of the first Beast. By what is said in this Chapter, this second Beast must live and act at the same time with the first: for it is said v. 12. that he exercised all the Power of the former Beast in his sight, τον θεραπευονταν αὐτυ, and again, v. 14. that he did Wonders in the sight of the first Beast, τον θεραπευονταν ἀποικίας. 3dly, It is said that this second Beast made all that dwelt on the Earth adore the first Beast. 4thly, That he made all Persons make an Image to the first Beast, that was wounded and cured, and that they should be slain who adored not that Image. 4thly, He caused that all Persons should have the Character of the first Beast, and the Number of his Name, i. e. of the Name of the first Beast. All those who held that the first Beast in this Chapter is Antichrist who is to come a little before the End of the World, hold in like manner, that the second Beast is not come, but will also come at the same time: and that he is to be a famous Impostor, and false Prophet in Antichrist's time. But they who hold the first Beast not to be Antichrist, but to be the Idolatry of Heathen Rome; by the second Beast, understand the Philosophers and Magicians, who were accustomed to raise the Indignation...
Chap. XIII. The APOCALYPSE.

dignation of the Pagan Emperors against Christians. This Exposition of the Bishop of Meaux, and of divers Catholick Interpreters. I shall here give in Dr. Hammond’s Words. “By the 2d. Beast is meant magick Auguries, and Oracles of Heathens made use of to advance Idol-worship. This Beast had two Horns, two Powers with some resemblance of Christ the Lamb, the Power of doing some kind of Miracles even of making Fire seem to come down from Heaven, as Philostratus relates of Apolonius Thyanus l. s. c. 5, and the pretended Power of Prophecy by dubious and obscure Oracles, by which also they engaged the Emperors to promote Idolatry, and to make bloody Edicts against Christianitv, to force every one to join in their Heathen Worship, and to shew that they did so by exterior Marks and Signs, by Tickets to shew that they had sacrificed to Idols, otherwise they should be incapable of buying and selling, i. e. of enjoying any particular Advantages or the common Benefits of Life.

Dr. Hammond did not think it worth taking notice of, that so many Writers of the pretended Reformation, would have the second Beast to be a great many Popes, whom they affirm to be the famous Antichrist. Never was there a more groundless, or a more malicious Invention, without shadow of Authority or Reason, and evidently contradictory to both, which I may shew as Occasion offers, and as far as these short Notes will permit. Here I shall only touch upon what relates to that which is said in this Chapter. 1stly, The late Reformers some of them make the first Beast the Popish Antichrist (as we may see in the Bishop of Meaux, and also in Dr. Wells) and some affirm this of the second Beast. The two Beasts are quite different, are they both the Popish Antichrist? 2dly, Some of them prove the Popes to be the second Beast, because the Pope’s Mitre has a resemblance of his two Horns: do’s this deserve an Answer? See the Bishop of Meaux. 3dly, It is not as ridiculous to pretend that by Fire coming from Heaven, it means the Pope’s Excommunications? Is not the Power of Excommunication grounded in S. Paul? Do not the Protestants themselves own, and make use of this Power? 4thly, Those Protestants who tell us the second Beast is the Popish Antichrist, say, that the first Beast was the state of Paganism in the Roman Empire: This (as they own) was desir’d before the Popes began to be Antichrist: how do’s this agree with what is here said of the second Beast, Antichrist’s Armeiger, that he exercised all his Power in the fight, and in the Presence of the first Beast? 5thly, How can they pretend that the Popes ever order’d all to be slain, who would not adore the first Beast, that is, Heathen Idols, or the Images of Heathen Gods, of Jupiter, Mars, &c? or who did not bear on his forehead, or Hand the Character, the Mark, or the Number of some of their Heathen Gods, or Heathen Emperors? 6thly, If the second Beast be the Popish Antichrist, all these Protestants have been guilty of a grievous oversight, who have endeavoured to prove the Popes Antichrist by finding the Number 666 in their Names, or in the Word Latinos; for it is evident by this Chap. v. 17. that the Number of the Name, belongs to the first Beasts, and not to the second. 7thly, This Contradicts what the Protestants teach with S. Paul 2. to the Thessal. c. 2. that Antichrist is to be the Man of Sin, who...
The APOCALYPSE. Chap. XIV.

will make himself ador'd above all that is call'd or worship'd as God, whereas in this Place of the Apocalypse, the second Beast do's not make himself, but the first Beast to be ador'd. Therefore this second Beast is not the Popish Antichrist. Of this, more in the following Chapters.

(c) V. 18. Est enim numerus hominis, & numerus ejus sexcenti sexaginta sex. Cap. 30. p. 370. numerus numeris bebitia secundum Gracorum computationem per litteras qua in eo sunt, sexcentos habebit & sexaginta & sex. Euseb. l. s. Hist. c. 8. Edit. Valesii citing the Words of S. Irenæus in Greek, p. 172. Sunt enim numeros quosue sunt, sexcentis sexaginta. 32.8%; Yποςις, x 3&piºuxàursxºr. S. Irenæus s. 5. c. 30. p. 370. numerus nominis; bebitia secundum Gracorum computationem per litteras quota sunt, sexcentos; habebit & ſexaginta & ſex. Euſeb. l. s. Hist. c. 8. Edit. Valesii citing the Words of S. Irenæus in Greek, p. 172. Sunt enim numeros quosue sunt, sexcentis sexaginta. But he declares it rash and dangerous to affirm any thing. ἡμῖν τον αὐτον ἄκοντων, &c. As for the Name itself, he proposes first ἴδιατά; and then of lateinos says, that valde verisimile est quioniam novissimum regnum, (so wit, of the four Kingdoms in Daniel) hoc habet vocabulum. 'Tis evident he speaks of the Empire, not of the Christian Church at Rome. Latin enim sunt qui nunc regnantis, sed non in hoc nos gloriamur. Sed & Ὅτι...omnia nominum, qua apud nos inveniuntur, magis sude dignum est...but adds nos tamen non periclitabimus in eo, nec afferamtes pronuntiabimus, &c. Dr. Wells in a Note observes that Mr. Mede and Mr. Whiston without sufficient Grounds take notice of this Conjecture of S. Irenæus as favouring their Notion of the Pope to be Antichrist. See page 110.

C H A P. XIV.

1. AND I saw: and behold a Lamb stood on Mount . Sion, and with him an hundred forty four thousand having his Name, and the Name of his Father written in their Foreheads.

2. And I heard a Voice from Heaven, as the Voice of many waters, and as the Voice of a great Thunder: and the Voice which I heard, was as the Voice of Harpers harping on their Harps.

3. And they sung as it were a new Song before the Throne, and before the four living Creatures, and the Seniors: and no Man could say the Canticle, but those hundred forty four thousand, who were bought from the Earth.

4. These are they, who were not defiled with Women: for they are Virgins. These follow the Lamb whithersoever he goeth. These were bought from among Men, being the first Fruits unto God, and to the Lamb,
Chap. XIV. The A P O C A L Y P S E.

5. And in their Mouth was found no Lie: for they are without Spot before the Throne of God.

6. And I saw another Angel flying thro' the midst of Heaven, having the everlasting Gospel, to preach unto them that sit on the Earth, and to every Nation, and Tribe, and Tongue, and People:

7. Saying with a loud Voice: fear the Lord, and give Honour to him, because the Hour of his Judgment is come: and adore him, who made Heaven and Earth, the Sea, and the Fountains of Waters.

8. And another Angel followed saying: she is fall'n, she is fall'n, that great Babylon: which of the Wine of the Wrath of her Fornication made all Nations drink.

9. And a third Angel follow'd them, saying with a loud Voice: if any Man shall adore the Beast, and his Image, and receive the Character in his Forehead, or in his Hand:

10. The same shall also drink of the Wine of the Wrath of God, which is mixed with pure wine in the Cup of his Indignation, and he shall be tormented with Fire and Brimstone in the Sight of the holy Angels, and in the Sight of the Lamb:

11. And the Smoke of their Torments shall ascend up for ever and ever: neither have they Rest Day or Night, who have adored the Beast, and his Image, and whosoever did receive the Character of his Name.

12. Here is the Patience of the Saints, who keep the Commandments of God, and the Faith of Jesus.

13. And I heard a Voice from Heaven, saying to me: write: blessed are the dead, who die in the Lord. From henceforth faith the Spirit, that they rest from their Labours, for their Works follow them.

14. And I saw, and behold a white Cloud: and upon the Cloud one sitting like unto the Son of Man, having on his Head a golden Crown, and in his Hand a sharp Sickle.

15. And another Angel came out of the Temple, crying with a loud Voice to him that sat on the Cloud:
The APOCALYPSE. Chap. XIV.

put to thy Sickle, and reap, for the Hour is come to reap, because the Harvest of the Earth is withered.

16. And he that sat on the Cloud, put his Sickle to the Earth, and the Harvest of the Earth was reaped.

17. And another Angel came out of the Temple, which is in Heaven, he also having a sharp Sickle.

18. And another Angel came forth from the Altar, who had Power over Fire: and he cried with a loud Voice to him, that had the sharp Sickle, saying: put to thy sharp Sickle, and gather the Clusters of the Vineyard of the Earth: for the Grapes thereof are ripe.

19. And the Angel put his sharp Sickle to the Earth, and gathered the Vineyard of the Earth, and cast it into the great Lake of the Wrath of God:

20. And the Lake was troden without the City, and Blood came out of the Lake even up to the Horses Bridles for the space of a thousand six hundred Furlongs.

ANNOTATIONS.

V. I. &c. Behold a Lamb, by which is divers times represented our Saviour Christ——They sung as it were a new Song or Canticle. In these Visions, after Persecutions, are sometimes introduc'd Rejoicings to encourage the Servants of God in their Sufferings from the wicked World.——No one could say, or sing this Canticle, but those 144000, by which are signified the Elect, who were not defiled with Women: some expound this literally of those who always liv'd Virgins, others understand all those who lived or died with a pure and clean Heart, exempt from the Corruption of Vices, and of whom it is said v. 5. That no lie was found in their Mouth, and that they were without Spot before the Throne of God.

V. 6. 7. An Angel...saying: fear the Lord, by this Angel are represented the Preachers of the Gospel, exhorting all Men to a true Faith, and a good Life.

V. 8. Another Angel saying: she is fall'n, she is fall'n, the great Babylon. By Babylon, as obser'd before, may very probably be signified all the wicked World in general, whom God will punish, and destroy after the short time of this mortal Life: or may be signified every great City, and perhaps Rome returned to Idolatry in the time of Anti-christ, a little before the End of the World: or may be signified the Idolatry of Heathen Rome in the 4th Age, when Christian Religion under Constantine, and his Successors began to triumph over Paganism, i.e. according to those Interpreters, follow'd by Alcazar, Boffuet, P. Allemand, &c. which Exposition Dr. Hammond thus expresseth, "the whole impure City of Rome-Heathen, under
Chap. XIV. The A P O C A L Y P S E.

"the Title of Babylon, that old Idolatrous City, that had lain so heavy upon the People of God . . . should speedily be destroy’d, for advancing the Heathen Worship.

V. 9. A third Angel follow’d . . . if any Man shall adore the Beast . . . he shall drink of the Wine of the Wrath of God, which is mix’d with pure Wine, &c. That is, he shall drink of the bitter Cup of God’s Indignation, not mix’d with Water, or any thing to diminish it’s Force, but with Wine and Wine, i.e. with Punishments upon Punishments, for ever and ever.

V. 12. Here is the Patience of the Saints, here Patience is necessary not to be carried away with such Pleasures and Vanities as are offer’d in the wicked Babylon, and to remain firm under Persecutions with the pious Inhabitants of Jerusalem.

V. 13. Blessed are the dead, all the dead, who have died in the Lord, and not the Martyrs only, for their Works follow every one.

V. 14–20. Like as the Son of Man, to our Saviour Christ, sitting on a white Cloud with a Crown of Gold, and in his Hand a sharp Sickle. And another Angel desiring of him to do Justice by putting to his Sickle, because the Harvest of the Earth, was ripe, dry, and wither’d, i.e. the Wicked ripe for Punishment. The like is again represented by the Sickle, which is laid to be put to the Clusters of the Vineyard: and they were cast into the great Wine-press or Lake of the Wrath of God, into Hell; where the Blood is laid to come out, and come up to the Horse Bridles, even for 1600 Furlongs. A metaphorical way of expressing the exceeding great Torments of the wicked in Hell. But to pretend from hence, to give the just Dimensions of Hell, is a groundless Conjecture, of which see a Lapide.

I cannot but admire how Dr. W . . . after his learned modern Divines, M. Mede, and Mr. Whiston, could hook in the Popish Antichrist in so many Places on this Chapter, as v. 7. where it is said, fear God, the Christian, says he, are forewarn’d not to fall into any Corruptions the visible Church afterwards fell into, particularly Popery. According to a great many of our Prot. Adversaries, the Pope have been the great Antichrist, ever since the Destruction of the Heathen Roman Emperors in the 4th Age, and yet no Man ever dreams of it or suspected it. The Protestants tell the People, they need but open their Bibles and Testaments, to see and find the monstrous Popish Antichrist, the frightful Beast with seven Heads and ten Horns, and what’s more strange than all the rest, not any one of the Latin or Greek Church for so many Ages could ever see the least Appearance, of what to them is visible at the first Sigh. The Greek Church by an unfortunate Schism was divided from the Latin in the 9th Age: they wanted not learned Men among them, well read in the Scriptures, who omitted nothing that could be alleg’d to justify their Schism and Separation from the Pope of Rome. Is it possible that neither Photius, nor any one among them, should not see this Truth so palpable, that every Protestant presently discovers it at the opening of his new Testament? This at once would have justify’d their Separation.

This Invention, which doubles was suggested by the most subtil Adversary of Popery.
Popery, first came, says the Bishop of Meaux on the Apocalypse, from the latter Manicheans, as a lift among the Albigenses, as infamous for their Errors, as for their Manners (See Nat. Alex. tom. 6. Sec. 11. C. 12. p. 490. & tom. 7. Sec. 13. p. 66.) who among other detestable Blasphemies against God, against Jesus Christ, and his blessed Mother, taught the People that Pope Silvester in Constantine's time was Antichrist, and the Church from that time was become a Den of Thieves, and the Harlot in the Apocalypse. I scarce think the Reasons they brought, will be approved by the Writers of the late Reformation, in as much, said they, as the Church and the Ministers of the Church were then permitted to receive ecclesiastical Benefices and Revenues. These Heretics were follow'd in some Points by Wiclif and his Disciples, but perhaps upon a strict Examination, they only meant that the Pope and Bishops taught Antichristian Doctrine, and so were to be esteem'd Adversaries to Christ, and Precursors of Antichrist.

