A NEW
LITERAL TRANSLATION,
FROM THE ORIGINAL GREEK,
OF ALL THE
APOSTOLICAL EPISTLES.
WITH
A COMMENTARY, AND NOTES,
PHILOLOGICAL, CRITICAL, EXPLANATORY, AND PRACTICAL.
TO WHICH IS ADDED,
A HISTORY OF THE LIFE OF THE APOSTLE PAUL.

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A NEW EDITION,
TO WHICH IS PREFIXED,
AN ACCOUNT OF THE LIFE OF THE AUTHOR.

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ACCOUNT OF THE LIFE AND CHARACTER

OF

JAMES MACKNIGHT, D.D.

Dr. James Macknight was born on the 17th of September, 1721. His father Mr. William Macknight, minister at Irvine, was a native of Ireland, where his ancestors, descended from the family of McNaughtane in the Highlands of Scotland, had resided for more than a century, and where some of his relations still remain. Mr. William Macknight early displayed very popular talents as a preacher; and having, it is said, accidentally officiated in the church of Irvine, some time after the death of the former incumbent, he gave so much satisfaction to the hearers that he was soon appointed to supply the vacant charge. In this situation he continued during life, universally esteemed for genuine piety, purity of morals, and integrity of character. He married Elizabeth Gemmil, daughter of Mr. Gemmil of Dalraith—a small property in the neighbourhood of Kilmarnock, which had been in possession of the same family for several centuries, and which Dr. Macknight afterwards inherited in right of his mother.

By this marriage Mr. William Macknight had two daughters and four sons; of whom the youngest, and only one now alive, is Thomas Macknight, Esq. of Ritho, a gentleman who in early life signalized himself during the American war, by the most eminent services as a loyalist, and who, since his return to his native country, has long been distinguished by his unusual activity in the prosecution of agricultural improvements on the most liberal and extensive scale.

Dr. James Macknight, the subject of this narrative, received the rudiments of education at the school of Irvine, and about the age of fourteen was sent to the University of Glasgow, where he studied with great approval from his teachers, on account of his diligence and proficiency. Throughout the Lectures on Logic and Moral Philosophy, before he was sixteen, still remain among his papers, and afford remarkable indications of the same acuteness and soundness of judgment which afterwards characterized his theological writings.

Having completed the usual course of academical discipline at Glasgow, Mr. Macknight went to Leyden, in order to prosecute the study of theology, to which he had shown an early attachment. While he studied in Holland, he had an opportunity of procuring many valuable books written by foreign divines, which afterwards assisted his own labours in explaining Scripture. After his return to Scotland, having received from the Presbytery of Irvine a license to preach the gospel, he was chosen to officiate at the Gorbals, near Glasgow; a situation which at that time could be held by a licentiate of the Church, before being ordained to the pastoral function. On this occasion, one of the candidates was Mr. Robert Henry, afterwards the well known historian of Great Britain. It is somewhat remarkable, that the same gentlemen who thus happened to be placed in competition with each other at the commencement of life, were at last, after an interval of many years, associated as colleagues in the charge of the Old Parish Church of Edinburgh, a connexion which subsisted till the death of Dr. Henry, in the most cordial habits of friendship and intimacy.

From the Gorbals Mr. Macknight went to Kilwinning, in consequence of an invitation from Mr. Ferguson, then minister of that place, and acted for some time as his assistant in the charge of the parish. Here he conducted himself with such propriety, that his character began to be established; and, on the death of Mr. Fisher at Maybole, he obtained the vacant living there, with the concurring wish of the heritors and people. Of this charge, accordingly, he was ordained as minister on the 10th of May, 1755. At Maybole Mr. Macknight continued sixteen years, and discharged the duties of the pastoral office with such assiduity and kindness, that when he left it, he carried with him the affections and regret of all his flock.

It was at Maybole that, amidst his professional occupations in a populous charge, Dr. Macknight composed the first and second of his Works. Of the former, indeed, on the Harmony of the Gospels, it appears from his papers, that the plan had been conceived by him so early as the third or fourth year of his attendance at the university, and from that time he began to collect materials for the publication. The first edition of this book was published in 1756. Although the plan of it differed considerably from that of former Harmonies, in supposing that the Evangelists have not neglected the order of time in the narration of events, the reception it met with from the most competent judges was so favourable, that the author was encouraged to undertake a second edition, with considerable improvements and additions. This edition appeared in 1765. In the same year was also published by Dr. Macknight another performance of great merit, entitled, The Truth of the Gospel History, which had been the fruit of the author's studies during the interval between the first and second editions of his Harmony. Its object is, to illustrate and confirm, both by argument and by appeal to the testimony of ancient authors, what are commonly arranged under the three great titles of the Internal, the Collateral, and the Direct Evidences of the Gospel History.

By these publications Dr. Macknight soon obtained a high reputation for theological learning. The University of Edinburgh conferred on him (among the first who obtained that distinction in Scotland) the degree of Doctor of Divinity; and he was chosen Moderator of the General Assembly of the Church of Scotland in 1769. During the course of the same year he was translated to the parochial charge of Jedburgh, in which he remained about three years, and where he received from his people the most flattering tokens of respect and kindness. In 1772 he was elected one of the ministers of Edinburgh. His first charge was the Parish of Lady Yesteres, from which he was translated in 1778 to the Old Church, where he continued during the remainder of his life.

The lives of the learned commonly offer little else to our curiosity, than the simple record of their studies and writings. This observation, often made, is peculiarly applicable in the present instance. After he took up his residence in Edinburgh, there were few occurrences in the life of Dr. Macknight which can be made the
ACCOUNT OF THE LIFE

subject of narration. Besides performing the ordinary duties of the pastoral function, a minister of Edinburgh, in virtue of his office, is much occupied with public meetings on business of various kinds, especially the management of the different charitable foundations which have long been the boast of the capital of Scotland. Among other objects of such official care is the Fund established by Act of Parliament for a Provision to the Widows and Children of Ministers in the Church of Scotland. As one of the Trustees appointed by the Act, he had long taken a leading part in conducting the business of this charity; and when the growing prosperity of the Fund had paved the way for an increase of its capital, MACKINTOSH was nominated by the Trustees, along with the celebrated Dr. Webster, (to whose benevolent exertions this valuable institution was much indebted for its establishment), as a Commissioner, to solicit a renewal of the Act of Parliament. This urgently was obtained in 1779; raising the capital at £100,000, and making other alterations for the benefit of the Fund. After the death of Dr. Webster, MACKINTOSH was appointed joint Collector with Sir H. MONTGOMERY WILLOUGHBY, Bart.; a colleague whose great ability and talents for business peculiarly qualified him, as experience has since shown, for the important office which he still holds, with the highest credit to himself and advantage to the Fund.

The line of conduct which MACKINTOSH pursued with regard to the points of ecclesiastical policy that have long divided the members of the Church of Scotland, was different from what might have been presumed, in consequence of the first impressions on these topics which, it is probable, he had received from his father. But after mature deliberation, with that manliness and self-judgment which marked his character, he adopted the principles that were to regulate his future conduct in the Church Courts; and, throughout life, he acted steadily on that system of ecclesiastical policy which, for many years past, has guided the decisions of the General Assembly. At the same time, he firmly resisted whatever appeared to him as any infringement on the constitutional law or practice of the Church; and accordingly, when some of his friends seemed to wish for the abolition of calls, as an unnecessary form in the settlement of ministers, he moved and carried a resolution of the Assembly, 1783 (relative to certain omissions on the subject, then under the consideration of the house), "Declaring, That the moderation of a call in settling ministers, is agreeable to the immemorial and constitutional practice of this Church; and that it ought to be continued;" a resolution which was afterwards converted into a Declaration Act, and printed as such in the proceedings of the Assembly for that year.

Of MACKINTOSH it may with general on this head be recorded, that no member of the Church to which he belonged ever, perhaps, entertained more just or profound views respecting the great fundamental principles of her constitution and laws, or concerning the nature and distinctive powers of her several judicatories; and that in relation to the business which usually occupies the General Assembly, either in its judicature or in its legislative capacity, he always formed a clear, sound, and decisive judgment. On this account he was often consulted by the leading members of that Court; and, on several important occasions, his professional advice and assistance were of essential service to the magistrates of Edinburgh, with regard to the governmental arrangements of the city.

But what chiefly engaged his mind, and occupied his time, after he became a minister of Edinburgh, was the execution of his last and greatest work, on the Apostolical Epistles; which was published in 1795, in four volumes quarto. Respecting this work it is perhaps not unworthy of being told, that it was the result of the unremitting labour of almost thirty years; that notwithstanding his numerous professional avocations, the author, while composing it, was seldom less than eleven hours every day employed in study; and that before it came to the press, the whole manuscript had been written no less than five times with his own hand. At the time of publishing 'The New Translation of the Apostolical Epistles, with a Commentary and Notes,' MACKINTOSH was highly indebted to the patronage of the Duke of Grafton; and after the work made its appearance, he received the most honourable testimonies of approbation from many of the Bishops and respectable dignitaries of the Church of England, as well as from the ablest divines of all descriptions.

After the publication of this work, MACKINTOSH considered himself as having accomplished the greatest object of his life; and wishing to enjoy, at the end of his days, some relief from the labour of study, he resisted the repeated solicitations of his friends, who earnestly urged him to undertake the illustration of the book of the Acts, on the same plan which he had so successfully followed in the explaining the other parts of the New Testament. But soon after this period, from the want of their usual exercise, a sensible decline of his faculties, particularly a failure of his memory, was observed by his friends. This fact is a striking instance of the analogy between the powers of the body and those of the mind, both of which suffer by inaction; and it furnishes a useful caution to those who have been long habituated to any regular exertion of mind, against the once desiring entirely from its usual efforts; since the effect, in the course of nature, is not only to create languor, but to hasten the progress of debility and failure.

As yet, however, MACKINTOSH's bodily vigour seemed to be but little impaired. In early life he was afflicted with frequent headaches; but after he had reached the age of thirty, they seldom returned; and he afforded a singular instance of a sedentary life long continued, with hardly any of those complaints which it usually induces. This uninterrupted enjoyment of health he owed, under Providence, to a naturally robust make, and a constitution of body uncommonly sound and vigorous; along with regular habits of temperance, and of taking exercise, which he did by walking nearly three hours every day.

Having finished the task he had prescribed to himself as an author, he mingled frequently in the society of his friends, from which, at intervals, he always received much enjoyment; and long retained the same cheerfulness of temper for which, during hours of relaxation from severe study, he had been remarkable, and in the company of those whom he esteemed. Even after the symptoms of his decline were become visible, his natural sagacity and strength of judgment, as well as his extensive and familiar knowledge of the Scriptures, were still to be discerned in his conversation and public appearances; and so habitual was his anxiety to discharge his duty, that he insisted on officiating for a considerable time after his friends had wished him to withdraw from public labour. It was not, indeed, without much entreaty, that he at last consented to accept the services of an assistant.

At this period of his life it was peculiarly fortunate for him, that in Dr. Grieve, who became his colleague after the death of Dr. HANAY, he found a companion of the most amiable manners, and a friend of distinguished worth and respectability, from whom he experienced every office of attention and kindness. When he was at length no longer able to prosecute his favourite studies, the judicious opinions, and extensive information of his very accomplished and learned colleague, frequently afforded
AND CHARACTER OF DR. MACKNIGHT.

he in conversation a source of interesting entertainment. These proofs of respect and attachment have laid his family under perpetual obligation; and gratitude forbids, that any account of him should be given to the world without an acknowledgment of the friendly assiduities which cheered and supported his declining years.

The disease which terminated his life was the Peri-pneumonia Notho, occasioned by an incalculable exposure to the severity of the weather, about the end of December, 1799. This distemper, in its progress and issue, resisted the ablest and most assiduous efforts of medical skill. During his illness, his mind was composed, tranquil, and resigned; he never complained; and on the morning of the 13th of January, 1800, he expired without a struggle. As in the course of the preceding night he slept but little, the time was employed in hearing passages from the Psalms and Evangelists, which by his own desire were read to him by one of his family. Thus, having spent his life in illustrating Scripture, and exerted the last efforts of his attention in listening with delight to its precious words of peace to the righteous, he may be truly said to have slept in Jesus.

The character of a man whose life was devoted to a single object of incessant study, can hardly be expected to afford scope for much variety of delineation. Perhaps the circumstances which have been related, sufficiently indicate its prominent features; and we might leave the consideration of it with observing, that it was strongly marked by vigour, firmness, good sense, and unbending integrity. Yet we shall find, on a near inspection, that it is not unworthy of being contemplated more minutely; because it exhibits some traits of professional virtues, on which the mind may, for a little, dwell with pleasure and advantage. Such examples in real life illustrate the excellence of pure religion; and it is with peculiar interest that we read descriptions which make us familiarly acquainted with those who have contributed, by their labours, to the instruction or the consolation of mankind.

As a clergyman, the sentiments and conduct of Dr. Macknight were equally characterized by consistency and propriety. In the discharge of every public and private duty of religion, with a constant reliance on divine aid, he was regular and steady. He knew and felt what became the sacred office which he held; and never departed on any occasion from the dignity or decorum of his professional character. Having given himself wholly to the meditation of divine things, he continued in them: In the work of his Master he was steadfast and faithful to the end. His piety was at once sincere, rational, and without ostentation. To be useful in the cause of truth and virtue, was his highest ambition: and with all the means of attaining this end, which the resources of a well-informed and liberal mind could supply, he united a zeal for the interests of Christianity, that terminated only with his life.

In that branch of the pastoral office which is called lecturing, his learning and ability were much admired, and never failed to please, as well as to instruct and edify, in a degree which has seldom been equalled. As a preacher, also, without pretensions to the graces of elocution, he had a certain earnestness of manner, evidently proceeding from the heart, and from a sincere anxiety to be useful, which always commanded the attention, and excited the interest of the hearers. In doctrine he showed uncorrupted, gravity, sincerity; his sentiments were just, energetic, and impressive; and his constant object was to press on the minds of his people the truths necessary for the correction of vice, and the advancement of pious knowledge and goodness. With this view he may be said to have affected a greater than usual plainness of diction.

It is true, that to be perspicuous and intelligible to the most illustrious of his audience, ought to be always the chief object of a preacher. But this may be accomplished with a strict adherence to purity of language; and it must be confessed, that the difficulty is great of frequently employing familiar expressions, without descending from that propriety which is indispensable to the dignity of the pulpit. It may be added, that his inexhaustible variety of thought and expression in prayer, bespoke a mind richly stored with religious ideas, and at once surprised and delighted those who regularly attended his ministry.

When engaged, either in private controversy or in the public debates of the church courts, he was always remarkable for speaking strictly to the point at issue. He was likewise distinguished by coolness, discretion, and command of temper: he listened with patience to the arguments of his opponents, and in delivering his opinions, he showed himself uniformly open, candid, and explicit. At the same time, his talent was rather that of business than of address; he appeared to be better fitted for deciding on the merits of a question in debate, than for soothing the passions or managing the humours of mankind—a qualification rarely possessed but by minds of a superior order. On every occasion he thought and acted with the energy of a self-deciding upright mind. And hence it is that all his writings evince the sentiments of a masculine independent spirit, uninfluenced by authority, and unfettered by prejudice.

Nor was his praise merely that of professional excellence. On various subjects his range of knowledge was ample and profound. Thus his taste for classical literature was early formed. He perused the writers of antiquity with critical skill; and of his acquaintance with the Greek language, especially the original of the New Testament, his observations on the force of the particles, in his commentary, are a sufficient proof. In the speculations, also of metaphysical, moral, and mathematical science, he was a considerable proficient. The fact is, his powers were such as might have been turned with advantage to any department of knowledge or learning.

It may further be noticed, that in conducting the ordinary affairs of life he displayed uncommon prudence and sagacity. He was one of those who are generally attentive to small concerns, but on proper occasions show themselves liberal to a high degree. Of this different instances occurred in the course of his transactions with his friends; and he was enabled to act on such a principle of generosity by his usual habits of economy and prudence. Dr. Macknight's external appearance was sufficiently expressive of his character. His countenance was manly and commanding, and his gait remarkably erect and firm.

According to the plan of this sketch, any critical account of Dr. Macknight's works cannot with propriety be given here. It may only be observed, in general, that his reputation for sound criticism, extensive knowledge, and clear elucidation of the sacred writings, is rapidly increasing amongst Christians of every denomination; and he must be acknowledged to have been one of the most intelligent, judicious, and candid expositors of the Scriptures that ever appeared. Even during his own lifetime his diligence was rewarded by an ample portion of respectable fame. The "Harmony of the Gospels" has long been esteemed a work of standard excellence for the students of evangelical knowledge. His "Truth of the Gospel History" has hitherto attracted the notice of the public less than any of his other productions: but it well deserves to be more generally read, since, of what it proposes to establish, it contains the most satisfying views that can be suggested by learned and good sense, and is admitted by the best of judges to be a per-
formance as useful and instructive as any we have on that important subject.

The Commentary on the Apostolical Epistles is now held in peculiar estimation; and it may be doubted whether the scope of the sacred authors of these writings was ever, in any former age of Christianity, so fully, clearly, and happily stated, as has been done by Dr. Macknight in the General Views and Illustrations which he has prefixed to the several Chapters of the Epistles.—In this able, judicious, and learned Work, the Author's method of explaining the Scriptures is everywhere employed with the greatest success. His object was to discover the meaning of the inspired writers in difficult passages, from a comprehensive view of all the circumstances to which they allude, without regard to interpretations of mere human authority. Hence, although on principle attached to the established standards of the Church of Scotland, he did not conceive it as any advantage to the system which he maintained, to urge in support of its peculiar doctrines every passage which zeal without knowledge may have employed for that purpose. Nothing, in fact, tends more to injure the cause of truth and religion than an injudicious appeal to Scripture; or the attempt to establish opinions by the sanction of scriptural words or passages, quoted singly, without regard to what precedes or follows them, and thus invested with a meaning, more than probably, entirely different from what was intended by the sacred writers. Of this mistaken application Dr. Macknight has shown various instances; remarking, that when a doctrine is sufficiently established by any passages in which it is expressly or undoubtedly declared, we only weaken it by any appeal to other passages, of which the application to that doctrine may be dubious, or at best equivocal.—Accordingly it must be allowed, that in this method of eliciting the true meaning of Scripture, by a due respect to parallel passages, and the design of the whole context, the exposition and views which, with much sagacity of critical investigation, our Author has given of Paul's Epistles, are extremely natural, acute, and sensible.

The Life of the Apostle Paul, which concludes this Work, is an excellent compendium of the apostolical History; and may be considered as the Author's view and illustration of the Acts of the Apostles—the only part of the New Testament writings (except the Revelation of St. John) to which the labours of Dr. Macknight, as a Commentator, were not directed.—In all his writings, his style, though unassuming, is elegant and ornamental, and is, from the nature of the subject, peculiar, and appropriate to the object.

Dr. Macknight enjoyed the friendship and esteem of many eminent characters among his contemporaries of the same profession. In the number of these were Dr. Blair and Dr. Robertson, to whose attachment he owed much on different occasions. If the portrait which has been given in this account is a faithful resemblance, the name of him whom it represents may now be considered as not unworthy to be associated, in future times, with those of the men in whose society, during his lifetime, he had often the happiness of passing his hours, and whose works will live as the glory of Scottish literature, while civilization and refinement exist.

Dr. Keppie and Dr. Findlay had been the companions of his early youth; and although in his opinions on some points of Church policy he differed from these venerable persons, so universally esteemed for piety and profound theological learning, their mutual regard continued unaltered through life.

From Lord Hailsham he received many valuable hints relative to the early state of Christianity, of which he walked himself in the footsteps. The proofs of respect which he experienced from many of his younger brethren in the Church, were highly gratifying to Dr. Macknight. Among his friends of this description, there were two for whom he entertained a peculiar esteem; and each of them had an opportunity of paying a public tribute of regard to his memory, in the General Assembly of the Church of Scotland, which ought not to pass unrecorded. Principal Hill, with that impressive and dignified eloquence which has long been celebrated as having a powerful influence on the decisions of the Assembly, characterized him as "a venerable Father, who ranked among the most eminent Divines that the Church of Scotland has produced; who often spoke in this House with great ability, and profound knowledge of the subject on which he delivered his opinion; who was a master in our Israel, concerning all points of ecclesiastical law; and by whose theological labours, conducted during a long life with unremitting assiduity, and directed to the most valuable objects, all of us now daily profit."—To Dr. Finlayson, of whose firmness, sagacity, and accurate knowledge, he early appreciated the future value to the Church, Dr. Macknight was strongly attached by a certain congeniality of mind; and he often had great pleasure in discussing various subjects of his attention, with a friend so remarkable for acuteness, judgment, and strength of intellect. It accorded with the sentiments of all his brethren, when Dr. Finlayson, officially reporting to the Assembly the death of Dr. Macknight, as joint Collector of the Fund already mentioned, said, that "his deep learning, sound judgment, and great respectability of character, had rendered him one of the brightest ornaments of our Church.”

Soon after the time of his being ordained, Dr. Macknight married Elizabeth McCormick, eldest daughter of the worthy and respectable Samuel McCormick, Esq., General Examiner of the Excise in Scotland—a lady whose humane and charitable character endeared her to the people in every parish where her husband has officiated as pastor; and whose tender feelings of sympathy for distress, unwearied activity of benevolence, and constant anxiety to promote the happiness of all whom her kind offices can reach, are still known, and will long be remembered with approbation in the circle where Providence has blessed her with opportunities of doing good.

By her Dr. Macknight had four sons: The eldest, a very promising child, died at the age of seven. Another reached the age of thirteen, after much from a lingering distemper, which at last proved fatal to him. The loss of this very amiable young man was the chief distress which Dr. Macknight experienced in the course of his long and useful life.—Of his family now remaining, one is engaged in a department of the Profession of the Law, and the other is a Clergyman of the Church of Scotland.

This plain and cursory narrative, which must now be brought to a close, is another proof of what has frequently been remarked, that the history of men whose lives have been spent in the acquisitions of learning, are generally barren of those incidents which excite an interest in the details of biography.—Continually occupied with the duties of his office, with his studies, and his writings, Dr. Macknight seldom mingled in what may be called the bustle of the world, and had no share in the political transactions of the day. For engaging in these, indeed, as already hinted, he was little qualified, either by the natural bent of his mind, or by his usual habits of life. But he has left behind him a reputation superior to that which is conferred by the pursuits of ambition, or the lustre of events creating only a temporary interest in the mass of men; and his name will probably be remembered with veneration, as long as the study of divine truth continues to be cultivated in the Christian world.
GENERAL PREFACE.

The New Translation of the Apostolical Epistles being the principal part of the Work now offered to the Public, it will no doubt be expected, that the Author should give the reasons which induced him to undertake a performance of this sort, after the many versions of the Scriptures already published. The principles also on which this translation is formed must be explained, that the reader may understand in what respect it will differ from other versions. And as the commentary and notes, with the prefaces and essays, have greatly increased the size of the Work, some account must be given of what is done in them towards explaining the meaning of the sacred oracles.

SECT. I.—Of the Ancient Translations of the Scriptures; and of their influence on the Modern Versions.

With respect to the reasons which induced the author to attempt a new translation of the apostolical epistles, he acknowledges that the versions of the Scriptures used at present by the different nations of Europe have been faithfully made, according to the skill of the persons who made them; and that the common people who read any of these versions can be at no loss to know the fundamental articles of the Christian faith. Nevertheless, a new translation of these divinely inspired writings cannot be thought superfluous, unless it could be said with truth of some one of the versions extant, that it is everywhere accurate, intelligible, and unambiguous. But this, it is supposed, no good judge will take upon him to affirm.

The learned, in reading the ancient and modern versions of the Scriptures, must be sensible that there is a remarkable agreement among them, especially in their translations of the difficult passages. Now, though at first sight this may be thought a proof of their accuracy, the inference is by no means safe. That agreement may have proceeded, not from the justness of the translation, but from the subsequent translators treading in the steps of those who went before them. And that they actually did so, will appear from what follows.

During the first and following ages, the disciples of Christ being numerous in the countries where the Syriac was the vulgar language, a translation of the writings of the apostles and evangelists into that language became absolutely necessary, and after the gift of tongues, and of the interpretation of tongues, had ceased in the church.

Wherefore, a Syriac translation of the books of the New Testament was very early made, for the use of the Christians in the east who did not understand the Greek.

This, with the Syriac translation of the Hebrew Scriptures, is what the Maronites, who use that translation, call The pure and ancient Syriac Version, (simplicem et antiquam. Mill's Preface, No. 1327. Kuster's edition.) But the Maronites speak without proof, when they say a part of that version was made in the time of Solomon, and the rest by Thaddeus, or some other of the apostles, in the time of Agbarus. It is certain, however, that the Syriac version of the New Testament is very ancient.

For, from its wanting the second epistle of Peter, the second and third of John, the epistle of Jude, and the Revelation, and from some other marks of antiquity, Walton and Mill with great probability infer, that it was made before the whole of the sacred writings were generally known; consequently, that it was made in the beginning of the second century. (See 2 Pet. Pref. Sect. 1.)

This Syriac version, on account of its antiquity, and because it is in a language not materially different from that which our Lord and his apostles used, was held in great esteem, in the early ages, by all the eastern churches. But it was not known among us till the sixteenth century, at which time it was brought into Europe from Ignatius, the patriarch of Antioch, by an eastern priest; and falling into the hands of Albert Wimsantrud, he printed it at Vienna in the year 1555; since which it hath been well known to the learned in Europe, and well received by them all.*

The reasons which occasioned a Syriac Translation of the Scriptures to be made in the east, operated likewise in producing a Latin translation of the same writings, for the use of the Christians in the west. This is what has been called The old Italic Version, which as Mill conjectures, (No. 586.), was made in the time of Pope Pius I., that is, in the middle of the second century, not long after the first Syriac version was made.

In the Italic version the New Testament was translated from the Greek, and the Old, not from the Hebrew, but from the Septuagint, which at that time was generally believed to have been made by inspiration, and was esteemed of equal authority with the Hebrew itself. But the edition of the Septuagint from which it was made being very incorrect, Jerome, about the desire of Pope Damascus, translated the Old Testament into Latin from the LXX. as set forth in Origen's Hexapla; and, at the same time, corrected the Italic translation of the New Testament by the Greek. (See Mill, No. 852, 853.)

In his preface, however, Jerome informs us, (No. 1356.) that he corrected it only in those passages where he thought the meaning of the Greek text was misrepresented. The other passages, in which the deviations from the original were of less importance, he suffered to remain as he found them, that his might not appear to be very different from the former edition of the Italic version, which at that time was universally used. Afterwards, between the years 392 and 405, Jerome translated all the books of the Old Testament from the Hebrew.—

This second version, as well as his corrections of the Italic translation of the New Testament, being disapproved by many of the bishops and learned men of that age, lessening the credit of the old translation, a new edition of the Italic version was compiled, in which its translations of the Psalms, and of some other books of the Old Testament, were retained, (Simon, Hist. Crit. 1. ii. c. 7.), and Jerome's second version of the rest was adopted, together with his corrected translation of the New Testament. The Italic version of the Bible, thus modelled and amended, is what hath long been known in the church by the name of The Vulgate. And though at the first that edition was rejected by many who adhered to the Italic translation in its primitive form, yet the prejudices of the public subsiding by degrees, it came at length into such general esteem, that it was substituted in place of the Italic, which had been long publicly read in the western churches, and in all the churches of Af-
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in the original languages. Nay, in times more enlightened, I mean about the beginning of the Reformation, when Luther translated the New Testament into the German language, and Tyndal into the English, and Olive-tan into the French, though these excellent men are said to have made their translations from the Hebrew and Greek, it is more probable that they made them from the Vulgate, and corrected them by the Greek. This was the case with Tyndal, as shall be shown afterwards. These fathers of the Reformation, before their eyes were a little opened, having known no other word of God but the Latin Bible, it was natural for them to follow it in their translations, where the doctrine in dispute between them and the Papists did not interfere. The high esteem in which the Vulgate version was held at that time, was strongly displayed by the fathers of the council, many of them eminent for their learning, when, in the fourth session, after enumerating the books of Scripture, they decreed as follows: "If any person does not esteem these books, with all their parts, as contained in the Vulgate edition, to be Scriptures and canonical, let him be anathema." Then, to strengthen their decree, they added, "That in all public readings, disputations, preaching, and expounding of the Scriptures it is to be held as authentic."

(Fra. Paolo's History of the Council of Trent.) It is true, the first reformers neither acknowledged the authority of the council, nor carried their respect for the Vulgate translation so far as to place it on an equality with the originals; yet it was natural for them to follow that highly esteemed ancient version, especially when they were at any loss for the meaning of the Greek text.

Beza, perhaps, may be thought an exception from this charge. He translated the New Testament into Latin, professedly to amend the Vulgate version. Yet any one who compares his translation with the Vulgate, will find that, notwithstanding he hath corrected a number of its faults, he hath often followed it in passages where it is erroneous. Many of the Greek particles he hath translated with more latitude than is done in the Vulgate. Yet, having followed its uniform translations of those particles in other passages, he hath perpetuated, in his version, a number of its errors. Besides, being deeply tinctured with the scholastic theology, by adopting the readings of the Vulgate which favored that theology. (No. 1258.), and by strained criticisms, he hath made texts express doctrines, which, though they may be true, were not intended by the inspired writers to be set forth in them: And thus, by presenting his favorite doctrines to the view of the reader, more frequently than is done in the Scriptures, he hath led the unlearned to lay a greater stress on these doctrines than is done by the Spirit of God. Nor is this all; he hath mistranslated a number of texts, for the purpose, as it would seem, of establishing his peculiar doctrines, and of confusing his opponents.—of all which examples shall be given afterwards. Farther, by omitting some of the original words, and by adding others without any necessity, he hath in
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his translation perverted, or at least darkened some passages; so that, to speak impartially, his translation is neither literal, nor faithful, nor perspicuous. Nevertheless, Baza having acquired great fame, both as a linguist and a divine, the learned men who afterwards translated the New Testament, for the use of the reformed churches, were too much awed by his opinions.

Since then, the first translators of the Scriptures were considered as patterns, and copied by those who succeeded them, to judge whether the versions of the New Testament, hitherto published, stand in need of amendment, it will be proper to inquire a little into the character and qualifications of the first translators of these inspired writings. It is true, neither their names, nor any particulars by which we might have judged of their learning and ability, are preserved in the history of the church. Yet both may be estimated by the well-known characters of their contemporaries, whose writings still remain; particularly Tatian, Irenaeus, and Tertullian; and by the characters and talents of the Christian writers of the ages immediately following; such as Origen, Chrysostom, Jerome, and others. These ancient writers, however learned in other respects, were not well acquainted with the meaning of the Scriptures, nor free from the prejudices of the age in which they lived. This appears from the writings of the three first mentioned fathers, in which we find them misinterpreting particular passages, for the purpose of establishing their own erroneous tenets. In like manner the three last mentioned ancients, in their writings, have permitted a number of texts, to support the doctrines of purgatory and celibacy, and to bring monstrosy, and rigid fasting, and other bodily mortifications into vogue; and to confirm the people in their superstitions of worshipping angels and departed saints, all which corruptions had then taken place in the church. We find these fathers, likewise, misinterpreting passages without any particular design. Of this number was Origen, as may be seen in his exposition of the epistle to the Romans. Even Jerome himself was not faultless in the respects above mentioned, as shall be shown in the author's notes on Gal. ii. 11. iii. 16., not to mention, that in his criticisms on St. Paul's style he hath discovered that he was not well acquainted with the use and propriety of the Greek language. Wherefore, though we do not know who were the first translators of the New Testament, we may believe that they were not more intelligent, nor more skilful in the Scriptures, than their contemporaries, whose writings still remain; consequently that they were not perfectly qualified for making an accurate translation of writings divinely inspired, wherein many ideas respecting religion are introduced which they did not fully comprehend.

More particularly, the ancient translators, that their versions might be strictly literal, not only rendered the Greek text verbatim, but introduced the Greek idioms and syntax into their versions, by which they rendered them not a little obscure. Nevertheless, by closely following the original, they were restrained from indulging their own fancy in the translation, and have shown us what were the readings of the Greek copies which they made use of—which certainly are no small advantages. Farther, so great was their anxiety to give an exact representation of the original, that when they did not know the meaning of any Greek word in the text, they inserted it in their version in Latin characters, without attempt.

1 Greek words in Latin characters are found in the following passages of the Vulgate:—Matt. xx. 36. Siquidem tuus deses te (ex multis) scelus ab inuentis. —Jn. vii. 49. Cuius non vidisti me? Ex Nt. xii. 49. Aq. —Col. i. 19. Quem non amat amator? Ex Nt. xvi. 7. Quo non amat obierant. —Heb. v. 12. Sicut neque illos sibi donati. —1 Cor. iv. 13. Idoneum (ut semper) sibi pertinent. Non quidem. —1 Cor. v. 7. Sicut enim (ut semper) sibi pertinet. Non quidem. —Heb. xii. 27. Cessante (ut semper) in melius. —1 Pet. ii. 38. Exstante (ut semper) in melius. —1 Pet. ii. 38. Exstante interpretis Dacice, which is a Greek word of difficulty difficult interpretation. —4 Of erroneous translations in the Vulgate, numerous examples might be given; but the following may suffice.—Matt. xi. 21. Panem mysticum (ut semper) superadditionem, superadditionem. —Jn. vi. 36. Scopus, superaddition. —In nine passages the Vulgate hath translated the word werkten by superadditionem. See also the following notes.

1 The words wanting in the sense in the following passages are not supplied in the Vulgate:—Rom. iv. 4. Ex resurrectione nescit Iesum Christum.—Heb. xi. 20. Et adducta facies virgine non. —The following are examples of words added in the Vulgate without necessity.—Rom. iii. 31. In commune.—Rom. v. 3. Secundum, seu est dominus.—Rom. vi. 2. In eum quod est gratia.—Rom. vii. 17. Non sunt eritorum Dce. —The following are examples of absurd unintelligible translations in the Vulgate:—Rom. iv. 4. Qui conturbatur.—Rom. vi. 2. scelus ab inuentis. —Jn. vii. 49. Et jam certius illa (ut semper) quod non habere verum.—Matt. xxiv. 2. Et intersequentia (ut semper) in melius. —Rom. xiv. 15. Veste ego dictus Dominus (ut semper) quasi mel hic factus.
been guided by it, we may now with some degree of confidence affirm, that the agreement observable in the ancient and modern versions of the New Testament, especially in the more difficult passages, is owing, not to the justness of the translation, but to the translators having, one after another, followed the old itallic version, as it was corrected by Jerome in the Vulgate edition. This being the case, it cannot be thought strange, that the errors and obscurities of the Vulgate have entered more or less into all the ancient versions of the New Testament, and that from them they have crept into many of the modern versions likewise.*

Sect. II.—Of the modern Versions of the New Testament; and particularly of the English Translations of the greatest note.

As the author does not pretend to be acquainted with all the vernacular translations of the Scriptures, used at present by the different nations of Europe, he will not take upon him to say how far they have copied the Vulgate. But this he may affirm, that most of the vernacular versions of the Scriptures made by the Roman Catholics since the reformation are translations of the Vulgate.

And with respect to the Protestants, though Luther and Olivetan gave out that they made their versions from the Hebrew, they must be understood with some limitation, if F. Simon’s opinion be true, namely, that neither the one nor the other understood Hebrew so well as to be able to translate the Scriptures from that language. Be that, however, as it will, this is known, that all the vernacular versions now used by the Lutherans are translations of Luther’s German Bible, and that most of those used by the Calvinists are translations either from Olivetan’s version, as corrected by Calvin, or from Beza’s Latin New Testament; consequently, neither the Lutherans nor the Calvinists can call their versions exact as they should be. But without insisting on this, the author supposes the utility of a new English translation of the apostolic epistles will be sufficiently evinced, if it can be shown that the first English translators made their versions from the Vulgate, and that the subsequent translators, by copying them, have retained a number of the errors of that ancient version.

WICKLIFF’S NEW TESTAMENT.—If we except the Saxton translation of the four gospels, mentioned p. 2, the most ancient English version of the New Testament now remaining is that which was made by John Wickliff, a fellow of Merton College, Oxford. Such a change had taken place in the language since the Norman conquest, that the Anglo-Saxon, the only English version of the Scriptures then extant, was in Wickliff’s time become unintelligible to the common people, who either understood a number of the words, or not the spelling, or even the letters in which it was written. This excellent person, therefore, with a view to expose the errors of popery, and to spread the knowledge of religion among his countrymen, employed himself in making a translation of the New Testament into the English language, as it was then spoken, and finished it about the year 1387. But because, by translating the Scriptures, Wickliff put it in the power of every one who could read to compare the doctrines of Rome with the doctrines of Christ, his translation was universally condemned as heretical by the Romish clergy; and a bill was brought into the House of Lords, anno 1390, for suppressing it. But the Duke of Lancaster, a favourer of Wickliff, and uncle to King Richard II., opposing the bill, it was thrown out. After Wickliff’s death, by a constitution of the convocation at Oxford, the reading of his translation was prohibited, and some, for using it, suffered death.

Wickliff did not make his translation of the New Testament from the Greek, which it is thought he did not understand, but from the Latin Bible then read in the churches, which he rendered verbally, without regarding the idiom of the languages. A translation of the New Testament made in that manner, from such an incorrect copy as the Latin Bible then was, could not miss to be both erroneous and obscure. Nevertheless, being anxiously sought after, and much read by persons of all ranks, it was of great use in opening the eyes of the nation to the errors of popery; and the rather, that to the books of the New Testament Wickliff had prefixed a translation of Jerome’s prologues, with some additions of his own, tending to expose the Romish superstitions. Afterwards, the faults of Wickliff’s translation being discovered, some of his followers, as Lewis informs us, (p. 25.) revised it; or rather, made “another translation, not so strictly literal as his, and more according to the sense.” Of this revised translation, the MS. copies are more rare, though some of them are still preserved in the public libraries. In the advocates’ library at Edinburg, there is a beautiful MS. of Wickliff’s translation, on velum. But whether it is of the first, or of the revised translation, the author does not know.

TYNDAL’S TRANSLATION.—The next English translation of the New Testament which merits attention, was made in the reign of Henry VIII. by William Tyndal, a Welchman, educated in Magdalen-Hall, Oxford, where he read lectures in divinity. But after a while, becoming sensible of the errors of popery, to show their opposition to the word of God, he formed the design of translating the New Testament into English, and of publishing it from the press—a measure so necessary, as both the language and orthography of Wickliff’s translation were become in a great measure obsolete.

While Tyndal was executing his pious intention, he fell under the suspicion of heresy, and was ordered to Antwerp, where, with the assistance of one John Frith, he finished his translation of the New Testament, and published it either at Antwerp or Hamburg in the year 1526.—When the copies of Tyndal’s translation were imported into England, and dispersed, the Romish clergy were exceedingly provoked. Some of them said it was impossible to translate the Scriptures into English; others, that it was not lawful for the clergy to transact their affairs in their mother tongue; others, that it would make them all heretics. They were displeased, likewise, because Tyndal, like Wickliff, had interpreted the sacred words (sec. p. 8), whose meaning they wished to hide from the people; because, having appropriated these words to themselves, as long as they were not understood, the clergy were at liberty to affix to them any sense they pleased, for aggravating their own cause. Wherefore when they found that Tyndal, in his translation, had put the word senator for priest, congregation for church, love for charity, repentance for penance, &c. they were so enraged, that, by various constitutions, they condemned...
the whole of his translation as heretical, forbade the people to read it, made strict search after the copies of it, and all that they found they burnt publicly. But the more Tyndale’s translation was condemned, the more it was sought after and read; insomuch that the Dutch booksellers printed four editions of it before Tyndale thought fit to reprint it. Concerning these Dutch editions, it is to be observed, that as the editors did not understand the English language themselves, and had no person skilled in it to correct their presses, three of their editions are extremely erroneous.

While the foreign booksellers were making gain of Tyndale’s labours, he was employed in translating the five books of Moses into English, with an intention to publish them likewise. In this part of his work he was assisted by Myles Coverdale, a native of Yorkshire, and one of the Austin friars in Cambridge, who, being suspected of heresy, had fled to the continent. Having finished his translation, Tyndale printed it at Malbourough (Marburg), in the land of Hesse, in the year 1530. To each of the books of Moses he prefixed a prologue, and on the margin placed notes, and added ten wooden cuts, representing the ark, the candlestick, &c. About this time, likewise, he translated the prophecy of Jonah, and some other books of Scripture.

In the year 1534, the Dutch booksellers having resolved to print a fourth edition of Tyndale’s New Testament, they hired one George Joyce (a Bedfordshire man, bred in Peterhouse, Cambridge), to correct the press. But, as Joyce tells us in his preface, “he not only corrected the errors of the press; but when he came to some dark sentences, having the Latin text by him, he made them plainer, and gave many words their native signification, which they had not before.” This edition was printed at Antwerp in August 1534.

In November 1534 the papal dominion was abolished in England, and the king’s supremacy established by act of parliament; so that a way was opened for the reformation of religion, to the unspokable advantage of the English nation.

This year, Tyndale published his New Testament a second time, because, in his former edition, as he acknowledges in the preface, “there were many faults, which the lack of help, and oversight, had occasioned.” The title of this edition is, “The New Testament, diligently corrected, and printed in the year of our Lord 1534, in November.” And at the end, “Printed at Antwerp by Martin Empour.” But the Dutch booksellers had made such haste, that, as was just now mentioned, their edition was published in August, three months before Tyndale’s.

It hath been commonly said, that Tyndale made his translation of the New Testament from the Greek; but no such thing is said in the titles of any of the editions published by himself, or by Joyce. In the library of St. Paul’s church, London, there is an edition with this

“If as Lewis informs us, Tyndale translated an entire of the books he must have had some knowledge of the Greek; but as that language was very little studied in those days, it may be doubted whether he understood it so well as to be able to translate the New Testament from the Greek. The Hebrew being still less studied in England, it is generally believed that neither he nor Coverdale understood that language. Besides, the short time they spent in finishing their translations of the books of the Old Testament, renders it more than probable that they did not make their translations from the Hebrew, but from the Latin Bible. Perhaps they compared their translations with the originals. For, with a very slender knowledge of the languages, they may have done what Olearian says he did, when he made his French translation from the Hebrew.

“On meeting with any difficult text, which he did not understand, or which he doubted of, he consulted the translations and commentaries of others, and took what he judged best.” (Simon, Crit. Hist. du V. T. L. c. 57.) This was the case with the men meant, who, in the title of the Bible which they published in the year 1536, say, ‘translated it truly after the verye of the Hebrew and Greke texts.’ See page 6.
at Cambridge, where, in 1535, he took the degree of bachelor of arts; then, removing to Oxford, he was made a junior canon of Cardinal's college; after that, taking orders, he was appointed chaplain to the English factory at Antwerp, where, meeting with Tyndal, he was by him made sensible of the errors of popery. From Antwerp he went to Marbeck, and became pastor of a congregation there.

Before this edition of Coverdale's Bible was finished, Tyndal was burnt as an heretic. Wherefore Rogers, fearing that the prefixing of Tyndal's name to it might occasion its being ill received by the common people, published it under the feigned name of Thomas Matthew, and dedicated it to Henry VIII. Bishop Bale says, Rogers translated the Bible from the beginning to the end, having recourse to the Hebrew, Greek, Latin, English, and German copies. But Lewis says this is evidently a mistake. For the Bible called Matthew's is not a new translation, but, as Wanley observes, to the end of Charles II. In Tyndal's, and from that to the end of the Apocalypse, it is Coverdale's. He ought to have excepted Jonah, which is of Tyndal's translation, having his prologue prefixed to it. The translation of the New Testament is likewise in Tyndal's, and in the prefaces and notes. Further, that the translation which goes under the name of Matthew's was not made from the originals, is evident from the title, which runs thus: "The Bible, which is all the Holy Scripture, in which are contained the Old and Newe Testament, truely and purely translated into Englysh: By Thomas Mathew." This, which is commonly called Matthew's Bible, was begun and finished under the patronage of archbishop Cranmer; for it was presented by Grafton to him, and to the lord Cromwell; and Cromwell, at the archbishop's request, presented it to the king, who permitted it to be bought and used by all persons without distinction.—Rogers returned to England in Edward VI.'s time, and was made a prebendary of St. Paul's. But when Mary came to the throne, he was apprehended and condemned under the name of Rogers, alias Matthew, for having published this translation of the Bible under the name of Matthew. He was the first martyr in that reign.

HOLYHOUSE'S NEW TESTAMENT.—It seems the Papists, about this time, to discredit the English translations of the Scriptures before mentioned, affirmed that they were contrary to the Latin Bible, which was then used in the churches, and which, as the Rhemish translators afterwards expressed it, was considered as truer than the original. By this means they made the copies of the Greek New Testament then used.

For in the year 1538, Coverdale, to show that his translation of the New Testament was not derived from the common Latin Bible, allowed one Johan Hollyhouse to print, in a column opposite to the Vulgate Latin, the English translation of the New Testament, which Coverdale had formerly set forth in his Bible. This Hollyhouse published while Coverdale was abroad, with the following title: "The New Testament, both in Latin and English, cote correspondent to the other, after the Vulgate, commonly called St. Jerome's, faithfully translated by Johan Hollyhouse, anno 1538." After that year, 1539, Grafton, and Holychurch published a new edition of the English Bible, with the following title: "The Byble in Englishe, that is to say, the content of all the Holy Scripture, both of the Olde and Newe Testaments, truely translated after the vertye of the Hebreuse and Greke textes, by the dylygent studye of diverse excellent learned men, expert in the forsayde tongue." This is the first time any English translation of the Bible was set forth as made after the veryty of the originals. (See page 5, note.) Who the divers excellent learned men were, by whose diligent study this translation was made, is not known. Johnson says it was corrected by Coverdale. And from the splendid manner in which it was printed, Lewis conjectures that it was intended to be used in the churches, and was patronized by Cranmer, who might appoint some learned men to assist Coverdale in correcting it. But whoever these excellent learned men were, it is certain that this is no new translation from the originals, but, as Lewis observes, a revision only of Matthew's, that is, Rogers' edition, with some small alterations. However, a different name was given to them, as were Tyndal's prefaces and notes, because they had been blamed as heretical and defamatory. In this edition, the additions to the Hebrew and Greek originals, the Vulgate Latin are translated, and inserted in a smaller letter than the text, particularly the three verses in Psalm xiv., which were omitted by Coverdale and Matthew; likewise the famous text, 1 John, ch. v. 7, which Tyndal, in his New Testament, (published in 1525), had printed in small letters, to show that it was not then in the common Greek copies. Next, where the editors found various readings in the text, they prefixed a cross to the word. In the third place, to supply, in some measure, the want of the notes, they placed on the margin, hands pointing to the texts which were supposed to condemn the errors of popery, that the reader might attend to them. This Bible being printed with types of a greater size than common, and in a large folio, with a fine emblematical frontispiece, said to be designed by Hans Holben, and beautifully cut in wood, it was called The Great Bible.

When the liturgy was first compiled, in the reign of Edward VI., the epistles, gospels, and psalms put into it, were all according to this translation; and so they continued till the restoration of Charles II., when the epistles, though in some places he used the honest and just liberty of a grammarians, as was serviceable for the reader's better understand- yere, yet, because he was loth to swerve from the text (the Vulgate Latin), he so regulated his pen, that, as he had translated, he might make plain construction of it by the English that standeth on the other side. In 1539 Coverdale set forth a second edition of the New Testament, with a dedication to the lord Cromwell, in which, speaking of his indulgence to publish the former edition, he says, "Iassuar as the New Testament which he had set forth in Eng- lid before anonymously, in his Bible, did so agree with the Latin, he was hardly well content that the Latin and the English text should be so near one another (namely, by Holyhouse), promised always, that the corrector should follow the true copy of the Latin in every way, and to keep the true and right English of the same; and so doing, he was content to set his name to it; and so he did, trusting, that though he was out of the land, all should be well. But when he had pressed this copy, he found, that, as it was disgraceable to his former translation in English (Tyndal's translation, which he had copied in his Bible), so was not the true copy of the Latin text observed, neither the English so correspondent to the same as it ought to be. Therefore he endeavored himself to wade out the faults that were in the Latin and English, and correct them. According to these quotations it is evident, that the translation of the New Testament which Coverdale allowed Holyhouse to print with the Latin text, was the one which he had published in his Bible; consequently it was Tyndal's translation. It is evident, likewise, that that translation was made from the Vulgate, and in so literal a manner, that the reader might make plain construction of the text in the Latin. It is certain, that the English was true, Coverdale in some places corrected the Latin text; but it was only as a grammarians; and in the corrections he was careful to swerve as little as possible from his text. Wherefore, Coverdale having assisted Tyndal in making his translation, they followed one and the same method; that is, both of them translated the Scriptures from the Vulgate; both of them translated the Vulgate literally; and both of them corrected the Vulgate as grammarians, making use of other translations for that purpose; such as, for the Old Testament, the Septuagint; Luther's German version, and Mynster's Latin translation; and for the New, Wickhille's and Rimsens' versions, and what others they could find.
and gospels were inserted from King James’s Bible; but the psalms of the Great Bible were allowed to remain.

**Crane’s Bible.** In 1540 another edition of the English Bible was printed in folio, with this title: “The Bible in English; that is to say, the content of al the Holy Scripture, both of the Old and Newe Testament, with a prologue thereunto made by the Reverend Father in God, Thomas Archbishopp of Canterbury.” On account of this prologue, and because Cranmer amended the translation in this edition, in some places, with his own pen, it hath been called *Crane’s Bible*, though it is little different from the Great Bible. In this, as in the Great Bible, the verses of the psalms, proverbs, &c. which are not in the Hebrew, but which are translated from the Vulgate, are printed in smaller letters, and the order of the psalms is different from that of the Vulgate, being according to the Hebrew.

By Cranmer’s influence with the king, a proclamation was issued in May 1540, ordering this Bible to be bought, and placed in the churches. But the popish party making great complaints of the English translations in general as heretical, an act of parliament passed in January 1542, prohibiting the reading of Tyndal and Coverdale’s translation in any church or open assembly within the kingdom. However, the king being resolved to have an English translation of the New Testament, which should be authorized by the clergy, Cranmer, in a convocation which met in February 1542, required the bishops and clergy, in the king’s name, to revise the translation of the New Testament. Accordingly, each bishop had his part assigned to him. But Stokesly, bishop of London, refusing to execute his part, the design miscarried.

Of Tyndal and Coverdale’s translation of the Bible, and of its revisions by Cranmer and others, many complaints were made, even by the Protestants. B. Sandys wrote to Abp. Parker, that “the setters forth of this our common translation followed Munster too much.” And of the New Testament in the Great Bible, Laurence, a noted Greek scholar in that age, observed, that there are words which it hath not aptly translated; words and pieces of sentences in the original which it hath omitted; words not in the original which it hath superfluously added; nay, he charged this translation even with errors in doctrine. The encouragers also of the Geneva edition represented this Bible as ill translated, and falsely printed, and gave it the invidious name of a corrupted Bible.

Henry VIII., dying in January 1546, was succeeded by his son, Edward VI., in whose first parliament the above mentioned statute was reversed. The gospels and epistles were now, for the first time, appointed to be read in English in the public service.

In 1550 an edition of the New Testament was published with this title, “The New Testament diligently translated by Myles Coverdale, and conferred with the translacyon of William Tyndal.” Coverdale’s translation here mentioned seems to have been that which he published in the second edition of Holybusho’s New Testament.

**Geneva Bible.** Edward VI. dying in July 1553, was succeeded by Mary, who immediately restored the popish regime; and accordingly accelerated the favourers of the reformation with such cruelty, that many of them fled into foreign countries; among whom was Coverdale, who, in Edward’s reign, had returned to England, and had been made bishop of Exeter. He, with some others, fixed their residence at Geneva, where they employed themselves in making a translation of the Bible. They began with the New Testament, which they published in 1540, printed with a small but beautiful letter, in 1557. This is the first printed edition of the New Testament, in which the verses of the chapters are distinguished by numeral figures and breaks.

Styrpe, in his Annales of the Reformation, tells us, that the Geneva brethren, after publishing their New Testament, proceeded to revise the Old. But not having finished it when Elizabeth came to the throne, some of them stayed behind the rest to complete their design. And having finished the Old Testament, they published the whole Bible at Geneva in 1540, in the year 1560, printed by Rowland Hall. This is what is commonly called *The Geneva Bible*; concerning which F. Simon affirms, that it is only a translation of a French version made at Geneva some time before. But he said this perhaps to disparage the work. In this translation cuts are inserted, representing the garden of Eden, Noah’s ark, &c. They likewise added a variety of notes, with two tables; one containing an interpretation of the names, and the other an account of the principal matters in the Scriptures. There is also an epistle to Queen Elizabeth, in which they charge the English reformation with retaining the remains of popery, and exhort her to strike off certain ceremonies. But this epistle giving offence, it was omitted in the subsequent editions. The Geneva Bible was so universally used in private families, that there were above thirty editions of it in folio, 4to., and 8vo., printed from the year 1560 to the year 1616. The authors of this edition being all zealous Calvinists, their translation and notes are calculated to support the doctrine and discipline of that party. For which reason it was better esteemed at its first appearance than it hath been in later times.

**The Bishops’ Bible.** Queen Mary dying in November 1558, was succeeded by Elizabeth, who, treading in the steps of her brother Edward VI., suppressed the Roman superstition in all her dominions, and filled the sees with Protestants. After this, Abp. Matthew Parker having represented to the queen that many churches were without Bibles, or had incorrect copies, she resolved that a revision and correction of the former translation should be made, in order to publication. The archbishop therefore appointed some of the most learned of the bishops and others to revise the Bible commonly used, and to compare it with the originals; and to each of them he assigned a particular book of Scripture, with directions not to vary from the former translation, except where it was not agreeable to the original, and to add marginal notes for explaining the difficult text; reserving to himself the oversight of the whole. A revision of the English Bible, on the same plan, had been proposed by Cranmer (see above); but the design did not take effect. Parker was more successful in his attempt. The persons employed by him performed their tasks with such cheerfulness, that the whole was ready for the press in the year 1568; and in that year the Bible of the bishops’ revision was printed in a very elegant manner, with a beautiful English letter, on a royal paper, in a large folio, by Richard Jugge, the queen’s printer. In this edition, which contains the Apocrypha, the chapters are divided into verses, as in our Bibles; and the several additional words of the Latin, which in the Great Bible were printed in small characters, are omitted, except the 1 John 5 v. 7, which is printed in the same character with the rest of the text. To this edition Parker added some good notes, different from those of Tyndal
and Coverdale, and two prefaces. In the one to the Old Testament he exhorted the people to study the Scriptures, which, after St. Jerome, he termed The Scriptures of the People. In the preface to the New Testament, he advised the reader not to be offended with the diversity of translation. After the preface to the Old Testament Cranmer’s prologue is inserted, and before the psalms there is a prologue of St. Basil. On the margin, besides the notes, there are references, and the whole is embellished with cuts and maps. This Bible, on account of the pains which the bishops took in perfecting it, was called The Bishops’ Bible, and was authorized to be read in the churches. Yet it was found fault with by some, on prejudice. He did not as much as say it should be the cause in the Old Testament it does not always follow the Hebrew, but in some places is on purpose accommodated to the LXX., and is disgraced with divers errors. But Levinares, the Bishops’ Bible, first faced all the worse through the interpenetration of the sticklers for the Geneva translation.” In 1572 the Bishops’ Bible was reprinted in folio, in the same splendid manner as in 1568, with a few additions and alterations.

L. THOMSON’S NEW TESTAMENT.—In the year 1583, one Laurence Thomson, an under-secretary to Sir F. Walsingham, published an English version of Beza’s Latin translation of the New Testament, which he added notes from Beza, Cameronius, and others. This translation differs so very little from the Geneva Bible, that it was sometimes printed with the Geneva translation of the Old Testament.

RHEIMS NEW TESTAMENT.—The English Papists, who after Queen Mary’s death fled to Rhemse, finding it impracticable to hinder their countrymen from having the Scriptures in their mother-tongue, published an English translation of the New Testament from the authenticity Latine; that is, from the Vulgate, printed at Rheims by John Pogany, in the year 1582. At the same time they promised a translation of the Old Testament in the same language. Their translation of the New Testament, the Rhemists rendered unintelligible to common readers, by introducing into it a number of hard words, neither Greek, nor Latin, nor English, but a barbarous mixture of the three languages, such as Asyrm, Turch, Holis casat, Prepos, Pasche, Paracaseus, Nephite, Evangelize, Penance, Chalice, Host, &c. These are what the Romish clergy call ecclesiastical and sacred words; and by affirming that they contain certain deep and inexplicable meanings, they have raised in the minds of the vulgar a superstitious veneration of the clerical orders, to the enslaving of their consciences; (see p. 4.) To their translation the Rhemists added notes, from what they called the catholic tradition, from the expositions of the fathers, and from the decrees of popes and councils, for the support of the Romish errors. This is what goes by the name of the Rhemish New Testament.—In the year 1589, Dr. Fulke, master of Pembroke-hall, Cambridge, reprinted this translation, together with that of the Bishops’ Bible, in two columns; and in his notes confuted all its arguments, glosses, annotations, manifest impieties, and slanders against the translations used in the church of England; and dedicated the whole to Queen Elizabeth.

DOWAY BIBLE.—About twenty-seven years after the publication of the Rheims New Testament, an English translation of the Old Testament, from the authenticity Latine, came forth from the English college of Doway, in two vol. 4to; the first in the year 1609, the second in 1616, both printed at Doway by Laurence Kellam. But this translation is of the same complexion with the Rheims New Testament, having been made many years before in the college of Rheims, by the very same persons who translated the New Testament; for it was only revised and published by their brethren of the college of Doway.

KING JAMES’S BIBLE.—Queen Elizabeth dying in March 1603, was succeeded by James VI. King of Scotland, who, soon after his arrival at London, received a petition from the puritan ministers, desiring a reforming of certain ceremonies and abuses in the church. In consequence of this petition, the king appointed several bishops and deanies, together with the principal petitioners, to meet him at Hampton-court, January 12, 1603, to confer with him on these abuses. On the second day of the conference, the puritans proposed that a new translation of the Bible should be made; and no one opposing the proposition, the king, in the following year, appointed 54, or according to others, 47 persons, learned in the languages, for revising the common translation. These he divided into six companies, and to the several companies he allotted certain books of Scripture, to be translated or amended by each individual of the company separately. And that they might execute their work in the best manner, he prescribed to them certain rules which they were to observe.—The first was, that the work should be made ready for the public reading in the churches, commonly called the Bishops’ Bible, to be followed, and as little altered as the original would permit.—The third was, that the old ecclesiastical words be kept; as the word church not to be translated congregation, &c.—The fifth; the division of the chapters to be altered, either not at all or as little as might be.—The sixth; no marginal notes to be affixed, but only for explaining the Hebrew and Greek words which could not be expressed in the text without some circumlocution.—The eighth; every particular man of each company to take the same chapter or chapters; and having amended or translated them severally by himself, where he thought good, all were to meet together to compare what they had done, and to agree on what they thought should stand.—The ninth; when any one company had finished any book in the manner prescribed, to send it to the other companies to be considered by them.—The fourteenth; the translations of Tyndale, Coverdale, Matthew, Whitechurch, (the Great Bible), and Geneva, to be used where they agree better with the original than the Bishops’ Bible. This, therefore, was not to be a new translation, but a correction only or amendment of the Bishops’ Bible.—The translators entered on their work in spring 1607.

Selden, in his table-talk, says, “The king’s translators took an excellent way. That part of the Bible was given to the person who was most excellent in such a tongue. And then they met together, and one read the translation, the rest holding in their hands any Bible, either of the learned tongues, or French, Spanish, Italian, &c. If they found any fault they spoke; if not, he read on.” After long and earnest expectation, the Bible, thus revised, came out in the year 1611, dedicated to the king; and is that which at present is used in all the British dominions.

To this edition of the Bible it hath been objected, 1. That it often differs from the Hebrew, to follow the LXX. if not the German translation; particularly in the proper names.—2. That the translators, following the Vulgate Latin, have adopted many of the original words, without translating them; such as habitation, heritage, mammon, anathema, &c. by which they have rendered their version unintelligible to a mere English reader. But they may have done this in compliance with the king’s injunction concerning the old ecclesiastical words, and because, by long use, many of them were as well understood by the people as if they had been English.—2. That by keeping too close to the Hebrew and Greek idiom, they have rendered their version obscure.—3. That they were a little too compliant to the king, in
favouring his notions of predestimation, election, witchcraft, familiar spirits, &c. But these, it is probable, were their own opinions, as well as the king's. That their translation is partial, speaking the language of, and giving authority to one sect. But this, perhaps, was owing to the restraint they were laid under by those who employed them. 4. That where the original words and phrases admitted of different translations, the worse translations, by plurality of voices, was put into the text, and the better was often thrown into the margin. 5. That notwithstanding all the pains taken in correcting this and the former editions of the English Bible, there still remain many passages mistranslated, either through negligence or want of knowledge; and that to other passages improper additions are made, which pervert the sense; as Matt. xx. 25, where, by adding the words it shall be given, it is insinuated, that some other person than the Son will distribute rewards at the day of judgment.

Such are the objections which have been made to the king's translation by the protestants. They are mentioned here as historical facts. How far they are just lies in the reader to consider. The objections made by the papists were the same with those which were made to the former translations; and particularly, that several texts are mistranslated, from the translators' aversion to the doctrines and usages of the church of Rome.

If the reader desires more full information concerning the English translations of the Bible, he may consult Anthony Johnson's historical account, published at London in 1730; also John Lewis's complete history of the several translations of the Bible in English, 3d edit. published at London in 1739. From which treatises, most of the facts relating to the English translations of the Bible mentioned in this section are taken.

Since the commencement of the present century, several English translations of the gospels and epistles have been published by private hands. But they are little different in the sense from the king's translation; or, if they differ, it is occasioned by their giving the sense of a few passages, not in a different translation, but in paraphrases which do not truly express the meaning of the original.

And even where the meaning is truly expressed, it cannot be said that the translation is improved by these paraphrases, at least in those instances, where the sense could have been represented with equal strength and perspicuity in a literal version.

From the foregoing account of the English translations of the Bible, it appears, that they are not different translations, but different editions of Tyndal and Coverdale's translation. It appears likewise, that Tyndal and Coverdale's translation, of which the rest are copies, was not made from the originals, but from the Vulgate Latin. For as they did not say in the title pages that their translation was made from the originals, and as Coverdale, in particular, declared in his prefaces to Holywood's New Testament, that he swerved as little as possible from his Latin text, it is reasonable to think that Tyndal and he made their translation from that text. Besides, it did not suit their purpose to translate from the originals. The Vulgate Latin text being the only word of God that was then known to the people, and even to many of the clergy, these translators knew, that the nearer their version approached to the Latin Bible, they would be the less offensive; a consideration which Coverdale acknowledges, in his prefaces, had great weight with him.

As Tyndal and Coverdale made their translation from the Vulgate, they could hardly avoid adopting a number of its errors. Some that were palpable they corrected, especially when the sense of the passage suggested the correction. But in translating the more difficult texts which they did not understand, they implicitly followed the Vulgate, as Luther, Erasmus, and others had done before them. It is true, their translation was often corrected in the editions of the English Bible, which were published from time to time. But the corrections were made chiefly in the phraseology. The alteration of the English language made it necessary, in every revival of the translation, to substitute modern words and phrases in place of those which were becoming obsolete. But few alterations were made in the sense, except in the passages which had a relation to the popish controversy, which, on that account, were considered with more care. Wherefore, each new edition being little different from the preceding one, none of them were esteemed new translations, as is plain from the public acts prohibiting the use of the English Bibles. For, in these acts, they are all called Tyndal and Coverdale's Translation.

To conclude:—If Tyndal and Coverdale's translation was made from the Vulgate Latin, and if the subsequent English translations, as they have been called, were only corrected editions of their version, and if the corrections made from time to time in the different editions, respected the language more than the sense, it is to be thought strange, that many of the errors of that translation, especially those copied from the Vulgate, have been continued ever since, in all the editions of the English Bible! Even that which is called the king's translation, though, in general, much better than the rest, being radically the same, is not a little faulty, as it was not thoroughly and impartially corrected by the revisers. It is, therefore, by no means such a just representation of the inspired originals as merit to be implicitly relied upon for determining the controverted articles of the Christian faith, and for quieting the disensions which have rent the church.

Sect. III.—Of the Principles on which the Translation now offered to the Public is formed.

The history of the ancient and modern versions of the Scriptures, given in the preceding sections, must have convinced every unprejudiced reader, that a translation of the sacred writings, more agreeable to the original, and more intelligible and unambiguous than any hitherto existing, is much wanted. In this persuasion, the author formed the design of translating the apostolic epistles, although he was sensible the attempt would be attended with great difficulties, and be liable to many objections. But objections were made to Jerome's corrections of the Italic version of the New Testament. And in an age much more enlightened, when the correction of the Bishops' Bible was proposed, there were some who did not approve of the design, fearing bad consequences would follow the alteration of a book rendered sacred in the eyes of the people by long use. On both occasions, however, these objections were justly disregarded, for the sake of the advantages expected from a translation of the inspired writings more consonant to the original. Wherefore, that the reader may be enabled to conjecture, whether, in the following version of the apostolical epistles, the alterations that are made in the translation be of sufficient importance to justify the author in publishing it, he will now explain the principles on which it is formed, in such a manner as to give a general idea of the number and nature of these alterations. At the same time, to remove such prejudices as may remain in the minds of the serious against altering the common translation, he will mention a few of the many advantages which will be derived from a new translation of the Scriptures, skillfully and faithfully executed.

Sensible that the former translators have been misled by copying those who went before them, the author, to avoid the errors which that method leads to, hath made his translation from the original itself. And that it might be a true image of the original, he hath at all times observed the following rules:—1. He hath translated
the Greek text as literally as the genius of the two languages would permit. And because the sense of particular passages sometimes depends on the order of the words in the original, the author, in his translation, hath placed the English words and clauses, where it could be done to advantage, in the order in which the corresponding words and clauses hold in the original. By thus strictly adhering to the Greek text, where it could be done consistently with perspicuity, the emphasis of the sacred phraseology is preserved, and the meaning of the inspired penman is better represented, than it can be in a free translation. (See p. 11 note.) To these advantages add, that, in this literal method, the difficult passages being exhibited in their genuine form, the unlearned have thereby an opportunity of exercising their own ingenuity in finding out their meaning; whereas, in a free translation, the words of the inspired writer being concealed, no subject of examination is presented to the unlearned but the translator's sense of the passage, which may be very different from its true meaning.

2. As the Greek language admits an artificial order of the words of a sentence, or period, which the English language does not allow, in translating many passages of the apostolical epistles it is necessary to place the words in their proper connexion, without regarding the order in which they stand in the original. This method the author hath followed in his translations where it was necessary, and thereby hath obtained a better sense of many passages than that given in our English version, where the translators have followed the order of the Greek words, or have constructed them improperly.

3. With respect to the Hebraisma found in the Scriptures, it is to be observed, first, That as the Greek language, in its classical purity, did not furnish phrases fit to convey just ideas of spiritual matters, these could only be expressed intelligibly in the language of the ancient revel-
ing them in their ordinary Bible. Farther, though he hath often deviated from the beaten road, the diversity of his translation will not be offensive, because, throughout the whole, he hath endeavoured to preserve that beautiful simplicity of style for which the Scriptures are so justly admired, together with those allusions to ancient manners and historical facts, implied in the phraseology by which the age and nation of the authors of these writings are known. In short, by observing the rules mentioned, the author hath endeavoured to make his translation as exact an image of the original as he could; not only because, in that method, it acquires the authority which a translation of writings divinely inspired ought to have, but because, by a faithful exhibition of the Scriptures in their original dress, there arises such a strong internal proof of their antiquity and authenticity, as far overbalances any inconveniences resulting from a few pleonastes, uncouth expressions, and grammatical anomalies, all common in ancient writings, and retained in this translation of the apostolical epistles, for the purpose of shewing the Scriptures in their unalloyed simplicity.

Yet many modern translators, disregarding that advantage, and aiming at an imaginary elegance of style, have departed from the words and phraseology of the original, in such a manner as to convert their translations of particular passages into paraphrases, which exhibit a meaning often different from that of the inspired writers; a fault from which our translators of the Bible are not altogether free.—It must be acknowledged, however, that there are some sentences in these invaluable writings which cannot be literally translated; and therefore, to represent their true meaning, recourse must be had to the paraphrastic method. But these are the only passages, in books divinely inspired, which should be paraphrased in the translation.

Among the free translators of the Scripture, Sebastian Castalio, some time professor of the Greek language at Basel, is the most eminent. But whatever praise he may deserve for the general propriety and conciseness of his translation of the New Testament, and for the purity of his Latin, it is certain that, by aiming at a classical and polished style, he hath often lost sight of the original, and hath given what he imagined to be its meaning, in words not at all corresponding to the Greek text; so that his translation of a number, or passages hath little relation to the original, consequently is erroneous. Wherefore, neither his nor Erasmus's, nor any other free translation of the Scriptures, can be relied on; because if a material word in the original is omitted in the translation, or if a word not in the original is added, without marking it as added, or if words not corresponding to the original are used, much more if a whole sentence, or even a part of a sentence is paraphrased, the meaning of the text very probably will be altered, if not entirely lost; consequently the version, in these passages, can have no authority.

It is time now to inform the reader, that this translation of the apostolical epistles differs not a little from the former versions, because therein meanings are affixed to a number of Greek words and phrases diverse from those given to them in the same passages by other translators. Yet the translation of these passages is not the less literal on that account. Persons conversant in the language, know that many Greek words have more meanings than one, all of them equally literal, though not equally common; and that the skill of a translator is shown in his choosing from among these different literal significations, the one that best suits the scope of the passage where it is found. And if he chooses judiciously, his translation will be more truly literal than those in which the more ordinary significations of the Greek words have been adopted, if these significations do not accord with the writer's design. The truth of this remark will appear, especially in those passages of the new translation, where the Greek particles have meanings affixed to them different from those given them in other versions, but not acknowledged elsewhere in Scripture. For, however much it hath been overlooked hitherto, it is certain that, in a version of St. Paul's epistles, the connexion and propriety of his reasoning will either appear, or be lost, according to the manner in which the particles, which connect the different parts of his discourse, are translated.

The author, therefore, to lay a firm foundation for the just translation of the Scriptures, hath been at great pains, in Prelim. Ego. IV. to establish the uncommon significations which, in some passages, he hath affixed to the Greek words and phrases, by examples brought from the Scriptures themselves, or from approved Greek writers. In the same essay he hath offered some grammatical remarks, by which the peculiarities of style observable in the writings of the Jews are illustrated. But what hath been one of the chief objects of his attention in that essay was, by examples taken from the Scriptures themselves, to explain the meaning and powers of the Greek particles, as used by the sacred writers. Some of these examples, at first sight, may perhaps appear inconclusive; because of the word, for the sake of which the example is produced, may, in that passage, be taken in its ordinary acceptation. Yet the other examples, in which it can have no meaning but that which the author hath given it, and which is acknowledged by

Rom. ii. 19. 

A teacher of the uncivilized.

This translation of the clause Erasmus gave, on the pretence that no one teaches babes. But he had forgotten that the Jews gave to the Gentiles a teacher, as is elsewhere mentioned by the apostle, to show their contempt of them; and did not know, I suppose, that the apostle, by translating these contemptuous names in this passage, intended to point out the intolerable arrogance of the Jews in a lively manner. This example shows, that every translation of the Scriptures ought to be as literal as possible: because those who afterwards study them with care, may find proprieties in the original expressions, altogether overlooked by the free translator.

Of the influence which the right translation of the Greek particles hath to render the apostle's reasonings clear and conclusive, take for an example. This particle sometimes signifies that, sometimes therefore. Now, if it is translated in the former sense, where it hath the latter, the scheme of the discourse will be reversed; because that will be a reason, which was never an inference. (Compare the common English version of Rom. iv. 2, 3, Heb. vi. 11, 18, with the new translation of these passages.) In like manner, the other Greek particles having different significations, if, in a translation of the Greek, a particle is uniformly given to the same word, or if one of its senses is substituted for another, it will render the translation erroneous. Of this, Rom. viii. 4. That the righteousness of the law may be fulfilled, or, is a remarkable example. For this particle, as it presents men as absolutely passive in fulfilling the righteousness of the law. Whereas the true literal translation, which, therefore, is fulfilled, by us, who walk not according to the flesh. Many other examples might be given, but these may suffice.
our translators to be its meaning in these passages, make it probable that, in the first mentioned examples likewise, it hath the uncommon signification contended for, especially if, so understood, it agrees better with the context.—There are, however, two or three instances of uncommon significations given to words, for which the author can produce no authority. But he contends that the context leads to these significations of the words; and that, in giving them such signification, he is supported by critics and dictionary writers, who prove the uncommon significations which they affix to some words, only by producing a single passage from an approved author, in which it cannot be otherwise understood. See examples, 2 Pet. i. 20. note.

Many of the alterations introduced into this new translation, are in the common use; which, because it was settled according to the opinion of learned men in different countries, who compared a great number of MSS., and fixed on the readings which appeared to them best supported, the author hath not attempted to alter. Only because the oldest MSS. are written without any distinction of the words by intervening spaces, and of the sentences by commas and colons, and without the spiritus and accents; the author hath attended to the correcting and pointing of the common edition in a few instances, in order to obtain a better and more perspicuous sense of the passages, than that which arises from the common pointing. Further, although by the care with which other MSS. and versions have been collated, since the text of the New Testament was settled, more various readings have been procured, none of these readings are followed in this translation, except the few which our English Bible hath adopted, and which shall be mentioned in the notes. The author's attachment to the common text hath not proceeded from an implicit acquiescence in the opinion of the learned men who settled it, but from a persuasion that the readings which they adopted are, for the most part, better supported by MSS., and agree better with the context, than either the readings which they rejected, or than those which have been obtained since their time. Some of the rejected readings, indeed,

will be of great use in guarding the unlearned against errors, which have a tendency to perplex their minds, and make them careless of the duties of morality. (See Rom. vii. 12. to the end; and 2 Cor. iii. 5. new translation.)—4. A just translation of the Scriptures, by exhibiting the doctrines of the gospel in their genuine simplicity, will sufficiently show the falsity of the cavils of infidels, which, for the most part, are founded on wrong views of the doctrines of revelation.—These certainly are objects, which all who have the interests of Christianity at heart must wish to see attained; objects of far greater importance to the welfare of the world than those which engross the attention of a frivolous age.

The text of the Greek New Testament followed in this translation, is the one in common use; which, because it was settled according to the opinion of learned men in different countries, who compared a great number of MSS., and fixed on the readings which appeared to them best supported, the author hath not attempted to alter. Only because the oldest MSS. are written without any distinction of the words by intervening spaces, and of the sentences by commas and colons, and without the spiritus and accents; the author hath attended to the correcting and pointing of the common edition in a few instances, in order to obtain a better and more perspicuous sense of the passages, than that which arises from the common pointing. Further, although by the care with which other MSS. and versions have been collated, since the text of the New Testament was settled, more various readings have been procured, none of these readings are followed in this translation, except the few which our English Bible hath adopted, and which shall be mentioned in the notes. The author's attachment to the common text hath not proceeded from an implicit acquiescence in the opinion of the learned men who settled it, but from a persuasion that the readings which they adopted are, for the most part, better supported by MSS., and agree better with the context, than either the readings which they rejected, or than those which have been obtained since their time. Some of the rejected readings, indeed,
stand on an equal, or perhaps on a better authority than those in the received text. But as they make no material alteration in the sense of the passages where they assert which was not completed till the year 1557, and he dying, his Bible was not given to the public till about the year 1564.

The next person of some note who attempted to restore the true readings of the Greek Testament, was Erasmus, of Rotterdam. He, by collating five Greek MSS. and some Latin copies, amended both the Greek text and the Vulgate version, and published both, with large notes, at Basel, in the year 1516. This was the first copy of a Greek Testament that was published from the genuine Greek. Mill tells us, that, exclusive of typographical errors, it contains above 500 springing errors, and about 100 corrections. Both editions have the same apparatus, and, with a few exceptions, the same notes; and the text in the second edition differs from the Erasmian in not a few places.

In the year 1518, a Greek Testament was published at Venice by Andrea Ambrosii, Aldus's son-in-law; Aldus himself having died about two years before. Certain learned men corrected this edition, by collating it with some very ancient MSS. But its text is different from the Erasmian, which was published a little before.

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In the year 1522, Erasmus's third edition came out, printed at Basel by Froben, in which he followed the text of his second Greek Testament, except the 15 readings, which he took from the Aldine edition and some new MSS. which he had collated or examined; and, for the remainder, he marked the readings taken from Aldus.

The text in this is somewhat more correct than that in his second edition. And the famous text, 1 John v. 7, concerning the testimony of the Father, and the Word, and the Holy Ghost, is inserted in it in Greek. Erasmus says, he took it from a copy which he calls the Greek text. He says he inserted it that there might be no handle for calumniating him.

At the length, in the year 1526, the Complutensium, or Ximenes's Bible, was published in six vols. folio: a noble work, every way worthy of a nation at whose expense it was executed, and the Pope Leo X. did patronize it. The Old Testament consists of two columns in each page, and the New Testament is in one volume: the Greek text, according to the Vatican copy, with an interlinear Latin version. In the second column is the Vulgate, or Jerome's translation, correctly by the best MSS. The third column is the Hebrew text; and last are placed, in two columns, a Chaldean translation, and a Latin version of that translation.

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In the year 1523, Simon Colomars, a Parisian printer, published his Greek Testament, without any preface informing the reader in what manner he had formed his text. So that it is uncertain whether he followed the text of any of the former printed editions, or any particular MS.; or whether he chose what he judged the best readings of all the manuscripts and printed copies he had examined.

Mill tells us, that, in his third edition, he made use of the Complutensian Bible. It has three columns in each page. In the first is the Greek text; in the second is Erasmus's own translation; and in the third is the Vulgate version. With respect to the Greek text of this edition, Erasmus professes to have followed that of the Complutensian Bible: for, though the text is, in general, agreeable to that of his third edition, Erasmus thought proper to deviate from it in 186 instances, and instead of its readings, to substitute those of the Complutensian Bible.

In the year 1526, Robert, son of Robert Stephen, published a Greek Testament, in the same volume, and with the same kind of type, wherein his father's first and second editions were printed, and added such of the readings of his father's third edition as he thought necessary to correct the text. The same was printed in the year 1527, and reprinted in 1529, and again in 1535.

The year 1527, saw the publication of a Greek Testament, in which he altered one or two of the erroneous readings which he had formerly adopted, and added some readings from two MSS. of great antiquity, namely, a MS. of the Fourth Gospel and of the Acts, with the Balaamic Scripture, before it was corrected by the Virginia copies of the Complutensian Bible.

In the year 1530, Robert, the son of Robert Stephen, published a Greek Testament, in the same volume, and with the same kind of type, wherein his father's first and second editions were printed, and added such of the readings of his father's third edition as he thought necessary to correct the text. The same was printed in the year 1527, and reprinted in 1529, and again in 1535.

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which relate to controverted doctrines, the author hath mentioned in his notes; but without examining their authenticity, because of the many who are the unlearned are no judges; and, with respect to the learned, they may consult Mill, Wetstein, and others, who have made large collections of the various readings, and may judge for themselves.

In the larger edition of this work, the author, following Origen's plan, hath set the common English version opposite to his new translation, that the reader may see in what particulars they differ. And having placed the Greek text in a column between the two translations, the learned, by comparing them with the original, can easily judge to which version the preference is due.

SECT. IV.—Of the Prefaces, the Illustrations prefixed to the Chapters, and the Notes.

It is well known that the epistles to particular churches were written, either to correct certain irregularities into which they have fallen, or to confute the errors of false teachers, who endeavoured to seduce them. It is equally well known, that the epistles to particular persons were written to direct them in the discharge of the offices assigned to them, and to support them under the evils to which they were exposed, while faithfully executing these offices. Wherefore the knowledge of the state of the churches, and of the characters of the persons to whom the epistles were addressed, and of the erroneous doctrines which prevailed in the first age, must be of great use in studying the epistles. To give the reader some idea of these matters, the author has prefixed a preface to each epistle, in which, from the hints given in the epistle itself, and from particulars mentioned in the Acts of the Apostles, and in the writings of the fathers, he hath endeavoured to settle the date of the epistle, and to explain the state of the churches, and the character of the person to whom it was sent, together with the errors which it was written to correct.