We may look upon Luther (who denied the Revelation of John to be canonical Scripture) and the Lutherans and Calvinists to be the true Inventors of this empty and incoherent Fable of the Popish Antichrist twelve hundred Tears after the Popes had successively one after another, been the one, great, and famous Antichrist.

These Lovers of Novelties, Liberty, and Church-lands found the obscure Revelations in the Apocalypse very convenient for their arbitrary Fancies, where they could make the wicked Babylon not signify the Heathen Roman Empire with S. Irenaeus, and the primitive Fathers, but to be the Christiam popish Rome: and the scarlet Whore must be the Popes and Cardinals, who wear scarlet and Purple. An Argument not inferior to that of Mr. Andrew Willet, who found out the Pope to be the Angel that open'd with a Key the bottomless Pit, because, said he, who gives the Cross-keys for his Arms, but the Pope?

The last Reformers of the Faith found their ingenious Exposition on the Apocalypse a fit means to stir up Kings and Princes, as well as the ignorant People, and unthinking Mob against the Tyranny of this Babylon; it is not my Remark, nor that of the Bishop of Meaux only, but of their learned Dr. Hammond, who, after he had given us the extravagant and trifling Ravings of Mr. Brightman, says: "that what such Writers aim at, is to put the People in Mind, that they are to pull down Anti-christ. Nothing (says Dr. Hammond) can be more effectual towards the raising and fomenting of Commotions."

'Tis evident the Country-Parsen can never be at a loss, or want Matter, to excite his Parishioners (as occasion offers it self) to a Destisfaction of Popery, and all Papists, if he but Mr. Brightman's Revelations on the seven Epistles in the 2. and 3. of S. John's Revelation, written to the Protestant Churches by Name. See what we have cited page 463. If he keep by him Mr. Willet's Exposition of the number of the Name of Antichrist, whereby he may prove that the three Letters are each of them Crosses, and that the sign of the Cross, still retained by Papists, is in very Deed the Cognizance of Antichrist. He may confirm the same by Mr. Willet's evident Demonstration, as he himself calls it. Take it in his own Words, in his Synop. Papismi. contrav. q. Q. 16. "Antichrist, says he, is the great Whore of Babylon,
Chap. XIV. The A P O C A L Y P S E.

i.e. of Rome: and here, faith Willet devoutly, we are to note the singular Providence of God, who suffereth not a jot of his Word to fall to the Ground: for even so verily, an. 853, next after Leo the 4th, there was a right Whore elected Pope, call'd John, or if you will, Joan the 8th, who fell in Labour, in the midst of a solemn Procession: thus then by evident Demonstration it appeareth that the Pope is the Whore of Babylon, and consequent Antichrist. Is not this witty? no matter if by the same Logick every Whore that ever lived in Rome may be prov'd Antichrist. But as for the story of Pope Joan, David Blondel a French Huguenot has shewn it to be a Fable; for is neither was Pope Joan, nor Joan, that succeeded Leo the 4th, an. 853. Leo the 4th died in July 853, so whom succeeded in August or September of the same Year, Benedict the III. so that no Place is found for Pope Joan or Joan to reign after Leo two Years and five Months, as the Authors of that story pretend. The Parson, if need be, may add the Expositions on the seven Vials of the learned and pious Divine Mr. Mede, as Dr. W... calls him, (tho' the Bishop of Meaux look upon him as a meer Enthusiast.) The Effusion of the first Vial, says Mede, was when the Waldenses and Albigensies, and the Followers of Wiclef, and Hus began to renounce Popery. The second Vial at was completed by what is more eminently say'd the Reformation, begun by Luther, and carried on afterwards by many others. The third Vial was completed partly by the Laws made here in England, in the Reign of Q. Elizabeth against popish Priests, partly by the great overthrow given to the Spanish Armada, an. 1588. and also to the Spanish Forces in the Netherland. See the rest in Dr. W... page 129. but Dr. W... with Mr. Whiston looks upon the Vials to be all still future. I cannot think that the learned Men among the Protestants believe the Popes to be Antichrist, especially since time that discovers what is true as to Matters of Fact, that are pretended to be foretold, has confuted the Conjectures of de Moulin, Jurieuex, Mede, Whiston, &c.

I must here do Fustius to divers learned Men of the Prot. Communion. Grosius in a Letter, Epist. 557. to the Protestant John Gerard, "Vollius, tells him, that they, who did not believe the Popes to be Antichrist, neverthelesse judg'd it was necessary to give such Interpretations for the publick good of Prot. Religion (See Monfr. de Meaux in his Advertisement, num. 1.)" The same Vollius answers (Ep. 571.) that he himselfe hav'ding told a certain Minister of Dortrecht, whom he calls, thick-scull (lourdetete) that he shou'd not impose on the People, even against Popery, that Minister presently ask'd him, if he was for taking the Papists part, whom, said he, we cannot run down too much, that the People may the more detest their Church. This, adds Vollius, is much the same as some others said to me at Amsterdam: why should not we say the Pope is Antichrist? must we leave off saying so and make the People leave our Communion more and more, as if too many did not leave it already?" This was a Secret that was not to be divulgd.

Of our English Prot. I have read Dr. Hammond's Paraphrase and Notes, on the second to the Tenth, and on the Revelation or Apocalypse, he never pretends that...
§c4. The APOCALYPSE. Chap. XIV.

The Popes are Antichrist. The Predictions in S. John of the Beasts of the fall of Babylon of the great Harlot, he expounds, as faithful'd already, by the Destruction of Pagan Rome, and of its Idolatry, Superstitions, Auguries, under the Heathen Emperors, much after the same Manner as Alcazar, and as the B. of Meaux, and other Catholic Writers, Mr. Rich Mountague in his Gag. pag. 74. writes thus: "Whether the Pope be that Antichrist or not, the Church (of England) resolves not, endareth not to be believed any Way. Some I grant are very peremptory indeed that he is. He, for Instance, who wrote and printed it, I am as sure the Pope is Antichrist, that Antichrist spoken of in the Scripture, as that Jesus Christ is God: but they that are so resolute, peremptory, and certain, let them answer for themselves. The Church is not tied, nor any one that I know of, to make good their private imaginations. For my self, I profess ingenuously I am not of opinion, that the Bishops of Rome personally are that Antichrist ... nor yet that the Bishops of Rome successively are that Antichrist."

Mr. Thorndike in his just Weights and Measures, c. 2. speaking to these two Points, that the Pope is Antichrist, and Papists Idolaters. "The Truth, says he, is, they of the Church of Rome have overcharg'd us, in calling us Hebricks ... but they that would have the Pope Antichrist, and the Papists Idolaters, have evry'd it upon them, and taken their Revenge beyond the Bounds of blameless Defence ... Let them not lead the People by the Nose, to believe that they can prove the Supposition, which they cannot.

And again, page 149. Having shew'd, says he, why the Church of Rome cannot be charg'd with Idolatry, I may from hence infer that the Pope cannot be Antichrist.

Yet Dr. W. s. on the Apocalypse, has no other Argument to prove that the Pope is Antichrist, that is, by a new Invention, the mystical Antichrist, foretold by S. John, and his Reign to be 1260 Years, only because he supposed that the Pope and Papists, give divine Honour, the Honour that is due to God alone, to Images, Saints, and Angels. This he continually repeats, and takes it for a thing granted. It seems very strange, that so learned a Doctor, after such Mistakes have been confut'd and cleared, as appears by what hath been written by Mr. Thorndike on this Subject, should still run on in this groundless Supposition, contrary to all the Protestations which the Catholick's have constantly made. Every little Papist Boy, or Girl, can assure the Doctor, that they have been always taught to give divine Honour and Worship to God alone: they will recite to him the Words of their Catechism, that they pray indeed before Images, to put them in Mind of Things thereby represented, but they do not pray to them, because they know they can neither see, nor hear, nor help them: they'll tell him that the Angels and Saints, even the blessed Virgin Mother of Christ, and the true Mother of God, made Man, is no more than a Creature below God, at an infinite Distance, and so that the inferior Honour that we pay to them, is nothing like to that supreme and divine Honour which we pay to God alone. In a Word we know, have always profest'd that Images, Angels and Saints, are but Creatures:
Chap. XV. The APOCALYPSE.

1. And I saw another sign in heaven great, and marvellous, seven Angels having the seven last Plagues: because in them is accomplished the wrath of God.

2. And I saw as it were a Sea of Glass mingled with Fire, and them, that overcame the Beast, and his Image, and the Number of his Name, standing on the Sea of Glass, having the Harps of God:

3. And singing the Canticle of Moses the Servant of God, and the Song of the Lamb, saying: great and wonderful are thy works Lord God Almighty: just and true are thy ways, thou King of Ages.

4. Who shall not fear thee O Lord, and glorify thy Name: because thou only art holy: for all Nations shall come, and adore before thee, because thy Judgments are manifest.

5. And after these things I saw, and behold the Temple of the Tabernacle of the Testimony in Heaven was open'd:

6. And there came forth seven Angels out of the Temple, having the seven Plagues, clothed with clean and white Linnen, and girded about the Breasts with golden Girdles.

7. And one of the four living Creatures gave unto the seven Angels seven golden Vials, full of the Wrath of God, who liveth for ever and ever.

8. And the Temple was filled with Smoke from the Majesty of God, and from his Power: and no one could enter into the Temple, till the seven Plagues of the seven Angels were finished.

ANNO T AT I O N S.

V. 1. &c. I saw seven Angels having the seven last Plagues. Many by these understand Chastisements that will fall upon the wicked, a little before the End of the World, and so take these Plagues and Vials,
The APOCALYPSE. Chap. XVI.

Vials, that are poured out in the next chap. mostly in a literal Sense. Others apply them to different Calamities that happen'd to heathen Rome, but the Applications are so different, that they serve to convince us how uncertain they are. In the mean time, S. John seems to repeat the same things in a different manner: and sometimes by way of Anticipation, as here the Saints are introduced rejoicing, in view of that Happiness in Heaven which is prepar'd for them.

I saw a Sea of Glass mingled with Fire, by which are signified the Storms and Dangers which they had happily pass'd: now they are said to be singing the Canticle of Moyses after he had pass'd the red Sea, Cantemus Domino. Let us sing to our God, &c. As Moyses was a figure of Christ, and the Israelites of the Christians; so it is now call'd the Canticle of the Lamb. — O thou King of Ages, &c. In the common Greek is now read, O thou King of Saints.

V. 5. Behold the Temple of the Tabernacle in Heaven was open'd.

We have before observ'd, that these Visions were shewn to S. John, as it were in a Temple in Heaven, and with an allusion to the Sanctuary, and it's parts under Moyses. — The Angels are seen coming out with clean and white Linnen:...with golden Girdles, with an allusion to the Habits of the Priests in the ancient Law. — The Temple fill'd with Smoke, &c. as in the time of Solomon, 2 Paralip. 13.

CHAP. XVI.

AND I heard a great Voice from the Temple, saying to the seven Angels: go and pour forth the seven Vials of the wrath of God upon the Earth.

2. And the first went, and poured out his Vial upon the Earth, and there fell a cruel and most grievous wound upon Men that had the Character of the Beast and upon them, who adored his Image.

3. And the second Angel poured out his Vial into the Sea, and there became Blood as it were of one dead; and every living Creature died in the Sea.

4. And the third poured out his Vial upon the Rivers, and Fountains of waters, and they became Blood.

5. And I heard the Angel of the Waters saying: thou art just O Lord, who art, and who wast the holy one, who hast judged these things:

6. Because they have shed the Blood of the Saints, and of the Prophets, and thou hast given them Blood to drink: for they deserved it.

7. And
Chap. XVI. The A P O C A L Y P S E. 507

7. And I heard another from the Altar saying: yes Lord God Almighty, true and just are thy Judgments.

8. And the fourth Angel poured forth his Vial upon the Sun, and it was given to him to afflict Men with Heat, and Fire:

9. And men were scorched with great Heat, and they blasphemed the Name of God who hath in his power those plagues, neither did they repent to give Glory unto him.

10. And the fifth Angel poured forth his Vial upon the Throne of the Beast: and his Kingdom became full of Darkness, and they gnawed their Tongues for Pain:

11. And they blasphemed the God of Heaven because of their Pains, and Wounds, and did not Penance for their Works.

12. And the sixth Angel poured forth his Vial upon that great River Euphrates: and dried up the Water thereof, that a way might be prepared for the Kings from the East.

13. And I saw from the Mouth of the Dragon, and from the Mouth of the Beast, and from the Mouth of the false Prophet three unclean Spirits like Frogs.

14. For they are the Spirits of Devils working wonders, and they go forth unto the Kings of the whole Earth, to gather them to Battle against the great Day of Almighty God.

15. Behold I come as a Thief. Happy is he that watcheth, and keepeth his Garments, lest he walk naked, and others see his Shame.

16. And he shall gather them together into a Place, called in the Hebrew tongue Armagedon.

17. And the seventh Angel poured forth his Vial into the Air, and a loud Voice came out of the Temple from the Throne, saying: It is done.

18. And there were Lightnings, and Voices, and Thunders, and there was a great Earth-quake, such as never hath been since Men were upon the Earth: such an Earth-quake, and so great,

19. And
19. And the great City was made into three Parts: and the Cities of the Nations fell, and great Babylon came into Remembrance before God, to give to her the Cup of the Wine of the Indignation of his wrath.

20. And every Island fled away, and the Mountains were not found.

21. And great Hail like a Talent came down from Heaven upon Men: and men blasphemed God because of the Plague of the Hail: for it was exceeding great.

**ANNOTATIONS.**

V. 1. Go and pour forth the 7 Vials, &c. According to the Exposition follow’d by the Bishop of Meaux, all these 7 Vials are already past, being Punishments and Judgments exercis’d against the Heathen Emperors, from the time of Valerian, even to the time of Julian, at whose Death it might be said, it is done. Idolatry is destroy’d, as to it’s publick Worship. — Here in particular by the drying up of the Euphrates, and by the Armies of the East, these Interpreters understand those of the Persians, who first gave the great Shock to the Empire in Valerian’s time, and by whom afterwards Julian the Apostate was defeated and kill’d. — By the great Babylon, they also understand Idolatrous Rome; and by the Islands and Mountains sunk by Earthquakes, they understand the Destruction of divers Kingdoms.

According to another Interpretation (which is very common) All these Judgments are to come before the End of the World: and will be in a manner literally executed about Antichrist’s time. At the first Vial, Men shall be struck with Ulcers and Wounds, not unlike to the 6th Plague of Egypt. At the 2d, and 3d. Vial, the Sea and Fountains shall be turn’d into Blood, as in Egypt. At the 4th Vial, shall be excessive scorching Heats, tormenting Men, and burning every thing for their Life. At the 5th Vial, Darkness like that of Egypt. At the 6th Vial, (v. 12.) Euphrates dried up, to open a Passage for the Armies from the East, to come and join the Forces of Antichrist. And the three unclean Spirits like Frogs, may signify Devils sent by the Dragon, or chief of the Devils, to excite the wicked to all manner of unclean Abominations. They are here said to be gather’d together in a Place call’d Armageddon, perhaps with an allusion to Mageddon in the Tribe of Manassies, where the two Kings of Israel, Ochozias and Josias perish’d. 4 Kings 9. 21. And they are here brought in only to signify a place of a great Destruction. See also Zach. 12. 11. At the 7th Vial, a Voice, it is done, i.e. the reign of the wicked in general, and of Antichrist is at an End. — Great Babylon came to remembrance before God. The time of God’s punishing the wicked World is approaching; for by a 3d Interpretation, Babylon may signify metaphorically all the wicked in general.

V. 21, 4
Chap. XVII. The A P O C A L Y P S E. 569

V. 21. A great Hail like a Talent came down, &c. Which need not be taken literally, but only metaphorically, to signify the heavy Weight of God's Judgments upon Sinners.

(a) V. 21. Et grando magna fient talentum. &c taulencs, quasi talentaris. The Prot. and Mr. N.... translate Hail about the Weight of a Talent, as if every Hailstone were of that Weight.

C H A P. XVII.

1. AND there came one of the seven Angels, who had the seven Vials, and talk'd with me, saying: come and I will shew thee the Condemnation of the great Harlot, who sitteth upon many Waters,

2. With whom the Kings of the Earth have committed Fornication, and by the wine of whose Prostitution the Inhabitants of the Earth have been made drunk.

3. And he took me away in Spirit into the Wilderness. And I saw a Woman sitting upon a scarlet coloured Beast, full of Names of Blasphemy, having seven Heads, and ten Horns.

4. And the Woman was clothed round in Purple, and Scarlet, and gilded with Gold, and precious Stones, and Pearls, having a golden Cup in her Hand, full of the Abomination, and Filthiness of her Fornication:

5. And on her Forehead a Name written: a Mystery: Babylon the great, the Mother of the Fornications, and Abominations, of the Earth.

6. And I saw the Woman drunk with the Blood of the Saints, and with the Blood of the Martyrs of Jesus. And when I had seen her I wondered with great Admiration.

7. And the Angel said to me: why dost thou wonder? I will tell thee the Mystery of the Woman, and of the Beast which carrieth her, which hath seven Heads, and ten Horns.

8. The Beast which thou sawest, was, and is not, and shall come up out of the bottomless Pit, and shall go into Destruction: and the Inhabitants of the Earth (whose Names
Names are not written in the Book of Life from the Foundation of the World) shall wonder, when they behold the Beast that was, and is not.

9. And here is Understanding, which hath Wisdom. The seven Heads are seven Mountains, upon which the Woman sitteth, and they are seven Kings.

10. Five are fallen, one is, and another is not yet come: and when he shall come, he must continue a short while.

11. And the Beast that was, and is not: the same is also the eighth: and is of the seven, and goeth into Destruction.

12. And the ten Horns which thou sawest, are ten Kings: who as yet have received no Kingdom, but shall receive Power as Kings one Hour after the Beast.

13. These have one Design, and their Strength, and Power they shall give to the Beast.

14. These shall fight with the Lamb, and the Lamb shall overcome them; for he is the Lord of Lords, and King of Kings, and they that are with him, are the called, and elect, and faithful.

15. And he said to me: the waters which thou sawest, where the Harlot sitteth, are Peoples, and Nations, and Tongues.

16. And the ten Horns, which thou sawest on the Beast, these shall hate the Harlot, and shall make her desolate, and naked, and shall eat her Flesh, and shall burn her with Fire.

17. For God hath put into their Hearts to do that which pleaseth him: that they give their Kingdom to the Beast till the words of God be fulfilled.

18. And the Woman which thou sawest, is the great City, which hath a Kingdom over the Kings of the Earth.

ANNOTATIONS.

I must repeat what I have already taken notice of, both in the Preface to the Apocalypse, and sometimes in the Annotations, that there are three ways of expounding all the Visions of this Revelation, from the end of the 3d Chapter to the end of the 10th Verse chap. 20, which all of them seem grounded on the Opinions of the
Chap. XVII. The A P O C A L Y P S E.

the ancient Fathers. According to the first all these Visions are only to be fulfill'd in Antichrist's time, a little before the End of the World. According to the 2d, the Visions may be apply'd to particular Events, which happen'd in the first 3 or 4 Ages under the persecuting Heathens, till by Constantine, and the succeeding Christian Emperors, Idolatry by degrees was extirpated, and the Faith of Christ triumph'd over all its Enemies, whether Jews or Pagans. According to the 3d, by the great City of Babylon, is mystically and metaphorically signified all wicked great Cities in the World, all the multitude of the wicked dispers'd in all Nations, their short and vain Happineſs; their Perfecutions and Oppreſſions of the good and faithful Servants of God, who live piouſly in this World, and who are calle'd to be Citizens of the Coeleſtial Jerusalem in the Kingdom of God, where he reigneth for ever with his Angels and Saints, and where they all reign with him, happy in his Sight and Enjoyment. I am more and more inclined to this 3d Exposition, by reading this 17th Chapter, with the Contents of the 18th, 19th and 20th Chapter till the 11th Verſe, and by reading what S. Hierom ſays in general Terms in his Ep. to Marcella, tom. 4. part. 1. pag. 166. Nov. Edit. "that all this Book (of the Apocalypſe) is either to be expounded spiritualſly, or if we follow a carnal Interpretation, we muſt content ourſelves with ſearcely Feaſts. And eſpecially by reading what S. Aug. has deliver'd us upon the chief Difficulties of the Apocalypſe, in his 20th Book de civ. Dei, from chap. 6th, to chap. 16th, and from pag. 578. to p. 594 tomo. 7. Nov. Editionis. To expound these Chapters togeth¬er according to this 3d Interpretation.

V. 1. Come and I will ſhow thee the Condemnation of the great Harlot Babylon the Mother of Fornications. By this Harlot, and this Baby¬lon, is signify'd the multitude of all the wicked of all times and places, who have abandon'd themselves to sensual Pleasures, and ſought for their Happineſs in Riches and worldly Grandeur, for this reaſon she is ſaid to carry in her Forehead this Inſcription, a Mystery, that is, to be understood in a mystical Sense of all the wicked, who make up, as it were one City, as S. Aug. obſerves, which may be calle'd Babylon, the City of Confuſion, the City of Idolatry, and of all manner of Vices. The Beast, that is, the De¬vil carries her, whose Suggestion the wicked follow. He comes out from the bottomleſs Pit. He was, i.e. had a much greater, and more extensive Power over the wicked World before Christ's coming and Incarnation, and he is not, that is, according to S. Aug. his Power hath been much extenuated and leſſen'd since that time. He is bound or chaining'd up for a thouſand Tears, as it is ſaid, c. 20. v. 2. By which may be understood all the time from Christ's coming, and the eſtabliſhing of his Christian Church, till the laſt and ſevereſt Perfecution under Antichrift. See S. Aug. l. 20. de Civ. Dei. c. 7. And when he ſhall come again, and be let looſe, as it were, in Antichrift's time, he muſt con­tinue a ſhort while: for all the ancient Fathers agree by
by the Interpretations they give to the Scripture, that Antichrist, and consequentely the Devil with Antichrist, must reign but a short time.

The scarlet colour'd Beast, the Devil, call'd the Prince of this World, on whom the Harlot, gilded with Gold fas, that is, all the wicked, and particularly all wicked Kings and Princes, with their worldly Greatnes, who were drunk with the Cup of her Prostitution, that is, who abandon'd themselves, and indulg'd their Passions with all sensual Pleasures, and contented themselves with the vain and deceitful happiness of this Life; to be convinc'd of which, the Angel is said to have taken S. John in Spirit into a Wilderness from the Company of the wicked World, the better to see and contemplate the vanity of their short and fall happiness.

This Woman, this Harlot, this Babylon, this multitude of the wicked, especially the Heathen persecuting Emperors at Rome, and in all other places, (and they who acted against the Christians under them) are said to be drunk with the Blood of the Saints, and the Blood of the Martyrs, by putting the Christians, the Catholicks and the Servants of God to Death, from the Foundation of the World to its Consummation, by the Infigation of the Beast the Devil.

The Beast, the Devil, is represented with seven Heads, and ten Horns, that is, with many Heads, and many Horns, signified by the Numbers seven and ten. See S. Aug. c.23. p. 606. A. - The seven Heads, as it is said, v. 9. Are seven Mountains, and seven Kings, i. e. a great many. And also the ten Horns, (v. 12.) are ten Kings.

V. 11. Five are fallen, one is, and another is not yet. The meaning of this is obscure. And perhaps it were better to own with S. Aug. that we do not know the meaning, than to advance Suspicion and Conjectures. But it is not improbable, that by these 7 Kings, may be understood the Collection of Kings, in what are call'd the seven Ages of the World, from its Creation to its Consummation. The first Age is reckon'd from Adam to Noah and the Deluge: The 2d Age from Noah to Abraham: The 3d from Abraham to Moses: The 4th from Moses to David: The 5th from David to Christ. These five were past, and fallen, when S. John wrote. The 6th is, and is to last from Christ to Antichrist. And another: the 7th is not, being the time of Antichrist, and only a short time. See Lapide on this Verse.

V. 12. The Beast that was, and is not, is the 8th, and is of the seven. The Devil reigns with the Kings in all these Ages: he is of the seven, because he is the Prince under whom reign the wicked in all Ages: he is also the eighth, in as much as he is their Prince, and they are only his Instruments.

V. 12. The ten horns, or ten Kings, which thou sawest, as yet have receiv'd no Kingdom, but shall receive Power as Kings, one hour after the Beast, or, as it is in the Greek, with the Beast. According to the common Interpretation, this must be referred to ten, or many Kings, who are different from all the wicked Kings that had been, and
Chap. XVII. The APOCALYPSE.

and who should follow, and live at the same time with the Beast, by which here seem to be signified Antichrist. Or, if by these ten Kings we understand all the wicked Kings, who were to come after S. John writ, to the End of the World, they had not yet Kingdoms; but the Kingdoms which they should have, and all their vain Happines, would be very short, and at the same time, they would be under the Beast, and subject to him.

V. 13. These have one Design, to make themselves as happy as they can in this World: and their Power they shall give to the Beast, being always Slaves to the Devil.

V. 14. These shall fight with the Lamb. Their Actions and Affections being always led away with the love of this World, which is an Enemy to Christ, and his Doctrine: but the Lamb, Christ, shall overcome them, and punish them, when he pleaseth: for he, Christ, God, and Man, is the Lord of Lords, and King of Kings, and as S. John says again, c. 19. v. 16. has written on his Thigh, the King of Kings, and Lord of Lords, to signify to us his Divinity, or divine Nature.

V. 15. &c. The Waters which thou sawest, where the Harlot sitteth, signify the different Nations, in all which is a multitude of wicked, especially among the great Ones of this World. These hate the Harlot: there's no true Love or Friendship among them: the wicked hate, envy, make War against the wicked, tho' they make Alliances sometimes one with another. — For God hath put it into their Hearts, permits them, and makes use of them, as Instruments of his Justice against one another; and they give their Kingdom to the Beast; the wicked reign under the Prince of this World, the Devil, as long as God pleaseth, and till his Words and Judgments be fulfill'd. All the Contents of the following Chapters agree with this Exposition. When the Angel cries, c. 18. It is fallen, it is fallen, Babylon the great; the false Happines of the wicked is come to its last period; tho' S. John speaks sometimes by Anticipation, especially when the rejoynings of the Saints are represented, and the Miseries and Conformation of the wicked, to encourage the Servants of God to patience and perseverance under their Trials and Persecutions in this mortal Life.

Babylon will in a short time be the Habitation of Devils: and therefore the good are admonished with these Words, go out from her my People, avoid and detest their wicked Ways.

Almighty God hath remember'd her iniquities, the Provocations of the wicked, nor can they escape the hand of his Justice. They lived as if they were never to be call'd to an Account. Babylon blinded with sensual Delights, Pride and Vanity, laid in her Heart, I sit as a Queen above others, and Sorrow I shall not see, like the wicked in the Psalmist, who is Lord over us? Psal. II. But all her Plagues (c. 18. 8.) shall come in one Day, at the Day of Death, or the Day of Judgment.

Then are represented the weeping and mourning of all the Accomplices of the wicked, like the Disappointment of Merchants.
by the Burning and Destruction of a great City, where they found to great profit in disposing, and selling their Merchandize.

After this in the 19th Chap. the blessed in Heaven sing Alleluia, &c. the God Almighty hath reigned, or is about to reign.

At the latter end of the 19th chap. v. 17. It is said, I saw an Angel, standing in the Sun: saying to all the Birds, &c. Here are represented God's Judgments on the wicked, as it were after a great Battle, in which Kings, and many Noblemen are slain: so that the Birds are invited to drink of their Blood.

The Beast was taken, and with him the false Prophet. We may take this as spoken by Anticipation of Antichrist, and his great Imposter, or false Prophet. For still after this, c. 20. v. 7. is foretold, according to S. Aug. the last Persecution by the Devil, and by Antichrist, with Gog and Magog: for it is then that Fire came down from Heaven, and was to devour them, and there it is expressed, that the Devil, who seduced them, and all the wicked, was cast into the Lake of Fire, into Hell, where also the Beast Antichrist, and the false Prophet shall be tormented for ever and ever.