In the new translation, the common division of the text into chapters and verses is retained, because the Scriptures have long been quoted according to that division. But, to remedy the inconveniences which that division had occasioned, by breaking the text, sometimes even in the middle of a sentence, the author hath prefixed to each chapter what he hath termed a View and Illustration. In those, the principal matters contained in the chapters are set at greater length than could be done in the commentary; the arguments used by the inspired writers for proving their positions are distinguished, their relation to these positions is pointed out, and the conclusion drawn from them is shown to be just. Also because St. Paul, in particular, hath omitted sometimes the major proposition of his argument, sometimes the minor, and often the conclusion itself, (see Gal. i, 20.), the author, in his Illustrations, hath endeavoured to complete those unfinished reasonings.

He hath also marked the apostle's digressions, mentioned the purposes for which they are introduced, and apprized the reader when he returns to his main subject. Lastly, in these views, care hath been taken to show how the apostle's words may be applied, for defending the Jewish and Christian revelations against the cavils of infidels.

Opposite to the new translation, the author hath placed an interpretation, in which the traditional words of the text are inserted, for the most part, without any alteration; because, in general, they express the inspired writer's meaning with more energy than it is possible to do by any words of human invention. This interpretation the author has called a commentary, rather than a paraphrase, because it is commonly made, not by expressing the meaning of the text in other words, but by supplying the things that are necessary for showing the scope and connection of the reasoning, or by mentioning particulars which the apostles have omitted, because they were well known to the persons to whom they wrote, but which, at this distance of time, being unknown to ordinary readers, must be suggested to them. These additions, being properly short notes intermixed with the text, for the purpose of explanation, are all printed in Roman characters, that the reader may distinguish them from the text, which is printed in Italics.

As a translator of the Scriptures, the author thought himself bound to give the true literal version of every passage, according to the best of his judgment, without regarding whether it favoured or opposed his own particular opinions, or any of the schemes of doctrine which have divided the Christian world. Yet, as an interpreter, he hath taken the liberty, in his commentary, to submit to his readers, though not always with the same assurance, what in his opinion is the meaning of the passage. There are, indeed, some texts which he hath not ventured to explain, because, though all agree in the translation of them, their meaning hath been much disputed. But in the notes he hath shown how the contending parties explain them for supporting their particular tenets; and hath fairly represented the arguments by which they justify their own interpretations, without concealing any thing that seemed to be of importance on either side. And if, on some occasions, he hath leaned towards the interpretation of a disputed text, given by one of the parties, the reader must not conclude that he holds the opinion which that interpretation is advanced to support; for he will find that, in explaining other texts, he hath given interpretations which favour the contrary doctrine. In both cases, his only motive for approving these interpretations was, that he judged them the true meaning of the text.
Sect. IV.  GENERAL

Preface.

The passages. The balancing of these seemingly opposite passages against each other, and the application of them for the purpose of supporting a particular doctrine, or scheme of doctrine, not falling within the author’s plan, he hath left it, for the most part, to theologians, with that opinion, that the only foundation on which the doctrines of revelation can be securely built is the Scriptures, understood in their plain grammatical meaning. And therefore, in all cases where opposite doctrines have been founded, not on one or two, but on a number of texts, according to their unconstrained meaning, the one class of texts ought not, by forced criticism, to be turned from their plain grammatical meaning, to make them accord with the scheme of doctrine built on the other class. For it will be found, that these seemingly inconsistent texts speak of persons and things of whose existence we are not able to judge. So that the things said concerning them in the Scriptures, which appear inconsistent, may all be true, though we are not able to reconcile them with each other. And as, in natural religion, there are facts discovered to us, by reason and experience, from which seemingly contradictory conclusions may be drawn, both of which we must believe though we are not able to reconcile them, why may not the seemingly inconsistent facts made known in the Scriptures be received as true, upon the testimony of God, though we cannot reconcile them with each other? Wherefore it is no objection to the plain wise and grammatical interpretation of the Scriptures, that it gives them the appearance of inconsistency. If that appearance is in the Scriptures themselves, why should it be concealed, either in the translation or in the interpretation? A translator or an interpreter of the sacred oracles will certainly show, not only greater honesty and candour, but will even come nearer to the truth, when he suffers their real aspect to remain, than if, for the purpose of establishing particular doctrines, or for reducing everything in revelation to the measure of human conceptions, he attends only to one class of texts, and, by forced criticism, turns all the opposite texts from their plain grammatical meaning to artificial senses which they do not admit without much straining; a practice which hath been too much follow-
ed in interpreting the Scriptures, not by one sect only, but by all the different sects of Christians in their turn.

It remains, that some account be now given of the matters contained in the notes. In the first place, then, when the author introduces the interpretations of former commentators, he commonly mentions in the notes the proofs by which they support their interpretations; hoping they may be of use, even to the learned, by bringing things to their remembrance which otherwise, perhaps, they might not have recollected. In the second place, as the Christian revelation is founded on the Jewish, and is the completion of it, the apostles, in explaining the doctrines of the gospel, have not only used the language of the Jewish Scriptures, but have frequently quoted or alluded to particular passages in them. Wherefore, that ordinary readers may understand the Scripture phraseology, which, in many particulars, is very different from the language of the European nations, and discern the propriety of the apostle's reasoning, the author, in his notes, hath explained the peculiarities of that phraseology, and hath transcribed the passages of the Old Testament at full length, of which a few words only are quoted, or which are alluded to, indirectly, that the reader, who is supposed to be acquainted with the Scriptures, having the whole passage under his eyes, may be sensible of the justness of the reasoning. In the third place, as the manners, opinions, proverbs, and remarkable sayings, not only of the Jewish people, but of the sages of other ancient nations, are mentioned or alluded to by the sacred writers, these also are explained in the notes; that what is only a proverb, or an allusion to some known fact or saying, may be interpreted as a doctrine or prediction, contrary to the intention of the sacred writers. Examples of this kind of allusion are, Matt. ii. 45; x. 39; Luke xxiii. 31. In the fourth place, as often as an uncommon interpretation is given of any passage, the author, in the notes, hath endeavoured to support it, by its agreement with the context, and with the apostle's design in writing; by parallel passages; by criticisms on the language, especially those contained in Essay IV; by the established rules of interpretation; by arguments drawn from common sense; and sometimes by the opinion of former commentators, both ancient and modern, whose judgment is approved by the learned. In many instances, however, for the sake of brevity, neither the translation, nor the interpretation, though uncommon, is supported by any particular of the law, namely, to perfect obedience, 'might be fulfilled in us.' By this translation Beza has endeavoured to establish, that the righteousness of Christ is imputed to believers in such a manner, that all which the law required from them is fulfilled in them, so that they become thereby perfectly righteous.—Rom. iii. 22. Tob. xxi. 13; omnes dixit: and in his note he says, electum vide- licet, de quibus discursum.—Titus ii. 11. Illustri est gratia Dei atri- butur suo (κύριος) quibusque masculinos. Here all men are converted into some men, lest, from the just grammatical translation, any argument should be drawn in favour of universal redemption. See also his translation of 1 Tim. ii. 1, 2; 2 Pet. iii. 3; Heb. x. 36. Justus autem ex fide vestra. Sed si qua se subdicerit, non est gratia animae sua. In this passage, by adding the word quis, any one, which is not in the text, and by mistranslating the clause, "qua subdicionem, Beza hath hidden from his readers that God supplies a just man may draw back, and thereby lose his favour, lest, from that supposition, an argument might be drawn against the perseverance of the saints. Examples of strained criticism might be produced from Calvin, Gutenberg, Hammond, Luboch, Locke, and other noted commentators. But the above are all quoted from Beza, because most of the Calvinists divide since his time, who have translated and interpreted the apostolical epistles, and among the rest our English translators, have followed him too implicitly. For example, by copying Beza, as he copied the Vulgate, our translators have translated their version in the following passages, unintelligible—2 Cor. iv. 3. 'It is hid to them that are lost.' 4. In whom the god of this world hath blinded the minds of them which believe not.' But what idea can any reader form of Satan's blinding the minds? 'For our gospel indeed is of unoffence, to condemnation.' By this translation, Beza makes the apostle affirm, that all Adam's posterity are actually guilty of his first transgression; such, on that account, are liable, on eternal death. But that doctrine is not taught in this passage; for I know no text in which it is actually taught (Psalm 15).—Rom. vii. 4. [The halter sign in the margin.] That right
lar proof; because it was supposed, that, to the learned, both would clearly appear from the original itself; and to the unlearned from their giving a better sense of the passages than that found in the common versions and paraphrases. In the 4th place, instead of entering into theological controversies, the author, judging it more for the reader's profit, hath in the notes shown how the important sentiments contained in the word of God may be improved for forming men's tempers and manners. Lastly, In the notes, the author hath displayed the beauties of some of the finest passages, by remarks on the sentiments and language.

All the different parts of the author's plan, above described, being necessary to the right explanation of the apostolical epistles, the due execution of them hath swelling this work to a great bulk. Yet no one who knows how many volumes have been written by critics and commentators, for elucidating a single Greek and Latin classic, can be offended with the size of this performance. For, however profitable the right interpretation of the writings of the celebrated authors of Greece and Rome may be, to those who take a delight in polite literature, it is a matter of small importance, in comparison with the right interpretation of the oracles of God, by which the faith and morals of mankind are to be regulated. However, that this publication might not be needlessly swollen, the author hath, to the best of his judgment, shunned everything trivium. And that the same remarks might not be repeated, he hath, as often as it was necessary, referred the reader to the places of the work where they are to be found. When two interpretations and remarks of other commentators are introduced, such only are mentioned as are accompanied with some degree of probability. And both in giving his own interpretations and the interpretations of others, the author hath studied brevity. With the same view, he hath endeavoured, in general, to exclude from his style, tautology, synonymous epithets, and circumlocution. And, that what he hath written may be understood at the first reading, he hath all along aimed at simplicity, perspicuity, and precision in his style.

Many Greek words, it is true, and phrases, are introduced, especially in the notes. But those being placed as parentheses, to show that the sense of the sentences where they occur is complete without them, they can occasion no difficulty to any reader. They are inserted for the sake of persons skilled in the Greek, to whom the author appeals for the justness of his critical remarks. And although the unlearned cannot judge of such matters, he hopes it will be some proof, even to them, that his remarks are well founded, if the alterations in the translation, and in the interpretation which they are designed to support, make the Scriptures more plain to them than they were before, and if they afford a clearer view of the sentiments and reasonings of the inspired writers.

To conclude; As it is ultimately from the Scriptures, and not from creeds and systems, by whomsoever composed, nor even from the decrees of councils, whether general or particular, that the genuine doctrines of the gospel are to be learned, the study of these writings is the most profitable work in which any man can be employed, especially if he be a teacher of religion; and the right understanding of them is the best of all acquisitions. The person, therefore, who puts it in the power of others to attain their true meaning, whether it be by faithfully translating them into a known language, or by rightly interpreting them, where they have been misunderstood, performs a work most acceptable to God, and does the greatest possible service to the world. In this persuasion, the author having spent the greatest part of his life in the study of the Scriptures, now offers to the public his translation and interpretation of the apostolical epistles; because, notwithstanding all the light which hath been thrown on that part of the word of God by modern critics and commentators, many obscurities and errors, both in the translation and interpretation of these invaluable compositions, still remain, which the friends of revelation, who are qualified for the undertaking, should endeavour to correct. The author flatters himself, that, by rectifying the translation in many places, and by offering interpretations different from those commonly given, he hath successfully removed some of the former difficulties; and makes no doubt, but, by the diligence and skill of those who shall succeed him, the difficulties which remain will, in time, receive a satisfactory solution. (See Essay I. at the end.) The prejudice, therefore, which is taken up by many in the present age, that each writings on the Scriptures may yet be published can contain nothing of moment but what hath been advanced before, is groundless, and of most pernicious consequence, as it puts a stop to all farther inquiry. The Scriptures being not yet fully understood, they ought to be diligently searched, that the treasures of divine knowledge, which lie hid in them, may be brought to light. What the author hath said or insinuated in this preface, concerning the things he hath done for the explanation of the apostolical epistles, hath been said, perhaps, with too much confidence. But as he is perfectly sensible that his opinion of his own work will have no influence on the judgment of the public, the things which he hath said can only be meant to draw the attention of the learned, to whom it belongs to determine, whether he hath executed the several parts of his plan in the manner proposed by him; and whether his discoveries, if he hath made any, ought to be approved and received, or disapproved and rejected. To their examination, therefore, he submits the whole, and waits for their decision with respect. In the mean time, he commits his performance to God, in whose hand all things are; with fervent prayers that he would be pleased to make it subservient to his own glory, and to the good of his church. And if, in any degree, it contributes to promote these great ends, he will rest contented, as having received an ample reward.

PRELIMINARY ESSAYS.

ESSAY I.

Of the commission given by Christ to his Apostles; and of the power by which he fitted them for executing that commission; and of the nature and authority of their writings.

The Lord Jesus, before his death spake in this manner to his apostles—Luke xxii. 32, 'I have yet many things to say to you, but ye cannot bear them now. 13. Howbeit, when the Spirit of truth is come, he will guide you into all truth.' From this it is evident, that while on earth Jesus did not declare the whole doctrines of the gospel, but left them to be revealed by the Holy Ghost, to the persons who, after his departure, were to make them known to the world. In this method of revealing the gospel, there was both dignity and propriety. For the Son of God came from heaven, to make the gospel revelation, but to be the subject of it by doing and
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suffering all that was necessary to procure the salvation of mankind.

But, although it was not our Lord's intention to make a complete revelation of the gospel in person, he occasionally delivered many of its doctrines and precepts in the hearing of his followers, that, when the persons commissioned by him to preach the gospel in its full extent executed their commission, the world, by observing the perfect conformity of their doctrine with his, might entertain no doubt of their authority and inspiration, in those farther discoveries which they made concerning the matters of which Christ himself had spoken nothing.

The Son of God, in prosecution of the purpose for which he took on him the human nature, came to John at Jordan, and was baptized. To this rite he submitted, not as it was the baptism of repentance, for he was perfectly free from sin, but as it prefigured his dying and rising again from the dead, and because he was, on that occasion, to be declared God's beloved son by a voice from Heaven, and by the descent of the Holy Ghost upon him, in the view of the multitudes who were assembled at John's baptism.

Having received these miraculous attestations, Jesus began his ministry; and from that time forth showed himself to Israel as their long-expected deliverer, and, in the hearing of the people, spake many discourses, in which he corrected the errors of the Jewish teachers, and explained many of their mysteries and precepts. Of true religion. And while he thus employed himself, he confirmed his doctrine, and proved himself to be the Son of God, by working great miracles in all parts of Judea, and even in Jerusalem itself. But the chiefs of the Jews, envying his reputation with the people, laid hold on him, and condemning him for calling himself the Son of God, constrained Pontius Pilate, the governor of Judea, to put him to death. But whilst the Jews, with wicked hands, crucified Jesus, his death, by the sovereign appointment of God, became an atonement for the sin of the world. And, to wipe away the stain which the Jews endeavoured to fix on Jesus as a deceiver, by putting him to death, God raised him from the dead on the third day, according to Christ's own prediction, and thereby declared him, in the most illustrious manner, his son. After his resurrection, Jesus showed himself alive to many witnesses; and, having remained on earth forty days, a sufficient time to prove the truth of his resurrection, he ascended into heaven, in the presence of his disciples, who were assured, by the attending angels, that he would return from heaven in like manner as they had seen him go away; namely, at the end of the world.

I. The illustrious display just now described, which Jesus made on earth of his glory as the Son of God, by his virtues, his miracles, his sufferings, his resurrection, and his ascension, was intended, not solely for the people before whom it was exhibited, but for all mankind. And, therefore, that the knowledge of it might not be confined to the Jews, but spread through the whole world, and continued in it to the end, Jesus, in the beginning of his ministry, chose twelve of his disciples, and ordained them to be with him, that they might hear all that he should speak, and that as eyewitnesses of these things, they might report them to the world, with every circumstance of credibility. These witnesses Jesus named apostles, or persons sent forth by him, and appointed them to bear that name always, that when they published his history, bare witness to his resurrection, and preached salvation to them who believed, all might be sensible that they acted by commission and authority from him. And, to prevent any error that might arise in the execution of this office, from the failure of their memory, he made them the following promises:—John xiv. 18. 'I will pray the Father, and he shall give you another comforter, that he may abide with you for ever. 17. Even the Spirit of truth; for he dwelleth with you, and shall be in you. 26. The comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.' And, John xvi. 13. 'I will guide you into all truth.' Besides bringing to your remembrance the things I have said to you, he will give you the knowledge of the whole gospel scheme. And, because many of the doctrines of the gospel were darkly revealed, and many of the particulars of Christ's life were in diverse manners foretold in the writings of Moses and the prophets, Jesus 'opened the understanding of his apostles, that they might understand the Scriptures,' Luke xxiv. 15.

Having in this manner educated and prepared the twelve, Jesus, before his ascension, declared to them the purpose for which he had called them, and appointed them during his ministry, and explained to them their duty as apostles. Acts i. 8. 'Ye shall be witnesses unto me in Jerusalem, and in Judea, and in Samaria, and unto the uttermost parts of the earth.' Then, after giving them their commission in the following words: Mark xvi. 15. 'Go ye therefore, and teach all nations. He that believeth and is baptized shall be saved: But he that believeth not shall be damned.' And that the things which they should teach might gain entire credit, in addition to what he had promised formerly. (Luke xxi. 15. 'Behold I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist'); he now told them, Luke xxiv. 29. 'Behold I send the promise of My Father upon you. But tarry ye in the city of Jerusalem, until ye be endowed with power from on high.' And added, Mark xvi. 17. 'These signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues. They shall take up serpents; and if they drink any deadly thing, it shall not hurt them. They shall lay hands on the sick, and they shall recover. 19. So, then, after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God.' Such was the commission which Christ gave to his apostles, and such the supernatural powers which he promised to bestow on them, to fit them for executing it with success.

But one of the apostles, Judas by name, having fallen from his office by transgression, the twelve judged it necessary to supply his place; and for that purpose chose Matthias by lot. In this, however, they acted not by the direction of the Holy Ghost, for he was not yet given to them, but merely by the dictates of human prudence, which on that occasion seems to have carried them too far. No man, nor body of men whatever, could, by their designation, confer an office, whose authority bound the consciences of all men, and whose duties could not be performed without the gifts of inspiration and miracles. To ordain an apostle belonged to Christ alone, who, with the appointment, could also give the supernatural powers necessary to the function. Some time, therefore, after the election of Matthias, Jesus himself seems to have superseded it, by appointing another to be an apostle and witness in the place of Judas. In the choice of this new apostle, Jesus had a view to the conversion of the Gentiles; which, of all the services allotted to the apostles, was the most dangerous and difficult. For no person engaged in that work had to contend with the heathen priests, whose office and gains being annihilated by the spreading of the gospel, it was to be expected that they would oppose its preachers with an extreme rage. He had to contend, likewise, with the unbelieving Jews living in the heathen countries, who would not fail to
of the idolatrous multitude against any one who should preach salvation to the Gentiles, without requiring them to obey the law of Moses. The University too were to be encountered, who, no doubt, after their manner, would endeavour to overthrow the gospel by argument; whilst the magistrates and priests laboured to destroy it, by persecuting its preachers and adherents. The difficulty and danger of preaching to the Gentiles being so great, the person who engaged in it certainly needed an uncommon strength of mind, a great degree of religious zeal, a courage superior to every danger, and a patience of labour and suffering not to be exhausted, together with much prudence, to enable him to avoid giving just offence to unbelievers. Besides these natural talents, education and literature were necessary in the person who attempted to convert the Gentiles, that he might acquit himself with propriety, when called before kings and magistrates and men of learning. All these talents and advantages Saul of Tarsus possessed in an eminent degree; and being a violent persecutor of the Christians, his testimony to the resurrection of Jesus would have the greater weight when he became a preacher of the gospel. Him, therefore, the Lord Jesus determined to make his apostle in the room of Judas; and for that purpose he appeared to him from heaven, as he journeyed to Damascus to persecute his disciples. And having convinced him of the truth of his resurrection, by thus appearing to him in person, he commissioned him to preach his resurrection to the Gentiles, together with the doctrines of the gospel, which were to be made known to him afterwards by revelation; saying to him, Acts xxvi. 16. 'I have appeared to thee for this purpose, to make thee a minister and a witness, both of these things which thou hast seen, and of those things in the which I will appear unto thee; 17. Delivering thee from the people, and from the Gentiles, unto whom now I send thee; 18. To open their eyes, and to turn them from darkness, &c.' Such was the commission which Jesus in person gave to Saul of Tarsus, who afterwards was called Paul; so that, although he had not attended Jesus during his ministry, he was, in respect both of his election to the office, and of his fitness for it, rightly numbered with the apostles.

II. The apostles being ordered to tarry in Jerusalem, till they were endowed with power from on high, they obeyed their master's command; and on the tenth day after his ascension, which was the day of Pentecost, happening to be assembled in one place, with other disciples, to the number of about a hundred and twenty; Acts ii. 2. 'Suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting. 3. And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them; 4. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.' The Spirit manifested his presence with the disciples, by enabling them to speak fluently a variety of foreign languages, of which, till then, they were utterly ignorant. By this, his first gift, the Holy Ghost prepared our Lord's witnesses to preach his sufferings and resurrection to all nations, agreeably to their commission, without being obliged to wait till they learnt to speak the languages of the nations to whom they were sent. By this gift, likewise, the disciples were enabled immediately to publish those farther revelations of the gospel doctrine which the Spirit was afterwards to make to them, according to Christ's promise.

Although, on the memorable occasion above mentioned, all the hundred and twenty disciples were filled with the Holy Ghost, his gifts were bestowed more abundantly on the apostles, who had accompanied Jesus during his ministry on earth, and who were made his witnesses, for the purpose of testifying his sufferings and resurrection, and of preaching the gospel to all nations. These, by their commission and illumination, being authorized to dissent the religious faith and practice of mankind, it was of great importance to the world to know, with certainty, who they were to whom that high honour belonged. To give us, therefore, full assurance in this matter, three of the writers of our Lord's history, by the direction of the Spirit, have not only recorded his election of the twelve to the apostolic office, but each hath given a separate catalogue of their names and designations.

It is to be remarked, however, that notwithstanding the highest measures of inspiration and miraculous powers were bestowed on the apostles, they did not all possess these gifts in an equal degree. This we learn from Peter, one of the number, who tells us, 2 Peter iii. 15. that Paul 'wrote his epistles according to the wisdom given to him.' This Paul likewise has insinuated by calling Peter, James, and John, pillars, Gal. ii. 9. and chief apostles, 2 Cor. xi. 5.; xii. 11. Add. that if all the apostles possessed the gifts of inspiration and miracles in an equal degree, it will be difficult to understand how it has happened that only six of the twelve have written the revelations which were made to them, and that, while the preaching and miracles of those who are called chief apostles are recorded by Luke in his history of the Acts, nothing is said of the preaching and miracles of the rest; which is the more remarkable, as the miracles and preaching of some of the inferior ministers of the word, such as Stephen and Philip, are there particularly related. The apostles, it would seem, had different parts assigned to them by Christ, and were qualified, each for his own work, by such a measure of illumination and miraculous power as was requisite to it. May we not therefore suppose, that the work allotted to the apostles who have left nothing in writing concerning our religion, was to bear witness to that display which their master made of his own character as the Son of God, by his miracles and resurrection; and to publish to the world those revelations of the gospel doctrine which were made to them in common with the other apostles? So that, being favoured with no peculiar revelation which merited to be committed to writing, they discharged the apostolical office both honourably and usefully, when they employed themselves in testifying to the world Christ's resurrection, together with the things they had heard him speak, and seen him do, while they attended on him; especially if, as tradition informs us, they sealed their testimony concerning these matters with their blood.

The apostles having received their commission to preach the gospel to all nations, and being furnished with inspiration and miraculous powers for that purpose, went forth and published the things which concern the Lord Jesus, first in Judea, and afterwards among the Gentiles; and, by the miracles which they wrought, persuaded great multitudes, both of the Jews and of the Gentiles, to believe the gospel, and openly to profess themselves Christ's disciples, notwithstanding by so doing they exposed themselves to sufferings and to death. It is evident, therefore, that the world is indebted to the apostles for the complete knowledge of the gospel scheme. Yet that praise is due only to them in a subordinate degree; for the Spirit, who revealed the gospel to the apostles, and enabled them to confirm it by miracles, received the whole from Christ. He therefore is the light of the world, and the Spirit who inspired the apostles shone on them with a light borrowed from him. So Christ himself hath told us, John xvi. 13. 'When the Spirit of truth is come, he will guide you into all truth; for he shall not speak of himself, but whatsoever he shall hear, that shall he speak; and he shall shew you things to come. 14. He shall glorify me; for he shall receive of mine, and shall shew it unto you. 15. All things that the Father hath are mine; there-
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fore said I, that he shall take of mine, and shall show it unto you."

But here it must be remembered, to the honour of the apostle Paul, that being made an apostle for the purpose of converting the idolatrous Gentiles, he laboured in that department more abundantly than all the other apostles. After having the gospel revealed to him by Christ (Gal. i. 12.), and after receiving the power of working miracles, and of conferring miraculous gifts on them who should believe (2 Cor. xii. 12, 13.) he first preached in Damascus, then went to Jerusalem, where he was introduced to Peter and James. But the Jews in that city, who were enraged against him for deserting their party, endeavouring to kill him, the brethren sent him away to Cilicia, his native country. From that time forth, St. Paul spent the greatest part of his life among the Gentiles, visiting one country after another with such unremitting diligence, that, at the time he wrote his epistle to the Romans (ch. xv. 19.), "from Jerusalem, and round about as far as Illyricum, he had fully preached the gospel of Christ." But in the course of his labours, having met with great opposition, the Lord Jesus appeared to him on different occasions to encourage him in his work; and in particular caught him up into the third heaven.

So that, not only in respect of his election to the apostolic office, but in respect of the gifts and endowments bestowed on him for that office, and of the success of his labours in it, St. Paul was not inferior to the very chiepest apostles, as he himself affirms. I may add, that, by the abundance of the revelations that were given him, he excelled the other apostles as much as he exceeded them in genius and learning. He did not, it is true, attend our Lord during his ministry; yet he had so complete a knowledge of all his transactions given him by revelation, that in his epistles, most of which were written before the evangelists published their histories, he has alluded to many of the particulars which they have mentioned. Nay, in his discourse to the elders of Ephesus, he has preserved a remarkable saying of our Lord's, which none of the evangelists have recorded. Upon the whole, no reasonable person can entertain the least doubt of St. Paul's title to the apostleship. As little can there be any doubt concerning that high degree of illumination and miraculous power which was bestowed on him to render his ministry successful.

III. Because the author of the Christian religion left nothing in writing for the instruction of the world, the apostles and others, who were eyewitnesses of his virtues, his miracles, his sufferings, his resurrection and ascension, and who heard his divine discourses, besides preaching these things to all nations, have taken care that the knowledge of them should not be left to the uncertainty of a vague tradition, handed down from age to age. Four of these witnesses (who, I doubt not, were of the number of the hundred and twenty on whom the Holy Ghost fell at the first) wrote, under the direction of the Spirit, histories of Christ's ministry, to which the name of Gospels hath been given, being the same which are in our possession at this day. In these excellent writings, every thing relating to the Lord Jesus is set forth in a plain undecorated narration, which bears the clearest mark of authenticity. And because their master's character as the Son of God was most ilustriously displayed in the conclusion of his ministry, when he was arrayed before the highest court of judicature in Judea for calling himself the Son of God, and was put to death as a blasphemer for so doing, these historians are far more full in their accounts of that period than of any other part of his history. In like manner, that the revelations of the gospel doctrines which was made to the apostles by the Spirit, and which they delivered to the world in their discourses and conversations, might not be left to the uncertainty of tradition, but be preserved uncorrupted to the end of time, the Holy Ghost moved certain of these divinely inspired teachers to commit their doctrines to writing in epistles, some of which they addressed to particular churches, others to particular persons, and others to believers in general; all which are still in our possession. And that nothing might be wanting to the edification of the faithful, and to the conversion of unbelievers, Luke, the writer of one of the gospels, hath also written an history of the apostles, which he hath entitled its Acts, in which the discourses they delivered, and the great miracles they wrought for the confirmation of the gospel, not only in Judea, but in the different provinces of the Roman empire where they travelled, are faithfully narrated. In the same history we have an account of the opposition which the apostles met with, especially from the Jews, and of the evils which the preaching of the gospel brought on them, and of their founding numerous churches in the chief cities of the most civilized provinces of the Roman kingdom; and, as, in the course of his narration, Luke hath mentioned many particulars relating to the natural and political state of the countries which are the scene of his history, and to the persons who governed them at that time, the accuracy of his narration, even in the minutest circumstances, is a striking proof of the truth of his history, and of the author's being, what he calls himself, an eyewitness of many of the transactions which he hath recorded. So that, in my opinion, all antiquity cannot furnish a narrative of the same length, in which there are as many internal marks of authenticity, as in Luke's history of the Acts of the Apostles.

Seeing then, in the four gospels, and in the Acts, we have the history of our Lord's ministry, and of the spreading of the gospel in the first age, written by inspiration; and seeing, in the Apostolical Epistles, the doctrines and precepts of our religion are set forth by the like inspiration, these writings ought to be highly esteemed by all Christians, as the rule of their faith and manners; and no doctrine ought to be received as an article of faith, nor any precept acknowledged as obligatory, but what is contained in these writings. With respect, however, to the Gospels and the Acts of the Apostles, let it be remarked, that while the greatest regard is due to them, especially to the Gospels, because they contain the words of Christ himself, we are not in them to lock for a full account of the gospel scheme. Their professed design is to give, not a complete delineation of our religion, but the history of its Founder, and of that illustrious display which he made of his glory as the Son of God and Saviour of the world, together with an account of the spreading of the gospel after our Lord's ascension. The gospel doctrine is to be found complete only in the Epistles, where it is exhibited with great accuracy by the apostles, to whom the Holy Ghost revealed it, as Christ had promised.

I have said that Paul excelled his brethren apostles, by reason of the abundance of the revelations that were given to him. By this, however, I do not mean that his discourses and writings are superior to theirs in point of authority. The other apostles, indeed, have not entered so deep into the Christian scheme as has been done, yet, in what they have written, being guided by the same Spirit which inspired him, their declarations and decisions, so far as they go, are of equal authority with his. Nevertheless, it must be remembered, that it is St. Paul chiefly, who in his epistles, shall be shown immediately, hath explained the gospel economy in its full extent, hath shown its connexion with the former dispensations, and hath defended it against the objections of the enemies of Christianity, both in ancient and modern times, have endeavoured to overthrow it.
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In confirmation of this account of the superior illumination of the apostle Paul, I now observe, that the great news of the mercy of God, as extending to all mankind, was made known to him before it was discovered to the other apostles; namely, in the commission which he received at his conversion, to preach to the Gentiles the good news of salvation through faith, "that they might receive forgiveness of sin, and inheritance among them that are sanctified by faith," Acts xxvi. 18. So that he was the first of the apostles, who, by Christ's command, declared that faith, and not circumcision, was necessary to the salvation of the idolatrous Gentiles. And as St. Paul early communicated to his brethren apostles the gospel which he preached among the Gentiles (Gal. ii. 2), it seems to have been by him that Christ first made known to the other apostles the extent of the divine mercy to mankind. For that the apostles, besides discovering to each other the revelations which they received, read each other's writings, is plain, from the character which Peter hath given of Paul's epistles, 2 Peter iii. 15, 16.

It is St. Paul who hath informed us that sin and death were permitted to enter into the world, and pass through to all men, by the disobedience of one man, because God determined, by the obedience of a greater man, to bestow resurrection from the dead on all men, and to give all an opportunity of obtaining righteousness and life under a more gracious covenant than the former, procured for them by the merit of that obedience.

It is St. Paul who, in his learned epistle to the Hebrews, hath largely explained and proved the priesthood and intercession of Christ, and hath shown that his death is considered by God as a sacrifice for sin; not in a metaphorical sense, and in accommodation to the prejudices of mankind, but on account of its real efficacy in procuring pardon for penitents: that Christ was constituted a priest by the oath of God; that all the priests and sacrifices that have been in the world, but especially the levitical priests and sacrifices, were emblems of the priesthood, sacrifice, and intercession of Christ; and that sacrifice was instituted originally to preserve the memory of the revelation which God made at the fall, concerning the salvation of mankind through the death of his Son, after he should become the seed of the woman.

It is this great apostle who hath fully explained the doctrine of justification, and shown, that it consists in our being delivered from death, and in our obtaining eternal life, through the obedience of Christ: that no sinner can obtain this justification meritoriously through works of law: that through faith which was required as the condition thereof, justification is still the free gift of God through Jesus Christ; because no works which men can perform, not even the work of faith itself, hath any merit with God to procure pardon for those who have sinned: that this method of justification having been established at the fall, is the way in which mankind, from the beginning to the end of time, are justified: and that, as such, it is attested both by the law and by the prophets.

It is St. Paul who, by often discoursing of the justification of Abraham, hath shown the true nature of the faith which justifies sinners; that it consists in a strong desire to know, and in a sincere disposition to do, the will of God; that it leads the believer implicitly to obey the will of God when made known; and that even the heathens are capable of attaining this kind of faith, and of being saved through Christ. Also, it is this apostle who, by penetrating into the depth of the meaning of the covenant with Abraham, hath discovered the nature and greatness of those rewards of the covenant with mankind, even in the first ages, to expect from his goodness; and who hath shown that the gospel, in its chief articles, was preached to Abraham and to the Jews; nay, preached to the antediluvians, in the promise that the seed of the woman should bruise the head of the serpent. So that the gospel is not a revelation of a new method of justification, but a more full publication of the method of justification mercifully established by God for all mankind from the very beginning.

It is the apostle Paul chiefly who, by proving the principal doctrines of the gospel from the writings of Moses and the prophets, hath shown, that the same God who spake to the fathers by the prophets, did, in the last days of the Mosaic dispensation, speak to all mankind by his Son: that the various dispensations of religion, under which mankind have been placed, are all parts of one great scheme formed by God for saving penitent sinners; and, in particular, that there is an intimate connexion between the Jewish and the Christian revelations; that the former was a preparation for the latter: consequently, those writers show great ignorance of the divine dispensations, who, on account of the objections to which the law of Moses, as a rule of justification, is liable, and on account of the obscurity of the ancient prophecies, wish to disjoin the Jewish and Christian revelations. But all who make this attempt, do it in opposition to the testimony of Jesus himself, who commanded the Jews to search their own Scriptures, because "they are they which testify of him" (John v. 39), who, in his conversation on the road to Emmaus, "beginning at Moses and all the prophets, expounded unto them from all the Scriptures, the things concerning himself" (Luke xxiv. 27); and who told them, ver. 44. "That all things must be fulfilled, which were written in the law of Moses, and in the Prophets, and in the Psalms, concerning him." The attempt is made in opposition also to the testimony of the apostle Peter, who, speaking to Cornelius of Christ, said, "To him give all the prophets witness, that, through his name, whosoever believeth in him shall receive remission of sins," Acts ii. 43. The Jewish and Christian revelations, therefore, are so closely connected, that if the former is removed as false, the latter must, of necessity, fail to the ground.

It is the apostle of the Gentiles who hath set the Sinaitic covenant, or law of Moses, in a proper light, by showing that it was no method of justification, even to the Jews, but merely their national law, delivered to them by God, not as governor of the universe, but as king in Israel, who had separated them from the rest of mankind, and placed them in Canaan under his own immediate government, as a nation, for the purpose of preserving his oracles and worship amidst that universal destruction which was to overspread the earth. Accordingly, this apostle hath proved, that seeing the law of Moses contained a more perfect account of the duties of morality, and of the demerit of sin, than is to be found in any other national law, instead of justifying, it condemned the Jews by its curse; especially as it prescribed no sacrifice of any real efficacy to cleanse the consciences of sinners, nor promised them pardon in any method whatsoever; and that, by the rigour of its curse, the law of Moses laid the Jews under the necessity of seeking justification from the mercy of God through faith, according to the tenor of the covenant with Abraham, which was the gospel and religion of the Jews. Thus, by the lights which St. Paul hath held up to us, the impious murings of the Manicheans against the law of Moses, and against the God of the Jews, the author of that law, on the supposition that it was a rule of justification, are seen to be without foundation; as are the objections likewise which modern deists have urged against the Mosaic revelation, on account of God's dealings with the heathens.

It is St. Paul who hath most largely discoursed concerning the transcendent greatness of the Son of God, above angels and all created beings whatever; and who
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hath shown, that, as the reward of his humiliation and death in the human nature, he hath, in that nature, obtained the government of the world, for the good of his church, and will hold that government till he hath put down the usurped dominion which the apostate angels have so long endeavoured to maintain, in opposition to the righteous government of God; that, as the last exercise of his kingly power, Christ will raise the dead, and judge the world, and render to every one according to his deeds; and that, when all the enemies of God and goodness are thus utterly subdued, the Son will deliver up the kingdom to the Father, that God may be over all in all places.

It is this great apostle who hath made known to us many of the circumstances and consequences of the general judgment, not mentioned by the other apostles. For, besides repeating what Christ himself declared, that he will return a second time to this earth surrounded with the glory of his Father, and attended by a great host of angels; that he will call all the dead forth from their graves; and that, by his sentence as Judge, he will fix the doom of all mankind irrevocably, this apostle hath taught us the following interesting particulars—That the last generation of men shall not die, but that, in a moment, in the twinkling of an eye, Christ will change such of the righteous as are alive upon the earth at his coming. And having said nothing of Christ's changing the wicked, the apostle hath led us to believe that no change shall pass on them; consequently, that the discrimination of the righteous from the wicked will be made by the difference of the body in which the one and the other shall appear before the tribunal; and that no particular inquiry into the actions of individuals will be needed to determine their different characters. The character of each will be shown to all, by the nature of the body in which he appears to receive his sentence. The same apostle hath taught us, that, after sentence is pronounced upon all men, according to their true characters, thus visibly manifested, the righteous shall be caught up in clouds to join the Lord in the air; so that the wicked being left behind on the earth, it follows, that they are to perish in the flames of the general conflagration. He further informs us, that the righteous, having joined the Lord in the air, shall accompany him in his return to heaven, and there live in an embodied state, with God and Christ and the angels, to all eternity.

It is St. Paul who hath given us the completest account of the spiritual gifts which were bestowed in so plenty and variety on the first Christians, for the confirmation of the gospel. Nay, the form which the Christian visible church has taken under the government of Christ, is owing, in a great measure, to the directions contained in his writings. Not to mention, that the different offices of the gospel ministry, together with the duties and privileges belonging to these offices, have all been established in consequence of his appointment.

Finally, it is St. Paul who, in his first epistle to the Thessalonians, hath given us a formal proof of the divine original of the gospel; which, though it was originally designed for the learned Greeks of that age, hath been of the greatest use ever since, in confirming believers in their most holy faith, and stopping the mouths of adversaries.

The foregoing account of the matters contained in the writings of the apostle Paul, shows, that whilst the inspired epistles of the other apostles deserve to be read with the utmost attention, on account of the explications of particular doctrines and facts which they contain, and of the exact precedents of piety and morality with which they abound, the epistles of Paul must be regarded as the grand repository, in which the whole of the gospel doctrine is lodged, and from which the knowledge of it can be drawn with the greatest advantage. And, therefore, all who wish to understand true Christianity ought to study the epistles of this great apostle with the utmost care. In them, indeed, they will meet with things hard to be understood. But that circumstance, instead of discouraging, ought rather to make them more diligent in their endeavours to understand his writings; as they contain information from God himself concerning matters which are of the utmost importance to their temporal and eternal welfare. It is true, the ministers of religion, whose office it is to instruct others, are under more peculiar obligations to study the Scriptures with unremitting assiduity; nevertheless, others, whose leisure, learning, and genius, qualify them for the work, are not exempted from that obligation. In former times, by the cruel persecution and obloquy which followed those who, in matters of religion, happened to go out of the beaten track, men of liberal minds were hindered from searching the Scriptures, or, at least, from publishing what they found in them contrary to the received opinions. But the darkness of bigotry is passing away, and the light of truth is beginning to shine. Men have acquired more just notions of the rights of conscience; and the fetters in which the understandings of Christians, for so many ages, have been held bound by the decrees of councils and the establishment of creeds, are begun to be broken; so that the candid may now modestly propose the result of their inquiries into the word of God, without incurring either danger or blame. If, therefore, proper attention is paid to such publications as are designed for the illustration of the Scriptures, it is to be hoped that, in the progress of ages, the united efforts of many will dispel the obscurity which hath so long rendered some passages of Scripture hard to be understood; and the matters of fact above human comprehension really made known in the word of God, being separated from those which have been obtruded on it by ignorant or by worldly men, genuine Christianity will, at last, shine forth in its native splendour. And thus the objections raised against the gospel vanishing, it will at length be generally received, and acquire its proper influence on the minds and manners of mankind.

By attending to the various undoubted facts set forth in the foregoing essay, every Christian must be sensible of the divine authority of all the books of the New Testament; and, by forming a proper judgment of the purpose for which each of these books was written, he may easily learn the use he is to make of these divinely inspired writings.

Essay II.

Of the Use which the Churches were to make of the Apostle's Epistles; and of the Method in which these Writings were published and preserved.

Formerly, books being of such value that none but the rich were able to purchase them, the common people were seldom taught to read in any country; and having no teachers given them by the public, they were generally grossly ignorant of moral and religious truths. The vulgar, however, of the Jewish nation, were better instructed. For Moses having ordered his law to be read to the people at the end of every seven years, during the feast of tabernacles, in the year of release (Deut. xxxi. 10, 11), the knowledge of the doctrines contained in his writings was, by that institution, universally diffused among the Jews. Besides, it gave rise to the reading of the law and the prophets in their synagogues. For, in whatever part of the world the Jews resided, they assembled themselves every Sabbath for the worshipping of God, and for the reading of their sacred writings. Now, the Christian churches being destined for the same pur-
poses of worshipping God, and diffusing the knowledge of religion among the people, it was natural, in forming them, to imitate the model, and follow the rules of the synagogue. And therefore, seeing the reading of the Jewish Scriptures always made a part of the synagogue service, it cannot be doubted that the same was practised in the church from the very beginning, especially as the disciples of Christ, equally with the disciples of Moses, acknowledged the divine inspiration of these Scriptures, and had been ordered, by their master, to search them as testifying of him. Besides, till the apostles and evangelists published their writings, the Jewish Scriptures were the only guide to which the disciples of Christ could have recourse for their instruction. But, after the Spirit of God had inspired the evangelists to write their histories of Christ’s ministry, and the apostles to commit their doctrines and precepts to writing, their gospels and epistles became a more direct rule of faith and practice to the brethren, than even the Jewish Scriptures themselves; for which reason it was fit that they should be stately read in the public assemblies, to teach the brethren more perfectly the things wherein they had been instructed. And, to introduce that practice, St. Paul, in the conclusion of his first epistle to the Thessalonians (which is generally supposed to have been the first of his inspired writings), laid the foundation, and passed of that church under “an oath to cause it to be read to all the holy brethren,” ch. v. 27.; that is to say, being conscious of his own inspiration, he required the Thessalonians to put his writings on a level with the writings of the Jewish prophets, by reading them in their public assemblies for worship, and by regarding them as the infallible rule of their faith and practice. For the same purpose, John (Rev. 1: 1.) declared him blessed who readeth, and them who hear the words of his prophecy.

The Thessalonian presidents and pastors being adjured by the apostle Paul to cause his epistle to be read “to all the brethren,” it was to be read, not only to them in Thessalonica, but to the brethren of all the towns and cities of the province of Macedonia; and particularly to the brethren of Berea and Philippi, and of every place in their neighbourhood where churches were planted. For that St. Paul did not intend his epistle merely for the churches to which they were first sent, but for general use, appears from the inscriptions of several of them. Thus the epistle to the Galatians is directed “To the churches of Galatia;” and the second epistle to the Corinthians, “To the church of God which is at Corinth, with all the saints which are in all Achaia.” Nay, the first epistle to the same church has even a more general inscription, being directed, not only “To the church at Corinth,” but “To all them who in every place call upon the name of Jesus Christ.”

But while the churches, to which the apostle sent his letters, were directed by the inscriptions to circulate them as widely as possible, he did not mean, by these inscriptions, nor by his adjuration of the Thessalonian pastors, that the autographs of his letters were to be sent to all who had an interest in them. These divinely inspired compositions, authenticated by the salutation in the apostle’s own handwriting, were too valuable to be used in that manner. But his meaning was that correct copies of his letters should be sent to the neighbouring churches, to remain with them for their own use, and to be transcribed by them, and circulated as widely as possible. The direction to the Colossians, iv. 16. “When this epistle hath been read by you, cause that it be read also in the church of the Laodiceans,” is certainly to be understood in the manner which I have explained. The apostle adds, “and that ye likewise read the epistle from Laodicea.” The Laodiceans, it seems, had been directed to send to the Colossians a copy of some letter written by the apostle, which they had received; probably the letter which he had lately sent to the Ephesians; for that epistle is inscribed, not only “To the saints which are at Ephesus,” but also “To the faithful in Christ Jesus.”

This inscription, therefore, like that of the epistle to the Corinthians, implied that the Ephesian brethren were to send copies of their letter to the neighbouring churches, and, among the rest, to the church of the Laodiceans, with a particular order to them to send a copy of it to the Colossians.

In the same manner, also, we may suppose the epistle to the Galatians was circulated. For the inscription, “To the churches of Galatia” implies, that the church in Galatia which received this letter from the apostle’s messenger, was to send a copy of it to the church that was nearest to them; which church was to circulate it in like manner; so that, being sent from one church to another it was no doubt communicate, in a short time, to all the churches of Galatia. In like manner, the apostle Peter’s first epistle being inscribed “To the strangers of the dispersion of Pontus, Galatia, Cappadocia, Asia, and Bithynia,” the person or church to which that letter was delivered by Silvanus (1 Pet. v. 12.), was to communicate it to the brethren nearest at hand, to be copied and dispersed till it was fully circulated among the faithful in the several countries mentioned in the inscription, unless that service was performed by Silvanus himself. For it cannot be supposed that Peter would write and send copies of such a long letter to all the churches in the widely extended countries of Pontus, Galatia, Cappadocia, Asia, and Bithynia. The like method, no doubt, was used for circulating all the other catholic epistles.

The apostles, by the inscription of their letters, having signified their desire that they should be read publicly, not only in the churches to which they were first sent, but in all the neighbouring churches; and St. Paul, in particular, having given express orders to that purpose in his epistles to the Thessalonians and Colossians, we have good reason to believe that their epistles were read publicly and frequently in the churches to which they were inscribed, along with the Scriptures of the Old Testament, that copies of them were sent to every church which had an immediate interest in them; and that, when the gospels were published, they, in like manner, were read daily in the churches of all those copies of which were quickly multiplied. To this respect the gospels were certainly entitled, not only on account of their authors being apostles or evangelists, but because the matters contained in them were of the greatest utility, both for the instruction and for the consolation of the brethren.

The epistles and gospels, being the authentic record in which the whole doctrines, precepts, and promises of the gospel are contained, we may believe that, although no injunction had been given by the apostles respecting the communication of their writings, the members of the churches to which their epistles and gospels were sent, moved by their own piety and good sense, would be anxious to communicate them; and would not grudge either the expense of transcribing them, or the trouble of sending them to all the churches with which they had any connexion. The persons likewise who were employed, whether in transcribing, or in carrying these excellent writings to the neighbouring churches, would take great delight in the work; thinking themselves both usefully and honourably employed. Nay, I am persuaded that such of the brethren as could afford the expense, and were capable of reading these divinely inspired writings, would get them transcribed for their own use; so that copies of these books would be multiplied and dispersed in a very short time. This accounts for St. Paul’s epistles, in particular, being so generally known, read, and acknowledged by all Christians, in the very first age; as
we learn from Peter, who speaks of the epistles which his
beloved brother Paul had written to the persons to whom
he himself wrote his second epistle, chap. iii. 16. It
seems, before Peter wrote that letter, that he had seen and
read Paul’s epistles to the Galatians, the Ephesians, and
the Colossians. He speaks also of all Paul’s other epistles;
from which some learned men have inferred, that
Paul by that time was dead, and that all his writings had
come to Peter’s hands. Nay, Peter intimates that they
were then universally read and acknowledged as inspired
writings; for he tells us, ‘the ignorant and unstable
wrested them, as they did the other Scriptures also, to
their own destruction.’

The writings of the apostles and evangelists being thus
easily and widely dispersed among the disciples of Christ,
I think it cannot be doubted that the persons who ob-
tained copies of them, regarding them as precious treas-
ures of divine truth, preserved them with the utmost
care. We are morally certain, therefore, that none of the
inspired writings, either of the evangelists or of the apos-
tles, have been lost; and, in particular, that the suspicion
which some have entertained of the loss of certain epis-
tles of Paul, is destitute of probability. His inspired
writings were all sent to persons greatly interested in
them, who, while they preserved their own copies with the
utmost care, were, no doubt, very diligent in circu-
lating transcripts from them among the other churches;
so that, being widely dispersed, highly respected, and
much read, none of them, I think, could perish. What
puts this matter beyond doubt is, that while all the
sacred books which now remain are often quoted by the
most ancient Christian writers, whose works have
done down to us, in none of them, nor in any other author
whatever, is there so much as a single quotation from any
apostolical writing that is not at present in our canon; nor
the least hint from which it can be gathered, that any
apostolical writing ever existed, which we do not at pre-
cent possess.

Further, as none of the apostolical writings have been
lost, so no material alteration hath taken place in any of
those which remain. For the autographs having, in all
probability, been long preserved with care, by the rulers
of the churches to which these writings were sent, if any
material alteration, in particular copies, had ever been
attempted, for the purpose of supporting heresy, the
fraud must instantly have been detected by comparing,
the vitiated copies with the autographs. And even after
the autographs, by length of time, or by accident, were
lost, the consent of such a number of copies as might
easily be procured and compared in every country, was
at all times sufficient to preserve the genuine text, and for
correcting whatever alteration might be made,
whether through accident or design. Nor is it this all:
the disputes about articles of faith which took place
in the Christian church, almost from the beginning,
though productive of much mischief in other respects,
secured the Scriptures from all vitiation. For the dif-
ferent sects of Christians, constantly appealing to the
sacred oracles in support of their particular opinions, each
would take care that their opponents quoted the Scrip-
tures fairly, and transcribed them faithfully. And thus
the different parties of Christians being checks on each
other, every possibility of vitiating the Scriptures was
absolutely precluded.

With respect to the various readings of the books of
the New Testament, about which disputes have made such
a noise, and well disposed persons have expressed such
fears as if the sacred text were thereby rendered uncer-
tain, I may take upon me to affirm, that the clamour of
the former, and the fears of the latter, are without foun-
dation. Before the invention of printing there was
no method of multiplying the copies of books, but by trans-
scibing them; and the persons who followed that business
being liable, through carelessness, to transpose, omit, and
alter, not only letters, but words, and even whole sen-
tences, it is plain that the more frequently any book was
transcribed, the more numerous would the variations
from the original text be in the one that was last trans-
cribed; because, in the new copy, besides the errors pec-
culiar to the one from which it was taken, there would be
all those also which the transcriber himself might fall
into through carelessness. If, therefore, the MSS. which
remain of any ancient book are of a late date, and few in
number, the defects and errors of such a book will be
many, and the various readings few; and as it is by the
various readings alone that the defects and errors of par-
ticular copies can be redressed, the imperfections of that
book will be without remedy. Of this, Hesychius among
the Greeks, and Velleius Paterculus among the Latins,
are striking examples; for as there is but one MS. copy
of each of these authors remaining, the numerous errors
and defects found in them are past all redress. Happily,
this is not the case with the books of the New Testament,
of which there are more MSS. of different ages than of
any other ancient writing. Wherefore, although by col-
lecting these MSS. different readings, to the amount of
many thousands, have appeared, the text, instead of being
rendered uncertain thereby, hath been fixed with greater
precision: Because, with the help of sound criticism,
learned men, from the vast variety of readings, obtained
by comparing different copies, have been able to select,
almost with certainty, those readings which originally
composed the sacred text. See Gen. Pref. p. 18. note.

This, however, though great, is not the only advantage
the Scriptures have derived from the various readings
found in the different MSS. of the New Testament
which have been collated. For as these MSS. were
found, some of them in Egypt, others of them in Europe,
the distance of the places from whence they have been
brought give us, as Bentley hath well remarked, the ful-
est assurance that there never could be any collusion in
altering or interpolating one copy by another, nor all by
any one of them; and that, however numerous these
readings may be, they have proceeded merely from the
carelessness of transcribers, and by no means from bad
design in any persons whatever. This important fact is
set in the clearest light by the pains which learned men
have taken in collating all the ancient translations of the
Scriptures now remaining, and all the quotations from
the Scriptures found in the writings of the fathers, even
those which they made by memory, in order to mark the
minute variations from the originals. For although,
by this means, the various readings have been increased
to a prodigious number, we find but a very few of them
that make any material alteration in the sense of the pas-
sages where they are found; and of those which give a
different sense, it is easy for persons skilled in criticism
to determine which is the genuine reading. Those facts,
which are all well known, prove, in the strongest man-
ner, that the books of the New Testament have, from the
beginning, remained unaltered, and that in the vari-
ous readings we have the genuine text of these books en-
tire, or almost entire; which is more than can be said o
any other writing of equal antiquity, of which the MSS.
are not so numerous, nor the various readings in such
abundance. See the note, Pref. p. 14, last paragraph.

ESSAY III.

Of the Apostle Paul’s Style and Manner of Writing

Although the sermons and epistles of the apostle
Paul be much superior in sentiment to the rest of the
writings of the Greeks, many who are judges of ele-
gant writing, I doubt not, will pronounce them inferior
both in composition and style. The truth is, in forming his discourses, the apostle, for the most part, neglected the rules of the Grecian eloquence. He seldom begins with proposing his subject, or with declaring the method of which he is to handle it. And when he treats of more subjects than one in the same epistle, he does not inform us when he passes from one subject to another, nor always point out the purpose for which his arguments are introduced. Besides, he makes little use of those rhetorical transitions, connections, and recapitulations, whereby the learned Greeks beautifully displayed the method and coherence of their discourses.

As the apostle did not follow the rules prescribed by the Greek rhetoricians, in disposing the matter of his discourses, so he hath not observed their precepts in the choice of his words, the arrangement of his sentences, and the measure of his periods. That kind of speaking and writing which is more remarkable for an artificial structure of words, and a laboured smoothness of periods, than for the perfection of sentiment and justness of reasoning, was called by the apostle 'the wisdom of speech,' 1 Cor. i. 17; and 'the persuasive words of human wisdom,' 1 Cor. ii. 4; and was utterly disapproved by him, 1 Cor. ii. 1. 'And I, brethren, when I came to you, came not with excellency of speech, nor of wisdom, declaring the testimony of God.'

But while the apostle, in the composition and style of his discourses, hath commonly avoided the showy embellishments, and even some of the solid ornaments of the Grecian eloquence, for reasons I shall afterwards mention, he hath made sufficient amendments for these defects, by the excellence of his sentiments, the propriety of his method, the real connexion which subsists in his discourses, and the accuracy with which he has expressed himself on every subject.

The transcendent excellence of the apostle Paul's sentiments, it is presumed, no reader of true judgment will dispute. But the method and connexion of his writings, some, perhaps, may call in question; because, as I just now observed, he hath not adopted the method of composition used by the elegant Greeks. But, to remove this objection, and to illustrate, in the first place, the apostle's method, I observe, that, in his doctrinal epistles especially, he always treats of some important article of faith, which, though not formally proposed, is constantly in his view, and is handled accordingly to a preconceived plan, in which his arguments, illustrations, and conclusions, are all properly arranged. This the intelligent reader will easily perceive, if, in studying any particular epistle, he keeps the subject of it in his eye throughout. For thus he will be sensible how the things written are all connected with the subject in hand, either as proofs of what immediately goes before, or as illustrations of some proposition more remote; or as inferences from premises, sometimes expressed and sometimes implied; or as answers to objections which, in certain cases, are not stated, perhaps because the persons addressed had often heard them proposed. Nay, he will find that, on some occasions, the apostle adapts his reasoning to the thoughts which he knew would, at that instant, arise in the mind of his readers, and to the answers which he foresees they would make to his questions, though these answers are not expressed. In short, on a just view of Paul's epistles, it will be found that all his arguments are in point; that whatever incidental matter is introduced, contributes to the illustration of the principal subject; that his conclusions are well founded; and that the whole is properly arranged.

Next with respect to the connexion of the reasoning in the apostle's epistles. I acknowledge, that the want of those forms of expression by which the learned Greeks displayed the coherence and dependence of their discourses, has given to his compositions a disjointed appearance. Nevertheless, there is a close connexion of the several parts of his epistles established by the sense of what he hath written. Now, when there is a real connexion in the sense, the words and phrases invented by rhetoricians for showing it, become, in some measure, unnecessary. There is also in the apostle's epistles an apparent connexion suggested by the introduction of a word or thought (see Rom. iv. 24, 25; Eph. i. 19, 20; 1 Thess. ii. 14), which seemingly leads to what follows; yet the real connexion lies more deep, in the relation of the things to each other, and to the principal subject. These relations, however, would be more obvious, if the Greek particles used by the apostle for coupling his sentences and periods, instead of having always, or for the most part, the same meanings uniformly given them as in our English Bible, were diversified in the translation, according to the true force which each particle derives from the place which it holds in the discourse. Further, through the frequent use of that part of speech called the participle, there is a seeming connexion in the apostle's discourses, which is apt to mislead one who is not acquainted with the idiom of the Greek language. For, as the participle hath often a casual signification, by translating it literally, the subsequent clause appears to contain a reason for what immediately goes before,—contrary, in many instances, to the apostle's intention, who uses the participles, after the example of other Greek writers, for any part of the verb. Besides, by translating the apostle's participles literally, his sentences and periods are tacked to one another in such a manner, that they have neither beginning nor ending. (Col. i. 10, 11, 12.) Wherefore, that the unlearned reader may not apprehend a connexion in the apostle's discourses different from what really subsists in them, and that the true coherence and dependence of the several parts may appear, his participles should be translated so as to represent the parts of the verb for which they are put. If this were done, the apostle's sentences and periods would stand forth in their just dimensions, and their relation to the different parts of his discourse, as reasons for what immediately precedes, or as illustrations of something more remote, or as new arguments in support of the principal proposition, would clearly appear; and by this means, the general plan of his discourse would emerge from that obscurity in which it lies hid in the present translation.

But, in praising St. Paul for handling his subjects methodically, and for connecting his discourses on these subjects by the sense of what he hath written rather than by the words, lest I should be thought to ascribe to his compositions qualities which they do not possess, I mention his first epistle to the Thessalonians as an example and proof of all that I have said. For, although the subject of that letter is not formally proposed, nor the method declared in which it is handled, nor the scope of the particular arguments pointed out, nor the objections mentioned to which answers are given, all these particulars are so plainly implied in the meaning of the things written, that an attentive reader can be at no loss to discern them. In the same epistle, though no formal display of the coherence of the sentiments be made by introducing them with the artificial couplings used by the elegant Greek writers, it does not occasion any confusion, because the dependence of the several parts implied in the sense sufficiently supplies that want.

Yet, after all I have said in vindication of the apostle for having neglected in his epistles the so much admired formality of the Grecian eloquence, I should not think I had done him justice on this head, if I did not call the reader's particular attention to the nature of his writings. None of them are treatises; they are all letters to particu-
Paragraphs from a text about essays:

Preliminary Essays.

...condemned by the lesser critics, are real beauties, as they render discourse more lively; on which account these irregularities have been admitted, even by the best authors. And, with respect to the few uncommon words and phrases, to which the appellations of barbarisms and solecisms have been given, the reader ought to know, that the best Greek authors have used the very same words and phrases, which, if they are not condemned as diversifications of the style, must, at least, be excused as inaccuracies, flowing from the vivacity of these justly admired writers, or from their attention to matters of greater moment. However, as Longinus hath long ago acknowledged, (c. 30.) one of the beautiful passages and sublime thoughts found in the works of these great masters, is sufficient to stoke all their faults.

But if the ablest critics judge in this favourable manner of the celebrated writers of antiquity, on account of their many excellencies, surely the same indulgence cannot be denied to the apostle Paul, whose spirit as a writer, in many respects, is not inferior to theirs. For I will venture to affirm, that in elegance, variety, and strength of expression, and even in sublimity of thought, many of his passages will bear to meet in comparison with the most admired of theirs, and will suffer nothing by the comparison. The truth is, where the apostle's subject leads him to it, he not only expresses himself with delivery and energy, but often rises to the sublime, through the grandeur of his sentiments, the strength of his language, and the harmoniousness of his periods, not indusiously sought after, but naturally flowing from the fervour and wisdom of that divine spirit by which he was inspired.

In support of what I have advanced in praise of St. Paul as an author, I mention the following passages, as unquestionable examples of beautiful and sublime writing.

The greatest part of his epistle to the Ephesians, concerning which Grodius has said, that "it expresses the grand matters of which it treats in words more sublime than are to be found in any human tongue:"—His speech to the inhabitants of Lystra, Acts xiv., in which the justest sentiments concerning the Deity are expressed in such a beautiful simplicity of language, as must strike every reader of taste.—His oration to the Athenian magistrates and philosophers assembled in the Areopagus, wherein he describes the character and state of the true God, and the worship that is due to him, in the most elegant language, and with the most exquisite address, Acts xvii.:—His charge to the elders of Ephesus, (Acts xx.), which is tender and pathetic in the highest degree.—His different defences before the Roman governors, Felix and Festus, king Agrippa and Bernice, the tribunes and great ladies of Cesarea, who were all struck with admiration at the apostle's eloquence.—His description of the engagement between the flesh and the spirit, with the issue of that conflict, Rom. vii.:—The whole of the eighth chapter of his epistle to the Romans, in which both the sentiments and the language, especially towards the close, are transcendently sublime.—The fiftieth chapter of his first epistle to the Corinthians, where he treats of the resurrection of the dead, in a discourse of considerable length, adorned with the greatest of rhetorical figures, expressed in words aptly chosen, and beautifully placed; so that in no language there is to be found a passage of equal length, more lively, more harmonious, or more sublime.—The last four or five verses of the eleventh chapter of his epistle to the Corinthians, which are full of the most delicate ironies on the false teacher who had set himself up at Corinth as the apostle's rival, and on the faction who stood on that impostor.—1 Tim. vi. 6—12.: a passage admirable, both for the grandeur of the sentiment and for the elegance of the language.—The whole eleventh chapter of his epistle to the Hebrews, and the first six verses...
of the twelfth chapter of the same epistle; with many other passages which might be mentioned, in which we find an eloquence superior to any thing exhibited in profane authors.

There are other passages, likewise, in Paul's epistles, of a narrower compass, concerning which I hazard it as my opinion, that in none of the celebrated writers of Greece or of Rome, are there periods in which we find greater subtlety of thought, or more propriety, beauty, and even melody of language. This every reader of taste will acknowledge, who takes the pains to consult the following passages in the original.—Romans xi. 33. 'Oh the depth both of the wisdom and knowledge of God!' &c. which dictionology to the true God is superior, both in sentiment and language, to the most celebrated hymns of the greatest of the heathen poets in praise of their deities. —2 Cor. iv. 17, 18. 'For the present light thing of our affliction, which is but for a moment, &c.—Ch. v. 14.'

'For the love of Christ constraineth us,' &c.—vi. 4—11. 'In all things approving ourselves as the ministers of God,' &c.—Philipp. iii. 18. 'For many walk,' &c.—Ephes. i. 19. 'What is the exceeding greatness of his power,' &c. In which last period there is such an accumulation of strong expression as is scarcely to be found in any profane author.—1 Tim. vi. 15, where there is a description of God, which, in fulness of sentiment and beauty of language, exceeds all the descriptions given of the Supreme Being by the most famed of the heathen philosophers or poets. Other periods also might be produced, in which, as in those just now mentioned, there are no unnatural rants, nor great swelling words of vanity; but a real grandeur of sentiment, and an energy of diction, which directly strike the heart.

Upon the whole, I heartily agree with Beza in the account which he hath given of the apostle Paul as a writer, 2 Cor. x. 6, note, where he says, "When I more narrowly consider the whole genius and character of Paul's style, I must confess that I have found no such sublimity of speaking in Plato himself, as often as the apostle is pleased to thunder out the mysteries of God; no exquisiteness of vehemence in Demosthenes equal to his, as often as he had a mind either to terrify men with a dread of the divine judgments, or to admonish them concerning their conduct, or to allure them to the contemplation of the divinest benignity, or to excite them to the duties of piety and morality. In a word, not even in Aristotle himself, nor in Galen, though most excellent artists, do I find a more exact method of teaching."

But though with Beza I acknowledge that Paul was capable of all the different kinds of fine writing: of the simple, the pathetic, the ironical, the vehement, and the sublime; and that he hath given admirable specimens of these several kinds of eloquence in his sermons and epistles, I would not be understood to mean that he ought, upon the whole, to be considered either as an elegant or as an eloquent writer. The method and connexion of his writings are too much concealed to entitle him to these appellations; and his style in general is neither copious nor smooth. It is rather harsh and difficult, through the vehemence of his genius, which led him frequently to use that dark form of expression called, by rhetoricians, elliptical; to leave some of his sentences, and even of his arguments, incomplete; and to mention the first words only of the passages which he hath quoted from the Old Testament, though his argument requires that the whole be taken into view. These peculiarities, it is true, are found in the most finished compositions of the Greeks; and though they appear harsh, are real excellencies; as they diversify the style, render it vigorous, and direct the reader's attention. But they occur much more seldom in their writings than in Paul's. And although the words that are wanting to complete the apostle's sentences are commonly expressed, either in the clause which goes before, or in that which follows, and the scope of his reasonings leads to the propositions omitted; yet these, for the most part, escape ordinary readers, so that his style, upon the whole, is difficult and obscure.

There are other peculiarities also, which render the apostle's style dark; such as, that on some occasions he hath inverted the order of his sentences, and used the same words in the same sentence, in different senses. Nay, he has affixed to many of his terms, significations quite different from what they have in profane authors; because, as Locke justly observes, the subjects of which he treats were perfectly remote from all the notions which mankind then entertained. In short, these peculiarities of style have thrown such an obscurity upon many passages of Paul's writings, that persons tolerably skilled in the Greek language will understand the compositions of Demosthenes, Isocrates, or any other standard prose writer among the Greeks, more readily than the epistles of the apostle Paul.

Let it be acknowledged then, that, in general, Paul's ordinary style is not polished and perspicuous, but rather harsh and obscure; nevertheless, in avoiding the studied perspicuity and prolixity of the Grecian eloquence, and in adopting a concise and unadorned style in his epistles, he is, I think, fully justified by the following considerations.

In the first place, a concise unadorned style in preaching and writing, though accompanied with some obscurity, was, in the apostle's situation, preferable to the clear and elegant manner of writing practised by the Grecian orators. For, as he himself tells us, it was intended by Christ to make the world sensible that the conversion of mankind was accomplished, neither by the charms of speech, nor by the power of sounds, nor by such arguments as a vain philosophy was able to furnish, but by those great and evident miracles which accompanied the first preaching of the gospel, and by the suitableness of its doctrines to the necessities of mankind:—facts, which it is of the greatest importance for us, in these latter ages, to be well assured of. 1 Cor. i. 17. 'Christ sent me to preach the gospel, not with wisdom of speech, that the cross of Christ might not be made ineffective.'—1 Cor. ii. 4. My discourse and my preaching was not with the persuasive words of human wisdom, but with the demonstration of the Spirit, and of power. 5. That your faith might not stand in the wisdom of men, but in the power of God.'

In the second place, the obscure manner of writing used by the apostle Paul, though the natural effect of his own comprehensive genius, may have been designed for the very purpose of rendering some of his passages difficult, that, by the pains necessary to the right understanding of them, their meaning, when found, might enter the deeper into his reader's mind. This use of obscurity was thought of such importance anciently, that the most celebrated teachers of religion concealed their doctrines under fables, and allegories, and enigmas, in order to render them the more venerable, and to excite more strongly the curiosity of their disciples. Of this the Egyptian priests were famous examples. So also was Plato, for his theological, and even some of his moral writings, are often more obscure than Paul's, or than the writings of any of the sacred authors whatever. The obscurity of the Scriptures may likewise have been intended to make the exercise of honesty, impartiality, and care, necessary in studying the revelations of God. For though it hath been alleged, that the profoundness of a revelation from God being to instruct all mankind in matters of religion, the terms in which it is conveyed ought to be perspicuous and level to the capacity of all;
 yet if the improvement of their understanding be as es-
so ntial to the happiness of rational creatures, destined to
live eternally, as the improvement of their affections, the
obscurity of revelation may be necessary to a certain de-
gree.
In the present life, indeed, men's happiness arises
more from the exercise of their affections than from the
operations of their understanding. But it may not be so
in the life to come. There the never-ending employ-
ment of the blessed may be to search after truth, and to
unfolding the ways and works of God, not in this system
alone, but in other systems which shall be laid open to
their view. If so, it must be an important part of our
education for eternity to gain a permanent and strong
relies of truth, and to acquire the talents necessary for
investigating it; particularly the habit of attending to
and comparing things; of observing accurately their
mintest agreements and differences; and of drawing the
proper conclusions from such matters as fall under our
observation. Hence, to afford scope for acquiring these
talents, so necessary to the dignity and happiness of
reasonable beings, the nice mechanism and admirable con-
tinence of the material fabric of the universe is veiled
from the eyes of men; and they are not allowed to behold
but in consequence of accurate and laborious researches.
For the same reason, the system of grace is set before us
in the books of revelation, covered with a veil; that, in
the removing of that veil, and in penetrating into the
meaning of the Scriptures, we may have an opportunity
of exercising and strengthening the faculties of our minds,
and of acquiring those habits of attention, recollection,
and reasoning, which are absolutely necessary to the em-
ployments and enjoyments of the other world. Thus the
obscenity of the Scriptures, instead of counteracting, ev-
dently co-operates with the general design of revelation,
and demonstrates, that the books of nature and of grace
have come from one and the same author, the Eternal God,
the Father of the universe.
In the third place, the concise manner in which the
apostle hath written his epistles may have been designed
to render them short, that they might be transcribed and
purchased at a small expense, and by that means become
of more general use. What advantage this must have
been to the disciples in the early ages may easily be con-
ceived, when it is recollected, that anciently there were
no books but such as were written with the pen. For,
if books so written were of any bulk, being necessarily
of great price, they could not be procured by the lower
classes of mankind, for whose use St. Paul's epistles were
principally designed.
In the fourth place, although the want of those nicely
formed transitions, circumlocutions, and recapitulations,
by which the different parts of the elegant writings of
the Greeks are united and formed into one whole or perfect
body of discourse, hath given to the apostle's epistles such
a miscellaneous appearance, that the reader is apt to con-
sider them as desultory compositions, like those of Epic-
tetus and Marcus Antoninus; and although, by this
means, the most important passages of his writings have
the form of aphorisms, it is, perhaps, no real disadvantage,
because, on that very account, these passages may be the
more easily committed to memory, even by persons who
have not learned to read.
This leads me to remark, that the case with which the
most striking passages of the apostolical epistles may be
committed to memory, through their apparent want of con-
exion, hath rendered them in all ages highly profitable
to the common people, whose use principally they
were intended, and more especially to the primitive Chris-
tians. For in that age, when men were so captivated
with the gospel, that, on account of it, they parted with
everything else, and even to themselves, we may believe they
would spend much of their time in committing to memory the
chief passages of the evangelical histories and apostolical
epistles, in which the doctrines, precepts, and promises of
the gospel are recorded. These were the charter on
which all their hopes were founded, and the lights by which
they guided themselves in every situation, and the only
source of their consolation under the sufferings brought
on them by the profession of the gospel. We cannot be
much mistaken, therefore, in supposing, that persons were
chosen to be the penmen of the Scriptures, who, follow-
ing the bent of their own genius, should write, in the
conceit and apparently unconnected manner above de-
scribed, on purpose that the most useful passages of these
divinely inspired compositions might be committed to
memory with the greater ease. For thus the more in-
telligent brethren could not only make these passages the
subjects of their own daily meditation, but also repeat
them to others, whose memories were not so retentive, or
who were not able to purchase copies of the Scriptures,
or who perhaps could not have read them although pos-
essed of them; but who, by hearing them often repeated,
could commit them to memory, and derive great profit
from them.
Even at this day the common people reap the same
advantage from the concise and seemingly unconnected
form in which the sacred oracles are written. For whether
they read them, or hear them read, the nervous sentences
and striking passages with which these divinely inspired
writings abound, engrave themselves so deeply in the
people's minds, that they often occur to their thoughts,
both as matter of consolation under the troubles of life,
and as motives and rules of conduct in the various situa-
tions wherein they are placed.

The foregoing remarks on the apostle Paul's manner
of writing, and the reasonings by which I have endeav-
oured to vindicate him for using the concise obscure
style in his epistles, I have ventured to lay before the
reader; because, if they are well founded, every person
of taste and judgment will acknowledge that these epistles
in their present form, are much better calculated for the
instruction of the world, than if they had been attired in
all the splendour of the Grecian eloquence, whose bright-
ness might have dazzled the imagination of the vulgar for
a little, but could neither have enlightened their under-
standing, nor have made any lasting impression on their
heart. This I say, because it is well known to the critica,
that the style in writing which is esteemed most elegant
derives its chief excellence from the free license of such
taphors and allusions, which, though they may charm
the learned, are of no value in the eye of the illiterate,
who cannot apply them to their proper counterparts.
Whatever delight, therefore, such learned beauties may
give to those who can unfold them, to the vulgar they are
little better than a picture to a blind man; for which rea-
son the apostle, with great propriety, hath, for the most
part, neglected them.

I shall now conclude the present essay with the follow-
ing observation concerning the Scriptures in general;
namely, that as these writings were designed for all man-
kind, and were to be translated into every language, it
may justly be doubted, whether, in such compositions,
any great benefit could have been derived to the world
from beauties which depend on a nice arrangement of
words, on the rhythm and cadences of periods, and on the
just application of the various figures of speech frequently
introduced. Elegancies of that kind are generally lost in
translations, being like those subtle essences which fly
off when poured out of one vessel into another. And
even though some of these delicate beauties might have
been retained in what is called a free translation, yet, as
that advantage must have been purchased often at the ex-
 pense of the inspired writer's meaning, and a translation
of the word of God never could have been appealed to
as an infallible standard for determining controversies in religion, or for regulating men's practice; because it would have exhibited the translator's private opinion, rather than the mind of the Spirit of God. (See Gen. Pref. page 11.) Whereas, to have the very words, as nearly as possible, in which the revelations of God were originally delivered, set forth in literal translations, was the only method of extending the benefit of revelation, as an infallible rule of faith and practice, to men of all nations. The Spirit of God, therefore, wisely ordered, that the excellence of the Scriptures should consist, neither in their being written in the Attic purity of the Greek tongue, nor in their being highly ornamented with those flowers and graces of speech, whose principal virtue consists in pleasing the imagination and in tickling the ear, but in the truth and importance of the things written, and in a simplicity of style suited to the gravity of the subjects; or in such an energy of language as the grandeur of the thoughts naturally suggested. Excellencies of this sort easily pass from one language into another, while the meretricious ornaments of studied elegance, if in the least displaced, as they must when translated, wholly disappear.

This being the case, I appeal to every reader of sound judgment, whether Lord Shaftesbury and the deists speak sensibly, when they insinuate, that, because the Scriptures were dictated by the Spirit of God, they ought throughout to surpass all human writings in beauty of composition, elegance of style, and harmoniousness of periods. The sacred oracles were not designed, as works of genius, to attract the admiration of the learned, nor to set before them a finished model of fine writing for their imitation; but to turn mankind from sin to God. For which purpose, the graces of a florid, or even of a melodious style, were certainly of little value, in comparison of those more solid excellencies of sentiment and language, whereby the Scriptures have become the power of God unto salvation to all who believe them, and will continue to be so till the end of time. We may therefore in this, as in every other instance, affirm with our apostle, that "the foolishness of God is wiser than men, and the weakness of God is stronger than men," 1 Cor. i. 25.; and may with understanding ascribe to God, only wise, the glory that is due to him, on account of the admirable contrivance of his Word.

ESSAY IV.

On Translating the Greek Language used by the Writers of the New Testament.

In the translation of the apostolical epistles now offered to the public, important alterations are made in the meaning of many passages of Scripture, which are not supported in the notes. The author, therefore, has judged it necessary to submit to his readers a number of observations on the Greek language, and on some of its particles, as used in the inspired writings, whereby the alterations which he hath made in the translation of these writings, he hopes, will appear to be well-founded.

His remarks the author hath made in the following order.—I. On the Verbs. II. On the Voices, Modes, and Tenses of the Verb. III. On the Participle, Nouns, Pronouns, and Articles. IV. On the Particles, ranged in the order of the alphabet. The senses which he hath affixed to each particle he hath supported by passages both from the Scriptures and from the Greek classics, where they are used in these senses. And as often as in the new translation any uncommon sense is given to a Greek word, that word is inserted in the translation, that, by turning to the part of this essay where it is handled, the reader may judge whether the sense affixed to it is sufficiently warranted by its use in other passages. This method the author has adopted, to prevent the necessity of repeating the same proof on every new occasion where it might be wanted.

In examining the following remarks, the reader is desired to recollect, that the native language of the writers of the New Testament was the Hebrew, or Syr.-Chaldaic. For these authors, following the idiom of their mother tongue, naturally affixed to some of the Greek words and phrases which they had used, the senses of the corresponding Hebrew words and phrases. Hence the Hebraisms found in the New Testament, which the lesser critics have so loudly condemned, as was observed in the essay on St. Paul's style. Allowing, therefore, that the evangelists and apostles have introduced Hebrew forms of expression into their Greek writings, the following remarks ought not to be considered as ill-founded, on prentence that they are not applicable to the Greek language in its classical purity. Some critics, indeed, anxious to defend the reputation of the apostles as writers, have endeavoured to produce, from the best Greek authors, phrases similar to those in the inspired writings which have been most blamed. But the attempt, I think, might have been spared. For although the Hebraisms in the New Testament are fewer than some fastidious critics have supposed, the best judges have allowed that there are, in these books, words and phrases which can be called by no other name than Hebraisms, as the following remarks will clearly evince.

VERBS.

1. Active Verbs.—The Hebrews used active verbs to express the agent's design and attempt to do a thing, though the thing designed or attempted did not take place. Exod. viii. 18. "And the magicians did so (attempted to do so) with their enchantments, to bring forth lice, but they could not." Deut. xxviii. 60. "Ye shall be sold (set to sale) and no man shall buy you." Ezek. xxiv. 15. "Because I have purged (attempted to purge) thee," namely, by instructions, reproofs, &c. "and thou wast not purified." Matt. xii. 11. "Elias truly cometh first, and restoreth all things:" that is, attempteth to restore all things. Gal. v. 4. "Whoever of you are justified (that is, seek to be justified) by the law, ye are fallen from grace." Phil. iii. 15. (Oreb wawal). "As many as are (that is, as would be) perfect." 1 John i. 10. "We make him (we endeavour to make him) a liar." 1 John ii. 26. "These things I have written concerning them that deceive you:" that is, who endeavour to deceive you. See also chap. v. 10.

2. The Hebrews used active verbs to denote simply the effect of the action expressed. Isa. i. 1. Quacquenius sum ab is qui me non petebant. In this passage quarre and petere, according to the ordinary signification of these words, are evidently the same. And yet St. Paul, quoting the passage, rightly expresses it, Rom. x. 20. "I was found of them that sought me not." John xvi. 5. "None of you asketh me, whither I am going; for Peter had expressly asked that question, chap. xiii. 36. 1 Cor. viii. 12. "But thus sinning against the brethren (su mortem, and beating, that is), and hurting their weak consciences (for hurting is the effect of beating), ye sin against Christ."

3. Active Verbs, in some cases, were used by the Hebrews to express, not the doing of the thing said to be done, but simply the declaring that it is done, or that it shall be done. Thus, both in the Hebrew and in the Septuagint translation of Levit. xiii. 6. 8. 11. 13. 17. 20. &c., the priest is said to cleanse and to purify; but
the meaning evidently is, that, after due examination, he is to declare the person clean or polluted. Acts x. 15. 'What God hath cleansed, let not man say, he is polluted.' Eph. v. 26. 'Do not thou pollute; that is, as our translators have rightly rendered it, do not thou call unclean.' Isaiah vi. 10. 'Make the heart of this people fat, and make their ears heavy, declare, or foretell, that the heart of this people is fat, &c.' Accordingly, Matt. xiii. 15, where this passage is quoted, it is thus expressed: 'The heart of this people is waxed fat,' &c. Jeremiah i. 9. 'I have put my word into thy mouth, 10. So that I have this day set thee over the nations, to root out, and to pull down, and to destroy, and to throw down, and to build, and to plant.' I have appointed thee to destroy, or to build, concerning the nations, that they shall be rooted out, &c. Ezek. xliii. 3. 'According to the vision which I saw when I came to destroy the city; that is, to prophesy that it should be destroyed. Ezek. xiii. 2. 'Son of Man, wilt thou judge, wilt thou judge the bloody city?' Will thou declare that the bloody city shall be judged? This the prophet accordingly did in the subsequent part of the chapter, particularly ver. 14, 15, 16. Matt. xix. 28. 'Ye who have followed me in the regeneration, when the Son of Man shall sit in the throne of his glory (when, after his resurrection, he shall sit on the right hand of God), ye also shall sit upon twelve thrones, judging the twelve tribes of Israel,' that is, by inspiration, ye shall publish laws for the government of all the members of the visible church on earth, and, by authority derived from me, ye shall declare, that all shall be judged by these laws to the last day. 1 Corinthians vi. 3. 'Do ye not know that the saints judge the world?' Do ye not know that the inspired preachers of the gospel declare that the world is to be judged; and also declare the laws by which it is to be judged? Ver. 3. 'Do ye not know that we judge angels?' That in the gospel which we preach, we declare the judgment and punishment of the evil angels?

4. Active Verbs were used by the Hebrews to express, not the doing, but the permission of the thing which the agent is said to do. Thus, Gen. xxvi. 7, Jacob says of Laban, 'God did not give him (did not permit him) to hurt me.' Ezek. v. 25. 'Lord, wherefore hast thou so evil entreated these people?' Wherefore hast thou suffered these people to be so evil entreated? Psalm xvi. 10. 'Thou wilt not (give, that is) suffer thine Holy One to see corruption.' Psalm lxix. 18. 'So I gave them up unto their own hearts' lusts.' I permitted them to be led by their own strong lusts; as is plain from God's adding, ver. 13. 'O that my people had hearkened to me, &c.; for then would not God have heard their enemies, and they that sought after his soul, but sent hosts against them.' Jer. iv. 10. 'Lord God, surely thou hast greatly deceived this people' (thou hast suffered this people to be greatly deceived by the false prophets), 'saying, ye shall have peace.' Ezek. xiv. 9. 'If the prophet be deceived when he hath spoken a thing, I the Lord have deceived that prophet.' I have permitted him to deceive himself. Ezek. xx. 25. 'I gave them also statutes that were not good.' I permitted them to follow the wicked statutes of the neighbouring nations, mentioned Levit. viii. 3. Matt. vi. 13. 'Lead us not (suffer us not to be led) into temptation.' Le Clerc, Ars Crit., vol. i. p. 237, has shown, that Homer, in the same sense, ascribes the evil actions of men to God. Matt. xvi. 25. 'I thank thee, O Father, that thou hast hid (has not revealed) these things,' &c. Matt. xiii. 11. 'To you it is given to know the mysteries of the kingdom, but to them it is not given.' Ye are permitted to know the mysteries, &c., but they are not permitted to know them. Mark v. 12. 'Send us into the next town.' They suffer us to go, &c. Mark xii. 29. 'What they (the Jewish rulers who crucified Jesus) had fulfilled all that was written of him, they took him down from the cross, and laid him in a sepulchre; they permitted him to be taken down, and laid in a sepulchre; for it was Joseph and Nicodemus, two of Christ's disciples, who took him down and buried him. Rom. i. 34. 'God gave them up to uncleanness, through the lusts of their own hearts.' God permitted them to fall into uncleanness, through their own strong lusts. Rom. ix. 18. 'Whom he will he hardeneth.' He permitted them to harden. Rom. vii. 7. 'The rest were blinded.' Were permitted to become blind. 8. 'According to what is written, God hath given them a spirit of slumber;' hath permitted them to fall asleep. 2 Thess. ii. 11. 'For this cause God shall send them strong delusion that they should believe a lie.' God shall permit strong delusion to beset them, so that they shall believe a lie. Rev. ix. 3. 'And to them was given power.' xiii. 5. 'And there was given unto him a mouth speaking great things and blasphemies.' 6. Active Verbs are used to express, not the doing, but the giving an occasion of doing a thing—Gen. xlii. 28. 'If mischief befall him by the way, then shall ye bring down (ye shall be the occasion of bringing down) my gray hairs, &c.' Kings xiv. 16. 'Jeroboam made Israel to sin; occasioned the people to sin, by setting up the calves. Acts i. 28. 'This man (Judas) purchased a field with the reward of iniquity;' that is, occasioned it to be purchased; &c. is plain from Matt. xxviii. 7. 6. Active Verbs sometimes denote the continuation of the action which they express.—John vi. 13. 'These things I have written to you who believe on the name of the Son of God, that ye may believe on the name of the Son of God.' That is, continue to believe on the name of the Son of God. 7. Nouns and Intransitive Verbs.—The writers of the New Testament use nether and intransitive verbs to denote actions whose objects are things without the agent. Thus, the intransitive verb ἡμεῖς, which signifies to rise or spring up, is used transitively, Matt. iv. 45. (ἐκείνη) 'He maketh his sun to rise.' So ἐκεῖνος, I rise. John vi. 54. ἐκείνοις αὐτοῖς, I will cause him to rise. I will raise him. 1 Cor. iii. 6. 'But God hath made to grow.' 1 Cor. iv. 7. 'Who (ἐκ διαθήκης) maketh thee to differ?' Matt. xxv. 39. 'If thy right eye (ἐκ διαθήκης) causeth thee to offend, cast it out.' Matt. xviii. 6. 'Whoso (ἐκ διαθήκης) causeth one of these little ones to offend.' 1 Cor. viii. 13. 'If (ἐκ διαθήκης) maketh my brother to offend.' In like manner, ἔχωσιν, which signifies to know, is likewise used transitively. 1 Cor. ii. 2. (ἐγὼ γὰρ εἶδον τὰ ἀποκάλυψιν) 'For I determined to make known (to preach) nothing among you but Jesus Christ, and him crucified.' Mark xii. 32. 'Not even the angels who are in heaven, neither the Son, but the Father;' neither man, nor angel, nor the Son, is allowed to make known that day will happen, the Father having reserved that discovery to himself. Acts i. 7. In the same manner, ἔκκοιτο also is used transitively in the following passage: 2 Cor. xii. 14. 'I give thanks to God, who at all times (ἐκκοίτε) maketh us to triumph.' 2 Cor. xix. 8. 'God is able (ἐκκοίτε) to make every gun.
abound in you." Eph. i. 8. 'According to the riches of his grace (πληρωμα), which (πληρωμα) he hath made to overflow in us.' 1 Thess. iii. 12. 'And the Lord (ολακτονωμα, ολακτονωμα) cause you to abound and overflow in love.

Voices, Modes, Tenses, and Numbers of the Verb.

8. Voices.—Besa tells us, that the active is put for the passive, 1 Pet. ii. 6. 'Wherefore also (παρερχεσθαι for παρερχεσθαι) it is contained in the Scripture.' Accordingly, the first Syriac translation has Dictur in Scripture. But this change of the voice is singular. Estius observes, that some verbs in the middle voice have only a passive signification, and others an active, and others both. When verbs in the middle voice are used actively, they commonly express the agent's performing the action on himself. Heb. x. 38. 'The just by faith shall live (ουτοι ευνοονται) but, if he with draw himself.' Examples of verbs in the middle voice, which have a passive signification, are—Luke ii. 5. θετετελωσαν, 'to be taxed with Mary.' 1 Cor. i. 2. And all (ολακτονωμα) were baptized into Moses.'

9. Moses.—As the Hebrew language has no subjunctive mode, the indicative is often put for the subjunctive. 1 Cor. iv. 6. 'That none of you (ουτοι επιθυμουσιν) may be offended.' 1 Cor. xiv. 12. 'If it be preached that Christ was raised, &c. (εκ του θανατου) how can some among you say?' Ver. 35. 'Some will say, (ου νοειται γιας του επηρεμουσιν) how can the dead be raised! and with what body do they come?' Ver. 50. 'Neither (οπως επηρεμουσιν γιας του θανατου) can corruption inherit incorruption.' Gal. iv. 17. (ευνοεσθαι ενας συναδεως γιας συναδεως) 'That ye may freely love them.' On the other hand, the subjunctive mode hath often the sense of the indicative. Matt. xi. 6. 'Blessed is he (εις το συναδεως ου λεγεταις) who is not made to stumble.' John xv. 8. 'By this is my Father glorified (ευνοεσθαι ενας ου λεγεταις) when ye bear much fruit.' 1 Cor. xv. 5. (εις το συναδεως ου λεγεταις) when ye have secular seats of judgment.' 1 Cor. xv. 25. 'Until (παρει) he hath put all enemies under his feet.' James iv. 13. 'Today or to-morrow (οπως επηρεμουσιν γιας του θανατου) we will go.' Ver. 15. 'If the Lord will (ου νοειται γιας του θανατου) we shall live.'

The imperative is sometimes used for the indicative.—Thus, Psalm xxii. 8. what is in the Hebrew Roll, or trust thou, &c. is translated by the LXX. He trusted in the Lord; and it is so quoted Matt. xxvii. 43. The imperative is used for the future, 1 Cor. xvi. 22. 'Let him be;' for 'He shall be Anathema.'

The indicative mood is used by the Hebrews for the verb, in any of its modes and tenses. —Luke ix. 3. 'Neither (ουτος) have two coats.' Rom. xii. 15. (ουλομεν) 'Rejoice with them that rejoice.' Phil. iii. 16. (οντος και θεου) 'Let us walk by the same rule.' 2 Cor. x. 9. 'Seem (οντος και θεου) as if I would terrify you.' The imperative, with the article prefixed, is used for the substantive noun. Heb. ii. 15. 'And who (οι παντες οι και θεους) through all their life.' Heb. iii. 15. (οι παντες και θεους) for οι και θεους. 'By the saying, To-day, &c. In this form the article is sometimes omitted. Heb. iv. 1. 'A promise being left (οντος γιας του ενας συναδεως) of entering.' The Lainse likewise said σειρα ταυ, for σειρα του ενας συναδεως.

10. Tenses.—As the Hebrew verb hath only two tenses, the present and future, these two, with the participles, supply the place of all the rest. Hence the Jews, in writing Greek, give to the present and future tenses of Greek verbs all the variety of signification which these tenses have in the Hebrew.

To begin with the present tense, they denote in the Greek the continuation of the action or state expressed by the verb. —Rom. v. 2. 'This grace wherein (ουτοι οι και θεους) ye have stood' ye continue to stand.' 1 Cor. i. 10. 'In whom (ομοφων) we have trusted, and continue to trust.' Heb. ii. 11. 'And every high priest (οντος και θεους) standeth daily' that is, continueth daily to stand. James i. 20. 'He becometh himself, and (ουτος και θεους) goeth his way.' The present tense, therefore, must, in some instances, be translated in the signification of the present. In this observation I am supported by Besa, who thus writes on Rom. ix. 19. 'Multa enim verba sunt apud Graecos que improvisedis habent presentis significacionem. We may therefore translate John xx. 17. thus: 'Hold me not,(ουτος και θεους, &c.) for I am not yet ascended.' I am to remain a while on earth. The present tense, especially in the prophetic writings, are used for the future, to show the absolute certainty of the things spoken of. Thus, Rom. viii. 30. 'The called are represented as already justified, and even glorified.' Eph. ii. 6. Believers are said to be already raised from the dead. Heb. ii. 7. ('οντος και θεους, thou hast made') 'Thou wilt make him for a little while less than angels.' For this was spoken long before the Son of God was made man. Heb. iii. 14. (ουτοι και θεους, we have made) 'We shall be made partakers of Christ, if we hold.' &c. Wherefore, Heb. xii. 22. (ουτος και θεους) may be translated, 'But ye shall come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem.'

11. The aorist tense sometimes denote the past action or state continued to the present time; and therefore they are rightly translated in the present tense.—Mark i. 11. 'Thou art my beloved Son, (οντος και θεους) in whom I am well pleased;' that is, have always been well pleased, am at present well pleased, and will continue to be well pleased. Mark xvi. 13. 'Was taken up into heaven, (ουτοι ευνοονται γιας του θανατου) and sat down (and continues to sit) at the right hand of God.' Matt. xxiii. 2. 'The Scribes and Pharisees (οι συναδεως) continue to sit in Moses's chair.'

The aorist is used sometimes for the aorist perfect tense; that is, it denotes an action completed some time ago.—Matt. iv. 3. 'Now Herod (οντος και θεους) having laid hold on John ('οντος και θεους) had bound him.' John xviii. 24. 'Now Anna (οντος και θεους) had sent him bound to Caesar.' John xi. 2. ('οντος και θεους) who was anointed,' i. e. who had formerly anointed. Blackwall, Sac. Cl. vol. ii. page 228, observes that the first and second aorists in the potential and subjunctive modes (which are futures too) are often, in sacred and common writers, equivalent to the future of the indicative. Thus 'αργεται is in the sense of 'ιμαται.' Mark ii. 20. 'The days will come (οντος και θεους) when the bridegroom shall be taken away from them.' See also Luke v. 35. John xvi. 8. (οντος και θεους)

12. The present tense is sometimes put for the preterite.—Acts ix. 36. 'They were all afraid of him, not believing (οντος και θεους, that he was) that he was a disciple.' Philip. i. 30. 'Having the same conflict (οντος και θεους, which ye see) which ye saw in me, and now hear to be in me.' Heb. viii. 3. (οντος και θεους) 'He remained a priest in all his life.' Ver. 8. 'One testified of (οντος και θεους, that he lived) name, a priest all his life. The present tense is often put for the future, to show that the thing spoken of shall as certainly happen, as it were already present. Matt. iii. 10. 'Every tree which bringeth forth good fruit (οντος και θεους, is cut down) shall be cut down.' Mark ix. 31. 'The Son of Man (οντος και θεους, is delivered) shall be delivered into the hands of men.' 1 Cor. xv. 2. 'By which also (οντος και θεον, ye are saved) ye shall be saved.' Ver. 12. 'How say some among you (οντος και θεους) that there is that shall be no resurrection of the dead!' James v. 3. 'And (οντος και θεους, eateth) shall eat your flesh.' 2 Pet. iii. 11. 'Seeing all these things (οντος και θεους, shall be dissolved) shall be dissolved.' Ver. 12. 'And the elements (οντος και θεους, are melted) shall be melted.'
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The present tense is sometimes put for the imperfect.—Gal. ii. 14. ‘Seeing that (εἰς ἀπαρακτός) they do not walk’—Gal. i. 15. (εἰς ἀπαρακτός) this was ‘This is he of whom I speak.”

13. The future of the indicative is often, in the writings of the Hebrews, used for the most forcible imperative. See the declension—1 Cor. v. 13. ‘Therefore (εἰς ἀπαρακτός) ye shall put away’ put away from among yourselves that wicked person.” 1 Tim. vi. 8. (ἀπαρακτώμενος, we will be content.) ‘Let us be content.’

‘The future of the indicative is sometimes used for the present and imperfect of the subjunctive.—Matt. xii. 31. ‘All manner of sin and blasphemy (ἀπαρακτώμενος, shall be forgiven) may be forgiven.’ Luke vi. 7. (εἰς ἀπαρακτώμενος, whether he will heal) ‘Whether he would heal on the Sabbath.’ The participles of the present, and of the imperfect tenses, are sometimes used for the perfect.—John iii. 13. ‘No man had ascended into heaven, but the Son of Man, who is in heaven, who was in heaven.’

14. NUMBER AND PERSON OF THE VERB. The sacred writers, to render their discourse more emphatic, or more general, sometimes change the number and person of the verb. Gal. vi. 1. ‘Ye that are spiritual, (εἰς ἀπαρακτώμενος) becoming God, considering thyself.’ 1 Tim. ii. 15. ‘She shall be saved through child-bearing (εἰς ἀπαρακτώμενος), if they live in faith, &c.’ By this change of the number and person, we are directed to consider Eve as the representative of the whole sex.—She and all her daughters shall be saved, if they live in faith, &c.

Participles, Nouns, Pronouns, Articles.

15. PARTICIPLES.—The English participles generally have a causal signification—that is, they express a reason for something which goes before, or which follows in the discourse.—Thus, Rom. vi. 8. ‘We believe that we shall also live with him.’ 6. ‘Knowing that Christ being raised (εἰς ἀπαρακτώμενος) dieth no more.’ But as the Greek participles are often used, when no reason is expressed, in such cases, if they are translated by the corresponding English participles, the sense of a connexion, which does not exist in the text, will be conveyed. Of this, see examples in the common version, Rom. vi. 5, 6; 2 Cor. x. 5, 6; Eph. v. 10; Col. i. 10. In such cases, it is better to translate the participles by the parts of the verb for which they are used. For example, Rom. vi. 5, 6. ‘is thus rendered by our translators: ‘For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection.’ 5. Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.’ But these verses ought to be translated unconnectedly in the following manner: 5. ‘For seeing we have been planted together in the likeness of his death, (εἰς ἀπαρακτώμενος) certainly we shall be also in the likeness of his resurrection. 6. Ye know this also, that our old man is crucified together with him, &c.’ In like manner, 2 Cor. x. 4. is thus rendered: ‘For the weapons of our warfare are not carnal, but mighty, through God, to the pulling down of strong holds.’ Col. i. 16. ‘Whose imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ. 6. And having in readiness to revenge, &c.’ But the following is a more just translation: 5. ‘We overthrow reasonings, and every high thing raised up against the knowledge of Christ, and lead captive every thought to the obedience of Christ. 6. And have in readiness to punish, &c.’ See also Eph. v. 18, 30, 51.

16. The Greek participles have an adversative sense, and therefore, to translate them properly, the word though, or although, must be joined to them. Thus, 1 Cor. ix. 19. ‘For (εἰς ἀπαρακτώμενος) though I be free from all men.’ 2 Cor. viii. 8. ‘εἰς ἀπαρακτώμενος, ‘Though he was rich.’ 2 Cor. x. 3. ‘For (ἐν ἀπαρακτώμενος) though we walk in the flesh.’ Gal. iv. 1. ‘The heir, as long as he is a child, differeth nothing from a bond-man, (εἰς ἀπαρακτώμενος) though he be Lord of all.’ 1 Pet. i. 6. ‘On which account ye rejoice (αἰτία ἐν ἀπαρακτώμενος), although for a little while still ye are made sorrow.’ Ver. 8. ‘Εἰς ἀπαρακτώμενος, ‘On whom, though now ye see him not, yet believing.’ 1 Thess. ii. 6. ‘ἀπαρακτώμενος εἰς ἑαυτόν, ‘Though we might have been burdensome.’ In all these passages our translators have rightly supplied the word though, as included in the participle.

Supply the same word in the translation of the following passages, and it will throw great light on them.—Luke x. 32. ‘Likewise a Levite (εἰς ἀπαρακτώμενος καὶ ἐν τῷ ἱερῷ, εἰς ἀπαρακτώμενος, καὶ ἐν τῷ ἱερῷ ἐπισκόπητος) being near the place, though he came and saw, passed by on the other side.’ Rom. i. 21. ‘Because (εἰς ἀπαρακτώμενος, not that they knew God, they did not glorify him.’ 1 Tim. iii. 14. ‘These things I write to thee, (εἰς ἀπαρακτώμενος) though I hope to come to thee soon.’

The Greek participles, by means of the verb εἰς ἀπαρακτώμενος, are used for any part of the verb of which they are the participles.—Thus, Rom. v. 11. ‘εἰς ἀπαρακτώμενος, ‘But we boast in God.’ Rom. xii. 2. ‘εἰς ἀπαρακτώμενος ἐκατερομένος, Be of the same mind one towards another.’

Philip. iii. 4. ‘κατά παθήματα εἰς ἀπαρακτώμενος, ‘Though I might also have confidence.’ 1 Tim. v. 13. ‘αἰτία εἰς ἄκατον ἐν τῷ κόσμῳ διακονεῖται, ‘At the same time being also idle, they learn to wander about.’ This is the Vulgate translation. Col. ii. 12. ‘εἰς ἀπαρακτώμενος, ‘Ye are buried with him.’ 1 Pet. ii. 18. ‘Servants (εἰς ἀπαρακτώμενος) be subject to your masters.’ 1 Pet. iii. 7. ‘In like manner, ye husbands (εἰς ἀπαρακτώμενος) dwell with them.’ In other instances, the substantive verb is expressed: Eph. v. 5. ‘τατοῦ γὰρ ἐν ἀπαρακτώμενος, ‘For this ye know.’ See also Heb. ii. 12. Our translators, however, forgetting this use of the Greek participles, have, in many other instances, translated them literally, and established a connexion in the discourse, which mars the sense, and renders the apostle’s language perfectly ungrammatical.

Participles are sometimes put for the correspondent substantive nouns.—Herod. l. i. i. Λόγος ἐν ἀπαρακτώμενος, ‘To the emperor Marcus were born several daughters.’ Matt. iv. 3. ‘And when (εἰς ἀπαρακτώμενος) the tempter came.’ Luke ii. 2. ‘This was the first enrolment (εἰς ἀπαρακτώμενος τὸ Σημεῖον Κορματος) of Cyrenius, governor of Syria; ’ that is, who was afterwards dictator of Syria. 1 Tim. vi. 15. ‘The King (εἰς ἀπαρακτώμενος) of kings, and the Lord (εἰς ἀπαρακτώμενος) of lords.’ Heb. xiii. 7. ‘Remember (εἰς ἀπαρακτώμενος for ἐπιμελήσασθε) your rulers, who have spoken to you the word.’ But, to two of these translations, it is objected, that the article is wanting. Nevertheless, in the following passage, the participle without the article is put for the substantive noun. Gal. iv. 24. ‘Αὐτὸς ἐν ἀπαρακτώμενος, ‘which things are an allegory,’

17. SUBSTANTIVE NOMS.—The sacred writers sometimes use substantive nouns for adjectives. Circumcision and uncircumcision signify circumcised and uncircumcised persons; anathema, excommunication, is an excommunicated person. 1 Cor. xiv. 12. ‘So also ye, seeing ye are earnestly deleos (εἰς ἀπαρακτώμενος, for ἐκκλησία) of spiritual gifts, seek that ye may abound for the edification of the church.’ Ver. 32. ‘Παρεμωρίας, ‘The spirits (for the spiritual gifts) of the prophets are subject.’

Gal. i. 14. ‘More exceedingly (εἰς ἀπαρακτώμενος) zeal.’ 1 John v. 6. ‘Because the spirit is (εἰς ἀπαρακτώμενος, the truth, that is true.’
18. Sometimes in Scripture, when one substantive governs another in the genitive, one of them must be translated as an adjective.—Luke xvii. 6. 'Hear what (διότι ἂν) the unjust judge saith,' Rom. vi. 5. 'Walk in (ἐν) γνῶσιν, a new life.' Rom. vii. 5. Πᾶν ἡμέρα τοῦ σπυραίου, 'The sinful passions.' Rom. viii. 9. 'In the likeness (εἰς τὸν ομοίωμα) of the flesh of sin of sinful flesh.' Phil. iii. 21. Χρίστος τινὰ παρασκευάζομεν, (the body of our humiliation), our humbled body; body humbled by sin. Col. i. 22. 'The body of his flesh,' his fleshly body. Col. ii. 18. 'Puffed up by (εἰς τὸν ομοίωμα) his fleshly mind.' Col. iii. 14. Bond of perfectness;' a perfect bond. Eph. vi. 12. 'Against (τὰ πονηρὰ τῶν πνευμάτων, spiritual things of wickedness) wicked spirits. Heb. ix. 15. 'Receive the promise of the eternal inheritance,' the promised eternal inheritance. 1 John i. 1. 'Have handled (ἐν) τῷ λόγῳ Ἰησοῦ, concerning the word of life) concerning the living word.' Accordingly it is added, ver. 2. 'And the life (namely, of the word) was manifested.'

Sometimes when one substantive governs another, the latter must be translated in apposition, as it is called, that is, as explanatory of the former.—Gen. ii. 17. 'The tree of the knowledge of good and evil;' the tree of the knowledge of good, which is evil, that is, the tree of the knowledge of a pleasure which is evil. 2 Cor. v. 1. 'When our earthly house (ἐν τῷ οἴκῳ) of the tent, which is a tent,' 2 Pet. ii. 1. 'Who shall bring in (ἐν εἰρήνη) εἰρήνην, peace, heretikes of destruction) heretikes which occasion destruction.'

19. When one substantive is joined to another by a copulative, the one must be translated as governing the other.—Dan. iii. 7. All the people, the nations, and the languages; that is, 'people of all nations and languages.' Matt. iv. 16. 'The region and shadow of death;' the land of the shadow of death. Acts xviii. 6. 'The hope and resurrection of the dead.'* The hope of the resurrection of the dead. In other instances, the substantives so joined must be translated as adjectives. John xiv. 16. 'I am the way, the truth, and the life;' I am the true and living way. Col. ii. 8. 'Spoil you (ἐν τῷ θεόν) the fulness of God and Immortality, through philosophy and false deceit) through a false and deceitful philosophy.' 2 Tim. i. 10. 'Hath brought (ἐν ζωῇ) life and immortality immortal life to light.' This idiom is found in the Latin language likewise: Pateris libamus et aurum, i.e. auris patetis, golden cups.

20. Adjective Nouns.—The neuter adjective is sometimes put its corresponding substantive.—Rom. ii. 4. 'Not knowing (ἐν θέσεως, the good thing) the goodness of God.' See also 2 Cor. viii. 8. Philippians. iv. 4. 11. Heb. vi. 17. Sometimes the neuter adjective is put for the masculine and feminine jointly. John v. 37. πιστ., 'All that the Father giveth me.' 1 Cor. vi. 12. 'And such were some of you.' 1 Cor. xi. 13. 'As the woman is from the man, so also the man is by the woman; but (ὅτῳ) all, that is, both man and woman, of God.'

21. Generis of nouns.—The masculine is sometimes put for the feminine, even by classical authors. Of this Blackwall has produced examples, Sac. Cl. vol. i. p. 85. Wherefore, Acts ix. 35. μαθηταί, though masculine, denotes the woman who washed the dead body of Dorcas. Participles and adjectives sometimes take the genitives, not of the substantive noun that is expressed, but of one that is tantamount, and which is understood. Mark. ii. 20. Καὶ οὗτος ἤγαγεν τῆς παρασκευής. 'And the spirit seeing him, straightway took him.' Here the word agreeing with οὗτος is not παρασκευή, but θεών understood. See pronouns, No. 64.

22. Numbers of nouns.—A noun in the singular number is sometimes used for its plural.—1. Cor. vi. 11. 'One who shall be able to judge (ἐστώ μεν τοῦ αὐτοῦ) between his brethren.' 2 Cor. xi. 26. 'Dangers in (the city) cities, dangers in (the wilderness) wildernesses.'

On the other hand, the sacred writers, to aggravate the subjects of which they treat, use plural nouns, though the things which they denote are naturally singular.—Mark xvi. 19. 'Sat down (κατασκηνών, at the right hands) at the right hand of God.' 1 Thess. v. 1. 'However, concerning (τοὺς ἐγκρίνοντας καὶ κατασκηνών, the times and seasons) the time and seasons,' namely, of Christ's appearing. See also 1 Tim. vi. 15. Tit. i. 3. Heb. ix. 23. 'But the heavenly holy places (ἀπάντες οὐρανοί, with better sacrifices) with a better sacrifice.' For Christ offered only one sacrifice for sin. Heb. x. 28. 'He who despised Moses' law died without (κατασκηνών, mercies) mercy.' Matt. xxi. 7. 'And brought the ass and the colt, and set him (κατασκηνών) upon it,' the colt. Le Clerc, Ars Crit. vol. i. p. 353. hath given examples from Homer of the same anomaly. If this change of the number is admitted in that famous text, 1 Cor. xv. 28, as some commentators propose, it will afford an easy interpretation of a passage otherwise very difficult: 'Else what shall they do who are baptized (κατασκηνών) for the dead man, for Christ who was put to death by the Jewish rulers?

23. Cases of nouns.—Blackwall (Sac. Cl. vol. i. b. 1. c. 2.) remarks, that grammarians think the genitive the only case that can be put absolutely; but the accusative often, and the dative sometimes, are absolute in the Greek. For example, Mark ix. 28. Matt. vii. 1. Thence, Blackwall says, will clear many passages from the charge of solecism, and account for several various readings occasioned by the ignorance of copyists.

The genitive absolute in the Greek, answering to the ablative absolute in the Latin, hath often a causal significance, and ought to be so understood.—Gal. iii. 25. Εἰς τὸν αὐτόν. 'But faith (the gospel) being come,' that is, because faith is come, 'we are no longer under the pedagogue.'

24. It is of importance to observe, that, in the Greek language, nouns in the genitive case sometimes express the object, and sometimes the agent; and therefore, in the translation of the Scriptures, these uses of the genitive ought to be carefully distinguished. Of the genitive of the object, the following are examples.—Matt. ix. 25. 'The gospel (or good news, τὰ βούλημα) concerning the kingdom.' Matt. x. 1. Power (τὰ πεπραγμένα κατασκηνών) over unclean spirits, namely, to cast them out. Acts iv. 9. 'If we this day be examined (τὰς συμβάσεις) concerning the good deed of the impartial man;' that is, concerning the good deed done to the impartial man. Rom. xvi. 15. Τοὺς μὲν ἁγιασμένους, 'The preaching concerning Jesus.' 2 Cor. i. 8. 'For us (τὰς συμβάσεις τῶν ἀσών) the sufferings for Christ.' Eph. iii. 1. 'I Paul (ἐν συμβάσει τῶν ἀσών) the prisoner for Christ.' 1 Tim. iv. 1. Oδηγοῦμεν ἑαυτούς, 'Doctrines concerning demons.' Rev. ii. 13. 'And have not retained (τοὺς ἁγιασμένους) the faith concerning me;' or it may be translated as the genitive of the agent, 'the faith which I entwine.'

25. Of the genitive of the agent, the following are examples:—Luke i. 69. Καὶ ἐξ ὑμῶν, 'A horn which worketh salvation.' John vi. 28. 'This is the work of God;' the work which God enjoined. Rom. iii. 22. 'Faith of Jesus;' the faith which Jesus requires. 2 Cor. iv. 10. 'Always carrying about in the body (μικρὰς μυχὴς) the mortification of the Lord Jesus;' the mortification which the Lord Jesus requires or practised. Eph. iv. 18. Πονηροτάτους τοῦ γένους τῶν ὄντων, 'Being alienated from the life which God commandeth.' Col. i. 24. 'And fill up the remainder of the afflictions of Christ, the remainder of the afflictions which Christ hath enjoined me.
to suffer. Col. ii. 11. 'The circumcision of Christ;' the circumcision enjoined by Christ. See Rom. iii. 32. note. The genitive is commonly marked by the article το. But sometimes the article is omitted; as, Heb. v. 6. κατά τήν ταξις τῷ Μάρκου, 'According to the order of Melchizedek.' Tit. ii. 13. 'The appearing of the glory of the great God (οὖς τοῦ τούτοις θεοῦ γιατί θεόν) for τούτοις, and of our saviour Jesus Christ.'

The dative of the cause, manner, and instrument is often expressed by a preposition; but sometimes the preposition is understood.—Luke xxi. 15. 'Shall we smite (τί) with the sword?' Luke xxii. 15. 'Nothing worthy of death is done (τὸ δέκα) by him.' Supply τοίς. This is an easy solution of a difficulty which hath hitherto perplexed all the critics and commentators. Ephes. ii. 15. 'And hath abolished (οὖς τας τέκνα) by his flesh.' Heb. xii. 10. 'We have an altar of which they have no right to eat (οἱ τοῖς ἐκκλησίαις) who worship (supply τῶν) in the tabernacle.'

25. COMPARISON OF NOUNS.—While treating of nouns it may be proper to observe, that the writers of the New Testament have adopted the Hebrew manner of comparison. The following are examples of the Hebrew comparison in the second degree.—Matt. x. 7. 'I will have mercy, and not sacrifice.' Mark iii. 4. 'Is it lawful to do good on the Sabbath days, or to do evil?' Is it not more lawful to do good on the Sabbath days than to do evil?' viz., in watching Jesus on the Sabbath, that they might find matter of accusation against him. John vii. 27. 'Labour not for the meat which perisheth, but for the meat endurable to eternal life.' Labour more for the meat endurable to eternal life, than for the meat that perisheth. John xiv. 23. 'If I had not come and spoken to them, they had not had sin;' so much sin. 1 Cor. iii. 7. 'So the planters are any thing, nor the waterer, but God who maketh to grow.' Their influence is nothing in comparison of God's. 1 Cor. i. 17. 'For Christ sent me not to baptise,' but to preach the gospel.' Christ sent me to preach the gospel rather than to baptise. Col. iii. 2. 'Set your affections on things above, and not on things on the earth.' Set your affections rather on things above, than on things on the earth.

27. The following are examples of the Hebrew manner of comparing things in the third degree, by representing them as belonging to God.—Gen. xxx. 6. 'Wrestlings of God;' that is, very great wrestlings. 1 Sam. xiv. 15. 'The anointings of God.' Psal. xxxvi. 6. 'The mountains of God,' and Psal. lxxii. 2. 'Cedars of God;' are very great mountains and cedars. Job viii. 5. 'Ποῖς ἡμέρας θαυμάζετε θεοῦ; 'A great city to God;' or a very great city. Matt. xii. 18. 'Jesus answered, saying unto them (στιχάριν) ὅτι ἔχεις τῆς ἡμέρας καὶ τῆς νύχτος; 'Have a faith of God;' have a very great faith. These. 11. 'With the voice of an archangel, and with a trumpet of God;' a great trumpet. The comparison in the third degree is sometimes made by doubling the word. Luke xiv. 16. 'With desire I have desired.' I have greatly desired. Acts iv. 17. ἃ�τοιχίζεσθαι γιατί. 'Let us threaten them as a threatening;' let us threaten them severely. Acts v. 28. Οὐ παρεγείροντο παραγείρομαντο. 'Did we not strictly command you?' Matt. vii. 21. 'Not every one who saith to me, Lord, Lord;' that is, most excellent Lord. Matt. xii. 27. 'I made myself to be called of men, Rabbi, Rabbi;' that is, most excellent Rabbi. Mark xiv. 45. He goeth straightway to him, and saith, Master, Master;' that is, most excellent master.

28. The positive is sometimes put for the superlative. Luke ix. 48. 'He who is least among you shall be (μετὰ πάντων) greatest.' For the disciples disputed who should be the greatest.

29. The comparative is sometimes put for the positive. E 1 Tim. iii. 14. 'Hoping to come to thee (τάχα) shortly,' or so soon. 2 Tim. i. 18. 'And in how many things he ministered to me in Ephesus, thou knowest (γνώσθην) better.' Sometimes the comparative is put for the superlative. 1 Cor. xii. 13. Μεγάλη (ἐν τίνι) 'But the (greater) greatest of these is charity.' 2 Cor. xiv. 19. 'We are of all men (συμμόρυ, more) most miserable.'

30. Idiomatical nouns are words used by the Hebrews in a sense peculiar to themselves. Of these the following are examples.

 שבת, when applied to God, or to Christ, signifies able and willing. Rom. iv. 21. 'Fuly persuaded, that what was promised, he was able and willing even to perform.' Rom. xi. 23. 'For God is (δύνατος) able and willing to graft them in.' See also Rom. xiv. 4; xvi. 25. Heb. ii. 18.

31. All is often used in a restricted sense for the greatest part. 1 Cor. vii. I. 'All we all have knowledge;' that is, the greatest part of us: for it is said, ver. 17. 'There is not in every man that knowledge.' 1 Cor. i. 2. 'That ye remember me in all things;' that is, most things. For they had not obeyed the apostle's precepts concerning the Lord's supper. 1 Cor. xv. 51. 'We shall not all sleep, but we shall all be changed;' that is, many of us shall be changed.

All sometimes means the greatest degree of the quality to which it is applied. 1 Cor. xii. 2. 'All knowledge, all faith,' signify the greatest knowledge and faith. Col. ii. 9. 'All wisdom and spiritual understanding.' 1 Tim. i. 16. 'Shew all long-suffering.' James i. 2. 'Count it all joy.'


32. Answer was applied by the Hebrews to any kind of speech. It may therefore be translated according to the nature of the speech to which it is applied. Matt. xi. 25. 'At that time Jesus answered and said, I thank thee, O Father,' &c. : At that time Jesus prayed and said, &c. Mark xii. 26. 'At that time Jesus answered and said, while he taught in the temple, How say the scribes that Elias,' &c.: Jesus asked and said. 2 Cor. i. 9. 'We had (πρακτήματα, the answer) the sentence of death in ourselves.'

33. A blessing signifies a gift. 1 Sam. xxi. 27. 'This blessing (gift) which thin hand-maid hath brought.' Rom. xv. 29. 'Come with the fulness of the blessing of the gospel;' come with the fulness of the gift of the gospel. 2 Cor. i. 8. 'That they would go before unto you, and complete beforehand your before-mentioned blessing;' that is, gift to the saints.

34. Brevets. By this word the Hebrews expressed the tenderest affection, and the greatest vehemence of desire; because tender affection, especially love mixed with pity, occasions a commotion and noise in the bowels. Hence the expression, Isa. xi. 15. 'Soundings of the bowels.' 2 Cor. vii. 13. 'Τὰ στομάχια, (his bowels), 'His inward affection.' Philip. ii. 1. 'If any bowels and mercies.' Philen. ver. 20. Αἴσθησίς γάρ εἰς τὰ καρδίας, 'Quiet my bowels.'

35. Bread signifies the whole provision of the table. 2 Sam. ix. 7. 'Thou shalt eat bread continually at my table.' Matt. iv. 3. 'Command that this stone be made bread, or meat.' 4. 'It is written, man shall not live by bread (meat) alone.' Matt. vi. 7. 'Our daily bread.' Mark iii. 20. 'They could not so much as eat bread,' take food. Mark vii. 5. 'Eat bread (meat) with unwashed hands.' See Eat, Drink.

36. Called. To be called often signifies to be simply. 1 John iii. 1. 'That we should be called the sons of God;' that we should be the sons of God. Sometimes called means held, acknowledged, accounted.
high degree of that quality. Thus, children of light, of disobedience, of wrath, sons of darkness, &c.—Children sometimes signify disciples: Thus, children of the prophets. Isaiah viii. 18. ‘Behold I and the children,’ &c.

38. Common. Because many of the things in common use among the heathens were, by the law of Moses, unclean to the Jews, they used the word common to denote a thing unclean. Matt. xv. 11. ἔθελεν αὐτῷ ὀνόματι (rendereth a man common,) ‘Polusteth a man.’ Mark vii. 2. ‘When they saw some of his disciples eat bread (κοινωνίαν, common) an unclean thing;’ the blood of an unclean or sinful person.

39. Doctrine, λόγος, signifies not only the thing taught, but the action of teaching; a discourse in which things are taught. Mark iv. 2. ‘Taught them many things by parables, and said unto them (τὸν λόγον) in his teaching or discourse.’ The same expression is used, Mark xi. 18. xii. 38. Acts ii. 42. ‘They constantly attended on (παρεῖτον) the teaching of the apostles.’ Titus i. 9. οὐ κατὰ λόγον, ‘According as he hath been taught.’ 1 Cor. xiv. 26. ‘Each of you hath a psalm, (παραθέτως) hath a doctrine.’

40. Eat, Drink. As the Hebrews represented knowledge and wisdom by meat and drink, they made use of the phrases eating and drinking, to denote the operation of the mind in receiving, understanding, and applying doctrine or instruction of any kind, so as to be strongly moved thereby. Jer. xv. 16. ‘Thy words were found, and I did eat them.’ Ezek. iii. 1. ‘Son of man, &c. eat this roll, and go speak unto the house of Israel.’ Consider, understand, and get this roll by heart, and then go and speak it to the house of Israel; as is evident from ver. 4. ‘Speak with my words to them.’ Prov. ix. 5. ‘Come, eat of my bread, and drink of the wine which I have mingled.’ 6. Forsake the foolish and live, and go in the way of understanding.’ John vi. 51. ‘I am the living bread which came down from heaven. If any man eat of this bread, he shall live for ever.’ Hence, bread signifies doctrine, also moral qualities, which are nourished by sound doctrine. 1 Cor. v. 8. ‘The unleavened bread of sincerity and truth.’ Further, to eat and drink any quality, signifies intimately to partake thereof. 1 Cor. v. 1. ‘Osw swv πάντας, ποιεῖται διὰ ὑμῶν;’ why do ye not (蠡) hear understand the law! Acts ix. 7. ‘The men which journeyed with him stood speechless, (ὁ στόχος) hearing a voice, but seeing no man.’ Acts xxii. 9. ‘And they that were with me, saw indeed the light, and were afraid; but (οἱ μεθ' αὐτῶν) they heard not; so our translators have it; but it should be rendered they understood not the voice (the speech, of him who spake to me.’ This is an easy and proper reconciliation of these passages, which in the common method of translating the Greek word εἰσορέω, are directly contradictory to each other. 1 Cor. v. 3. ‘Eating’ is commonly reported that there is fornication among you.’

46. Hearing, εἰσορέω, signifies not only the act of hearing, but the thing heard; a relation, a report, fame. Matt. xiii. 1. ‘Herod the tetrarch heard (εἰσορέω) of the fame of Jesus.’ John xiii. 38. ‘Who hath believed (τὸ εἰσορέω) our report!’

47. Heaven was used by the Hebrews to denote God, the possessor of heaven. Matt. xxii. 23. ‘The baptism of John, was it from heaven, or from men? Was it from God, or from men?’ Luke xv. 18. ‘Have I sinned against heaven, and before thee;’ I have sinned against God.

48. Holy, ὅσιος, primarily signifies that which is clean, or free from defilement. Deut. xxiii. 14. ‘Therefore shall thy camp be holy, that he see no unclean thing.’

Holy likewise signifies separated from a common to a sacred use. In this sense Aaron and his sons, the priests, are called holy; being separated from the rest of the Israelites, to minister in holy things. Also, because the Israelites were separated from the rest of mankind, and set apart for the worship of the true God, they were called, Deut. xxiii. 3. God’s holy ones, or sainthes. Whatsoever, when in the epistles the name of saints is given to a whole church, it is in the same sense in which it was given to the ancient Hebrews as a nation. It does not denote holiness of life, but merely their separation from the heathens, to worship the true God, and to be his church and people, in place of the Jews; 1 Pet. ii. 9.
ESSAY IV.
PRELIMINARY ESSAYS.

See Sanctify. In like manner, places and things are called holy, on account of the use to which they are destined. Holy and holiness often denote moral purity. 1 Sam. vi. 19. 'Who is able to stand before this holy Lord God? ' 1 Pet. i. 15. 'As he hath called you is holy, be ye also holy in all your conversation.'

Because the Hebrew word answering to holy, signifies sometimes merciful, beautiful, beneficent, and is so translated in our Bibles, it may have the same meaning in some passages of the New Testament. See Titus i. 8. Heb. vii. 26.

49. Honour, in the speech of the Jews, signified maintenance. Matt. xv. 5. 'But ye say, Whosoever shall say to his father, or his mother, whatsoever thou wastakest to be profited by me, is a gift to the temple;' 6. 'And shall not honour (shall not maintain) his father or his mother, shall be free.' 1 Cor. xii. 26. 'Or one member be honoured, (nourished), all the members rejoice with it.' 1 Tim. v. 8. 'Honour widows who are really widows,' that is, maintain them from the funds of the church; as is evident from the following ver. 4. Ver. 17. 'Let the elders who rule well be counted worthy of double honour;' that is, of a liberal maintenance. 1 Pet. iii. 7. 'Giving honour to the wife as the weaker vessel;' that is, nourishing the weak with tenderness, on account of the weakness of her body.

50. Living. The Hebrews used the word living, as an epithet to denote the excellency of the thing to which it is applied. Thus, John iv. 10, 11. 'Living water;' Acts vii. 38. 'Living oracles;' Heb. x. 20. 'Living way;' 1 Pet. ii. 4, 5. 'Living stone;' Rev. vii. 17. 'Living fountain;' signify excellent waters, excellent oracles.

51. Name is often put for a person, especially when the person spoken of is great, honourable, and illustrious. Psal. xxx. 1. 'The name of the God of Jacob defend thee.' Acts i. 15. 'The number of the names (persons) was about an hundred and twenty.' Acts iv. 10. 'Be it known unto you all—that by the name of Jesus Christ of Nazareth—by him, doth this man stand here before you whole.' Rev. iii. 4. 'Thou hast a few names (persons) in Sardis, who have not defiled their garments.' John xvi. 6. 'I have manifested thy name (thy character and will) to the men which thou gavest me.' This idiom seems to have taken its rise from the circumstance of persons being known by their names.

52. Riches denotes the greatest abundance of anything. Rom. ii. 4. 'Despise them that enjoy a rich provision of all things;' and his goodness!' Ephes. i. 7. 'According to the riches (greatness) of his grace.' Ephes. iii. 8. 'Preach to the Gentiles the insearchable riches (greatness) of Christ.' Col. i. 27. 'What is the riches of the glory (what the greatness of the glory) of this mystery?' Col. ii. 2. 'All the riches of the full assurance of understanding; the fullest assurance of knowledge.

53. To Sanctify, to make holy, to hallow, in the writings of the Hebrews, signify to cleanse a thing from those defilements which render it unfit for sacred uses. Thus, Moses is said, Exod. xix. 10. to sanctify the people, by making them 'wash their clothes,' &c. Hence, to sanctify, signifies to set a thing apart for a particular purpose; also, to fit a thing for a particular use. Jer. xii. 3. 'Prepare them for the day of slaughter;' that is, in the Hebrew text, 'Sanctify them for the day of slaughter.' Cor. vii. 14. 'For the unbelieving husband is sanctified to the wife, and the unbelieving wife is sanctified to the husband.' The husband and wife, though unbelievers, are fitted to perform their relative duties to each other, by their mutual affection. In the apostolical epistles, Christians are said to have been sanctified, because they were separated from idolaters, and fitted to worship and obey the only true God; on which account the whole body of Christians are called saints. In like manner, those who are fitted for heaven, are said, Heb. x. 14. to 'be sanctified by the one offering of Christ; they are fitted to be admitted into heaven, having received the pardon of their sins through that one offering. See Holy.

To sanctify or hallow God, is to reverence and pay respect to God, on account of the excellence of his character, and the greatness of his power and goodness. Isa. viii. 19. 'Sanctify the Lord of hosts himself, and let him be your dread, and let him be your bread.' Matt. vi. 9. 'Hallowed be thy name.'

54. Some, 777, in Scripture, often denotes a great number, many. Rom. iii. 3. 'What if some have not believed?' What if the greatest part of the Jewish nation have not believed? Rom. xi. 17. 'But if some (the greatest part) of the branches were broken off.' 1 Tim. iv. 1. 'That, in after times, some (a great number) shall apostatize from the faith.' Heb. iii. 16. 'For some, when they heard, provoked; ' The whole congregation did so, except Caleb and Joshua.

55. To speak, in the Hebrew phraseology, denotes any kind of speaking, whether in the way of affirmation, or command, or question, or promise. Rom. iv. 5. 'Even as David also (7774774) deserveth the blessing, &c.' Jer. xvii. 7. 'At what instant I shall speak (command) concerning a nation, and concerning a kingdom, to pluck up, and to pull down.' In the New Testament the words 7777 and 771177 have the same significations. Matt. iv. 3. 'If thou be the Son of God, 7777 speak command that these stones be made bread.' Mark iv. 43. 'Knew to whom I am to give her 7777 meat.' Mark ii. 11. 'He saith to the sick of the palsy, (7711777) command thee to arise.' Luke vi. 14. 'Why calle ye me Lord, Lord, and do not (7711777) the things I command?' Acts xv. 24. 'Certain who went out from us have troubled you (7777777) with precepts, subverting your souls, (77777777) commanding you to be circumcised, to whom we gave no such commandment.' Rom. xi. 1. '17777777, I ask, then, Hath God cast away his people?' See also John xii. 49. Rom. xii. 3. 177 7777. 'Now, by the grace which is given me, I command every one among you.' 1 Cor. vii. 12. 'But to the rest (17777777) I command, not the Lord.' 2 Cor. iv. 6. 'For God (7777) who commanded the light to shine out of darkness.' Rev. xiii. 14. 77777777. 'Commanding those who dwell on the earth, to make an image to the beast; that the riches and glories have shown that the Greek writers use the word 7777777 in the same sense. To speak, 777777, hath the same general significations with 7777777. Luke i. 56. 77777777, (as he spake), As he promised to our fathers.' Heb. i. 1.

56. Spirit. Besides the significations mentioned in explaining the word flesh, No. 43. spirit denotes the greatest degree of any mental quality, either good or bad. Luke x. 22. 'Jesus rejoiced in spirit,' rejoiced greatly. Acts xviii. 25. 'Being fervent in spirit,' being exceedingly zealous. Acts xix. 21. 'Paul purposed in spirit, firmly purposed. Acts xx. 22. 'Behold I go bound in the spirit to Jerusalem;' I go with a firm resolution. Rom. i. 9. 'Whom I serve with my spirit,' serve with the greatest zeal. Rom. viii. 15. 'Spirit of bondage, spirit of adoption;' Rom. xi. 8. 'Spirit of deep sleep,' signify the greatest degree of bondage; of final disposition of stupidity.

57. Stand. Dr. Symonds of Cambridge, in his treatise on revising the English translation of the Bible, p. 138. tells us, from Mr. Markland, that all sorts of posture or gesture, as to stand, to sit, to go, to walk, &c. in good Greek writers, have the signification of existere, to be. Acts ix. 7. 'And the men who journeyed with him (77777777) stood were speechless.' For it appears from Acts xxvi. 14. that they all fell to the ground.

58. True, as an epithet, denotes excellency. Luke
xvi. 11. 'The true riches,' the most excellent riches. John i. 9. 'The true light,' the most excellent light. John vi. 32. 'True bread,' the most excellent bread. Heb. viii. 2. 'The true tabernacle,' the most excellent tabernacle. 'Truth signifies justice, righteousness.' John iii. 21. 'He who doeth (τὸν ἡμῶν, truth, that is) righteousness, cometh to the light,' &c. 1 Cor. xiii. 7. 'Rejoicing not in unrighteousness, but rejoicing jointly (τὴν ἡμῶν, in truth, that is) in righteousness.' 59. 'Walk.' One's walk denotes a continued course of action and enjoyment, either good or bad; the habitual manner in which one lives. Gen. v. 22. 'Enoch walked with God.' Rom. viii. 1. 'Who walk not after the flesh.' 2 Cor. v. 7. 'We walk by faith and not by sight.' 60. 'Word, λόγος, is a term of very extensive signification. It signifies not only reason, but speech, which is the effect of reason; reason brought forth. Hence the word often denotes the preaching of the gospel. Luke i. 2. 'Were eye-witnesses and ministers of the word.' Acts vii. 2. 'It is not reason that we should leave the word of God, and serve tables,' leave the preaching of the gospel of God. Acts x. 44. 'The Holy Ghost fell on all them who heard the word,' the gospel preached at that time. 'Word, λόγος, like the corresponding Hebrew noun, signifies a matter, or thing, or affair of any kind. Matt. v. 18. 'Whosoever of you shall put away his wife, (lit. κατά τὴν λογίαν) except for the affair of fornication.' Matt. xxii. 24. 'I also will ask you (τον λόγον) one thing.' Acts x. 29. 'I ask therefore, (τον λόγον) for what intent ye sent for me.' Acts xi. 36. 'Αναφέρεται εἰς ἑαυτόν,' 'Have an accusation.' 1 Cor. xv. 2. 'If ye remember (τον λόγον) in what manner,' &c. 'Word, λόγος, signifies likewise a command. Exod. xxi. 28. 'He wrote upon the tables the words of the covenant, (I.X.X. τῶν λόγων τινὼν) the ten commandments.' John x. 35. 'If he called them gods to whom (λόγοι) the command of God came.' 1 Tim. vi. 2. 'Conscient not to wholesome (λόγοι) words, commands, even (λόγοις, to the words) to the commands of our Lord Jesus Christ.' 'Word, λόγος, sometimes signifies a sentence of a discourse. Rom. xiii. 9. 'And if there be any other commandment, it is briefly summed up (ἐν τῷ λόγῳ τῆς λογίας) in this sentence; namely, Thou shalt love thy neighbour as thyself.' 1 Cor. xiv. 19. 'In the church I had rather speak five sentences with my understanding, than ten thousand (λόγους) sentences,' &c. 'Word, εὐκρίνεια, likewise signifies a matter, or thing, of any kind. Luke ii. 19. 'Mary kept (ἐνευκρίνεσθαι) all these things.' 61. PROOEMIUM.—The primitive substantive pronoun is; κε, must be distinguished from the adjective pronoun εἰς, εἰ, who, which. Matt. xiv. 17. 'Οὗτος λέγει ἐμοί, 'They say unto him.' Acts viii. 27. 'Who had come to Jerusalem to worship: (κε) He had the charge of all her treasures.' Acts xiii. 30. 'But God raised him from the dead, (οὗτος) and he was seen many days.' Col. i. 16. 'Οὗτος (He God's beloved Son, mentioned ver. 13,) is the image of the invisible God.' Ver. 18. 'Οὗτος, 'He is the beginning.' Heb. v. 6. 'Thou art a priest for ever after the order of Melchisedek.' Ver. 7. 'Οὗτος, 'He (Christ, mentioned ver. 5,) in the days of his flesh, when he had offered up prayers,' &c. 62. The sacred writers, to give the greater emphasis to their discourse, sometimes join two relatives with one antecedent. 1 Pet. ii. 24. 'Οὗτος ἡμας ἐκ τῶν ἀνθρώπων ἀκούει.' 'Who his ownself bare our sins.' 1 Cor. ii. 9. 'Ας, 'for this sake, 'These things eye hath not seen, κε, (κε) which God hath prepared,' &c. Rom. xiv. 14. 'To him who reckons any thing to be unclean, (κε) to that man it is unclean.' 63. The relative pronouns, in many cases, refer not to the near, but to the remote, antecedent. Luke v. 17. 'The power of the Lord was present to heal (οὗτος) them.' 2 Pet. iv. 9. 'Not the pharisees, immediately before, but such sick people as were in the crowd.' 2 Thess. ii. 8. 'Shall render ineffectual, by the brightness of his coming, (οὗτος) of whom the coming is after the strong working of Satan.' Here οὗτος, of whom, refers not to the Lord, the immediate antecedent, but to the lawless one, mentioned in the first part of ver. 8. 64. The relative pronoun is sometimes used to denote an antecedent, not mentioned before, but which the writer is thinking of in his own mind. Thus, 2 Pet. ii. 11. 'Οὗτοι, 'them, is not put for οὗτος, dative of person, mentioned ver. 16, but for the evil angels, of whom nothing is said. 1 John iii. 2. 'We know that when he shall appear, we shall be like (οὗτος) him; we shall be like Christ, of whom nothing is spoken before. Ver. 16. Εἰςοδεῖ, 'He stands for Christ, of whom there is no mention made in what goes before. Heb. ii. 7. 'Thou hast made him for a little while less than angels;' namely The Son; as is plain from ver. 8, 9. 1 Pet. iii. 14. 'Be not afraid of their terror.' Here the relative their hath no antecedent expressed. 65. The relative pronoun οὗτος is sometimes used for τοιοῦτος, on σαυτόν, for εαυτόν, thyself, than thyself; and οὐκ 'εαυτόν, &c. Acts xiv. 8. 'By examining of whom (οὗτος) thou thyself mayst take knowledge of all these things.' Matt. xxiii. 37. 'Jerusalem, thou that storest them which are sent to thee; 'ποιεῖς σέ, for ποιεῖς σεωμ, sent to thyself. 66. When words of different genders are the antecedents, though the relative takes the gender of the masculine word, it comprehends the whole. Heb. i. 11. 'Οὗτοι, 'They (οὗτοι καὶ γυν.) shall perish.' Sometimes the relative takes the gender of its consequent. See Col. i. 27. Sometimes the relative differs in gender from its antecedent, regarding the meaning of the antecedent rather than its form; as in the following examples, Gal. iv. 19. Col. ii. 15. 19. Of this solerity Beza has given an example from Euripides, in his note on Col. ii. 19. 67. The relative pronoun is, διέκειται, is called by Cleland the subjunctive article, is sometimes used for the demonstrative ποιος, οὗτος, οὗτος, Cleland, Gram. p. 166. Of this use of the relative pronoun we have examples in the New Testament. 1 Pet. iv. 5. 'Οὗτος, 'They shall give an account to him,' &c. 1 Pet. ii. 8. 'Οὗτοι, 'These humble at the word.' Scapula also observes, that the Greek writers use the relative in the same manner. 'Είπε καὶ ἔφη ἀνδρεύεται ἐν τινί ἑαυτὸν, liid. last ver. I am therefore of opinion, that, in the following passages, the relative, though compounded with κε, is used for the demonstrative ποιος, οὗτος. Acts xxiii. 33. 'Οὗτος, 'These (the horsemen) going into Cesarea, and delivering the letter to the governor, presented Paul.' Acts xxiv. 1. 'Οὗτος, 'These,' namely, Ananias, the elders, and Tertullus, 'informed,' &c. Rom. i. 32. 'Οὗτος, 'These men knowing the law of God, that they who do such things,' &c. Rom. xvi. 4. 'Οὗτοι, 'These persons for my life laid down their own necks.' 2 Thess. i. 9. 'Οὗτοι, 'These shall suffer.' See, however, No. 71. 68. The demonstrative pronoun οὗτος, this, often denotes something that follows in the discourse. John vii. 22. 'Οὗτος, 'For this reason Moses gave you circumcision, not because it is of Moses, but of the fathers.' Rom. iv. 16. 'Οὗτος, 'For this reason it is by faith, that it might be by grace.' 1 Cor. vii. 6. 'Τοιοῦτος, 'But this (what follows) I speak by way of advice.' 1 Cor. xi. 17. 'Τοιοῦτος, 'This, now declaring this, (that follows) I praise you not, that ye come together,' &c. 1 Tim. i. 16. 'But (οὗτος) for this reason I received you, and was earnest with that in me,' &c. 2 Tim. ii. 10. 'Τοιοῦτος, 'For this cause, I patiently bear evil for the evil's sake, that they also may,' &c. 2 Tim. iii. 1. 'Τοιοῦτος, 'This know also, that in the last
days," &c. Philem. ver. 15. Δω Δόξα. "For this reason, perhaps, he was separated for a little while, that thou mightest have him for ever." Heb. ix. 15. Δώ δόξα. "For this cause he is the Mediator of the new covenant, that by means of death," &c."—Wherefore Rom. v. 11, 12. may be thus translated: 'By whom we have received the reconciliation, (Δμ δόξα) for this reason, as by one man sin entered,' &c.

69. ARTICLES.—The article ο, ο, shows that the word to which it is prefixed signifies a particular person or thing; consequently it renders that word emphatical. Thus, ο άγιος is not a man, or any man, but the man of whom the discourse is. Now, though in general the article renders a word emphatical, it is sometimes used where no emphasis is intended; so that the word to which it is prefixed must be translated as if the article were wanting. Of both these uses of the article the following is an example. 2 Thes. ii. 3. "Unless there come (ο ἀρπάζων) the apostacy, and (ο ἀρπάζων τινὰ ἀλεξίας) the man of sin be revealed." For the article is emphatical, except before ἀλεξίας, which must be translated as if the article were wanting. On the other hand, some words which want the article are emphatical, and must be translated as if the article were prefixed. Matt. i. 18. "Was found with child (ο περιστρέφων τοῦ Θεοῦ) of the holy Ghost." Mark i. 1. "The beginning of the gospel of Jesus Christ, (ο καιμὸν τοῦ Θεοῦ) the Son of God." John iii. 6. "That which is begotten (ο γεννημένοις) of the Spirit," namely, of God. Gal. iii. 5. ο άνθρωπός, signifies 'by works of the law.' Heb. ii. 4. ο Ιεροσολύμου προφητεύων, signifies 'Distributions of the Holy Ghost.' Wherefore Phil. ii. 13, may, as was observed on the sign of the genitive case, No. 25, be translated, 'appearing of the glory of the great God (ο θεοῦ) and of our Saviour Jesus Christ.' 1 Pet. iv. 6. "Condemned by men (ο σάρξ) in the flesh, but live by God (πνεύμα) in the spirit." 70. When the article does not render the word definite, or emphatical, in its signification, it is put for ο, and may be translated some, an: as Matt. ix. 11. ο ἄρσεν. "Some Pharisees." Matt. ix. 29. "He went (ο τὸν κατακαίνεσαν) into an house." Matt. xxv. 1. "Went out to meet (ο τῷ γεροντί) a bridegroom." 1 Cor. i. 11. ο τῷ Χριστον. "By some belonging to Chloe." 71. Dionysius, (Gram. p. 166,) in speaking of the prefixed articles ο, ο, ο, says, "Capitur et pro demonstrativos pronominibus; το πρὸ τοῦ, hunc est το πρὸ τοῦ; λοικ: id quod crebrem est adjectives conjunctionibus ι καὶ ι καί ι; το πρὸ, τοτα; pro σήμερον, munit. Et idem in reliquis casibus, το το, τοτα, το πρὸ τοῦ, τοτα, τοτα, τοτα. "Of this use of the article we have many examples in Scripture. Matt. xxiv. 32. "Learn (ο τὸ περιστρέφων) this parable from the fig-tree." &c. Acts ix. 7. "If that be found any (ο τοῦ) of this way,"* Acts xxiv. 22. "When Felix heard these things, having perfect knowledge (ο τοῦ) concerning this way," Rom. xvi. 23. "I Tarusius who wrote (ο τοῦ) this epistle,"* 1 Cor. v. 9. "I have written (ο γεννημένοις) in this letter," &c. 2 Cor. vii. 11. "Ye have approved yourselves to be clear (ο τὸ περιστρέφων) in this matter." Col. iv. 16. "When (ο) this epistle is read,"* 1 Thess. iv. 6. "Go beyond, or deprad his brother (ο τοῦ) in this matter." 2 Thes. iii. 14. "If any one obey not (ο τὸ λέγων ἢ τοῦ) our command by this letter." 72. The article is sometimes used for the personal pronoun ο, he, he. Matt. xiii. 40. "Ο ἄγιος," "But he that received the seed."* Matt. xiv. 18. "Ο ἄγιος," "But he said,"* Gal. iii. 5. "Ο ἅγιος," "He therefore that ministereth the Spirit,"* Col. iii. 25. "Ο ἅγιος," "But he that doth wrong."* Heb. vii. 6. "Ο ἅγιος," "He whose descent is not counted,"* This use of the article affords an easy translation of that difficult passage, Rom. vi. 10. "Ο δὲ ἅγιος, who doth live, died, died by sin: (ο ἡμῶν) But he who liveth," &c.

73. The article in all its genders and cases, is often put for the relative pronoun ο, ο, and must be translated, which, which. Mark xviii. 10. "Beware of the scribes, (οι μάχαροι) which love to go in dignified clothing." Rom. i. 5. "Οτι, for οτι, "Who is over all, God blessed," &c." Sometimes the article in this sense is understood and must be supplied. 1 Tim. iv. 2. "Through the hypocrisy of liars (οι ψευδάρασι), for οι ψευδάρασι, "Who forbid to marry." 74. In many instances where the article is put for the relative pronoun, the substantive verb is understood, and must be supplied in the translation. 2 Cor. vii. 22. "Much more diligent upon the great trust (ο τὸ εὐφροσύνη) which he hath in you." 2 Cor. ix. 3. "That our boasting (ο τὸ εὐφροσύνη) which is concerning you." 75. Lowth, in his English grammar, page 32, observes, "That the connective parts of sentences, by which he means relatives, prepositions, and conjunctions, are the most important of all, and require the greatest care and attention: for it is by them chiefly that the train of thought, the course of reasoning, and the whole propriety of the mind, in continued discourse of all kinds, is laid open; and on the right use of these, perspicuity, which is the first and greatest beauty of style, depends." This observation, which is perfectly just, shows, that in a translation of any discourse from one language into another, it is of the utmost importance that the meanings and powers of the connective parts thereof be properly expressed. In the Hebrew language, the connectives being few, are used with more latitude of signification than belongs to the connectives which properly correspond to them in other languages. Wherefore, in translating the books of the New Testament, it ought to be remembered, that the authors of these books being Jews, naturally used the Greek particles and prepositions, not only in all the variety of their own significations, but in the variety also of the significations of the corresponding Hebrew particles and prepositions. And of these various significations, the one which best suits the passage where the particle is found, ought to be expressed in the translation; otherwise, the inspired writer's train of thought will disappear, and the course of his reasoning be interrupted, perhaps inverted. Wherefore, to lay a proper foundation for a right translation of the Scriptures, the following examples are produced, chiefly from the Scriptures themselves, to prove the variety of meanings affixed by the sacred writers to the Greek particles, by which they have connected the different parts of their discourse.

76. ΑΛΛΑ is sometimes used affirmatively, and must be translated yea, also, certainly. This sense of ΑΛΛΑ is acknowledged by Hoogeveen, who renders it by the Latin words sima, eiusm. Acts xix. 2. ΑΛΛΑ, "Indeed we have not so much as heard that the Holy Ghost is given." Rom. vii. 37. ΑΛΛΑ, "Nay, in all these things." 2 Cor. v. 11. ΑΛΛΑ, "Yea, what clearing of yourselves; (ΑΛΛΑ) yea, what indignation; (ΑΛΛΑ) yea, what zeal; (ΑΛΛΑ) yea, what revenge."* In this passage, however, ΑΛΛΑ might better be translated also. Rom. vi. 5. "For seeing we have been planted together in the likeness of his death, (ΑΛЛΑ) certainly we shall be also in the likeness of his resurrection." 77. ΑΛΛΑ is sometimes used by the Greeks as the first word of a discourse, and signifies, now, now indeed. Of this use of ΑΛΛΑ, Hoogeveen has produced examples from the best Greek writers. 78. ΑΛΛΑ is likewise used causally, and must be translated for, because. John vii. 12. "Others said no, (ΑΛΛΑ) for he deceiveth the people." 1 Cor. iv. 3. ΑΛΛΑ, "Because I do not condemn myself." 1 Cor. xv.
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10. And his grace which was bestowed on me, was not in vain; (\aleph, \epsilon) for I laboured more abundantly than all of them. 2 Cor. xiv. 14. 'I am not ashamed, (\aleph, \epsilon) for as I spake all things,' &c. 1 Thess. ii. 2. \aleph, \epsilon. 'For although we had before sufficed;' Titus i. 15. 'But to the polluted and unfruitful nothing is pure, (\aleph, \epsilon) because both their understanding,' &c. 2 Pet. i. 16. 'We have not followed cunningly devised fables, when we made known to you the power and coming of our Lord Jesus Christ. (\aleph, \epsilon) For we were eyewitnesses of his majesty.' 79. \aleph, \epsilon. Used illatively, and must be translated, therefore, therefore. Acts x. 19. 'Three men seek thee, (\aleph, \epsilon) therefore arise, and get thee down.' Acts xxvi. 15. 'I am Jesus whom thou persecutest, (\aleph, \epsilon) therefore arise.' 2 Cor. vii. 2. \aleph, \epsilon. 'Therefore as ye abound in every thing,' Eph. v. 24. \aleph, \epsilon. 'Therefore as the church is subject,' &c. 80. \aleph, \epsilon. Unusual, except. Matt. xx. 23. 'Is it not mine to give, (\aleph, \epsilon) except to them,' &c. Mark ix. 8. 'They saw no one. (\aleph, \epsilon) save Jesus only.' &c. 2 Cor. iii. 5. 'If a certain person hath grieved me, he hath not grieved me, (\aleph, \epsilon) except by a part of you.' 2 Cor. v. 13. 'We do not recommend ourselves to you, (\aleph, \epsilon) except to the same assuring thee concerning all things.' 1 John ii. 27. 'Ye have no need that any one should teach you, (\aleph, \epsilon) except you be already instructed.' 1 Cor. xii. 24. \aleph, \epsilon. 'However, God hath tempered the body.' 1 Cor. xiv. 20. \aleph, \epsilon. 'Howbeit in malice be ye children.' AN.

82. As joined with a verb, must sometimes be translated (cei) certainly, without doubt. Matt. xi. 23. 'If the mighty works which have been done in thee, have been done in Sodom, (\aleph, \epsilon) it would certainly have remained,' &c. John iv. 10. 'If thou knowest—who it is that saith to thee, Give me to drink, (\aleph, \epsilon) who saith thou certainly wouldst have asked him,' &c. APO.

83. \omega\nu\varsigma means of, or belonging to. Acts xvii. 13. 'But when the Jews (\omega\nu\varsigma) of Thessalonica had knowledge that the word of God was preached of Paul in Berea, they came thither also.' 84. \omega\mu\nu\nu\nu, For, by reason of, because. Matt. xviii. 7. 'Wo to the world, (\omega\mu\nu\nu) because of offence.' Luke xix. 3. 'Could not (\omega\mu\nu\nu) for the press, because he was little of stature.' Luke xxii. 25. 'Men's hearts failing them (\omega\mu\nu\nu) for fear;' &c. by reason of fear.

85. \omega\nu\varsigma, After, in the sense of following on an example. 2 Tim. i. 3. 'When, (\omega\nu\varsigma) after my forefathers, I serve.' 86. \omega\nu\varsigma, In. 2 Cor. i. 14. 'Also ye have (\omega\nu\varsigma) in part acknowledged us.' APA.

87. \omega\nu\nu, properly is a particle of affirmation, and must be translated truly, certainly, indeed. Matt. xxi. 28. \omega\nu\nu, Certainly the kingdom of God is come unto you.' Matt. xxiv. 45. '\omega\nu\nu (\omega\nu\nu) I who truly is a wise and faithful servant.' Luke xxi. 48. \omega\nu\nu, 'Truly ye bear witness.' Acts xxi. 22. Et \omega\nu\nu, 'If, indeed, the thought of thy heart may be forgiven thee.' Rom. x. 17. Ave \omega\nu\nu, 'So then,' or certainly, 'faith cometh by hearing.' 88. \omega\nu\nu is often used interrogatively. Matt. xviii. 1. 'Saying, (\omega\nu\nu) Who now is the greatest in the kingdom of heaven?' Mark iv. 41. \omega\nu\nu, 'What man of men saith this?' Rom. v. 35. \omega\nu\nu (\omega\nu\nu) Do I myself then as a slave serve sin?' 89. \omega\nu\nu is also used illatively, and must be translated therefore, then. Matt. xix. 25. 'Saying, (\omega\nu\nu) Who then can be saved?' Ver. 27. Te \omega\nu\nu, 'What therefore shall we have?' Heb. iv. 9. \omega\nu\nu\nu\nu\nu, 'These remaineth therefore a rest to the people of God.' Heb. xii. 8. \omega\nu\nu, 'Then ye are bas-taured.' Rom. vii. 1. O\nu\nu\nu\nu, 'There is therefore now no condemnation.' 90. \omega\nu\nu is used by the writers of the New Testament in a great variety of senses. Most frequently it hath a causal signification, and must be translated for. Yet it does not in all cases introduce a reason for what immediately goes before, but for something more remote in the discourse. 91. \omega\nu\nu is used to introduce an additional reason; that is, a reason in proof of some proposition, for which a reason has already been given. In such cases the proper translation of \omega\nu\nu is besides, farther, moreover. This use of \omega\nu\nu occurs so frequently in Scripture that to produce examples would be superfluous. The reader, however, if he please, may examine Rom. i. 18. iv. 5. 6. 7.

92. \omega\nu\nu is sometimes used to introduce a reason for something not expressed by the writer, but which being strongly impressed on his own mind, he supposes the reason offered will make it sufficiently known. Thus Pilate, speaking to the Jews, Mark xv. 14. 'Why should I crucify him?' Ti \omega\nu\nu\nu\nu\nu, 'For what evil hath he done?' In like manner the town-councillor says to the Ephesians, Acts iii. 35. 'Ye men of Ephesus, I am astonished at your behaviour, (\omega\nu\nu\nu\nu\nu) For what man is there,' &c. 93. \omega\nu\nu is also used illatively, and must be translated therefore, therefore. Rom. vi. 19. \omega\nu\nu, 'Wherefore, as ye have presented your members servile instruments to uncleanness, and to iniquity, to work uncleanness, so now present your members,' &c. Rom. xvii. 2. \omega\nu\nu, 'Wherefore, let every one of you please his neighbour.' 1 Cor. xvi. 26. \omega\nu\nu, 'Wherefore, as often as ye eat this bread.' 1 Cor. xiv. 8. \omega\nu\nu\nu\nu\nu, 'And therefore if the trumpet give an uncertain sound,' Phil. ii. 5. \omega\nu\nu\nu\nu\nu, \omega\nu\nu\nu\nu\nu, 'Wherefore let this disposition be in you, which was also in Christ.' James ii. 26. \omega\nu\nu, 'Therefore, as the body without the spirit is dead,' &c. This use of \omega\nu\nu Bezack acknowledges in his notes on 1 Cor. xi. 2. &c. 94. \omega\nu\nu is often a particle of affirmation, and must be translated indeed, certainly, truly. Luke xx. 36. \omega\nu\nu\nu\nu, 'Neither indeed can they die any more.' John ix. 35. 'The man answered and said to them, (\omega\nu\nu\nu\nu\nu) Herein truly is a wonderful thing, that ye know not whence he is, (\omega\nu\nu\nu\nu\nu) although he hath opened mine eyes.' Acts xvi. 37. \omega\nu\nu\nu\nu\nu, 'No truly.' (\omega\nu\nu\nu\nu\nu) &c. but coming themselves, let them bring us out;' 1 Cor. i. 10. 'Does he command this wholly for our sakes!' (\omega\nu\nu\nu\nu\nu) For our sakes, no doubt, it was written.' 2 Cor. x. 8. \omega\nu\nu\nu\nu\nu, 'And although indeed I should boast somewhat more,' &c. Gal. i. 13. \omega\nu\nu\nu\nu\nu, 'Ye have heard certainly of my behaviour,' &c. 1 Thess. iv. 10. \omega\nu\nu\nu\nu\nu, 'And indeed ye do it,' &c. Is. xiv. 15. the LXX. have inserted the particle \omega\nu\nu\nu\nu\nu, as the translation of a Hebrew word which signifies truly, indeed. See Thomm. Concord. 95. \omega\nu\nu\nu\nu\nu is put sometimes for \omega\nu\nu\nu\nu\nu, and must be translated by the English particle that. 1 Cor. vii. 6. 'I speak this as an advice, not as an injunction, 7. (\omega\nu\nu\nu\nu\nu) that I wish all men were as I am.' 1 Cor. xv. 51. 'Behold, I shew you a mystery, (\omega\nu\nu\nu\nu\nu) that we shall not all sleep.' 2 Tim. ii. 11. 'True is the saying, (\omega\nu\nu\nu\nu\nu) that if we die with him,' &c.

96. \omega\nu\nu\nu\nu\nu, as Phavorinus tells us, (\omega\nu\nu\nu\nu\nu) is put for and, consequently it has all the different meanings of for. Accordingly.

97. \omega\nu\nu\nu\nu\nu is used as a copulative; so must be translated and, now. Acts xiii. 39. 'And the eunuch saw him no more,' (\omega\nu\nu\nu\nu\nu) and he went on his way rejoicing,' &c.
Preliminary Essays.

Rom. v. 19. τινὸς ἡμῶν. "And as through the disobedience of one man,"
Rom. xii. 3. ἁμαρτάνω. "Now by the grace that is given to me, I command." Rom. xvi. 4. ἐὰν γάρ. "Now, whatever things were before written, were written for our instruction," &c. 2 Tim. ii. 7. "Consider what I say, (τις) and the Lord give thee understanding."

94. ὧς has the adverbial sense of ὧς, and must be translated but, yet, although. Mark vii. 28. "True, Lord, (αὐτὸς τὸς) but even the dogs under the table eat of the children's crumbs." Luke xxi. 2. "The chief priests and scribes sought how they might kill him, (τις) but they feared the people." Rom. x. 3. "Have not submitted to the righteousness of God." 4. Τοῖς γὰρ ἡμῖν ἔχων εἰρήνην, "Although Christ is the end of the law for righteousness," &c. Rom. xv. 2. "Εἰσεύκοτο γὰρ ἡμῖν, "But lest any of us please his neighbour." Rom. xv. 18. ὅτι γὰρ ὑπὲρ ἑαυτῶν, "Yet I will not dare to speak any thing of that which Christ hath not wrought," &c. 1 Cor. x. 29. "Περὶ γὰρ τῆς ἡμέρας, "But why is my liberty judged," &c. 2 Cor. v. 2. "Καὶ γὰρ, "But yet in this tent we groan." 2 Cor. xii. 1. "θλίψεως γὰρ, "Yet I am afraid." Heb. xii. 20. "Γὰρ, "Although they could not bear that which was strictly commanded." 1 Pet. iv. 15. "καὶ γὰρ τὰς ἡμέρας, "But let none of you suffer as a murderer." 99. ἡμῶν is used like ὧς, as a particle of transition, and must be translated now. Luke xii. 48. "τις γὰρ, "Now when thou goest with thine adversary, &c." γὰρ is seldom, if ever, used as an explicative. ὧς

100. ὧς is properly an adverbial particle, signifying but, however, nevertheless, notwithstanding, although. 1 Cor. xiv. 2. "Πονηροὶ ἂν, "Howbeit in the spirit he speaketh mysteries." 2 Cor. xiii. 7. "τί οὖν, "Though we be as reproachers." Gal. ii. 20. "Nevertheless I live," 2 Tim. iv. 17. "ἀλλὰ, "Notwithstanding the Lord stood by me." 1 Pet. i. 7. "More precious than of gold which perisheth, (ἄμωμα) though it be tried with fire." 2 Pet. iii. 13. "Yet it is not so, according to his promise, look for new heavens." 101. ὧς is used as a sepulchre, and must be translated and. Of this use of ὧς, the examples are so numerous, that it is needless to mention any. 102. ὧς signifies even. Rom. iii. 22. οὐκ ἦλθεν ὧς, "Even the righteousness of God." Philip. ii. 6. θησαυρὸς ὧς, "Even the death of the cross." 103. ὧς now. Rom. xvi. 17. "Now I beseech you, brethren." Ver. 23. "Now to him that is able to establish you." Luke xx. 37. "ὁ δὲ ὧς, "Now that the dead are raised." 104. ὧς is likewise used to introduce an additional argument or sentence on the same subject, and must be translated besides, further, &c. Matt. xvi. 31. έρχεται ὧς, "Father, it hath been said, Whosoever shall put away his wife," Rom. viii. 30. ἄν. "Moreover, whom he did predestinate," 2 Cor. ii. 14. "ἀλλὰ, "Furthermore, when I came to Troas," 2 Tim. iii. 1. "This know (ἀλλὰ) also," 2 Pet. i. 15. "σαπεῖν ὧς, "Moreover, I will endeavour that ye may be able, after my decease." 105. ὧς is used causally, and must be translated for. Mark xvi. 8. "And flesh from the sepulchre; (ἐκ τοῦ σαπεῖν ὧς) for they trembled." Luke xii. 2. "Οὐδὲν ὧς, "For there is nothing concealed that shall not be revealed." 106. ὧς is used illogically, signifying so then, therefore, wherefore. Rom. viii. 6. "Ὅτι γὰρ οὐκ ἦσαν ὑποκείμενοι, "So then they that are in the flesh;" or, rather, "wherefore they are in the flesh." Rom. xii. 8. ἐξεχρίσθη ὧς, "Having then gifts differing." 1 Cor. viii. 9. ἡμῶν ὧς τοῦ σαπεῖν, "I say, therefore, to the unmarried," or, "I command, therefore, the unmarried." 1 Cor. xii. 21. "Αλλὰ, "Therefore the eye cannot say to the hand." 1 Cor. xvi. 15. "Αλλὰ, "I entreat you, therefore, brethren." Phil. ver. 12. "Αλλὰ, "Thou therefore receive him." 107. ὧς is used affirmatively, and may be translated indeed. Gal. iv. 20. "ἲδε ὥσπερ ἡμένα, "I could wish indeed to be present with you." 1 John ii. 1. "ὁ δὲ οὖν, "And truly our fellowship." 2 Pet. i. 13. "Αλλὰ, "Yes, I think it fit as long as I am," &c. &c. Beza, in his notes on Col. i. 21. tells us, that Plato often uses ὧς for ὡς, namely, truly.