Now to give a short account of the two other Expositions. The first of them, follow'd by a great many (as may be seen in Alcazar, and a Lapide) holds, that all these Visions will come to pass in the short reign of Antichrist, a little while before the End of the World. These Interpreters are divided about the Signification of Babylon: Some understand Babylon the Metropolis of Chaldea, where they think that Antichrist will begin to reign; others understand Constantinople, the Seat of the Turkish Empire, which is also built upon seven Hills: but many understand Rome, not Christian-Rome, but Rome that was a Heathen City in the first Ages, and which they think will be Heathen-Rome again in Antichrist's time. See a great Number of the Fathers and Interpreters for this Opinion cited by a Lapide.——By the Beast that carries her with her Idolatry and Vices, they understand the Devil; and by the seven Heads, and ten Horns, Kings, who shall be in the time of Antichrist, and submit themselves to him. — All these Kings and Persecutors will receive their Power one Hour after, or with the Beast, by which they rather understand Antichrist, whose Reign shall be short, as shall be that of the Devil, who shall be let loose, and have greater Power for a little while. By the eighth, who is of the seven, they understand the Devil, because all the seven will be as it were his Instruments. The same Kings who committed Fornication with the Harlot, are also said to have her, and burn her, says Gagneius, by being the cause of her Damnation and Destruction: for none are greater Enemies than Sinner's Accomplices.

As to the other Exposition (of which see Alcazar, the Bishop of Meaux, &c.) they look upon all these Visions till the last Persecution under Antichrist, (c. 20. v. 7.—10.) to be already fulfill'd by the Destruction of the Heathen-Roman-Empire, as they are also expounded by Dr. Hammond, Babylon is the ancient Heathen-Rome,
Chap. XVII. The APOCALYPSE.

Rome, Mother of Fornications, i. e. of Idolatry, and of all kind of Vices, sitting upon a scarlet Beast, supported by the Pagan Emperors in all their Grandeur, Pomp, and Vanity. When it is laid of her, that she was, and is not; this is to be taken with a regard to the Visions one after another represented to S. John, not with a regard to the time when he wrote under Domitian. She is said to come again out of the bottomless Pit, when the same Heathen-Worship was again renew'd by Julian the Apostate, who had a design, and endeavour'd to destroy Christian Religion. The seven Heads are ingeniously apply'd to Diocletian, Maximian Herculeus, Constantius Chlorus, Maximus, and Maxentius, which in a Vision of S. John, are laid to be the 5 that are fallen. One, to wit, Maximius, is, the 5th represented as then in being, and another, the 7th, is laid not yet come, to wit, Licinius, whose Persecution continu'd but a short time. The Eighth, who is call'd also one of the seven, they take to be Maximian Herculeus, who had laid down the Empire with Diocletian, but took it up again, and so was the Eighth, but of the seven mention'd before.

The ten Horns represented, as not yet having a Kingdom, but who are to receive Power as Kings, one Hour after the Beast, or at the Fall of the Empire, are those Kings and Princes, by whom the Roman Empire was destroy'd; as the Goths, Vandals, Lombards, Burgundians, Franks, Huns, Alans, Sueves, also Persians and Saracens, who invaded and dismembered different parts of the Empire, but no great Stress need to be laid on the exact Number of ten, which, as S. Aug. says, may be taken for a great many. They all come with the same design (v. 13) to enrich, and settle themselves in the Dominions of the Empire; yet afterwards they gave their Power to the Beast, by entering into Alliances with the Emperors, as Alarick the Goth, and others did. They at first fought with the Lamb, being then Heathens, and afterwards many of them Arians, till the Lamb overcame them, and brought them to the true Christian Faith. They are said to have hated the Harlot, making her desolate by pillaging Rome, and divers other Cities, they destroy'd her Heir, her Treasures, God putting it into their Hearts, making use of them as Instruments to punish these wicked persecuting Idolaters; yet they afterwards sometimes agreed to give her their Strength, by Agreements and Alliances, till the time that God decreed the Empire should be in a manner destroy'd.

These Interpreters conclude, that by Babylon must necessarily be understood Rome, because it is laid, that seven Heads, upon which the Woman siteth, are seven Mountains; and it is well known that Rome is built upon seven Hills; and 2dly, because the Woman is said to be the City, which hath a Kingdom over the Kings of the Earth. But first those seven Mountains are also call'd seven Kings. 2dly, Constantinople is also built on seven Hills. 3dly, seven may be taken for many.

And I cannot but take notice, that some Expressions in this
The APOCALYPSE. Chap. XVIII.

17th, and in the next Chapter, seem to agree better with that Exposition, which takes Babylon for the Multitude of all the wicked: as when we read, c. 18. v. 3. That all Nations have drunk of the Wine of the Wrath of her Fornication, V. 23. That all Nations were deceived by her Sorceries. V. 24. That in her was found the Blood of the Prophets, and of the Saints, and of all that were slain upon the Earth. For tho' the Roman Empire was of so large an extent, yet a greater part of the World was never subject to the Romans: Many Apostles and Martyrs were not put to Death at Rome, nor by the Romans, but by the Persians, and in India, &c. So these general Expressions are more easily expounded, if by the great City of Babylon, we understand the Multitude of the wicked in all places of the World; not but these Visions may also regard Heathen-Rome as the chief Place, where such Persecutions were acted, and where all kind of Vices were practised.

N. B. Some have taken Notice, that the English Protestants print the 5th Verse of this Chapter in Capital Letters. Mystery, Babylon the Great, the Mother of Harlots, and Abomination of the Earth. I will suppose that these Words are only printed in this manner, because they contain an Inscription, as when it is said, that he who was call'd the Word of God, had written upon him, the King of Kings, and Lord of Lords, which Words are also printed in great Letters; but if our Adversaries do this, to make the Church of Rome look'd upon as the Whore of Babylon, and the Pope as Antichrist, nothing can be more unfair, nothing more ridiculous, as I may shew on the following Chapters.

CHAP. XVIII.

1. AND after these things I saw another Angel coming down from Heaven, having great Power: and the Earth was enlightened with his Glory.

2. And he cried out mightily, saying: 'tis fall'n, tis fall'n Babylon the great: and is become the Habitation of Devils, and the Haunt of every unclean Spirit, and the Hold of every unclean, and hateful Bird:

3. Because all Nations have drunk of the wine of the Wrath of her Fornication: and the Kings of the Earth have committed with her Fornication: and the Merchants of the Earth have been made rich by the Force of her Delights.

4. And I heard another Voice from Heaven, saying: go out from her my People: that you may not be Partakers.
Chap. XVIII. The APOCALYPSE. 

5. For her Sins have reached up even to Heaven, and our Lord hath remembered her Iniquities.

6. Render unto her even as she hath rendered unto you: and double the double according to her works: in the Cup which she hath mingled, mingle unto her double.

7. By how much she hath glorified herself, and been in Delights, so much of Torment and Sorrow give unto her: because the faith in her heart: I sit a Queen; and am no Widow: and Sorrow I shall not see.

8. Therefore shall her plagues come in one day, Death, and Mourning, and Famine, and she shall be burnt with Fire: for mighty is the God, who shall judge her.

9. And the Kings of the Earth, who have committed Fornication with her, and lived in Delights, shall weep and lament themselves for her, when they shall see the Smoke of her burning:

10. Standing afar off for fear of her Torments, saying: wo, wo that great City of Babylon, that mighty City: for in one Hour is thy Judgment come.

11. And the Merchants of the Earth shall weep, and mourn over her: because no one shall buy their Merchandise any more:

12. The Merchandize of Gold and Silver, and of precious Stones, and Pearl, and of fine Linnen, and Purple, and of Silk, and Scarlet (and all odoriferous Wood, and all Vessels of Ivory, and all manner of Vessels of precious Stones, and of Brass, and Iron, and Marble,


14. And the Fruits which thy Soul longed after are departed from thee, and all fat and valuable things are perished from thee, and they shall no more find them.

15. The Merchants of these things, who have been made
made rich, shall stand afar off from her for Terror of her Torments, weeping and mourning.

16. And saying: wo, wo that great City, which was clothed with Silk, and Purple, and Scarlet, and gilded with Gold, and precious Stones, and Pearls:

17. For in one hour so great Riches are come to nothing, and every Ship-master, and every one that sails unto Lakes, and the Mariners, and they that work at Sea, stood afar off,

18. And cried out seeing the Place of her burning, and said: what City was like to this great City:

19. And they cast Dust on their Heads, and cried out weeping, and mourning, and saying: wo, wo that great City, in which all were made rich, who had Ships on the Sea by reason of her Prices: for in one Hour is she made desolate.

20. Rejoyce over her O Heaven, and you holy Apostles and Prophets: for God hath revenged your cause upon her.

21. And a mighty Angel took up a Stone like a great Millstone and cast it into the Sea, saying: with this Violence shall Babylon that great City be thrown down, and be found no more.

22. And the Voice of Harpers, and of Musicians, and of Players with Pipes, and a Trumpet shall no more be heard in thee: and no Artist of any Art whatsoever shall any longer be found in thee: and the Noise of a Mill shall no more be heard in thee:

23. And the Light of a Lamp shall not hereafter shine in thee: and the Voice of the Bridegroom and of the Bride shall no more be heard in thee: for thy Merchants were the great Men of the Earth, because all Nations have been deceived by thy Sorceries.

24. And in her hath been found the Blood of Prophets and Saints: and of all who were slain upon the Earth.

Annotations.

In this Chapter is a Repetition of the fall of Babylon, and the mourning of other Nations, and their Confection for its sudden Destruction, to which may be applied the three mention’d Exposi-
Chap. XVIII. The APOCALYPSE.

positions. Among the Sorts of Merchandize, v. 13. are mention'd Slaves and the Souls of Men. Some of our Prot. Adversaries (see Mr, Theophilus Higgons) tell us, that it is only Popish Rome, that deals with this Sort of Merchandize. But I must needs say, our Adversaries have the Misfortune to betray a shameful Ignorance, whenever they undertake to bring Proofs to shew the Popes to be Antichrift. Here it is so evident, that by the Souls of Men are meant only Bond-slaves, which Merchants us'd to bring, and fell at Rome, that Dr. Wells instead of Slaves and Souls of Men, in the Amendments made to the Prot. Translation, has translated b'rd Servants, and Bond-servants, as Dr. Hammond had before put in his Paraphrase, and prov'd it in his Notes.

IT IS from the mysterious Visions of these Revelations, especially in the 17th and 18th Chapters, that divers Prot. Writers would make the People believe, that all the Popes for above 1260 Years, have been the detestable Antichrift, the great Whore of Babylon, the monstrous Beast with seven Heads and ten Horns. This new Invention, and their wild Fancies upon it, are full as monstrous as the Beast. The Obscurity of the Visions furnishes them with a more convenient Handle for their main Design, which is to make the Pope and Popery odious to the People, where they can with less Hazard advance their groundless and licentious Expositions: and where the Expressions are mystical and allegorical, it is no hard Matter, said Dr. Hammond, to transform anything into anything, and thus to lead the People by the Nose, said Mr. Thorndike, on this very Subject. Never was there a Fable invented by Men, that pretend to be Interpreters of the Holy Scriptures, so empty, so incoherent in its Parts, so contradictory to the Scriptures, and to the unexceptionable Authority of the primitive Fathers, to use the Words of Dr. Wells, who therefore is pleas'd to own, that he is not so sanguine, as divers others of his Communion, to think that the Popes are the great, literal, and famous; emphatically so call'd, but by another new Invention, as groundless and frivolous as the former, he would have above 200 Popes for the same Term of 1260 Years, to have been the mystical Antichrift: he do's not only mean Antichrift improperly, and metaphorically so call'd, as are all Hereticks, who teach false Doctrine, and so are Adversaries to Christ, of which S. John said, i. Ep. 2. 18, that there are many Antichrists. The Doctor's mystical Antichrist, or Antichrists, he pretends were foretold in this Revelation of S. John, who were to reign for 1260 Days, that is, by a new Exposition of his learned Divines of the Reformation, 1260 Years, which no one dreamt of before them.

I had design'd, and prepar'd an Appendix to these Annotations on the Apocalypse, with a Confirmation of their arbitrary Expositions, and groundless Arguments, but by the Advice of a learned Friend, for whose Judgment I have the greatest Value, I shall only give the Reader in short, what I hope may be sufficient to shew that the Popes can neither be that mystical Antichrist, nor Antichrist.
The APOCALYPSE. Chap. XVIII.

emphatically so call'd: and that, both from the Authority of the Scriptures and of all the primitive Fathers, both of the Greek and Latin Church, in which we find any thing concerning Antichrist.

It may be observ'd, that the Fathers, or ancient Interpreters, sometimes give us their private Conjectures and Opinions, as S. Auguſtin takes notice, in which others do not join with them, as that Antichrist is to be of the Tribe of Dan a Few, and chiefly to be acknowledg'd by Jews, who will pretend to be their Messias, who is to fit in the Temple rebuilt at Jerusalem, to overcome three Kings, and seven others to submit to him, &c. these are the Suspicions and Opinions of some; tho' none of them favour their System of the Popish Antichrift; but whosoever consults the primitive Fathers (as I make bold to say, I have done with all possible Exactness) will find that the Scriptures and Fathers unanimously agree in these three following Points (utterly destructive of their Systems of the Popish Antichrift) to wit, 1st. That Antichrist must be one single Man: 2dly, That he shall not come till about the End of the World. 3dly, That he shall but reign a very short time.

In the holy Scriptures we only find the Word itself Antichrift, five times that is, in the first and second Epistle of S. John. In four of these Places, he only speaks of Antichrists improperly so call'd, as being seducers, and Adversaries of Christ: and of the one proper Antichrift, he only says 1. Ep. c. 2. v. 18. as you have heard Antichrist cometh, or is to come.

But it is generally agreed, (even by the Protestants that S. Paul 2. Thes. c. 2. speaks of the great Antichrift: and there he is call'd, the Man of Sin, the Son of Perdition, he who opposeth himself, and exalteth himself above all that is call'd God, or worship'd, &c. S. Paul also there adds, then shall the wicked one be revealed). (i. e. about the time of the Day of Judgment) whom our Lord Jesus shall kill with the Breath of his Mouth, and shall destroy with the Brightness of his Coming: from which it follows, both that Antichrist is to be one Man, and that his coming, and the glorious coming of our Saviour Christ shall concur together. See the Annotations. Vol. 2. p. 258.

If our Adversaries will understand the Predictions of the Prophet Daniel, c. 7. &c. of Antichrift, (and not only of Antiochus) he must also be one particular King, who shall overcome other Kings, that little Horn that sprang up amidst other ten Horns, &c.