108. ὧς, or; disjunctively. Rom. viii. 34. "It is Christ who died, (μάλλον ὧς) or rather who is risen." 1 Cor. xv. 3. "Them will I send to Jerusalem." 4. "οὐκ ὧς "Or if it be proper that even I should go.

109. ὧς, in the latter clause of a sentence, sometimes implies that τὸν οὖν, or τὸν οὖν, is omitted, and must be supplied. Rom. vi. 17. "Thanks to God (τὸν δὲ, for τὸν οὖν εὐφραίνεται) that although ye were the slaves of sin, (πάθος θεοῦ ὧς) yet ye have obeyed from the heart," &c. For can any one imagine the apostle would thank God that the Romans were the slaves of sin!—So also, 1 Pet. iv. 6. "Τίμαιοι ἡμῖν ὧς, "Yet I am afraid," &c. Heb. xii. 20. "Γὰρ, "Although they could not bear that which was strictly commanded." 1 Pet. iv. 15. "καὶ γὰρ τὰς ἡμέρας, "But let none of you suffer as a murderer." 99. ὧς is used like ὧς, as a particle of transition, and must be translated now. Luke xii. 48. "τις γὰρ, "Now when thou goest with thine adversary, &c." γὰρ is seldom, if ever, used as an explicative. ΔΙΑ

111. ΔΙΑ properly is a particle of affirmation, but it is used likewise illogically. 1 Cor. vi. 20. "Ye are bought with a price; (ἐλέγχεται ὧς) therefore God will be glorified in your body," &c. ΔΙΑ

112. ΔΙΑ with an accusative, commonly, though not always, denotes the end for which a thing was done, and must be translated for an account of. Rom. iv. 25. "And was raised again (ἑαυτῶς) for our justification." 2 Cor. iv. 5. "And ourselves your servants (ἑσσοῦν ὧς on account of Jesus." 3 Cor. viii. 8. "I speak not this as an injunction, but (ἑαυτῶς) on account of the forwardness of others." Heb. i. 14. "Sent forth to minister (ἑαυτῶς) for them that shall be heirs of salvation." Heb. ii. 9. "ἡμῶς, "On account of the suffering of death, crowned with glory and honour." 1 Pet. i. 20. "But manifested in these last times (ἡμῶς ἐναντίον) for you." 113. ΔΙΑ, with an accusative genitive, signifies an efficient cause of any kind, and must be translated by, through. John vi. 57. "And I live (ἑαυτῶς) by the Father." 2 Cor. iii. 11. "For if that which was abolished, was abolished (ἑαυτῶς) through glory," 2 Tim. ii. 2. "The things which thou hast heard from me (ὑπὸ σαπεῖν ὧς) by many witnesses," that is, confirmed by many witnesses.

114. ΔΙΑ ΤΟ, unto. 2 Pet. i. 3. "Who hath called us (ἐκ ὧς) to glory and virtue." 115. ΔΙΑ, According to. 1 Tim. iv. 14. "The spiritual gift which is in thee, which was given thee (ἑαυτῶς) according to prophecy." 116. ΔΙΑ, With respect to. Rom. viii. 10. See the note on the passage.

117. ΔΙΑ, both with a genitive and an accusative, signifies in. Mark xiv. 58. "And (ἑαυτῶς) within (ἐν) three days I will build another." Acts xvi. 15. "But the angel of the Lord (ἑαυτῶς ἐκ) in the night opened the prison doors. Rom. iii. 25. "For the declaration of his righteousness, (ἑαυτῶς ἐκ) in passing by the sins." Rom. xiv. 14. "There is nothing unclean (ἑαυτῶς ἐκ) in itself." 1 Cor. xii. 13. "We see (ἑαυτῶς ἐκ) in a mirror..."
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2 Cor. v. 10. 'That every one may receive [(α διε αυτόν ἐκ τοι] things in the body.' Gal. iv. 13. 'I know that (α διε αυτόν) in weakness, &c. 1 Thess. iv. 14. 'Then also who sleep (α διε αυτόν) in Jesus.'* 2 Pet. iii. 12. 'The day of the Lord, (α' τις) in which the heavens being set on fire.' 118. *ex. By, in relation to place. 2 Cor. i. 16. ιεριστρι. * By you to pass into Macedonia.*

119. *est. With. Rom. viii. 25. 'We wait (α ex) with patience for it.' 2 Cor. ii. 4. 'I wrote you (α ex) with many tears.' Ephes. iv. 6. 'Who is over all, and (α ex) with you all, and in you all.' Heb. iii. 12. 'He who went out of Egypt (α ex) with Moses.'

120. *et, From, in relation to place. 2 Cor. ix. 33. 'And through a window in a basket, I was let down (α in α ex) along the wall.' See also Acts ix. 25.

121. *et, From, from the principle from which any thing is done. Philo. i. 15. 'Some indeed preach Christ, even (α in) of every and strife.'

122. *et sometimes denotes continuation of time, and must be translated during, under, throughout. α et α et α throughout the day. α et α During life. Luke v. 5. 'Master, we have toiled (α et α ex α ex) throughout the whole of the night.' Rom. iv. 11. 'The father of them who believe (α ex α ex α ex) in uncircumcision;' that is, during their uncircumcision. Rom. vii. 5. 'The sinful passions (α ex α ex α ex α) which we had under the law that is, during the time we were under the law.' Ver. 8. 'under the commandment;' that is under the law. See also ver. 11. Homer uses the preposition α et in the same sense: Α να η η η η η η η η η η η η η η η η η. See Baze's note on 1 Tim. ii. 15.

123. *et properly is an illative particle; yet it is sometimes used causally, and must be translated for, because. Acts x. 20. 'Go with them, doubting nothing, (α et) for I have sent them.' Acts xviii. 10. 'ον, For I am with thee.' Rom. i. 21. α et, 'Because that when they knew God, &c.' Gal. ii. 16. α et, 'For by the works of the law shall no flesh be justified.'* Heb. x. 5. 'α et, Because God hath translated him.' Vigerus, page 325, tells us, that α et is used in this sense by the best Greek writers.

124. *ex, both in the LXX., and in the New Testament, is an adverb of time, signifying when. John xii. 22. 'And (α ex) when I shall be lifted up.' 1 Cor. vi. 4. 'Therefore, (α ex α) when ye have secular seats of judgment.' 1 Cor. ix. 16. 'α ex α, For when I preach the gospel.' 2 Cor. v. 1. 'We know that (α ex) when the temple of the tent is destroyed.' 2 Cor. xii. 2. 'That (α ex) when I come again I will not spare.' 1 Thess. iii. 8. 'We live (α ex) when ye stand firm.' Heb. iii. 7. 'Wherefore, as the Holy Ghost commandeth, To-day, (α ex) when ye shall hear his voice.' 1 John iii. 2. 'α ex α, When ye shall appear.' See Whitby on this passage.

125. *ex signifies though, although. John xi. 25. 'He that believeth on me, (α ex α) even though he die, yet shall live.' 2 Cor. x. 8. 'Τα αλληλο παρεσκευαστα, And although indeed I should boast somewhat more concerning our authority—I should not be ashamed.' 2 Cor. xii. 2. 'α ex α, For though I would desire to glory.'

126. *ex, But, but only. Gal. iii. 16. 'Knowing that a man is not justified by the works of the law, (α ex α) but only by the faith of Jesus Christ.'

127. *ex is used by the writers of the New Testament in all the variety of the senses of its corresponding Hebrew particle, though its primary and proper signification be generally limited.

128. *ex is used for (ον εν) that. Acts xix. 2. 'Have not so much as heard (α) that the Holy Ghost is given.'

Acts xxvi. 8. 'Why should it be thought by you a thing incredible (α) that God should raise the dead.'* Ver. 23. 'Τα κατα ον εν αξιωματικ, That the Christ should suffer, and (α) that he should be the first.'* Acts. vii. 15. 'α, That after the similitude of Melchisedec.' Therefore Mark xv. 44. should be translated, 'Pilate wondered (α) that he was already dead.'

129. *ex, signum, (quoniam) Because. John xiii. 32. Ex: oquam, 'Because God is glorified by him, God will also glorify him.' Acts xi. 17. 'Ex α, 'Forasmuch then as God gave them the like gift.'* Rom. vi. 5. Ex: oquam, 'Because we have been planted.' 1 Tim. v. 16. 'Well reported of for good works, (α) because she hath lodged strangers, (α) because.' See also Gal. v. 35. 'This sense of α, Baze acknowledges in his note on 1 John iii. 2. where he tells us that α α, is often put for quia.

129. Ex, Ord. 2 Cor. iii. 1. Ex: ord, 'Or need we, as some others, epistles of recommendation.' &c.

130. *ex, Though. 2 Tim. ii. 13. 'Ex: α, 'Though we be unfaithful, he abideth faithful.'

131. *ex, Perhaps. Numb. xxiii. 3. Ex α και α, 'Peraadventure the Lord will come to meet me.'

132. *ex, Whether. John ix. 25. Ex: oquum, 'Whether he be a sinner, I know not.' Acts xix. 2, Ex: oquum, 'Whether have ye received the Holy Ghost?'

133. Ex, is sometimes used to express an earnest wish. Luke xxii. 42. 'α και α ζε μη αν ρωπησαι, Father, O that thou wouldest remove this cup.'

134. Ex, Seeing, emphatical. Eph. iii. 2. Ex: α, 'Seeing at least ye have heard of the dispensation.' See also Eph. iv. 21.

135. Ex α, Though. 2 Cor. vii. 12. 'Wherefore, (α α) though I wrote to you.'

136. *ex, But only. Matt. xii. 4. 'Which was not lawful for him to eat, (α μα) but only for the priests.' Gal. i. 7. 'α, Which is not another gospel, (α μα) but only there be some who trouble you.' See also 1 Cor. vii. 17; John v. 5; Rev. iv. x. xvi. 27.

137. Ex: α, Notwithstanding. 1 Cor. viii. 5. 'α και α αριστη, For certainly, notwithstanding there be.' &c. 2 Thess. i. 6. Ex: α, 'Notwithstanding it is righteous in God to recompense,' &c.

138. Ex, (αριστη, quoniam) Because. Rom. viii. 9. 'Ye live not to the flesh, but to the Spirit, (αριστη) because the Spirit of God dwelleth in you.' 1 Pet. ii. 2. 'Unadulterated milk of the word, that ye may grow thereby.' 1 Cor. iii. 1. 'α και α αριστη, Even though we desired to glory.' 2 Cor. xii. 2. 'And (α α) when I come again I will not spare.' 1 Thess. iii. 8. 'We live (α α) when ye stand firm.'

139. Ex, Sister. Heb. xi. 9. Ex: α, 'Furthmore, we have had fathers.'

140. Ex, And if. 1 Cor. xiv. 27. 'Ex: α, And if one speak in an unknown tongue.'

141. *ex, the proposition signifies m. Luke i. 20. 'Which shall be fulfilled (α) in their season.' John i. 18. 'Who is (α) in the bosom of the Father.' 2 Thess. ii. 4. 'Who sitteth (α) in the temple of God.'

142. Ex, Concerning. Acts. ii. 25. 'For David saith (α α) concerning him, I foresaw the Lord.' Gal. iii. 17. 'The covenant which was before confirmed by God (α αριστη) concerning Christ.' The Greek writers likewise use α in this sense. See Blackwell, vol. i. p. 108. 12mo edit.

143. *ex, With. Acts xix. 3. Ex: α, 'With what then were ye baptized? And they said, (α) with John's baptism.' Rom. vii. 6. 'Sulute Mary who laboured much (α μα) with us.' Eph. iii. 13. 'That ye may be filled (α) with all the fulness of God.' 2 Pet. i. 17. Ex: α, 'With whom I am well pleased.'

144. Ex, Against. Matt. xviii. 21. 'How often shall
my brother sin (εἰς) against me?" Luke xii. 10. 'Whoever shall speak a word (εἰς) against the Son of Man,' Rom. iv. 20. 'Except ye should be blasphemed (εἰς) before them.' 2 Cor. viii. 24. 'Shew ye (εἰς) before them, and (εἰς) before the churches.' 146. En., Rv. Col. iii. 10. 'Which is renewed (εἰς) by knowledge.' Heb. vi. 6. 'Impossible to renew again (εἰς) by repentance.'

147. En., In order to. Rom. i. 17. 'It is revealed (εἰς) in order to faith.' Rom. xvi. 26. 'Made known to all the Gentiles (καί εἰς) in order to the obedience of faith.'

148. En., Concerning. 1 Cor. xiii. 13. 'All have not been made to drink (εἰς) of one Spirit.' 2 Cor. x. 13. 'I will not boast (εἰς τὰς) of things.'

149. En., Among. 2 Cor. iii. 6. 'We have been thoroughly made manifest (εἰς) among you.'

150. En., At. 1 Thess. iv. 15. 'We living who remain (εἰς) at his coming.'

151. En., Towards. Matt. ii. 21. Καὶ ἐξῆλθον εἰς Ἰερουσαλήμ, 'And went towards the land of Israel.'

152. En., With the accusative, is sometimes put for the nominative. Matt. xix. 6. Εἰς τὸν χῶρον τοῦ θανάτου, 'And they shall fall (εἰς) into the hands of their enemies'.

153. En., It is sometimes an explicative. Matt. xxvii. 30. Εἰς τὸν θάνατον, 'They struck his head.'

154. En., But to us there is one God only, (εἰς τὸν) and we worship him. Matt. x. 15. 'Hindering us to speak to the Gentiles, that they might be saved; (εἰς τὸν κύριον, for εἰς τὸν εἰρήνην, for εἰς τὸν ψυχὸν) one flesh.'

155. En., The infinitive, does not, in every instance, denote the end for which a thing is done, but the event itself. 1 Thess. ii. 16. 'So that the things which are seen, were not made of things which do appear.'

156. En., For; one of the signs of the genitive case, signifies of, belonging to. Rev. vi. 1. 'One (εἰς) of the seals,' (εἰς) of the four beasts. Rev. xiii. 20. 'Representative root (εἰς) of the works.'

157. En., A man (εἰς τὸν) belonging to the city, for he abode in the tomb. Luke xi. 18. 'Ὁ πάλιν ἐξέρχεται, 'Your heavenly Father,'

158. En., What (εἰς τὸ) belonging to us.' Wherefore 2 Cor. v. 2. Τοῦ ἐκκοσμοῦ εἰς τὸ κόσμον, is rightly translated 'our habitation, which is heavenly, or which belongs to heaven.'

159. En., slain, a Conversion. 'The first-born of the dead.' See note 2. on the verse.

160. Es, With respect to. 1 Cor. ix. 19. 'Though I be a free man (εἰς) with respect to all men.'

161. Es, By. Rom. i. 18. 'Being instructed (εἰς) by the law.' John iii. 24. 'And hereby we know that he abideth in us, (εἰς) by the Spirit which he hath given us.'

162. Es is often the sign of the dative case; consequently it hath the following significations. Es, With. 1 Cor. v. 8. 'Let us keep the feast (εἰς) not with old leaven, (μούρα) neither with the leaven of malice and wickedness, (ἀληθεία) but with the unleavened bread,'

1 Cor. vii. 20. 'Gloriﬁed God (εἰς) with your body, and (εἰς) with your spirit, which are God's.' 2 Cor. xii. 4. 'We are also weak (εἰς) with him.' Ephes. i. 8. 'Wherein he hath abounded towards us, (εἰς) with all wisdom and prudence.'

163. Es, To, into, towards. Luke xxii. 42. 'Lord, remember me when thou comest (εἰς) into thy kingdom.'

164. En., For: an angel went down at a certain season (εἰς) into the pool.' Rom. xi. 2. 'Know ye not what the scripture saith (εἰς) to Elias,' 1 Cor. vii. 14. 'For the infidel husband is sanctiﬁed (εἰς) to his wife, and the infidel wife is sanctiﬁed (εἰς) to her husband.' 1 Cor. ix. 15. 'Neither have I written these things that it should be so done (εἰς προσφορὰν) to you.' Gal. ii. 6. 'Who called you (εἰς) into the grace of Christ.'

165. En., To, into. Matt. xvii. 21. 'This kind is not made to go out but (εἰς) by prayer and fasting.' Rev. x. 2. 'How shall we who have died by sin, live any longer (εἰς αὐτῷ) by it.' Gal. iii. 11. 'Now that (εἰς προ) by law no man is justified,' 1 Thess. v. 18. 'This is the will of God (εἰς) by Christ Jesus concerning you; made known by Christ Jesus concerning you.' 2 Tim. ii. 10. 'Salvation which (εἰς) by Christ.'

166. Es, Of. Of. 2 Cor. x. 15. 'Not boasting of things without our measure, that (εἰς) of other men's labours.'

167. En, On account of (εἰς), in order to: denoting the means, cause, or occasion. Matt. vi. 7. 'They think that they shall be heard (εἰς) for their much speaking.'

168. En., Or. Rom. iii. 25. 'Sins which were before committed (εἰς) through the forbearance of God.' 1 Cor. xv. 18. 'Then they also who are fallen asleep (εἰς τὰς κληρονομίας) on account of Christ, are perished.' Ephes. iii. 13. 'That ye faint not (εἰς) at (εἰς) for my afflictions.' Eph. iv. 1. 'I therefore the prisoner (εἰς τὸν Κόσμον) for the Lord.' 2 Tim. ii. 1. 'In prison (εἰς τὸν Κόσμον) for which I suffer.' 2 Pet. i. 1. 'Who have obtained like precious faith with us (εἰς) through the righteousness.
Preliminary Essays.

2 Pt. ii. 3. "

2 Cor. ii. 17. "As of God, in the sight of God speak we (w) concerning Christ.' Eph. iii. 6. "Partakers of his promise (w) concerning Christ, through the gospel.' Col. i. 27. "What is the glory of this mystery (w) concerning the Gentiles.' Eph. ii. 15. "Law of the commandments (w) concerning ordinances.'

169. Er, On. Matt. xiii. 19. "Then cometh the wicked one, and catcheth away that which was sown (w) among thorns.' on his heart; for the word that was sown did not enter into the heart of the way-side bearer. 2 Pet. i. 18. "This voice, which came from heaven, we heard when we were with him (w) on the holy mountain.'

John xix. 41. En pirm, "Nigh to the place where he was crucified there was a garden.' Heb. ix. 4. "The ark of the covenant, overlaid round about with gold, (w) nigh to which was the golden pot,' &c. unless (w) in which signifies in which manner.

171. Er, Instead of. Rom. xi. 17. "And thou who art a wild olive-tree (branch), art ingrafted (w) pro iipsis instead of them.' So Beng. translates the words, because there is no antecedent to the relative (w) pro iipsis, but the other不清楚 could not be ingrafted. The Syriac hath here in love earum.

172. Er, Among. Matt. xvi. 7. "They reasoned (w) among themselves.' Matt. xx. 26. "But it shall not be so (w) among you.' Col. i. 18. "That he might be among (w) larger amongst the ruler.' 2 Pet. i. 1. "There were false prophets also (w) among the people.'

173. Er, At. Thess. i. 19. "Our Lord Jesus Christ (w) at his coming.' Heb. xii. 2. Er. At the right hand of the throne of God.'

174. Er, After, denoting similitude. Heb. iv. 11. "Lost any man fall (w) after the same example of unbelief.'

175. Er, Under. Rom. ii. 12. "As many as have sinned (w) under the law.' Eph. i. 10. "Might gather together in one all things (w) under Christ.' Eph. ii. 15. "That the two he might create (w) under one new man.'

John v. 19. "The whole world (w) and (w) the world) lieth under the evil one.' See also ver. 20.

176. Er, As the sign of the dative is sometimes omitted. James v. 10. "The prophets (w) shall have spoken in the name of the Lord.'

EHEI.

177. Er, Signs also, otherwise. Rom. xi. 6. Er, "Otherwise grace is no more grace.' Ver. 22. "Towards then, goodness, if good, (w) otherwise thou also shalt be cut off.'

1 Cor. xv. 29. Er, "Else, what shall they do who are baptized for the dead?" Er, Because. Heb. v. 2. "Who can have compasion on the ignorant, (w) for that he himself also is compassed with infirmity.'

EIII.

179. Er, Although. Luke i. 1. Er, "Forasmuch as (although) many have taken in hand to write,' &c. I Cor. i. 22. Er, "Although the Jews require a sign, and the Greeks seek wisdom;' 2 Cor. ii. 15. "Yet we preach Christ crucified.' For the particle (w) in this verse, shows that it contains something opposed to what is in the former verse; consequently, that swエルvus must be translated although.

EIIITA.

180. Er, Therefore. Mark vii. 3. "For the pharisees—except they wash their hands oft, eat not, holding the tradition of the elders.' 5. Er, "Therefore the scribes and pharisees asked him, Why walk not thy disciples,' &c. To prove this sense of (w) Elwos, White, in his note on the passage, cites the following example from Xenophon, without mentioning the place: 

ER, We see,

Do ye not therefore think that God taketh care of men?'

181. ERI, Through. 1 Cor. viii. 11. "And through thy knowledge shall the weak brother perish,' &c.

182. ER, During. Acts xviii. 31. "Who was seen (w) during many days.' Acts xix. 8. "Spake boldly (w) for three months.'

183. ER, After, according to. Rom. v. 14. "Who had not sinned (w) after the similitude of Adam's transgression,' &c.

184. ER, Under. Matt. xxi. 5. "Many will come (w) under my name.' Mark ii. 26. "He went into the house of God (w) under Abiathar.'

185. ER, After. Matt. i. 11. ER, ASIA, "About the transportation to Babylon.' Matt. xxi. 19. "He saw a fig-tree (w) on the road.' Acts x. 17. "Stood (w) at the gate.'

186. ER, Concerning. Of. Mark x. 12. "And that it is written concerning the Son of Man.'

Gal. iii. 16. "Not (w) without law,' &c.

187. ER, Among. Acts xxv. 17. "And all the Gentiles (w) among whom my name is invoked (w) among them.'

Acts i. 21. "During all the time the Lord Jesus went in and out (w) among us.' Rev. vii. 15. "And he that sitteth on the throne, shall dwell (w) among them.'

188. ER, In, denoting place. Luke v. 27. "Saw a publican named Levi sitting (w) in the place where custom was received.' 2 Cor. vii. 4. "I am exceeding joyous (w) in all our affliction.' Tit. i. 2. (w) "In hope.'

Heb. x. 21. "Having a great priest (w) in the house of God.'

189. ER, By. Acts xxv. 9. "Wilt thou go up to Jerusalem, to be judged there (w) by the rulers concerning these things?" 1 Cor. vi. 1. "Dare any of you, having a matter against another, be judged (w) by the unrighteous, and not (w) by the saints.'

2 Cor. xiii. 1. ER, ASIA, "By the mouth of two;' &c. 1 Tim. v. 19. "Receive not an accusation, unless (w) by two or three witnesses.'

190. ER, With the dative, signifies an account of. So Vigerus tells us, p. 376. Heb. vii. 11. "If then perfection were by the Levitical priesthood, (w) would (w) be according to the law because, on account of it, the people had the law given them.' Matt. xxvii. 50. "And Jesus said unto him, (w) why on what account art thou come?' Our translators render it wherefore, which is the same in sense. Acts xi. 19. "Persecution that arose (w) on account of Stephen.' 1 Cor. xvi. 17. "I am glad (w) of that is, on account of, 'the coming of Stephanas.'

191. ER, signifies against. 2 Cor. i. 23. "Now I call God as a witness (w) against my soul.'

ER.

192. ER, Even. Luke i. 15. "He shall be filled with the Holy Ghost (w) even from his mother's womb.'

ER. ER. Luke xiii. 37. "I say unto you, that this that is written must (w) now be accomplished in me.' John iv. 42. "And said to the woman, (w) now we believe not for thy saying.' Gal. v. 11. "If I (w) now preach circumcision, why am I (w) now persecuted?'

ERX.
ESSAY IV.
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Luke xxiv. 49. 'But tarry ye in the city of Jerusalem, (ος) until ye be endued with power from on high.'
Our Lord did not mean, that after the apostles were endued with miraculous power, they were to leave Jerusalem; neither did they leave it immediately after that event. See Trenomond Concord. in Voc.

195. 'it is commonly a disjunctive particle. But it is sometimes used as a copulative and signifies and, as Phavorinus observes. Rom. iii. 1. 'What then is the pre-eminence of the Jew! (και) and what the advantage of circumcision!' for these are different questions. Rom. iv. 13. 'The promise that he should be heir of the world, was not to Abraham, (και) and to his seed through law.'
2 Cor. i. 13. 'Than what ye read (και) and acknowledge.'
Eph. v. 3. 'But fornication and all uncleanness, (και) and covetousness.' What is it, Luke xx. 2. is και, Matt. xxi. 23. Wherefore 1 Cor. xi. 27. is rightly translated, 'Whosoever shall eat this bread (και) and drink this cup.'
1 Pet. i. 11. 'Concerning what people, (και) and what kind of time,' &c.

196. 'It is sometimes used interrogatively. Matt. vii. 9. 'If ye ask (και ἐν προσευχῇ) Is there any man among you? See Black. vol. ii. p. 139.

'IN.

197. Though και commonly denotes the end for which a thing is done, it often signifies the effect or consequence of an action simply, without expressing the intention of the agent; and therefore in such cases it ought to be translated so, or so. Of this use of και, many examples might be produced, but the following may suffice. Luke ix. 45. 'And it was hid from them, (καὶ) so that they perceived it not.' John x. 17. 'Therefore doth my Father love me, because I lay down my life, (καὶ) so as I can take it again.' John xix. 24. 'They said therefore among themselves, (καὶ) that the Scripture might be fulfilled,' &c. As the Roman soldiers who spake this had no knowledge of the Scripture, nor intention to fulfill it, καὶ here must express the effect simply. Rom. v. 20. 'The law privily entered, (καὶ) so that the offence hath abounded.' 1 Cor. xiv. 13. 'Wherefore let him that speaketh (προφητήσει) in an unknown tongue, pray (καὶ) so as he (the interpreter) may interpret.' 2 Cor. i. 17. 'Or the things I purpose, do I purpose them according to the flesh, (καὶ) so as with me there should be yes, yes, and nay, nay.' Gal. v. 17. 'For the flesh lusteth against the spirit, and the spirit against the flesh; and these are contrary the one to the other, (καὶ) so as ye do not do those things which ye incline.' Rom. xi. 11. 'I ask then, have they stumbled (καὶ ἐσωθήσασθα) so as to fall!' This sense of καὶ is acknowledged by Noldius and Pasner, who say it must often be translated so, or so.

198. 'Καί sometimes denotes the efficient cause, and must be rendered so that. John ix. 3. 'Who hath sinned, this man or his parents, (καί) so that he was born blind!' Rev. viii. 12. 'And the third part of the sun was smitten, and the third part of the moon, and the third part of the stars, (καί ἐσωθήσασθα) so that the third part of them was darkened.' Rev. xii. 13. 'And he doth great wonders, (καί ἐσωθήσασθα) so that he maketh even fire come down from heaven.'

199. 'Καί When. John xvi. 2. 'Yea the time cometh, (καί) when every one who killeth you, will think he doth God service.' See also ver. 32. 3 John, ver. 4. 'Greater joy have I not than these, (καί ἐσωθήσασθα) when I hear my children are walking,' &c. Beza and Whitby observe on this verse, that it is a peculiarity in John's style, to use καί in the sense of ἐσωθήσασθα and καί. But Plato uses it in the same sense, Socrat. Apologia, sub init.: "Defend myself with the same language I used to speak in the market place, and at tables, (καί ἐσωθήσασθα) when, or rather, where many of you heard,' &c.

200. 'Καί τί Why. 1 Cor. x. 29. 'Καί τί γεγ. 'But why is my liberty judged by another's conscience!' Acts iv. 25. 'Who by the mouth of thy servant David hast said, (καί τί γεγ) why,' &c.

201. 'Καί, 1 John i. 9. 'He is faithful and just (καί ἡσυχ λόγῳ) to forgive.'

KAOS.

202. Καίς, When. Acts vii. 17. Καίς ἐσωθήσασθα. 'But when the time of the promise drew near.' 1 Cor. i. 5. 'That ye were enriched with every gift by him, even with all speech, and with all knowledge, (καίς) when the testimony of Jesus was confirmed among you.' 1 Cor. v. 7. 'Cleanse out therefore the old leaven, that ye may be a new lump (καίς) when ye are without leaven.'

203. Καίς, Seeing. 2 Cor. i. 14. Καίς ἐσωθήσασθα. 'Seeing indeed ye have acknowledged us in part that we are your boasting.' Eph. i. 3. 'Who hath blessed us with, every spiritual,' &c. 4. (καίς) 'Seeing he hath chosen us.' Heb. iv. 3. 'For we who believe do enter into rest, (καίς) seeing he hath said,' &c. Heb. viii. 5. 'Who worship with the example and shadow of heavenly things, (καίς) seeing Moses, when about to make the tabernacle, was, admonished of God, see thou make all things according to the pattern.' See Scapul. Dict. where we are told that καίς is the same with Κά.

KAΣ.

204. Κας is used by the writers of the New Testament in all the senses of the corresponding Hebrew conjunction; and, as Parkhurst observes, is used for most of the different kinds of conjunctions.

205. Κας, But. Matt. xix. 17. 'We have piped unto you, (κας) but ye have not danced; we have mourned unto you, (κας) but ye have not lamented.' Rom. i. 13. Κας, 'But have been hindered hitherto.' 1 Cor. xii. 5. 'Differences of administrations, (κας) but the same Lord.' 1 Thess. ii. 18. 'Therefore we have made unto you, even I Paul, (κας) but Satan hindered us.' Heb. x. 38. Κας, 'But if any man draw back.'

206. Κας, Or. Matt. xii. 37. 'By thy words thou shalt be justified, (κας) or by thy words thou shalt be condemned.' Luke xii. 38. 'And if he come in the second watch, (κας) or come in the third watch.' 2 Cor. xii. 1. 'Two (κας) or three witnesses.'

207. Κας is used causally and must be translated of. Psalm cviii. 12. 'Give us help from trouble, (κας) for vain is the help of man.' Micah vii. 8. 'Rejoice not against me, (κας) so as when I fall I shall rise again.' John x. 28. 'They shall never perish, (κας) for none shall pluck them out of my hand.' 1 Cor. xv. 45. 'Οὗτος Κας ἐσωθήσασθα. For thus it is written in Cor. v. 6. 'We are bold therefore all times, (κας) because we know.' See also ver. 8. 1 John i. 2. Κας, 'For the life was manifested.' 1 John iii. 4. Κας, 'For sin is the transgression of the law.' On this Beza remarks that Κας is put for Κά.

208. Κας hath an illative sense, and must be translated therefore. Joshua xxi. 11. Κας φωναζοῦσαι. 'Take heed therefore.'

209. Κας λέγοντας, &c. 'Be wise now therefore.' Mark x. 36. Κας τοῦτο, 'Who then can be saved?' Luke x. 33. 'Master, it is good for us to be here; (κας) therefore let us make three tabernacles.' Luke xii. 56. 'How much more will he clothe you, O ye of little faith!' 9. Κας, 'Therefore seek not what ye shall eat.' Acts xxvi. 26. 'The king knoweth these things, (κας) before whom therefore I speak freely, being persuaded,' &c. 1 Cor. x. 13. Κας ἐσωθήσασθα. 'Therefore put away that wicked person from among yourselves.'

201. 2 Pet. i. 19. Κας ἐσωθήσασθα, 'Therefore we have the prophetic word more sure.'
PRELIMINARY ESSAYS.

Essay IV

the Lord gave to every man."* 1 Thes. iii. 4. 'As also happened, (καὶ ὁ στόχος τὼν) ye know.'

210. καὶ, When. Mark xv. 25. 'Now it was the third hour, (καὶ τὸ τρίτον ἠλικιάς) when they crucified him.' Acts v. 7. 'And it was about the space of three hours after, (καὶ τὰς ἱλικιὰς τρεῖς) when his wife, not knowing what was done, came in.'* Rom. iii. 26. 'That he may be just, (καὶ) when justifying him who is of the faith of Jesus.'

211. καὶ, Although, yet, and yet. Luke xvii. 7. 'And shall not God avenge his own elect, (καὶ ὁ θεὸς τῶν ἑαυτοῦ) though he bear long with them.'* John ix. 30. 'Herein truly is a marvellous thing, that ye know not whence he is, (καὶ) although he hath opened mine eyes.' John xvi. 22. 'Shall leave me alone; (καὶ) and yet I am not alone, because the Father is with me.'* 1 Cor. xii. 13. 'For as the body is one, (καὶ) although it hath many members, (καὶ) Philip, i. 22. 'Yet what I shall choose I wot not.'* Heb. iii. 9. 'When your fathers tempted me, proved me, (καὶ) although they saw my works forty years.' Heb. iv. 6. 'Seeing therefore it remained that some enter in, (καὶ) although they to whom it was first preached entered not in.' Rev. iii. 1. 'I know thy works, that thou hast a name, that thou livest, (καὶ) although thou art dead.'

212. καὶ, So, and so. Matt. vi. 10. 'They will be done as in heaven, (καὶ ὡς ἐν οὐρανῷ) so upon earth.' Mark iii. 26. 'Καὶ ὃ καὶ Ἀβίας. 'And so if Satan rise up against himself.' John xvii. 18. 'As thou hast sent me into the world, (καὶ ἐμάς θέτεσθας στὸν κόσμον) so have I sent them.' Heb. iii. 19. 'Καὶ ἐὰς σοι οὐκ εἰπώμεν ἃ σοι οὐκ εἰπώμεν ἃ, (καὶ) for we see they could not enter in, because of unbelief.'* James v. 18. 'And the heavens gave rain, (καὶ) and so the earth brought forth her fruit.'

213. καὶ, And then. 2 Cor. viii. 5. 'First gave themselves to the Lord, (καὶ) and then to us.' 2 Tim. i. 5. 'That dwelt first in thy grandmother Lois, (καὶ ἡ μητέρα) and then in thy mother.'

214. καὶ, when it follows a negative, signifies neither, nor. Rom. iv. 19. καὶ, 'Neither yet the deadness of Sarah's womb.'* 1 John iii. 10. 'Is not of God, (καὶ) neither he that loveth not his brother.'

215. καὶ, Notwithstanding. 2 Cor. viii. 2. 'The overflowing of their joy, (καὶ) notwithstanding their deep poverty.' See Rev. iii. 1. No. 211.

216. When καὶ is repeated in one sentence, the first καὶ may be translated both. Rom. xi. 33. 'O the depth of the riches (καὶ) both of the wisdom (καὶ) and knowledge of God.'* See also Acts xxvi. 29.

217. καὶ is sometimes used for ὅταν, that. Susans, ver. 19. 'And it came to pass, when the maid were gone out, (καὶ ἠλώσατο) that the two elders rose up and ran to her.'

218. καὶ is used as a particle of conjunction, and must be translated certainly, surely. Gen. xlv. 29. 'And if ye take this also from me, and mischief befal him, (καὶ ὅτι θέλει) certainly ye shall bring down my gray hairs,' &c. Rom. vii. 8. Καὶ γὰρ, 'For indeed she hath been a helper of many.' 1 Cor. viii. 5. Καὶ γὰρ εἰρήθη, 'For certainly, notwithstanding there be that are called gods.'* 1 Thess. iv. 8. Καὶ οὐκ ἐγηρα, 'Who certainly hath given us his Holy Spirit.'

219. καὶ often supplies the place of the relative pronoun it, who, which. Is. v. 4. 'What shall I do to my vineyard, (καὶ ὁ στόχος) which I have not done!' Dan. vi. 6. 'I beheld till the wings thereof were plucked, (καὶ) with which it was lifted up from the earth,' &c. This translation is in the margin of our Bibles; and Godius in loc. says, 'Verte, per quas efferentur supra terram. Sequentes Othello ut. Herod. caput vipir habet relativa.' Mark xvi. 1. 'They shall put hands on the sick, (καὶ) who shall recover.' Luke xv. 15. 'And joined himself to a citizen of that country, (καὶ) who sent him into his field.' John vii. 45. 'Then came the officers to the chief priests and pharisees, (καὶ) who said to them why he have ye not brought him!' John xii. 26. Καὶ ἦλθεν ὁ Πέτρος καὶ ἀπόταξεν τὸ ἔργον, 'And every living person who believeth in me, shall never die.' Acts vi. 6. 'Whom they set before the apostles, (καὶ προσφέρεται τῷ Φωτίῳ) who, praying, laid their hands on them.' Acts vii. 10. 'And God gave him favour in the eyes of Pharaoh, king of Egypt, (καὶ ἔφθασεν) who made him governor over Egypt.' Rom. viii. 34. 'Who is he that condemneth? It is Christ that died, yea rather, (καὶ ἐμμόνω) that is risen.'* 2 Cor. xi. 12. 'And what I do, (καὶ) that I will do.'* See Heb. vi. 5. 1 Pet. i. 23. 'By the word of God (καὶ) which liveth.'* See Else-where on Acts vii. 16. who hath shown that καὶ is used in this sense by the Greek classics.

220. καὶ, Especially. Mark vii. 1. 'But go and tell his disciples, (καὶ ἐπὶ τὰ ἔργα) especially Peter.' Luke xxiv. 44. 'Written in the law of Moses, and in the Prophets, (καὶ) especially in the Psalms, concerning me.' Acts i. 14. 'These all continued with one accord in prayer and supplication, with the women, (καὶ γυναῖκες) especially Mary the mother of Jesus, and with his brethren.' Ephes. vi. 18. 'For all the saints, (καὶ ἐν ὑμῖν) Especially for me.'* 1 Tim. v. 24. (Τὰ ἐκ τῶν καὶ) 'But in some especially they follow after.'

221. καὶ, Namely. Matt. xxi. 5. 'Thy king comes unto thee, meek, and sitting upon an ass, (καὶ ὁ βασιλεὺς ἡμῶν ἐπὶ ἰγκράνη) namely, a colt, the foal of an ass.' John x. 33. 'For a good work we stone thee not, but for blasphemy, (καὶ ἐγένετο ἡ ἀνθρωποκομία) namely, because thou being a man, makest thyself God.' Noldius tells us, that the Hebrew particle answering to καὶ often signifies namely, to wit. De Part. Heb. p. 307.

222. καὶ is used as an explicative. Accordingly, Vigerus, p. 303. treating of καὶ, says, εἰδέναι τὸν θυγατέρα. Matt. ix. 10. 'A sinner sat at meat in the house, (καὶ ἠστήθη) behold, many publicans and sinners came.' Matt. xxviii. 9. 'And as they went to tell his disciples, (καὶ ἠστήθη) lo, Jesus met them.' Acts x. 17. 'Now, while Peter doubted in his own mind what that vision which he had seen, might mean, (καὶ ἠστήθη) behold, the men who were sent,' &c.

223. καὶ is sometimes omitted, where the sense requires it to be supplied. See Eph. i. 18. ii. 1. 1 Tim. iv. 2. By supplying καὶ, Mark v. 15. all appearance of tautology is removed, and the passage is rendered beautifully emphatical: 'And they come to Jesus, and see him who was possessed with demons, sitting, and clothed, and in his right mind, (ἐπείρα τὸν ὄντας ἀστέρα) even him who had the legion, and they were afraid.' See Vigerus on this particle.

224. καὶ, Attic, for καὶ καὶ καὶ, at least. Mark v. 66. 'That they might touch, (καὶ) at least the border of his garment.' Acts x. 15. 'That (καὶ) at least the shadow of Peter passing by.'* 2 Cor. xi. 16. 'Otherwise (καὶ) at least as a fool bear with me.'

225. καὶ, Moreover. Mark iv. 24. καὶ, 'Moreover, he said unto them.'

Stephen, in the supplement to his Concordance, acknowledges most of the foregoing senses of καὶ.
new man, which (στενά) after God is created in righteousness."  
238. ἐναρκτ. On account of, in order to. John ii. 6. "These were set there six water-pots of stone, (στενά) in order to the purifying of the Jews." 2 Cor. v. 16. "We respect no man (στενά ἐγκαθέστως) on account of the flesh; and if we have esteemed Christ (στενά) on account of the flesh, that is, on account of his descent as a Jew. Eph. i. 6. "Having predestinated us to the adoption of sons, (στενά) on account of the good pleasure of his will." 2 Tim. i. 1. "Paul, an apostle of Jesus Christ, by the will of God, (στενά) on account of the promise of eternal life, which is by Jesus Christ." 2 Tim. i. 9. "Called us with an holy calling, not (στενά) on account of our works, but (στενά) on account," &c. Tit. i. 1. "An apostle of Jesus Christ, (στενά) in order to the faith of God's elect, and the acknowledgment of the truth."  
239. κατα, By. Rom. ii. 7. "To them who (κατά) by patient continuance." 1 Cor. xii. 8. "The word of knowledge (κατά) by the same spirit." 2 Cor. xi. 17. "That which I speak, I speak not (κατά) by the Lord, but as it were in foolishness." 1 Pet. iv. 6. "For this cause the gospel preached also to them that are dead (κατά) and to such, though they might be condemned (κατά  ἀνωτάτων) by men in the flesh, yet they might live (κατά θεόν) by God in the Spirit." Ver. 14. "κατά ἐνσέκασθαι, 'By them indeed he is blasphemed,' (κατά θεόν) but by you he is praised." βιβλίῳ κατά Ματθαῖου, 'The gospel by Matthew.'  
240. κατά, With. 1 Cor. ii. 1. "Came not (κατά) with excellence of speech." Eph. vi. 5. "Not (κατά) with eye-service," &c.  
241. With respect to, concerning. 2 Cor. xi. 21. "κατά ἐνσέκασθαι, 'I speak not (κατά) to reproach.'" Philip. iii. 5. "κατά θεόν, 'With respect to law,'" Ver. 6. "κατά ἐνσέκασθαι, 'With respect to zeal.'" Philip. iv. 11. "Not that I speak (κατά) with respect to want." Col. ii. 14. "Blotting out the handwriting of ordinances (κατά θεόν) concerning us, which was against us."  
242. κατά, In. Acts xi. 1. "Now, when the apostles and brethren who (κατά) in Judæa, heard that the Gentiles had also received the word," Acts xiii. 1. "Now there were (κατά) in the church that was at Antioch certain prophets." Heb. i. 10. "Thou, Lord, (κατά θεόν) in the beginning hast laid the foundation." Heb. xi. 3. "These all did (κατά σέ) in faith."  
243. κατά, Before. Deut. i. 30. "He shall fight for you, according to all that he did for you in Egypt, (κατά σέ) before thee." Ps. cxxxix. 28. "κατά σέ, 'Before whose eyes Jesus Christ hath been set forth.'"  
245. κατά increases the meaning of the word with which it is compounded. Acts xvi. 16. "When he saw the city (κατά τὸν οἶκον) full of idols."  
246. κατά seems to be omitted in the following sentence—Luke i. 72. "To remember his holy covenant, (κατά σέ) according to the oath which he sware to Abraham."  

MEN.  
237. ἔναρκτος, properly, is an affirmative particle, and may be translated indeed, certainly, truly. It is commonly placed in the beginning of a sentence, and is followed with ἂν in a subsequent clause, to mark opposition or diversity, and particularly the distribution of things into parts. Heb. x. 33. "οὐκ ένσεκασθαι, 'Partly whilst ye were made a gazing-stock.'"  
238. ἔναρκτος, in the beginning of a sentence, when not followed with ἂν is used as a simple conjunctioin, and may be translated when, and. Acts i. 1. "κατά τοῦ αὐτοῦ αὐτού, 'Now the former treatise.'" Rom. i. 8. "πρῶτος, 'And first I thank my God.'" Rom. xi. 13. "ἐν πρῶτο κατά τοῦ αὐτοῦ αὐτού, 'And first I thank my God.'"
259. 'Orv denotes sometimes the event simply, and must be translated so that. Matt. xiii. 35. 'Orv wv αυτον, 'so that on you shall come all the righteous blood shed,' &c. Luke xvi. 26. 'There is a great gulph fixed (εκατον) so that they which would pass from hence to you, cannot.'

255. 'Or. Because. Numm. xxii. 22. 'And God's anger was kindled (ευρεθη) because he went.' John ix. 17. 'What sayest thou of him (ευρεθη), because he hath opened thine eyes!' 1 Cor. ii. 14. 'Neither can he know them (ευρεθη) because they are spiritually discerned.' 1 Cor. xii. 10. 'Is the foot shall say, (ευρεθη) Because I am not the hand.' 2 Cor. xi. 7. 'Or. Because I preached.' Rom. v. 1. 'God commendeth his love to us, (ευρεθη) in that while we were yet sinners, Christ died for us.'

254. 'Orv is sometimes put for δικαιος, therefore, for which cause. Hosea ix. 15. 'All their wickedness is in Gilgal; for there I hated them.' This, which is the common translation, represents God's hatred as the cause of the wickedness of the Israelites in Gilgal, contrary to the true sense of the passage, which ought to be thus translated: All their wickedness is in Gilgal, (ευρεθη) therefore I hated them. Luke vii. 47. 'Her sins which are many are forgiven, (ευρεθη) therefore she hath loved me (see ver. 42.) much; but to whom little is forgiven, the same loveth me little.' 2 Cor. vii. 8. 'Or. Therefore, although I made you sorry by that letter, I do not repent.' Ver. 14. 'Orv. Therefore, if I have boasted any thing to him concerning you, I am not ashamed.' Eph. ii. 18. 'Or. Therefore through him we have access.'

256. 'Orv. For. 1 Cor. ix. 10. 'Orv. For he who pleases, ought to flow in hope.' Stephen's Concord. Gen. iii. 11. 'Orv ευρεθη. Now that by law no man is justified, is plain, (ευρεθη) for the just by faith shall live.'


258. 'Orv, in the Septuagint, hath sometimes the signification of ευρεθη when. So Muntert says: wherefore John ix. 8. should be thus translated: They who before had seen him, (ευρεθη) when he was blind, said, &c.

260. Orv is sometimes used as a particle of affirmation. So Stephen in his Concord, tells us: Hoc particula (ευρεθη) non redundare, sed confirmans vim habere videtur. And in this the Greek grammarians and Beza agree with Stephen; particularly Beza, who, in the following passage, translates ευρεθη, certit: 1 John iii. 20. 'Orv κα.personal. Certainly God is greater than our heart,' &c. Matt. vii. 23. 'Then will I profess unto them, (ευρεθη) ευρεθη πληθουσα) surely I never knew you.' John vii. 12. 'There was much murmuring among the people concerning him: some indeed said, (ευρεθη) Certainly he is a good man.' Rom. iii. 8. 'Orv κα.personal. Certainly, let us do evil, that good may come.' 1 Cor. xiv. 21. 'In the law it is written, (ευρεθη) Surely with men of other tongues and other lips I will speak.' 1 John iv. 20. 'If any one say, (ευρεθη) assuredly I love God, (ευρεθη) and yet hate his brother.'

261. 'Orv is used to introduce a new sentiment or argument, and must be translated, besides, further. 1 John v. 7. 'Orv κα.personal. Farther, there are three who bear witness.' 1 John vi. 4. 'Orv. Besides, all that is begotten of God.'

262. 'Our properly is in an illative particle; but it is likewise used as a simple conjunction, being put for και, and, now, then, but. Matt. x. 25. 'How much more will they call them of his household!' 26. (ευρεθη) 'But fear them not.' Matt. xii. 13. 'ευρεθη, 'How much now is a man better,' &c. Mark vii. 6. 'ευρεθη, 'But having yet one son.' Luke xx. 29. 'ευρεθη, 'Now there were seven brethren.' Luke xxii. 53. 'ευρεθη, 'Lacked ye any thing?' and they said, Nothing.' 36. (ευρεθη, ευρεθη) 'Then said he unto them, But now, he that hath a purse, &c.' John vi. 45. 'ευρεθη, 'Now every one who hath heard.' John vii. 33. 'ευρεθη, 'Then said Jesus.' John xviii. 25. 'ευρεθη, 'Now Simon Peter stood and warmed himself, (ευρεθη) and they said to him,' Rom. ii. 26. 'ευρεθη, 'And if the uncircumcision.' Rom. ix. 19. 'ευρεθη, 'But thou wilt say to me.' 1 Cor. xi. 20. 'ευρεθη, 'But your coming together into one place, is not to eat.' Heb. iv. 14. 'ευρεθη, 'For God is a Spirit, (ευρεθη) and they that worship him must worship him in spirit and truth.' Heb. vi. 1. 'ευρεθη, 'Then verily the first covenant had, &c.'

1 Tim. ii. 1. 'ευρεθη, 'Now I exhort.' In this sense Plato, in his Apol. Socratis, uses ευρεθη.

263. 'Ovy, For. John xviii. 24. 'ευρεθη, 'For Anna had sent him bound to Caiphas the high-priest.' Rom. vi. 4. 'ευρεθη, 'For we are buried with him.' In this causal sense ευρεθη is used like γεγονος, to introduce a second, and sometimes a third reason, in support of the same proposition; in which case it must, like γεγονος, be translated, besides, moreover, further. Matt. xii. 22. 'ευρεθη, 'Further, whatever things ye would that men should do,' &c. Accordingly in the parallel passage, Luke vi. 31. this precept is introduced with και, and. Matt. x. 32. 'ευρεθη, 'Moreover, whosoever shall confess me.' Luke xii. 36. 'ευρεθη, 'Besides, if thy whole body be full of light.'

264. 'Our adversative, Yet, nevertheless. 1 Cor. x. 31. 'ευρεθη, 'Nevertheless, whether ye eat or drink.' 1 Cor. xiv. 10. 'There are perhaps as many kinds of languages in the world as ye utter, and none of them with without meaning.' 11. (ευρεθη) 'Yet if I do not know the meaning of the language.' Wherefore Matt. x. 26. 'ευρεθη, ευρεθη, ευρεθη, 'Should be translated, Nevertheless, fear them not.'

265. 'Ourv is sometimes used as a conjunction. Acts xx. 11. 'Talked a long while, even till break of day, (ευρεθη) then departed.' Acts xxvii. 17. 'Sunk sail, (ευρεθη) then were driven.' Acts xxviii. 14. 'Were desired to tarry with them seven days, (ευρεθη) and then we went toward Rome.' 1 Cor. xii. 28. 'Let a man examine himself, (ευρεθη) and then let him eat.'

266. 'Ourn, Nevertheless, So there, therefore. Matt. v. 17. 'ευρεθη, 'So then, therefore.' Matthew xxvi. 40. 'ευρεθη, 'So then great good tree bring forth good fruit.' Matt. x. 33. 'ευρεθη, 'So then the work is done.' 40. 'ευρεθη, 'So then the work is done.' 40. 'ευρεθη, 'Therefore to the utmost of my power.' 1 Cor. iv. 1. 'ευρεθη, 'Therefore, concerning the things which are without feeling.' 1 Cor. iv. 2. 'ευρεθη, 'Wherefore also the resurrection of the dead is possible.' Rev. iii. 8. 'ευρεθη, 'Therefore, because thou art luke-
warm." John iv. 6. 'Now Jesus being weary with his journey, sat down (στην) therefore at the well.'

267. παίλιν, especially in the beginning of a sentence, signifies προτὸς. Moreover. Matt. xiii. 44. παίλιν, 'Moreover the kingdom of heaven is like,' &c. See ver. 45. 47. 2 Cor. xi. 16. παίλιν, 'Moreover I say.' Wherefore John iv. 24. may be thus translated, Τῷ παίλιν διὰ τὸ

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269. παίλιν, In like manner. 1 Cor. xii. 21. 'Ες παίλιν, 'Not in like manner the head to the feet.' Matt. xxvii. 42. παίλιν δὲ τοῖς πάντες ἔστε, 'In like manner a second time going away, he prayed.'

270. 2 Cor. x. 7. 'Let him (παίλιν) on the other hand, reason this from himself.'

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272. 2 Cor. x. 7. 'Let him (παίλιν) on the other hand, reason this from himself.'

273. παίλιν, Contrary to, against. Rom. i. 26. 'Changed the natural use into that which is (παίλιν ἀνάπτυχος) against nature.' Rom. iv. 18. 'Who (παίλιν) against hope.' Gal. i. 8. 'Angel from heaven should preach to you, (παίλιν) contrary to what we have preached.'

274. παίλιν, More than. Rom. i. 25. 'Who worshipped and served the creature, (παίλιν τὰ κτίσματα) more than the Creator.'

275. παίλιν, Of. Matt. ii. 4. 'Inquired (παίλιν αὐτός) of them where the Child should be born.' Ver. 7. 'Inquired (παίλιν αὐτός) of them diligently, what time the star appeared.' John i. 14. 'As the only begotten (παίλιν παράγοντος) of the Father.'

276. παίλιν, On account of, therefore. 1 Cor. xii. 18. 'Is it (παίλιν τοῦ) therefore not of the body?' Or, 'Is it for this,' &c.

277. παίλιν, From. 2 Tim. i. 18. 'Grant to him to find mercy (παίλιν) from the Lord.'

278. παίλιν, In. Tit. ii. 7. παίλιν, 'In all things show thyself a pattern.'

279. παίλιν, Concerning. 1 Thess. iii. 2. παίλι

280. παίλιν, Fert, on account of. Matt. xxvi. 28. 'Which is shewn (παίλιν εὑρών) for many.' Luke xix. 37. 'Praised God with a loud voice (παίλιν) for all the mighty works that they had seen.' Jas. x. 33. παίλιν. 'For a good work we stone thee not, but (παίλιν) for blasphemy.'

281. παίλιν, About, in respect of. Matt. xx. 4. And he went out (παίλιν) about the third hour. See also ver. 5, 6.

282. παίλιν, Against. Matt. xx. 24. 'Were moved with indignation (παίλιν) against the two brethren.' John vi. 41. 'The Jews then murmured (παίλιν) at him;' against him.

283. παίλιν, Above. 3 John ver. 2. 'I wish (παίλιν γραμματικῶς) above all things.' This sense of παίλιν, Beza, in his note on 3 John ver. 2. proves by a quotation from Homer.

284. παίλιν, Moreover. Matt. xxvi. 64. παίλιν, 'Moreover I say to you, Hereafter,' &c. See this sense established by a passage from Demetrius Phalerus, Blackwall, vol. ii. p. 129. 15mo edit.

285. παίλιν, Besides. Mark xii. 32. 'And there is no other (παίλιν ἄλλα) besides him.' Acts xv. 28. 'To lay upon you no greater burden (παίλιν) than (παίλιν) these necessary things.'

286. παίλιν seems to have an illative signification. Eph. v. 33. παίλιν, 'Therefore let every one of you in particular so love his wife, even as himself.' See Beza on the passage.

287. παίλιν, Except. Acts viii. 1. παίλιν, 'Except the apostles.'

ΠΡΟΣ.

288. παίλιν, On account of. Mark x. 5. παίλιν τοῦ καταγγελθήτω, 'On account of the hardness of your heart, he wrote you this precept.'

289. παίλιν, Of. Concerning. Mark xii. 13. 'For they knew that he had spoken the parable (παίλιν αὐτός) concerning them.' See also Luke xx. 19. Rom. vii. 2. παίλιν τὰ τοὺς Ἰσραήλ, 'But of Israel he saith.' Heb. i. 7. παίλιν τοῖς πάντες, 'Of the angels he saith.'

290. παίλιν, According to. Gal. ii. 14. 'They walked not uprightness, (παίλιν) according to the truth.' 2 Cor. v. 10. παίλιν, 'According to that he hath done.'

291. παίλιν, Towards. Luke xiv. 23. 'Abide with us, for it (παίλιν) towards evening.'

292. παίλιν, Among. Mark i. 27. 'They questioned (παίλιν) among themselves.'

293. παίλιν, With. Matt. xiii. 55. 'His sisters, are they not all (παίλιν ἡμῖν) with us?' Matt. xxvi. 18. 'I will keep the passover (παίλιν ἐστίν) at thy house.' Mark ix. 19. 'How long shall I be (παίλιν ἡμῖν) with you?' Mark xiv. 49. 'I was daily (παίλιν ἡμῖν) with you in the temple.' John i. 1. 'The word was (παίλιν τῷ Θεῷ) with God.'

294. παίλιν, joined with words of time, signifies during. 2 Cor. vii. 8. παίλιν ἐλπίζω, 'During an hour.' 1 Thess. ii. 17. παίλιν οὖν ἐλπίζω, 'During the time of an hour.'

295. παίλιν, (quod) That. Mark ix. 12. 'Said to them, Elias verily cometh first, and restoreth all things, (κοινός) and that it is written (ἐγραμμένος) concerning the Son of man.'

ΠΡΟΣ.

296. παίλιν, In. Tit. ii. 7. παίλιν, 'In all things show thyself a pattern.'

297. παίλιν, Concerning. 1 Thess. iii. 2. παίλιν, 'Concerning your faith.' 2 Thess. ii. 13. 'Give thanks to God always (παίλιν) concerning you.'

298. παίλιν, Fert, on account of. Matt. xxvi. 28. 'Which is shewn (παίλιν εὑρών) for many.' Luke xix. 37. 'Praised God with a loud voice (παίλιν) for all the mighty works that they had seen.' Jas. x. 33. παίλιν. 'For a good work we stone thee not, but (παίλιν) for blasphemy.'

299. παίλιν, About, in respect of. Matt. xx. 3. 'And he went out (παίλιν) about the third hour. See also ver. 5, 6.

300. παίλιν, Against. Matt. xx. 24. 'Were moved with indignation (παίλιν) against the two brethren.' John vi. 41. 'The Jews then murmured (παίλιν) at him;' against him.

301. ὁ ἀνθρώπος. Rom. i. 20. 'Ἣν' ἐστίν, 'Even his
eternal power. See Beza in loc. Rom. i. 26. τι γαρ, 'for even their women.'

ΤΙ.

302. ΤΙ is sometimes put for τις, how. Mark iv. 24. 'Take heed (τι) how you hear.' Accordingly in the parallel passage, Luke viii. 18. It is, Reader νυς τις καταγγειλα, 'Take heed how ye hear.' 1 Cor. vii. 16. τι θαυμασε, 'How knowest thou, O man!'

303. ΤΙ is put likewise for ὡς τι, why. Matt. vi. 28. ΤΙ μετατρέψεται, 'Why are ye anxiously careful?' Matt. xviii. 10. ΤΙ εστι, 'Why then say the scribes?' John i. 25. ΤΙ εστι, 'Why then baptizest thou? See Whitsby in loc.

304. ΤΙ, Whether, namely, of two things. Luke v. 23. ΤΙ εστιν ἡ μεγίστη, 'How great indeed is this man! for he commandeth,' &c.

305. ΤΙ, Every one. 1 Cor. iv. 2. 'It is required in stews, that (τις) every one be found faithful.'

ΤΗΕΡ.

307. ΤΗΕΡ, with the genitive case, signifies concerning. Rom. ix. 37. 'Essias also cries (ὁς) concerning Israel.' 1 Cor. i. 26. 'Our hope (ὁς) concerning your firm.' Ver. 8. 'I would not brethren, you have ignorant (ὁς) concerning our trouble.' 2 Cor. viii. 23. 'Whether any inquire (ὁς) concerning Titus, he is my partner.' 2 Cor. viii. 24. 'Our boasting (ὅς εστιν) concerning you.' 2 Thess. ii. 1. 'Now we beseech you, brethren (ὁς εστιν) concerning the coming of our Lord Jesus Christ, our gathering together unto him.'

308. ΤΗΕΡ, For, instead of, in behalf of. Rom. v. 7. 'Safely (ὁς εστι) for a righteous man.' Ver. 8. 'Christ died (ὁς εστις) for us.' Phil. ii. 29. 'To you it is given (ὁς εστις) in behalf of Christ.' Philem. ver. 13. 'Detained him with me, that (ὁς εστι) in thy stead he might have ministered.'

309. ΤΗΕΡ, On account of. 1 Cor. xv. 29. 'What shall they do who are baptized (ὁς εστι) on account of the dead!'

310. ΤΗΕΡ, With respect to. Col. i. 7. 'Who is a faithful minister of Christ (ὁς εστι) with respect to you.'

311. ΤΗΕΡ, From, denoting the motive of an action. Philip. ii. 13. 'Who worketh in you (ὁς εστι) from good will.'

312. ΤΗΕΡ, More than. Matt. x. 37. 'Lovest father or mother (ὁς εστι) more than me.' Ι Thess. iii. 10. 'Requesting (ὁς εστι) more than is exceedingly,' that is, most exceedingly.

ΤΙΩ.

313. ΤΙΩ commonly signifies under, but with a genitive it denotes the cause of a thing, and must be translated of, by, from. Matt. ii. 17. 'Was spoken (ὁς εστι) by Jeremiah.' 1 Cor. vi. 23. 'I give my judgment as one who hath obtained mercy (ὁς εστι) of the Lord.' Heb. xii. 3. 'Such contradiction (ὁς εστι) from sinners.'

314. ΤΙΩ, At. Acts v. 31. 'They entered into the temple (ὁς εστι) of God at day-break.' James ii. 3. 'Sit thou here (ὁς εστι) at my footstool.'

315. ΤΙΩ, Under, denoting subject. Matt. viii. 9. 'Having soldiers (ὁς εστι) under me,' under my command. ΤΙΩ.

316. ΤΙΩ, preceded by τι, signifies because. Rom. viii. 3. 'The thing impossible for the law to do (ὁς εστι) because it was weak through the flesh.' Heb. ii. 16. Ες τις, 'Because he suffered, being tempted (ὁς εστι) of God.' Heb. vi. 17. Ες τις, 'For which cause God willing,' &c.

In this sense, the best Greek writers use the phrase. See Vigor. p. 364.

317. Ες τις signifies while. Mark ii. 19. 'Can the children of the bride-chamber fast (ὁς εστι) while the bridegroom.' &c. Rom. ii. 1. Ες τις, 'For whilst thou condeemst,' &c.

318. Ες τις, Because. Rom. v. 12. Ες τις, 'Because all have sinned.'
A NEW LITERAL TRANSLATION OF THE APOSTOLICAL EPISTLES.

ROMANS.

PREFACE.

Sect. I.—Of the time when the Christian Religion was introduced at Rome.

The Scriptures do not inform us at what time, or by whom, the gospel was first preached at Rome. But from the following circumstances it is probably that the church there was one of the first planted Gentile churches, and that it soon became very numerous.

When St. Paul wrote his epistle to the Romans, A.D. 57, their faith was spoken of throughout the whole world, Rom. i. 8, and many of them possessed spiritual gifts, Rom. xii. 6; and their obedience was known to all men, Rom. xvi. 19. Further, the fame of the church at Rome had reached the apostles long before he wrote this letter. For he told them, 'he had a desire for many years to come to them,' Rom. xv. 23. The gospel therefore was introduced in Rome very early, perhaps by some of the disciples who were scattered abroad after Stephen's death, in the end of the reign of Tiberius. Or the founding of the Roman church may have happened even before that period; for among the persons who heard Peter preach on the day of Pentecost, and who were converted by him, strangers of Rome are mentioned, Acts ii. 10. 41. These Roman Jews, on their return home, no doubt preached Christ to their countrymen in the city, and probably converted some of them; so that the church at Rome, like most of the Gentile churches, began in the Jews. But it was soon enlarged by converts from among the religious proselytes; and in process of time was increased by the flowing in of the idolatrous Gentiles, who gave themselves to Christ in such numbers, that, at the time St. Paul wrote his epistle to the Romans, their conversion was much spoken of.

These facts merit attention; because the opposers of our religion represent the first Christians as below the notice of the heathen magistrates, on account of the paucity of their numbers, and the obscurity with which they practised their religious rites. But if the faith of the Roman brethren was spoken of throughout the whole empire at the time this letter was written, the disciples of Christ in Rome must have been numerous, and must have professed their religion openly; for the turning of a few obscure individuals in the city from the worship of idols, and their worshipping the true God clandestinely, could not be the subject of discourse in the provinces. Farther, that there were many Christians in Rome when St. Paul wrote this epistle, may be inferred from the tumults occasioned by the contests which the Jews had with them about the law, and which gave rise to Claudius's edict, banishing the whole of them from Rome, Acts xvi. 2. See sect. 2, page 30, at the beginning. The salutations likewise, in the end of this epistle, show how numerous the brethren in Rome were at that time, some of whom were of long standing in the faith, as Andronicus and Junia, who were converted before Paul himself; others of them were teachers, as Urbanus; others were deacons and deaconesses, as Mary, Tryphena, Tryphoas, and Persis, all of whom were active in spreading the gospel; others were persons of station, such as the members of the family of Narcissus, if, as is commonly supposed, he was the emperor's favourite of that name. But although this should not be admitted, 'the saints in Caesar's household,' whose salvation, some years after this, the apostle sent to the Philippians, may have been persons of considerable note.

Sect. II.—Of the state of the Christian Church at the time St. Paul wrote his Epistle to the Romans.

The gospel being offered to the world as a revelation from God, the Jews justly expected that it would agree in all things with the former revelations, in which they were used as the keepers. And therefore, when they perceived that many of the doctrines taught by the apostles were contrary to the received tenets, which the scribes pretended to derive from the writings of Moses and the prophets, the bulk of the nation rejected the gospel, and argued against it with the greatest vehemence of passion, in the persuasion that it was an impious heresy, inconsistent with the ancient revelations, and destructive of piety.

To remove this specious cavil, the apostles, besides preaching the doctrines of the gospel as matters revealed to themselves, were at pains to show that these doctrines were contained in the writings of Moses and the prophets, and that none of the tenets contrary to the gospel, which the Jewish doctors pretended to deduce from their own sacred writings, had any foundation there. Of these tenets, the most pernicious was their misrepresentation of the promise to Abraham, that 'in his seed all the nations of the earth should be blessed.' For the Jews considered the moral precepts of the law of Moses as a perfect rule of duty, and its sacrifices and purifications as real atonements for sin, and believing that no man could be saved out of their church, affirmed that the blessing of the nations in Abraham's seed consisted in the conversion of the nations to Judaism by the Jews. Hence the Jewish believers, strongly impressed with these notions, taught the Gentiles, 'Except ye be circumcised after the manner of Moses, ye cannot be saved,' Acts xv. 1. But this doctrine, though obstinately maintained, was a gross error. The law of Moses was no rule of justification. It was a political institution, established for governing the Jews as the subjects of God's temporal kingdom in Canaan. And therefore the apostles, elders, and brethren assembled in the council of Jerusalem, justly decreed, that the yoke of the law was not to be imposed on the Gentiles, as necessary to their salvation. A decision, so deliberately and solemnly pronounced, by such an assembly, ought, among the disciples of Christ, to have silenced all dissensions on the subject. Nevertheless, the converted Jews, having been accustomed to glory in their relation to God as his people, and in the privileges which they had so long enjoyed, were extremely offended, when, according to the new doctrine, they found the Gentiles under the gospel raised to an equality with them in
all religious privileges. Therefore, disregarding the decrees which were ordained of the apostles and elders, they exhorted the Gentiles everywhere to become Jews, if they wished to be saved. And this exhortation made the stronger impression on the Gentiles, that the Jewish worship by sacrifices, purifications, and holidays, was, in many respects, similar to their former worship. Besides, as the Jews were the only people who, before the introduction of the gospel, enjoyed the knowledge of the true God and a revelation of his will, and as the Christian preachers themselves appealed to that revelation in proof of their doctrine, the Gentiles naturally paid a great regard to the opinion of the Jews in matters of religion, and especially to their interpretations of the ancient oracles. Hence some of the Gentile converts, especially in the churches of Galatia and Phrygia, who before their conversion were extremely ignorant in religious matters, hearkening to the Judaizing teachers, received circumcision, and thereby bound themselves to obey the law of Moses, in the persuasion that it was the only way to secure the favour of the Deity.

According to this view of the matter, the controversy which in the first age disturbed the Christian church, was not, as Locke supposes, whether the Gentiles, in their uncircumcised state, should be admitted into the church, and enjoy equal privileges with the Jews; and whether it was legal for the Jews to hold religious communion with them, while they remained uncircumcised; but plainly, whether there was any church but the Jewish, in which men could be saved. For when the Judaizers taught the Gentile brethren, 'except ye be circumcised after the manner of Moses ye cannot be saved,' they certainly meant that salvation could be obtained nowhere but in the Jewish church.

In this controversy the unbelieving Jews and all the Judaizing Christians ranged themselves on the one side, strongly and with united voices affirming that Judaism was the only religion in which men could be saved; that there was no gospel church different from the Jewish, nor any revealed law of God but the law of Moses; and that the gospel was nothing but an explanation of that law, of the same kind with the explications given of it by the prophets. On the other side, in this great controversy, stood the apostles and elders, and all the well informed brethren, who, knowing that the Jewish church was at an end, and that the law of Moses was abrogated, strenuously maintained that a new church of God was erected, in which all mankind might obtain salvation by faith without circumcision; and that the gospel was the only law of this new church. They therefore maintained the freedom of the Gentiles from the law of Moses in all its parts, and boldly asserted, that the gospel alone was sufficient for the salvation of the Gentiles; consequently, that they were under no obligation to have recourse to the Levitical sacrifices and purifications, for procuring the pardon of their sins.

The controversy concerning the obligation of the law of Moses, viewed in the light wherein I have placed it, was a matter of no small importance, since on its determination depended, whether the law of Moses or the gospel of Christ should be the religion of the world. No wonder, therefore, that St. Paul introduced this controversy in so many of his epistles; and that he wrote three of them, in particular, for the express purpose of confuting an error so plausible and so persistent: I mean his epistles to the Romans, to the Galatians, and to the Hebrews. These learned epistles, in process of time, produced the desired effect. By the strength of the arguments set forth in them, and by representing the same things everywhere in his preaching and conversation, the apostle enlightened many of the Jewish converts; and these well instructed Jewish brethren in their several churches effectually opposed the errors of the Judaizers: by all which Judaism hath at length been banished from the Christian church, in which for a while it had taken root, through the misguided zeal of the Jewish converts; and the gospel now remains the only revealed religion authorized by God, and obligatory on men.

Sect. III.—Of the Occasion of Writing the Epistle to the Romans.

The controversy concerning the law of Moses, described in the foregoing section, was agitated very early at Rome, where the Jews, being rich and factious, disputed the matter with greater violence than in other churches. And the unbelieving part taking a share in the controversy, they occasioned such tumults, that the emperor Claudius, in the eleventh year of his reign, banished the contending parties from the city. So the Roman historian, Suetonius, informs us, who, confounding the Christians with the Jews, calls the whole body by the general name of Jews, and affirms that they were excited to these tumults by Christ (Christi impulser, Clau. c. 25.), because he had heard, I suppose, that Christ was engaged in their quarrels.

Among the banished from Rome was Aquila, a Jew, born in Pontus, and his wife Priscilla, both of them Christians. These came to Corinth about the time St. Paul first visited that city; and being in the same conversation with him, they received him into their house, employed him in their business, and gave him wages for his work, with which he maintained himself all the time he preached the gospel to the Corinthians. During his abode with them, Aquila and Priscilla, no doubt, gave the apostle a full account of the state of the church at Rome, before its dispersion; and, among other things, told him, that the unbelieving Romans, following the Greeks, affirmed the light of natural reason to have been from the beginning a sufficient guide to mankind in matters of religion: That, being great admirers of the Greeks, they considered their philosophy as the perfection of human reason, and extolled it as preferable to the gospel, which they scrupled not to pronounce mere foolishness: That, on the other hand, the unbelieving Jews, no less prejudiced in favour of the law of Moses, affirmed, it was the only religion in which men could be saved, and condemned the gospel as a detestable heresy, because it did not adopt the sacrifices, purifications, and other rites enjoined by Moses. They further told the apostle, that many, even of the converted Jews, extolled the institutions of Moses as more effectual for the salvation of sinners than the gospel, and, in that persuasion, pressed the Gentiles to join the law with the gospel, that, by its sacrifices and purifications, the gospel might be rendered a complete form of religion: That the Gentile converts, who knew their freedom from the law of Moses, desired their Judaizing brethren as superstitious bigots, while the others regarded them as profane, for neglecting institutions which they esteemed sacred: That those who possessed spiritual gifts had occasioned great disturbance in the church, each extolling his own gifts, and striving to exercise them in the public assemblies, without giving place to others: Lastly, that some, both of the Jewish and Gentile believers, reckoning it disgraceful to obey constitutions made by idolaters, had, in several instances, condemned the wholesome laws of the state, and were in danger of being punished as evil doers, to the great scandal of the Christian name.

As the apostle had not been in Rome when he wrote this epistle, some persons, well acquainted with the affairs of the church there, must have made him acquainted with all the particulars above mentioned. For his letter to the Romans was evidently framed with a view to these things. If so, who more likely to give the information
than Aquila and Priscilla, with whom the apostle lodged so long! And though the Roman brethren were then dispersed, consequently the apostle had no opportunity of writing to them as a church, yet the disorders which prevailed among them having made a deep impression on his spirit, we may suppose he resolved to embrace the first opportunity of remedying them. Accordingly, during his second visit to the Corinthians, having heard that the church was re-established at Rome, St. Paul wrote to the Romans this excellent and learned letter, which bears their name; wherein, at great length, he discoursed of the justification of sinners; answered the objections made to the gospel doctrine of justification; proved from Moses and the prophets the calling of the Gentiles, the rejection of the Jews, and their future restoration; and gave the Roman brethren many precepts and exhortations, suited to their character and circumstances.

From the pains which the apostle took in this letter, to prove that no Gentile can be justified by the law of nature, nor Jew by the law of Moses, and from his explaining in it all the divine dispensations respecting religion, as well as from what he says, chap. i. 7, 15, 14, 15, it is reasonable to think it was designed for the unbelieving Jews and Gentiles at Rome, as well as for the brethren; who therefore would show the copies which they took of it to their unbelieving acquaintance. And insomuch as the apostle professed to derive his views of the matters contained in this letter from the former revelations, and from inspiration, it certainly merits the attention of every unbeliever to whom it was shown, whether he were a Jewish scribe, or a heathen philosopher, or a Roman magistrate, or one of the people; some of whom, I make no doubt, read it. And though, by reading it, they may not have been persuaded to embrace the gospel immediately, the candid and intelligent, by seriously weighing the things written in it, must have received such instruction in the principles and duties of natural religion, as could hardly fail to lead them to see the absurdity of the commonly received idolatry; which was one good step towards their conversion.—To conclude: As in this learned letter the principal objections by which Jews and Gentiles have all along impugned the gospel are introduced and answered, it is a writing which the adversaries of revelation, who pretend to oppose it on rational principles, ought to peruse with attention and censure.

The commentators observe, that although the apostle, in the inscription of this letter, hath asserted his apostolical authority, to make the Romans sensible that the things written in it were dictated to him by the Spirit; yet, as he was personally unknown to the greatest part of them, he does not teach, exhort, and rebuke them with that authority which he uses in his letters to the churches of his own planting, but he writes to them in a mild and condescending manner, in order to gain their affection.

Of the Time and Place of writing the Epistle to the Romans.

The first time Paul visited Corinth, he found Aquila and Priscilla, lately come from Italy in consequence of Claudius's edict (Acts xviii. 2). which was published in the eleventh year of his reign, answering to A. D. 51. (See Pref. 1 Cor. sect. 1.) Probably the apostle arrived at Corinth in the summer of that year. And as he abode there more than eighteen months before he set out for Syria (Acts xviii. 18), he must have left Corinth in the spring of A. D. 58. In his voyage to Syria, the apostle touched at Ephesus, then sailed straight to Cesarea. From Cesarea he went to Jerusalem, and after that to Antioch. And having spent some time there, he departed, and went over all the country of Galatia and Phrygia in order, strengthening the disciples, Acts xviii. 21, 22, 23. Then passing through the upper coast, he came to Ephesus, Acts xix. 1. His voyage from Corinth to Cesarea, and his journey through the countries just now mentioned, may have been performed in a year and ten months. Wherefore, if he sailed from Corinth in February, 58, he may have come to Ephesus in the end of the year 54. And seeing he abode at Ephesus about three years (Acts xx. 31), before he went into Macedonia, his arrival in Macedonia (Acts xx. 1) must have happened in the year 57. At this time the apostle went over all these parts, and gave them much exhortation before he went into Greece. (Acts x. 2.) Probably this was the time he preached the gospel in the borders of Illyricum, Rom. xv. 19. And as these transactions would take up the summer of the year 57, we cannot suppose he came into Greece sooner than in the autumn of that year. The purpose of his journey into Greece was to receive the collections which the churches of Achaia had made for the saints in Judea, 2 Cor. i. 3-9. Having therefore abode three months in Greece (Acts xx. 3.), he departed with the collections early in the year 58.—The time of the apostle's departure from Greece with the collections being thus fixed, there can be no doubt concerning the date of his epistle to the Romans; for he told them he was going to Jerusalem when he wrote it, Rom. xvi. 25. 'But now I go to Jerusalem, ministering to the saints.' Wherefore the epistle to the Romans was written at Corinth, as we shall see immediately, in the end of A. D. 57, or in the beginning of A. D. 58, full seven years after the Jews and Christians were banished from Rome by Claudius, and about three years after their return. For Claudius dying in the year 54, his edict terminated with his life; and not being renewed by his successor, the Jews and Christians came back to Rome in such numbers, that, in the third year of the emperor Nero, when the apostle wrote this letter, the Roman church had acquired its former celebrity.—To conclude: The circumstances by which the date of the epistle to the Romans is fixed, are so well ascertained, that learned men are nearly agreed in their opinion upon the point.—some, with Pearson, dating it at Corinth, in the year 57; others, with Lardner, in the beginning of 58; and others, with Mill, in 58, without determining the time of the year.

The salutations from Gaius and Erastus, the chamberlain of the city (Rom. xvi. 23.), are additional proofs that this epistle was written at Corinth. For that Gaius lived there, seems plain from 1 Cor. i. 14., as did Erastus likewise, 2 Tim. ii. 14. Besides, Phoebe, a deaconess of the church at Cenchrea, the eastern part of Corinth, having been the bearer of this letter, Corinth, by that circumstance also is so plainly pointed out as the place where it was written, that there was no occasion for the apostle to be more particular.
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The Christ, was, as to his flesh, sprung of the seed of David, ver. 3. But as to his divine nature, he was, with the greatest power of evidence, declared to be the Son of God, by his resurrection, ver. 4. And because Paul was personally unknown to most of the Christians in Rome, he assured them that he was made an apostle by Christ himself, for the purpose of preaching the gospel to the Gentiles, ver. 5. of which class of men most of the inhabitants of Rome were, ver. 6. He was therefore authorized to write this letter to the whole inhabitants of Rome. So many particulars crowded into the inscription hath made it uncommonly long. But they are placed with great judgment in the very entrance, because they are the foundations on which the whole scheme of doctrine contained in the epistle is built.