In the Revelation or Apocalypse of S. John we no where find the Name of Antichrift. 3dly, I take notice that divers of the ancient Fathers, as S. Chrys. S. Cyril of Jerusalem, Theodoret, &c. never bring any Passages out of the Apocalypse, when they speak of Antichrift. 3dly, Nor is this to be wondered at, since divers of them by the Beast, by Babylon, by the scarlet whore, understood the Devil, or Heathen Rome, with its Heathen Roman-Emperors, and taught that all those Visions till the 20th Chapter, are fulfill'd already, before the coming of Antichrift, Dr. Hammond gives
Chap. XVIII. The APOCALYPSE.

their Interpretations in these Words in his first Note on the Ré-
vel. c. 18. "What is said of the fall of Babylon, cannot belong
to Christian Rome, neither to the Emperor Honorius, who was
then a Christian, and at Ravenna, nor to Innocentius the Pope,
or Bishop of Rome, by the ordering of God's Providence... 

refued like Lot out of Sodom, also at Ravenna, nor generally
to the Christians, who survived to restore, and re-edify the City
a more Christian City than before: but so the Heathen part of the
City: So that the Sum of the Fall of Babylon, is the Destruction of
Wicked, and Heathen, and the persevering of the pure and Christian
Rome, and so in effect the bringing of that City and Empire to Christi-

anisy. Thus Dr. Hammond.

Nothing that the Protestants bring, as I think, has even the
Face or Appearance of an Objection, unless it be when they tell
us, that by Babylon in S. John's Revelation, is meant Rome; there-
fore, say they, the Church of Rome must be Babylon, and the scarlet
Whore that sitteth there, must be the Pope with his Cardinals, clothed
in scarlet and purple.

I answer: all Catholicks, and all Men of Sense, have Reason to
wonder and ask by what kind of Logick, they have hook'd or
drawn into the Consequence, the Church of Rome. There is not, as
the Bishop of Meaux desires the Protestants to take notice, in all
these Visions and Predictions, the least hint or infinuation of a
fall'n corrupted Church, but of a Heathen City, and Pagan Em-
pire. Many by Babylon understand the Multitude of the wicked in
general: but we'll willingly allow that by Babylon was meant
Rome, yet not Christian Rome, or the Church of Rome, but Hea-
then Rome, and its Pagan Emperors, with their Dresls of purple and
Iscarlet. Let me again cite to these our Adversaries, the Paraphrase
of their learned Dr. Hammond, pag. 985. "I will shew thee the
Vengeance that is ready to befall the imperial Dignity of Rome,
fitly stiled the great Whore... for their worship of many Hea-
then Gods. I saw a Woman that great Whore, the imperial Pow-
er of Heathen Rome, seated on an Emperor in a scarlet Robe, a great Blas-
phemer against God, &c.' Now as to the ancient Fathers, and what they have wit-
ness'd, and deliver'd to us concerning the three above-mention'd
Points.

S. IRENEUS, on whose Testimony the Protestants seem to lay
the greatest Stress, tells us l. 5, c. 30. p. 361, Ed. Rig. that Antichrist
shall be a wicked King..... who shall overcome ten other Kings. He al-
so makes his Conjecture on the Number of the Name of a single
Man. As to the time of his coming, he says, p. 363. that it
shall be at the End of the World, and when the End of all things shall come.

This he shall Reign upon the Earth three Years and six Months; or,
as he says again, for forty two Months.——Rex impius & injustus.....
novissimo tempore..... quoniam finis fes..... regnans annis tribus & sem
presubis, &c.

S. CHRY.
The little Horn is Antichrist, &c., and this will come after the time of the Roman Empire, and when the End of the World shall approach. He shall be destroyed by the glorious coming of Christ. — He will act only for three Years and six Months. He brings Proofs, p. 163, 166. to shew that Antichrist's Reign will last but three Years and a half, being also expressed by Months. And these things, says he, we draw from the divine Scriptures, yet does not bring any place out of the Apocalypse.

I do not cite Hippolitus on the Apocalypse, because that Book we now have with his Name, is thought not to be his. — Theophylact, Oecumenius, Euthymius follow S. Chrysostom.

In the BB, Patrum, tom. 4. Ed. Colon, p. 517. we have a Commentary on the Apocalypse, of ANDREAS Bishop of Caesarea in Cappadocia. And another, tom. 6. p. 59. of ARETHAS Bishop of the same City, which is in a manner, an Abridgment of the former. They both agree that the Reign of Antichrist will but last three Years and a half, for which also they cite Hippolitus.

S. JOHN DAMASCEN, in the 8th Age. 1. 4. Orthod. fid. c. 28. Ed. Basil. p. 389. says, that Antichrist is to come at the End of the World. None of these Writers dreamt that the Bishops of Rome were Antichrist. The Latin Fathers upon Antichrist, deliver us the very same Truths:

TERTULLIAN, to omit other Places, l. de Resur. carnis, c. 27. Those, faith he, in Antichrist's time, at the End of the World. &c.

S. CYPRIAN in the middle of the 3d Age. Ep. 56. Ed. Rig. and in other Epistles, was apprehensive that the time of Antichrist was then approaching (as divers of the Fathers fear'd the same in their time) but he always joins with Antichrist the End of the World. See deberis & occasum faculi, & Antichristi tempus approximans... franuuista sunt hac futura in fine faculi; deficientis jam mundo & Antichristo appropinquante. See Ep. 68. ad Clerum in Hispania. p. 115. See LACTANTIUS, l. 7. div. Institut. c. 17. Antichrist, lays he, will come, imminente jam tempore conclusione, &c.
Chap. XVIII. The APOCALYPSE.

S. HILARY, on Matt. 24. Can. of Cap. 26. tells us, that Anti-
christ is to come when the Day of Judgment is at hand. See also
Can. 33.

See S. AMBROSE, t. 1, de ben. Prophet. c. 7. p. 523, where he
also thinks that Antichrist will be of the Tribe of Dan, See t. 2,
in Psal. 45. p. 1028.

S. HIEROM, on Dan. 7. tom. 3. p. 110. Nov. Ed, says, that by
the little Horn is meant Antichrist. "Let us say what all Eccle-
siastical Writers have deliver'd to us, that, AT THE END OF THE WORLD,
when the Kingdom of the Romans is to be destroy'd, there will be ten Kings,
who will divide among them the Roman-World, and the eleventh will rise up
a little King, who will overcome three of those ten ... and the other seven
will submit to the Conqueror.

N. B. That these Words, what all Ecclesiastical Writers have de-
livered to us, quomodo Ecclesiastici Scripturae tradiderunt, in consummati-
one mundi, quando regnum eft Romanorum, &c. are not to be extended
to every particular in this Sentence, but only to what he, and
other Ecclesiastical Writers agreed in, to wit, that Antichrist was
not to come till about the End of the World: and that the Heathen
Roman-Empire was first to be destroy'd; but it does not follow,
that presently after the Destruction of the Roman-Empire, both
Antichrist, and the End of the World, (which others also join
gether) should happen. This was indeed, for some time at least,
the particular Opinion of S. Hierom, and of some other Fathers;
but divers others hold, that the Roman-Empire is now long ago
destroy'd, tho' Antichrist be still to come. ——— S. Hierom also
tells us, that ten Kings shall divide the Roman-World; but S.
Augustine puts us in mind, that by ten, may be signified many. And
besides, there are other Expositions on these Kings, and on Baby-
lon, which are very probable, as shewn already.

S. HIEROM also on Daniel, p. 1103. says, the Reign of Antichrist
will but last three Years and a half. On the 12th chap. p. 1133. he
takes notice, that the same short time is signified by 1290 Days. p.
1137. He tells us, Antiochus was a Figure of Antichrist, but that
many things in that Prophecy agree better to Antichrist himself
at the End of the World, reipuis in fine mundi haec facturus eft Anti-
christus. See also his Ep. to Algea, tom. 4. part. 1. q. 11. p. 200.

S. AUGUSTINE began his learned Work, de Civ. Dei soon af-
ter the Destruction of Rome by Alarick, about An. 310, as he
tells us, l. 2. retract. c. 43. tho' he did not finish these Books till
about the Year 427. He is far from finding any certainty of the ap-
proach of Antichrist, as I shall have an occasion to shew on chap.
20. of this Revelation, and shall only here take notice, that he
delivers it as a certain Truth, that the reign of Antichrist will but
last three Years and a half, 1. 26. c. 23. which he tells us, we are the
more certain of, the same short time being express'd in the Scrip-
tures by Years, by Months, and by Days : tres annos & semelsem, estiam
quinque dies, quindecim quindecim, et millia diebus numerat.

S. GRE-
S. GREGORY, in his moral Books on Job, tom. 1. makes frequent mention of Antichrist, little dreaming that his Predecessors, for almost 200 Years, that he himself, and his Successors for so many Ages, were Antichrist, foretold in the Apocalypse, l. 12. c. 25. p. 410. He says, Antichrist will be permitted to be exalted for a little time, parvo tempore. l. 13. p. 32. He calls him that damnable Man, whom the Apostate Angel will make use of at the End of the World, in fine mundi. And again, l. 29. c. 9. p. 925. in mundi termino, &c.

Now to conclude from what hath been said. The Scripture, and all both Greek and Latin Fathers, acknowledge no particular Antichrist, properly so call'd, but him who shall be one single Man: who is not to come till about the End of the World, who is to reign but a short time: Let our Adversaries reconcile this Doctrine with their Systems of the Popish Antichrist, whether emphatical or mystical.

They tell us that 1260 Days, being Prophetick-days, must be taken for Years: and that just so long must reign the Popish Antichrist. It is true, we have two Examples in the Scriptures, and only two, as the Bishop of Meaux observes, in which Days are put for Years, to wit, Numb. 13. 34. and Ezech. c. 4. v. 5. and in both places, we are admonish'd, that Days unusually stand for Years. And certainly unless we have particular Proofs to the contrary, Days, even in the writings of the Prophets, are to be taken for Days, Months for Months, Years for Years. Now in this place, since the same term of Antichrist's reign, both in Daniel, to whom S. John alludes, and in the Apocalypse, is also express'd by as many Years and Months, as come to no more than 1260 Days, it is manifest, that S. John by Days, means Days, and not Years. See divers other convincing Proofs of this matter in the Advertisement of the Bishop of Meaux, Num. 24. This the ancient Fathers saw very well, and not one of them understood this of a Number of so many Years. Yet unless we allow this arbitrary and groundless Exposition, that by 1260 Days are meant Years, the whole System of so many Popes being Antichrist, is utterly destroyed. But let us see what pleasant Work they can make of it, if we suppose Days to be Years, with a second Supposition, that above 200 Men are one Man, and with a third, that the End of the World, at which Antichrist is to come, has now been ending for 1260 Years. The Popish Antichrist, say they, is to last 1260 Years, and no longer: and they are certain that he began some time in the fifth Age, as soon as the Roman Empire was destroy'd by ten Kings; for the Popish Antichrist was to begin with those Kings, that began to reign with the Beast, and the Pope renew'd Heathenism and Idolatry at that very time. From hence they have made different Computations. First, from the Year 410, when Alaric the Goth pillag'd and almost destroy'd Rome, add to this Number, 1260 Years, and the Antichristian Reign of the Popes, should have
Chap. XIX. The APOCALYPSE.

have come to a Period in 1670, or thereabouts. This by the Event being found a mistake, others, as Jurieux, and Mr. Whitton, found out a new Epoch, and dated the beginning of the Popish Antichrist from the Year 455, or 456, under the great, learned, and virtuous S. Leo, when Genferic the Wandal again plunder’d Rome; adding the aforesaid Number, and the reign of the Popish Antichrist was to end in 1715, or 1716. The Author of a late Book, entituled Charity and Truth, laughs at Mr. Whitton, that he has outliv’d his nine whimsical Demonstrations, by which in his Essay on the Revelation, he had shewn that the Papacy was to expire in the Year 1716. This term being also expired, and the Popish Antichrist going prosperously on at this present Year 1730, under Bened. the XIIIth, whom even the Protestants themselves commonly allow to be a very holy and virtuous Pope, or Antichrist; some have computed that the beginning of this Popish Antichrist may be dated from the Year 475... when both the Dignity and Name of the Roman Empire ceas’d under Augustulus; and thus they may hope for the Destruction of Antichrist, and (as I think they hold) of the End of the World, just five Years hence, 1735. Luther at the beginning of the Reformation, made some pretence to Prophecies, as the particulars are related by the B. of Meaux in his excellent History of Variations, and among the rest, that the Antichristian reign of the Popes, shou’d come to an end in two Year’s time. Luther’s Preaching was to be look’d upon as the Breath of Christ, by which the Man of Sin, the Popish Antichrist, shou’d be destroy’d; and that, while he drank his Beer quietly at his Fireside with his two Friends, Amoldorf, and Melantibon. See the Hist. of Variations, l. i. and num. 9. If you can.

CHAP. XIX.

1. After these things I heard as it were the Voice of great Multitudes in Heaven, saying: Alleluia: Salvation, and Glory, and Power is to our God:

2. Because true, and just are the Judgments of him, who hath judged the great Harlot, which did corrupt the Earth with her Prostitution, and he hath avenged the Blood of his Servants at her Hands.

3. And again they said; Alleluia. And her Smoke ascended for ever and ever.

4. And the four and twenty Seniors, and the four living Creatures fell down, and adored God who sat on the Throne, saying: Amen: Alleluia.

5. And
5. And a Voice came out from the Throne, saying: praise ye our God all his Servants; and you that fear him, little, and great.

6. And I heard as it were the Voice of a great Multitude, and as the Voice of many Waters, and as the Voice of great Thunders, saying: Alleluia; for our Lord God omnipotent hath reigned.

7. Let us be glad, and rejoice: and give Glory unto him: because the Nuptials of the Lamb are come, and his Spouse hath prepared herself.

8. And to her hath it been granted that she cloth herself with Silk, shining and white: for the Silk is the Justice of the Saints.

9. And he said to me: Write: happy are they who are called to the nuptial Supper of the Lamb: and he faith to me: these Words of God are true.

10. And I fell before his Feet to adore him. And he faith to me: see thou do it not: I am thy Fellow-servant, and of thy Brethren who have the Testimony of Jesus. Adore God. For the Testimony of Jesus is the Spirit of Prophecy.

11. And I saw Heaven opened, and behold a white Horse, and he that sat upon him, was called faithful, and true, and with Justice he judgeth, and fighteth.

12. His Eyes are as a Flame of Fire, and on his Head many Diadems, having a Name written, which no one knoweth but himself.

13. And he was clothed with a Garment sprinkled with Blood: and his Name is called, THE WORD OF GOD.

14. And the Armies which are in Heaven, followed him upon white Horses, clothed with Silk white, and clean.

15. And out of his Mouth proceeded a sharp two-edged Sword, that he might therewith strike the Nations. And he shall rule them with a Rod of Iron: and he treadeth the Wine-press of the Fury of the Wrath of God the Almighty.

16. And
16. And he hath on his Garment, and on his Thigh written: **THE KING OF KINGS, AND THE LORD OF LORDS.**

17. And I saw an Angel standing in the Sun, and he cried with a loud Voice, saying to all the Birds which flew thro' the midst of Heaven: come, and be gathered together unto the great Supper of God:

18. That you may eat the Flesh of Kings, and the Flesh of great Tribunes, and the Flesh of the Valiant, and the Flesh of Horses, and of them that sit on them, and the Flesh of all Freemen, and Bond-men, and of little, and great.

19. And I saw the Beast, and the Kings of the Earth, and their Armies gathered together to make war with him, that sat on the Horse, and with his Army.

20. And the Beast was taken, and with him the false Prophet: who wrought Wonders before him, whereby he seduced them, who received the Mark of the Beast, and who adored his Image. These two were cast alive into the Lake of Fire burning with Brimstone.

21. And the rest were slain with the Sword of him that sat upon the Horse, which proceeds out of his Mouth: and all the Birds were filled with their Flesh.

**ANNOTATIONS.**

V. 1. The Voice of great Multitudes saying: Alleluia. In these Visions, when the Martyrs have triumph'd and overcome Persecutors, are sometimes represented their Praises of God in Heaven. Here in the Prot. Translation, are retain'd both, Alleluia, and Amen, which, as S. Aug, takes notice, us'd not to be chang'd, nor translated in any Language.

V. 10. And I fell before his Feet to adore him. They of the pretended Reformation, think they have here a clear Proof, that no Veneration is due to Angels and Saints, and that Papists in so doing, are Idolaters.

In answer to this: 1st, they make S. John the Apostle guilty of that Idolatry, which they lay to our Charge. For they must suppose, and grant, that S. John, as to the Dispositions of his Mind and Will, was just ready, or rather falling down, did pay an idolatrous Worship to the Angel; and what Christian can believe this of so great an Apostle, that after he had been favour'd with all those extraordinary Visions, he should either be so very Ignorant,
as not to know what was Idolatry, or so impious as to become guilty of it, and give divine Honour to any Creature? And what makes S. John altogether inexcusable (had it been Idolatry,) we find him doing the very same a second time in the last Chapter, v. 7. and 8. that is, falling down as the Angel's Feet to adore.

2dly. As it would be extravagantly unreasonable to suspect this Apostle, this Evangelist, this Prophet of the new Law to be guilty of what every Christian, every Jew knows to be Idolatry, to wit, to give the Honour due to God alone, to any Creature whatsoever; so in Reason we cannot but conclude that he was not for giving divine Honour to any Angel, knowing them all to be God's Creatures: If therefore he was about to pay divine Honour, we must either say, that he took him, who then appeared to him, to be our Saviour Christ, God and Man, as some expound it: or, which seems more probable, he was only for offering an inferior Honour and Veneration to the Angel, such as he knew was lawful; and therefore he was for doing it afterwards a second time: tho' the Angel would not receive it from S. John, to make us the more convinced of the great Dignity of this Apostle and Prophet, who should be rais'd in Heaven to a Degree of Glory, not inferior to that of the Angels: and thus the Angel tells him, that he is his Fellow-creature, who with him must adore almighty God, that by these Prophecies they both bear Testimony concerning Jesus Christ and his Church, the Angel by revealing them, and S. John by publishing them, which seems to be the Sense of these following Words, for the Spirit of Prophecy is the Testimony of Jesus, or they may be expounded thus; for the Testimony that we give concerning Christ and his Church, we both of us receive from the divine Spirit of God, who reveals such Truths to his Prophets.

3dly. The Protestants are for proving us Idolaters from what S. John was about to do, or rather from what he did, express'd in these Words, and I fell before his Feet to adore him, or, as in the Prot. Translation, and I fell at his Feet to worship him. Now it is certain and evident that these Words, neither in the Latin, nor in the Greek express that divine Worship and Honour which is due, and which is given to God alone, whether we consult the Hebrew, or the LXX. of the old Testament, the very same Words are many times us'd to signify no more than an inferior Honour given to Creatures. This is a thing well known and agreed upon by every Protestant as well as Catholick, who has read the Scriptures, or who knows any thing of Latin, Greek, or Hebrew.

4thly. It seems very strange, very unaccountable, that our Adversaries will not understand the Difference betwixt divine Honour due to God alone, and an inferior Honour, Respect, or Veneration given to Angels, or Saints, to their Reliques, or Images, which inferior Honour may, in some Sense, be call'd a religious Honour, in as much as it is paid to Persons or things that may be call'd sacred or holy. Is not Honour or Veneration certainly different, as the Objects or Things...
Chap. XIX. The APOCALYPSE. 529

Things we pay Honour to, and the Intention of him that pays this Honour are different, tho' perhaps the exterior Marks of bowing, of kneeling, of prostrating, of kissing, may be the same? We honour the King, and we also honour his Courtiers, his Officers, and such as are invested with Dignities and Authority from him; But shall any one think that we pay the same Honour to all these Personls, or things belonging to them? tho' the Eastern People kneel or prostrate themselves before Kings or Persons in Dignities, they neither give nor design to give them divine Honour. Why will our Adversaries pretend to make us Idolaters against our Willls, Minds, and Intentions, when we have always protested that we give divine Honour and supreme Worship to God alone? that we hon- our, worship, serve, and adore him only, as the Author of all Things; that we never design to pay any thing but an inferior Honour to the highest Angels or Saints, or to their Relicks and Images. We know, believe and profess, that there is an infinite Distance betwixt God the Creator, and the highest and most perfect of all created Beings: so that the Honour we give them, is infinitely in- ferior, as they themselves are, to the Honour that with our Hearts and Minds we pay to God: and must it be said that we give divine Honour to Creatures, and so become Idolaters, when we ne- ver design it, when we design quite the contrary? This made Mr. Thorndike in his Book of just Weights and Measures, tell his Prot. Brethren, that the Church of Rome cannot be charg'd with Idolatry for their reverencing Images, nor on any other account; and so exhorts them not to pretend to lead the People by the Nose, to make them believe Supp'otions, which they cannot prove. See c. 2. and c. 19.

V. 11. Behold a white Horse, &c. The Titles and Character given to him that sat on this white Horse, shew that hereby was represented Jesus Christ, call'd also here the Word of God, v. 13; and v. 16: And he had on his Garment, and on his Thigh written, the King of Kings, and Lord of Lords, &c.

(a) V. 10. Cecidi aitie pedes ejus ut adoraret illum. Ταπετοικοθεν Σαραποσα· τας τουτους προσκυνησην αυτου προσκυνησην, as Mr. Leigh shews out of other Auth- ors, promiscue de Dei & hominum cultu apud LXX, usurpatum, qui re- fpondet apud Latinos, adorate, quod ait quas ad aliquem orare, says Erasimus, capite vel corpore inclinato. We have very many Examples in the holy Script- ture, where both προσκυνησην and προσκυνήσατε, signify not only divine Honour, but also the Honour paid to Men. When God gave the Ten Commandments, Exod. 20, he forbade his People to adore strange Gods, non adorabis ea negque coelest. τας προσκυνησην αυτους 1ος τας προσκυνησην αυτου. Here are the same Words are us'd in a great many Places, where it is evident that no divine Adoration or Worship was design'd, as we read of Abraham, Gen. 27. 7. adoravius populum terrae, προσκυνησην τας λαους της γης. Gen. 42. 6. Joseph's Brothers, cum ado- rarent.eum Fratres, ηις προσκυνησαν αυτου τε προσωπον. See 1. Kings 6. 20. 21. where David is said to have ador'd Jonathan, cædens promis in terram adoravius προσενε τας προσωπον αυτου της γης. See 3. Kings 1. 16.
C H A P. XX.

1. A N D I saw an Angel come down from Heaven, having the Key of the bottomless Pit, and a great Chain in his Hand.

2. And he laid hold on the Dragon, the old Serpent, which is the Devil, and Satan, and bound him for a thousand Years:

3. And cast him into the bottomless Pit, and shut him up, and set a Seal upon it, that he may no more seduce Nations till the thousand Years be fulfilled: and after that he must be loosed for a little while.

4. And I saw Thrones, and Persons sat upon them, and the Power of judging was given unto them: and I saw the Souls of them that were beheaded for the Testimony of Jesus, and for the Word of God, and such as adored not the Beast, nor his Image, nor received his Character in their Foreheads, or in their Hands, and lived, and reigned with Christ a thousand Years.

5. The rest of the dead lived not, until the thousand Years are fulfilled. This is the first Resurrection.

6. Happy and holy is he, that hath Part in the first Resurrection: on these the second Death hath no Power: but they shall be Priests of God and of Christ, and shall reign with him a thousand Years.

7. And when the thousand Years shall be finished, Satan shall be loosed out of his Prison, and shall go forth, and seduce the Nations, which are upon the four Corners of the Earth, Gog, and Magog, and shall gather them together to battle, whose Number is as the Sand of the Sea.

8. And
8. And they went up on the Breadth of the Earth, and surrounded the Camp of the Saints, and the beloved City.

9. And fire came down from God out of Heaven, and devoured them: And the Devil who seduced them, was cast into the Lake of Fire and Brimstone, where both the Beast,

10. And the false Prophet shall be tormented Day and Night for ever and ever.

11. And I saw a great white Throne, and him that sat upon it, from whose Presence the Earth and Heaven fled away, and there was found no Place for them.

12. And I saw the dead great and little, standing before the Throne, and the Books were opened: and another Book was opened, which is that of Life: and the dead were judged by those things, which were written in the Books according to their Works.

13. And the Sea gave up the dead, which were in it: and Death, and Hell delivered up their dead, that were in them: and Judgment passed upon everyone according to their Works.

14. And Hell and Death were cast into the Lake of Fire. This is the second Death.

15. And whosoever was not found written in the Book of Life, was cast into the Lake of Fire.

Annotations.

V. 2. And bound him for a thousand years. I shall give the Reader an Abridgment of what S. Augustin has left us on this Chapter, in his 20th Book, de Civ. Dei, from the 5th to the 16th Chap. t. 7. p. 578. & seq: He treatsthe Difficulties, what is meant by the first and second Resurrection: By the binding and chaining up of the Devil: By the thousand Years that the Saints reign with Christ: By the first and second Death: By Gog and Magog.

As to the first Resurrection, c. 6. He takes notice on the 5th Verse, that Resurrection (a) in the Gospels, and in S. Paul, is applied not only to the Body, but also to the Soul: and the second Resurrection, which is to come, is that of the Bodies: that there is also a Death of the Soul, which is by Sin; and that the second Death, is that of Soul and Body, by eternal Damnation: that both bad and good shall rise again in their Bodies.
The APOCALYPSE. Chap. XX.

On these Words (v. 6.) happy is he that hath part in the first Resurrection, on these the second Death hath no Power. Such, faith he, c. 9. as have risen from Sin, and have remain'd in that Resurrection of the Soul, shall never be liable to the second Death, which is Damnation.

Chap. 7. p. 580. He says that some Catholics not understanding rightly the first Resurrection, have been led into ridiculous Fables: (b) and this by the Interpretation which they put on the thousand Tears, as if the first Resurrection implied a Resurrection of the Bodies of the Martyrs and Saints, who should live on the Earth with Christ, for a thousand Years before the general Resurrection in all manner of Delights. This was the Opinion of those, call'd Millenniums: this faith be, might seem tolerable in some Measure (c) if taken for Spiritual Delights, (for we our selves were once in these Sentiments) but if for carnal Pleasures, it can only be believ'd by carnal Men.

He then expounds what may be understood by the binding and chaining of the Devil for a thousand Years, (Cap. 7. & 8. p. 581.) that the thousand Years, meaning a long time, may signify all the time from Christ's first Coming, (d) to his second at the End of the World, and to the last short Persecution under Antichrist. The Devil is said to be bound, that is, his Power much less'd, and restrains, in Comparison of the great and extensive Power he had over all Nations before Christ's Incarnation, not but that he still tempts many (e) and raiseth Persecutions, which always turn to their greater good, and that towards the end of the World he shall be let loose, as it were for a short time, and permitted with his infernal Spirits, to exercise his Malice against Mankind, to try the Patience of the elect, and to shew the Power of God's Grace, by which his faithful Servants shall triumph over the Devil.

N. B. What S. Augustin adds divers times in these Chapters: Let no one, says he, imagin, (f) that even during this short time, there shall be no Church of Christ on the Earth. God forbid. Even when the Devil shall be let loose, he shall not be able to seduce the Church.

Cap. 9. p. 586. He expounds those Words (v. 4.) I saw the Souls of them: who were beheaded..... these also liv'd and reign'd with Christ a thousand Years.... this is the first Resurrection, i.e. the first Resurrection is while the Devil is chain'd up for the Space of a thousand Years. He takes notice that the present State of the Church, is many times call'd the Kingdom of God, and that the Church of Christ reigns now with Christ, both in the living Saints, and in those who are dead, in the Souls of the Martyrs, and of others, who having liv'd and died piously, now reign with Christ, not yet in their Bodies, (g) but their Souls reign with him.——— On those Words of the same 4th Verse: And such as ador'd not the Beast nor his Image, nor receiv'd his Character, he only gives this Explication, as agreeable to the Christian Faith, that by the Beast, may be understood the Multitude of wicked Sinners in general, and the Image of the Beast, (h) those who are of the Church in outward Appearance and Profession only, and
not by their Works, when it is said (v. 5.) that the rest of the dead lived not till the thousand Years were fulfilled: they lived not says he, as to their Souls, when they should have lived, and therefore not being happy in Heaven, when their Bodies shall rise, it shall not be to Life, but to Judgment and Damnation, which is the second Death.