Because it might seem strange that Paul, the apostle of the Gentiles, had not hitherto visited Rome, the most noted Gentile city in the world, he assured the Romans he had often purposed to come to them, but had hitherto been hindered, ver. 13, 14. However, he was still willing to preach the gospel in Rome, ver. 15.; being neither afraid nor ashamed to preach it in that great and learned city; because it reveals the powerful method which God hath devised for bestowing salvation on every one who believeth; on the Jews first, to whom it was to be first preached, and also on the Gentiles, the Greek, ver. 16. In this account of the gospel the apostle intimates that no Jew could be saved by the law of Moses, nor any Gentile by the law of nature. For, if the Jews could have been saved by the one law, and the Gentiles by the other, the gospel, instead of being the power of God for salvation to every one who believeth, would have been a needless dispensation; and the apostle ought to have been ashamed of it, as altogether superfluous.

To prove that the gospel is the power of God for salvation to every one who believeth, the apostle first of all observes, that therein the righteousness of God by faith is revealed;—in the gospel, the righteousness which God will accept and reward is revealed to be a righteousness not of works, but of faith. And this being the only righteousness of which sinners are capable, the gospel which discovers its acceptableness to God and the method in which it may be obtained, is, without doubt, the power of God for salvation to all who believe, ver. 17. Here an essential defect, both in the law of Moses and in the law of nature, is tacitly insinuated. Neither the one law nor the other reveals God's intention of accepting and rewarding any righteousness but that of a perfect obedience. Secondly, To prove that the gospel alone is the power of God for salvation, the apostle observes, that both in the law of Moses, and the law of nature, the wrath of God is revealed from heaven, &c. That is, these laws, instead of granting pardon to sinners, subject them to punishment, however penitent they may be; consequently, these laws are not the power of God for salvation to any one. But the gospel, which promises pardon and eternal life, is the effectual means of saving sinners. In short, any hope of mercy sinners entertain must be derived from revelation alone, ver. 18. And in regard the apostle wrote this epistle to the Romans for the purpose of explaining and proving these important truths, the declaration of them, contained in verses 17, 18, may be considered as the proposition of the subject to be handled in this epistle.

Accordingly, to show that no person, living under the law of nature, has any hope of salvation given him by that law, the apostle begins with proving, that, instead of possessing that perfect holiness which is required by the law of nature in order to salvation, all are guilty before God, and doomed by him to everlasting punishment. To illustrate this proposition, St. Paul took the Greeks for an example; because, having carried the powers of reason to the highest pitch, their philosophy might be considered as the perfection both of the light and of the law of nature; consequently, among them, if anywhere, all the knowledge of God, and of the method of salvation, discoverable by the light of nature, and all the purity of manners which men can attain by their own powers, ought to have been found. Nevertheless, that people, so intelligent in other matters, were in religion foolish to the last degree, and in morals debauched beyond belief. For, notwithstanding the knowledge of the being and perfections of the one true God subsisted among them in the most early ages, ver. 19.—being understood by the works of creation, ver. 20.—their legislators, philosophers, and priests unrighteously holding the truth concerning God in confinement, did not glorify him as God, by discovering him to the common people, and making him the object of their worship; but, through their own foolish reasons, fanning polytheism and idolatry more rapidly for the vulgar than the worship of the one true God, they themselves at length lost the knowledge of God to such a degree that their own heart was darkened, ver. 21. Thus the wise men among the Greeks because fools in matters of religion, and were guilty of the greatest injustice, both towards God and men, ver. 22.—For, by their public institutions, they changed the glory of the incorruptible God into an image of corruptible man, and of birds, &c., which they held up to the people as objects of worship. And by their own example, as well as by the laws which they enacted, they led the people to worship these idols with the most impure and detestable rites, ver. 23.—For which crime God permitted those pretended wise men, who had so exceedingly dishonoured him, to dishonour themselves with the most brutish carnality; of which the apostle gives a particular description, ver. 24—26.; and observes, that those proud legislators and philosophers, who thought they had discovered the highest wisdom in their religious and political institutions, thus received in themselves the recompense of their own error that was met, ver. 27.—So that the abominable uncleanness, which was so wondrously practised by the Greeks, and which was authorized by their public institutions, as well as by the example of their great men, was both the natural effect, and the just punishment, of that idolatry which, in every state, was established as the national religion.—Farther, because the Greek legislators did not approve of the true knowledge of God, as for the people of the great men, as well as the vulgar, whom they deceived, lost all sense of right and wrong, in their behaviour towards one another, ver. 28.—most of them being filled with all manner of injustice, fornication, wickedness, &c. ver. 29. Nay, although by the law of Moses, the wrath of God is revealed from heaven, &c. That is, these laws, instead of granting pardon to sinners, subject them to punishment, however penitent they may be; consequently, these laws are not the power of God for salvation to any one. But the gospel, which promises pardon and eternal life, is the effectual means of saving sinners. In short, any hope of mercy sinners entertain must be derived from revelation alone, ver. 18. And in regard the apostle wrote this epistle to the Romans for the purpose of explaining and proving these important truths, the declaration of them, contained in verses 17, 18, may be considered as the proposition of the subject to be handled in this epistle.

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pointed them to be worshipped, corrupted the morals of the people to such a degree, that the Greeks became the most debauched of mankind, and thereby lost all claim to the favour of God. But if this was the case with the most intelligent, most civilized, and most accomplished heathen nations, under the tuition of their boasted philosophy, it will easily be admitted, that the light of nature, among the barbarous nations, could have no greater efficacy in leading them to the worship of the true God, and in giving them the knowledge of the method of salvation. The most civilized heathen nations, therefore, equally with the most barbarous, having, under the guidance of the light of nature, lost the knowledge of God, and became utterly corrupted in their morals, it is evident, that none of them could have any hope of a future life from the law of nature, which condemns all to death without mercy, who do not give a sinless obedience to its precepts. Wherefore, both for the knowledge of the method of salvation, and for salvation itself, the Greeks were obliged to have recourse to the gospel, which teaches, that because all have sinned, and are incapable of perfect obedience, God hath appointed for their salvation 'a righteousness without law,' that is a righteousness which does not consist in perfect obedience to any law whatever, even 'the righteousness of faith,' that being the only righteousness attainable by sinners; and at the same time declares, that God will accept and reward that kind of righteousness through Christ, as if it were a perfect righteousness.—These inferences, indeed, the apostle hath not drawn in this part of his letter, because he intended to produce them (chap. ii. 50, 53, 59) as general conclusions concerning all mankind, after having proved the insufficiency of the law of Moses for justifying the Jews. Yet it was fit to mention them here, that the reader might have a complete view of the apostle's argument.

I shall finish this illustration with the following remarks.

1. The picture which the apostle hath drawn of the manners of the Greeks, is by no means exaggerated. The intercourse which he had with the philosophers, and more especially with his own disciple, Dionysius the Areopagite, enabled him to form a just judgment of the learning and religion of that corrupted people; as his long residence at Athens, Corinth, and other Greek cities, made him perfectly acquainted with their manners. But though his description is not exaggerated, we must remember that it does not extend to every individual. It is an image of manners of the Greek nations in general, or rather of such of them as were in the higher ranks of life. I call the reader's attention to this remark, because the apostle himself supposes, in the second chapter, that the Gentiles, who have not the benefit of revelation, may attain that faith and holiness which is necessary to justification; in which case he assures us, that they shall be rewarded with glory and peace. Besides, it is well known, that in every Gentile nation there were always many who believed in the one true God, and who, in the persuasion that he is, and that he is the rewarder of those who diligently seek him, were anxious to know and do his will; and who, being instructed and strengthened by God, behaved in such a manner as to be acceptable to him.

2. My second remark is, that although the revelation of the wrath of God from heaven, against all ungodliness and unrighteousness of men, mentioned by the apostle, Rom. i. 18, certainly implies that no sinner can have any hope of salvation from the law of nature, it does not follow, that the pious heathens had no hope of salvation. The heathens in general believed their deities placable, and, in that persuasion offered to them propitiatory sacrifices, and expected to be pardoned and blessed by them even in a future state, (See Guardian, No. 27;) nay, many of them believed they were to reanimate their bodies. But those hopes they did not derive from the law or light of nature, but from the promise which God made to the first parents of mankind. For that promise being handed down by tradition to Noah and his sons, they communicated the knowledge thereof, together with the use of sacrifice, to all their descendants. So that the hope of pardon and immortality which the pious heathens entertained, was the very hope which the gospel hath more clearly brought to light, and was derived from the same source, namely, from divine revelation. Withal, being agreeable to the natural wishes of mankind, and the only remedy for their greatest fears, these circumstances contributed to preserve it in the world.—Since, then, the hope of pardon and of a future state, which the heathens entertained, was derived, not from the light of nature, but from the primitive revelations, the apostle's reasoning in this chapter is perfectly just, and his conclusion stands firm; namely, that the light and law of nature hold out no method in which a sinner can be saved, and that it is the gospel alone which hath brought the important secret to light, by explaining and enlarging the primitive revelations, and by teaching, in the clearest manner, that God will accept men's faith for righteousness and, at the judgment, reward it as if it were a perfect righteousness, on account of the obedience of Jesus Christ.

PREMONITION TO THE READER.

Some perhaps may be of opinion, that to have done justice to the following translation of the Apostolical Epistles, the author, as often as it differs from the common version, should have shown the import and propriety of these differences, with the reasons on which they are founded, especially when they are of the minute kind; because negligent readers, fancying differences of that sort of little moment, and not attending to those which are of greater magnitude, are apt to conclude, that the translation now submitted to the public differs so little from the one in common use, that it might have been spared. But nothing can be worse founded than such a conclusion. Persons who are judges of language, know that the alteration of a single word in a sentence, and
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Because it might seem strange that Paul, the apostle of the Gentiles, had not hitherto visited Rome, the most noted Gentile city in the world, he assured the Romans he had often purpose to come to them, but had hitherto been hindered, ver. 13, 14.—However, he was still willing to preach the gospel in Rome, ver. 15.; being neither afraid nor ashamed to preach it in that great and learned city; because it reveals the powerful method which God hath devised for bestowing salvation on every one who believeth; on the Jews first, to whom it was to be first preached, and also on the Greek, ver. 16.—In this account of the gospel the apostle intimated that no Jew could be saved by the law of Moses, nor any Gentile by the law of nature. For, if the Jews could have been saved by the one law and the Greeks by the other, the gospel, instead of being 'the power of God for salvation to every one that believeth,' would have been a needless dispensation; and the apostle ought to have been ashamed of it, as altogether superfluous.

To prove that the gospel is 'the power of God for salvation to every one who believeth,' the apostle first of all observes, that 'therein the righteousness of God by faith is revealed;' in the gospel, the righteousness which God will accept and reward is revealed to be a righteousness not of works, but of faith. And this being the only righteousness of which sinners are capable, the gospel which discovers its acceptableness to God and the method in which it may be attained, is, without doubt, the power of God for salvation to all who believe, ver. 17. Here an essential defect, both in the law of Moses and in the law of nature, is tacitly intimated. Neither the one nor the other reveals God's intention of accepting and rewarding any righteousness but that of a perfect obedience.—Secondly, To prove that the gospel alone is 'the power of God for salvation,' the apostle observes, that God is the law of nature and the law of Moses, 'the wrath of God is revealed from heaven,' &c. That is, these laws, instead of granting pardon to sinners, subject them to punishment, however penitent they may be; consequently, these laws are not the power of God for salvation to any one: But the gospel, which promises pardon and eternal life, is the effectual means of saving sinners. In short, any hope of mercy sinners entertain must be derived from revelation alone, ver. 18. And in regard the apostle wrote this epistle to the Romans for the purpose of explaining and proving these important truths, the declaration of them, contained in verses 16, 17, 18, may be considered as the proposition of the subjects to be handled in this epistle.

Accordingly, to show that no person, living under the law of nature, has any hope of salvation given him by that law, the apostle begins with proving, that, instead of possessing that perfect holiness which is required by the law of nature in order to salvation, all are guilty before God, and doomed by that law to punishment. To illustrate this proposition, St. Paul took the Greeks for an example; because, having carried the powers of reason to the highest pitch, their philosophy might be considered as the perfection of both the light and of the law of nature; consequently, among them, if anywhere, all the knowledge of God, and of the method of salvation, discoverable by the light of nature, and all the purity of manners which men can attain by their own powers, ought to have been found. Nevertheless, that people, so intelligent in other matters, were in religion foolish to the last degree, and in morals debauched beyond belief. For, notwithstanding the knowledge of the being and perfections of the one true God subsisted among them in the most early ages, ver. 19.—being understood by the works of creation, ver. 20.—their legislators, philosophers, and priests unrighteously holding the truth concerning God in confinement, did not glorify him as God, by discovering him to the common people, and making him the object of their worship; but, through their own foolish reasonings, fancying polytheism and idolatry more proper for the vulgar than the worship of the one true God, they themselves at length lost the knowledge of God to such a degree that their own heart was darkened, ver. 21.—Thus the wise men among the Greeks became fools in matters of religion, and were guilty of the greatest injustice, both towards God and men, ver. 22.—For, by their public institutions, they changed the glory of the incorruptible God into an image of corromptible man, and of birds, &c. which they held up to the people as objects of worship. And by their own example, as well as by the laws which they enacted, they led the people to worship these idle gods with the most impure and detestable rites, ver. 23.—For which crime God permitted those pretended wise men, who had so exceedingly dishonoured him, to dis honour themselves with the most brutish contumely; of which the apostle gives a particular description, ver. 24—26.; and observes, that those proud legislators and philosophers, who thought they had discovered the highest wisdom in their religious and political institutions, thus received in themselves the recompense of their error that was met, ver. 27.—So that the abominable uncleanness, which was avowedly practised by the Greeks, and which was authorized by their public institutions, as well as by the example of their great men, was both the natural effect, and the just punishment, of that idolatry which, in every state, was established as the national religion.—Farther, because the Grecian legislators did not approve of the true knowledge of God, as far for the people, the great men, as well as the vulgar, whom they deceived, lost all sense of right and wrong, in their behaviour towards one another, ver. 28.; most of them being filled with all manner of injustice, fornication, wickedness, &c., ver. 29—31. Nay, although by the law of God written on their hearts, they knew that those who commit such crimes are worthy of death, to such a degree did they carry their profligacy, that they not only committed those sins themselves, but encouraged the common people to commit them, by the pleasure with which they beheld their debaucheries in the temples, and their revellings on the festivals of their gods, ver. 32.

Such is the apostle Paul's account of the manners of the Greeks; from which it appears that their boasted philosophy, notwithstanding it enabled them to form excellent plans of civil government, whereby the people were inspired with the love of their country, and good laws for maintaining the peace of society, it proved utterly ineffectual for giving the legislators the knowledge of salvation, and for leading them to establish a right public religion: defects which entirely destroyed any influence which their political institutions might otherwise have had, in aiding the people to maintain a proper moral conduct. In short, the vicious character of the false gods, to whom the legislators held up to the people as objects of their worship, and the impure rites with which they ap-
pointed them to be worshipped, corrupted the morals of the people to such a degree, that the Greeks became the most debased of mankind, and thereby lost all claim to the favour of God. But if this was the case with the most intelligent, most civilized, and most accomplished heathen nations, under the tuition of their boasted philosophy, it will easily be admitted, that the light of nature, among the barbarous nations, could have no greater efficacy in leading them to the worship of the true God, and in giving them the knowledge of the method of salvation. The most civilized heathen nations, therefore, equally with the most barbarous, having, under the guidance of the light of nature, lost the knowledge of God, and become utterly corrupted in their morals, it is evident, that none of them could have any hope of a future life from the law of nature, which condemns all death without mercy, who do not give a sinless obedience to its precepts. Therefore, both for the knowledge of the method of salvation, and for salvation itself, the Greeks were obliged to have recourse to the gospel, which teaches, that because all have sinned, and are incapable of perfect obedience, God hath appointed for their salvation a righteousness without law; that is a righteousness which does not consist in perfect obedience to any law whatever, even the righteousness of faith, that being the only righteousness attainable by sinners; and at the same time declares, that God will accept and reward that kind of righteousness through Christ, as if it were a perfect righteousness. — These inferences, indeed, the apostle hath not drawn in this part of his letter, because he intended to produce them (chap. iii. 20, 21, 22) as general conclusions concerning all mankind, after having proved the insufficiency of the law of Moses for justifying the Jews. Yet it was fit to mention them here, that the reader might have a complete view of the apostle's argument.

I shall finish this illustration with the following remarks

1. The picture which the apostle hath drawn of the manners of the Greeks, is by no means aggravated. The intercourse which he had with the philosophers, and more especially with his own disciple, Dionysius the Areopagite, enabled him to form a just judgment of the learning and religion of that civilized people; as his long residence in Athens, Corinth, and other Greek cities, made him perfectly acquainted with their manners. But though his description is not exaggerated, we must remember that it does not extend to every individual. It is an image of the manners of the Greek nations in general, or rather of such of them as were in the higher ranks of life. I call the reader's attention to this remark, because the apostle himself supposes, in the second chapter, that the Gentiles, who have not the benefit of revelation, may attain that faith and holiness which is necessary to justification: in which case he assures us, that they shall be rewarded with glory and peace. Besides, it is well known, that in every Gentile nation there were always many who believed in the one true God, and who, in the persuasion that he is, and that he is the rewarder of them that diligently seek him, were anxious to know and do his will; and who, being instructed and strengthened by God, believed in such a manner as to be acceptable to him.

2. My second remark is, That although the revelation of the wrath of God from heaven, against all ungodliness and unrighteousness of men, mentioned by the apostle, Rom. i. 18, certainly implies that no sinner can have any hope of salvation from the law of nature, it does not follow, that the pious heathens had no hope of salvation. The heathens in general believed their deities placable, and, in that persuasion offered to them prophylactic sacrifices, expected to be pardoned and blessed by them even in a future state, (See Guardian, No. 27; ) many, of them believed they were to be reanimated their bodies. But these hopes they did not derive from the law or light of nature, but from the promise which God made to the first parents of mankind. For that promise being handed down by tradition to Noah and his sons, they communicated the knowledge thereof, together with the use of sacrifice, to all their descendants. So that the hope of pardon and immortality which the pious heathens entertained, was the very hope which the gospel hath more clearly brought to light, and was derived from the same source, namely, from divine revelation. Withal, being agreeable to the natural wishes of mankind, and the only remedy for their greatest fears, these circumstances contributed to preserve it in the world.—Since, then, the hope of pardon and of a future state, which the heathens entertained, was derived, not from the light of nature, but from the primitive revelations, the apostle's reasoning in this chapter is perfectly just, and his conclusion stands firm; namely, that the light and law of nature hold out no method in which a sinner can be saved, and that it is the gospel alone which hath brought the important secret to light, by explaining and enlarging the primitive revelations, and by teaching, in the clearest manner, that God will accept men's faith for righteousness and, at the judgment, reward it as if it were a perfect righteousness, on account of the obedience of Jesus Christ.

3. My third remark is, That the description which the apostle hath given of the national manners of the Greeks, however disgraceful to human nature, being perfectly true, merits attention; because it is a complete confutation of those who contend that natural reason hath always been sufficient to lead mankind to just notions in religion, and to a proper moral conduct. For after the weakness of human reason, in matters of religion and morality, hath been so clearly demonstrated by experience in the case of the Greeks, who, of all mankind, were the most distinguished for their intellectual endowments, the futile pretence of the sufficiency of the light of nature, set up by modern infidels, for the purpose of weakening revelation needless, should be rejected with the contempt due to so gross a falsehood. And all who are acquainted with the actual state of the world under the guidance of the light of nature, ought thankfully to embrace the instruction contained in the gospel, as the most effectual means of training ignorant sinfull creatures to virtue; and should humbly submit to the method of salvation by Christ, therein revealed, as of divine appointment, and as the only method in which sinners can be saved.

PREMONITION TO THE READER.

Some perhaps may be of opinion, that to have done justice to the following translation of the Apostolical Epistles, the author, as often as it differs from the common version, should have shown the import and propriety of these differences, with the reasons on which they are founded, especially when they are of the minute kind; because negligent readers, fancying differences of that sort of little moment, and not attending to those which are of greater magnitude, are apt to conclude, that the translation now authorised to the public differs so little from the one in common use, that it might have been spared. But nothing can be worse founded than such a conclusion. Persons who are judges of language, know that the alteration of a single word in a sentence, and
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even a different pointing, will change its meaning entirely; as was shown by some examples, p. 11. Gen. Pref. But to have illustrated in the same manner all the alterations and corrections which the author hath introduced into his translation, would have swelled the work to an enormous size. And therefore, to show in what particulars this differs from the common version of the epistles, the author hath contended himself, as was observed p. 10. with printing what is different in italic characters, and hath left for the most part to the reader’s own sagacity, not only to judge of the propriety of his corrections, but to investigate the reasons by which they are supported.

Yet, to prevent cursory readers from disregarding this translation, it has been thought to be necessary, merely because a number of the corrections which it offers are of the minute kind, the author will here compare one of its chapters only with the common English version of the same chapter, and will strike originally only the slightest alterations, when made agreeably to the original, such a change in the sense is sometimes produced, as throws great light on the sentiments and reasonings of the inspired writers. The chapter chosen for comparing the two translations, shall be the first of the epistle to the Romans; not because the alterations introduced into the new translation of that chapter, are either of greater magnitude, or more in number, or of higher importance than those in the other chapters of the epistle, (for in reality they are fewer, more minute, and of less importance), but because the reader will naturally fix his eye on that chapter first, from its presenting itself first to his view.

Rom. 1. 3. Who was made of the seed of David according to the flesh. This leads the reader to think of the formation of our Lord’s body: Whereas the apostle’s meaning is, that with respect to his flesh he was descended from David, and that by a female; but those in the other chapters of the epistle, (for in reality they are fewer, more minute, and of less importance), but because the reader will naturally fix his eye on that chapter first, from its presenting itself first to his view.

Ver. 4. Was declared to be the Son of God with power, by the resurrection from the dead. This implies that Jesus was declared to be the Son of God, by his raising other persons from the dead. But as Jesus himself often appealed to his own resurrection in proof of his being the Son of God, the phrase & εστιν ευγενής ὑμῖν is undoubtedly an ellipsis, in which two words are omitted. One of them is supplied by our translators, namely, the word from; the other word is supplied in the new translation, which runs thus: Declared the Son of God by his resurrection from the dead. The meaning is, that Jesus was declared to be the Son of God by his own resurrection, and not by raising others from the dead.

Ver. 5. By whom we have received. grace and apostleship, for obedience to the faith among all nations for his name. This rendering, besides being inelegant, is faulty in two particulars. For, first, Paul did not receive his apostleship by Christ—that is, from God by the intervention of Christ—but from Christ himself, as holding the right originally of making an apostle. Secondly, οἷος τῆς πίστεως does not signify obedience to the faith, but the obedience of faith. In the new translation these faults are thus corrected: From whom we have received grace and apostleship, in order to the obedience of faith among all the Gentiles, on account of his name. The apostle received his office from Christ himself, that by preaching him everywhere as the Son of God and Saviour of the world, he might produce the obediency of faith among all the Gentiles, on account of his dignity and authority as the Son of God.

Ver. 6. Without ceasing making mention of you always in my prayers, is a tautology, which in the new translation is avoided, by joining the clause, always in my prayers, with the word requesting in the beginning of ver. 10 with which it stands connected in the Greek.

Ver. 12. Two is σας—that is to say. According to this translation, ver. 12. is an explanation of ver. 11. But every reader must be sensible, that the things contained in the two verses are entirely different. Wherefore ὁμορροφοσία and σας should not be translated that is to say, as in the Bible, where it is neglected as an expletive, and the words to say are supplied, but the verse should be supplied and translated in the following manner: And this is proposed, that I may be comforted together with you by the mutual faith of you and me.

Ver. 15. So, as much as in me is, I am ready to preach the gospel to you that are in Rome also. The new translation of this verse is more perspicuous and emphatical: Therefore (namely, because I am a debtor, &c.) I am willing, according to my ability, to preach the gospel even to you who are in Rome. For, to hinder the Romans from suspecting that the apostle had hitherto avoided coming to Rome, because he was afraid to preach the gospel to such a learned and intelligent people, he told them, notwithstanding their great learning, he was willing to preach the gospel even to them. And to show that this is his meaning, he added, ver. 16. For I am not ashamed of the gospel of Christ, &c.

Ver. 17. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.—The righteousness of God revealed from faith to faith, is an assemblage of words to which no distinct meaning can be affixed. But the original, rightly construed, gives the following clear literal sense: The righteousness of God by faith is revealed in it, in order to faith. The apostle was not ashamed of the gospel, because a righteousness of God’s appointment, to be obtained by faith, is revealed in it, in order to produce faith in them to whom it is preached. The latter clause, as it is written, The just shall live by faith, were better translated, The just by faith shall live. For although in the Hebrew it is, The just shall live by his faith, the copy of Habakkuk’s prophecy, from which the LXX. took their translation, and the apostle his quotation, certainly wanted the pronoun his. Besides, as the apostle’s design in making this quotation was to prove that Habakkuk wrote concerning a righteousness by faith, either the most ancient and best copies of his prophecy wanted the pronoun, or the passage must be construed and translated thus: The just by his faith, the man who is just by his faith, shall live. For otherwise translated, this quotation is no proof of the apostle’s assertion, that Habakkuk hath written of a righteousness by faith.

Ver. 19. That which may be known of God is manifest in them. According to this translation, the apostle’s meaning is, That the knowledge of God, attainable by the light of nature, was manifest in the minds of the Grecian philosophers. But to say, that knowledge is manifest in any one’s mind, merely because it exists there, is very improper. Knowledge in the mind cannot be manifest, except it be shown either by words or by actions. That the heathen philosophers did not manifest the existence of the knowledge of God in their minds by their actions, is plain from their public institutions of religion, in which they showed the grossest ignorance of God. As little did they manifest that knowledge, in their discourses to the common people. They rather unrighteously concealed it from them, as the apostle affirms, ver. 18. By their writings only, they manifested their knowledge of God to the few who could read them. This, therefore, being the apostle’s meaning to express it, the word is, instead of being translated in, as in our Bible, ought to have been translated among, as in the new translation. That which may be known of God, is manifest among them, for God hath manifested it to them.
PREMONITION TO THE READER.

Ver. 30. For the invisible things of him, from the creation of the world, are clearly seen, being understood by the things that are made; so that they are without excuse. The phrase, from the creation of the world, is ambiguous; for it may signify either by the creation of the world, or since the creation of the world. The latter is the apostle's meaning; because clearly seen by the creation of the world, is precisely the same in sense with the clause which follows it, namely, being understood by the things that are made; which thus becomes a tautology. But, both the ambiguity and the tautology will be removed if the proposition are is translated since, as it is Luke ii. 38. thus: His invisible things, even his eternal power and Godhead, (ἐνν) since the creation of the world, are clearly seen, being understood by the things that are made; so that they are inexcusable, &c.

Ver. 31. Because that when they knew God, they glorified him not as God, neither were thankful. The apostle's meaning is not, that at what time they knew God, they glorified him not, &c. but that although the legislators and philosophers knew the true God, they neither glorified him as God, by making him the object of the people's worship, nor appointed any public thanksgivings to be offered to him, as the author of all the good things mankind enjoy. These ideas the common translation does not express distinctly; but, in the new version, they are suggested with sufficient plausibility, by rendering the words ἀνάλογα literally, neither gave him thanks, and by giving the participle ἀνάλογα its adverbial sense, thus: Because although they knew God, they did not glorify him as God, neither gave him thanks, but became foolish by their own understandings;—those reasonings by which they pretended to justify polytheism and idolatry, as the most proper religion for the vulgar.

Ver. 33. Who knowing the judgment of God, that they who practice such things are worthy of death, not only do the same but take pleasure in them that do them. The new translation of this verse is more accurate and emphatical: Who though they knew (αὐτά) the law of God, that they who practice such things are worthy of death, not only do, but even are well pleased with those who practise them. The heathen legislators, instead of punishing, were well pleased with their people when they practised the enormities mentioned in the preceding part of this chapter.

There are other variations in the new translation of this chapter, by which it is brought more close to the original than the version in common use: but it is needless to mention them, as the examples produced may suffice to show, that even the smallest alterations in the translation, when conformable to the original, make a great change in the meaning of the passages, and in the sense. In every epistle there are many of much greater magnitude than those in the first chapter to the Romans. But there is no occasion to shew this by examples. They will strike the reader at first sight. Neither is it necessary here to point out, in what respects they alter the meaning of the passages where they are introduced. In the notes, the propriety of many of them is sufficiently illustrated; and for the rest, they will remain understood. The example is the learned by their exact agreement with the original.

By this time the reader no doubt understands, that the alterations and corrections, concerning which so much has been said in this Premonition, are those which, in the following translation, are marked in the English version commonly used. But the principles on which these alterations are founded have been explained at great length in different parts of the General Preface; no further information concerning them is requisite, except to put the reader in mind, that they consist in the following particulars:—1. In substituting modern English words and phrases in place of such as are now become obsolete. —2. In correcting the language of the common version, where it is ungrammatical.—3. In rejecting ambiguous expressions, of which there are many in our English Bible.—4. In placing the words of the translation in the order which the corresponding words hold in the original, as often as either the meaning or the perspicuity of any passage depends on that order.—5. In supplying the elliptical expressions properly; and, for the most part, either from what goes before, or from what follows in the text.—6. In excluding all such words and clauses as have been added by our translators unnecessarily. Of this kind there are a number in their version, which hurt the sense.—7. In accurately marking those words, which in the common translation are added to the text, without being marked as added; but which being retained in that sense, it was fit to distinguish them from the original words, that the reader may judge of their propriety.—8. In rightly construing the Greek text, where it requires to be construed; and in translating the passages according to that right construction.—9. In translating the Greek words and phrases according to their true literal meaning, both where they have been mistranslated, and where they have been paraphrased; because, in general, the literal will be found to agree better with the context, and to be more emplomatic and beautiful than any free translation whatever.—10. In not varying the translation of the same words and phrases in the same sentence, unless they are evidently used in different senses; a rule which our translators have often transgressed, to the darkening of the meaning of many passages.—11. In altering the pointing of some sentences, for the purpose of rendering their meaning more consonant to the context.—12. In translating the Greek particles properly, according to that variety of meaning in which they are used by the sacred writers.

The corrections comprehended under this last class are so numerous, and, though minute, make such a change in the sense of the apostolical writings, that any version, in which the Greek particles are properly translated, may well be accounted new. For it is certain, as was observed before, from B. Lowth, that upon the right rendering of the connective parts of sentences, depends the relation which the different members of the discourse have to each other; and that, by the mutual relation of these members, the train of thought, the course of reasoning, and the whole progress of the mind in continued discourse, are laid open. Accordingly it will be found, that, in the following translation, the scheme of the apostle's reasoning is oftentimes entirely changed, from what it appears to be in the common version, merely by giving the particles their proper signification. But, if the alterations comprehended under one class only, make such a change in the train of the apostle's reasonings as to entitle this to the appellation of a New Translation, the numerous corrections comprehended under the other classes, must set it at a still greater distance from the common version, and fully justify the author in calling it A New Translation from the Original, of all the Apostles' Epistles.

It only remains to request the learned reader, to examine the translation of those epistles, the commentary,
and the notes, all now submitted to the public, by the principles laid down in the General Preface, and to judge of the whole with that candour, which is due to an attempt sincerely meant to exhibit the divinely inspired writings in the genuine simplicity of their meaning, that, being rightly understood, they may not be applied, as they sometimes have been, for supporting opinions destructive of piety and morality.

N. B. The Numbers in the New Translation, following the Greek words, mark the paragraphs of Essay IV, where the translation of the word is supported by proper proofs.

NEW TRANSLATION.

CHAP. I. 1 Paul a servant of Jesus Christ, a called apostle, separated to the gospel of God,

2 Which he promised before, by his prophets, in the holy scriptures,

3 Concerning his Son, who was born of the seed of David, with respect to the flesh,

4 But was declared the Son of God with power; with respect to the spirit of holiness, by his resurrection FROM the dead:

EVEN Jesus Christ our Lord.

5 (Acts, 121.) From whom we have received grace and apostleship, in order to the obedience of the Gentiles, (long) on account of his name;

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

7 To all who are in Rome, to the beloved of God, to the called, to the saints: grace be to you, and peace from God our Father, and from the Lord Jesus Christ.

Ver. 1.—1. Paul a servant.—The original word δουλεύω, properly signifies a slave. Here it is a name of honour: For in the East the chief ministers of kings were called δουλεύω, slaves. In this sense, Moses is called ἡγεμόνας ἡλικίας, the slave or servant of God, Josh. i. 1. This honourable name, therefore, denotes the high authority which Paul possessed in the kingdom of Christ, as one of his chief ministers.

2. A called apostle.—The name apostle was given to different orders of men, Rom. xvi. 7, note 4. But, in its highest sense, it was appropriated to the teachers, whom Christ appointed to be with him, Matt. xii. 18; and whose after resurrection, he sent forth to preach the gospel. See Phil. i. 11, etc.

3. Separated to the gospel of God.—We are told, Acts xi. 2, that 'the Holy Ghost said, separate me Barnabas and Saul, for the work wherewith I have called them.' But this being nothing but a separation of Paul from the teachers at Antich, to go and preach to the Gentiles;—the higher separation, mentioned Gal. i. 15, is here meant.

4. Gospel of God.—See Gal. ii. 16, note 1. The gospel is said to be God's because it is a good news from God;—than which a greater commendation of the gospel cannot be conceived.

Ver. 2. Which he promised before, by his prophets, &c.—The promise in the scriptures, that the gospel should be preached to the Gentiles, is taken notice of by the apostle, to convince the unbelieving Jews, that, by preaching to the Gentiles, Paul did not contradict, but fulfilled the ancient revelations.

Concerning his Son.—The gospel is good news from God, concerning the coming of his Son to save the world. Wherefore the Son of God is the subject of the gospel, as well as the subject of the promise. See Acts xii. 8, note 1. The gospel is good news from God, concerning the coming of his Son to save the world: Wherefore the Son of God is the subject of the gospel, as well as the subject of the promise. See Acts xii. 8, note 1.

—See Acts, 121. Acts, sometimes denotes the human body, 1 Cor. vii. 14, sometimes the human mind, Rom. vii. 1. Cor. vii. 7, and sometimes the whole man, John iii. 6. Here, being opposed to the spirit of holiness, it signifies our Lord's body. For it cannot be doubted that he derived his human soul from his mother, because that would imply the divinity of the soul of the parent. But, in his note on this verse, supposing that the world ἐν συναγωγής denotes the submission of our Lord's body, and the υποστάσεις of Mary's body, and formed it into a body for our Lord. He adds, that the ancients urged this text against Valentimian, Marcion, and the rest, none of whom affirmed, that our Lord's body was only imaginary; others, that it was formed of celestial matter, and sent into the body of his mother from heaven. But although the apostle, in this place, speaks only of our Lord's body, it does not follow, that he had an actual human nature but a body, the passages in which he is called a man, and the man Jesus Christ, and our Lord Jesus Christ, and in which his sufferings are described, imply that he had a real human soul also.

Ver. 4. 1. Declared.—διασασθήσασα, the original word, signifies to fix the boundaries of a thing, consequently, to make it appear what it is.

2. With respect to the flesh.—Locke understands this of the miraculous power, described Eph. ii. 19, 20, whereby Jesus was raised from the dead. I rather think respect of the soul of the body, by which he was demonstrated to be the Son of God.

3. By his resurrection from the dead.—Here I have supplied the pronoun kai, because the scope of the reasoning requires it to be supplied. Jesus being put to death as a blasphemer, for calling himself Christ the Son of the blessed God, would not have raised him from the dead if he had been an impostor; especially as he had often foretold his own resurrection, and appealed to it as a proof of his being the Son of God, John v. 25. His resurrection therefore was a public testimony, borne by God himself, to the truth of our Lord's pretensions, which put the matter beyond all doubt. See Heb. i. 5, note 1.

Ver. 5. From whom we have received grace and apostleship.—That is, the grace or favour of apostleship. See Gal. ii. 9, Eph. iii. 2, where the apostolic office is said grace. Or, if grace and apostleship are taken separately, apostleship signifies the office, and grace the supernatural endowments bestowed on Paul, to fit him for that office.

2. In order to the obedience of faith.—Either obedience from a principle of faith, or faith itself, called obedience simply, chap. xvi. 15.

3. On account of his name.—Name here signifies the character of Christ, as the Son of God and Saviour of the world. This name Paul was appointed to bear or publish before the Gentiles and kings, and the children of Israel, Acts ix. 15. And it is so account of this name, or character, that all men are bound to obey him. See ver. 1. Unto all who are in Rome, chap. vii. 18. The apostle has been taught to persuade the unbelieving Jews and Gentiles to embrace the gospel, as exhibiting the only effectual method, not only of introducing the gospel into the world, but of the salvation of the individual, of his regeneration, and of his introduction into the church of Christ. See ver. 13, 14, 15.

The grace of God is good news from God, concerning the coming of his Son to save the world. Wherefore the Son of God is the subject of the gospel, as well as the subject of the promise. See Acts xii. 8, note 1.

—See Acts, 121. Acts, sometimes denotes the human body, 1 Cor. vii. 14, sometimes the human mind, Rom. vii. 1, Cor. vii. 7, and sometimes the whole man, John iii. 6. Here, being opposed to the spirit of holiness, it signifies our Lord's body. For it cannot be doubted that he derived his human soul from his mother, because that would imply the divinity of the soul of the parent. But, in his note on this verse, supposing that the world ἐν συναγωγής denotes the submission of our Lord's body, and the υποστάσεις of Mary's body, and formed it into a body for our Lord. He adds, that the ancients urged this text against Valentimian, Marcion, and the rest, none of whom affirmed, that our Lord's body was only imaginary; others, that it was formed of celestial matter, and sent into the body of his mother from heaven. But although the apostle, in this place, speaks only of our Lord's body, it does not follow, that he had an actual human nature but a body, the passages in which he is called a man, and the man Jesus Christ, and our Lord Jesus Christ, and in which his sufferings are described, imply that he had a real human soul also.

Ver. 4. 1. Declared.—διασασθήσασα, the original word, signifies to fix the boundaries of a thing, consequently, to make it appear what it is.

2. With respect to the flesh.—Locke understands this of the miraculous power, described Eph. ii. 19, 20, whereby Jesus was raised from the dead. I rather think respect of the soul of the body, by which he was demonstrated to be the Son of God.

3. By his resurrection from the dead.—Here I have supplied the pronoun kai, because the scope of the reasoning requires it to be supplied. Jesus being put to death as a blasphemer, for calling himself Christ the Son of the blessed God, would not have raised him from the dead if he had been an impostor; especially as he had often foretold his own resurrection, and appealed to it as a proof of his being the Son of God, John v. 25. His resurrection therefore was a public testimony, borne by God himself, to the truth of our Lord's pretensions, which put the matter beyond all doubt. See Heb. i. 5, note 1.

Ver. 5. From whom we have received grace and apostleship.—That is, the grace or favour of apostleship. See Gal. ii. 9, Eph. iii. 2, where the apostolic office is said grace. Or, if grace and apostleship are taken separately, apostleship signifies the office, and grace the supernatural endowments bestowed on Paul, to fit him for that office.

2. In order to the obedience of faith.—Either obedience from a principle of faith, or faith itself, called obedience simply, chap. xvi. 15.

3. On account of his name.—Name here signifies the character of Christ, as the Son of God and Saviour of the world. This name Paul was appointed to bear or publish before the Gentiles and kings, and the children of Israel, Acts ix. 15. And it is so account of this name, or character, that all men are bound to obey him. See ver. 1. Unto all who are in Rome, chap. vii. 18. The apostle has been taught to persuade the unbelieving Jews and Gentiles to embrace the gospel, as exhibiting the only effectual method, not only of introducing the gospel into the world, but of the salvation of the individual, of his regeneration, and of his introduction into the church of Christ. See ver. 13, 14, 15.
9 (παρεμεία.) And first, I thank my God through Jesus Christ, on account of all of you, for your faith in Jesus Christ is so conspicuous, that it is spoken of throughout the whole Roman empire.

9 For God is my witness, whom with my spirit I serve in the gospel of his Son, that continually I make mention of you.

10 Always in my prayers, requesting that by some means, now at length, I may have a prosperous journey to Jerusalem, by the will of God, to come to you.

11 For I greatly desire to see you, that I may impart to you some spiritual gift, in order that ye may be established.

12 And this is proposed, that I may be comforted together with you, (καθώς) through the mutual faith both of you and me.

13 Now, brethren, I would not have you ignorant, that oftentimes I purposed to come to you, (λογίζομαι) and indeed I was hindered, (καὶ ἐπιφύλαξα) Romans xvi. 22.) that I might have some fruit among you also, even as among the other Gentiles.

14 I am a debtor, both to the Greeks and to the barbarians, both to the learned and to the ignorant.

15 Therefore, I am willing, according to my ability, to preach the gospel even to you who are in Rome.

16 For I am not ashamed of the gospel of Christ, because it is the power of God for salvation, to every one who believeth, to the Jew first, and also to the Greek.

17 For the righteousness of God, (ἐν δικαιοσύνῃ) is revealed in it, (ἐν δικαιοσύνῃ) in order to faith, (ἐν δικαιοσύνῃ) as it is written, (τὸ γραφεῖν) (Hab. ii. 4.) But the wisdom of the wise, is foolishness, and the knowledge of the learned, is stupidity.

18 But the word of the cross is foolishness to those who are perishing, but to us who are saved, it is the power of God.

19 For it is written, (Ἰδοὺ ὁ ἄνθρωπος ὁ δικαιὸς ἐν πίστει, κύριε ἐν ἐρμοῖς) (Rom. xiv. 23.) But we believe that he is the propitiation through faith, and this is the glory of the Gentiles.

20 And therefore, we preach, and not ourselves; for the gospel of God is the power of God, for salvation to every one who believeth, to the Jew first, and also to the Greek.

21 And this I propose, that I may be comforted together with you, (καθώς) through the mutual faith both of you and me.

22 Now, brethren, lest ye should be surprised, that I have preached to you in the name of Jesus Christ, for all of you.

23 And now, brethren, I was not at all ignorant that you have been hindered to come to me.

24 For this I am not ashamed of the gospel, (ἐφ' ἑαυτόν ἐστιν) but I am not ashamed of the gospel, (ἐφ' ἑαυτόν ἐστιν) because it is the power of God, (καὶ ἐκ τῆς δύναμεως τοῦ Θεοῦ) for salvation to every one who believeth, (καὶ ἐκ τῆς δύναμεως τοῦ Θεοῦ) to the Jew first, and also to the Greek.
(τοῦτον ὡς πρῶτον) the just by faith, shall live.\(^{19}\) 18 (p. 94.) Besides, the wrath of God is revealed from heaven against all ungodliness, (see Titus ii. 12, note), and unrighteousness\(^{2}\) of men, (αὐθεντικῶν) who confine the truth (οὗ, 165,) by unrighteousness.\(^{4}\)

19 Because that which may be known\(^{1}\) of God, is manifest (οὗ, 172,) among them,\(^{3}\) for God (αισθητὸς) hath manifested it to them.\(^{8}\)

20 For his invisible things,\(^{1}\) even his eternal power,\(^{2}\) and Godhead,\(^{4}\) since the creation of the world, are clearly seen, being understood by the things that are made:\(^{1}\) (κατ' τουτο, 154,) so that they are inexcusable,—

21 (αὐθεντικῶν, αὐθεντικῶν.) Because, though they knew God, they did not glorify him as God,\(^{3}\) it is preached. And to this righteousness the Jews cannot object, since it is written, But the just by faith, shall live.

18 Of this crime, all the Greek legislators, statesmen, and philosophers, have been guilty: Because that which may be known of God, is known among them; for God hath manifested it to them, by his works of creation.\(^{20}\)

20 For his invisible attributes, even his eternal power and Godhead, though not discernible by the eye of the body, ever since the creation of the world, are clearly seen by the eye of men's mind, being understood by the things which he hath made. —the apostle means that the Greek legislators and philosophers were inexcusable,—

21 Because, though they knew God, they did not glorify him as God, by teaching the people what they knew concerning him; divorced. See Euseb. Prayor. Evang. lib. xi. c. 9. And in his Tim. he says expressly, "It is neither easy to find the Parents of the Universe, nor safe to discover them to the vulgar, when found." The same conduct was observed by Seneca, as Augustine hath proved from his writings. De Civ. Dei, lib. vi. c. 16, (see 49.) to whom, together with the philosophers' assertions concerning the nature of the gods, inconsistent with the established established.

1. That which may be known of God, is his existence, his unity, his power, his wisdom, his goodness, and his righteous government of the world, called his invisible things, ver. 20. 2. Is manifested among them. —The apostle's assertion is confirmed by the writings of the philosophers still remaining. See ver. 21, note 1.

25. —For his invisible things.—The being and perfections of God are called his eternal things, in opposition to the heathen deities, who being all corporal, their being and attributes were things visible.

2. Even his eternal power and Godhead. —The true God being eternal, is thereby distinguished from the fictitious gods of the heathen, who all had a beginning; the most ancient of them having come out of chaos, and their birth being sung by the heathen poets. Of the particular attributes of God, the apostle mentions only his power, because the effects of the divine power are what first strike the senses of men, and lead them most directly to the acknowledgment of a deity.

3. And Godhead. —Αἰσθητὸς. This denotes every thing comprehended in the idea of God; namely, his unity, incorporeity, immutability, knowledge, wisdom, justice, &c. And, which, together with God's eternal power, the apostle affirms, every intelligent person may understand by the things that are made.

4. Since the creation of the world are clearly seen. —Eἰδολοκτονοῦντες. The present tense, are seen, denotes the continuance. The constitution of the being and perfections of God, by the works of creation from the beginning, agreeably to Psalm x. 5. The apostle, ver. 11, declares the glory of the Lord. Accordingly, the apostle does not use the proposition ἐπὶ θείου, but ἐπὶ θεόν, of, or ever since the creation.

8. Being understood by the things that are made. —In this mundane system every thing is so formed, that to the plants among the vulgar, God himself appears to be the author of all the operations of nature. But who they who have a partial knowledge of what is called natural philosophy, have, from the discovery of some accidental causes, been led to fancy, that the whole system may be accounted for without the intervention of a deity. Thus the apostle calls, ver. 21, "becoming gods by their own reasonings. Those, however, who have made the greatest advances in true philosophy, know, that second causes, properly speaking, are no causes, because they have no efficacy in themselves, but are set in motion by God. And thus the most perfect philosophy always ends, where the natural sense of mankind begins.

21. —Because, though they knew God. —For this translation, see Esa. iv. 16. The writings of Plato, Xenophon, Plutarch, Cicero, and other philosophers, which are mentioned in the last verse, are quoted from the writings of Plato, the philosopher, who, in the services of the state, upheld the established religion. Of the same crime the magistrates and philosophers were likewise guilty, who, in their debt, and unrighteousness, the Jews were the object of the people's worship, but unrighteous and ungodly, and unjustly worshipped him publicly, neither did they declare him to the people, that they might worship him. Concerning Socrates, see notes, on ver. 21. Note 1. And with respect to Plato, he held, that the knowledge of the one God was not to be
neither did they give him thanks, but by their own imaginations, and their worship of the unprofitable sea.

23 For they were foolish, and became foolish by their own imaginations, and their unprofitable sea. Therefore also God delivered them over to uncleanness, that they might dishonour their own bodies between themselves.

25 Who changed the truth of God into unrighteousness, and worshipped, and served the creature more than the Creator, who is blessed for ever. Amen.

26 For this God delivered them, that they should have reprobation, and that they should dishonour him, that they might be to shame and everlasting damnation. For both the invisible things of him, from the creation of the world, being made manifest, so that it may be understood clearly, that no man is excusable, because that God has made known to them all things that are without, and that things which are seen by them are not sealed by them.

27 For, seeing that God has given them up to unrighteousness, they have ceased to serve the Lord God, and to worship the creature, which they have more than the Creator, who is blessed for ever. Amen.
over to shameful passions: for even their females changed the natural use into what is contrary to nature.

27. In like manner also, the males, leaving the natural use of the female, burned with their lust towards another, males with males working out which that is shameful, and selvin themselves that recompense of their error which was fit.

28. And as they did not approve of holding God with acknowledgment, God delivered them over to an unapproving mind, to work those things which are not suitable:

29. Being filled with all injustice, fickleness, wickedness, covetousness, maliciousness; full of envy, murder, strife, cunning, noise. For all these things were contrary to nature, as we have shewed. See also Lev. xxiii. 32.

30. Revilers, haters of God, insolent, proud, punishment inflicted by God on the Greek legislators, philosophers, and priests, for having established polytheism and idolatry as the religion which they represented the people as also desert of God, and given up to all manner of wickedness, on account of the great crime. And the punishment was just, because it was the extreme propensity of the people to various polytheism, and because the legislators in fancy that polytheism and idolatry was the only religion proper for them. So that being possessed to the same of their sects, they justly shared in their punishment.

31. And they were so, to use their females, changed the natural use:—The women of Lesbos are said by ancient authors to have been, many of them, guilty of this vice. They were called Trikides. Marial inscribes the 9th epigram of his list, that there was not a woman of that character named Muse. See also Lev. xxiii. 32.

32. Ver. 29—1. Insensible of the shocking crimes of the Greeks committing the uncleanness which he mentions, but of their lawyers authorizing these views by their public institutions of religion, by their absurd doctrine, and by their own practice. With respect to fickleness, the heathen actually made it a part of the worship of their deities. And Corinth, for example, as Tholus informs us, lib. viii. p. 661. there was a temple of Venus, where more than a thousand courtesans (the gift of various persons of both sexes) prostituted themselves in honour of the goddess; and that thus the city was crowded, and because wealthy. In the court of the temple of Venus at Athens, there were trust placed under the trees for the same sort of purpose. Lucian. That. Amores—And 2 Mac. 6, we are told, the temple was filled with riot and revelling by the Gentiles, who had bribed him, and had to do with women in the circuit of the holy places. With respect to socidom, it is not so commonly known that it was practiced by the heathens as a part of their religious worship; yet in the history which is given of Jonah's endeavor to destroy idolatry, there is direct evidence of Z. Kings xlii. 7. And he broke down the altars of the heathen, that were by the house of the Lord. That the Greek philosophers of the greatest reputation were guilty not only of libertinism, but even of sodomy, is affirmed by ancient authors of good reputation. With the latter crime Tertullian and others have charged Socrates himself, in passages of his writings quoted by Eustis. The same charge Athenus, a heathen writer, hath brought against him. D'Anmarch, lib. iii. n. 14. He does not speak of Lucian, who, in many passages of his writings, hath directly accused Socrates of sodomy, but only that we are not informed, however, that those learned moderns have endeavoured to clear Socrates from that accusation, by observing, that neither Aristophanes, in his comedy of the Clouds, written on purpose to discredit Socrates, nor his accusers at his trial, have observed any thing tending to impeach him on that head; and that it is not probable Socrates would have disavowed his disciples from unclean love, as we know he did, (Ke
don. Memoir, lib. i. c. 2, 3, if he had been addicted to it himself. But allowing the above mentioned accusations to be cabalistical, what shall we say of the confession this great philosopher had given to Theodotus, a noted courtezan in the city of Athens, which Xenophon has given an account! Mem. lib. iii. c. 11. On that occasion, the crime, in presence of two of his disciples, advised the prostitute to employ persons to bring lovers to her, and taught her the most artful methods of captivating their passions, and of begetting her favor; she then capable of effectually retaining them in her religion; but in this verse, and what follows, he represents the people as also desert of God, and given up to all manner of wickedness, on account of the great crime. And the punishment was just, because it was the extreme propensity of the people to various polytheism, and because the legislators in fancy that polytheism and idolatry was the only religion proper for them. So that being possessed to the same of their sects, they justly shared in their punishment.

33. And as the Grecian legislators and philosophers did not approve of holding the knowledge of God with that worship which is due to him, God delivered them and their people over to a dead conscience, so that they practiced habitually those things which are not suitable to human nature;—Being not slightly tinctured, but filled with every kind of injustice, uncleanness, treachery, covetousness, malicious dealing; full of envy, murder, strife, cunning, habitual bad disposition, whispering evil of their neighbors. See also Lev. xxiii. 32.

34. Revilers, haters of God on account of his purity, insolent persons in vindication of it, and mentioning Q. Catulus, a principal man in the city, who was in love with Roscius. Lastly, Virgil's second eclogue is founded wholly on this unnatural love. These things I should not have brought into the reader's view, had it not been to prove the truth of the apostle's charge that the abominable crimes mentioned by him, were not prohibited either by the religion or by the laws of the heathen. For the contrary, were authorized by both, and avowedly practiced by men of the first characters in the heathen world. Hence, the apostle, the heathen, the philosophers, and the priests, notwithstanding they enjoyed the light of nature, illuminated by science, and addicted themselves to the most abominable uncleanness, may, when their pictures were impressed on their minds, in order to bring them to more holy practice.

35. That some practicing Christianity are guilty of the crimes of which we have been speaking, is true. But it is equally true, that their religion does not, like the religion of the heathen, encourage them in their crimes, but detests them, by denouncing, in the most direct terms, the heaviest wrath of God against all who are guilty of them. Besides, the gospel, by its divine light, hath led the nations to correct their civil laws; so that in every Christian country these enormities are prohibited, and when discovered, are punished with the greatest severity. The gospel, therefore, hath made us far more knowing, and, in a manner, more virtuous, than the most enlightened and most polished of the heathen nations were formerly.

36. Receiving in themselves the recompense of their errors. That is, of their uncleanness, named error, because it was the greatest and most pernicious of all errors. It is named error, also, 2 Pet. ii. 22.

37. Ver. 29—1. And as (καθά τό δήμαρχον) they did not approve. So the word δήμαρχος may be translated; for it signifies to try men, in order to distinguish the good from the bad; consequentiy, to approve what is found good after trial. See Rom. v. 4, note.

38. Of holding God with acknowledgment. That is, did not approve of holding God as the object of the people's acknowledgment or worship, but approved of the worship of gods, and of images, as more proper for the vulgar; and on that account substituted God, in place of the pure spiritual worship, which was true God, and established by law. Therefore God gave them up to an ungodly mind, &c. According to them, 'to have God acknowledged is to acknowledge God; as hodie in honore, in the same with omnissure.

39. To an unapproving mind. The original words, ἠξιώματος, denote a mind not capable of discerning and approving what is good, either in principle or practice; an ingenuous mind, a mind void of all knowledge and skill of virtue. Men of this stamp are called ἱππόκρατος, without feeling. Eph. iv. 29.

40. To work those things. That is, when he spoke (καθά τό δήμαρχον) here, as in many other passages, denotes the habit of doing a thing. See Rom. v. 4. note.

41. Being filled with wickedness. — Herpes, is a disposition to injure others by craft. Hence the devil is called έρπετος, the wicked one, by way of eminence. See 2 Cor. x. 4.

42. Maliciousness. — Rovrio, is a disposition injurious to others, from ill-will to them.

43. Bad disposition. — Κακοδαμία, according to Aristotle, is a disposition to take every thing in the worst possible light. Eratosthenes charged Herodotus in his book iii. ver. 161 ἠξιώματος, concerning the evil disposition of Herodotus. — Eustis thinks this word denotes 'ερπετος, a meddlesome man.

44. Whispers of ill-will, are those who secretly speak evil of persons when they are present. See Rom. v. 21. — Revilers. — Κακοδαμοταί, as distinguished from vili
dules persons are persons who speak evil of others that are in their company about them, and speaking bad words of them. This word denotes persons who commit injuries with violence, or who oppress others by force.
boasters, inventors of unlawful pleasures, disobedient to parents; with natural affection, implacable, unmerciful;

23. Who (οὐ μὴν τό ἐκείνον) though they knew the law of God, that they who practice such things are worthy of death; not only do them, but even are well pleased with those who practice them. 3

3. Proud—are persons elated on account of their fortune, or station, or office. 4. Boasters—εὐφράσται, are persons who assume to themselves the reputation of qualities which they do not possess. Ver. 4. Avaricious, are persons who, not forming just judgments of things, act improperly. 5. Covenant-breakers—ἀναληπτέος. The Greeks expressed the making of covenants by the word συνεκτικός. 6. Without natural affection—In this the apostle seems to have had the Stoics in his eye, who recommended their apathy, or free-wheeling, as the highest pitch of virtue, and who reckoned the affection between parents and children, husbands and wives, and the like, among the vices. But their tenets are here condemned with the greatest severity; for the very least men need the goodness of affection and passion, to move them to what is good; and God hath implanted these in our nature, for this very purpose. 7. But think the apostle is in this condemned the unnatural complexion of the Greeks, who exposed their children; and the reason, that in some states they were allowed by the laws to do so. 8. Implacable—from ἀναληπτέος, a covenant, is used to signify irreconcilable, because when these covenants made their nations, by which they bound themselves to lay aside their enemies, they retaliated by a sacrifice on which they poured a libation, after drinking a part of it themselves.

CHAPTER II.

View and Illustration of the Reasoning in this Chapter.

Having shown that the Gentiles could not entertain the least hope of salvation, according to the tenor of the law of nature, it was next to be considered, Whether the law of Moses gave the Jews any better hope. This inquiry the apostle managed with great address. Well knowing, that in sketching his description of the manner and spirit of the Greeks, the Jews would pronounce them worthy of damnation, he suddenly turned his discourse to the Jews, telling them, that they who passed such a judgment on the Gentiles, were themselves to be punished, if they were saved through the law of Moses; because, by condemning the Gentiles, they virtually condemned themselves, who, being guilty of the very same crimes, were thereby placed under the curse of Moses, ver. 1. And, to enforce his argument, the apostle observed, that God's sentence of condemnation, passed in the course of the law, upon them who commit such things, is known by all to be according to truth, ver. 2. But although every Jew was condemned by the curse of the law of Moses, they all expected salvation, on account of their being Abraham's children, Matt. iii. 5. 6. and of their enjoying the benefit of revelation, Rom. ii. 19. Wherefore, to shew them the vanity of that hope, the apostle proposed the following question: Dost thou, who condemnst the Gentiles for their crimes, and yet committest the same thyself, think that thou shalt escape the righteous sentence of God, and be delivered in the sense of the law of Moses, merely because thou art a son of Abraham, and a member of God's visible church? ver. 3. By entertaining such a notion, thou judgest an oath of thy privilege, which are bestowed on thee, not to make sinning more safe to thee than to others, but to lead thee to repentance, ver. 4. These privileges, therefore, instead of making thy salvation sure, if abused by thy obdurate heart, will make thy punishment greater in the day of wrath, and revelation of the righteous judgment of God, ver. 5.

Having mentioned the general judgment, the apostle, for the instruction of the Jews, and of all who, like them, expect salvation because they are favoured with revelation, discussed at large concerning future retributions. And first of all shew them, from the natural character of God, that rewards and punishments will be dispensed at the judgment to every man, not according to the outward privileges and advantages which he enjoys in this life, nor according to the flattering opinion which he entertains of himself, but 'according to his works,' ver. 6. More particularly, to them who, by perseverance in well doing, earnestly seek glory, honour, and immortality, God will render eternal life, ver. 7. But them who obey unrighteousness, he will punisli with indignation and wrath, ver. 8. Last; however, the Jews might have imagined, from the apostle's speaking of a state of eternal life, ver. 7. that he spake of the members of the visible church of God only, and that no others are to have eternal life, he repeated his account of the judgment in such terms as to make his readers sensible that he is speaking of men of all nations and religions: 'Affliction and anguish shall come upon every soul of man who worketh evil, of the Jew first, and also of the Greek,' ver. 9. 10. But glory, honour, and peace shall be to every one who worketh good, to the Jew first, and also to the Greek,' ver. 10. For as Jew and Greek is a division which comprehends all mankind, there can be no doubt of the apostle's intention to declare, on the one hand, that every impenitent sinner, and among the rest the impenitent members of God's visible church, shall assuredly be punished; and, on the other, that all who have wrought good, whether they be Jews, or heathens, or Christians, shall have glory, honour, and peace, that is, eternal life, rendered to them. 'Because with God there is no respect of persons,' ver. 11. His account of the judgment, the apostle concludes in this place with great propriety, not only for the reason already mentioned, but lest the heathen philosophers and Jewish scribes, from his teaching that no man can be saved either by the law of nature or by the law of Moses, might have suspected it to be his opinion, that all are to
be condemned who have not the gospel revelation; and that such good works as Jews and heathens perform, who are out of the Christian church, will be of no use to them at the last. For by declaring that glory and peace shall come not only upon such Jews, but upon such Greeks, as have wrought good, he hath taught that salvation is not confined to them who have enjoyed revelation; that in all nations there are men who fear God, and work righteousness; and that, at the judgment, such shall have the benefit of the method of salvation, established at the fall and revealed in the gospel, extended to them, though it was not discovered to them during their lifetime on earth.

Moreover, because the Jews really held the unchallengeable opinion, falsely imputed to the apostle, consigning to damnation all who had not the Mosaic revelation, the apostle assured them, that the revealed law of God is not the rule by which the heathens are to be judged; "As many as have sinned without law, shall perish without law:" without being judged by any revealed law. So that in punishing them, God will consider those hindrances of their virtues, and those alleviations of their sins, which resulted from the imperfection of the dispensation under which they were placed, and will make proper allowances; "Whereas all who have sinned under a revealed law, shall be judged by that law; the aggravations of their sins, resulting from the advantages they enjoyed, will be taken into the account, and punished, ver. 12. And with respect to men's being saved, because they have enjoyed an external revelation, the apostle expressly declared, that "not the hearers of the law are just before God, but the doers of the law shall be justified," ver. 13. He therefore concluded, that when the Gentiles, who have not a revealed law, do, by the guidance of natural reason, the works enjoined by that law, these men furnish a law to themselves, by which they must direct themselves, ver. 14. and show that there is a law of God written in their hearts, to which their reason and conscience bear witness, ver. 15.; which, if they obey sincerely, they shall obtain eternal life in the day when God will judge the hidden things of men, namely, their inward dispositions, by Jesus Christ, according to the gospel which Paul everywhere preached, ver. 16.

Here let it be observed, first, That, by making 'the doing of law,' ver. 13. as far as our imperfections will admit, necessary to justification, the apostle hath guarded his readers against mistaking the doctrine he was about to deliver, chap. iii. 28. 'That by faith man is justified, without works of law.' For if he had not expressly declared, that the doing of law to a certain degree is necessary, even when men are justified freely through Christ, it might have been objected, that he made void their obligation to do good works altogether.—Further, by declaring, at the conclusion of his account of the judgment, that in punishing the wicked, and rewarding the righteous, both among the Jews and Greeks, God will proceed 'according to his Gospel,' the apostle hath taught us two things of great importance. The first is, that in judging men God will not proceed according to the tenor, either of the law of nature or of the law of Moses, by inquiring after an obedience absolutely perfect; because, according to that method of judgment, no one could be acquitted. 'But he will judge their hidden things,' their inward frame of mind, 'according to the gospel;' that is, he will examine, whether in the present life men have been guided by a sincere desire to know and to do his will, in whatever manner it was manifested to them. And in whomsoever such a faith is found, he will count it for righteousness, and reward it, whether the person who possessed it were a Gentile, a Jew, or a Christian.—The second thing taught in this declaration is, that wicked men, of all nations, shall be punished according to the demerit of their sins, while the righteous shall be rewarded, not on account of the merit of their good works, but through the mere favour of God, who, for the sake of Christ, will accept their spirit of faith, as if it were a perfect righteousness. For these being the doctrines which Paul everywhere preached, they are his gospel, according to which men are to be judged.

In the next place, to show the unbelieving Jews the vanity of placing their hope of salvation on God's having chosen them for his people, and on his having given them the law, the apostle inquired what efficacy the law of Moses, with their other privileges as the people of God, had had in leading the men of rank and learning among the Jews to a right practice. Now, that he might not seem to undervalue their privileges as Jews, he enumerated them particularly: 'Behold, thou art called a Jew, and restest in the law,' &c. ver. 17-20.—Then asked the doctors and scribes, how it came to pass that, notwithstanding they had the express image of knowledge and truth in the law, and had set themselves up as guides of the blind Gentiles, they had not so instructed themselves, as to refrain from breaking the law in the many flagrant instances which he mentioned, ver. 20-23.—At the same time, that he might not charge the Jews with those gross immoralities without foundation, he quoted passages from their own scriptures, which declare, that the name of God was blasphemed among the Gentiles through the wickedness of the Jewish rulers and scribes, ver. 24.—Wherefore, seeing not the hearers of the law, but the doers of it, shall be justified, the men of rank and learning among the Jews, being so wicked, had not the least ground to expect salvation through the law, but were under a necessity of seeking justification through faith: and the Gentiles were under no obligation to be guided, in the interpretation of the revelations of God, (see ver. 19.) by persons whose practice was so contrary to the precepts of revelation.

In the third place, because the Jews expected salvation on account of their being the children of Abraham and members of God's covenant, and gloated in their circumcision as the sign of that covenant, and of their descent from Abraham, the apostle told them, that their circumcision, though a proof of their descent from Abraham, and of their relation to God as his people, would not profit them if they were breakers of the law; but, in that case, they would be in no better a condition than the uncircumcised Gentiles, ver. 25.—Whereas, if the Gentiles are found to have performed the good works enjoined by the law of God given to the Jews, their uncircumcision will be no obstacle to their salvation, ver. 26.—Consequently, they will put the Jews to shame, by obtaining that justification which shall be denied to the Jews, ver. 27.—For he is not a Jew, or son of Abraham, and heir of the promises, who is so by descent and profession only, ver. 28; but he is a son of Abraham, and an heir of the promises, in their highest meaning, whatever his pedigree or profession of religion may be, who is Abraham's son in the temper of his mind: and true circumcision is that of the heart, which is made by cutting off evil affections, according to the spirit, and not according to the letter of the law of circumcision. And where that circumcision was found, though such a person might not receive praise from the Jews, as one of the people of God, he shall assuredly receive it from God at the judgment, who will own him as one of his people, by conferring upon him the blessings promised to Abraham, and to his seed, ver. 29.

Reader, behold and admire the benignity and impartiality of the divine government, as set forth in the gospel. At the judgment, God will render to every man according to his works, without showing more favour to those who have enjoyed revelation, than to those who, in the exercise of his sovereignty, have been denied that favour. In other words, the enjoyment of revelation will
not be imputed to any man for merit, nor the want of it be considered as a fault; but, in judging men, God most righteous will consider the advantages and disadvantages which result from the nature of the dispensation under which they lived, and will pass sentence upon them accordingly. And therefore, if, at the judgment, some who have not enjoyed revelation are found to have feared God, and wrought righteousness, notwithstanding the disadvantages they laboured under, he will not deny them those rewards, which persons in more happy circumstances have reason to expect from his mercy in Christ.

To this liberal doctrine it hath been objected,

1. That no works being good, but such as proceeded from faith, none of the heathens will be found at the judgment to have wrought good, as they had no opportunity to believe the revelations of God; consequently, the apostle’s doctrine, that glory, honour, and peace, shall be to every one who worketh good, is not to be understood of the heathens, but must be limited to such Jews and Greeks as have enjoyed the benefit of an external revelation.

But the answer is, Faith does not consist in the belief of particular doctrines, (See Rom. iii. 28. note 1.), far less in the belief of doctrines which men never had an opportunity of knowing; but in such an earnest desire to know and do the will of God, as leads them conscientiously to use such means as they have, for gaining the knowledge of his will, and for doing it when found. Of this kind was Abraham’s faith. (See Rom. iv. 3. note 1.) And inasmuch as the influences of the Spirit of God are not confined to them who enjoy revelation, but are promised in the gracious covenant made with mankind at the fall to all who are sincere, a heathen by these influences may attain the faith just now described, and thereby may please God.

For faith is more a work of the heart, than of the understanding. So our apostle teaches, Rom. x. 10.

'With the heart, we believe unto righteousness.' So that although the persons to whom revelation is denied, may not have the same objects of belief with those who enjoy revelation, they may have the same spirit of faith, as it is termed, 2 Cor. iv. 13. Of this Abraham, Rahab, the centurion, whose son Christ healed, the Ethiopian eunuch, and Cornelius, are examples; for in uncircumcision they exercised such faith as was acceptable to God. And therefore Peter did not scruple to say, Acts x. 38.

'Of a truth I perceive that God is no respecter of persons, but, in every nation, he that feareth God and worketh righteousness is accepted with him.' And 1 Pet. l. 17. 'The Father delighted with persons, judged according to every man’s work.'

That the pious heathens should have their faith counted to them for righteousness at the judgment, notwithstanding it may have been different in many particulars, and even erroneous, is not unreasonable; provided, in these instances of error, they have used their best endeavours to know the truth, and have not been led by these errors into habitual sin. For, as Mr. Claude observes, in his treatise of self-examination, chap. vii. "When one takes a view of false religions, they seem to make no less impression on the heart of those who are sincere in them, than the true religion does on the hearts of the faithful. In the one and in the other, we see the same good intention, the same zeal, the same readiness to do every thing they believe will tend to the glory of God: they love God, according to the idea they form of him; they worship him in their own way; and through fear of him, they endeavour to live irreproachably among men." Between them, indeed, there is this difference—the conceptions of the one are true, but the notions of the other are in many particulars false; and the service which the one pays to God is a rational service, whereas the worship of the other is mixed with much superstition. However, as the pre-eminence of the one above the other, in point of knowledge and worship, is owing not to the greater rectitude of their disposition, but to the greater favour of God, who hath bestowed on them a more perfect discovery of his will, why should it be thought strange, that God, who is equally related to all his creatures, should, in judging them, consider the circumstances of each, and make the proper allowances, (as the apostle expressly affirms in this chap. ver. 12.); and, bestowed on them, for the sake of Christ, such a degree of happiness as their good disposition makes them capable of enjoying? In short, if the heathens are not to be saved by having their spirit of faith counted to them for righteousness, through Christ, notwithstanding they have lived in false religions, what shall we say concerning the salvation of the various sects of Christians, many of whom, in the articles of their faith, differ from one another, and from truth, almost as widely as they do from some who live and die in paganism?

2. It hath been objected to the salvation of the heathens, that they have not that explicit knowledge of Christ, nor faith in him as the Saviour of the world, which is required in the gospel. But to this I reply—The gospel does not make it necessary to salvation, that a man believe that Christ is God, and a direct faith in him, if they have never had an opportunity of knowing and believing on him. On the contrary, by informing us, that all mankind live at present, and shall hereafter be raised from the dead, through the obedience of Christ, although the greatest part of them know nothing of him, nor of his obedience, the sacred oracles lead us to conclude, that at the general judgment many shall be saved through Christ who till then never heard of him. Besides, is it not as agreeable to justice and goodness to save the pious heathens through Christ, notwithstanding they never heard of him, as it was to condemn all mankind to death, for the sin of Adam, although the greatest part of them never heard of his disobedience? Withal, since at the judgment the ground of the salvation of mankind shall be declared in the hearing of the assembled universe, the discovery of Christ as Saviour will be made to the saved heathens, in time sufficient to lay a foundation for their gratitude and love to him, through all eternity. In fine, if the efficacy of Christ’s obedience does not extend to the saving of the pious heathens, what interpretation can we put on Rom. v. 12-21, where the professed purpose of the apostle’s reasoning is to show, that the effects of Christ’s obedience are greater than the consequences of Adam’s disobedience?

3. To the salvation of the heathens it hath been objected, that if justifying faith consists not so much in the number and extent of the doctrines believed, as in the disposition of the heart to believe, that many who have lived and died in false religions may be saved, what purpose does it serve to give any of mankind the true form of faith and worship by revelation? This objection the apostle himself hath stated in the beginning of chap. iii., and hath answered it very solidly, by shewing, that in the true religion men have many more and better opportunities of cultivating good dispositions, and of being prepared for heaven by the discoveries which revelation makes of spiritual things, than can be had in any false religion; the errors of which, though they may not absolutely extinguish goodness of heart, are certainly great impediments to virtue, if not rather temptations to sin. In short, the true form of religion, instead of being of no use, is the greatest blessing men can enjoy; because, by affording better means of improvement, it enables them to acquire a greater measure of virtue, and a more distinguished reward.

This illustration will not be thought tedious by those who consider the importance of rightly understanding
what the gospel teaches concerning the salvation of the heathens. For,
First, To know that this liberal doctrine makes part of the Christian revelation, must give the highest pleasure to every benevolent mind, on account of the glory which will redound to God, from the salvation of so many of the human race, through the coming of his Son into the world.
In the second place, This liberal doctrine puts an end to those specious cavils, whereby the enemies of revelation have endeavoured to discredit the gospel in the eyes of the intelligent. For it can no longer be pretended, that by making faith the means of salvation, the gospel hath consigned all the heathens to damnation. Neither can God be accused of partiality, in conferring the benefit of revelation upon so small a portion of the human race, in the false notion, that the actual knowledge of revelation is necessary to salvation. For although the number of those who have lived without revelation, hath hitherto been much greater than of those who have enjoy-
ed that benefit, no unrighteousness can be imputed to God, since he hath not excluded those from salvation who have been denied revelation, but hath graciously determined, that all in every dispensation, who, by perseverance in well-doing, seek for glory, honour, and immortality, shall obtain eternal life, by having their spirit of faith counted to them for righteousness, through Jesus Christ. Moreover, all the heathens who are condemned, shall be condemned, not because they lived without revelation, but because they have lived in opposition to the law of God written on their hearts. Therefore, the strongest of all the objections with which revelation hath been attacked having no foundation, the gospel ought to be received by every one to whom it is offered, as a discovery from God of the only method in which sinner can be saved; namely, not by a 'righteousness of law,' which in our present state is unsustainable, but by a 'righteousness of faith' counted to us by the more favour of God, on account of the obedience of Christ.

New Translation.
Chap. II. 1 (4. 5.) Wherefore thou art inexcusable, O man, whomsoever thou art who judgeth: for (κατὰ σας, 317.) whilst thou judgest another, thou condemnest thyself; (κατὰ σας, 90.) because (πρὸς τὸν θεὸν) who judgeth, practiseth alike the thing.
3 (4. 101.) And dost thou judge this, O man, who judgest those who practiseth such things, and yet worketh the same, that thou shalt escape the sentence of God?
4 Or dost thou misrepresent the riches of his goodness and forbearance? and showliness to anger? not knowing that (παρακαλεῖται, 71.) this goodness of God leadeth thee to repentance?
5 (4. 106.) Moreover, according to thy obstinacy (παρακαλεῖται, 70.) and impatient heart, thou treasurtest up to thyself wrath, (ἐνάρξις, 3.) against the day of wrath, and revelation of the righteous judgment of God;
6 Who will render to every one according to his works:
7 To them, verily, who by perseverance in well-doing, seek glory, honour, and

Commentary.
Chap. II. 1 Since all who practice these crimes are worthy of death, thou art inexcusable, O man, whomsoever thou art, who judgeth, and yet expectest that thyself shall be saved: for whilst thou judgest the Gentiles worthy of death, thou condemnest thyself; because thou who judgest, committest the very same things.
2 Besides, we know that the sentence of God contained in the curse of the law of Moses is agreeable to truth, even when it is pronounced upon the Jews who commit such crimes, and condemns them to death.
3 This being the case, dost thou think, O Jewish man, who condemnest those heathens who commit such sins, and yet committest the same sins thyself, that thou shalt escape the sentence of God because thou art a son of Abraham, and a member of God's visible church?
4 Or dost thou misconstrue the greatness of his goodness, in according to thy own obstinacy and impatient heart, thou hast kept up in store for thyself punishment, to be inflicted on thee in the day of punishment, when there shall be an illustrious display of the righteous judgment of God made before the assembled universe?
5 Who will render to every one, not according to his external privileges, but according to the real nature of his works:
6 To them, verily, who by perseverance in well-doing, seek glory, honour, and

Ver. 1. Wherefore thou art inexcusable. [Here the illative particle ὅποιον is used to introduce a conclusion, not from what goes before, but from something not expressed, the proof of which is to be immediately added. As if the apostle had said, For this reason, O Jewish man, who judgest without excuse, in judging the Gentiles worthy of death, because by that judgement thou condemnest thyself. Accordingly, to show that he was thinking of the judgment when the Jews passed on the Gentiles for their crimes, he immediately adds: For whereas thou judgest the Gentiles worthy of death, thou condemnest thyself, because thou who judgest, committest the same things.] Whibley, in his note on this verse, quotes passages from Josephus, by which it appears that the Jews in his time were guilty of most of the crimes imputed to the Greeks in the first chapter of this epistle.

Ver. 2. Besides, we know that the sentence of God. [The original word ἀνακάλανθος, often signifies a judicial sentence, especially that by which one is convicted in punishment. 2 Tim. xi. 26. LXX. ἀνακάλανθος is 'the sentence of death.' Rom. v. 15. For verity (πρὸς τὸν θεὸν) the sentence.] &c. Hence it translated condemnation, Luke xxii. 40. 2 Cor. xii. 2; 1 Tim. iii. 6; Jude, ver. 4; and dissertation, Rom. vi. 8; 1 Cor. xi. 29. 34. Wherefore, as in the preceding chapter the apostle had spoken of the law of God written on the hearts of men, whereby they who commit crimes are condemned to death, he concludes with the observation that the sentence of God, 'in this passage, is the curse of the law of Moses,' whereby all the Jews who committed the things which the apostle had to their charge, were condemned to death.

Ver. 3. In according to truth. [It is not only according to justice, but according to the true meaning of God's covenant with the fathers, the promises made to Abraham, and the covenant of the Jewish nation. By this declaration, the apostle reproved the erroneous opinion of the Jews concerning of God's covenant with the fathers, the promises made to Abraham, and the covenant of the Jewish nation. By this declaration, the apostle reproved the erroneous opinion of the Jews concerning the covenant of the fathers. The Jews imagined that Jacob and Isaac were more greatly exalted do not suffer their enemies to escape, so God, highly displeased with the wicked, will assuredly punish them in the severest manner at length.

Ver. 7. Seek glory, honour, and immortality.] Glory is the good fame which commonly attends virtuous actions; but honour is the
11 (W. 12. 1.) For there is no respect of persons with God. 12 As many (2 Cor. 9:9) therefore, as have sinned without law, shall also perish without being judged by law; and as many as have sinned under law, shall be judged by law. 13 For not the hearers of the law are just before God, but the doers of the law shall be justified. A.
14. Therefore, the Gentiles, who have not a law, do by nature.

15. The work of the law written on their hearts, their conscience bearing witness, and also their reasons between one another, by which they are justified, though they have not a law, are a law to themselves;

16. In the day, when God will judge the hidden things of men, by Jesus Christ, according to my gospel.

17. Behold, thou art a Jew, and restest in the law, and boaste'st in God;

18. And knowest his will, and approvest the things that are excellent, being instructed concerning them, by him. But to be wise is to love virtue.

19. And boaste'st that thou thyself art a guide of the blind, a light of them who are in darkness,

20. An instructor of the foolish, a teacher of fools. In the law it is written, 'thou shalt do no murder; and if thou shalt be a murderer, thou shalt be condemned.' And thy glory is excellent, and for thy excellency, I am filled with shame and contempt.

21. For such is the proof of this saying, of which you are proud, that the ignorance of God is yours, and that of your mother, too, is yours.

22. Before God and his saints, I charge you that you walk in the way of love, and prove the multitudes of your heart, in the fear of God.

23. For all things are unto you, because it is written, 'all things are thine.' Be ye therefore perfect in the same thing, according to that which is written, 'and see that ye do not make war against the body of Christ.'

24. For neither was the law given for the just, but for the ungodly and sinners, for whom are the commandments, and for whom are the ordinances. But even Christ, as it is written, was made under the law, that he might redeem them that were under the law, and receive the adoption of sons. The law was given by Moses, but grace and truth came by Jesus Christ.
21 Thou then who teachest another, teachest thou not thyself? Thou who preachest, Do not steal—dost thou steal?  
22 Thou (1 Sam. 56, 55) who commandest, Do not commit adultery—dost thou commit adultery? Thou who abhorrest idols, (Ezek. xxxvi. 30) dost thou rob temples?  
23 Thou who art greatest in the law, by the breaking of the law dishonestest thou God?  
24 For, as it was written, (Isa. iii, 5; Ezek. xxxvi. 30), 'The name of God is evil spoken of among the Gentiles through you.'  
25 (Psalm xxv. 42, 94). Now circumcision indeed professeth, if thou practise law; but if thou be a transgressor of law, thy circumcision hath become uncircumcision.  
26 (Exod. xix, 22.) And if the uncircumcision keepeth the precepts of the law, will not his circumcision be counted for circumcision?  
27 And will not the uncircumcision, which by nature fulfillleth the law, judge thee a transgressor of law, though a Jew? (from ver. 25.) by the literal circumcision! (see ver. 26.)  
28 For he is not a Jew, who is one inwardly; neither is circumcision that which is outward in the flesh;  
29 But he is a Jew who is one inwardly, and circumcision is of the heart, in the spirit, not in the letter of the law. (Eph. xvi. 67.) Of this man the praise is not from men, but from God.  