Cap. II. He expounds the 7th and 8th Verse, where it is said, that Satan shall be loosed, and seduce the Nations on the four Corners of the Earth, Gog and Magog, (i) and gather them together to battle. This, faith S. Aug. will be the last Persecution at the approach of the Day of Judgment, which the whole City, or the whole Church of Christ dispers'd through the Universe, will suffer from the whole City of the Devil. Neither need Gog and Magog be taken for a particular (k) barbarous People, but such as are dispers'd in a manner in every Nation, and who shall then break out by the Instigation of Satan, into an open Hatred and Persecution against the faithful Servants of God, (as it is said, v. 8.) they went up extended on the Face of the Earth, and surrounded the Camp of the Saints, where we cannot literally understand one Camp, one City, or one Place, but the Church every where dispers'd.

Cap. III. He expounds the 9th Verse, where he takes fire to signify metaphorically, the firm Resistance, and Constancy of the good, and the fire (l) of their Zeal, which devour'd, as it were, the wicked; or we may understand with others, the temporal Fire of God's Judgments in this World against the wicked, but not the last eternal Fire: because the eternal Fire comes not down from Heaven, but the wicked are cast into it below.

Cap. 13. He teacheth that the last Persecution (m) of Antichrist, here mention'd, shall but last three Years and six Months, a little while.

Cap. 14, and 15. He expounds the 10th and following Verse of the Devil being cast into the Lake of Fire after the last Persecution of Antichrist. By the Beast, he understands as before, the City or Multitude of all the wicked, and by the false Prophet, either Antichrist, or the outward Appearance of Faith in them that have none.

Then follows the last Judgment, where 'tis said that the Books are open'd, and also that another Book was open'd: by the first Book may be understood Men and their Consciences; and by the other Book, the Book of Life, that (n) of eternal Predestination. Thus far S. Augustin, where we see that he delivers the common Catholick Doctrine, that by the thousand Years, so often mention'd in this Chapter, he understands all that time, in which the Souls of the Martyrs, and of all other Saints, reign happy with Christ in Heaven, till after the general Resurrection they receive a full and complete Happiness, both as to Soul and Body.

A false Exposition of these thousand Tears, gave occasion to the Miftake, the Error, and Herefy of those call'd the Millenarians, which Mede, and Dr. W., s, have follow'd. Papias, who liv'd

L. 3 1699
soon after, or perhaps with S. John, was the chief Promoter of this Mistake, a Man, says Eusebius, of little Judgement and Capacity, who mis-contr'd the Discourses which he heard. He was follow'd by divers Writers in the second, third, and fourth Century, who did not hold with Cerinthus, and his Followers, that the Saints should rise before the general Resurrection, and reign with Christ on the Earth for a thousand Years in all manner of sensual Pleasures, but, in spiritual Delights, in the City of Jerusalem, built anew after that glorious Manner describ'd in the next Chapter.

Now tho' this Opinion had several considerable Abettors, of which I find these seven: Papias, S. Justin, S. Irenæus, Tertullian, Nepos a Bishop in Egypt, in Euseb. l. 7. c. 24. Victorinus Petabionensis, Laëitantius, and Severus Sulpitius, yet were there always other learned Catholick-writers who rejected it as a Fable.

Of this Number was Caius a Priest at Rome about the end of the second Age, Origen in his Prologue on the Canticles, S. Denys of Alexandria, who in the third Age wrote to confute Nepos. See (o) Eusebius, l. 7. Hist. c. 24. who treats it as a Fable. S. Basil, (p) who calls it an old Wife's Tale; and a Jewish Fiction, Epist. 293. S. Greg. Naz. Oratiiune 52, S. Epiphan. S. Hierom, Philastrius, Theodoret; who place this Opinion among the Heresies, and heretical Fables, so that this could never be look'd upon the constant Doctrine and Tradition of the Church.

The Bishop of Meaux takes notice, that Mede either mistook, or falsified the Text of S. Justin, (q) who, in his Dialogue with Tryphon, holds that Opinion of a thousand Years Reign, but adds, I also told you that many who are Christians of pious and sound Sentiments, do not own this to be true. Thus we read in the Greek, as well as the Latin Translation, but Mr. Mede quite changes the Sense by adding a negative in this manner, but many who are NOT of this pure and holy Doctrine, &c. We may observe that S. Justin lays in the next Page, that they who own not the Resurrection of the Body, and say that Souls go to Heaven without any future Resurrection, are not to be accounted Christians, but are to be look'd upon as Sadduces and unbelievers, (which is very true.) And he adds, that he and others, who think right with him, know that there will be a Resurrection of the Flesh, and a re-building of Jerusalem for 1000 Years, which S. Justin himself judg'd grounded on the Prophets Hiaïas, Ezechiel, &c. So that not to make S. Justin contradict himself, he mentions three Opinions, the first is the Heresy of those, who absolutely denied the future Resurrection of the dead: these were not Christians, but Unbelievers, Sadduces, &c. The second, was of those who held that the Martyrs and Saints should rise, and reign for a thousand Years in their Bodies on the Earth, this, which was his own Opinion, he calls the right and true Doctrine: But thirdly, he do's not condemn those pious Christians, who, as he had laid before, disown this thousand Years Reign, for this would be to contradict himself.
Chap. XXI. The APOCALYPSE.

(a) S. Aug. c. 6. prima animarum eff — (b) c. 7. p. 580. In quas damp ridiculest fabulas. —— (c) Ibid. p. 581. Utunque tolerabilis. —— (d) Ibid. Mille annos pro annis omnibus hujus secu]i poftis, &c. —— (e) c. 8. p. 583. À primo adventu Christi usque ad finem seculum. —— (f) c. 8. p. 583. Alligatio diaboli eff non permitti exercere totam tentationem, &c. —— (g) Ne quis existimes eo ipso parvo tempore, quo solvetur diabolus, in hac terrâ Ecclesia non futurum &c. —— (h) c. 8, p. 583. À primâ adventu Christi usque ad finem sæculi. —— (i) c. 9. p. 586. Alligatión diaboli est non permitte exercitare totam tentationem, &c. —— (j) Ne quis existimes eo ipso parvo tempore, quo solvetur diabolus, in hac terrâ Ecclesia non futurum &c. —— (k) c. 9, p. 586. Quamvis ergo cum suis corporibus nondum, jam tamen eorum anima regnant cum eo. —— (l) c. 11. p. 589. De Gog. & Mogg. Hac erit novissima persecution, novissimo imminente judicio, quam sancta Ecclesia toto terrarum orbe patietur, universa siccis deris Civitasis Christi ab universâ diaboli circutia. —— (m) c. 11. p. 589. De Gog. & Mogg. non sic sunt accipienda, sanquum sunt aliqui in aliquo parte terrarum barbari confituti. —— (n) p. 587. Quamvis erit novissima persecution, novissimo imminente judicio, quam sancta Ecclesia toto terrarum orbe patietur, universa siccis deris Civitasis Christi ab universâ diaboli circutia. —— (o) S. Justin. Ed. 3. fol. 62. autem eorum, qui integra, piisque sententiae Christiana sunt, hanc incognita (seu non aegida) esse tibi expouit. In the Greek of Rob. Stephen, in the King's Library, an. 1551. p. 88. τὴν τῆς καθαρὰς, χρυσοβάτων μυμβολίων, εἰς τὸν γνώζον, ἐκείνην εἰς εἰς

C H A P. XXI.

1. AND I saw a new Heaven, and a new Earth. For the first Heaven, and the first Earth was passed away: and the Sea is no more.

2. And I John saw the holy City new Jerusalem, coming down from God out of Heaven, prepared, as a Bride adorn’d for her Husband.

3. And I heard a great Voice from the Throne saying: behold the Tabernacle of God with Men, and he will dwell with them. And they shall be his People, and God himself with them shall be their God:

L 1 4 4. And
4. And God shall wipe away all tears from their eyes: and death shall be no more, nor mourning, nor crying, nor sorrow shall be any longer, for the former things are past.

5. And he who sat upon the throne said: behold I make all things new. And he said to me: write, for these words are most faithful, and true.

6. And he said to me: It is done. I am Alpha and Omega: the beginning, and the end. To him that is thirsty I will give of the fountain of the water of life, gratis.

7. He that shall overcome, shall possess these things, and I will be his God, and he shall be my son.

8. But as for the timorous, and the unbelievers, and the abominable, and murderers, and fornicators, and sorcerers, and idolaters, and all liars their share shall be in the lake burning with fire, and brimstone: which is the second death.

9. And there came one of the seven angels, who had the vials full of the seven last plagues, and he talked with me, saying: come, and I will shew thee the Bride, the wife of the Lamb.

10. And he took me up in spirit to a great, and high mountain, and shewed me the holy city Jerusalem coming down out of heaven from God,

11. Having the brightness of God: and the lustre thereof like unto a precious stone, as it were to a Jasper-stone, as chrysolite.

12. And it had a wall great and high, with twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel.

13. On the east three gates: and on the north three gates: and on the south three gates: and on the west three gates,

14. And the wall of the city had twelve foundations, and in them twelve, the names of the twelve apostles of the Lamb.
Chap. XXI. The Apocalypse.

15. And he that spake with me had a Measure a golden Reed, that he might measure the City, and it's Gates, and the Wall.

16. And the City is situated Quadrangular-wise, and the Length thereof is as great as the Breadth: and he measured the City with the golden Reed for twelve thousand Furlongs: and the Length, and the Height, and the Breadth of it are equal.

17. And he measured the Wall thereof, for an hundred forty four Cubits, according to the Measure of Men, and used by the Angel.

18. And the building of it's Wall was of the Stone Jasper; but the City it self pure Gold like unto clear Glass.

19. And the Foundations of the Wall of the City were adorned with all manner of precious Stones. The first Foundation Jasper; the second, Sapphire: the third, a Chalcedony: the fourth, an Emerald:

20. The fifth, Sardonyx: the sixth, Sardius: the seventh, Chrysolite: the eighth, Beryl: the ninth, Topaz: the tenth, Chrysoprasus; the eleventh, Hyacinth, the twelfth, Amethyst.

21. And the twelve Gates are twelve Pearls, to each of them: and every Gate was of one Pearl: and the Street of the City was pure Gold, as transparent Glass.

22. And I saw no Temple in it. For the Lord God Almighty is it's Temple, and the Lamb.

23. And the City needeth not Sun, nor Moon to shine, in it: for the Brightness of God did enlighten it, and the Lamb is the Lamp thereof.

24. And the Nations shall walk in the Light of it: and the Kings of the Earth shall bring their Glory, and Honour into it.

25. And the Gates thereof shall not be shut by Day: for there shall be no Night there.

26. And they shall bring the Glory, and Honour of Nations into it.

27. There
There shall not enter into it any thing defiled, nor any one that worketh Abomination, and a Lie, but they only who are written in the Book of Life of the Lamb.

AN OTATIONS.

From the seventh Verse of the foregoing Chapter, begins, as it were, the third Part of the Apocalypse, containing the coming of Antichrist, the great Day of Judgment, the Punishment of the wicked, and the eternal Happines of God's elect in Heaven, or in the celestial Jerusalem, which S. John describes in this Chapter, as if it were like a large City beautified, and enrich'd with Gold, and all manner of precious Stones, &c.

V. 2. Coming down from God out of Heaven: by the City, we must understand its Citizens, the Angels and Saints.

V. 3. Behold the Tabernacle of God with Men, in as much as God's elect shall there dwell with him for ever and ever.

V. 6. It is done. The State of Christ's Church on Earth, and in this World, is now finish'd; and the time is come to reward the good, and to punish the wicked in the Lake burning with Fire and Brimstone, in Hell with the Devils for all Eternity.

V. 9. I will shew thee the Bride, the Spouse or Wife of the Lamb, all the Church triumphant in Heaven.

V. 16. The City is situated quadrangular-wise, * and by what follows, so as to be a perfect Square, tho' every thing that is quadrangular, is not always a Square, or perfect Square.

V. 17. According to the measure of Men, and us'd by the Angel. Lit. the measure of a Man, which is of an Angel *, that seems without doubt the Sense of it.

V. 22. No Temple in it. No need of a Temple for divine Worship, where God is in such a perfect manner present to all the blessed, where nothing can distract, or divert their Souls from endless Adorations, Praisés, &c.

V. 23. The City needeth not Sun, nor Moon: where there's no Vicissitude or Succession of day and night, the divine Brightness always shining to them.

V. 24. The Kings of the Earth shall bring their Glory, the Elect of all States and Conditions, shall now be exalted like Kings, or rather infinitely above the Glory that we can imagine of any King in this World.

V. 27. Nothing defiled shall enter into it. This is what we ought always to remember, and have in our Minds.

* In quadro, τετράγωνος, quadrangularis.

* Μέσουρα ἴδιον τοῦ ἄγγελος, μέτρου ἀνδρότητος, ὡς ἂν ἴδον Αγγέλον.
AND he shewed me a River of Water of Life clear as Chrysal, proceeding from the Throne of God, and of the Lamb.

2. In the midst of the street thereof, and on both sides of the River was the Tree of Life, bearing twelve Fruits, yielding it’s Fruit every Month, and the Leaves of the Tree for the healing of Nations.

3. And no Curse shall be any more: but the Throne of God, and of the Lamb shall be in the City, and his Servants shall serve him.

4. And they shall see his Face: and his Name shall be on their Foreheads.

5. And Night shall be no more: and they shall not want the Light of a Lamp, nor the Light of the Sun, because the Lord God shall enlighten them, and they shall reign for ever and ever.

6. And he said to me: these Words are most faithful, and true. And the Lord God of the Spirits of the Prophets sent his Angel to shew to his Servants the things which must shortly come to pafs.

7. And behold I come quickly. Blessed is he that keepeth the Words of the Prophecy of this Book.

8. And I John, who have heard, and seen these things. And when I had heard, and seen them, I fell down to adore before the Feet of the Angel, which shew’d me these things:

9. And he said to me: see thou do not: for I am thy Fellow-servant, and of thy Brethren the Prophets, and of them who keep the Words of the Prophecy of this Book: Adore God.

10. And he faith to me: seal not the Words of the Prophecy of this Book: for the Time is near.

11. He that hurteth, let him hurt still: and he that is filthy, let him become filthy still: and he that is just, let him be justified still: and he that is holy, become holy still.

12. Behold
The APOCALYPSE. Chap. XXII.

12. Behold I come quickly, and my Reward is with me, to render to every Man according to his Works.

13. I am Alpha, and Omega, the first, and the last, the Beginning, and the End.

14. Blessed are they that wash their Garments in the Blood of the Lamb: that they may have a right to the Tree of Life, and that they may enter by the Gates into the City.

15. Without are Dogs, and Sorcerers, and the unchaste, and Murderers, and those that serve Idols, and whosoever loveth, and maketh a Lie.