Spiritual ideas as babes—these titles thou assumest, because thou hast a just representation of religious knowledge and truth in the scriptures.  
21 If thy behaviour suitable to those high pretensions? Thou who teachest the Gentiles, why teachest thou not thyself? Thou who preachest to them, Do not steal—dost thou steal?  
22 Thou enlightened Jewish doctor, who asperest to the Gentiles, Do not commit adultery—dost thou commit adultery? Thou who abhorrest idols, dost thou rob temples of the tithes destined for the support of the worship of God! as if impious were criminal in heathens, but pardonable in thee.  
23 Thou who art greatest in the law, by the breaking of the law dishonestest thou God?  
24 For, as it was written, (Isa. iii, 5; Ezek. xxxvi. 30, 'The name of God is evil spoken of among the Gentiles through you.')  
25 (Psalm xxv. 42, 94). Now circumcision indeed professeth, if thou practise law; but if thou be a transgressor of law, thy circumcision hath become uncircumcision.  
26 (Exod. xix, 22.) And if the uncircumcision keepeth the precepts of the law, will not his circumcision be counted for circumcision?  
27 And will not the uncircumcision, which by nature fulfillleth the law, judge thee a transgressor of law, though a Jew? (from ver. 25.) by the literal circumcision! (see ver. 26.)  
28 For he is not a Jew, who is one inwardly; neither is circumcision that which is outward in the flesh;  
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Jewish Scriptures. The original word ἱπποτάμωμος, according to Ros. signifies the sketch or outline of thing—the form. But as the Jews are said to have this form in the law, I rather think St. Paul compares the law in a looking-glass, which gives exact images of things, as the apostle James liketh the covering.  
Ver. 21. Thou who preachest, Do not steal—dost thou steal?—This and the following are what is spoken to the Rabbies, who were the philosophers and doctors pretended to derive from the law, and had made use of them to their temper and manners; so that what they boasted in the law, and their claims to be the teachers of the Gentiles, were regarded by the Gentiles.  
Ver. 22. Dost thou rob temples?—The Jews who defrauded the Gentiles of their tithes are said, Mat. xxi. 8, 'to rob God.'  
Ver. 23. Circumcision indeed professeth, if thou practise law.—Xex. vi. 42. Here, as in many other passages, the apostle speaks to the thoughts of his Jewish readers. They fancied that circumcision, by showing that they were descended from Abraham, and were members of God's covenant, would ensure their salvation, though they were ever so wicked. But the apostle told them, their circumcision would avail them only if they practised law; that is, performed the things required in the covenant with Abraham, (see ver. 12, note l.); in which case, as the seal of that covenant, it would give them assurance of salvation. But, if they did not perform the precepts of that covenant, their circumcision would be of no use to them.  
Ver. 24. Keep (κανεῖσθαι) the precept of the law.—For this translation, see Rom. i. 36 note l. The law, here and in the following verses, cannot be the law of Moses, because the uncircumcised Gentiles could not keep the precepts of that law; they were utterly ignorant of them, and never could, by any exercise of reason, find out, other than that they were agreeable to God, or that he required them of the Gentiles. Most commentators are of opinion, that the moral precepts of the law of Moses are here meant, which the Gentiles might know by the light of nature. As neither they nor the Jews could keep these precepts in the manner the law required, so as to merit life by them, it is more reasonable to think, the law here spoken of, whose precepts the Gentiles are supposed to keep, is the law of faith, (see Rom. viii. 3.) as the apostle himself shows, ver. 7. 'The law which the Gentiles may both know and keep. For the light of natural reason dictates to great precepts higher than the law, namely, that men should desire to God and obey him from love.' Further, the precepts of this law are very particularly kept by the apostle himself, as literally signifying righteousness of the law; because they who keep them are accounted righteous in the sight of God; that is, are treated by God as righteous persons for the sake of Christ.  
Ver. 25. The uncircumcision which by nature fulfillleth the law.—The words by nature are added by the apostle, to show that he is speaking of persons without revelation, and out of the circle of the circumcised Gentiles, nor of those who were to be converted.  
Ver. 26. Fulfilleth the law.—Namely, of faith. The former, as we have seen, note. For though the Gentiles were ignorant of the covenant that was made at the fall, and of its promises, they might yet perform its requirements, ver. 25. Accordingly, many of the Gentiles believed in the true God, and obeyed him from a principle of faith and love.  
Ver. 27. Judge thee a transgressor of law, though a Jew.—(See the letter and circumcision, Ex. xvi. 18.) by the literal circumcision!—The words though a Jew, are rightly supplied in this verse from the following: because the common translation, 'who by the letter and circumcision dost transgress the law,' is not sense. See Gen. Pref. p. 12. The judgment which the Gentiles who fulfill the law are here said to pass on the wicked Jewish, is the same with that which the Jews are said, ver. 1, to pass on the wicked Gentiles: namely, 'that they are worthy of death.' But they pass this judgment on the Jews with much more reason than the Jews pass it on them; because, whilst they condemned the Gentiles, they expected to be saved themselves, though guilty of the very same crimes.  
Ver. 28. Keep (κανεῖσθαι) the precept of the law.—For this translation, see Rom. i. 36 note l. The law, here and in the following verses, cannot be the law of Moses, because the uncircumcised Gentiles could not keep the precepts of that law; they were utterly ignorant of them, and never could, by any exercise of reason, find out, other than that they were agreeable to God, or that he required them of the Gentiles. Most commentators are of opinion, that the moral precepts of the law of Moses are here meant, which the Gentiles might know by the light of nature. As neither they nor the Jews could keep these precepts in the manner the law required, so as to merit life by them, it is more reasonable to think, the law here spoken of, whose precepts the Gentiles are supposed to keep, is the law of faith, (see Rom. viii. 3.) as the apostle himself shows, ver. 7. 'The law which the Gentiles may both know and keep. For the light of natural reason dictates to great precepts higher than the law, namely, that men should desire to God and obey him from love.' Further, the precepts of this law are very particularly kept by the apostle himself, as literally signifying righteousness of the law; because they who keep them are accounted righteous in the sight of God; that is, are treated by God as righteous persons for the sake of Christ.  
Ver. 29. A Jew does not, as in ver. 17, signify a professor of the Jewish religion, or a member of God's ancient visible church, but one who is a son of Abraham by possessing faith and holiness, like that for which Abraham was constituted the father of all believers. In this sense, the pious Gentiles, though uncircumcised, and members of no visible church, were really Jews, or sons of Abraham, and members of the covenant which God made with him, and entitled to all its blessings, by virtue of the circumcision of their heart. But such as those that Christ speaks in his epistle to the church of Phrygia, Rev. ii. 8. 'I know the blasphemy of those who say they are Jews, and are not, but are the synagogue of Satan.'  
Ver. 26. But he is a Jew who is one inwardly.—He is a son of Abraham, a member of God's invisible, invisible church, and entitled to the blessings of the covenant, who inwardly possesses the temper and disposition of Abraham, and therefore imitates his faith and obedience.  
2 And circumcision is of the heart.—The circumcision which renders men the sons of Abraham and the people of God, is a cl-
CHAPTER III.

View and Illustration of the Subjects handled in this Chapter.

The foregoing reasons being contrary to the prej udices of the Jews, one of that nation is here introduced, objecting. If our being the children of Abraham, members of the church of God, and heirs of the promises, will procure us no favour at the judgment, and if the want of these privileges will not preclude the heathens from salvation, what is the pre-eminnce of a Jew above a Gentile, and what is the advantage of our being made the visible church of God? ver. 1.—The apostle replied, That the Jews, as a nation, enjoyed great advantages by being the church of God: To them were committed the oracles of the prophets, the law of Moses, and the writings of the prophets, in which the coming of the seed of Abraham, who was to bless all nations, is foretold, ver. 2. But, says the Jew, what good have we derived from these oracles, if the greatest part of us have not believed on them whom you affirm to be the seed of Abraham? Will not our unbelief, as you have often told us, (See View prefixed to chap. xi.) occasion our rejection, and thereby destroy the faithfulness of God, who promised to Abraham to be a God to him, and to his seed in their generations? ver. 3. This consequence the apostle denied: Because, although all the natural seed of Abraham were rejected for unbelief, the faithfulness of God would not be destroyed thereby, but rather established, as the casting of Abraham's seed out of the covenant, for unbelief and disobedience, was tacitly threatened in the covenant itself, ver. 4. But, replied the Jew, if our unrighteousness, in not believing on Jesus, establisheth the faithfulness of God, by occasioning our losing the privileges of the covenant, Is not God unrighteous in destroying us also as a nation, for the sin of not believing in Jesus? ver. 5.—By no means, answered the apostle; for if no sin could be rightfully punished which is attended with good consequences, 'How shall God judge the world?' How shall he render to every man according to his works? ver. 6.—This answer not convincing the Jew, he urged his objection in a stronger form, as follows:—If the truth of God, in executing his threatenings on us as a nation, hath abounded to his glory through our lie, Why are we punished as sinners individually for what hath contributed so exceedingly to God's glory that it can scarcely be called a sin? To this objection the apostle replies, Why not say also, what we apostles are slanderously reported to practise, and even to order. 'Let us do evil, that good may come.' This pernicious doctrine the apostle reproved with abhorrence, by declaring, that the condemnation of those who hold it is most just, ver. 8. which is, all he now thought fit to say on the subject; intending to confute both the objection and the slander more fully afterwards, chap. vi. viii.

Because the apostle had affirmed, ver. 2, that the pre-eminnce of the Jews above the Gentiles consisted in the advantages which they derived from the oracles of God, for improving themselves in knowledge and virtue, the Jew asks, Do you acknowledge that we excel the Gentiles in worthiness and character, and that on account thereof we are entitled to be justified by the law? Not at all, says the apostle; for we have formerly, chap. i. and ii. proved Jews and Gentiles, that is, the scribes, Pharisees, and lawyers among the Jews, and the statesmen, philosophers, and common people of the Gentiles, to be all under sin, and obliged to seek justification by faith, ver. 9. And with respect to the common people of the Jews, I will shew you, by passages from your own scriptures, that the generality of them have always been exceedingly corrupt, notwithstanding the advantages which they derived from the oracles of God, ver. 12—18. Therefore, Jews and Gentiles being sinners, every mouth of man, pretending to justification as due on account of works, is effectually stopped, both by the law of nature and by the law of Moses, and all the world stands condemned by both, as liable to punishment from God, ver. 19. The apostle having thus, step by step, led his readers to the great conclusion which he meant to establish, he produces it as the result of all his reasoning hitherto: 'Wherefore, by works of law there shall no flesh be justified in his sight; because through law is the knowledge of sin,' ver. 20. that is, neither Jew nor Gentile can be justified meritoriously by works of law; because law requiring perfect obedience, under the penalty of death, its only operation is to make sinners sensible, that they are liable to condemnation, without giving them the least hope of mercy; so that through the expectation of eternal life which sinners can entertain, must be grounded upon a method of justification different from that of law.

This being the proper place for it, the apostle introduces his account of the gospel-method of justification as follows:—Because both the law of nature and the law of Moses hath made perfect obedience necessary to justification, and because no man is able to give such an obedience, a righteousness without law, that is a different righteousness from perfect obedience to any law whatever, is now discovered, in the gospel to be what God requires in order to salvation. And to reconcile the Jew to that kind of righteousness, the apostle told them, (referring the proof of his assertion till afterwards, ch. iv. 1—8), 'that it is testified by the law and the prophets,' ver. 21. —Even the righteousness which God hath appointed from the beginning, as the righteousness of sinners; a righteousness which is through the faith enjoined by Jesus Christ, and which, from mere favour, will be counted to all, and received upon all who believe; for with God there is no distinction of persons; as his method of justifying mankind, ver. 22. Because all have sinned, and come short of the praise of God,' ver. 23.

Many of the Jews, however, continued utterly averse to the new dispensation: First, Because its doctrine of justification by faith rendered the Levitical sacrifices, which they believed to be real atonements, altogether useless; and, secondly, Because they fancied that no sacrifice for sin was appointed under the gospel. This latter mistake the apostle corrected by informing them, that justification is a free gift from God, bestowed on sinners through the redemption that is by Christ Jesus; that is, through the atonement which he hath made for sin by the sacrifice of himself, ver. 24. And that, on account of his having offered a sacrifice so meritorious, God hath set him forth, as a mercy-seat, seated on which, consistently with his justice, he forbears to punish sinners immediately, and grants them space to believe and repent, that he may pardon both them who have believed and repented before the coming of Christ, ver. 25. And them who shall believe and repent after his coming, even to the end of the world, ver. 26. Where then is boasting? the boasting of the Gentile philosophers, and of the Jewish scribes, who being puffed up with pride, the one on account of their intellectual attainments, and the other on account of their seal in performing the rites of Moses, fancy themselves entitled to eternal life. To this ques-
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CHAPTER III.

WHAT IS THE PRE-EMINENCE OF THE JEW? (Ps. 195.) AND WHAT
THE ADVANCE OF CIRCUMCISION?

1. APOSTLE. Marv. in every respect; but chiefly, indeed, because they were intrusted with the oracles of God.

2. JEW. (Ti. 3:8.) But what if (as some have not believed?) (Ps. 24, 27.) Will not their unbelief be your unbelief?

3. Note 1. destroy the faithfulness of God?

4. APOSTLE. By no means: but let God be true, and every man be a liar; as it is written (Ps. II. 4.) That thou mayest be justified in thy sayings, 60. threatened, and mayest overcome when thou judgest.

1. Chap. II. 8. 9. 10. What is the pre-eminence of the Jew? What is the advantage of circumcision? 2. 3. 4. APOSTLE. Much in every respect; but chiefly, indeed, because they were intrusted with the oracles of God. JEW. (Tit. 3:8.) But what if (as some have not believed?) (Ps. 24, 27.) Will not their unbelief be your unbelief?

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Ver. 1. What is the pre-eminence of the Jew? What is the advantage of circumcision? 2. Much in every respect; but chiefly, indeed, because they were intrusted with the oracles of God. 3. But what if (as some have not believed?) (Ps. 24, 27.) Will not their unbelief be your unbelief?

Note 1. destroy the faithfulness of God?

4. By no means: the faithfulness of God will not be destroyed by the unbelief of the Jews. 5. But let God be acknowledged true to his covenant, although every Jew be a liar, in affirming that Jesus is not the promised seed, and be rejected on that account: for, as it is written, in all cases God will be justified in his threatenings, and will appear just as often as he punishes.

In the covenant with Abraham, God, having promised (Gen. xvii. 5) to give to him and to his seed the land of Canaan, for an everlasting possession, and to be their God, the Jews affirmed, that if they were cast off from being his people, and driven out of Canaan for not believing on Jesus, the oracles of God, instead of being an advantage, would be a disadvantage to them, and the faithfulness of God, in performing his promises, would be destroyed. Because the apostle, in their discourses to the Jews, had told them, that for crucifying Jesus they were to be punished in that manner. See Chap. II. Illustration.

Ver. 4. 1. But let God be true, and every man be a liar. 2. Let God be acknowledged true to his covenant, though every Jewish multitude is cast off from that account. 3. To understand this, we must recollect that the performance of the promises to the natural seed of Abraham is, to the original covenant, tarded to depend on their faith and obedience, Gen. xvii. 19. and that it is expressly mentioned in the new covenant, that they that believe unbelief and disobedience, Lev. xxvi. 33. Deut. xxviii. 56. The rejection, therefore, and rejection of the Jews from Canaan, for their unbelief, being a fulfilling of the threatenings of the covenant, established the faithfulness of God instead of destroying it.

3. Though every man be a liar. 4. The apostle calls the unbelieving Jews liars, not only because in scripture wicked men are called liars, Psal. cxiv. 11. but because they who refused to believe on Jesus, thereby affirmed that he was an impostor, which was the greatest falsehood.

6. That thou mayest be justified in thy threatenings, and mayest overcome when thou judgest. 7. This is the proper translation of the original phrase, τὸ αὐτοῦ δικαιοῦσθαι, and is agreeable to Psal. II. 4. where the quotation is made. God's threatenings, in which David justified God, or acknowledged him to be just, are those which Nathan, by God's order, spoke to him in reproach of his crimes of adultery and murder. 2 Sam. xii. 9-12. And with respect to God's judging or punishing David, it happened when God executed on David the penalty the things which he denounced against him by Nathan. In this punishing him, David thought God clear or just, and acknowledged him to be so, by not receiving his punishment. On this occasion, the apostle quoted David's confession, that God's punishing him in the manner denounced by Nathan was not for the breach of the promises he had made to him and his posterity, because it showed the Jews, that God's promises, like his threatenings, are all conditional, and that, whenever he punishes to Abraham and to his seed, God might reject the Jews, and drive them out of Canaan, for their unbelief, as a fulfillment of the threatenings of the covenant. 2 Sam. xii. 34. Matt. xii. 40. Mark vii. 16. Luke vi. 37. "Art thou not also one of his disciples?" In ver. 8. of this chapter, it is not in the sense of such a person, but in the sense of such a character. But also I Cor. vi. 2, "May God destroy us, if we preach not the gospel by a straight way."

Ver. 5. What are faithfulness and unbelief? 6. In every respect. 7. Much. 8. But chiefly. 9. Indeed, because they were intrusted with the oracles of God. 10. What if (as some) have not believed? 11. Will not their unbelief be your unbelief? 12. Note 1. destroy the faithfulness of God?

13. By no means: the faithfulness of God will not be destroyed by the unbelief of the Jews. 14. But let God be acknowledged true to his covenant, although every Jew be a liar, in affirming that Jesus is not the promised seed, and be rejected on that account: for, as it is written, in all cases God will be justified in his threatenings, and will appear just as often as he punishes.
6. But if our unrighteousness establishes the righteousness of God, what shall we say? (Rom. v. 19, ver. 3). Is not God unjust, who inflicteth wrath? (I speak this after the manner of man.)

9. APOSTLE. By no means: (Rom. v. 7, 17, 18). otherwise shall God judge the world! (see ver. 5, note 2.)

7. JEW. (Isa. xlii. 21). For, if the truth of God hath abounded to his glory (i.e. 167) through my lie, why still am I also judged as a sinner?

8. APOSTLE. And why not add, as we are slanderously reported to practise, and as some affirm we order; (2 Cor. vii. 5). Certainly let this evil that good may come! (Isa. lxv. 5). Of those, the condemnation just?!

9. JEW. Well, then, do we excel the Gentiles? APOSTLE. Not at all: for we have formerly proved both Jews and Gentiles to be all sinners.

10. As it is written, (Rom. iv. 3). Surely there is none righteous, no, not one.

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

12. They are all (31) gone out of the way, they are together become unprofitable; there is none that doth good; (Rom. iii. 10, 12). for there is not much as one.

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

14. (Rom. iv. 11). Their mouth is full of cursing and bitterness.

15. Their feet are (32) swift to shed blood.

16. Destruction and misery lurk in their paths:

17. 'Mayest overcome': that sense of the word being familiar to the Syrians and the Rabbins. The sense here ascribed to God, is a victory over sin.

18. Ver. 5. Is not God unrighteous? See ver. 3, note, for this translation.

19. Ver. 7. What is the sense of the word 'lie'? This is a question here, as it is in other passages.

20. Ver. 8. How far has the apostle overstepped the bounds of reason and truth?

21. Ver. 9. The word 'lie' is here used in a sense which is not common.

22. Ver. 10. The word 'lie' is used in a sense which is not common.

23. Ver. 11. The word 'lie' is used in a sense which is not common.

24. Ver. 12. The word 'lie' is used in a sense which is not common.

25. Ver. 13. The word 'lie' is used in a sense which is not common.

26. Ver. 14. The word 'lie' is used in a sense which is not common.

27. Ver. 15. The word 'lie' is used in a sense which is not common.

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31. Ver. 19. The word 'lie' is used in a sense which is not common.

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34. Ver. 22. The word 'lie' is used in a sense which is not common.

35. Ver. 23. The word 'lie' is used in a sense which is not common.

36. Ver. 24. The word 'lie' is used in a sense which is not common.

37. Ver. 25. The word 'lie' is used in a sense which is not common.

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58. Ver. 46. The word 'lie' is used in a sense which is not common.

59. Ver. 47. The word 'lie' is used in a sense which is not common.

60. Ver. 48. The word 'lie' is used in a sense which is not common.

61. Ver. 49. The word 'lie' is used in a sense which is not common.

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64. Ver. 52. The word 'lie' is used in a sense which is not common.

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79. Ver. 67. The word 'lie' is used in a sense which is not common.

80. Ver. 68. The word 'lie' is used in a sense which is not common.

81. Ver. 69. The word 'lie' is used in a sense which is not common.

82. Ver. 70. The word 'lie' is used in a sense which is not common.
17 But the path of peace they have not known.
18 For there is no fear of God before their eyes.

19 Now we know, that whatsoever things the law saith, it saith to them who are under the law; that every mouth may be stopped, and that all the world may be liable to punishment before God.

20 For all that the law is written, is to shew that every soul is without excuse:

21 For by the law is knowledge of sin.

22 But now, the righteousness of God (as it is written, "he that aboundeth in good works, shall live by them") is discovered, being testified by the law and the prophets.

23 (Ye to, 90.) Because all have sinned, and come short of the glory of God;

24 Being justified (as a free gift) by his grace, through the redemption, which is by Christ Jesus.

Ver. 3. There is no fear of God before their eyes. — In this whole discourse, the apostle speaks of the collective body of the Jews, as he had done of the Greeks in chap. 1. The reason is, both among the Jews and Greeks there were, at all times, individualists of a character very different from that which he hath described to the generality of both. Besides, more than a general description was necessary for his argument. His different manner of describing the characters of the Jews and of the Greeks, is worthy of notice. For in speaking of the Greeks, he uses the greatest plainness, knowing that he would not offend them, as they did not put themselves on sanctuary of conduct, and were conscious that the things laid to their charge were true. But in speaking of the Jews, as Taylor observes, he couches their character under quotations from their own sacred writings, and thereby turns their eyes to ancient rather than to present manners. This method he followed, because, in the ancient manners of the nation, they might, as it were, clear their characters from the very deform prevalence of the then generation.

Ver. 9. — 1. We know, that whatsoever things the law saith, it saith to them who are under the law. — The foregoing quotations, although taken from the Psalms, being called "the whole law," it is evident that the law here denotes the whole body of the Jewish law as spoken of in the scriptures. See Rom. 11. 12 note b.

2. It is said to them who are under the law. — Although many times the Jews of the New Testament, and the Gentiles, in the Jewish scriptures, are called "they that are under the law." The immediate intention of these writings was to instruct, exhort, and direct the Jews. And therefore they are all to be understood as spoken to them, unless it is mentioned that the Gentiles in particular are to be understood.

3. That every mouth may be stopped. — They that understand the history of a guilty person, who being accused, hath no answer to make for himself.

4. And that all the world may be liable to punishment before God. — The apostle's meaning is, that the passages which he had quoted from the scriptures, concerning the wickedness of the Jews, are recorded there, first to make them sensible, that notwithstanding their privileges as the people of God, they were as great sinners as the Gentiles; next, to stop every mouth of men pretending to claim justification as due to him for his works; and in the third place, to constrain all the world to acknowledge themselves liable to punishment before God.

Ver. 9. — 1. Wherefore, by works of law there shall no flesh be justified in his sight. — Jesus acknowledges, that in this passage law, without the article prefixed, signifies "a covenant, a solemn covenant, between God and man." — The apostle is here speaking of a meritorious justification, by means of the law, as well as of all, universal, absolute justification from the university of his proposition; also from this, that the only condition on which law allows justification to any person, is his performing all its requisitions. Wherefore as, in the present state of human society, a perfect obedience to law is impracticable, the apostle's assertion in this verse remains invariably true.

For the import of the phrase, see chap. 3. 20. and 3. 30. and 3. 25. These verses are parallel. The phrase, "in his sight," is the same as in 1. 21. 2. 17. 3. 21. 4. 31. and 6. 18. And in all cases, it signifies which God is expressly said to be justified by the law and the prophets.

Ver. 11. — 1. Being justified (as a free gift) by his grace, through the redemption, which is by Christ Jesus. — The example of Abraham's justification by faith, recorded Gen. xii. 6. and the passage which the apostle quotes, Rom. iv. 17. from Paul xxi. 1, 2, as well as that from Habakkuk, quoted Rom. iv. 17. are clear testimonies from the law and the prophets, that there is a "righteousness without law," which God accepts; and that the method of justifying revealed in the gospel, is the method in which men were justified under the law, and before the law: in short, it is the method of justifying sinners, established from the very beginning of the world. See Rom. iii. 25. 1. 22.

Ver. 14. Even the righteousness of God through faith of Jesus Christ. — The apostle, who, in the foregoing chapter, hath so fully taught that men may be saved who have not received an external revelation, cannot be supposed in this place to make the explicit knowledge of Christ, and faith in him, necessary. Consequently, the proposed and the original clause, "righteousness of God," does not signify "through faith in Jesus Christ," which is sometimes the meaning of the expression, but "through faith of Jesus Christ," as it is rightly rendered in our English Bible; unto which it appears, that the "faith which Jesus Christ hath enjoined," agreeably to the use of the genitive of the agent. See Rom. xii. 5, 11. That which is the true meaning of the expression, is plain from Phil.viii. 9, where "the righteousness which is through the faith of Christ," is termed the righteousness which is of God by faith, i.e. in like manner, Rom. xiv. 16. "That which is of the faith of Abraham," does not mean faith in Abraham, but faith like that which Abraham exercised. Matt. vi. 23. Rom. ii. 17. "The righteousness of God," is not the righteousness which God possesses, but which he requires. And John vi. 39. "The work of God," is not work performed towards God, or by God, but which God hath enjoined. See it is said, ver. 29. "This is the work of God, that ye believe on him whom he hath sent." See Rom. iii. 25. note b. Rom. ii. 16. where πραξις ἀρετής and so in this verse signifies the faith enjoined by Jesus Christ.

Ver. 23. — 1. Sinned and come short. — The word ἐνέτρεπτον, as Bess observes, is properly applied to those whose strength failing them in the race, are left behind. The word therefore is very suitable to mankind, who, being weak and without eternal life, the reward which they pursued by their obedience.

2. Of the praise of God, 'Ελπίς τῆς ἐλπίδος; (πραξις tενεων, the praise which comes from God) and the 'Ελπις τῆς ἐλπίδος the praise of men more than (πραξις τενεων, the praise of God) the praise of the knowledge of sin, Rom. vii. 7. It is evident, that when the apostle told the Jews, 'By works of law there shall no flesh be justified in his sight,' he meant moral as well as ceremonial works of law. Besides, all along in this discourse, the opposition is stated, not between moral and ceremonial works, but between works of law in general, and faith, as the means of our justification.

Ver. 27. — 1. But all things are made known; that every mouth may be stopped, and that all the world may be liable to punishment before God. — As it is written, "he that aboundeth in good works, shall live by them." And this saying is discovered, being testified by the law and the prophets. — Even the righteousness which God hath appointed to be through faith of Jesus Christ, (the faith which Jesus Christ hath enjoined,) is not by works of law, whether made known, or revealed, moral or ceremonial, there shall no man be justified mercifully (Rom. ii. 13. note b.) in God's sight, (Psal. cxlix. 2.) because law makes men sensible that they are sinners, without giving them any hope of pardon: consequently, instead of entitling them to life, it subjects them to punishment.

21 But now, under the gospel, a righteousness appointed by God as the means of the justification of sinners, without perfect obedience to law of any kind, is made known: And it is no new method of justification, being taught both by the law and the prophets.

22 Even the righteousness which God hath appointed to be through faith of Jesus Christ, (the faith which Jesus Christ hath enjoined,) is not by works of law, whether made known, or revealed, moral or ceremonial, there shall no man be justified mercifully (Rom. ii. 13. note b.) in God's sight, (Psal. cxlix. 2.) because law makes men sensible that they are sinners, without giving them any hope of pardon: consequently, instead of entitling them to life, it subjects them to punishment.

23. Because all have sinned, and come short of praise from God; so that being all involved in guilt and misery, the same remedy must be applied to all:

24 Being justified by faith, not mercifully, but of free gift, by a great exercise of God's grace, through the redemption which is procured for them by Christ Jesus;
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CHAP. III.

25 Whom God hath set forth a propitiation through faith in his blood, 2 (Rom. 14:7.) for a proof of his own righteousness in passing by the sins which were before committed, through the forbearance of God: 26 For a proof also of his righteousness in the present time, (Rom. 14:7.) in that he may be just, and the justifier of him which believeth in Jesus: 27 (Rom. 3:26.) Wherein is the hope of the Gentiles included.

28 We conclude then, that by faith (Rom. 3:22.) man is justified without works of law.

29 Is it the God of the Jews only, and not of the Gentiles also? Yes, of the Gentiles also.

30 Seeing there is one God, (Rom. 3:10.) (iv) He will be justified in his words, (Rom. 3:4.) and will justify his elect, (Rom. 3:4.) through Jesus Christ Jesus.

31 Ver. 30. Judged of God, (Rom. 3:21.) (iv) who is the Justifier of him which believeth in Jesus.

32 For the word of the law is not of faith: (Rom. 10:16.) for if a man do the works of the law, he shall be justified by the works of the law: (Rom. 10:5.) but the grace of God through faith bringing salvation unto all men,

33 Ver. 32. Man is justified by faith, (Rom. 3:22.) and if by faith, then is the grace of God unrighteous? (Rom. 3:31.) God is a Lie, (Rom. 3:31.) because if we should be justified by the works of the law, then is Christ dead in vain.

34 But God forbid that I should glory, (Rom. 15:10.) but I will confound the wise of this world. (Rom. 15:10.) For he is the power of God to salvation to every one that believeth, (Rom. 15:10.) to the Jew first, and also to the Greek.

35 For in every nation, (Rom. 10:16.) God hath done the same, (Rom. 10:16.) being glorified.

36 For he is not a God of circumcision only, (Rom. 15:10.) but of the uncircumcision also: (Rom. 15:10.) for no flesh can glory in his presence; (Rom. 10:27.) but in every person that believeth on the Lord Jesus Christ, (Rom. 10:30.) Glory.

37 For therein is the righteousness of God revealed, (Rom. 10:30.) from faith to faith: (Rom. 10:20.) as it is written, (Rom. 10:20.) the righteous shall live by faith. (Rom. 10:20.)
Chapter IV.

Justify the circumcision (is στίχωμα) by faith, and the uncircumcision (is τι κατακεραυνώσω) through the faith. (See Rom. x. 11-14.)

31 Do we then make law useless through the faith? By no means, (ἀλλὰ, 78.) for we establish law.

Herod, 20. 1. Seeing there is one God, he will justify, &c. &c.—The apostle alludes to Zech. x. 10, where the prophet foretells the progress of the gospel, under the image of living waters going out from Jerusalem; then adds, ver. 9: And the Lord shall be king over all the earth; and in that day there shall be one Lord, and his name one. 2 To show, that under the gospel dispensation all nations shall be regarded by God as his people; that he shall be acknowledged and worshipped by all nations; and that in the affair of their justification and salvation he will observe one rule.

2. Through the faith. This I think is an ellipse for through the law of faith, mentioned ver. 27, and signifies the method of salvation by faith established in the new covenant, called a law for this reason given in note 4, on ver. 27. By this law of faith the Gentiles are to be justified. For though they have not the doc trines of salvation in the objects of their faith, they may believe the doctrines of nature in the religion of the Hebrews, and live agreeably to them; in which case, their faith will be counted to them for righteousness, equally as the faith of those who were saved by reason of this law.

Illustration, answer to objection 1.3: So that the method of salvation for all men is the same, as is here affirmed.

Ver. 21. 1. Do we then make law useless?—Eρωτάγματι, Stephanus in his Concordance translates ερωτόγματι, ερωτάγματι, ερωταγμάτως; abedos. The simple word ερωτάναι comes from ερωτάω, or ερωτάω, to ask. Eρωτάασι therefore may signify, facta ut cesset, 'I exercise a thing of force, I weaken it, I render it incapable of exercising its power.'

2 For we establish law. It is not true of the law of Moses in general, that the apostle established it by his doctrine of justification through faith; but it is true, when spoken of the law which God has written on the heart of men. Wherefore law, in this passage, does not signify the law of Moses, as the more general and universal law just now described, the precepts of which are all written in the law of Moses, and established in the strongest manner by the gospel, as a rule of duty. The illustration of this assertion the apostle does not enter upon here, because he intended to handle it at great length in the ninth, tenth, and ninth chapters. See in particular chap. vi. 14. note 2.

Chapter IV.

View and Illustration of the Reasoning in this Chapter.

The apostle, in the preceding chapter, having shewn the impossibility of man's being justified mercifully by obedience to any law, moral or ceremonial, judged it necessary, for the sake of the Jews, to consider more particularly the merit and efficacy of ceremonial performances. For these having no foundation in the nature of things, the only motive from which they can be performed, must be a regard to the divine command. Hence they have always been considered as acts of pious duty, pleasing in the sight of God. This was the case especially with the Jews, who, because the rites of Moses were of divine appointment, thought the observance of them so meritorious, that they had not the least doubt of obtaining justification and salvation by them. And therefore they were at all times more careful in observing the rites of the law, than in performing the moral righteousness which it enjoined.

To correct this, which is the error of the superstitious in all religions, the apostle examined the justification of Abraham, the father of believers; and shewed, from Moses's account, that his circumcision, though performed when he was ninety-nine years old, had not the least influence in his justification; he having obtained the promise of justification by means of his faith, long before he was circumcised. To this example the apostle appealed with great propriety, both because circumcision was the most difficult of all the rites enjoined in the law, and because Abraham, being the father of believers, his justification is the pattern of theirs. Wherefore, if circumcision contributed nothing towards Abraham's justification, the Jews could not hope to be justified thereby, nor by the other rites of the law: and were much to blame in praising these rites as necessary to their salvation, and in consigning all to damnation who were out of the pale of the Jewish church.

The apostle begins his reasoning on this subject with asking the Jews, what it was that Abraham, the father of believers, obtained by those services pertaining to the flesh which they so highly valued? ver. 1. —He did not obtain justification; for if Abraham were justified by the merit of any moral or ceremonial work, he might have boasted that his justification was no favour, but a debt due for what he had performed. Yet in this transaction with God, he had no such ground of boasting, ver. 2. —As is plain from God's counting his faith to him for righteousness; which implies, that in rewarding him as a righteous person, God did not discharge a debt, but bestowed a favour, ver. 3. —For the person who works receives the reward, not as a favour, but as a debt, ver. 4. —But to one who is not said to have wrought, but to have believed what was promised by God, whose prerogative it is to justify sinners, his faith is counted for righteousness by more favour, ver. 5. Wherefore, from Moses's account of the justification of Abraham, it appears that he was justified freely, without meritting it by any kind of work whatsoever; consequently that the gospel method of justification is testified by the law itself, as the apostle affirmed chap. iii. 21.

The same thing is testified by the prophets. For David nowhere represents men as blessed eternally, either by obeying the precepts of God's law perfectly, or by performing circumcision, or by offering sacrifices, but by the promises of those rites which purify the flesh; but he describes the blessedness of the man to whom the Lord counteth righteousness without such works; saying, Psal. xxxii. 1, 2. 'Blessed,' like Abraham, 'are they whose iniquities are forgiven.' ver. 7. —And to whom the Lord will not count sin, ver. 8. —From this it appears, that the not counting of sin is the same with the counting of righteousness, as it secures the sinner against punishment, and by the free gift of God entitles him to reward, equally with the counting of righteousness.

In chap. ii, the apostle, by arguments taken from the character and perfections of God, had proved that the heathens may be saved, though they never have enjoyed any external revelation, nor were members of God's visible church. But this doctrine, it seems, the Jews rejected on the supposition that it was contrary to their scriptures. Wherefore, to shew the falsehood of that pretence, the apostle, after describing the justification of Abraham, introduced the subject of the salvation of heathens anew, by asking, Cometh this blessedness of justification on the circumcision only, or on the uncircumcision also? and demonstrated the possibility of the salvation of the heathen, though no members of God's visible church, by observing, that Abraham had his faith counted to him for righteousness, and received the promise of the inheritance, in uncircumcision; that is, whilst he was no member of any visible church, neither performed any ritual service whatever, ver. 16. —For it happened full thirteen years before he and his family were made the visible church of God by circumcision: so that at the time he received the promise,
and for many years after, he was precisely in the condition of all the pious Gentiles who have lived and died out of God's visible church. With this example before their eyes, how could the Jews in the apostle's days, or how can Christians now, imagine that the pious Gentiles will not have their faith counted to them for righteousness, since they are in the very condition Abraham was in when that favour was promised to him?

But because the Jews might ask, If Abraham obtained the promise of justification before he was circumcised, why was that rite enjoined to him? The apostle told them, it was enjoined merely as a seal or confirmation, on God's part, of his counting to him for righteousness that faith which Abraham had exercised in uncircumcision, and of his having made him the father or federal head of all believers who are out of God's visible church, to assure us, that their faith, like his, shall be counted to them for righteousness, and rewarded with the inheritance of the heavenly country, of which Canaan was the type, though they be no members of any visible church of God, ver. 11.

—A seal also, or proof, of his being the father of all who believe in the visible church, to give them the same assurance concerning their faith, provided that, to their outward profession of faith, they join such an obedience to God as Abraham exercised while he was out of the visible church, ver. 12. Thus, as in the second chapter, the apostle, by argument obviating that objection taken from the light of nature, had established the liberal doctrine of the salvation of the heathens by faith, so in this chapter he establishes the same doctrine by arguments taken from revelation. And by both he hath expressly confounded the bigotry of all who, like the Jews, confine salvation to their own church or mode of faith; and hath beautifully illustrated the righteousness and impartiality of God's moral government of the world.

Farther, to shew that the whole body of the ritual services enjoined by Moses, taken together, had no influence to procure salvation for the Jews, the apostle told them, that the promise to Abraham and to his seed, that they should be heirs of Canaan, and of the heavenly country typified by Canaan, was not given them 'by a righteousness of law;' that is, by a perfect obedience to any law, whether moral or ceremonial, but by a righteousness of faith, ver. 13. For if they who are righteous by a perfect obedience to law, are heirs either of the earthly or of the heavenly country, their faith is of no use in obtaining it; and the promise by which the inheritance is bestowed on them as a free gift, has no influence at all in the matter, contrary to the express declaration of scripture, ver. 14. Besides, in the nature of the thing, no one who has ever transgressed law can obtain the inheritance through law. For law, instead of rewarding, worketh wrath to every transgressor, and among the rest to the heirs, not excepting Abraham himself, who, by receiving the inheritance as a free gift, was shown to be, not a person perfectly righteous, but a transgressor of some law or other, namely, of the law written on his heart. For where no law is, there is no transgression, nor treatment of persons as transgressors, ver. 15. To these things add, that the promise was bestowed on Abraham and his seed, not by a perfect obedience to any law, either in its natural or revealed, but by faith, that the inheritance promised might be a free gift, and be made sure to all believers: Not to those only who enjoy an external revelation, but to those also, who, like Abraham, believe out of God's visible church; for the inheritance was promised to them in the person of Abraham, who in uncircumcision was made the father or federal head of such believers, for the purpose of receiving that promise on their behalf, ver. 16. According to what God said to him, A father of many nations I have constituted thee, ver. 17. This great honour was done to Abraham, on account of the excellency of his faith, ver. 18—21. For which reason it was counted to him for righteousness, and he received the promise of the inheritance, ver. 22. Now God directed Moses to record this, not for Abraham's sake alone, but for ours also, if we believe in the being and perfections of God, who raised Jesus from the dead, ver. 24. Who was delivered to death to make atonement for our offences, and was raised again for our justification, ver. 25.

Thus it appears, that the method of justifying sinners, by accepting their faith in place of that perfect obedience which law requires, and by rewarding it as if it were a perfect righteousness, is no new way of salvation. It was appointed at the fall for Adam and all his posterity, and was then obscurely revealed in the promise, that the seed of the woman should bruise the head of the serpent: afterwards, it was more explicitly declared in the covenant with Abraham, wherein God promised to give to him and to his seed by faith, whether he was a Jew or Gentile, the land of Canaan for an everlasting inheritance, as the reward of their faith. Wherefore, when the Jews in general denied salvation to the believing Gentiles, unless they entered into their church by receiving circumcision, they showed great ignorance of the method of salvation which was established at the fall, and which was made known to themselves in the covenant with Abraham. And when they refused to be united with the believing Gentiles into one body or church, they rebelled against God, and for their disobedience were justly cut off:—whereas a few of their brethren, more obedient to God, continued his people; and the Gentiles who believed the gospel were incorporated with them, as joint members of the covenant with Abraham; and both together formed that great community called 'the Israel of God,' and the 'church of the first-born,' which is to subsist through all eternity. Wherefore, in the article of man's justification, the Mosaic and Christian revelations perfectly agree.

**NEW TRANSLATION.**

**CHAP. IV.**—I (Tit. vi, 22.) But what do we say (Rom. vii. 1. note) Abraham our father obtained (Acts xxii. 29.) by the flesh?

2 (Ex. v. 22.) For if Abraham were justified by works, he might boast, but not before God.

3 For what saith the Scripture? (Gen. xv.)

Ver. 1.—Abraham our father obtained by the flesh!—Chrysostom and Theophylact joined in this translation; according to the flesh, with 'Abraham our father,' thus: What do we say Abraham, our father according to the flesh, obtained? note, by works, from the following verse. But as in no other passages Abraham is called the father of the Jews according to the flesh, and as the flesh stands in opposition with the spirit, obtained, I prefer the former translation. Flesh in this sense being opposed to spirit, signifies services pertaining to the flesh or body, on account of which the law of Moses itself is called flesh, Gal. iii. 3. note. By flesh, shall understand those works which Abraham performed in his natural state, and by his own strength, before he obtained the promise of justification. But the first mentioned interpretation seems more agreeable to the apostle's design here. Nevertheless, in other passages, where he speaks of justification by works, he hath in view, not ceremonial works only, but moral works also; as is plain from Rom. iii. 20. where he tells us, That by works of law there shall no flesh be justified in his sight.

**COMMENTARY.**

CHAP. IV.—1 Ye Jews think ritual services meritorious, because they are performed purely from piety. But what do we say Abraham our father obtained by works pertaining to the flesh? That he obtained justification meritoriously? No.

2 For if Abraham were justified meritoriously by works of any kind, he might boast that his justification is no favour, but a debt due to him: But such a ground of boasting he hath not, ver. 4. He did not obtain it by his own obedience to law.

3 For what saith the Scripture? Abraham believed God, when he
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6) And Abraham believed God, and it was counted to him for righteousness.

8) But to him who doth not work, but believeth on him who justifieth the ungodly, his faith is counted for righteousness as a gift.

8b) Likewise also, David describeth the blessedness of the man whose iniquities are forgiven, and whose sins are covered.

9) Blessed is the man to whom the Lord will not count sin.

11) And he received the mark of circumcision, as a seal of the righteousness of the faith which is by grace, to which he was appointed.

Ver. 2—1. For what with the scripture And Abraham believed God, and it was counted to him for righteousness. The apostle mentions only this one instance of Abraham’s faith, because Moses had said of it in particular, that it was counted to him for righteousness. But we must not on that account think it the only act of faith that was so considered. All Abraham’s acts of faith are connected in an inherent dispensation to believe and obey God, founded on just conceptions of his being and attributes. And he began to exercise it when God first called him to leave his native country. For by faith he went out, not knowing where he went. Heb. xi. 8. The same faith he exercised through the whole course of his life, acting on every occasion as one whose sins were forgiven, and whose iniquities were covered, as he was appointed.

Ver. 2. The word for the scripture, is not mentioned. Abraham believed God, and it was counted to him for righteousness. The apostle means to intimate that this verse is a reference to Gen. xv. 6, which tells us that the righteousness of Abraham was imputed to him. The word translated as a scripture, is not mentioned. Abraham believed God, and it was counted to him for righteousness. The word translated as a scripture, is not mentioned. Abraham believed God, and it was counted to him for righteousness.

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his being the father of all who believe (Rom. 11:15) in uncircumcision, that righteousness might be counted even to them.

12 And the father of the circumcision, that righteousness might be counted even to them; and to those who are not of the circumcision only, but who also walk in the footsteps of the faith of our father Abraham, which we also have in uncircumcision.

13 (Rom. 4:9.) Besides, not through a righteousness from the end of the verse of law, but the promise was to Abraham and to his seed, that he should be the heir of the world, but through a righteousness of faith.

14 (Rom. 4:9.) For if they who are righteous by law are heirs, and the promise is made of no effect.

15 (Rom. 4:11.) Further, the law worketh out wrath: (Gal. 3:26.) But where law is not, there is no transgression.

16 For this reason it is (Rom. 4:16.) through faith, that it might be (Rom. 3:24.) by grace, in order that the promise might be sure to all the seed; (Gal. 3:16.) not to that only which is (Rom. 4:16.) by the law, but to that also which is (Rom. 4:16.) by the promise, of which the promise was to Abraham, who is the father of us all.

17 (As it is written, Surely, a father of many nations have I constituted thee;) in the promises which he hath made to him, to put (Rom. 4:16.) the mark of circumcision on his own body, as God's seal, whereby the countenance of his face is set toward righteousness, and the constituting him the father of all believers, were confirmed to him. Hence, Gal. iii. 14, faith counted for righteousness, is called (Gal. 4:16.) the blessing of Abraham, and is said (Gal. 4:16.) to come on the Gentiles through Christ. For the same purpose, God ordered all Abraham's male descendants to be circumcised on the eighth day after their birth. The Israelite children being thus early initiated into God's covenant, their parents were thereby assured, that if, when grown up, they followed Abraham in his faith and obedience, they were, like him, to have their faith counted to them for righteousness, and be entitled to all the blessings of the covenant; or, if they died in infancy, that God would raise them from the dead, to enjoy the heavens of the country, of which the earth was but a type. But the covenant with Abraham being in reality not the gospel covenant, set forth in types and figures according to the manner of ancient times, may we not, from that, infer that circumcision, believe that baptism, the rite of initiation into the Christian church, is, like it, a seal of the gospel covenant, a declaration on the part of God, that he will count the faith of the baptized person for righteousness? And that, like circumcision, it may be administered to infants, to assure the parents that their future choice will be counted and reckoned as righteousness; or, if they died in infancy, that they will be raised to eternal life? In this case, the baptism of infancy is a praefatae rite, and must afford the greatest consolation to all pious parents.

2. In order to his being the father, &c.—Abraham, while uncircumcised, had his faith counted for righteousness, 'that he might be the father of all who believe,' whether in or out of the visible church. Accordingly, in the covenant which God made with him, he constituted him the father of all believers; so that, whatever promises were made to him and to his seed, were in reality made to believers of all nations.

Ver. 12. Who also walk in the footsteps of the faith, &c.—That is, who, like Abraham, exercise a continued faith; and who, from faith, obey God through the whole course of their life. See ver. 3. note 1.

Ver. 13. Besides, not through a righteousness of the law. Here Isaac signifies the law of Moses, which did not exist in Abraham's time, but was given in general; and the meaning is, the promises made to Abraham and to his seed, that they should be heirs of the world, was not made on the supposition of their attaining a righteousness consisting in perfect obedience to any law, moral or ceremonial, but on the supposition of their attaining a righteousness of faith; so that they received the promises of the inheritance, not as a debt, but as a free gift. See ver. 16.

5. To Abraham and his seed, &c.—This distinctive particle here the sense of the copulative, and is translated in the Authorized Version by the word and.

Ver. 15. Heir of the world.—By this, Ben and Locke, following the Greek fathers, understand 'heir of the world,' the promise being made to Abraham and to his seed. See Rom. xi. 16; and that in the renewal of the promise, Gen. xvi. 3; and some circumstances are added which show, that although, in its first and literal meaning, the country promised was the earthly Canaan, yet that first and literal meaning, being itself the sign of a higher or second meaning, 'a better country, even an heavenly,' was promised to Abraham and his seed by faith, under the type of the earthly country. See Rom. ix. 14. note, where the propriety of making the earthly country an emblem of the heavenly, is shown. See also Gen. xi. 12. note 1.

Ver. 16. For this reason it is—But where law is not, there is no transgression. For the reason, the inheritance is bestowed on account of a righteousness of faith, and not of law, that it might be a free gift, in order that the promise made to Abraham concerning it might be sure to all his seed, not to that only which is by the law of circumcision, but to that also which is by the promise of the faith of Abraham, who is the father of us all who believe, whether be Jews or Gentiles; that is, persons not in the visible church of God.

17 Agreeably to what is written, Gen. xvii. 5. Surely a father of many nations have I constituted thee; which honour of being the first and literal meaning, the country promised was the earthly Canaan, yet that first and literal meaning, being itself the sign of a higher or second meaning, 'a better country, even an heavenly,' was promised to Abraham and his seed by faith, under the type of the earthly country. See Rom. ix. 14. note, where the propriety of making the earthly country an emblem of the heavenly, is shown. See also Gen. xi. 12. note 1.

Ver. 17. As it is written, surely a father of many nations have I constituted thee; this promise implied, first, That Abraham should be the father of a very numerous natural progeny, who were to be the visible church and people of God, and to that country called Canaan was to be given, with the other blessings mentioned in the covenant, according to their first and literal meaning. Secondly, That Abraham should be the father of all who believe and obey the true God, whatever age or country, and under what dispensation, he was in; and that such, by virtue of their being counted to Abraham for Abraham, shall receive all the blessings promised to him and to his seed by faith. This honour of being constituted the father of all the pious and virtuous men in the world, was far greater than if, like Adam
IV.

sense of him whom he believed, 2 even of God, who maketh alive the dead. 3 And calleth things which exist not as though they existed. 4

18 (Col. 6.) He contrary to hope believed with hope (εἰς τὸ γὰρ οὐσίαν) that he should be the father of many nations, according to what was spoken, (Gen. xv. 5.) So shall thy seed be.

19 And not being weak in faith, 1 he did not consider his own body now dead, 2 being about an hundred years old, (αἰτία, 214.) neither the deadness of Sarah's womb. (Gen. xvii. 17. xviii. 11.)

20 (Gen. xv. 11.) Therefore against the promise of God he did not dispute through unbelief, but was strong in faith, giving glory to God.

21 (Καὶ αὐτὸς ἐπεθυμεῖ.) And was fully persuaded, that what was promised, 3 he was able (αὐτῷ, 318.) certainly to perform.

22 (And so.) Therefore also it was counted to him for righteousness. (See Rom. iv. 3. note 2.)

23 Now it was not written for his sake only, but that it was so counted to him.

24 But for our sakes also, to whom it will be counted, 4 because he that believeth on him shall be justified with him.

25 Who was delivered to death, (Λας, 112.) for our offences, (Rom. v. 8.) and was raised again, (Λας, 102.) for our justification.

26 And, Noah, Abraham had been the stock from which the whole human race springeth: for it implied, that he was the greatest of believers; and that the title which believers have to the blessings of the covenant, is founded on their being promised to them in the covenant, as his seed. This being the right interpretation of the promise, we may say, every father of many nations I have consecrated thee, 4 the apostle's reason is, therefore, to prove the title of the pious Gentiles to the inheritance, is unanswerable.

27 In the promise of which we insisted. 5—εἰσακούσαν, literally opposites to us; but the meaning is, God having constituted Abraham the father of all the nations, the Gentiles in particular, he had given him the promise of the covenant, considered by God as their father, and his title to these promises was founded on their being his seed.

28 Even of God, who maketh alive the dead. 3—For illustrating this greatness of Abraham's faith, and to show with what propriety he was made the father of all believers, the apostle in this verse observes, that the principles on which he believed the Lord, were essentially the same, as those on which the pious Gentiles believed, in verse 18. 18 so he takes notice of the circumstances which rendered his faith difficult. Then in verse 19. 19 he observes, that the faith was strong, being free from all doubts. Abraham believed that God could raise alive his dead body, as he was enabled to begin a son by Sarah, even in the ninetieth year of her age; and notwithstanding he had no children by her in the days of their greatest youth and strength. He believed also, that God was able to bring the Ishmaelitish Gentiles to know and worship the true God, in such numbers as to make Abraham the father of a very numerous spiritual seed: Nay, he believed, that although Isaac had been born on the altar, God would raise him to life again. Such exalted notions had this chief of believers acquired of the power and faithfulness of God, who maketh alive the dead. This the apostle mentions, to show that Abraham knew and believed that God would strengthen his and Sarah's dead bodies for procreation, and could speak of Isaac and Abimelech of Abraham's spiritual seed with as much certainty as if they had all been already existing.

1. And call them things which exist not, as though they existed. 4—In the Hebrew, perhaps, the apostle intended, that Abraham, predicted God's having called all things into existence, by saying. "Let them be!" 2 For the traditional knowledge of the creation of the world, no doubt, had been preserved in Abraham's family.

2. And not being weak in faith: 4—that is, being strong in faith; for the Hebrews, when they mean to assert a thing strongly, did it by the denial of its contrary.

3. We have the same expression, as in his own body now dead. 3—The children which Abraham had by Keturah, after Sarah's death, do not invalidate this assertion; for Abraham's body having been removed by miracle, in order to the begotten of Isaac, might preserve its vigour for a considerable time afterwards.

4. Therefore against the promise of God he did not dispute through unbelief, but was strong in faith, giving glory to God.

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19 And not being weak in faith, 1 he did not consider his own body now dead, 2 being about an hundred years old, (αἰτία, 214.) neither the deadness of Sarah's womb, as obstacles to his having a numerous progeny by her, though she was ninety years old. 20 (Gen. xv. 11.) Therefore against the promise of God he did not dispute through unbelief, but was strong in faith, giving glory to God.

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28 Even of God, who maketh alive the dead. 3—For illustrating this greatness of Abraham's faith, and to show with what propriety he was made the father of all believers, the apostle in this verse observes, that the principles on which he believed the Lord, were essentially the same, as those on which the pious Gentiles believed, in verse 18. 18 so he takes notice of the circumstances which rendered his faith difficult. Then in verse 19. 19 he observes, that the faith was strong, being free from all doubts. Abraham believed that God could raise alive his dead body, as he was enabled to begin a son by Sarah, even in the ninetieth year of her age; and notwithstanding he had no children by her in the days of their greatest youth and strength. He believed also, that God was able to bring the Ishmaelitish Gentiles to know and worship the true God, in such numbers as to make Abraham the father of a very numerous spiritual seed: Nay, he believed, that although Isaac had been born on the altar, God would raise him to life again. Such exalted notions had this chief of believers acquired of the power and faithfulness of God, who maketh alive the dead. This the apostle mentions, to show that Abraham knew and believed that God would strengthen his and Sarah's dead bodies for procreation, and could speak of Isaac and Abimelech of Abraham's spiritual seed with as much certainty as if they had all been already existing.

1. And call them things which exist not, as though they existed. 4—In the Hebrew, perhaps, the apostle intended, that Abraham, predicted God's having called all things into existence, by saying. "Let them be!" 2 For the traditional knowledge of the creation of the world, no doubt, had been preserved in Abraham's family.

2. And not being weak in faith: 4—that is, being strong in faith; for the Hebrews, when they mean to assert a thing strongly, did it by the denial of its contrary.

3. We have the same expression, as in his own body now dead. 3—The children which Abraham had by Keturah, after Sarah's death, do not invalidate this assertion; for Abraham's body having been removed by miracle, in order to the begotten of Isaac, might preserve its vigour for a considerable time afterwards.

4. Therefore against the promise of God he did not dispute through unbelief, but was strong in faith, giving glory to God.

father of all believers, Abraham obtained when he stood in the presence of him whom he believed; 3 even of God, who maketh alive the dead, and speaketh of things which exist not as though they existed. 4

18 (Col. 6.) He contrary to hope believed with hope (εἰς τὸ γὰρ οὐσίαν) that he should be the father of many nations, according to what was spoken, (Gen. xv. 5.) So shall thy seed be; namely as the stars of heaven for multitude.

19 And not being weak in faith, 1 he did not consider his own body now dead, 2 being about an hundred years old, (αἰτία, 214.) neither the deadness of Sarah's womb, as obstacles to his having a numerous progeny by her, though she was ninety years old. 20 (Gen. xv. 11.) Therefore against the promise of God he did not dispute through unbelief, but was strong in faith, giving glory to God.

21 And was fully persuaded, that what was promised, 3 he was able (αὐτῷ, 318.) certainly to perform. 22 (And so.) Therefore also it was counted to him for righteousness. 23 Now it was not written for his sake only, but that it was so counted to him.

24 But for our sakes also, to whom it will be counted, 4 because he that believeth on him shall be justified with him. 25 Who was delivered to death, (Λας, 112.) for our offences, (Rom. v. 8.) and was raised again, (Λας, 102.) for our justification.
CHAPTER V.

View and Illustration of the Discoveries contained in this Chapter.

To comfort the Roman brethren under the evils which the profession of the gospel brought upon them, the apostle, in the beginning of this chapter, enumerated the privileges which belong to believers in general. And from his account it appears, that the privileges of Abraham's seed by faith, are far greater than the privileges which belonged to his seed by natural descent, and which are described Rom. ii. 17-20.

The first privilege of the spiritual seed is, That being justified by faith, they have peace with God through Jesus Christ, ver. 1. This, to the Gentiles, must have appeared an unspeakable blessing, in regard they had been taught by the Jews to consider themselves as children of wrath, and enemies of God, ver. 10.-Their second privilege is, By the command of Christ they are admitted through faith into the covenant made with Abraham, and into the Christian church.—Thirdly, They boast in the hope of beholding the glory of God in heaven; a privilege far superior to that of beholding the glory of God in the tabernacle, and in the temple on earth, of which the natural seed boasted; for it is the hope of living eternally with God in heaven, ver. 2.—Their fourth privilege is, They boast in afflictions, especially those which befell them for the name of Christ; because afflictions improve their graces, and render their hope of eternal life sure, ver. 3. 4.—But many, even of the believing Jews, denied that the Gentiles had any reason to hope for eternal life, while they did not obey Moses. Wherefore, to show that they are heirs of that, and of all the blessings promised in the covenant to the seed of Abraham by faith, equally with the Jews, the apostle appealed to God's shedding down the Holy Ghost upon them, even as upon the Jews, ver. 5. And to Christ's dying for them in their ungodly state, ver. 6-8:—And then said, since they were already justified, that is, delivered from their heart's disease, ignorance, and wickedness, and reconciled, that is, put into a state of salvation by the blood of Christ, they might well expect to be saved in due time from wrath, by his life in the human nature; since in that nature he exercises the offices of Lord and Judge of the world for their benefit, ver. 9, 10.—The last privilege belonging to the spiritual seed, mentioned by the apostle, is, That being reconciled, they can boast in the true God as their God, equally with the natural seed, whose relation to God was established by the law of Moses only. And this privilege be told them they had obtained, like all the rest, through Jesus Christ, by whom they had received the recompense of their obedience.

Having mentioned the reconciliation of the Gentiles, the apostle took occasion, in this place, to discourse of the existence of sin and death into the world, and of the remedy which God hath provided for these evils; and the extent of that remedy; because it gave him an opportunity, not only of explaining what the reconciliation is which we have received through Christ, but also of displaying the justice of granting reconciliation to all mankind through him, notwithstanding the greatest part of them never heard of any thing, either of the reconciliation, or of Christ who procured it for them.

And first, to shew the justice of granting reconciliation to the whole human race through Christ, notwithstanding many of them are ignorant of him, the apostle reasoned in this manner. As it pleased God, through the disobedience of one man, to subject all mankind to sin and death, notwithstanding the greatest part of them never heard of that man's disobedience; so, to render this determination consistent with justice, it pleased God, through the obedience of one man, to make all men capable of righteousness and life, notwithstanding the greatest part of them have no knowledge of the person to whom they are indebted for these great benefits, ver. 12. This second member of the comparison, indeed, the apostle hath not expressed, because he supposed his readers could easily supply it, and because he was afterwards to produce this unfinished comparison in a complete form, by separating it into two parts, and adding to each part the clause of the omitted member which belongs to it. Wherefore, having enumerated the first member of the comparison, instead of adding the second, he proceeds to establish the first because on it the truth of the second member, which he supposes his reader to have supplied in his own mind, depends. The proposition asserted in the first member is, that all men are subject to death for Adam's sin. This the apostle proves by the following argument:—No action is punished as a sin, where there is no knowledge of the law to have forbidding it, ver. 13. Nevertheless, from Adam to Moses, death reigned infants and idiots, who being incapable of the knowledge of law, were incapable of transgressing law. Therefore, having no sin of their own, for which they could be punished with death, they must have suffered for Adam's transgression; which shows clearly, that death is inflicted on mankind, not for their own, but for Adam's sin, who on that account may, by contrast, be called the type of him who was to come and restore life to all men, ver. 14.

Further, it was a matter of great importance to prove, that all mankind are punished with death for the sin of the first man, because it shews that the punishment of our first parents' sin was not forgotten, but only deferred, that the human species might be continued. Accordingly, by God's sentence pronounced after the fall, Gen. iii. 15-19. Adam and Eve were allowed to live and beget children. And as in the same sentence they were told, that the seed of the woman would bruise the serpent's head, it was an intimation, that on account of what the seed of the woman was to do, new trial, under a better covenant than the former, was granted to them and their posterity, that they might have an opportunity of regain-
ing that immortality which they had forfeited. These things the apostle supposes his readers to know; for he proceeds to compare the evils brought on mankind by Adam, with the advantages procured for them by Christ, that all may understand the gracious nature of the new covenant under which the human race is placed since the fall.

From what the apostle had said of the effects of Christ's obedience, compared with the consequences of Adam's disobedience, it appears that the former are superior to the latter in three respects. The first is, Christ's obedience had more merit to obtain for all mankind a short life on earth, and after death a resurrection to a new life, in which some of them as are capable of it are to enjoy happiness for ever, than Adam's disobedience had demerit to kill all mankind, ver. 15. The second is, The sentence passed on mankind, was for one offence only, committed by their first parents, and it, sentenced them all to death temporal; but the sentence which bestows the gracious gift of pardon, hath for its object the offence of Adam, and all the offences which the pardoned themselves may have committed during their own probation; and is such in their being accounted righteous, and entitled to eternal life, ver. 16. The third is, In the life which they who are pardoned and accounted righteous shall reign through Christ, they shall enjoy much greater happiness than they lose by the death to which they are subjected through Adam's offence, ver. 17.

Having thus contrasted the benefits procured for mankind by Christ, with the evils brought on them by Adam, the apostle sums up these particulars in two conclusions. The first is, As it was just, on account of one offence committed by Adam, to pass sentence of condemnation on all, by which all have been subjected to death, so it was equally just, on account of one act of righteousness performed by Christ, (his dying on the cross,) to pass sentence on all, by which all obtain the justification of life; that is, a short life on earth, and, at the last day, a resurrection from the dead, ver. 18. The second conclusion is, As it was just, through the offence of one man, to constitute all men sinners; that is, through the disobedience of Adam, to convey to all men a corrupted, weakened nature, whereby they are made liable to sin and to eternal death; so it was equally just, through the obedience of one man, to constitute all mankind righteous; that is, to put them in a condition of obtaining righteousness here, and eternal life hereafter, ver. 19. For in what manner could all mankind be constituted righteous, unless by granting them a personal trial under a new covenant, in which not perfect obedience is required in order to righteousness and life, but the obedience of faith? From these two conclusions we learn what the condensation is which was brought on all mankind by Adam, and what the reconciliation is which all mankind receive by Christ. By Adam, mankind were made mortal and liable to sin; By Christ, they are allowed a temporary life on earth, and have a trial appointed them under a gracious covenant, by which they may attain righteousness and eternal life through faith.

In the two conclusions just now mentioned, the unfinished comparison, with which the apostle introduced this admirable discourse, is completed in the manner expressed in the commentary, ver. 12. For in the first conclusion, ver. 18, the entrance and progress of death, through Adam's sin, being described as in ver. 12, its remedy is declared, which is there wanting. And in the second conclusion, ver. 19, after mentioning the entrance and progress of sin, as in ver. 12, its remedy, which is wanting there, is likewise described. This order the apostle followed, because, though the entrance of sin was prior to that of death, he mentioned the entrance of sin last, that he might have an opportunity of speaking concerning the rule by which Adam and his posterity, now reconciled, were to direct their actions, during the trial appointed them under the new covenant. For after telling us, that as all were constituted sinners by Adam's disobedience, so all shall be constituted righteous through the obedience of Christ, he adds, But law silently entered:—that is, after the sentence was passed, Gen. iii. 15—19, whereby Adam was allowed to live and beget children, and with his posterity was placed under the new covenant, the law of God written on their hearts silently took place as the rule of their conduct under that covenant. And although the offence of actual transgression thereby absolved, yet the superabounding, in the resurrection of all who die in infancy and idiocy to a better life than that which they lose through Adam's disobedience, and by bestowing the same blessing on such adults as fulfiil the requisitions of the gracious new covenant under which they are placed, ver. 20. And thus it hath come to pass, that as the sin of the first man hath exceedingly tyrannized over the whole species, by introducing actual transgression and death; so also the infinite goodness of God shall reign, by destroying sin and death through a righteousness of faith, which shall be counted to believers and rewarded with eternal life; and all through Jesus Christ our Lord, ver. 21. Thus, according to the doctrine of the apostle, all mankind are, and ever have been included in the new covenant. Consequently the advantage which they have received by Christ, is much greater than the loss they have sustained through Adam. And it is reasonable to think it should be so; because the goodness of God more effectually disposes him to bestow blessings on mankind, on account of Christ's obedience, than to inflict evils on them on account of Adam's disobedience.

Before this subject is dismissed it may be proper to observe,—

1. That in this remarkable passage we have the true account of the entrance of sin and misery into the world, and of the method in which such evils have been remedied; subjects which none of the philosophers or wise men of antiquity were able by the light of reason to fathom. Sin entered through the disobedience of our first parents, whereby they became liable to immediate death, and if God had executed his threatening, the species would have ended in them. But because, in due season, his Son was to appear on earth in the human nature, and to make atonement for the sin of men, God, in the prospect of that great act of obedience, suffered Adam and Eve to live and propagate their kind, and granted them a new trial under a covenant better suited to their condition than the former, in order that if they behaved properly during their probation, he might raise them to a better life than that which they had forfeited. In this new covenant, the obligation of the law written on their heart was continued; only perfect obedience to that law was not required in order to life, but the obedience of faith. And although the punishment of their first sin took place so far, that they were found to have given the obedience of faith during their probation, they may receive a more happy life than that which was forfeited by the disobedience of their first parents, and be continued in that happy life for ever. Thus, by the remedy which God hath applied for curing the evils introduced by the first man's disobedience, the righteous will be raised to a greater degree of happiness than if those evils had not taken place.

2. According to the view which the apostle hath given us of the ruin and recovery of mankind, the scheme of redemption is not a remedy of an unexpected evil, cou-
trived after that evil took place: Christ's obedience was appointed as the means of our deliverance, at the very time the resolution permitting the entrance of sin was formed. And therefore, to make mankind sensible of this, the apostle assures us, Eph. i. 4, that 'we were chosen in Christ before the foundation of the world.' And 2 Tim. i. 9, that 'we are saved and called according to God's own purpose and grace, which was given us in Christ, before the world began.' And, 1 Pet. i. 20, that 'Christ was foreordained before the foundation of the world, but was manifested in these last times for us.'—And as the plan of our redemption was formed along with the decree permitting our fall, so its operation was coeval with the introduction of that evil, and in some respects extends to all. Hence Christ is called, Rev. xiii. 8, 'the Lamb which was slain from the foundation of the world;' and he is said, 2 Cor. v. 15, 'to have died for all.'—See the note on that ver. And his death is termed, 1 John ii. 2, 'a propitiation for the whole world.'

3. From other passages of scripture we learn, that sin and death were permitted to enter into the world, not only as by the remedy to be applied to these evils, God intended to make mankind more happy than they would have been if these evils had not existed, but even to promote the good of the universe. Accordingly, in this scheme of redemption, there is a higher display of the perfections of God to all intelligent beings than could have been made had there been no sin and misery to be remedied. So Saint Paul teaches, Eph. iii. 10. 'That now unto the government and power in the heavenly regions, the multiform wisdom of God may be made known through the church.' Further, the new display of the perfections of God made in the plan of redemption, by furnishing many powerful motives to virtue, whose operation is not confined to any one order of rational beings, nor to any particular time, will render God's moral government effectual over all his intelligent creatures for ever.

4. By the illustrous display of the scheme of redemption made in this admirable passage, and by showing that it hath for its object not a single nation, nor any small portion of the human race, but believers of all nations, the apostle has condemned the bigotry of the Jews, and of all who, like them, confine salvation to their own church, and exclude others from sharing in the mercy of God through Christ, merely because they are ignorant of him, not through their own fault, but through the good pleasure of God, who hath denied them that knowledge: Or, because they do not hold the same objects of faith with them, although they possess the same spirit of faith, and live piously and virtuously, according to their knowledge. For his whole reasoning on this subject proceeds on the supposition, that, if it was consonant to justice that the demerit of Adam's disobedience should extend to all mankind, notwithstanding the greatest part of them never knew any thing either of him or of his disobedience, it must be equally consonant to justice, that the merit of Christ's obedience should extend to all mankind, who are capable of being benefited by it, although many of them have had no opportunity of knowing any thing concerning that meritorious obedience. Besides, as the plan of redemption will, no doubt, be fully made known to the Gentiles, after they are admitted into heaven, the glory of God and the honour of Christ will be advanced by the discovery, at that period, as effectually as if it had been made to them during their lifetime on earth. And with respect to themselves, although the knowledge of Christ and of the method of salvation through him, is not bestowed on them till they come into heaven, it will then operate as powerfully in making them sensible of the mercy of God, and in laying a foundation for their love and gratitude to Christ through all eternity, as if that knowledge had been communicated to them sooner. If so, to fancy that persons, who, notwithstanding their want of revelation, are actually prepared for heaven, will be excluded from that blessed place, merely because, while on earth, they were denied that knowledge of Christ, which, with equal effect, may be communicated to them in heaven, is to contradict all the representations given in the Scriptures of the impartiality of God, as the righteous governor of the universe.

New Translation.

5. Wherefore, being justified (see iv. 25, note 3) by faith, we have peace with God, through our Lord Jesus Christ:

2. Through whom we have had introduction (see note on Eph. ii. 18) by faith into this grace in which we stand, and boast (ps) in hope of the glory of God.

3. And not only so, but we even boast (v, 168) of afflictions, knowing that afflictions worketh out patience:

Ver. 1. Being justified by faith.—If this is an inference from what immediately goes before, justified, as in the last verses of the preceding chapter, means delivered from ignorance and wickedness through the influence of faith. This sense the word justified has in ver. 3 of this chapter, and in 1 Cor. vi. 11. But if the inference is from the general doctrine explained in the preceding chapter, justified, as in many other passages where believers are said to be justified in the present life, will signify their having the promise of justification given them. Locke contends, that justification, with the other parts of grace, is not conferred in the moment of faith, but that the whole church in general, and that they belong to all who profess to believe in Christ. But any one who remembers the apostle's assertion, 'that the gospel is the power of God unto salvation, to every one who believeth,' will not easily allow that salvation is a national privilege, which belongs to all who profess to believe in Christ.

2. We have peace with God.—If this is understood of the Gentiles, the meaning is: We Gentiles, who formerly were enemies of God, ver. 10, are now at peace with him, and are no longer terrified with the fear of his wrath, having by faith in the gospel, separated ourselves from the rebels against his government, and joined ourselves to his people. But if this is understood of believers in general, the meaning is: Being delivered from sin and punishment by means of faith, we have, in this new state, peace with God, whom we now regard as our father and friend.

Ver. 2. Wherefore, having been delivered from the power of sin by faith, and having laid aside our enmity to God, we have peace with God, through our Lord Jesus Christ:

2. Through whom we have been introduced by faith into this gracious covenant in which we stand, and boast, not in seeing the glory of God in any tabernacle or temple on earth, as the natural seed do, but in the hope of beholding the glory of God in heaven.

3. And this is not our only boastings; for while the Jews boast of afflictions knowing that affection worketh out patience in us;

Ver. 3.—1. Through whom we have had introduction also by faith into this grace.—The word grace here is a different meaning from that mentioned in ver. 1. It is the gracious new covenant which Christ procured for mankind, and which is the source of their peace.

2. In which we stand.—For this translation of the word εἰςκοινωνίαν, see Eph. iv. 3. The original word (κοινωνία) signifies to stand firm. As the apostle often compares the conflict which the first Christians maintained against false teachers and persecutors to the kenean to the pious heathens, after they are admitted into heaven, the glory of God and the honour of Christ will be advanced by the discovery, at that period, as effectually as if it had been made to them during their lifetime on earth. And with respect to themselves, although the knowledge of Christ and of the method of salvation through him, is not bestowed on them till they come into heaven, it will then operate as powerfully in making them sensible of the mercy of God, and in laying a foundation for their love and gratitude to Christ through all eternity, as if that knowledge had been communicated to them sooner. If so, to fancy that persons, who, notwithstanding their want of revelation, are actually prepared for heaven, will be excluded from that blessed place, merely because, while on earth, they were denied that knowledge of Christ, which, with equal effect, may be communicated to them in heaven, is to contradict all the representations given in the Scriptures of the impartiality of God, as the righteous governor of the universe.
ROMANS.

4 And patience, approbation, and approbation, hope:
5 And (4, 67) this hope maketh not ashamed, because the love of God is poured out into our hearts, by the Holy Ghost who is given to us.

6 Besides, we being still weak, in due time Christ died (V. 9, 167) for us, unconscionably.

7 (V. 9, 17.) Now scarcely for a just man will one die; (V. 9, 98), though for a good man one would perhaps would even dare to die.

8 But his own love towards God commendeth (V. 554), because we being still sinners, Christ died (V. 9, 167) for us.

9 Much more then, being now justified by his blood, we shall be saved from wrath through him.

10 For if, being enemies, we were reconciled to God, through the death of his Son; much more being reconciled, we shall be saved from wrath through his life.

11 And not only so, but we even boast in God, through our Lord Jesus Christ, by whom we have now received the reconciliation, from the face of the council, rejoicing that they were counted worthy to suffer shame for his name.

5. Knowing that affliction worketh patience; this effect affliction produces, it is affecting, the afflicting, of patience, and by expecting considerations which naturally lead the mind to that virtue.

6. And patience, approbation. The original word ἀγαθοσκευή properly signifies the trying of metals. It signifies likewise probity, in consequence of trial, (Phil. ii, 21.) hence, insomuch, the verb, signifies both to try, and to approve, Rom. xii. 2. (Cor. xii. 3.) in this passage, the word ἀγαθοσκευή may either be translated proof, namely, of God’s steadfastness, and of our own steadfastness, or approbation bestowed by God.

7. For the love of God is poured out into our hearts. The original word ἐκβάλλειν is commonly used, as Whitby remarks, when the effusion of the Holy Ghost is spoken of. Wherefore, as the apostle, in this passage, had in his eye the gift of the Spirit bestowed on the Gentiles as proofs of God’s love to them, he desires to tell them, that the love of God was poured into their hearts, along with the spiritual gifts.

2. In the Holy Ghost’s name. The spiritual gifts bestowed on the first Christians were clear proofs, especially in the case of the Gentiles, that they had in their hearts, the Spirit of God; and thereby were proofs of God’s love to them, that the love of God was poured into their hearts, along with the spiritual gifts.

3. For the ordinary influences of the Spirit, bestowed on believers, by regenerating a good man, means, were designed to work salvation through faith. Hence they are said to be sealed with the Spirit of promise, Eph. iv. 30. The Spirit himself is called the earnest of the inheritance, Eph. i. 13, 14; and it is said, Rom. viii. 15, to bear witness with their spirit, that they are the children of God.

6. Besides, we being still weak. The original word ἀρετή signifies moral weakness, and is used here to show the moral weakness of men, in weakening all the faculties of the soul, as they have the same metaphor, chap. 1. 5. the whole head is sick, the whole heart is faint.

5. In due time (καιρῷ οὐρανον).—See Titus, v. 1, note 1. Christ died. When the season for the publication of the gospel and conversion of the world was come, Christ appeared in the flesh, and died for our sins. This is called the return of the times of refreshings, Acts iv. 1. and the time before appointed of the Father, ver. 2.

8. Christ died for the ungodly. If the ungodly are here the idolatrous Gentiles, the meaning is, He died to obtain a right to the Gentiles as his people, to deliver them from the dominion of Satan, to procure pardon and remission of sins, the everlasting life. See Rom. iv. 25, note 2.

7. Be assured of this good man. In this place the Syriac version hath, For a good man, which Bene Zeithe would prefer to the common reading, if accused, were not contradicted by all the ancient versions, and by the Vulgate version. The dying (τάραξεν) for a just man, and the dying (τάραξεν) of himself, are connected in this sense, of being a dying for a just man, for his room or stead. And therefore Christ’s dying (τάραξεν) for a just man, is the same as his dying (τάραξεν) for his room or stead, (ver. 4.)

4. His love to us God commended. &c.—He had extended it, he hath rendered it highly praiseworthy. In this sense the apostle is authorized by the Master, who mentioned it as L.
12 ( Acts 17, 68.) For this reason, As by one man's sin death passed through to all men, 1
and by sin death, and so death passed through to all men, 1 (Rom 5:12) because all have sinned. 2

13 For until the law, sin was withheld in the world: 3 but sin is not counted when there is no law. 2

14 (Acts, 81.) Nevertheless, death reigned from Adam to Moses, even over them who had not sinned after the similitude of Adam's transgression, who is the type of him who was to come. 4

15 (Acts, 81.) However, not as the full, so also is (the) gracious gift. For if by the fall of the one man, (1 Cor 15:21) the many perished,

5 Our Lord Jesus Christ, by whom we have now received the reconciliation. —The Greek noun 

εγινομενος χρηστος, translated reconciliation, comes from the verb εφορομενος, which, in the preceding verse, our translators have rendered reconcile. Wherefore, the 

word derived from it would not have been translated by them. In this passage, συνέστησαν, but reconciliation, as it is in all the other passages where it occurs. Besides, it ought to be considered, that reconciliation is not the same as restitution. The former is made to God; for the meaning of reconciliation, see ver. 18 note 1. In what follows, reconciliation, so far as it means the restoration to favor of putting all men in a state of reconciliation or salvation through Christ.

6 For this reason, as by one man's sin entered, 4, 1 Cr. 15:21 I think this verse should not be separated from the 11th by a full point, but by a comma, so as to be read in this manner: Our Lord Jesus Christ; by whom we have received the reconciliation, for this reason, as by one man's sin entered, 4, 1 Cr. 15:21 For the apostle is giving a reason why all have received reconciliation through Jesus Christ. See this use of ευλογεσθαι proved, Rom. iv. 66. The apostle's meaning is, That as it was consistent with the justice and goodness of God, to subject all mankind to sin and death for the sin of the first man; so it is equally consistent with the justice and goodness of God, to deliver all mankind from death, and to put them into a capacity of becoming righteous, and of living for ever, on account of the righteousness of one man. It is no objection to this view of the apostle's argument, that the second member of the comparison is not expressed. For that he meant to compare Adam and Christ together, is evident from his calling Adam the type of Christ. The second member of the comparison, therefore, must be supplied as in the commentary. For in fact, through one man Christ, righteousness hath entered into the world, and by his righteousness life hath passed through to all men, because all have sinned. Now, it need not surprise us to hear that all have sinned, 

for, surely, with as much propriety it may be said, that all have obeyed in Christ their federal head, as that all have sinned in Adam their federal head. Of this elliptical manner of writing, in which a subject is understood, there are other examples in scripture. See 2 Chron. 3. 9, where, as in the passage under consideration, the second member of a comparison is supplied in the manner above mentioned. 2 Cor. 5. 18, 19, Gal. 2. 21; I Pet. 3. 11. See Gen. Pref. p. 10, and Glass Philos. p. 1212. Origin was of opinion, that the word governed by the copula in the second member of the apostle's comparison is referred to ver. 18, 19, and that all between is a parenthesis. But any one who considers the sense of the words will see, that in the comparison begun ver. 12 is separated into two conclusions, from his reasons upon the opposite lying in ver. 12, 13. It is the first man, and Adam communicated sin and death through his disobedience: Christ communicated righteousness and life. They were not only in their method of communication, but in the things communicated. Adam communicated sin and death through his disobedience: Christ communicated righteousness and life. But they were like each other in this, that as the effects of Adam's disobedience extended to all, so the effects of Christ's obedience have extended to all, in the sense explained in the illustration. See also 2 Cor. 5. 11 note 1. And, as in that comparison, Erasmus says the comparison is completed in ver. 12 itself: thus, As through one man sin entered, so through one man righteousness entered. And yet neither the original nor the apostle's argument admits this method of completing the sentence. See the view presented in this note. 4. Sin entered; —The sin which entered through this one man's disobedience, is not the first sin of Adam only, but that corruption of nature also which took place in Adam through his first sin, and which he conveyed to all his posterity. See note 4 below.

5. Into the world; —that is, entered among men. The same thing is said of death: it entered into this habitable world by sin. And so death passed through to all men. —The death which the apostle says entered into the world, and passed through it, is that which is natural death. In Adam's death temporal: because in one branch of the comparison which is not expressed, its opposite, which passed through to all men, is resurrection from temporal death. And yet death does not follow, that temporal death is the only evil which man has sustained through Adam's sin: or that the apostle means to say so: for he tells us, ver. 19, That by one man's disobedience the many were made liable to sin, and to eternal death, (see chap. vi. 11. note 5, at the end; even as by one man's disobedience, and not the man whom we call Adam, were made capable of righteousness and eternal life. See ver. 11 note 4, 5, 6, 8, 9. Wherefore, as above, Adam's sin is connected with our disobedience only, but eternal death, of which the children of Adam are liable thereto. But the dispute is endless, because whatever the death which was Adam's death on all, Christ has removed it. So this sin was made answerable to the death which the apostle will show in the remaining part of this discourse.
died: much more the grace of God, and the gift by grace, which is of the one man Jesus Christ, hath abounded unto many.

16 (KJV) Also not as the sentence through the one who sinned, in the free gift. \footnote{For the sense of the verb sinned was (Rom. 5:16) for one offence to condemnation; but the grace of God was for many offences (Rom. 5:19) to righteousness.}

17 (ESV) For if, because of one man's trespass, death reigned through that one man, much more will life be revealed through the one righteous Man, the just One, \footnote{For the text of verse 17 is not clear. The Masoretic text reads: "For if, because of one man's trespass, death reigned through that one man; much more will life be revealed through the one righteous Man, the just One, through whom those who receive the overflowing of grace, and of the gift of righteousness, shall reign in life through the one righteous Man Jesus Christ."

18 (ESV) For if, because of one man's trespass, death reigned through that one man, much more will life be revealed through the one righteous Man, the just One, through whom those who receive the overflowing of grace, and of the gift of righteousness, shall reign in life through the one righteous Man Jesus Christ.}

19 (ESV) For if, because of one man's trespass, death reigned through that one man, much more will life be revealed through the one righteous Man, the just One, through whom those who receive the overflowing of grace, and of the gift of righteousness, shall reign in life through the one righteous Man Jesus Christ.
20 (Nehor &c. are reserved) But law privately entered, 1 (ver. 197.) so that the offence hath abounded. However, where sin hath abounded, grace hath superabounded: 21 (Ver. 18. 119.) That as sin hath reigned (ver. 165.) by death, so also grace might reign (ver. 113.) through righteousness unto eternal life, through Jesus Christ our Lord.

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20 But when Adam was allowed to live, law secretly entered into the world as the rule of man's conduct, even the law written on his heart, so that the offence hath abounded. However, where sin hath abounded, through the entrance of law, the goodness of God might reign, that is effectually to exercise its power, through righteousness, (ver. 16.), even the righteousness of faith, followed with eternal life, through Jesus Christ our Lord.

St. Paul's design in this and the two following chapters, was to confute the slanderous report mentioned chap. iii. 6, namely, that the apostles ordered their disciples to sin, that grace might abound in their pardon. Also to prove, in opposition to the unbelieving Jews and Greeks, that the doctrine of justification by faith without works of law, does not render law useless, but rather establishes it as highly useful, chap. iii. 31. His transition to these subjects is elegant. For, in the foregoing chapter, having shewn that all mankind die for the sin of Adam; also having discoursed, chap. v. 20, 21, of the superabounding of grace through Christ, in producing the righteousness of faith, and in rewarding that righteousness with eternal life, he begins this chapter with asking, Whether any one could seriously think, that he could be so inconsistent as to order men to sin, that grace might the more abound in their pardon? ver. 1. Persons, said he, who teach as we do, that God hath subjected the whole human race to death, for the one offence of the first man, never can fancy that God will bestow eternal life the more abundantly on men, because they continue in sin, ver. 2. Next, to shew, that the apostles, who taught the doctrine of justification by faith without works, did not mean thereby to set their disciples free from the obligations of morality, he observed, that in baptism, the rite of initiation into the Christian church, the baptized person is buried under the water, as one put to death with Christ on account of sin, in order that he may be strongly impressed with a sense of the malignity of sin, and excited to hate it as the greatest of evils, ver. 3. Moreover, in the same rite, the baptized person being raised up out of the water, after being washed, he is thereby taught that he shall be raised from the dead with Christ, by the power of the Father, to live with him for ever in heaven, provided he is prepared for that life by true holiness, ver. 4. 5. Further, by their baptism, believers are laid under the strongest obligations to holiness, because it represents their old man, their old corrupt nature, as crucified with Christ, to teach them that their body, which sin claimed as its property, being put to death, was no longer to serve sin as its slave, ver. 6. 7. By calling men's body the body of sin, the apostle represents sin, or evil desire, as a person, who, by overcoming the first man, had made him and all his posterity his slaves by right of conquest, and who, as their master, was continually demanding from them with rigour the ignominious service of wicked actions. And because the Greeks and Romans were well acquainted with the manner in which slaves were acquired and kept by the laws by which their lives and services were regulated, he appealed to these known customs to prove, that, by the death of Christ their federal head, the claim which sin hath set up to the persons services of mankind as a consequence of the fall of the first man, is utterly destroyed.

Sin, says the apostle, claims you as his slaves, in consequence of having subdued your first parents, and taken them captive. But I will shew you by the laws of slavery, that claim is now cancelled, and that it is both your right and your duty to shake off the yoke of that tyrannical master. Sin having power to death with Christ, ye are no longer his slaves. For the slave of sin who is dead, is freed from the dominion of sin, even as every slave who is put to death by his master is freed from the dominion of that master. ver. 7. But though we died with Christ on the cross, we live at present, and shall afterwards live together with him in heaven; and
therefore we are now, of right, his servants, ver. 8, 9, 10.

Farther, that the Romans might rightly understand this argument, the apostle desired them to conclude, from what he had told them, that at the fall they had been killed, both corporally and spiritually, by the sin of their first parents, but were made alive, both in body and spirit, by Christ, who on that account was become their right-ful lord, ver. 11. Wherefore, it was both their duty and their interest not to allow sin to rule them any longer, in the life which they had acquired through Christ, but to employ both the members of their body and the faculties of their mind in the service of God, as persons who have been made alive from the death brought on by sin

Next, in answer to the calumni, that the Christian teachers encouraged their disciples to sin, by telling them they were not under law, but under grace, the apostle affirmed that the doctrine has the direct contrary tendency. Sin shall not lord it over you, for this very reason, that ye are not under law, but under grace; and he had good reason to say so, because he had shown, ver. 11, that under grace, that is, under the new covenant, men are made spiritually alive by God; consequently, they have sufficient strength communicated to them for conquering evil desires, and for working righteousness; and great encouragement to do so, by the promise of pardon which is made to them in the new covenant. Whereas law, by rigorously requiring perfect obedience to all its precepts, and by refusing pardon to sinners, drives them to despair, and hardens them in their sins, ver. 14. These, said the apostle, being the doctrines which we constantly preach, can ye believe that we ever said, Let us sin, because we are not under law, but under grace? ver. 15. In the mean time I must inform you, that the advantages ye enjoy under grace, though very great, are of such a kind as to leave you still at liberty to give yourselves up, as slaves, to holy affections or to sinful desires, as ye choose; and that, to whomsoever of these matters ye yield yourselves slaves, ye give him the absolute direction of you, ver. 16. —However, I thank God, that ye Romans, though formerly the slaves of sin, have obeyed the form of doctrine into which ye were delivered as into a mould, ver. 17.

NEW TRANSLATION.

CHAP. VI. — 1 What then do we say? Let us continue in sin, that grace may abound 1

2 By no means: we who have died to sin, how shall we still live (p. 165.) by it? 2

3 Are ye ignorant, that so many of us as have been baptized into Christ Jesus, have been baptized into his death? 3

4 (Col. 3:3.) Besides, we have been buried together with him by baptism into his death,

Ver. 1. What then do we say? 1 is not the future tense of the verb  σκελετον, as our translators suppose, but the present of the indicative of  ὑπολαμβάνειν, which contracted is  ὑπολ. iv. 4. “Again (τοῦτο) I say.”

Ver. 2. We who have died by sin. — Thus the true translation of the clause. For  ἐνεκτερησάμοι, being the second aorist, signifies a bare death, and  ἐνεκτερησαμοι, an actual and instrument, signifies by sin as the cause. See ver. 10, note 4, and ver. 11, note 1. The common translation, how shall we who are dead to sin live any longer therein? is absurd. For a person’s living in sin who is dead to it, is evidently a contradiction in terms.

Ver. 3. — 1. Baptized ( ἐν) into Christ. — That is, immersed into, and made a part of the body of Christ by baptism. The apostle’s meaning is: By baptism being united to Christ as our federal head, all that death happened to him may be considered as happening to us. See Rom. vi. 4, note 2.

2. Have been baptized into his death! 3. In our baptisms, have been represented emblazoned as put to death with him. Hence it is said, ver. 4. “We have been buried together with him by baptism into his death; and ver. 5. “Planted together into the likeness of his death, and of his resurrection;” and ver. 6. “Though we have died with Christ.” See Rom. vii. 4, note 2. From all which it appears, that baptism, the rite of initiation into the Christian church, is an emblematical representation of our union with Christ, as members of his body, and of the efficacy of his death upon us, ver. 10, and upon all mankind, and of the efficacy of Christ’s death in procuring for all the resurrection from the dead. See Rom. xi. 11, note 1.

Ver. 4. — 1. Buried together with him by baptism. — Christ’s baptism was not the baptism of repentance; nor he never communed any sin; but, as was observed, Pref. Esa. 1 at the beginning, he was submitted to be baptized, that is, to be blessed by God, John, and to be raised out of it, as an emblem of his future death and resurrection. In like manner the baptism of believers is emblematical of their own death, burial, and resurrection. See Col. ii. 12 note 1. Perhaps also it is a commemoration of Christ’s baptism.
that like as Christ was raised up from the dead by the glory of the Father, even so we also (ἐνίκησαν αὐτοῖς, ἡ σκότος) shall walk in a new life.

5 (Εἰς γὰρ) For seeing we have been planted together in the likeness of his death, (καὶ τίμησαν τὸν κόσμον, οὐκ ἔχων) certainly we shall be also in the likeness of his resurrection.

6 Ye know this, that our old man was crucified with him, that the body of sin might be rendered inactive, in order that we may not any longer as slaves serve sin.

7 For he who is dead (ἀθανασία, literally, is justified) is freed from sin.

8 Since then we have died with Christ, we believe that we shall also live together with him.

9 Knowing that Christ being raised from the dead, dieth no more; death (πέφυκε) no more lardeth it over him.

10 For he who died, died (καταστραφεὶς) by sin once; but he who liveth, liveth (καταστραφεὶς) by God.

11 (Ὅταν γὰρ) So then conclude ye yourselves to be dead verily (καταστραφεὶς) by sin; but alive (ζωῶ) by God; (πέφυκε) through Christ our Lord.

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that though we have been killed by sin, (ver. 6), yet like as Christ was raised up from the dead by the power of the Father, to live for ever, (ver. 8), even so we also, by the same power, shall enjoy a new and never-ending life in heaven with him.

5 For seeing we have been planted together in baptism, in the likeness of his death as occasioned by sin, certainly, by being raised out of the water of baptism, we are taught that we shall be also planted together in the likeness of his resurrection.

6 Ye know this also to be signified by baptism, that our old corrupt nature was crucified together with him, (see Rom. vii. 4. note 2.), that the body, with its affections and lusts, (Gal. v. 24.), which sin brought, might be rendered inactive, in order that we may not any longer as slaves serve sin in the present life.

7 Sin has no title to rule you; for, as the slave who is dead is freed from his master, he who hath been put to death by sin is freed from sin.

8 Since then we have died with Christ, believe that we shall also live together with him in heaven, to die no more.

9 For we know that Christ being raised from the dead, dieth no more; death no more lardeth it over him; but he will live eternally in the body, as we shall do also after our resurrection.

10 I say, dieth no more. For Christ who died, died by the malignity of sin once, that being sufficient to procure our pardon; but Christ who liveth after having died, liveth in the body for ever by the power of God.

11 So then, from Christ's death and resurrection, conclude ye yourselves to be dead verily by sin, and now made alive by God, who at present delivers you from the spiritual death by generation, and will deliver you from the bodily death by a blessed resurrection, through Jesus Christ our Lord.

12 So that ye were then dead to sin, though you now live to God, your life being hid with Christ in God.

13 And if ye mortify the appetites which are at war against the spirit (ἔνεχθαι), and are led by the spirit, ye shall live in fellowship with God.

14 For the life which is the power of the Spirit, is to us the life of glory, when we shall be united with Christ, and we shall be judged by him, and we shall live together with him in heaven.

15 And I believe that through the Spirit we shall be made alive in soul and body together with Christ, that we may be with him throughout the ages of the ages.

16 And the end of our life in Christ is the beginning of our resurrection, from the dead, when Christ shall appear, we shall be glorified with him, for this is our hope of eternal life, and we shall live together with Christ forever in glory.

17 Wherefore, let us live in such a manner as to please God, who is our life, so that our life may be hid with Christ in God, and we may be received into glory with him, that our hope may be fulfilled in Christ.
12 Wherefore, let not sin reign in your mortal body, that ye obey not (by) the lusts of the body. 12 Wherefore, since God hath made you spiritually alive, and is to raise you with immortal bodies, let not sin reign in your mortal body, so as to obey him by fulfilling the lusts of the body.

13 Neither (soever) present ye to sin your members as instruments of unrighteousness; but present yourselves to God as alive from the dead, and to your members to God as instruments of righteousness.

14 Besides sin shall not lord it over you, for this reason, that ye are under a dispensation of law, which gives assistance against sin; but under grace, which affords all the aids necessary for subduing sin.

15 What then do we say? (from ver. 1.) We shall not (under law, but under grace.) By so means.

16 Do ye not know, that to whatsoever ye present yourselves slaves, in order to be obdurate and slaves (ver. 21.) upon whom ye obey, whether of sin unto death, or of obedience unto righteousness?

17 But thanks be to God, that although (109.) ye were the slaves of sin, yet ye have obeyed

the apostle followed his Master, who thus spake of the spiritual resurrection: John 6:23. The hour is coming, and is now, in which the dead shall hear the voice of the Son of God; and they that hear it shall live

18. The spiritual resurrection is likewise spoken of in Eph. 2:5.

19. The persons so raised are called new creatures, 2 Cor. 5:17, 18. Upon the resurrection of the body, comprehends the renovation of our nature by a change of our principles and practice, through the powerful assistance afforded us under the new covenant. And on that change, the expressions so often used in scripture are founded—new, new birth, old, new, flesh, spirit.

Ver. 12. 1. Let not sin reign.—To reign, in St. Paul's style, to rule tyrannically, and with such force, that all opposition is vain. The apostle having spoken of believers being put to death by sin, ver. 5. and burned as dead persons with Christ, ver. 6. and their body as crushed with Christ, ver. 6. and its mind as spiritually dead, but both of them as made alive again by Christ, ver. 11. he here expresses that sin, on seeing these things emblematically represented in baptism, was become desireous of entering into their bodies a second time, with a view to exercise the same tyranny over them, by employing the members and lusts of their body in his service. The word reign, is used a few places in scripture, of the domination or supreme power of the civil and ecclesiastical powers. St. Paul, however, applies it here, to express the spiritual domination, in which the flesh has over the soul, and sin has over the believer. The word dominion, it is to be noted, is applied to Christ only in this sense; and to express dominion over our bodies is a term very rare in the scriptures. 2. But present yourselves. This word, many suppose, is a particular word, and not the substantive persons. In the Greek, it is a substantive, and there is a difference between persons and words, which we have used in our English translations. But present yourselves (your minds) to God— and your members to God. The word means present yourselves, appear yourselves, or present yourselves to God. The word present is a word used in the sense of appear, or make presence, and is a word frequently used in the sense of present or present yourselves before God. 3. Sin shall not lord it over you. Sin, as a master, will not lord it over you, as in the former sense. 4. Besides sin shall not lord it over you, for this reason, that ye are under a dispensation of law, which gives assistance against sin; but under grace, which affords all the aids necessary for subduing sin.

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from the heart the mould of doctrine into which ye were called: 18 (3a) And being made free from sin, ye have become the slaves of righteousness.

19 I speak after the manner of men, (1sa., 112,) that you may understand your instruction, (1sa., 95.) Wherefore, as ye have presented your members, (1sa., see, Is.) serve instruments to uncleanliness and to uncleanness, (1sa., see, Is.) to serve iniquity; so now present your members to serve instruments to righteousness, to work holiness.

20 For when ye were slaves of sin, ye were free men, (supply on) as to righteousness.

21 (Osw. 262,) And what fruit had ye then, ye which now live in the light, ye who were lighted? For the reward of these things is death.

22 But now being set free from sin, and having become slaves of God, ye have your fruit unto holiness, and the reward everlasting life.

23 For the wages of sin is death; (1sa., see, Is.) but the gift of God is eternal life, through Christ Jesus our Lord.

Ye yielded to the forming efficacy of that mould of doctrine, and were made new men, both in principle and practice.

The apostle makes fresh application of the following verse: This is the word by which the act of giving a slave his liberty was signified, called by the Romans. emancipation.

Ver. 20.-I speak after the manner of men, (1sa., see, Is.) serve instruments to uncleanliness, and to iniquity; so now present your members to serve instruments to righteousness, to work iniquity.

1. What is meant by present your members? (1sa., see, Is.) That is, compare the object of this verse with previous verses, 3:6, 7. In the latter the object was to present your members to the service of iniquity; in the former it is to present them to the service of righteousness; and both have reference to uncleanliness.

2. We have here a transition from the former view of Christianity to the latter, and a recapitulation of the substance of the first chapter, under a new and still more comprehensive view.

3. This passage is designed to introduce the doctrine of justification, which is the main subject of the whole chapter. The word justified, of course, has reference to the state of being saved from the consequences of sin. Justification is the free gift of God, the title to the merit of the sacrifice of Christ. It is a noun of the substantive denomination, and is used in the sense of justification.

4. Justification is a title to the merit of the sacrifice of Christ, and is a new creation that the regenerate have in Christ, and is said to be a new creation. The word new creation is used to denote the regenerate soul, as being created anew by the Holy Spirit, and as being a new creature in Christ. Justification is a noun of the substantive denomination, and is used in the sense of justification.

5. It is a new creature in Christ, and is said to be a new creation. This is the substance of the doctrine of justification, and is the main subject of the whole chapter. Justification is a noun of the substantive denomination, and is used in the sense of justification.

Next, it is called iniquity; because it is injurious both to God and man. Wherefore, these two epithets exhibit a just description of the nature of sin.

Ver. 21.-For the reward of these things is death. (1sa., Is.) The Greek word μετάποιημα signifies both the end for which a thing is done, and the last issue of it. Therefore, the apostle’s meaning is, that the punishment of sin, to be inflicted on sinners, is the natural consequence, or issue and reward of their sin. The word is used in the first sense, (1sa., see, Is.) Receiving (to μετάποιημα) the end of your faith, the salvation of your souls. (1sa., see, Is.) The end for which you have believed, or the salvation of your souls.

Ver. 22.-For the wages of sin is death. (1sa., see, Is.) The original word ο正常使用, properly signifies the food and pay, which generals give to their soldiers for their service. By using this term, the apostle shows what sort of pay the unrighteous sin gives to those who serve under his banners. Further, in the sin here spoken of is that which men commit personally, and which they continue in, the death which is the wages of this kind of sin, must be death eternal. It is observable, that although in scripture the expression eternal life is often to be met with, we nowhere find eternal joined with death. Yet the punishment of the wicked is said to be eternal. Matt. xxv. 46.

2. Gracious gift of God is everlasting life. (1sa., see, Is.) The apostle does not call everlasting life ο正常使用, the wages which God gives to his servants, because they do not merit it by their services, as the wages of sin merit death by theirs; but he calls it ο正常使用, a free gift; or, as Eliau thinks the word may be translated, a donation; because, being freely bestowed, it may be compared to the donations which the Roman generals, of their own good will, bestowed on their soldiers, as a mark of their favour.

CHAPTER VII.

View and Illustration of the Doctrines in this Chapter.

The apostle, in the preceding chapter, having confuted the slanderous report mentioned chap. iii. 8, that he and his brethren taught their disciples to sin, that grace might abound, judged it necessary in this chapter to repel the objection which the Jewish scribes and heathen philosophers urged against this doctrine of justification without works of law, to discredit the gospel. His discourse begins with observing, that the law of Moses, as the law of God’s visible kingdom and church among the Jews, had dominion over a man, though he were disposed to repent; but when he liveth, ver. 1, 2.

This assertion he proved, by likening the law of Moses to the law of marriage, which binds the wife to the husband only while the husband liveth. But if he die, she is loosed, and may marry another, ver. 2, 3. Wherefore, as the death of either party dissolves their marriage, the Jews, having been put to death by the curse of the law, in the person of Christ were now loosed from their marriage with God, as their king, and from the law of Moses by which God’s kingdom among them was governed, that they might be married to Christ by entering into the gospel church, and, in that new marriage, bring forth fruit unto God, ver. 4. It is true this argument, at first sight, may perhaps appear inept; but if we consider it attentively, it will appear strong and in point, being founded on those passages of scripture, where God represents his connexion with the Jews as their king, under the idea of a marriage solemnized at Sinai, which gave them his law, Exod. xvi. 8, 38; Jer. ii. 2, 3, 11. For by that similitude God intimates to the Jews, that as marriages are dissolved by either of the parties, his connexion with their nation as their king was to end at the time when they, with the rest of mankind, should be put to death in the person of Christ. The
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apostle therefore argued judiciously, from the Jews being put to death in the person of Christ, that their marriage, or connection with God as their king, was dissolved, and that they were loosed from the law of Moses, as the law of God's temporal kingdom. Besides, it was fit that that kingdom and its law should end at the death of Christ. For the temporal kingdom having been erected among the Jews, for the sake of publishing, in the law of Moses, the curse of the law of works originally given to man in paradise, (see Gal. iii. 10. note 2. Rom. x. Illustr.), that they might be sensible of the grace of the gospel, it is evident, that when Christ removed the curse of the law of works by suffering it for all mankind, and opened the gospel dispensation, the kingdom of God among the Jews and Gentiles never was no longer of use, but were set aside, that the Jews might be at liberty to enter into the gospel church, and there bring forth fruit to God.

Next, to shew them the true nature of the law of Moses, and to convince them that it was not intended as a rule of justification, the apostle told the Jews, that while by their fleshly descent from Abraham they were placed under the law of Moses, as the law of God's temporal kingdom, in death, passion, suffering for the guilt of the people, in their members, to make them do such actions as, by the curse of that law, subjected them to death. For this, in effect, was to tell them that the law of Moses was a mere law of works, which required perfect obedience under the penalty of death, and granted pardon to no sinner. See chap. x. Illustr. ver. 4. Consequently, neither that law, nor any other law of works, could be a rule of justification to sinners, ver. 5. And, therefore, at the fall, though Christ had not died, yet because he was to die, to buy off all mankind from the curse of the law, Gal. iii. 13. God was pleased in the prospect of his death, immediately to loose Adam and his posterity from the law of works, and the guilt of justification, and to place them under a new law, in which not perfect obedience, but the obedience of faith, was required in order to life. And to shew this he told them, that as soon as Christ died, the Jews were no longer loosed from the law of Moses, which by its curse annexed to every transgression, appears to have been the original law of works under which Adam fell, but, as persons delivered from the law of works, by their dying with Christ in the nature in which they were tied to that law, they were admitted into the Christian church that they might thenceforth serve God according to the new manner of the law under which mankind were placed at the fall, and not any longer according to the old manner of the law of works, ver. 6.

But lest, from the apostle's telling the Jews, ver. 5, that their sinful passions under the law had put them to death, and from his affirming, ver. 6, that they were loosed from the law on that account, they might suspect that he thought the law of Moses a bad institution, he assured them that he entertained no such opinion. That law, though it could not justify the Jews, was of excellent use as a rule of duty. By its prohibitions, it made them sensible of their sins; and by its curse it shewed them what their sins deserved. As an instance, he mentioned their not being able to satisfy the strong desire of things forbidden is sin, unless the law had said, 'Thou shalt not covet.' ver. 7. Wherefore, when he told them that their sinful passions under the law had wrought in their members, to put them to death, and from this we infer, that sin, which had wrought in them strong desires of things forbidden, which, by the curse of the law, subjected them to death: for without law sin is dead; it hath no power to kill the sinner, ver. 8.—Further, to shew the excellent nature of law, as it makes men sensible both of their sins and of the demerit of their sins, he observed, that while men are ignorant of law, they fancy themselves without sin, and entitled to life; but when, by the operation of law upon their conscience, they come to true knowledge of their own character, they are sensible that sin lives in them, and that they are dead already by the curse, ver. 9.—Thus it hath come to pass, that the law of works, which was originally intended to give life to mankind, hath occasioned their death, ver. 10.—Because their sinful passions, which law cannot subdue, deceive them into the commission of evil actions, which, according to the tenor of the law of works, subjects them to death, ver. 11.—From all which it appears, that instead of being a sinful thing, the law of works, as published in the law of Moses, is holy, even in its curse, and all its commandments are 'holy, and just, and good,' ver. 12.

To this, however, a Jew is introduced replying.—The good law which you so highly praised, notwithstanding its goodness, hath been, by your own acknowledgment, the occasion of my death. This objection the apostle introduced, that he might have an opportunity of shewing more fully the excellent nature of law. For he affirmed a third time, that it is not the law, but sin, which kills the sinner, through the curse of the law; and that it was fit the sinner should be so punished, to shew all the subjects of God's government the exceeding malignity of sin, in destroying the peace and order of the world, ver. 12. Farther, to display the excellency of law still more clearly, the apostle observes, that by the very framers of their own minds, sinners know the law to be spiritual or holy, and that by comparing themselves with the holy law, the unregenerated become sensible that they are carnal, and sold under sin, ver. 14.—The spirituality or holiness of the law every sinner must know by this, that when he doeth the things which the law feth, he doeth not approve of them. On the other hand, the corruption of his own nature, and his inability to do good, he feels, first, by his habitually neglecting to practise what the law enjoins, notwithstanding he hath some feeble inclinations to comply with its good injunctions; and, next, by his habitually doing what the law forbids, notwithstanding he hath some faint hatred of these evil actions, ver. 15.

Now, these feeble volitions, and ineffectual aversions, demonstrate that our reason and conscience assent to all the precepts of the law, as good, ver. 16.—But reason and conscience being the higher part of our nature, and our real selves, the evil actions which we do in opposition to their dictates are not so much our work, the work of our higher part, as the work of the sinful passions which predominate in the animal or lower part of our nature, ver. 17. Thus by law, men are made sensible that they are flesh, or animal part, no good thing dwells; and that being wholly governed by that part, though they have some inclination to what is good, they find it extremely difficult to practise it. This inability in the unregenerate to do the good which they incline, the apostle insisted on, not to drive them to despair, but to make them put a just value on the gospel, which, as he afterwards observes, is alone able to deliver them from the slavery of sin, and to raise the higher part of their nature to its proper superiority, ver. 18.—Next he tells us, that the extreme difficulty of the thing is the true reason that the unregenerated do not the good they incline, but the evil which they do not incline, ver. 19.—And from this infers, that sin is not the work of the higher part of their nature, which is their real selves, but the work of their carnal part. This he has said before, ver. 17.—but he repeats it here, not with any view to excuse the sinner, by laying the blame of his evil actions on the prevalence of his passions, but to shew that all the credit which sinful actions derive, whether from the general practice of the world, or from the station and abilities of the individuals who are guilty of them, is entirely destroyed by this consideration, that they are contrary to the reason and conscience of mankind.

To his account of the discovery which law makes of
the state wherein men are by nature, the apostle subjoins a description of the struggle between reason and passion, which rises in the mind of the sinner when awakened by the operation of law on his conscience. Such a person finds, that when he is most strongly inclined by his better part to do what is right, or by his better judgment, sees it to be desirable, the devil presents itself to him as a desirable object; and so constantly, and with such alluring influence, that it may be termed a law, ver. 21. So that, notwithstanding he is pleased with the law of God in his inward man, or spiritual part, ver. 22—he feels an opposite law in his members, or carnal part, warring strongly against the law of his mind, and bringing him into captivity to the law of sin which is in his members, ver. 23. And as mere law supplies not strength nor hope to the awakened sinner, but after shewing him sin and death in all their frightful colours, leaves him under the power of sin, and under the condemnation of the curse, the law introduces him crying out, terrified lest being overcome in the conflict he be subjected to eternal death, 'O wretched man that I am, who will deliver me from this body of death!' ver. 24. And if sin from whom his deliverance cometh, he makes the awakened sinner thank God, who graciously delivers him from the slavery of sin, and from the curse of the law, through Jesus Christ, whose gospel offers the assistance of God’s Spirit, and promises eternal life to the repentant believer. The effect of this happy deliverance, the apostle sets forth, by making the delivered sinner declare with joy, that he does not now, as formerly, serve God only with the ineffectual approbations and volitions of his mind, and with his flesh or animal part the law of sin; but as one delivered from that law, he habitually serves God, both with his mind and with his flesh, ver. 25.

Although the apostle, in this chapter, hath spoken more immediately of the Jews, as placed under the law of Moses; yet, as the arguments by which he hath proved their freedom from that law as a rule of justification are equally forcible for proving the freedom of mankind from the law of nature as a rule of justification, the author hath not, in this illustration, departed from the truth, in supposing the apostle designed this passage for both. Further, as the moral precepts and curse of the law of Moses, are in effect the precepts and curse of the law of nature, what the apostle hath written to show the excellence and futility of the law of Moses in making the Jews sensible of their sins, and of their inability to deliver themselves either from the power or from the punishment of their sins, consequently in leading them to seek sanctification and pardon from the grace of God published in the gospel, is equally applicable to the law of nature written on the hearts of men; for it hath the same operation and influence, in making sinners sensible both of their sins, and of the absence of pardon from the grace of God, and in leading them to Christ. We may therefore believe the apostle had both laws in his eye, when he wrote this excellent passage. His principal design, however, was to teach the Jews from their extreme attachment to the law of Moses, and to make them sensible of the absurdity of pressing that law upon the Gentiles; because, however excellent it might be in itself, or however useful for certain purposes, it was, through the infirmity of human nature, as effectual for the sanctification of mankind, as for their justification.

NEW TRANSLATION.

CHAP. VII.—I speak to them, who know (vnoiaj) law, that the law hath dominion over a man only so long as he liveth.

4 For a woman which hath an husband, husband, is bound by law to her husband while he liveth: but if her husband die, she is loosed from the law of marriage, which bound her to her husband, and hindered her to marry another husband. But if the husband die, she is loosed from that law so that she is no adulteress, though married to another husband.

Commentary.

CHAP. VII.—Ye Jews think the law of Moses is of perpetual obligation; but know ye not, brethren, (for I speak to you who know law), that the law of Moses, as the law of God’s temporal kingdom among the Jews, hath dominion over a man only so long as he liveth; its obligation being that of a law of marriage (Gen. ii. 21-24.) to her husband while he liveth: but if her husband die, she is loosed from the law of marriage, which bound her to her husband, and hindered her to marry another husband. But if the husband die, she is loosed from that law so that she is no adulteress, though married to another husband.

Wherefore, my brethren, since marriages are dissolved by the death of either of the parties, ye Jews, who were married to God as your king, and thereby were bound to obey the law of Moses, are
in order that ye may be married; to another, to him who is raised from the dead; that we should bring forth fruit to God."

6 For, when we were in the flesh, the sinful passions (πάθεια) which we had (ἐγερθήσατε, ἐγερθήσατε) were at work in our members, to bring forth fruit unto death.

6 But now (καὶ) we are loosed from the law, having died in that by which we were tied; (συνάχθη) so that we ought to serve in newness of the spirit, and not in oldness of

7 What then do we say, That the law is sin? By no means. Nay, I had not known sin, unless (ἐρρέεσθαι) through law. For even (πρός) that which I would not, that same I do; (οὐκ ἔχω τὸ ἔναπτεῖν) to be sin, unless the law had said, Thou shalt not covet.

8 But I say that sin taking opportunity under the law to kill me by its curse, wrought effectually in me the strongest desire of things forbidden, and thereby subjected me to death, (ἐρρέεσθαι) through the law, sin is dead; hath no power to kill the sinner.

3. That ye may be married. —In this passage the union of Christ with his people is represented as a marriage. So likewise, Ephesians 5:22, 23-25. The apostle uses the language from the ancient pharmacology concerning the Jews. See Illustr. ver. 117. But under the law wrought effectually, it is the same, the same presentation of the relationship which subsists, and will subsist between Christ and believers to all eternity, and of the happiness which they will derive from his love to them, and from their entire subjection to him. To another. —The apostle speaks of Christ as the husband of the believing Jews, because he was now become their Lord and Head; and calleth him also another husband, because, while the obedience subsisted, God was their husband. Isa. liv. 5. Thy maker is thy husband.

5. Even to him who is raised from the dead. —The crucifixion of their old man, or corrupt nature, and their obtaining a new nature through the death of Christ, was a fit preparation of the Jews for becoming servants of Christ, now raised from the dead.

6. That we should bring forth fruit unto God. —The apostle says, That we should bring forth fruit unto God, that he was in the same circumstances with the Jews. The transition from one person to another, as Blackwell observes, Acts. Class. part, i., ch. 2, s. 6, is frequent in Homer. Virgil, Ovid, Petronius, and all the best writers in both languages, and is admired as elliptical and beautiful by readers of taste.

7. Fruit to God. —Holy actions brought forth by the Jews, in connection with their marriage to Christ, or introduction into Christ's church, is called fruit to God, to signify, that although the Jews were loosed from the law by virtue of their being in the spirit, they were not loosed from their obedience to God; and that all the good actions they now performed under the gospel dispensation, are considered by God as belonging to him. Perhaps also in the expression, fruit to God, there is an intimation, that as law gives no assistance for combating the corruptions of our nature, and allows no pardon to any sinner; the evil actions which men commit under law, whether the law of nature or of Moses, are properly fruit to death. See ver. 5.

8. For when we were in the flesh. —The apostle describes the state of the Jews under the law of Moses, by their being in the flesh, and their state under the gospel, as being in the spirit, (συνάχθη, συνάχθη) to show, 1. That their relation to God as his people, was constituted merely by their descent from Abraham according to the flesh, and by their possessing those dispositions of mind which rendered them such as God. They are God's people, not by the flesh, but by the spirit. In other passages of scripture, men being in the flesh, is meant their being in their present state of sin, and by their being in the spirit, their being guided by the spiritual principle of their nature, spiritual and strengthened by the spirit of God. Rom. viii. 4. a note.

9. Ver. 6. —Having died in that by which we were tied. —I have followed the reading adopted by Mill. Bengelius, and others, viz. that the apostle is speaking of this thing. Jesus, who, by his death, destroyed sin, and death, and so, by the law of Moses, were tied to death. But having received baptism, in token of their being put to death with Christ, they were, through that death, strip

2. Law is sin. —A sinful or bad institution, an institution which occasions no good. This is the same as under the law, ver. 6. But under the law, meant, as before, all the services in which true piety and morality consist, were enjoined in the covenant with Abraham, and were practised by the patriarchs. But to these the law of Moses added innumerable services pertaining to the body, from which the converted Jews were freed since their death with Christ.

7. —Ver. 7. —What then do we say, that the law is a bad institution? By no means. Nay, I had not known sin, unless (ἐρρέεσθαι) through law. For even (πρός) that which I would not, that same I do; to be sin, unless the law had said, Thou shalt not covet. But I say that sin taking opportunity under the law to kill me by its curse, wrought effectually in me the strongest desire of things forbidden, and thereby subjected me to death, (ἐρρέεσθαι) through the law, sin is dead; hath no power to kill the sinner.
9 (see 106.) Therefore, I was alive (αἰών \( \gammaων \)) without law formerly: But when the commandment came, sin lived again, (Rom. vii. 8.) and I died. 

10. (Kor. 212.) And so the commandment which was intended for life, the same was found by me to kill me. 

11. For sin taking opportunity (is, 122.) under the commandment, deceived me, and (is) through it slew me. 

12. (Tit. 3:1.) Therefore, the law indeed is holy, and the commandment holy, and just, and good. 

13. JEW. The good law, then, to me hath become death! [APOSTLE. By no means. But sin hath become death; that sin might appear sin: death, I say, was reckoned to me, (Rom. vii. 11.) through the good law; that sin might become (κατὰ τὸν θεόν \( \gammaων \) \( \alphaἰω \\( \nu \)) a most exceeding sin, through the commandment. 

14. (Lk. 11.) Besides, we know that the law is spiritual: but flesh is carnal, (is) being sold under sin. 

15. For what I shall work, I do not approve. For I do not practise what I should, but what I hate, that I do. 

trial of things forbidden; yet I prefer the explanation given in the commentary, because the fleshly appetites and other strong evil desires, which now prevail in men's minds, do not owe either their existence, or their operation, or their power to kill, to the prohibitions and penalty of law. Hence it is said, (1 Cor. xiv. 36.) 'The strength of sin is the law.' 

2. (Rom. vii. 12.) For without law sin is dead:—sin, which he still considers as a person, would have had no being, or at least no strength to kill men, unless law existed: For the essence of sin consists in its being a violation of law. Through the apostle parables the more directly of the law of Moses, it is equally true of the law of nature, and may be applied to the state of mankind before the law of Moses was given. For unless there had been a law written in men's hearts, sin would have had no existence, or had not had the power to kill. 

Ver. 10. — The commandment which was intended for life. 

The law of nature, and its transcript in the moral precepts of the law of Moses, were intended for life: for the threatening of death for every offence is virtually a promise of life to those who obey perfectly. This appears from the law given to Adam in paradise. 

2. (Rom. vii. 12.) Perfect obedience, being impossible in the present state of human nature, the law which threatened death for every offence, that is, death in death to the sinner, although it was originally intended to give life to the obedient: 

3. (Rom. vii. 12.) That sin taking opportunity under the commandments. 

So this clause ought to be translated: for no person can fancy that men's evil desires are owing to the prohibitions of law. To entertain an opinion of this kind is to make God the author of sin by his law. The apostle's meaning is, that sin took the opportunity of men being under the commandments, and then to kill death. 

4. (Rom. vii. 12.) For this cause ought to be translated, by assuming that I should not die. 

The sin speaks of a two-fold opportunity taken by sin, while men are under the commandments. 

The first is, sinful dispositions, depriving men of belief that the prohibitions of law are unreasonable, that the thing forbidden is pleasant or profitable, and that it will not be followed with punishment, persuade them to do it. This was the serpent's discourse to Eve; and it is what men's evil inclinations always suggest to them. The second opportunity which sin takes under the commandments, is that of killing the sinner by the curse annexed to the commandments which he hath broken. 

Ver. 11. — Through the commandment. 

This character of the law is perfectly consonant to truth, whether the apostle is speaking of the law of nature, or of the law of Moses. By the commandment, as distinguished from the law, Bessa understood the commandment. 

Ver. 12. — The good law, then, to me hath become death. 

As in this and in the subsequent clause, the adjective τὸ εὐλογητὸν, the good, hath no substantive joined to it, I have supplied the substantive τὸ νόμος, law, ordinance, because this is an objection stated by the unbelieving Jew to the apostle's affirmation, that the law is holy, and just, and good: The good law, then, hath become death to me. 

2. (Rom. vii. 12.) By no means: But sin hath become death. 

Here the apostle clearly distinguishes between the commandments and the law, (Matt. xxii. 43.) God's word is the interpretation of the word, and it is the word which is the witness of the Holy Ghost, (2 Cor. iii. 17.) For sin, it must be observed, is the cause of evil, and of death, the cause of sin; but sin is the work of evil, and of sin: and therefore it should be said, that sin is the cause of evil, and of death, but not that sin is the cause of sin. 


The participle ἵνα \( \tauημορίνα \) might be translated infinitively thus—might appear to work out death.
16 And if I do that which I incline not, (egovum) I consent to the law that it is good. (ver. 12.)

17 (Nov 4, 106.) Now, therefore, it is no more that I who work it out, but sin dwelling in me.

18 For I know that good dwelleth not in me, that is, in my flesh. (Rom. 7:14.) Indeed, to incline near me; (ver. 13.) to work out what is (kown) excellent I do not find near me.

19 (Rom. 7:15.) Therefore, I do not the good which I incline but the evil which I do incline, that I practice.

20 Now, if I do that which I do not incline, it is no more I who work it out, but sin dwelling in me.

21 Well then, I find, (ver. 71.) this law to me inclining to do what is excellent, that evil (peccato) lives near me. (See Rom. x. 8, note 2.)

22 For I am pleased with the law of God, according to the inward man.

23 (14.2) But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in members.

24 O wretched man that I am, (ag cruor.)

Romans.
who will deliver me from the body of this death?  

25 I thank God, the God of our Lord Jesus Christ,  
who delivereth me through Jesus Christ our Lord.  

(Acts 22) De  
I myself, then, as a slave, serve with the mind the law of God, but with the flesh the law of sin.  

by no means.

Ver. 24. From the body of this death.]—Some think the translation here may run, *from this body of death;* joining τοῦ σώματος θανατοῦ with τοῦ σώματος, as done in the Vulgate version. But I think this an emendation of Hebrews, signifying the body, that is, the body of the person, which cause this death, the death threatened in the curse of the law.  

Ver. 25. I thank God, who delivereth me through Jesus Christ our Lord. *I* thank God, who delivereth me through Jesus Christ. See ch. vii., note 2.  

25. Our deliverance from these evils does not come from the law, but from the gospel: therefore I thank God, who delivereth us through Jesus Christ our Lord.  

Being thus delivered, Do I myself, then, or any delivered person, as slaves, still serve with the mind the law of God, by intellectual appreciations of good and disapprobations of evil, but with the body the law of sin? (ver. 23.), performing wicked actions habitually? No; as become delivered persons, we serve God both with the mind and with the body.  

CHAPTER VIII.

View and Illustration of the Sentiments contained in this Chapter.

Is farther answer to the objection mentioned chap. iii. 31. the apostle, in this chapter, with great feeling and energy, displays the many powerful motives which the doctrines of the gospel, explained in the preceding chapters, suggest, for engaging both the understanding and the affections of believers to a continued pursuit of holiness.  

The first motive which he mentions is, That under the new covenant there is no condemnation to believers, who walk not according to the flesh, but according to the spirit, ver. 1.—This greatest of all considerations, the apostle begins with, that the terror of the awakened sinner, arising from his consciousness of guilt, because if mercy were not with God, he could neither be loved nor obeyed by men.  

The second motive is, That under the new covenant, sufficient assistance being given to all, to free them from the law of sin and death, they cannot excuse their evil actions by pleading the strength of their sinful passions, ver. 2.—This deliverance from the law of sin and death God hath accomplished, by sending his Son in the flesh to die as a sin-offering, to procure pardon for sinners, and to destroy the power of sin in their flesh by his word and spirit, that they may attain the righteousness which the law of faith, the new covenant, requires, ver. 4.  

And to show the nature and extent of that righteousness, the apostle explains what it is to 'walk after the flesh,' and what it is to 'walk after the Spirit,' ver. 5.  

The third motive to holiness is, That, according to the new covenant, all who live a wicked, sensual life, shall die eternally; but every one who lives in a holy, spiritual manner, shall be received into life eternal, ver. 6-8.  

The fourth motive is, The spirit of God dwells with believers, whereby the lusts of their body are mortified, and their rational powers are habitually strengthened, ver. 10.  

And even the animal part of their nature, after being subdued, is made subservient to righteousness, by the indwelling of the same Spirit, ver. 11.  

Such being the effects of the gracious assistances promised in the gospel, no person under the new covenant is irresistibly forced, either by the corruptions of his nature, or by outward temptations, to live according to the flesh, ver. 12—and therefore God hath justly decreed, that all who live according to the flesh shall die eternally, ver. 13.—This declaration concerning future retributions under the new covenant, the apostle had made before, ver. 6.; but he repeats it here, to show that, although the curse of the law, in so far as it allows no mercy to the penitent sinner, does not take place under the new covenant, men's obli- 
gations to holiness are not weakened. The sanctions of law are still continued under the gospel, but in a differ- 
ent form, and with a more happy efficacy. Farther, to correct the errors of the Jews, who considered that the Gentile could obtain eternal life who did not obey the law of Moses, and to comfort the believing Gentiles, whom the Jews thus excluded from the favour of God, the apostle declared, that, according to the tenor of the new covenant, all who are led by the Spirit of God to participate in the benefits of the law, are the sons of God, whether they be Jews or Gentiles. And to shew the ex- 
cellent disposition of the sons of God, he observes, that not withstanding under the new covenant the severest punishment is threatened against sinners, the sons of God do not obey him from that slavish fear of punishment which was bred in the minds of the Jews by the curse of the law, but from the filial dispositions of gratitude and love to the Father, ver. 15.—This excellent temper the apostle terms 'the witness of our spirit' that we are children of God; and observes, that the Spirit of God also confirms that witness, by his gifts and graces, bestowed indiscriminately upon the believing Gentiles as well as upon the Jews, ver. 16.  

Having thus shown, that all who obey God sincerely, from a principle of faith, are his sons, the apostle, as the fifth motive to holiness furnished by the gospel, gives a particular account of the honours, privileges, and possessions of the sons of God. 'They are the sons of God.' And to shew what an heir of God is, he adds, and 'joint heirs with Christ' so that the whole felicity of that immortal life which Christ now enjoys in the human nature, really belongs to the other sons of God, whether they be Jews or Gentiles; and they shall be put in pos-
session thereof, if, when called to it, they suffer, as Christ did, for righteousness' sake, ver. 17. — This concerning suffering the apostle introduced, to teach the Romans, that their being the sons of God would not secure them against, but rather expose them to sufferings. And to prevent the Jews, who considered prosperity as a token of God's favour, from being scandalized at the gospel on account of the sufferings which accompanied it, and even to encourage them to suffer, he observed, that that glorious resurrection by which the sons of God are to be distinguished, is a blessing so great, that the pious Gentiles supported the miseries of life by earnestly looking for it, ver. 18-19. — Nor was their expectation without foundation, inasmuch as not for the sin of the first man, the human race was subjected to death by God, ver. 20. — in the firm resolution that he would deliver all mankind from the grave, through the oblation of Christ, ver. 21. — By instancing that the expectation which the Gentiles entertained of a future life in the body, was derived from God's resolution to raise all mankind from the dead, the apostle, I suppose, means God's resolution made known at the fall, that the seed of the woman should bruise the head of the serpent. For that promise, in its true meaning, being preserved among the Gentiles by tradition, was the foundation of the hope which many of them, in different parts of the world, entertained of the resurrection of the body, and of a future state. See Chap. I. View, remark 2. p. 53. Then, by a beautiful rhetorical figure, the apostle introduces the whole Gentile world as suffering extreme pain under the miseries of life, and earnestly willing for deliverance, ver. 22. — Believers also groan within themselves, while they wait for the redemption of their body from the bondage of corruption, ver. 23. — But they wait patiently, and thereby show the strength of their faith, ver. 24, 25. — And to this exercise of patience they are helped by the Spirit, who, by afflictions, produces in them such a disposition of mind, as is an effectual complaint to God, ver. 26. — When he is being wrought in them by the Spirit, it is justly termed the Spirit's complaining for the saints,' ver. 27. The sixth motive to holiness, furnished by the discourse made in the gospel, is this: God having determined to save believers, they know that every thing, whether prosperous or adverse, shall work together for that end; so that their salvation is absolutely certain. The reason is, God hath called and predestinated the seed of Abraham, and the sons of God, (1 John iii. 1.) and heirs of immortality, according to his purpose, ver. 28. — And whom he foreknew to be his sons, them he also predestinated to be conformed to the image of his Son Christ, both in their body and mind, ver. 29. — Moreover, whom he predestinated to be conformed to the image of Christ, them he also called or denominated the seed of Abraham, and gave them a right to all the blessings promised to Abraham's seed; and whom he so called, them he also justified and glorified, ver. 30. — And having thus described the salvation of believers, in its origin, its intermediate steps, and its issue, the apostle, strongly impressed with the certainty thereof, asks, What shall we say to these things? Since God is for us believing Jews and Gentiles, no person can hinder our being accounted the seed of Abraham and the sons of God, or prevent us from receiving the inheritance promised to such, ver. 31. — For he who delivered his own Son to death for us all, for the Gentiles as well as for the Jews, will with him also freely give us all the blessings promised to the seed of Abraham and sons of God, ver. 32. — Then, as expectuated with the view which he had taken of those grand subjects, and to show that there is no condemnation to them, who are in Christ Jesus, he cries out, Who shall dare to bring any accusation against God's elect, since God hath declared that he will justify such by faith? ver. 33. — Who is he that will pretend to condemn them, since Christ hath died to procure their pardon, and now governs the world for their benefit, and makes intercession with the Father in their behalf? ver. 34. — Then personifying the whole body of believers, strongly affected with the goodness of God shown in their salvation, and highly elated with the view of their privileges so unanswerably established, he, in their name, professes their firm resolution of adhering to the gospel, that they may continue in the aspects of Christ's love, however many or strong the temptations may be with which they are assaulted, ver. 35. to the end of the chapter.

The latter part of this chapter, beginning at ver. 31, if compared with the most shining passages of the so much admired writings of the Greeks and Romans, will be found not inferior to any of them in sublimity of thought, variety of figures, and beauty of language. It contains a description, in most forcible and glowing expressions, of the privileges, the hopes, and the temper of a true Christian, and shews what magnanimity and what greatness of sentiment the gospel is able to infuse into them who understand and believe its doctrines. It is therefore a most proper conclusion of a discourse, in which, by the strongest reasoning, practices are recommended, which enable the human mind, yield the greatest and the most permanent joys, and prepare men for becoming the companions of angels, and for living with God himself through all eternity.

On reviewing the encouragements to holiness proposed by the apostle in this and the three foregoing chapters, the reader must be sensible, that the scheme of salvation revealed in the gospel, suggests motives to persuade men to forsake sin and follow holiness, and even to suffer for well-doing, more in number, and of greater efficacy, than any preacher, either of the law of nature or of Moses, ever proposed, or indeed had its power to propose. And therefore the catenam of the Jewish scribes and heathen philosophers, mentioned chap. iii. 31, that by teaching the justification of sinners, through faith, without works of law, the apostles of Christ made void the obligations of morality, and encouraged men to sin, was altogether without foundation. The doctrine of justification, instead of weakening the obligation of law, strengthens it in the highest degree. — Further, because in the chapters above mentioned, the apostle shewed that God's counting men's faith to them for righteousness, on account of the death of his Son, furnishes such a variety of powerful motives for persuading sinners to repent and return to God, these chapters do in effect demonstrate the natural efficacy of the death of Christ, in delivering believers from the power of sin. Whence it follows, that the gospel method of pardoning sinners through the death of Christ is an exercise of mercy, which, instead of weakening, hath greatly strengthened the authority of the law of God; consequently, it is perfectly suitable to his character, and subservient to the end of his moral government. The efficacy, therefore, of Christ's death, in delivering us from the power of sin, being thus evident, we cannot doubt of its efficacy as an atonement in delivering us from the punishment of sin, notwithstanding we are ignorant of the manner in which it operates for that end. See Heb. ii. 10. note 4.

NEW TRANSLATION.

CHAP. VIII. — There is therefore now no condemnation to those in Christ Jesus; who walk not according to the flesh, but according to the Spirit, ver. 1. — Mankind under the new covenant being delivered from the curse of the law, there is therefore now no condemnation to these Christians who walk not according to the inclinations of
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their flesh, but according to the inclinations of their spirit, enlightened and strengthened by the Spirit of God.

2. We the disciples of Christ are able so to walk, because the law of the gospel, which promises eternal life by Jesus Christ, has delivered us from the power of sin in our members, and from the curse of death.

3. For God sending his own Son in the likeness of sinful flesh, and of sin-offering, hath condemned sin in the flesh, (the thing impossible to the law, because it was weak through the flesh.)

4. That the righteousness of the law may be fulfilled (w. 155.) by us, who walk not according to the flesh, but according to the Spirit. (See Rom. viii. 1.)

5. Now, they (are we) who live according to the flesh, mind the things of the flesh, and they who live according to the Spirit, the things of the Spirit. (Rom. vii. 18.)

6. (Rom. viii. 2.) But the mind of the flesh is death, and the mind of the Spirit is life and peace.

7. (Rom. viii. 6.) Because the mind of the flesh is enmity against God: for to the law of God it is not subject, neither indeed can it be.

Ver. 1. To those in Christ Jesus who walk not, &c.—The character of the persons to whom there is no condemnation consists of two parts. First, see to it that there is in Christ Jesus. They are members of that great society consisting of all believers, called Christ’s body, Col. ii. 24. John xiv. 2. Next, they walk not according to the flesh, (Gal. iv. 43.) but according to the Spirit.—To walk according to the flesh, is to be wholly governed by those immediate appetites which have their seat in the flesh: To walk according to the Spirit, is to be habitually governed by reason and conscience, enlightened and strengthened by the Spirit of God. Hence such are said to be led by the Spirit, ver. 14.

Ver. 2.—For the law of the Spirit of life in Christ Jesus.—This, according to some commentators, is ‘the law of the mind,’ (ch. viii. 2.) consisting in the predominance of reason and conscience through the assistance of Christ; so that the person who is guided by it, is qualified for eternal life. But I rather think this is the apostle’s speech of the law, called ‘the law of the Spirit,’ because it was given by the Spirit, and confirmed with us by fire: (see Gal. iii. 3. note); and ‘the law of life,’ because it promises life to those who live according to the Spirit.

2. Hath freed me from the law of sin and death.—That is, the power of sin, which brings on men the curse of death. This has some effect on the soul with more particular reference to the law of the Spirit, if it be the gospel we mean, than if we understand it of the law of the mind. It is observable, that the person who speaks in the foregoing chapter is introduced here, as continuing the discourse of the preceding method, in which his deliverance from the body of death, mentioned viii. 25., was accomplished.

3. But the condemnation sin in the flesh.—No such phrase is used in the original, nor is there any such sense to be put on it. The word σκέπασμα, condemned, in this context, seems to be used in the sense of putting in a place of danger, in a situation of danger, or under the power of danger; as in 1 Pet. iv. 6. in the sense of putting to death; for it is there opposite to the being made alive.

4. The thing impossible to the law.—He was condemned in men’s stead, under the law, as well as under the gospel: for under the law there were many priests and holy men; but sin was condemned in their flesh, not by any power inherent in, or derived from the law; this condemnation came freely from the grace of the gospel, preached to them in the covenant with Abraham, Gal. iii. 16. 17. 24. that is set forth in the type of the law, Acts xxiii. 32. This, properly, is the thing impossible to the law.

5. Because it was weak through the flesh.—The law was not weak or defective in itself, a certain rule of duty, and its sanctions were sufficiently powerful to enforce obedience, in those who were able to obey; but it was weak through the depravity of men’s nature, which it had neither power to resist in itself: and so could not destroy sin in man’s flesh. These defects of law are all remedied in the gospel. For therein pardon is promised to encourage sinners to repent, and the assistance of the Spirit of God is offered to enable them to obey.

Ver. 4. That the righteousness (Ver. 5.) of God may be fulfilled by us, who walk, &c.—The righteousness of the law may be fulfilled by us, through our walking according to the flesh, but according to the Spirit, is not perfect obedience to any law whatever, for that is not attainable in the present life; but it is such a degree of faith and holiness as believers may attain through the influence of the Spirit. And being the righteousness required in the gracious covenant made with mankind after the fall, and fully published in the gospel, that covenant, and the gospel in which it is published, are fitly called ‘the law of faith.’ Rom. iii. 26. and the law of the spirit of life in Christ Jesus, Rom. viii. 2. and the law of Christ, Gal. vii. 2. and the law of liberty, James i. 25. and the commandment, that the fourth day of the week is to be kept holy unto the Lord, Lev. xxiii. 4. is an eternal law, for which the Jews or Gentiles were to wait. Im xliv. 2.—It gives a quite different turn to this passage by translating it, "It justifies; ‘That right that the law of the flesh, namely its right to perfect obedience from men, might be fulfilled in us by the imputation of Christ’s righteousness.’ But ἡ ἀληθινὴ νοηματία has this signification; not to mention, that Bles’s translation represents the believer as absolutely passive in fulfilling the righteousness of the law, directly contrary to the apostle’s meaning, who in so many words teaches, that the righteousness of the law is rendered, not to us, but by believers, through their walking not according to the flesh, but according to the Spirit.

Ver. 5.—Now they (are we) who live according to the flesh.—One of the senses of ἀνέφερεν is to exist, or live. Phil. ii. 10. They do not live, they are dead. See Parkh. Dict. τοῦ ἀνέφερέν. 2. Mind the things of the flesh.—The original word, ἀσκές, was meant to set one’s affection on an object, and to use great pains in obtaining it, Col. ii. 2. Wherefore, to mind the things of the flesh, is to love and pursue sensual pleasure as our chief happiness.

Ver. 6. But the mind of the flesh is death.—According to the remark in the foregoing note, ἀνέφερεν, the mind of the flesh, is the employing of our whole thought, and pains, and time, in gratifying and in provoking for the gratification of the lusts of the flesh. What Socracis said to his judges, may with propriety be mentioned here: "My whole employment is to persuade the young and old against too much love for the body, for riches, and all other precious things, of whatsoever nature they be; and against too little regard for the soul, which ought to be the object of their affection.

Ver. 7.—Because the mind of the flesh is enmity against God.—This is an argument for punishing them who live sensual lives, which deserves attention. God, out of friendship toward us, set at different times prophets and righteous men, and last of all his own Son, to warn them against the immense love of sensual pleasures, and to train them to the love of spiritual enjoyments, that they might be capable of living with him in heaven, Acts xx. 34. Wherefore, the mind of the things of the flesh, to the neglecting of the things of the spirit, is the employing of the men of heaven, whom God in direct opposition to God’s friendly intentions: consequently it is enmity against God, and is deservedly punished with death. Besides, the sensualist, looking on the law of God as obstructing his lusts, hates it. Nay, he hates even God himself on account of his law, as too difficult and severe.

For the law of God is not subject, neither indeed can be.—A second reason why the mind of the flesh is not subject, is, that it is rebellious against the law of God, which he cannot obey. We do not mean that it is passed from, without overthrowing that external righteousness, by which he preserves the moral nature of the world.
CHAP. VIII.

8 (Ca. 105). Wherefore, they (νῦν εἰς ἑαυτὸν) were not able to enter into the rest which God hath prepared for them that love Him. For they were not able to enter into the rest because of their faithlessness in the life that is after death.

10 (Ca. 105). For if any one have not the Spirit of Christ, he is none of his. And if Christ be in you, the body, truly, is dead (ἵνα) with respect to sin, but the spirit is life (ζωὴ) with respect to righteousness.

13 (Ca. 93). Wherefore, if ye live according to the flesh, ye shall die; but if through the Spirit ye put to death the deeds of the body, ye shall live.

14 (Ca. 90). Because, as many as are led by the Spirit of God, these are the sons of God.

15 For ye have not received the spirit of bondage (see Gal. iv. 3, note), again to fear; but ye have received the spirit of adoption, by which we cry, Abba, Father.

ALSO, the Spirit itself beareth witness

Ver. 8. They who live to the flesh (see ver. 5, note 1) cannot please God. — According to Locke, "the life of the flesh" is the life of the animal body, and the life of the soul, or the life of the spirit, is the life of the soul, or the spirit of the mind.


Ver. 13. The body, truly, is dead (ἵνα) with respect to sin. — Here I have followed Chrysostom, Photius, and Oecumenius, who explain the expression in this verse, by "καὶ," according to the usage of the ancient, and the true meaning of the passages. For that sense would be absurd, in saying, "that the bodies of men are dead through sin, if Christ be in them?" Men’s bodies certainly are dead through sin; and if sin be put away, they shall not be common sin habitually, but rather by feigning their visits to our better inclinations, become subordinated to a better life. But those who, by the Spirit of God, are made children of God, are not subject to sin any longer by nature, but by grace, and by the redemption of their body, become immortal and holy.

Ver. 15. Ye have received the spirit of adoption. — In proof that the truth, as well as the Jewish believers, are the sons of God, the apostle appealed to those sentiments of reverence and love, and to that assurance of God’s favour, with which their minds were filled since they had believed the gospel, and which they very properly term “the spirit of adoption.”

1. By which we cry, Abba, Father. — To the same purpose the apostle told the Galatians, ch. iv. 6. "Because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father." — Crying signifies praying with a loud voice, from a strong emotion of mind. (Kest. xvi. 26.) And the Lord said unto Moses, wherefore criest thou unto me Father? Because, the oblation wrought between Christ and his lost sinners addressed God. Luke x. 16. It suggests to us, that in their greatest distress, they who are led by the Spirit of God, may, after the example of Christ, express entire confidence in the fatherly affection of God, that he will not forsake them, but will make their redemption acceptable to him. For the article shows you, in the nominative case, that the apostle added the common article or preposition, to give an interpretation of the Greek word αὐτός. But if that had been his intention, he would have written: αὐτός, and the LXX. οὗτος. "God be merciful to us a sinner."
together with our spirits; that we are children of God.
17. And if children, then heirs; heirs, verily, of God, and joint-heirs with Christ; if we jointly suffer, that also we may be jointly glorified.

18. For I reckon, that the sufferings of the present time are not worthy to be compared with the glory which is about to be revealed in us. *1 Pet. 1. 4.*

19 For the earnest desire of the creature waiteth for the revelation of the sons of God.

For the creature was subjected to vanity, not willing it, but by him who hath subjected it.

21 In hope, *Rom. 8. 24,* that even the creature itself shall be delivered from the bondage of corruption, *Rom. 8. 21,* into the freedom of the glory of the children of God.

22 *Rom. 8. 23,* Besides, we know that every creature, *Rom. 8. 20,* groaneth together, and travailleth in pain together until now.

That we are children, *Rom. 8. 16,*—By this argument, the apostle proves that the great honour of being the sons of God was not restricted to the Jews. All who believe with the mind and heart are the sons of God, as is evident from their possessing the spirit of God's children. Besides, in the first and second paragraph of the chapter, there was a depression in the spiritual gifts bestowed on them. The former of these intuitions the apostle has described in the name of the spirit of adoption, *Rom. 8. 15,* the latter he speaks of in this verse, and calls it the spirit, because the spiritual gifts come from the Spirit. And as these testimonies concurred in establishing the same fact, the apostle justly affirmed, that the Spirit of God, in the first age, bare witness with the spirit of believers, that they were the children of God. Hence God is said to have sealed the believing Gentiles as his sons, by giving them the Spirit. *See 1 Cor. 1. 26. v. 5,* but especially Ephes. 1. 13. 14.—Because *

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23 *Rom. 8. 26,* шаи moov to vanity, not willing it, *Rom. 8. 24,* but by him who hath subjected it.
23 And not only they, but ourselves also, who have (συνίστασθαι) the first-fruit of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, namely, the redemption of our body.

24 For we are saved (εὐαγγελίζεσθαι, 25.) in hope: now hope is seen, is not hope? for what a man seeth, (250.) how also can he hope for it?

25 But, if we hope for what we do not see, we wait (καθευδίζομεν) with patience for it.

26 (ὑπὲρτρεπτέον ἐστιν.) And likewise, even the Spirit helps our infirmities: for what we cannot do we know not: but the Spirit himself (καθευδίζειν) cometh 

27 And he (ὁς) searcheth the hearts, knoweth what the mind of the Spirit is (καθευδίζειν), for the Spirit is (ἡμέρα) to the Son, and the Son (τὸν) the Father. Besides, we know that all things work together for good to them who love God, to them who are called according to his purpose.

28 (Οὐχὶ) For whom he foreknew, he also unspottably, were not it for the hope which maketh all along entertain of a happy life after death, called, ver. 21. 'The glory of the children of God.'

29 Ver. 21. — Who have the first-fruit of the Spirit. — Because first-fruits signify the best blessings of their kind, it is thought that the apostle, and such as possess them, are the most eminent spiritual gifts, are spoken of in this passage. But as the proverb is described, ver. 25, 26, equally belong to all, I rather think the apostle speaks of believers in general, who have the gifts of the Spirit bestowed on them as first-fruits, or as the earnest of those greater spiritual gifts and spiritual endowments, which they shall enjoy in heaven. See 2 Cor. 1. 21 note 3.

30. Groan within ourselves. — This groaning of the persons who have the first-fruits of the Spirit, was not the effect of impatience. See above, p. 25. And we are sure from the apostle's reason, that the Spirit by these groanings made complaint for the saints.

31. Waiting for the adoption, namely, the redemption of our body. — This is an allusion to our Lord's words. Luke xx. 38. 'And am I not the children of God as he?' The question is to be answered, that the Spirit by these groanings made complaint for the saints. For if men are the children of God by being the children of the resurrection, the apostle had good reason to say, 'he is the offspring of God's kingdom, of his adoption.' Besides, it is by that which the saints are ransomed, as the children of God, in behalf of the kingdom of their Father. And as the high and happy adoption was signified by the adoption of Isaac and his descendants, so they obtained a right to the inheritance of Canaan, the apostle, speaking hereof, doth allude to the custom of the Jews, of the slain, but to the phrasology of God himself concerning his church and people: Exod. i. 6. 'I will bring my son, even my firstborn.' In this phrase, ἐγὼ ἐξελέξαν καὶ ἐγὼ ἐγνωρίσαν, redemption of our body, is used, because the resurrection of the children of God to eternal life is obtained by the merit of the first-born, according to the meaning of the usual word, Rom. viii. 23. note 4.

32. Now hope is seen, is not hope? — Hope, by an unusual metonymy, is put for the object of hope. And in scripture, to see signifies to enjoy, and sometimes to obtain. See the meaning of the word, ver. 21. note 2.

33. The Spirit helps our infirmities. — Properly the Greek word συνίστασθαι signifies, bear together with another, by taking hold of the thing borne on the opposite side, as persons who assist one another in carrying heavy burdens. This word συνίστασθαι, translated information, signifies weaknesses and diseases of the body; but it is often transferred to the mind. Augustine interprets it of the weakness of our prudence; an interpretation which seems to be confirmed by what follows in the text. Perhaps the apostle meant that the Spirit helped their infirmity, by inspiring them with a proper prayer. See 1 Cor. xiv. 13.

34. For what we should pray for as we ought, we do not know: — Of this Paul himself was an example, when he prayed thrice to be delivered from the present evil age. 1 Pet. iii. 12. But the spirit himself strongly complaineth for us, by inarticulate groanings, literally, grunts, or grumblings. For the meaning of the word, see ver. 26. note. The apostle having observed, ver. 26. that every creature groaneth to be delivered from vanity and corruption; Paul, having told us, that they who have the first-fruit of the spirit groan within themselves, waiting for the redemption of their body; no doubt, he means, that these secret groanings, and vehement desires, especially under the pressure of affliction, are not fruitless. For although we utter no
predestinated to be conformed to the image of his Son, (1 Cor. iv. 49.), that he might be the first-born among many brethren.

30 (a) Moreover, whom he predestinated, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified.

31 What shall we say then to these things? 
Since God is for us, who can be against us?

23 He certainly who spared not his proper Son, but delivered him up for us all, (see 5 Cor. v. 15, note 1.), how will he not with him also graciously give us all things?

32 In the act of persecution against the elect of God? Is it God who justifieth them, ver. 30.

34 Who is he who condemneth them? It is Christ who died, or rather, (see xvi. 819.), who hath risen, and also is at the right hand of God, and who maketh intercession for us.

35 (The same person) Who will separate us from the love of Christ? 
(Ver. 31.), affliction, or also predestinated to be conformed to the image of his Son, by having his hands adorned with his virtues, and their bodies fashioned like to his glorious body, that he might be the first-born of many brethren, the children of God.

30 Moreover, whom he predestinated to be conformed to the image of his Son, them he also called, them he also justified, and by counting their faith for righteousness: and whom he justified, them he also glorified, by putting them in possession of the eternal inheritance.

31 What shall we say then to these things? what mighty believers are proved to be the sons and heirs of God? Since God, who hath the whole power of this matter in his hand, is for us, since he sustains our claim to these honours, who can be against us?

32 He certainly who spared not his proper Son, but delivered him up to die for us all, for believers among the Gentiles as well as among the Jews, how, do ye think, will he not with him also gratuitously give us all the other blessings promised to the children of God?

23 At the judgment, who will stand in the act of persecution against the elect of God? Since it is God who justifieth them by faith, neither angel nor man can frustrate his sentence.

34 Who is he who condemneth us believers? It is Christ who died to obtain pardon for us, or rather, who hath risen from the dead to take possession of the government of the universe for our behoof; who also is at the right hand of God as ruler, and who maketh intercession for us.

35 Elated with our privileges, we cry out, Will any thing induce us to renounce our faith, and make us no longer the objects of Christ's
CHAP. IX.

Throughout the page, the text is a continuation of the previous discussion on distress, persecution, and the general theme of suffering. The page ends with a reference to the concept of love in the context of suffering, stating that love will overcome all adversities and that the love of God is bestowed on those who endure suffering through Christ Jesus. The text concludes with an emphasis on the promise of the faithful seed of Abraham, which would bring eternal life, and the role of faith in receiving this promise.

CTHMAN.

love? will affliction in body, or distress in our affairs, or persecution, or famine, or nakedness, or danger, or deadly weapons, be able to do this? 36 

Sufferings have always been the lot of God's people: As it is written, Psal. xli. 2, (42, 229,) Truly, for thy sake we are put to death in a lingering manner: we are accounted as sheep for the slaughter, by our persecutors.

37 These evils have not hitherto made us forfeit the love of Christ. Nay in all these things we do more than overcome, (I) through him who hath loved us.

38 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, whether good or evil,

39 Nor height, nor depth, nor any other creature, will be able to separate us from the love of God, which is through Christ Jesus our Lord.

which we bear to Christ. But 'separate us from our own love,' is an unusual expression.

1. Distress, or distress?—Ita, et al., translated affliction, signifies sickness, and other bodily evils; whereas the original, distress, is trouble of mind, arising from double fault and persecutions.

Ver. 36. For thy sake we are put to death all the day long: we are accounted as sheep for the slaughter.—The Psalm from which this quotation is taken is thought to have been written during the Babylonish captivity, when the Jews suffered great persecution for their religion.

Ver. 37. Nay, in all these things we do more than overcome.—The purpose is to obtain a great victory. The victory which the people of God have obtained over their persecutors is of a very singular nature. It consists in their patient bearing of all the evils which their persecutors inflict upon them, and that through the assurance of Christ, and in imitation of his example. For by suffering in this manner they maintain their cause in spite of all opposition, and considerably their persecutors.

Ver. 38. Nor angels, nor principalities, nor powers.—Because angels are distinguished from principalities and powers, hence and

Deut. 18. are of opinion, that powers in this passage, as in Luke xii. 11, signify the persecuting rulers and powers of the earth, who opposed in their faith to make the first Christians renounce their faith. But as evil angels, in other passages of scripture, are called principalities and powers, and as the apostle rises in his description, it is probable that he speaks of these malignants spirits, the inventors of human schemes of mankind; and that he calls them principalities and powers, by an unusual metaphor of the office or power possessed by the persons possessing it.

2. Nor things present, nor things to come.—The apostle does not mention things past, because they have no influence on the mind, unless so far as the like things are either hoped or feared.

Ver. 39. Nor height, nor depth, nor any other creature.—In this general clause, the apostle includes whatever else could be named, as having any influence to separate believers from the love of God, exercised towards us through Christ.

CHAPTER IX.

View and Illustration of the Matters handled in this Chapter.

The apostle having insinuated, chap. iii. 3, that God would cast off the Jews because they refused to believe on Jesus, a Jew was there introduced replying, that their rejection would destroy the faithfulness of God. To this the apostle answered, that the faithfulness of God would be established, rather than destroyed, by the rejection of the Jews for their unbelief; because God had expressly declared, Gen. xviii. 19, that Abraham's children were 'to keep the way of the Lord,' in order to their obtaining the promised blessings; and thereby insinuated, that if they did not keep the way of the Lord, they would lose these blessings, of which their being made the visible church of God was one. See chap. iii. 4, note 1. This was all the answer the apostle thought proper to make in that part of his letter. But the objection being so specious, and much insisted on by the unbelieving Jews, he introduced it a second time in this place, that he might reply to it more fully.

His answer the apostle introduced with a solemn assurance, that he felt the bitterest grief when he considered the indulgence, and rejection of the Jewish nation, and the many miseries that were coming on them, ver. 1, 2. Inasmuch that he could have wished to be cut off from the visible church of Christ on earth, by excommunication, and even by death, if it could have prevented these evils, ver. 3. For he loved the Jews as his kinsmen, and respected them as the ancient people of God, and thought highly of their privileges, which he enumerated on this occasion as just matter of glory to them, ver. 4, 5. Having therefore such a love and respect for his brethren, they could not suspect, that in speaking of their rejection, he was moved either by ill-will or envy.

Having thus endeavoured to gain the good opinion of the Jews, the apostle proceeded to give a full answer to the objection above mentioned. He told them, the promises in the covenant would not fall to the ground, though the whole natural seed of Abraham should be cast off. For, said he, all who are descended of Israel according to the flesh, meaning the twelve tribes, these are not the whole seed of God. There is a spiritual Israel, to whom likewise the promises belong, ver. 6. To show this, he observed, that because persons are the seed of Abraham according to the flesh, it does not follow that they are the children of Abraham to whom the promises in their first and literal meaning were made. His children according to the flesh, who are heirs of the promises in their first meaning, were limited to Isaac, by the declaration, 'In Isaac shall thy seed be called,' ver. 7. That is Abraham's children according to the flesh, are not all of them the children of God, and heirs of Canaan; but only those who were given to him by promise are counted to him for seed, ver. 8. Now the promise by which they were given to Abraham for seed was this, 'Lo, Sarah shall have a son,' ver. 9.

The limitation of the natural seed to the children of promise, the apostle hath mentioned, without applying it to the spiritual seed, as his argument required. The reason was, his readers could easily make the application in the following manner: Since in the covenant with Abraham, those only of his natural progeny are counted to him for seed and made heirs of Canaan, who were given to him by promise, namely Isaac and his descendants by Jacob, and since by this limitation all his other children according to the flesh were excluded from being accounted the children of God, and heirs of the promises in their first and literal meaning, it follows by parity of
reason that none of the children of Abraham, not even his descendants by Isaac, are the children of God, and heirs of the promise, in their secondary, spiritual, and highest meanings, but those who were given to Abraham by the promise, "A father of many nations I have constituted them." These are believers of all nations and ages; as is plain from what the apostle told the Galatians, ch. iv. 28. "We, brethren, as Isaac was, are the children of promise." And because believers are counted to Abraham for seed in respect of their faith, they are called his seed by faith, Rom. iv. 16. For, by partaking of his dispositions, they are more really his children than those whose only relation to him is by natural descent. Thus it appears, that Abraham's natural descendants by Isaac are not the whole of his seed who are heirs of the promises. He hath a seed also by faith, who are far more numerous than his natural seed by Isaac. And they being the seed principally spoken of in the covenant, if the promises are fulfilled to them, the faithfulness of God will not be destroyed, though the whole of the natural seed should be rejected for their unbelief.

These things the Jews might easily have understood. Nevertheless, privileges conferred on them by a covenant with their progenitor, and which were solemnly confirmed to them at Sinai, they persuaded themselves could not be taken from them, and given to the Gentiles, without destroying God's power and the glory of his covenant. But to ease his weight of that error, the apostle put them in mind, that as Isaac was chosen to be the root of the people of God, in preference to Ishmael, by mere favour, so afterwards Jacob had that honour conferred on him, in preference to Esau, by a gratuitous election before Jacob and Esau were born. As therefore the Jews, Jacob's posterity, were the church of God by mere favour, God might, without any injustice to them, or violation of his covenant with Abraham, admit the Gentiles into his church at any time he pleased, ver. 10-13.

To enforce this argument, the apostle observed, that in preferring Jacob the younger brother, to Esau the elder, God neither acted unjustly towards Esau, nor violated his promise to Abraham, because he might bestow his favours on whichever of Abraham's sons he pleased, ver. 14. "As appears from what he said to Moses, when he forgave the Israelites sin respecting the golden calf; 'I will have mercy on whom I will have mercy,' &c.; for this implies that in pardoning national sins, as well as in conferring national favours, God acts according to his own good pleasure, ver. 15. So then, it did not depend on Isaac, who willed to make Esau the heir of the promise, by giving him the blessing; nor on Esau, who ran to bring vengeance, that his father might cut and bless him; but on the good pleasure of God, who willed to confer that honour on Jacob, preferable to Esau, ver. 16."