16. I Jesus sent my Angel, to testify unto you these things in the Churches. I am the Root, and the Offspring of David, the bright, and the morning Star.

17. And the Spirit, and the Bride say: come. And he that heareth, let him say: come. And he that thirsteth, let him come: and he that will, let him take the Water of Life, gratis.

18. For I testify unto every one that heareth the Words of the Prophecy of this Book: If any one shall add unto these things, God shall bring upon him the Plagues that are written in this Book.

19. And if any one shall diminish of the Words of the Book of this Prophecy, God shall take away his Part from the Book of Life, and from the holy City, and from those things, which are written in this Book:

20. He that giveth Testimony of these things saith, Yes. I come quickly. Amen. Come Lord Jesus.

21. The Grace of our Lord Jesus Christ be with you all. Amen.

ANNOTATIONS.

V. 1. A River of water of Life, or of living water. 'Tis spoken with Allusion to the Rivers of Paradise, and to the Tree of Life.

V. 2. For the healing of Nations, or Gentils, to signify the Call of all Gentils or Nations to this heavenly Happiness.

V. 4. They shall see his Face. Thus in a few words is expressed the Happiness of the blessed in Heaven: they shall see God, from which Yhoh proceed Love, Joy, and everlasting Praises of the divine Majesty.

V. 6. These words are most faithful. Here begins the Conclusion and close
The End of the New Testament.
APPROBATIONES
On the Translation and Annotations of both Volumes.

APPROBATIO SAPIENTISSIMI D. D. J. INGLETON
SAC. FAC. PARISIENSIS DOCTORIS, &c.


JOANNES INGLETON,

APPROBATIO EXIM. D. D. R. CHALLONER,
SAC. FAC. DUAC. DOCTORIS, ET PROF. &c.


RICARDUS CHALLONER,

APPROBATIO PROFESSORUM
ORDINIS FF. MM. ANGLORUM.


F. PHILIPPUS LORAINÉ

Idem censo F. PACIFICUS BAKER. Conv. predicti Vicarius,

APPROBATIONS of the ANNOTATIONS.


GEORGIIUS KENDAL.

GUILIELMUS THORNBURGH,
An INDEX of the chief Particulars in the Annotations of both VOLUMES.

A.


Abraham's Bósom, V. 1. p. 266.

By Adoption, we call God Abba, V. 2. p. 37.


Christ's Agency: And how he was strengthen'd by an Angel, V. 3. p. 289.

An undue Worship of Angels, V. 2. p. 238.

S. Paul's Words to be Anathema from Christ, V. 2. p. 43.

What is meant by Maran Ašu, V. 2. 136.

Of the great Antíchrist, V. 2. p. 528, and p. 520.

The Fable of the Popes being Antíchrist, whether mystically, or emphatically so call'd. V. 2. p. 521, and 519.

The new Invention of turning 1260 Days, into 1260 Years.

Three general Ways of expounding the Apocalypse, V. 2. p. 449, and 510, &c.

Arians and Socinians confuted, V. 1. p. 83. p. 103. The Vanity of such as dare say on such Matters. I know such a thing is impossible, Vol. 1. p. 302.

All things made by the Son, and he the God, &c. See Vol. 2. p. 98.

B


Baptism must be in Water, V. 1. p. 447. What is meant by being baptized for the dead, V. 2. p. 131.


Mr. Brightman's Dreams set down by Dr. Hammond, V. 2. p. 463.

C.

To love one another, an old and a new Commandment, V. 2. p. 424. No absolute Certainty of our Salvation, V. 2. p. 84.

Christ's Divinity. He was the first begotten, not first created, V. 2. p. 133. in Form and Nature true God, Vol. 2. p. 224. 298. 238. 308. 420. &c. How he was made a Sin for us, V. 2. p. 152.

Circumcision of the Fleth of no Value in the new Law, V. 2. p. 193.

What it meant by Concision, V. 2. p. 227.

All things Clean to the clean, V. 2. p. 296.

To heap Coals on another's Head, V. 2. p. 59.
An INDEX.


The Measure call'd Satum, p. 54: a Metreta, p. 318.


The Jewish Council or Sanhedrin, V. 1. p. 21.

The Sign of the Cross on the Forehead us'd by the primitive Christians on all Occasions, V. 2. p. 474. It is us'd by the Protestants in Baptism. A ridiculous Folly to call it the Cognizance of Antichrist, Ibid.

The Hours of the day among the Jews. Their greater Hours and lesser Hours, V. 1. p. 60. 82. Their different Waschei in the Night. Also two Evenings, Vol. 1. p. 60. 82. 114.

The Darkness when Christ was on the Cross, V. 1. p. 129.

Deacons, and their Functions, V. 1. p. 435.

A Sin unto Death, and not to Death, V. 2. p. 436.

What things defile a Man, V. 1. p. 64.


The Eucharist, also a true Sacrifice, V. 1. p. 116. It is the same Sacrifice as Christ offer'd on the Cross, the manner only being different. This is the Doctrine of the Council of Trent. S. Chrys. clear words for it, Vol. 2. p. 345. Why it is said in Remembrance, or unto a Remembrance of me, Vol. 1. p. 288.

Euphemologia, call'd in the latin in S. Paul Scurrilitas, and how it is then taken, not to in Aristotle and S. Thomas. S. Chrysostom's exposition of it Vol. 2. p. 219. 214.


Excommunication, V. 2. p. 141.

Exorcism among the Jews, V. 1. p. 490.


Faith highly commend'd, V. 2. p. 351. It will avail a Man nothing without good works. It is as it were dead without them, V. 2. p. 373.

What it is to lay on the same Foundation Gold, Silver, Hay, Stubble, V. 2. p. 80. What it is to be fav'd by Fire, Vol. 2. p. 81. 82.

The sting of the Heft what, V. 2. p. 171.

In surorem versus est, Is. 74 V. 1. p. 146.


But one Good, to wit, God, V. 1. p. 78.
An INDEX.

To the unknown God, V. 1. Acts 17, p. 483.
Gog and Magog, the last Persecution, V. 2. p. 535.
Grecis, Greciſis, or Helleniſts, V. 1. p. 435.

H.

GOD Hardens no one, but only permits it, V. 2. p. 45.
Christ's Descent into Hell, or Limbus, V. 1. p. 421. V. 2. p. 399.
Not only they are Hereticks who deny Fundamentals, V. 2.
P. 177. Witness S. Chryſ. Ibid.
The History of Christ's Passion out of the four Evangelists, V. 1.
p. 114. &c.

I.

Of the Woman Jeſuſe, V. 2. p. 458.
Impossible eft eos renovari ad poenitentiam, ἀδώναλων. It is
impossible, &c. In what Sense, see V. 2. p. 324.
S. Justin's Words mistaken by Mr. Mede, V. 2. p. 534.
Interceſſions, and Intereſſors, V. 2. p. 265.

L.

The Jewish Law in itself, just, good, spiritual, V. 2. p. 31.
All things are Lawful, in what Sense, V. 2. p. 89.
Love one another. See S. John's Epistle.

M.

The B. V. Mary, always a Virgin, V. 1. p. 5.
S. John the Evangelist took the V. Mary in sua, in τὰ ἡδύνα, V. 1. p. 402.
Of Simon the Magician, V. 1. p. 446.
How Marriage is call'd honourable in all, V. 2. p. 360.
What Hereticks condemn'd Marriages and Meals as bad in them-
elves, V. 2. p. 270.

Marriage or Matrimony a Sacrament, V. 2. p. 214.
How Christ is one Mediator, V. 2. p. 266.
The meaning of those Words, I will not go beyond my Measure,
V. 2. p. 164.
Melchisedeck greater than Abraham, V. 2. p. 328.
The first Mission of Christ's Apostles V. 1. p. 41. Mission of the
72 (not only 70.) Disciples, V. 1. p. 243. The 2d. Mission of
the Apostles into all Parts of the World, with a Promiseto be
with them to the End of the World, V. 1. 136, 193. As my
Father sent me, I send you. V. 1. p. 405. How shall they preach
unless they be sent, V. 2. p. 50.
Mulierem fororem, ἡπίθυμον γυνῆν, a Woman a Sister, not a Wo-
man a Wife V. 2. p. 103.

O.

Against Oaths and swearing, cursing &c, V. 1. p. 22. V. 2.
376. To swear by the Temple, and by the Gold in the Tem-
ple &c, V. 1. p. 97.
How a Man offending in one thing is said to become guilty of all,
V. 2. p. 372.

Vol. II.
An INDEX.

Osanna to the Son of David, V. I. p. 88.


S. Peter Head of the Apostles and of the whole Church, to whom are given the Keys of the Kingdom of Heaven. This Power of S. Peter and his Successors witnessed by S. Chryſt and the Fathers and Councils, V. I. p. 67. 68. 189. 410. 411. 416.

His Shadow cured all Diseases. V. I. p. 433.

S. Peter first receives the Gentiles into the Church, V. I. p. 455. The wonderful Change that appeared in him, and in the Apostles, by the coming of the Holy Ghost, V. I. p. 420. How he was reprehended by S. Paul, V. 2. p. 181. 183.

Phylacteries, Phylacteries V. I. p. 96.

The Authority of S. Chryſt. Ibid.

Priests; See Bishops. The ancient Priest, V. 2. p. 424.

Priests; and Kings in a spiritual Sense, V. 2. p. 395. 453. 469.

The Resurrection of Christ, and of all Men, V. 2. p. 131. The Meaning and Reading of those Words, we shall all rise again, but shall not all be changed, V. 2. p. 133.

The Dangers of such as would be Rich, V. 2. p. 278.


The Jewish Sabbath changed to Sunday, V. I. Acts 20, p. 49.

The Samaritan Woman, V. I. p. 326.

The Holy Scriptures the best of all Books, V. I. p. 301. They are profitable and necessary for the Ministers of God, for the Man of God to teach, to reprove, to correct, to instruct, &c. V. 2. p. 288. 289.

Many adulterate and corrupt the Word of God, V. I. p. 304.
They are to be read by the learned with the Spirit of Humility and Submission to the Catholick Church, which every one is bound to hear and submit to, as to the Sense of the Holy Scriptures. *Ibid.*


The Meaning of *Sugilites mei, transviximus,* *V. I.* p. 272.

What is meant by the Lord's *Supper,* and the Feasts call'd Agape. *V. 2,* p. 112.


**T.**

The Word *Temptation* has different Significations. Degrees in Temptation. God *Tempteth no one,* *V. 2,* p. 366. 367.


The Sense of these Words, 2. Pet. 2. v. 4. Rudentibus inferni detractos in Tartarum tradidit cruciandos. And of the Greek *σοφοί* or *αγίοι,* and of *ταραπανασ* Vol. 2. 413. 415.


Of Translations into vulgar Languages from the Greek or Latin. See the Preface to the 1st Volume. The Text of the Latin-vulgate not preferable to the Greek. *διετραγμόν* and Originals. (if they were extant) but preferable, and warranted by greater Authority, than any one, or all the Greek Copies that now can be found. *Ibid.*

Besa owns on Matt. 8. 30. that the Latin-Text, *erat non longe* is to be preferr'd before the Greek reading, *h v 33 μεταφω* now in all Greek MSS. *V. 1,* p. 33.

Doctor Wells in his late Amendments of the English Protestant Translation, has frequently restor'd and preferr'd those Readings in Greek MSS. which agree with the Latin-vulgate. This he has done near a hundred times on the Apocalypse only, *V. 2,* p. 492. He takes notice we have now no Greek MSS. so ancient as the old Latin Version.

The Protestant Translation, even that put out by King James the first, tho' much more correct than the former Translations, is falfe, Matt. 19. 11. and not agreeable to the Greek, *τα παλαιά καποια* non omnes capitunt, for all *Mench* receive not, they put, all Men
cannot receive, p. 78. 79. And Gal. 5. 17. §aº żż,º ils, rāv

"arºle, ut non quacunque vultis, illa faciatis, lo that you cannot
so the things you would, for so that you do not, &c. Rom. 5. 12. id'
§aº żż,º ils, rāv

Their Translation, for that all have sinn'd, it should be,
in whom all sinn'd, as the Latin Interpreter gives the true Sense,
in quo omnes peccaverunt. See V. 2. p. 24. — 1. Cor. 9. 5. äνελΠογ
ywana, it'should be a Woman a Sister, not a Wife, as in the Prot.

Translation. See the Fathers, V. 2. p. 103. — 1. Pet. 2. 13. äνελΠοг
ywana, it'should be a Woman a Sister, not a Wife, as in the Prot.

Their Translation, in that he fear'd, do's not give the true
and literal Sense of iασθαναι, as I have shewn, V. 2. p. 321. — Luke
V. 1. πελαποφομενων. The Latin Translation complete a suit, is
more exact than their English Translation, of those things which
are most surely believ'd: witnes S. Chyrl, as I have shewn, V. 1.
the Latin Interpreter puts gratia plena, and which the Prot. needed
not to have chang'd into highly favour'd, as I have shewn, V. 1. p. 204.

TWO Veils in the Jewish Tabernacle, and in their Temple,
V. 1. p. 130.

The Sense of these Words, Vesper autem sabbati, qua lucecit in
primâ sabbati, by the Greek, V. 1. p. 133.

Virginity preferable to a married State. V. 2. p. 94-96. They
who break Vows, make themselves liable to eternal Damnation.
Of this were notoriously guilty, the pretended Reformers. ibid.

Widows wanton in Christ, or against Christ, and in what Circum-
stances it is better for them to marry, V. 2. p. 274. 276.

Dr. W....s. mistakes a Note of Fuardentius, as if it had been
written by Dr. Grabe, V. 2. p. 488. His Distinction of the my-
tical Antichrist, and emphatically so call'd, V. 2. p. 519.

Mr. Andrew Willet's Dream, V. 2. 475. What he says of the Sign
of the Crosss. ibid. His evident demonstration, that the Popes (and Pope
Joan) is the Whore of Babylon and Antichrist, V. 2. p. 501.

The whimſical Inventions of Mr. Mede as to the Effusion of the
7 Vials, where he tells us, that the 3d Vial was by the Laws made
in England by Q. Elizab. against Popiſh Priests, and by the great
Overthrow of the famous Spanish Armada, An. 1588. V. 2. p. 503.

What is meant by the Husband of one Wife, and of the Words.
let every one have his own Wife, V. 2. p. 94.

The Man is the Head of the Woman. And of these Words, the
Woman must have Power over her Head, V. 2. p. 110. and p. 213.