But the apostle, in his discourses to the Jews, had on different occasions carried this matter farther, and had declared to them, that they were to be deprived of their privileges, and driven out of Canaan, for their sin in crucifying Jesus of Nazareth. To this it seems they replied, that the unbelief, and even the rebellion of their fathers, had not been so punished; and inferred, that although the present generation, in crucifying Jesus, had really disobeyed God, it was not to be thought that he would now cast off and destroy his people on that account. In answer, the apostle told them, that in punishing nations God exercises the same sovereignty as in conferring favours. Of the wicked nations which deserve to be punished, he chooses such as it pleased him to make examples of, and he defers punishing them, until the measure of their iniquity is full, that their punishment may be the more conspicuous. This appears from God's words to Pharaoh: "I have upheld thee and thy people hitherto, that the measure of your iniquity as a nation, becoming full, I might shew my power and justice in punishing you the more severely, ver. 19. If so, God's upholding the Jews so long was no proof that he would not at length cast them away, and drive them out of Canaan, for their sin in crucifying the Christ. But thou wilt reply, since God hath destined to destroy the Jewish nation for its wickedness, why hath he not done it ere now, and thereby put an end to his still finding fault with them on account of their repeated rebellions, to which his sparing them so long hath given occasion; for who hath resisted his will? ver. 19. To this the apostle answers, Who art thou that presuppest to find fault with God's government of the world! Shall the thing formed say to him that formed it, why hast thou wrought this? Is it not I? ver. 20. Hast not the potter power over the clay?&c., ver. 21. But, said he, not to rest his answer wholly on the sovereignty of God, what can be said against God's foreseeing for so long a time to destroy the Jewish nation, if it was done to shew, more fully, his displeasure against the greatest national abuse of religious privileges long continued in, and the more signal to punish the nation guilty of such an abuse, ver. 22. Also, that he might take in their place before them, and whom he had determined from the beginning to make his church and people, and whom, by his dispensations towards the Jews, he had been preparing for that great honour, ver. 23, 24. Which calling of the believing Jews and Gentiles, was long ago foretold by Hosea, ver. 25, 26. Besides, the destruction of the greatest part of the Jewish nation for crucifying the Christ, is not more contrary to the covenant with Abraham, than their almost total subversion by the Assyrians and Babylonians for their repeated idolatries, ver. 27-31. Thus it appears, that the believing Gentiles were called into the visible church of God, and received the great blessing of faith, counted for righteousness, promised to Abraham's spiritual seed, agreeably to God's covenant with him, and to the predictions of the prophets, ver. 30. But the unbelieving Jews, who sought to become righteous by obeying the law of Moses, have not attained righteousness, ver. 31. because they sought it not by faith, according to the tenor of the covenant with Abraham, but by works of law, and stumbled at the stumbling stone, ver. 32. agreeably to what Isaiah had foretold concerning them, ver. 33. so that they are now justly cast off. I shall finish this illustration with two remarks. The first is, that in discouraging the election of the Jews to be the people of God, and of their degradation from that high honour, the apostle has established such general principles, as afford a complete answer to all the objections which discretion has raised against revelation, on account of its want of universality. They affirm, that if the ancient revelations of which the Jews are said to have been the keepers, had been from God, the knowledge of them would not have been confined to an inconsiderable nation, pent up in a corner of the earth, but would have been universally spread. In like manner they assert, that if the Christian religion were from God, it would long ago have been bestowed on all mankind. To these, and to every objection of the like nature, the apostle has taught us to reply, That God has an indisputable right to bestow his favours on whom he pleases. And therefore, without unrighteousness, he may withhold the benefit of revelation from whom he will, since he was under no obligation to bestow it on any; just as in the distribution of his temporal favours, he bestows on some a more happy country and climate, or a better bodily constitution, or
great natural talents, or a better education, than on others. And if deists ask, Why God, in the distribution of his spiritual favours, hath preferred one nation or person before another, the apostle bids us answer, 'Shall the thing formed say to him that formed it, why hast thou made me thus?' Hath not the potter power over the clay, to make out of the same lump one vessel to honour, and another to dishonour? The very same right which entitled God to make some of his creatures angels, and some of them men, entitled him to place men in the endlessly various situations in which we see them. Nor can those who seem to be most unkindly treated, complain of the want of revelation, or of any other advantage, which God hath thought fit to withhold from them, since at the last day none shall be condemned for the want of these things; and in judging men, due regard will be had to the circumstances of each; so that the sentences passed will all be according to truth, as the apostle hath taught in the second chapter of Romans, where men may be saved, who have not enjoyed revelation, the giving or the withholding of that benefit is to be considered, not as an appointing of men either to salvation or damnation, but merely as placing them in a more or less advantageous circumstances of trial. To conclude, God hath been pleased, in many instances, to make the reasons of his conduct incomprehensible to us, on purpose to teach us humility. At the same time, from what we know, we may believe, that however unsearchable God's judgments are, and his ways past finding out, they are full of wisdom and goodness. We ought therefore to change our doubts into adoration, and not join the apostle in crying out, 'O the depth of the riches, both of the wisdom and of the knowledge of God!' chap. xi. 33.

My second remark is, That although some passages in this chapter, which pious and learned men have understood to the election and reprobation of individuals, are, in the foregoing illustration, interpreted of the election of nations to be the people of God, and to enjoy the advantage of an external revelation, and of their losing these honours, whether on account of the decree or foreknowledge of God. These doctrines are taught in other passages of scripture: See Rom. viii. 28, note 1; not to mention, that being founded in the nature of God, and in his government of the world, they are suggested by the light of nature as well as by revelation, and have been subjects of disquisition among philosophers in all ages. It is true, to reconcile the decree and foreknowledge of God with the liberty and accountability of man, is beyond the power of human reason; and therefore persons of great probity and learning have ranged themselves, some on the side of the divine decrees, and some on the side of human liberty, in the imagination that the two are incompatible. In such an arduous question, however, the safest course perhaps is to hold both doctrines, until we have to the light of a future state to discover how the liberty of man can stand with the decree of God. Nor will this appear an improper course, when it is remembered, that many things must be held for certain, which to human reason appear as inconsistent, and as inconceivable, as that God hath decreed all things which come to pass, and yet that men are free agents, and accountable for their actions. For example, we must hold the eternity and immutability of matter, the union of spirit with body, or, if the existence of spirit is denied, the capability of matter to think must be maintained, with other things of a like nature, as indubitable facts. Yet whoever pursues his speculations concerning these matters to any length, will find himself utterly lost in them, without reaping any benefit from these speculations, except it be to teach him humility, from the experience which they will afford him of the limitedness and weakness of his own understanding.

NEW TRANSLATION.

chap. IX.—1 I speak the truth in Christ; I lie not, my conscience bearing me witness in the Holy Ghost;

2 That I have great grief and unceasing anguish in my heart;

3 For I myself could wish to be cut off from the church, instead of my brethren, my kinsmen by descent from Abraham; and therefore, in what I am going to write, I am not influenced by ill-will towards my nation.

4 They are the ancient people of God: theirs is the high title of God's son's, and the visible symbol of God's presence, and the two covenants, and the giving of the law, which, though a political law, was

great good that was to follow from it. In this wish the apostle seems to have imitated Moses, who desired to be cut off from the land of God, rather than that the Israelites should be destroyed. Exod. xxxii. 32.—Waterland, Mem. vol. i. p. 79, 70 observes, that as the Sodomites were destroyed, so God would have destroyed the Jews, if he had not been pleased with some of them. It is of the highest aggravation, to speak of God as if he were unable to destroy the wicked; whereas, on the contrary, it is the only argument which can be used against the justice of that judgment.

Ver. 1. The glory of the Lord. The visible symbol of the divine presence which rested above the ark was called 'the glory,' 1 Sam. iv. 21, and 'the glory of the Lord.' Hence the introduction of the ark into the temple is called 'the entrance of the King of glory.' Paul. xvi. 7. —The apostle enumerates the privileges of the Jews, not only to show that he respected them on account of these privileges, but to show that they were sensible of the loss they were about to sustain, by God's casting them off. They were to be cut off from the better privileges of the gospel church, of which their ancient privileges were but the types. For their relation to God as his people, signified by the name Israel, for the perpetuation of the more honorable relation which believers, the true Israel, stood in to God. Their adoption into God's family, the extension of these privileges to them, was the result of that adoption; and they were entitled to that adoption, were types of believers being made partakers of the divine nature through the Holy Ghost, and of their title to the inheritance of heaven.

—The residence of the glory, first in the tabernacle and then in the temple, was a figure of the residence of God by the Spirit in the
dictated by God himself, and the tabernacle worship, formed according to a pattern sheweth to Moses, and the promises concerning the Christ.

6 Those are the fathers, Abraham, Isaac, and Jacob, persons eminent for piety, and high in favour with God; and from them the Christ descended according to his flesh, who is over all, God blessed for ever. Amen.

7 Neither, because they are the seed of Abraham, are they all children. But in Isaac shall thy seed be called, (Gen. xxv. 12.)

8 That is, The children of the flesh, these are not the children of God; but the children of the promise are counted for seed.

9 (Gen. xlix.) Now, the word of promise was this, According to this time I will come, and Sarah shall have a son; (Gen. xviii. 10.)

10 And not only was there that (suppressed) limitation but Rebecca clave not having conceived twins by one, even Isaac our father.

Christian church, his temple on earth, and of his eternal residence in that church, brought to perfection, the perfect form of his church, the covenant with Abraham, was the new or gospel covenant, the blessings of which were typified by the temporal blessings promised to him, and to his natural seed; and the covenant at Sinai, whereby the legalities, as the worshipers of the true God, were separated from the idolatrous nations, was an emblem of the final separation of the righteous from the wicked for ever. In the giving of the law, and the formation of the church into a nation, or community, the habitation of the city of the living God, and of the general assembly and church of the first-born, was represented: Lastly, the heavenly country, to which the righteous, was typified by Canaan, a country given to the Israelites by God's promise. See ver. 6, last part of the note.

Ver. 5. From whom the Christ descended according to the flesh, intimates that Christ has another nature, according to which he did not descend from the fathers. See chaps. 1. 3.

2 Who is over all—ονικωθη, αποθηκηθη. See the use of αναθηκη, as distinguished from ανακαληθη and αναφη, Eph. iv. 6, also 1 Cor. xiv. 26, note 2, where the import of αναθηκη is explained.

3 God blessed for ever—ἐν αὐτῷ ὑποκάτωται, that is, God honoured and praised for ever by all. Mill on this verse gives the following as a proof of the divinity of Jesus: That the omiption of the word ὅσιος, God, in some MSS. of Cyprian's works, and in some concerning upon the 1st and most ancient MSs, and versions, the Byzantine edition of the Greek, and the Vulgate, from which the English Bible is translated, Whitby in his Last Thoughts, says, the true reading of this verse is, ὅσιος ἐν αὐτῷ ὑποκάτωται, whose essence is God over all: because by this reading the clause is completed, and the privilege in which the Jews gloried above all others, of having the true God for their God, is not contended. But as it is not employed by any ancient copy, whatever, it ought not to be admitted on conjecture. The Greek text runs thus: ὅσιος ὕποκατωται ἐν αὐτῷ, which Beza think is a corruption of the original sentence. Erennaus proposes two methods of pointing and translating this passage. The first is, to place the comma after the word ὅσιος, and make what follows a new sentence, 'God is over all, with Christ; thus, Christ descended according to the flesh, who is over all, and to make a separate sentence of the clause, 'God be blessed for ever,' which is the sense of the fathers. But as the phrase, 'blessed be God,' occurs above twenty times in scripture, and is often so used, (see Luke xi. 28, 2 Cor. i. 3, Eph. 3. 1. 1 Pet. 1. 2.) κατελήσει, which before in, and always hath the article prefixed, the common printing and translation of the clause, ὅσιος ὕποκατωται ἐν αὐτῷ, ought to be retained, even in Bocchius's opinion, as more agreeable to the scripture phraseology, than the pointing proposed by Erennaus. Besides, to declare that the Christ, who is both the subject and the author of the gospel, is God over all, is the highest wisdom, because it shows the great honour which the Jews derived from Christ's being one of them according to the flesh, Luke ii. 32. It was the greatest authority to the doctrines of the gospel.—It need not surprise us, that Christ in the flesh is called 'God over all.' This appears from the following reasons: First, Christ highly exalted him in the human nature, 'and given him a name above every name.' Philippians ii. 9. and 'hath all things under his feet,' 1 Cor. xv. 28: and will judge the world in righteousness for ever by that man whom he hath ordained, Acts xxviii. 1, 

Ver. 6. 1. Now it is not possible that the promise of God hath fallen.

2 Or, the promise of God hath not yet fallen. For all those who are of Israel, these are not Israel.

3 Neither, because persons are of the seed of Abraham according to natural descent, these are not the children of God, and heirs of Canaan, of whom God spake to Pharaoh, Exod. iv. 22. But only the children given to him by the promise are counted to him for seed.

4 Now, the word of promise was this: I will return to thee according to the time of life, and in Sarah thy wife shall have a son. Wherefore, Isaac is the only seed whom God acknowledged for his son and heir.

5 And not only was there that limitation of the seed to the promised son, by which Jacob was excluded on account of his character, when Rebecca also had conceived twins by the one son of Abraham, even by Isaac our father,

6 But the promise was to the seed of Abraham, even by Isaac our father,

7 For all who are of Israel.—Jacob, the father of the twelve tribes, was named Israel by an angel with whom he wrestled, in token of his being high in favour with God; and the name was given to all Jacob's descendants, to signify that they were Abraham and Isaac's posterity, not by birth, but by Jacob, and that, as God's visible church, and people, they were the objects of his favour, and types of his invisible church, consisting of believers of all nations.

8 But the promise was not to Israel, which the children of Abraham by the law were, to the children of Abraham, who were his natural seed, but to the children of Isaac, who are the children of promise, and to whom the promises of the covenant belong, in their second and highest meaning.
11 They (Acts 94.) verily not being yet born, neither having done any good or evil, 1 that the purpose of God might stand by an election, not of works, but of him who calleth, 13 It was said to her, (Gen. xxv. 28), The elder shall serve the younger: 13 As it is written, Jacob I have loved, but Esau I have hated. 14 If you shall say then, (Apostle), Is not injustice with God? By no means. 15 For he saith to Moses, (Exod. xxxvii. 18, 19), I will have mercy upon whom I will have mercy, and I will have compassion upon whom I will have compassion. 16 So then, it is not of him who will keep, nor of him who runneth, (Gen. xxvii. 3, 4.), but of God who showeth mercy. 17 (Rom. 9. 11.), Beside the scripture saith to Pharaoh, Even for this same purpose have I raised thee up, that I might shew in thee my power which is in my hand, and that my name may be declared in all the earth. 18 For in the sight of the Lord the nations exist not, the number of the children of Israel is in this case, (Gen. xlii. 34), because God knoweth the number of them. 19 But the word of God is confirmed by all the prophets, who in the Spirit spake of the things of Christ. 20 For to this end God hath called us through Jesus Christ, that we should be the deposit of the inheritance, and the possession of the promise of the Father. 21 To whom be glory for ever. Amen. 22 Not by works of righteousness which we have done, but according to his mercy, he saved us, by the washing of regeneration and renewing of the Holy Spirit, 23 which he hath poured out upon us richly through Jesus Christ. 24 Wherein he called us with an holy calling, not according to our works, but according to his own purpose and grace. 25 For we are his workmanship, created in Christ Jesus for good works, which God hath before prepared that we should walk in them.
18. Well, then, he hath mercy on whom he will, and whom he will he hardeneth.

19 (Or, 263.) But thou wilt say to me, Why doth he still find fault? For who hath resisted his will?

20. But thou wilt say to me, Why hast thou made him that argueth to the disobedience of God? Is it reasonable for the thing formed, that hath its being merely by the will and power of its maker, to say to him who made it, why hast thou made me thus?

21. To use the argument whereby God formerly illustrated his sovereignty in the dispossession of nations, Jer. viii. 6. Hath not the potter power over the clay, to make, of the same lump, one vessel to honour and another to dishonour?

22 (Or, 140.) Yet, if God, willing to show his wrath and make known his power, (Eph. 2. 3) hath carried with much long-suffering, the vessels of wrath, fitted for destruction:

not alter its meaning. For the LXX. have used the original word τρέφειν in the sense of preserving, Is. xxv. 14. and elsewhere, as we have shewn. 

3. That I might show in their (Jer. 1. 4) case a mighty power— I, God made Pharaoh and the Egyptians strong and mighty in the midst of the people, by removing the plagues one after another, on Pharaoh's complying to let the people go. But this was not the cause but the effect of hardening them, new plagues were sent to humble them, whereby God still further showed his power. At last the prince and his people having discovered the greatest obstacle, God destroyed them in the Red sea, and thereby made an illustrious display of the greatness both of his power and justice in the government of the world. And that my name might be made known throughout all the earth.

4. According to Wachter's, God in this speech to Pharaoh declared, that Egypt was chosen by him as the scene of this work of salvation, and his making them the instrument of his purpose, that through the circumference of the Egyptian nation, the fame of the power of the true God, in destroying the people of that nation, and in delivering the Egyptians, might be published far and wide, and draw the attention of all the nations who had any intercourse with the Egyptians. Accordingly, Rahab told the Israelitish spy, that the Canaanites had heard of the drying up of the waters of the Red sea, Josh. ii. 9-11. And as considering the communication which the other nations with Egypt, as well as to Pharaoh on account of its being so early advanced in legislation, sciences, and arts, it was reasonable to believe that anything extraordinary happened in that country, which would soon be divulged through all the earth.

18. And whom he will he hardeneth. If this is understood of nations, God's hardness is not meant to mean that God hardens their hearts by any positive excitements of his power upon them, but that by his not executing sentence against them for all the works of iniquity, he allows them to go on in their wickedness, whereby they harden themselves. And when they have proceeded to a certain length, he withholds the warnings of prophets and righteous men, and even withdraws his Spirit from them according to what he declared concerning the Ninevites, Gen. vi. 3. My Spirit shall not always strive with man. The examples of Jacob and Saul, and of the Israelites and the Egyptians, are very properly applied to by the apostle on this occasion, to shew that, without injustice, God might punish the Israelites for their disobedience by casting them off, and make the believing Gentiles a people in their place. Here it is proper to observe, that the unbelieving Jews and Judaizing Christians, by putting an evident sense on the very word under consideration, and on Rom. ii. 18, 27, and on some expressions in the Old Testament, make Jewish blindness which the apostle James was at great pains to excuse, chap. 1. 19.

19. But you will say, Why doth he still find fault? For who hath resisted his will?—By this question the Jews, who object to the apostle's doctrine, misunderstanding, that since God had not rejected his people formerly for their transgressions, he had no reason to think that he would ever cast them off. 

20. But you will say, Why hath he that argueth to the disobedience of God? Is it reasonable for the thing formed, that hath its being merely by the will and power of its maker, to say to him who made it, why hast thou made me thus?

21. To use the argument whereby God formerly illustrated his sovereignty in the dispossession of nations, Jer. viii. 6. Hath not the potter power over the clay, to make, of the same lump, one vessel to honour and another to dishonour?

22. Yet, if God, willing to show his wrath and make known his power, hath carried with much long-suffering, the vessels of wrath, fitted for destruction:
And that he might make known the riches of his glory (see Rom. i. 23. note 1.) or the vessels of mercy, which he had before prepared (κατάγοτα) for glory:

Even us whom he hath called, not only (οὐκ ἐκ τῶν Ἱουδαίων, but also (καὶ) among the Gentiles.

As he said by Hosea, (ii. 23.), I will call that my people, which WAS NOT my people, and her beloved, who WAS NOT beloved.

And (chap. i. 10.) it shall come to pass, in the place where it was said to them, Ye are not my people, there they shall be called the sons of the living God.

Besides, Isaiah crieth (יגר בּה, Hos. vii. 25.) concerning Israel, That the number of the children of Israel be as the sand of the sea, only a remnant shall be saved, (Isa. x. 22.)

For, finishing and cutting short (ἐκθέλω) the work in righteousness, (καὶ) certainly the Lord will make it a speedy work upon the earth.

And as Isaiah hath said before, Unless the Lord of Hosts hath left us a very small remnant of our nation, we should have become as Sodom, and been made like to Gomorrah,

figure of a potter's vessel dashed in pieces, is introduced to express the destruction of a nation. By assigning the same reason for God's bearing the Jewish nation in his hand so long before he cast them from him, which God assigned for his upholung Pharaoh and the Egyptians, the apostle showed the Jews the absurdity of believing, that God would never cast off their nation because he had done it hitherto. He had preserved them so long, and might withstand standing their manifold and great iniquities, that when he should punish them, it might be with the severest judgments; whereby his power as well as his justice would be displayed in most awful manner.

4. Fitted for destruction. The word ἐκθέλονται, in the middle voice, may be translated, fitted themselves for destruction; or, if it be in the passive voice, it means, that by their wickedness the Jews were fitted for destruction. In ver. 25. a different phraseology is used, to express this, the vessels of mercy; for it is said there, 'Which he had before prepared for glory.'

As the vessels of wrath are the whole Jewish nation continuing in unbelief, the vessels of mercy are all those who believed in Jesus, whether they were Jews or Gentiles; as is plain from ver. 29, where this explanation of the phrase 'vessels of mercy,' is given. The believing Jews and Gentiles are actually called vessels of mercy, because the prophet Hosea, foretelling the conversion of the Gentiles, expressed it, chap. ii. 23. by 'God's having mercy upon her that had not obtained mercy.'

And he had before prepared for glory. This is the glory of the Gentiles. For the Scripture never speaks of that as to be bestowed on nations, or bodies of men completely, ver. 23. But in the grace and mercy of God, by the rejection and dispersion of the ten tribes, should be abundantly supplied, by the conversion of the Gentiles to be God's people, and by bestowing upon the ten tribes the mercy of the gospel. In the prophetical writings, to cut or number a thing is to make it what it is called. For the power of God is such, that he makes all things to be what he calls them. Perhaps Hosea alludes to Moses's history of the creation, where God is represented as calling things into being merely by saying, Let them be.

And her beloved, who was not beloved. This is the apostle's interpretation of Hosea's words, 'I will sow her to the earth, and I will have mercy on her that I have not loved.'

The words of the apostle are different from those of the prophet, but their meaning is the same. In the beginning of the chapter, Hosea having described the idolatry of the Jews under the figure of sorcerers, and their chastisement, by bringing up their way with thorns, he foretells their return to their first husband, who would speak comfortably to them, and spread them a second time. Then adds, ver. 23. 'I will have mercy on her that had not obtained mercy.' Which the apostle very properly expresses by, 'I will call her beloved, who was not beloved.' For he will pardon her, and restore her to her former place in his affection, and to her ancient relation to me, by introducing her into the gospel church; in quoting this passage from Hosea, the apostle begins with the conversion of the Gentiles, because it was in human history but the beginning of the conversion of the Jews.

The Jew, in nine instances in this verse, and the Gentile seven times, is opposed to the Gentile seven times, and the Jew nine times. For a very large proportion of the Gentile ten tribes were cut off for their idolatry; and the apostle, in narrating the establishment of the gospel, upholds them from enduring amidst the manifold and great oppressions of the Babylonian, Persian, Greek, and other heathen nations, notwithstanding they had long merited to be destroyed for their repeated rebellions.

But the Jew of the Gentiles is he that is the son of Abraham, and that Gentile by faith, who is of Abraham by the promises. The Gentile who is not the son of Abraham, is still a Gentile; but the son of Abraham is a Jew. But to be a Jew is to be a Gentile; for the Gentile is not a Jew. Therefore the Gentile in the body is a Jew, in the faith is a Jew, in the spirit is a Jew, when he believes. But in the flesh is he not a Jew, because he is not the son of Abraham. All the Gentiles have not come into the law of Moses, but they shall be "a people, whom I will cause to inherit them:" and the Gentiles that are in Christ Jesus are "brings of Abraham's seed;" and they follow in the footsteps of the ancient Jew. Hence the Gentile who is the child of the Hebrew faith is the child of the Hebrew promise; and this child of the promise is a Jew, because he is the son of Abraham. But the Gentile that is not the son of the promise, is not a child of Abraham, but a child of the flesh, and the fleshy child is not a Jew, but a Gentile, and a son of death. Therefore the Gentile of the spirit is a Jew in the faith of the promise; and, as a Gentile he is the child of the flesh, and a child of death, a child of the world, and a child of the devil.
ROMANS.

30 What then do we say? That the Gentiles, who did not pursue righteousness, have laid hold on righteousness, a righteousness, however, which is of faith.

31 But Israel, who pursued the law of righteousness, hath not attained to the law of righteousness.

32 For what reason? Because not by faith, but [2 Cor. 3:11] verily by works of law they pursued it. [Rom. 3:29, from ver. 31.] for they stumbled! at the stone of stumbling.

33 As it is written, (Isa. viii. 14.), Behold I place in Sion a stone of stumbling, and a rock of offense, and whoever believes thereon shall not be ashamed; (Isa. xxviii. 16.)

CHAPTER X.

View and Illustration of the Matters contained in this Chapter.

In what follows, the apostle lays open the causes of the unbelief of the Jews, and answers the two chief objections whereby they justifed their opposition to the gospel. The first objection was, that by teaching the justification of the Jews by faith without the works of the law, the expositions of the law of Moses were rendered of no use in their justification. The second was, that by admitting the Gentiles into the church and covenant of God without circumcision, the covenant with Abraham was made void.

His answer to the first of these objections, the apostle began with telling the Jews his desire and prayer to God was, that they might be saved, ver. 1.---Because he knew they had a great zeal in matters of religion, though it was not directed by knowledge, ver. 2.---Wherefore, being ignorant of the kind of righteousness which God requires from sinners, and mistaking the nature of the law of Moses, they sought to become righteous by observing its precepts; and where they failed, by having recourse to its expiations. So that, vainly endeavouring to establish a righteousness of their own, they had not submitted to the righteousness of God's appointment, now fully revealed in the gospel, ver. 3.---But in all this they counteracted the true end of the law of Moses, which, though a political law, being given by God, and requiring a perfect obedience to all its precepts under the penalty of death, was in fact a preparation of the original law of works; (see Gal. iii. 10. note 2.) Rom. vii. illustr. ver. 5.---made, not for the purpose of justifying the Jews, but to shew them the impossibility of their being justified by law, that they might be obliged to go to Christ for that blessing, who was exhibited in the types of the law, ver. 4.---That the law required perfect obedience to all its precepts, the apostle proved from Moses's description of the righteousness which it enjoined, and the reward which it promised. The former consisted in doing all the statutes and judgments of God, delivered in the law: The latter, in a long and happy life in Canaan. But an obedience of this kind is impossible, and its reward of no great value, ver. 5.---Whereas the righteousness enjoined by the gospel, and the reward which it promises, are very different. It enjoins a righteousness of faith, which is easy to be attained; and promises eternal life, a reward nowhere promised in the law. For, saith the apostle, the gospel, which requires the righteousness of faith, to shew that that righteousness may easily be attained, thus speaketh to all mankind to whom it is now preached: Do not object to the method of justification revealed in the gospel, that Christ the object of thy faith is removed far from thee, and there is no person to bring him down from heaven since his resurrection and ascension, that thou mayest see and believe on him, ver. 6.---Neither object to his being the promised seed, in whom all the families of the earth are to be blessed, that is, the chosen and holy people, and there is no person to bring him up from the grave.
that thou mayest see him crowned with glory and honour by the miracle of his resurrection, ver. 7.—For the gospel tells thee, the object as well as the duty of faith is brought nigh thee; it is explained and proved to thee in the clearest manner, and is easy to be performed, as it hath its seat in the mouth and in the heart, being the doctrine concerning Christ, which we preach by inspiration, and confirm by miracles, ver. 8.—namely, That if thou wilt confess with thy mouth before the world, that Jesus is Lord and Christ, and wilt believe in thine heart that God raised him from the dead, and thereby declared him to be both Lord and Christ, thou shalt be saved; a reward which the law does not promise to any one, ver. 9.—For with the heart we believe, so as to obtain righteousness; and with the mouth confession of our faith is made, so as to have assurance of our salvation, ver. 10.—The righteousness of faith, therefore, enjoined in the gospel, is, in its nature and in its reward, entirely different from the righteousness enjoined in the law.

To the second objection, that the admission of the Gentiles into the church and covenant of God without circumcision, is contrary to the covenant with Abraham, the apostle replied, that the prophets have taught the salvation of the Gentiles by faith; particularly Isaiah, in these words, ‘Whosoever believeth on him shall be ashamed,’ ver. 11.—And to show that the expression wherever does not mean whatever of the Jews only, but whosoever of the Gentiles also, the apostle observed, that in bestowing salvation God makes no distinction between Jew and Greek; but, being equally related to all, is rich in goodness towards all who call upon him, ver. 12.—Besides, Joel hath expressly declared, ch. ii. 32. ‘That whosoever shall call on the name of the Lord shall be saved,’ ver. 13.—But perhaps ye will reply, that Joel does not speak of the Gentiles, because it cannot be said that they are true God, and worship him, since he was never preached to them by any messengers divinely commissioned, ver. 14.—although such messengers ought to have been sent to them long ago, according to Isaiah, who indicates that they would be sent to the Gentiles in order to bring them to the knowledge of the true God, and to join them to God with joy, namely, in that passage where he says, ‘How beautiful are the feet of them,’ &c. ver. 15.—But to this I answer, that in the passage last mentioned, Isaiah declares what ought to have happened, and not what would have happened, if the true God had been preached to the Gentiles. For he foresees, that even the Jews, who were well acquainted with the true God, would not believe the report of the preachers of the gospel concerning Christ, and notwithstanding it ought to have been as acceptable to them as the preaching of the true God to the Gentiles,

New Translation.

CHAP. X. 1 Brethren, indeed my heart's desire and prayer which is to God for Israel is, that they may be saved. V. 2 For I bear them witness, that they have a great zeal, but not according to knowledge. V. 3 (Isag. 93.) Wherefore, being ignorant of the righteousness of God, (see ver. 10, note 1), and seeking to establish their own righteousness, (Phil. iii. 9), they have not submitted to the righteousness of God: V. 4 (Isag. 96.) Although Christ is the end of the law for righteousness to every one who believeth.

VER. 1. That they may be saved. [Isag. 93.] or the whole body of the Jewish nation who were ignorant of the righteousness of God, being the subject of this wish, must mean their coming to the knowledge and belief of the gospel, in which he who is saved, 1 Thes. 4. 16. With all men to be saved, and to come to the knowledge of the truth. Also Rom. xi. 26. And all Israel shall be saved. Further, if the vessels of wrath fitted for destruction, mentioned ch. xi. 22, were the ungodly Jews, and if that description implied that they were under God's curse of reproval, the apostle would not have prayed for their salvation at all. Ver. 4. Christ is the end of the law for righteousness. [Isag. 96.] and Finley and Elmer are of opinion, that that xii. 26. is meant the fulfilling of
For Moses (Lev. xviii. 5) describeth the righteousness which is by the law. That the man who doth these things shall live in them. 6 But the righteousness by faith thus speaketh, (Dent. xii. 18-14,) Say not in thine heart, who shall ascend into heaven? that is, to bring down Christ. 7 Or who shall descend into the deep? that is, to bring again Christ (as, 157), from among the dead. 8 But what does it say? (yea, ye see,) The matter is nigh thee, in thy mouth, and in thy heart; that is, the matter of faith which we preach, is nigh thee. 9 That if thou wilt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. 10 For with the heart (Romans 10:9) we believe unto righteousness, and with the mouth we confess our belief in Christ, so as to have in ourselves a strong assurance of salvation.

The righteousness which is by the law, both because there is in that sense, Luke xxii. 37, "these things which are written are fulfilled in them," and because in giving of such a righteousness in the sense of the law, as that of the old covenant, we interpret, in the evangelical John, chap. xii. 39, the destructive word in that sense, "the law is fulfilled in them," (Rom. v. 27), "All things are accomplished," (Gen. iv. 24; Jer. xxxi. 32-34), Israel thinks, that as the law was designed to justify them who obeyed it perfectly, Christ may be called the end of the law, because by his death he hath procured that justification for sinners through faith, which the law proposed to bring about through works. But in my opinion, the end of the law is neither of these, but the end or purpose for which the law was given, namely, to lead the Jews to believe in Christ. Accordingly, its types were intended to preserve among the Jews the expectation of that atonement for sin which Christ was to make to satisfy by his death, and in its curse, to make them sensible that they could not be justified by obeying the law, but must come to Christ for righteousness, that is, to the gospel concerning Christ which was preached to Abraham in the covenant made with him, Gal. iii. 22. Hence the law is called, a "pedagogue to bring the Jews to Christ," Gal. iv. 24.

7. The same who doth these things shall live in them. This is taken from Lev. xviii. 5, and is generally thought to be a promise of eternal life to those who obeyed the law of Moses perfectly. But any one who reads that chapter throughout will be sensible that though the doing of these things means a perfect obedience to the whole law, and more especially to the statutes and judgments written in that chapter, the life promised to the Israelites, as a reward of that general obedience, is only their living long and happily as a nation in Canaan. See Lev. xviii. 26-28.

8. But the righteousness of faith thus speaketh. Hence the apostle personifies the gospel, and makes it say of itself what it has been doing in the ages. 9. That if thou wilt confess with thy mouth the Lord Jesus, and shalt believe in thine heart, thou shalt be saved. 10. For with the heart we believe to have assurance, and with the mouth we confess our belief in Christ, so as to have in ourselves a strong assurance of salvation.

5. For Moses thus describeth the righteousness which is by the law, That the man who doth its statutes shall live by them. Now, that kind of righteousness being impossible, the law obliges all to have recourse to Christ for righteousness; ver. 4. 6. But the gospel, which enjoins the righteousness which is by faith, to shew that it is attainable, thus speaketh, Say not in thine heart, that is, it shall ascend into heaven? that is, to bring down Christ to take possession of the kingdom, as if that were necessary to one's believing on him. 7. Or who shall descend into the deep? that is, to bring again Christ from among the dead, raised to life, as if the crucification of Jesus had proved him an impostor. 8. But what does it say farther? why this, The matter required of thee by the gospel is nigh thee, and hath its seat in thy mouth, and in thy heart; that is, the matter of faith which we preach, is nigh thee; is easily understood and attained. 9. For we preach, that if, notwithstanding the danger accompanying it, thou wilt be the world confess with thy mouth the Lord Jesus, as the seed in whom all nations are blessed, and, as the ground of that confession, wilt sincerely believe that God hath raised him from the dead, thou shalt be saved. 10. For with the heart we believe, so as to attain righteousness, and with the mouth we confess our belief in Christ, so as to have in ourselves a strong assurance of salvation.

The apostle adds, that it is not the external and formal profession of the name of Jesus, as when some persons are baptized in the name of Christ, without a sincere belief in his life, death, and resurrection, that will justify such persons; but a true faith on their part, the fruits of which will be seen in the prosperity of their life and in the success of their profession of faith. This is the true apostolic doctrine, which the apostles and preachers of the gospel have taught the world, and which the Chaldee should have professed, as well as the Egyptians and Babylonians, as well as the Jews, who had been delivered out of Egypt by the power of the Lord, and who had been led by Christ to the Promised Land, so that they were delivered out of the power of the carnal minds of the Jews, as are delivered out of their former spiritual blindness by the power of Christ, and who are led to the Promised City of the Saints.
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11 That all who believe on Christ, and confess him, shall be saved, is certain; for the Scripture saith, Whosoever believeth on the precious blood of Christ, shall not have his name blotted out of the presence of God, or men, or angels.

12 Indeed, in the salvation of mankind, there is no distinction of Jew or Gentile; For the same Lord of all is rich in mercy towards all who call upon him. He will save not those only who believe on Jesus, but all in every nation who sincerely worship the true God.

13 For so the prophet Joel hath declared, chap. ii. 32. Whosoever will call on the name of the Lord, shall be saved.

14 JER. (xxix. 26.) But how shall they call on him in whom they have not believed? And how shall they hear without a preacher?

15 And how shall they preach unless they be sent? as it is written, How beautiful are the feet of them who bring good tidings of peace, of them who bring good tidings of good things!

16 APOSTLE. (Acts, xi. 8.) Nevertheless, all have not obeyed the good tidings; for Isaiah saith, Lord, who hath believed (Ezek. xiii, 44.) our report?

17 JER. (xxx. 8.) So then (here) belief cometh from hearing, and (i) this hearing by the word of God.

18 APOSTLE. But (Acts, xvi. 5.) I ask, Have they not heard? Yes, verily; their sound hath gone out to all the earth, and their words to the ends of the world.

19 JER. But (Acts, xvi. 5.) I object, Israel hath not known.—APOSTLE. First, Moses saith (Deut. xii, 1.) it will provoke you to jealousy, by what which is not in Israel; by a foolish nation will enrage you.

who denied him; Matt. x. 32, 33. (1 John iv. 15. The confounding Christ so being necessary, and at the same time so difficult a duty, the apostle very properly connected the assurance of salvation therewith; because it was the best evidence which the disciple of Christ could have of his own sincerity, and of his being willing to perform every other act of obedience required of him. There is a beautiful resemblance between the promise and the confession of our faith. To profess, is to declare a thing of our own accord; but to confess, is to declare a thing when asked concerning it. This distinction Cicero mentions in his oration Pro Caelio.

Vers. 13. For whomsoever will call on the name of the Lord—See Rom. i. 1. Note 6. This text is quoted by the apostle, to prove that the beholders who worship the true God sincerely will be saved; as evident from the objection stated in the following verse. It is true, Joel, after having foretold the effusion of the Spirit on the first disciples of Christ, added the words quoted by the apostle. But it does not follow, that, according to Joel, those only are to be saved who called on the name of the Lord after the effusion of the Spirit. The salvation which Joel speaks of is eternal salvation, consequently it was not given to be bestowed. It was only foretold, that after the effusion of the Spirit, salvation would be procured for the sincere worshippers of God by what Christ had done in Zion and Jerusalem; which I think the apostle means when he says, (verse 8.) by the word of God; because salvation had been procured for the sincere worshippers of God by what Christ had done in Zion and Jerusalem; and that deliverance shall be procured to all with the greatest assurance, through the gift of the Spirit, beginning at Jerusalem, and proceeding according to Christ's command. Matt. xxviii. 19.

Vers. 15. How beautiful are the feet of them who bring good tidings of peace! The figurative idea was not peculiar to the Hebrews. But it tells us, that Sopocles represents the hands and feet of those who come on all occasions in a most kind and winning manner, as beautiful in their eyes of those who are profited thereby. The figure, as applied by Isaiah, means, if the feet of those who travel through deserts appear beautiful. But when they are diminished by travelling a long journey, to bring good tidings of peace and deliverance to those who have been oppressed by their enemies, they appear beautiful.

18. And this is the word of the Lord;—in addition, perhaps, to Isaiah liv. 15. where faith is represented as the fruit of the lips. From here signifies a speech or discourse of some length; as it does likewise, Matt. xxvii. 51. Pet. i. 25. In this latter text, \\

19. But to the salvation of the Gentiles I object, that Israel, God's ancient church, hath not known any thing of that matter. If they are ignorant, it is their own fault. For, first, Moses saith, I will move you to jealousy by those who speak people of God; by a foolish nation will enrage you; namely, by granting salvation to the Gentiles. 2. Yes, verily, their sound hath gone out to all the earth. That all mankind have heard the word of God, the apostle proves from Psal. xvi. 1. where it is affirmed, that the works of creation, especially the heavens, is such an impressive and irresistible display of God's glory and power, that it cannot be overlooked. This is a magnificent description of the heavens, and is very sublime, and at the same time very simple, and easy to be understood by the common people. But when we consider the nature of the heavens, the best way to comprehend it is by the figure of a tower, or a building, or some kind of a palace, or house, as it is expressed in the Hebrew text. But Pace, where, in the same passage, the negative particle is out of its place. That the thing Israel hath not known, was that God had prepared for the Gentiles, who lived without having any external revelation given them,
ROMANS.

20 (v. 14.) Besides, Isaiah is very bold
(ch. iv. 2.) when he saith I am found by them who did not seek me; I am known to them who did not ask for me.

21 But (v. 19.) concerning Israel he saith, (ch. iv. 2.) All day long I have stretched forth my hands to a disobedient and rebelling people.  

is evident from the apostle's answer contained in the next sentence.

2. I will provoke you to jealousy. — Jealousy, according to Taylor, is that passion which is excited by another's sharing in those honours and enjoyments which we consider as ours, and wish to appropriate to ourselves. Thus, the Jews are said to 'provok God to jealousy,' by giving to idols that honour which is due to him alone. If in this sense 'God's jealousy,' the Jewish nation should be 'moved to jealousy,' by their taking from them the honours and privileges in which they gloated, and by his giving them to the Gentiles, whom they greatly despised. Accordingly, the Jews were exceedingly enraged when the apostles preached the gospel to the Gentiles.

3. By a foolish nation I will enrage you. — That the idolatrous Gentiles are meant in this prophecy, is plain from Jer. xx. 6. where idolaters are called foolish people.

Ver. 20—1. Besides, Isaiah is very bold. — He was not afraid of the resentment of the Jews, who, he knew, would be exceedingly provoked at what he was going to prophesy.

CHAPTER XI.

View and Illustration of the Discoveries contained in this Chapter.

Our Lord having declared to the chief priests and elders of the Jews, that the kingdom of God was to be taken from the Jews, and given to the Gentiles, Matt. xxxi. 43; also having foretold to the same persons the burning of Jerusalem, Matt. xxvi. 7, and to his disciples the demolition of the temple, and the dispersion of the nation on account of their unbelief, Luke xxii. 24, we cannot think the Christian preachers would conceal those things from their unbelieving brethren. Stephen seems to have spoken of them, Acts v. 13. and St. Paul often. For the objection which he puts in the mouth of a Jew, Rom. iii. 3. 'Will not their unbelief destroy the faithfulness of God?' is found on his having affirmed, that the nation was to be cast off, and driven out of Canaan. Farther, the same apostle, in chap. ix. of this epistle, hath shown, that without injustice God might take away from the Jews privileges which he has bestowed on them gratuitously; and even punish them, by expelling them from Canaan for their disobedience. Wherefore, that the foreknowledge of the evils which were coming on their brethren might not affect the Jewish Christians too much, the apostle in this chapter comforted them, by assuring them that the rejection of the nation was not to be total; because at no period hath the disobedience of the Jews been total, ver. 1—10. Moreover, in this chapter, the apostle exhorted the Gentiles, now become the visible church of God, not to speak with contempt of the Jews who were rejected, because if they themselves became disobedient to God, they could in like manner be cast off, ver. 17—24. Then, for the consolation of the Jewish converts, he assured them, that after the fulness of the Gentiles is come into the church, the whole nation will be converted to the Christian faith, as was predicted by Isaiah, ver. 25—27.

The great events in the divine dispensations displayed in this chapter, namely, the rejection and dispersion of the Jewish nation, the abrogation of the law of Moses, the general conversion of the Gentiles, and the future conversion and restoration of the Jews, St. Paul was anxious to place in a proper light; because the Jews, believing that no person could be saved out of their church, interpreted the promises concerning the calling of the Gentiles, of their conversion to Judaism. What impression his declarations concerning those events made on the unbelieving Jews of his own time, is not known. This only is certain, that in a few years after the epistle to the Romans was written, the apostle's predictions concerning the rejection of the Jews, and their conversion to Judaism, were fulfilled to a surprising degree. Jerusalem was destroyed by the Romans, the temple was thrown down to the foundation, and such of the Jews as survived the war were sold into foreign countries for slaves. The Levitical worship, by this means, being rendered impracticable, and the union of the Jews as a nation being dissolved, God declared, in a visible manner, that he had cast off the Jews from being his people, and that he had put an end to the law of Moses, and to the Jewish peculiarity. Wherefore, after the prude of the Jews was thus humbled, and their power to persecute the Christians was broken, they would in no opposition which, in their dispersed state, they could make to the gospel, was of little avail; and any attempts of the Judaizing teachers to corrupt its doctrines, on the old pretense of the universal and perpetual obligation of the law of Moses, must have appeared ridiculous. And this is what the apostle meant when he told the Romans, chap. xvi. 20. 'That the God of peace would bruise Satan under their feet shortly.' Farther, in regard the apostle's predictions concerning the rejection of the Jews have long ago been accomplished, we have good reason to believe, that the other events foretold by him will be accomplished likewise in their season; namely, the general coming of the Gentiles into the Christian church, and the conversion of the Jews in a body to the Christian faith, and their restoration to the privileges of the people of God. Accordingly, from the beginning, these thoughts have prevailed in the church a constant opinion, that the Jews are to be converted towards the end of the world, after the fulness of the Gentiles is come in. See ver. 15. note 1.

His discourse on these important subjects the apostle concluded with remarking, that Jews and Gentiles, in their turn, having been disobedient to God, he hath locked them all up as condemned criminals, that he might in one and the same manner have mercy on all, by making them his people, and bestowing on them, from mere favour, the blessings promised in the covenant with Abraham, ver. 29—32. — And being deeply affected with the survey which he had taken of God's dealings with mankind, he cried out, as ravished with the grandeur
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knowledge of God! How unsearchable are his judg-
ments, and his ways past finding out?" ver. 33, 34, 35. 
Then ascribed to God the glory of having created the 
universe, and of preserving and governing it, so as to 
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particular.
7 What then? The thing Israel earnestly seeks, that he hath not obtained; but the election hath obtained it, and the rest are blinded.  
8 As it is written, (Isa. xxii. 10), God hath given them a spirit of deep sleep, eyes not seeing, and ears not hearing, (Ezek. iv. 4, Isa. vi. 9), unto this present day.  
9 And David saith, Let their table be made a snare and a trap, (Psalm lix. 22), and a stumbling-block, and a recompense to them.  
10 Let their eyes be darkened (Psalm xxvii. 4), so as not to see, and bow down their back continually. (Psalm lix. 23).  
11 JESUS. I ask then, Have they stumbled so as to fall for ever—APOSTLE. By no means. But through their fall salvation is given to the Gentiles, to excite them to emulation.  
12 Now, if (Romans viii. 31) the fall of them be riches of the world, and (Romans viii. 25) the church may be made more sure by a right improvement of these privileges. For if God spares people who are neither good nor wise, much more will he spare those who do not believe in him. (Romans xi. 21).  
13 For the apostle had represented the Jews as pursuing the right course of righteousness. But as in the next clause the apostle says, 'for the choice has been obtained,' that cannot be the thing Israel earnestly sought; for no people can attain to righteousness as a work. As little was it the righteousness of faith which Israel sought; for, in the apostle's day, the generality of the Jews did not pursue that righteousness. It is evident, therefore, that the thing which Israel sought in vain, but which the election obtained, was the honour of being the church and people of God, after that honour was taken from them for their unbelief.  
14 But the election hath obtained it. — The election is the elected remnant, as the circumcision is the circumcised people. Further, Israel and the election being opposed to one another in this verse, the election must be the whole body of the believing Jews, just as Israel is the whole body of those who did not believe. See verse 5.  
15 And the rest are blinded.—If—The reason. See Romans iv. 4. The Greek word ἐκκαίρισεν may be translated, 'are hardened;' for it signifies to make the same thick and hard, as the skin of the hand is made hard by labor. Metaphorically, it denotes hardness of heart, and sometimes blindness of understanding. These, however, are distinguished. John vi. 40, and note, 'He hath blinded their eyes, and turned away their heart from the light of righteousness;' hardened their heart. The apostle's meaning is, as the Jewish people, through the influence of their own evil dispositions, were so blinded, that they did not discern the force of the evidence by which God confirmed the mission of his Son, and so were excluded from his covenant and church.  
16 Ver. 11.—As it is written.—Here the apostle joins two passages from Isaiah, xxvi. 19, and xxxii. 10 end vi. 9.  
17 Of deep sleep.—If—The idea is that of entire unconsciousness, of a sleep from which none of them can awake, and which is the sleep of the dead.  
18 The saying of the scripture, (Romans iv. 3), is fulfilled by the apostle, (Romans xi. 33), in the following verse, (Psalm iii. 5, LXX.). According to the apostle's idea, eyes not seeing, though they are open, and ears not hearing, though the person be awake, God's ancient Israel, given up to deep sleep, to blind eyes and deaf ears, and with the back bowed down continually, is an example which ought to terrify all who enjoy the gospel, but by abusing it they bring themselves into the like miserable condition.  
19 This present day.—These words are added by the apostle, to show that the Jews always had the same evil dispositions. But here, by making what goes before in this verse a parenthesis, joins these words to the end of ver. 7. Thus, 'The rest are blinded unto this day.' But in my opinion this construction is improper.  
20 Let their table be made a snare, and a trap.—As the Hebrews used the imperative mood for the future, this passage may be translated, 'Their table shall be for a snare,' i.e., and so may be considered as a prophecy. —The metaphor of a snare and a trap are taken from birds and beasts, who are allured into mares and traps, to their destruction, by means laid in their way. Mares are contrived to catch the prey by some part of its body; traps enclose the whole body; whereas here occasion falls, which wounds sometimes to death.  
21 Let their eyes be darkened, so as not to see, and bow down their backs continually.—That is, their eyes shall be darkened, and their backs shall be bowed down, by walking with the back bowed down, as under a yoke of slavery.  
22 And the most miserable slavery is reprobation, for by walking with the back bowed down, as under a yoke of the bond, denote the greatest affliction. —For grief is said to make the eyes dim, (Lamentations ii. 11), and the most miserable slavery is reprobation; for by walking with the back bowed down, as under a yoke of the bond, denote the greatest affliction.
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and if the stripping of the Jews of their privileges be the occasion of conferring these privileges on the Gentiles, how much more will their filling the church be followed with great advantages to the Gentiles? 13. Now the rejection of the Jews, and the unbecoming of the Gentiles in their restoration, I make known to you Gentiles; and as much as I am the apostle of the Gentiles, by proving these great secrets from the Jewish scriptures, I do 14. For by any means I may excite to emulation! (Gr. my flesh) my nation, and may save some of them. 

Becase, if the casting away of them be the reconciling of the world, what will the resurrection of them be, but life from the dead?

For, if the first-fruit (1 Cor. xv. 20. note 3) of the earth was to be given to the nation, and not to the family, and if the root be holy, what are the branches?

Now, if some of the branches were broken off, and thou who art a wild olive, art ingrafted (Rom. xi. 17.) instead of them, and art become a joint partaker of the root and the fatness of the olive.

Boast not against the branches! for if restoring them to their ancient privileges. But as this could not be done till they entered into the Christian church, it is so far as we are concerned in this sense true, because it rendered those Gentiles and the Christian church complete; for unless the olive olive, fatness, properly in that which, being added to that which is called complete. The body of Christ, is, in this sense, the root of which is not wholly made up of the Gentiles, or, made complete, is called 𝜙getSession, fatness. And in this sense the church is complete as Eph. i. 23. to εἰς τὸν θανάτον, the fulness of the flesh of him who filleth all with the fulness of the church, which is his body, would not be complete. That SKIPSESSION, fatness, in this verse, signifies the general conversion of the Jews, cannot be doubted, since the general conversion of the Gentiles is expressed by the same word. ver. 26. Until the fulness of the Gentiles be come in.' See Col. ii. 11 note 1. The apostle's meaning is, that the general conversion of the Jews will afford to the Gentiles the complete evidence of the truth of the gospel, by showing them that it is furnishing a grand scheme which God had been carrying on for the salvation of mankind, by means of his dispensation towards the Jews. 

Ver. 14. I may excite to emulation (see ver. 11. note 2.) my nation. Here, by a most popular and affectionate turn, the apostle repels his. I have no hesitation in converting the Gentiles, from his great love to the Jews.

Ver. 15. If (Rom. xi. 25.) the casting away of them be (συνάγωνας) the reconciling of the world, i.e. in the following verses the apostles speak of Christ's church as a tree, he may perhaps allude here to the practice of gardeners, who cut off from vines and olive-trees such branches as are barren or withered, and cast them away. According to this notion of cutting away, the reconciling of the world would be the rejection of the Jews, and not the rejection of the Gentiles; but this is not the case, for there is no intimation of any such cutting away. There is, however, no intimation of any such cutting away. According to this notion of cutting away, the whole nation of Jews, as well as the Gentiles, is the same with their ingrafting, mentioned ver. 17. —In this connection, the unbelief and rejection of the Jews is justly represented as the means of the reception of the Gentiles. For although the rejection of the Jews may have been an obstacle to the conversion of the Gentiles, it hath greatly contributed to that event. Besides the usual reasons previously mentioned, ver. 31. note 2. it is to be considered, that the rejection of the Jews was the punishment of their unbelief and rebellion. God had been merciful to Moses and to Christ. Whereas these events, as the fulfilment of prophecy, have strengthened the evidences of the gospel, and thereby contributed to the conversion of the Gentiles. This, however, is not all. There are many other predictions in the writings of Moses and the prophets, which demonstrate the divine origin of the gospel, but which derive their strength from their being the possession of the Jews. This people had the oracles of God committed to them from the beginning; and these oracles have continued in their hands ever since. They have preserved them with the greatest care; and in their dispersion they carry them with them wherever they go. Wherefore, in all countries, the Jews are living witnesses to the antiquity and genuineness of the whole of the prophecy by which the Gentiles are confirmed. And their testimony, which is always and everywhere at hand, cannot be called in question. Because, having shown them, they may have been disposed to alter the copies of the Jewish scriptures. If that is the case, it would have served no purpose, while our enemies the Jews maintained the integrity of their copies. The truth is, the testimony of the Jews to the antiquity and genuineness of the prophecy which have been fulfilled in Christ, is of such strength in the proof of the divine original of the gospel, that from the same source, both before and after the apostles, the copies written in this chapter we understand to be the very purpose of bearing testimony in every age and country, to the antiquity and genuineness of their own scriptures, and of strengthening the evidence of the gospel, God hath decreed that this people, contrary to the fate of all other conquered and dispersed nations, shall subdue districts from the rest of mankind, and continue in unbelieving till the fullness of the Gentiles be come in; after which, when their testimony to the ancient prophecies, they themselves will acknowledge the gospel. Wherefore, in surveying this with all the wonder of the divine dispensations, we might the apostles cry out, as he has done ver. 25. "To the depth of the wisdom and of the knowledge of God! How unsearchable are his judgments, and his ways past finding out."

2. But life from the dead.—According to Taylor, there is in the word of an instruction, that a great change in the Christian church is to happen before the conversion of the Jews, and that that change will be repaired by their conversion. Others think the expression life from the dead, means only that the conversion of the Jews will occasion the greatest joy to the Gentiles, joy like that which one would feel, on receiving a beloved friend raised from the dead.

ver. 16. —If the first-fruit be holy.—This is an allusion to the waved sheaf, which was to be holy, because it was accepted by God, in token of his giving the appointed weeks of the harvest.

2. The lump is also holy.—The lump, σῶμα, is not only tempered with water, and kneaded for baking. Here it denotes the mass of which the two waves were taken, mentioned above, ver. 17. And as they were offered at the conclusion of the harvest, seven weeks after the offering of the first-fruits, they represented the whole fruit of the earth newly gathered in, sanctified through the offering for the people. Even during the seven weeks of their preservation, they imitate the apostle teaches, that as the first-fruits from among the Jews were most acceptable to God, and became members of his newly-erected visible church, so, when the whole nation of the Gentiles is converted, they, in like manner, will be most acceptable to God, and will become members of his visible church. Other nations are not competent to a whole nation.

3. And if the root be holy, are the branches.—This is an allusion to Jer. vi. 16. where the Jewish nation, made the people or visible church of God by virtue of the covenant mentioned, ver. 11. note 2. it is to be considered, that the rejection of the Jews was the punishment of their unbelief and rebellion. God had been merciful to Moses and to Christ. Wherefore these events, as the fulfilment of prophecy, have strengthened the evidences of the gospel, and thereby contributed to the conversion of the Gentiles. This, however, is not all. There are many other predictions in the writings of Moses and the prophets, which demonstrate the divine origin of the gospel, but which derive their strength from their being the possession of the Jews. This people had the oracles of God committed to them from the beginning; and these oracles have continued in their hands ever since. They have preserved them with the greatest care; and in their dispersion they carry them with them wherever they go. Wherefore, in all countries, the Jews are living witnesses to the antiquity and genuineness of the whole of the prophecy by which the Gentiles are confirmed. And their testimony, which is always and everywhere at hand, cannot be called in question. Because, having shown them, they may have been disposed to alter the copies of the Jewish scriptures. If that is the case, it would have served no purpose, while our enemies the Jews maintained the integrity of their copies. The truth is, the testimony of the Jews to the antiquity and genuineness of the prophecy which have been fulfilled in Christ, is of such strength in the proof of the divine original of the gospel, that from the same source, both before and after the apostles, the copies written in this chapter we understand to be the very purpose of bearing testimony in every age and country, to the antiquity and genuineness of their own scriptures, and of strengthening the evidence of the gospel, God hath decreed that this people, contrary to the fate of all other conquered and dispersed nations, shall subdue districts from the rest of mankind, and continue in unbelieving till the fullness of the Gentiles be come in; after which, when their testimony to the ancient prophecies, they themselves will acknowledge the gospel. Wherefore, in surveying this with all the wonder of the divine dispensations, we might the apostles cry out, as he has done ver. 25. "To the depth of the wisdom and of the knowledge of God! How unsearchable are his judgments, and his ways past finding out."

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thou boastest against them, thou bearest not the root, but the root thee.

19 Thou wilt say, however, The branches were broken off; that I might be grafted in. 20 APOSTLE. True; By unbelief they were broken off, and thou by faith (verse 10) standest. Be not high-minded, but fear.

21 For if God spared not the natural branches, perhaps neither will he spare thee. (So the Syriac translates parum.) 22 Behold then the goodness and severity of God; towards them who fell, severity; but towards thee, to whom thou art even now spared, goodness, otherwise thou also shalt be cut off.

23 And even they, (yes) when they abide not in unbelief, shall be grafted in: for God is able again to graft them in. 24 For if thou wert cut off from the olive by nature wild, and contrary to nature were grafted in, how much rather shall those who are the natural branches be grafted into their own olive!

25 For, brethren, ye may not all be wise in your own conceits; I would not have you ignorant of this mystery, that blindness in part hath happened to Israel, till the fulness of the Gentiles come in. 26 And so all Israel shall be saved; as it is written, The deliverer shall come out of Zion, and shall turn away ungodliness from Jacob.

more so, to plunder, persecute, and kill them. They were the original church and people of God. They preserved the knowledge of God when all the world was sunk in idolatry. To them, the second of the scriptures of the New Testament as well as of the Old: for the holy and honourable fellowship of the prophets and apostles were Jews. Of them, as concerning the flesh, Christ the Saviour of the world came. All the knowledge of religion which we enjoy is derived from them. And surely something of kindness and gratitude is due for such great obligations. They disbelieved the gospel indeed, and for that am broken off. But in their rejected state they bear witness to the gospel, ver. 15 note 1; for they preserve the scriptures of the Old Testament with the greatest fidelity, and are not carried away for ever. They are still beloved of God for the sake of their forefathers, and are grafted in again in some future period, and make part of us. On which account, they are still the peculiar object of God’s care, and shall never be made an end of, while all the nations that have oppressed them shall be utterly destroyed. Should such a people as this be destroyed? ought they not rather to be highly respected and kindly treated by Christians of all denominations, even while they continue in unbelief?

26 Thou bearest not the root.—The root, in this passage, signifies Abraham, as constituted by God’s covenant the father or federal head of all believers, for the purpose of receiving on their behalf, the promise; consequently the branches signify his children, who promise to believe in God. But apostatising means, that Abraham and his posterity derived no advantage from any covenant which God made with any of the Gentile nations: But the Gentiles have derived many benefits from the covenants which God made with Abraham and the Jews.

Ver. 19. The branches were broken off, that I might be grafted in. —The objector no doubt used the Greek particle ἐκεῖν, here, to denote the end for which the branches were broken off. But, as is observed in the next verse, the Jews were broken off for their infidelity, and the reception of the Gentiles was only the consequence of their unbelief: sense which the particle ἐκεῖν often hath in scripture.

Ver. 20. True. —False. The Greek word placed by itself, as an adverb of approbation.

21 If God spared not the natural branches, the Jews are called the natural branches of the good olive-tree, because they sprang from Abraham, the root of that tree; consequently, by their desert from him, they were naturally deprived of God’s visible church, and of the spiritual covenant on which it was founded.

Ver. 22. Behold then the goodness and severity of God: for God is able to show mercy to the penitent, to give them the means of salvation bestowed on them. See ver. 11 note 2. Besides, this is the only sense in which all Israel shall be saved; for the eternal salvation of a whole nation, no one can suppose probable. The conversion of the Jews being considered as a thing future, the conversions of that people made by

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19 Thou wilt say, however, The branches were broken off; that I might be grafted in.

20 APOSTLE. True; By unbelief they were broken off, and thou by faith (verse 10) standest. Be not high-minded, but fear.

21 For if God spared not the natural branches, perhaps neither will he spare thee. (So the Syriac translates parum.)

22 Behold then the goodness and severity of God; towards them who fell, severity; but towards thee, to whom thou art even now spared, goodness, otherwise thou also shalt be cut off.

23 And even they, (yes) when they abide not in unbelief, shall be grafted in: for God is able again to graft them in.

24 For if thou wert cut off from the olive by nature wild, and contrary to nature were grafted in, how much rather shall those who are the natural branches be grafted into their own olive!

25 For, brethren, ye may not all be wise in your own conceits; I would not have you ignorant of this mystery, that blindness in part hath happened to Israel, till the fulness of the Gentiles come in.

26 And so all Israel shall be saved; as it is written, The deliverer shall come out of Zion, and shall turn away ungodliness from Jacob.

as well as able: because it was to no purpose to mention God’s ability to graft the Jews in, unless it had been accompanied with blindness. Locke says, “This grafting in seems to import, that the Jews shall be a flourishing nation again, professing Christianity in the land of promise: for that is to be reinstated again in the promises made to Abraham, Isaac, and Jacob. This St. Paul might for good reasons withdraw from speaking out. But in the prophets there are very plain intimations of it.”

Ver. 21. How much rather shall those who are the natural branches be grafted into their own olive!—The conversion of the Jews, though it hath not yet happened, appears more probable than the conversion of the Gentiles; and therefore there was reason before that event took place. The truth is, since the Jews are the posterity of Abraham, since the oracles of God were spoken to them, and since they continue to believe Moses and the prophets, in whose writings the coming and character, actions and, as death, and resurrection of the Christ are foretold, we might justly be surprised that they have not been converted long before this time, were it not for the reasons mentioned ver. 15 note 1.

Ver. 22. I would not have you ignorant of this mystery.—The apostle calls the rejection of the Jews for a time, and their restoration after the conversion of the Gentiles is completed, a mystery: because it was a matter of the greatest importance to mankind, and because it had hitherto been kept a secret, like the doctrine of the Mysteries, which was discovered to none but the initiated. See Eph. 1. 9 note. 2. That blindness (verse 25, see ver. 9 note 3) in part hath happened to Israel, till the fulness (see ver. 12 note) of the Gentiles come in;—till the general conversion of the Gentiles takes place.

Before that event the coming of the Jews into the church would not be proper. See ver. 10 note 1. The general conversion of the Gentiles here spoken of, hath not yet happened. For, as White observes, (Append. to Rom. 11.) if the known regions of the world are divided into thirty parts, the Christian part is only as five, the Mahometan as six, and the idolatrous as nineteen.

3. Come in.—Here the Christian church is represented as a great temple, erected for all nations to worship in. And the coming of the Gentiles into this temple or church to worship, signifies their conversion to Christianity.

Ver. 25. —And so all Israel shall be saved.—The future restoration of the Jews to their privileges as the people of God, in consequence of their embracing the gospel, is expressed by their being saved; because, by their coming into the Christian Church, they have the means of salvation bestowed on them. See ver. 11 note 2. Besides, this is the only sense in which all Israel is saved; for the eternal salvation of a whole nation, no one can suppose probable. The conversion of the Jews being considered as a thing future, the conversions of that people made by
27 (καὶ ἐν ὑπάρξει οὐ λέγει οὐκ ἔργα, τὸν ἰδίαν ὄντα) For this is my covenant with them, when I shall take away their sins. (Isa. ix. 21.)

28 With respect to the gospel indeed, they are enemies (ἐξ ὑμῶν) on your account: but with respect to the election, they are beloved (ισοπ. 113.) on account of the fathers.

29 For the free gifts and the calling of God (Rom. ix. 7.) are without repentance. (See Gal. ex. 4.)

The apostle Peter, mentioning Acts iv. 4. v. 15, though numerous, were not, in St. Paul's opinion, the conversion of the Jews foretold by the prophets.

2. It is written. The deliverer shall come out of Zion, and he shall turn away ungodliness from Jacob:—namely, the ungodliness of unbelieving. The apostle adopted the LXX, translation of this passage, with the variations.—For ἐκ τῶν ἐξώποις, because it expresses the sense of the original with sufficient exactness. The deliverer being the Son of David, he is said by the apostle to come out of Zion, the city of David and the seat of his kingdom, rather than for the sake of Zion, the words used by the LXX. On the other hand, as he came to turn away the ungodliness of unbelieving from the posterity of Jacob, he might be said, as in the Hebrew original, to come out of Zion and to them that turn from transgression in Jacob; for Zion or Jerusalem was the chief city of the house of Jacob. But as this deliverance of Jacob from the ungodliness of unbelieving was not accomplished by Christ at his first coming, it will be accomplished in some future period, by the presence of the power of the Lord to heal them.

Ver. 28. When I shall take away their sins. In this expression there is an allusion to the sabbath-god's carrying away the sin of the children of Israel into a land not inhabited. Lev. xvi. 22.—see Isa. xlii. 26, where the future conversion of the Jews is foreshadowed under the idea of 'taking away their sins,' namely, of ungodliness.

Ver. 29. Besides, as ye also, in times past, have disbelieved God, yet now have obtained mercy, through their ungodliness.

30 Even so these also have now disbelieved through your mercy, (ISA. 179.) so as through your mercy they also (καὶ τῆς σωτ. 9.) shall obtain mercy.

31 For God hath shut up together all under sentence of death for disobedience, that he might have mercy upon all.

32 O the depth of the riches (kai 216.) both of the wisdom and of the knowledge of God! How unsearchable are his judgments, and his ways past finding out!

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

35 Through their disobedience.—The apostle does not mean, that the Gentiles would not have been admitted into the covenant and church of God, by having the gospel preached to them, if the whole Jewish nation had embraced the gospel. The possibility of Gentiles to all the blessings of the covenant with Abraham, was established by the covenant itself. But his meaning is, that, considering the disposition of the Jews, their disobedience and rejection, and the consequent denunciation of their church in order to the election of the church of God on a more enlarged plan, was necessary to the admission of the Gentiles into the covenant and church of God. See ver. 11, note.

Ver. 31—1. Even so these also have now disbelieved. —The disobedience of the Jews consisted in their rejecting the gospel, notwithstanding it was preached to them as the fulfilment of the prophecies contained in their own sacred records.

2. Through your mercy, so as through your mercy they also shall obtain mercy. —Thy providence continues to compose the verse in the following manner.—Even so they also have now disbelieved, as ye also, in times past, have disbelieved; might they not obtain mercy after the manner in which God approved of Throbot's translation, because it renders this an exact counterpart of the foregoing verse? But the translation which I have given possesses that advantage, and at the same time preserves the order of the words in the original.

Ver. 28—1. God hath shut up together all for disobedience.—That the words τῶν ἀποκολληθέντων do not signify in unbelief, but for disobedience, is plain from the use of the word in the same verse. 1 Cor. xvi. 14. 2 Thess. i. 11, and from the nature of the thing. For while a man is shut up in unbelief or disobedience, that is, while he is made to continue in unbelief, he is not an object of mercy, nor can he receive the gospel. But men may be shut up as prisoners for their disobedience of unbelief, and in that state may receive mercy; because, while thus shut up, they may return to their duty.

2. That he might have mercy upon all.—The mercy here said to be shown to all, is God's bestowing upon them the gospel, by believing the gospel. —Wholly remarks that a two-fold election of the Jews spoken of in this chapter: one, whereby they were made the people of God, through their natural descent from the fathers, and which Moses has described Deut. vii. 6; the other, whereby such of them as believed on Christ, were made the people of God under the gospel dispensation. This election is mentioned Rom. xi. 7.

Ver. 29. For the free gifts and the calling of God are without repentance. —For God hath a certain God freely bestowed on Abraham and his seed, and has calling or making them his people, God will never repent of; but will restore to his natural seed the honour of being his people, after the Redeemer hath turned away their ungodliness of unbelief, Exek. xxvi. 60, 61, 62.

Ver. 30—1. Besides, as ye also, in times past, have disbelieved God.—The disobedience of the Gentiles consisted in their having the knowledge and worshiping of the true God, and in their worshipping idols, notwithstanding the true God made himself known to them in the works of creation and providence. Rom. i. 20.

2. Yet now have obtained mercy.—The great favour of being admitted into the covenant and church of God called mercy, because it proceeded entirely from the mercy of God. See Rom. xi. 34. note.
38 Or who hath first given to him, and it shall be recompensed to him again? 

39 For (c) from him, and (d) by him, and (e) to him, are all things: To him be the glory for ever. Amen.

The apostle, in this part of the conclusion of his discourse, as Locke observes, had an especial regard to the Jews, whom, in an elegant but modest manner, he rebuked their presumption in finding fault with the divine dispensations: as if God had done them an injury, in admitting the Gentiles into his covenant and church.

Ver. 35. Or who hath first given to him, and it shall be recompensed to him again?—The apostle very properly asks the Jews, if God was in their debt, for any obligation they had conferred on him 1 or if he was, let them say for what, and they should have an ample recompense made to them.

CHAPTER XII.

View and Illustration of the Precepts in this Chapter.

The apostle having now finished the doctrinal part of his epistle, judged it fit, in this and in the following chapters, to give the Gentile church a variety of precepts, respecting their behaviour, both as members of the church and as subjects of the state. Some of these precepts are of universal and perpetual obligation, and others of them were suited to the circumstances of the brethren at the time they were written; such as the precepts concerning meats and holy days, which, though they may seem less necessary now that the disputes which gave rise to them no longer subsist, are nevertheless of great use still, as they may be applied for directing our conduct in other points of equal importance to society and to the church. See the Illustr. Chap. xiv. at the end.

The apostle begins with observing, that as the Jewish church was dissolved, and the sacrifices of beasts were no longer a part of the worship of God, it was highly proper that Jews and Gentiles should offer their bodies a sacrifice to God, not by slaying them, but by putting the

NEW TRANSLATION.

CHAP. XII. — 1 Wherefore, brethren, I beseech you by the tender mercies of God, that ye present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable worship. 

2 And be not fashioned like to this world, but be transformed by the renewing of your understanding, that ye may approve what is that good, and acceptable, and perfect will of God.

3 Also, by the grace which is given to me, I command every one among you, not to think more highly of himself than he ought

Ver. 1.—1. By the mercies of God.—The love which God hath expressed in our redemption by Christ, and in making us members of his church, is the most winning of all considerations to engage us to obey God; especially as his commands are calculated to make us capable of the blessings he proposes to bestow on us in the next life. We should therefore hastily recollect this powerful motive, and particularly when any difficult duty is to be performed.

3. That ye present your bodies.—(Verse 2.) Present is the word by which the bringing of an animal to the altar to be sacrificed was expressed. The word present is a translatable one which the heathen made of their bodies, and having taught, Rom. vi. 19. 22. that the body, with its lusts, is the source and seat of sin, he exhorted the Romans very properly to present their bodies to God, a sacrifice, by putting the lusts and appetites thereof to death in order that they might be offerings acceptable and pleasing to God.

3. A living sacrifice.—May signify an excellent sacrifice; sacrifice being made only of animals brought alive to the altar.

4. Which is your reasonable worship.—According to Bema, the presenting of our bodies to God a living sacrifice, is called a reasonable worship, because it was the sacrifice of a rational creature, whereas the sacrifices of birds and beasts were sacrifices (kata xeras) of irrational animals. But Locke says, this is called a reasonable worship, because it is opposed to the irrational worship of the heathens.

Ver. 2.—1. And be not fashioned like to this world.—See a particular account of the manners of the heathen world. Eph. iv. 19. The meaning is, Christians, in their character and manners, should not resemble those who spend their time in gratifying their bodily appetites, and who justify themselves in these practices by maintaining ridiculous and other corrupt principles. The word here signifies the corrupt part of the world. See John ii. 16; note 1. 

2. By the renewing of your understanding.—See Eph. iv. 25-26, where the new man is described as "renewed in the spirit of his mind" (that is, in all his faculties; in his affections and will, as well as in his understanding; so that all his actions are virtuous and good. Because the new creation, as Whitby observes, is begun with a change in our understanding, which is generally the source of the renewal of the whole man, the apostle urges that we should be transformed. So that the word here signifies a change in the mind.

3. That good, and acceptable, and perfect will of God.—The word of God respecting men's duty and the grounds of their acceptability, as exhibited in the gospel, is here set in opposition, on the one hand, to the idolatrous rites of worship practised by the heathens, which in their own nature were extremely bad; and, on the other, to the unprofitable ceremonies and sacrifices of the law of Moses, concerning which God himself declared, that he had no pleasure in them, Heb. x. 3-5. The rites of Moses, therefore, in which the Jews gloried, were no longer acceptable to God, neither had they any influence to make men perfect in virtue. Wherefore the duties recommended by the apostle are of internal obligation, and separate the people of God from the wicked, in a more excellent manner than the Jews had been separated from idolaters by the rites of Moses.

Ver. 3.—1. Also by the grace which is given to me.—The grace of God, in this place, signifies the grace of apostleship, and the gift
to think, but to think (see 1 vs. 15, 4.) as to be behavior, according to as each God hath distributed his measure of faith.

For, as in one body we have many members, but all the members have not the same office;

So we, the many, are of one body (see Eph. 3, 17.) under Christ, and severally members of one another.

Having then (see Gal. 2, 16.) spiritual gifts, differing according to the grace which is given us respectively, let us use them according to the proportion of faith:

Of ministery, (see Acts 5, 35.) let us be diligent to present ourselves unapt in teaching, (see 1 Cor. xii. 28.)

Or he which exhorteth, in exhortation: (I Corinthians 14, 33.) he which distributeth, let him do it with simplicity;

He which presideth, let him do it with sobriety; (I Corinthians 14, 33.) he which sheweth mercy, let him do it with cheerfulness.

For those who give hospitality, let us shew such honor to them as is meet: for they that use the church, do it for a testimony, and not for profit.

For the parable is this: The kingdom of heaven is like unto a certain master, which made a great feast, and bade many; and at eventide he sent forth his servants, to make a conference of all that were bidden to the marriage: and those servants come, and say unto him, Thy brethren and thy sisters and thy father and mother are come, and they bid thee.

And he saith unto them, The wedding is ready, but they are not worthy.

Wherefore those servants went out to make conference, and they brought back many: and they said unto him, Master, even so they bid thee not.

And he saith unto them, The kingdom of heaven is like unto a certain king, which made a great feast, and sent forth his servants to call those that were bidden to the marriage; but they would not come.

Again he sent out other servants, saying, Tell them, which are bidden, Behold, I have prepared my dinner, my oxen and my fatlings are ready, and all things are ready: come unto the marriage.

But they made light of it, and went their ways, one to his farm, another to his merchandise.

But the king was wroth, and sent forth his withers to take those servants; and they began to beat those servants.

But when the king heard thereof, he was wroth: and he sent his minister to those that were bidden, saying, Are ye not ashamed of this withers, that ye invited those men, and they came not?

And when the minister came, he said, Sir, those men are come, whom thou biddest not, but thou hast given them.

And he saith, What then is that thou saidst? Doth the man that offers hospitality God the measure of spiritual gifts.

These gifts are necessarily different, both in their nature and dignity, (see Eph. 4, 7.) let us in proportion to the extent of our size of gift, without adding to or taking from the revelations made to us, or meddling with subjects not revealed to us:

Or if our gifts fit us for the stated ministry of the word, let us be diligent in teaching;

Or if we be exhorters, let us be diligent in exhortation;

Or if we be distributing the church's alms, let us do it with honesty, disinterestedness, and impartiality;

Or if we be spiritual gifts for presiding, let us do it with sedateness and propriety: this gift grants us the right to manage the sick, the afflicted, the imprisoned, and of widows and orphans, let him perform these services with cheerfulness.

And if an inspiration, whereby St. Paul was qualified and authorized to direct all spiritual men at Rome in the exercise of their gifts. As Francis was, commonly known to the Romans, it was proper he should assume the character of an apostle, in support of the precepts he was going to deliver.

This is evidently the case of a precept as of himself or than he ought to think. Jn. 2, 22. From this we learn, that inscriptions in the exercise of the spiritual gifts had taken place; or were likely to take place at Rome, as at Corinth, 1 Cor. xii. 18. Philippi, Phil. ii. 3. and Thessalonica, I Thess. ii. 3. 9. These the apostle endeavored to correct or prevent, by the excellent rules prescribed in this passage.

The notion of being wisely, according as each God hath distributed his measure of faith: (I Corinthians 14, 33.) Here, faith, is mentioned as a particular spiritual gift, I Cor. xii. 9. But here, by a usual metaphor, it is put for all the spiritual gifts; of which Christ distributed to each that share which he judged proper, called, Eph. iv. 7. 'The measure of the gift of Christ.' By explaining the word 'wisely,' he means, not all; behing wisely, according to their measure of faith, the apostle tacitly reproved such of them as, not considering the nature of their own gifts, applied to offices in the church for which they were not qualified.

Ver. 3-6. Having thus spiritual gifts, let us wisely take care that we be not injudicious in our attention to them. In St. Paul's writings, this word usually signifies spiritual gifts. See 1 Cor. xii. 4. note. Also 1 Cor. i. 7. 11. 9. 30. 31.

Deferring according to the grace which is given to us:—As the grace of apostleship signifies the office of an apostle graciously conferred, so the grace here said to be given to the Romans, may mean the particular station and office in the church assigned to individuals by Christ.

If it be prophecy, let us prophesy:—As in this, so in many passages both of the Old and of the New Testament, whole sentences are omitted, which must be supplied. See Rom. v. 12. note. 2. 1 Thess. iv. 15; and prophecy, see 1 Cor. xiv. 4. note. 2. 2 Cor. i. 1. 2. note. 2. 3. note. 3.

According to (see Acts 2, 47.) the proportion of faith:—This is not what is commonly called the anointing of the faith, as is a method of setting doctrines, and of expositing scripture, generally to a system foreordained according to the measure of faith. But it is the extent and energy of inspiration which was bestowed on the spiritual men, and which is called the measure of faith. Ver. 3. The apostle's meaning therefore in such an enjoyed the prophetic inspiration were not to be imagined, 'that some things were revealed to them, they might speak of every thing that was prophesying,' they might conceive themselves to be what was revealed to them. The same rule we have, Eph. iv. 7. 21.

Ver. 7. The bishop's office performed for the edification of the church was called apostles, ministry. Eph. iv. 12. Hence ministry is applied to the apostleship itself; Acts 13. 2, 3. 4. and to the evangelist's office, Thess. iii. 1. 2. This was the ministry spoken of being joined with teaching, exhorting, distributing and shewing mercy, which are all stated offices in the church; I suppose that
9 Let love be without hypocrisy: abhor evil: cleave to good.
10 In brotherly love, be kindly disposed towards each other. In honour (ἀγαπάω) go before one another.
11 In care for each other be not slothful. In spirit be fervent when serving the Lord.¹
12 Rejoice in hope. Be patient in affliction. Continue instant in prayer. (See Luke viii. 11.)
13 Communicate to the necessities of the saints. Follow hospitality to strangers.¹
14 Bless them who persecute you: bless, and curse not.¹
15 (χαίρεις) Rejoice with them who rejoice, and mourn with them who weep.
16 (τὰς ἐκείνας) Be of the same disposition towards one another. Do not care for high things; but associate with lowly men. Be not wise in your own conceits.
17 Unto no one return evil for evil. (See 1 Pet. iii. 9.) Prerogative things coming in the sight of all men.
18 (τὸ ἅπαν αὐτοῦ) What relates to you is, live in peace with all men, if possible.
19 Beloved, do not avenge yourselves, but give place to the wrath of God: For it is written, Vengeance belongs to me, I will repay, saith the Lord.

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9 Let your professions of love be real: abhor every evil action:
10 In love to one another as brethren in Christ, show that kindness of affection which near relations bear to one another. In every honourable action, go before, and leading on one another.
11 In caring for each other, be not slothful. In spirit be fervent, when you serve the Lord in the ordinary duties of religion, or in spreading the gospel.
12 Rejoice in hope of eternal life. Be patient in affliction. And as the best consolation in trouble, continue earnest in prayer, although your prayers be not immediately answered.
13 Communicate your riches, for relieving the necessities of the brethren. Practice hospitality to strangers, especially those driven from their homes by persecution.
14 Bless them who persecute you: bless them by praying God to bless them, but never curse them.
15 Rejoice with them who are in prosperity, and grieve with them who are in adversity: these things are acceptable both to God and man.
16 Be of the same hospitable, forgiving, sympathizing disposition towards one another, as towards strangers and persecutors. Do not aspire after the grandeur of this life; nor affect the company of those who are in high stations: rather associate with men who are weaned from the world. And be not puffed up with an opinion of your own wisdom, lest it make you despise instruction.
17 Unto no one return evil for evil he hath done you. Prerogative how to make your actions beautiful in the sight of all men; of your enemies as well as of others.
18 What relates to you is, live in peace with all men, whether friends or foes, if it can be done consistently with pity and truth.
19 Beloved, do not avenge yourselves of your persecutors, but give place to the wrath of God, whose prerogative it is to punish. For it is written, Deut. xxxii. 35. Vengeance belongs to me, I will repay, saith the Lord. See also Lev. xix. 18.

Ver. 11. Serving the Lord.—Mill, in his edition of the Greek Testament, has here τῷ Χριστῷ, serving the time which Gaisbœuf also approves. Philo. Sec. p. 144.—According to that reading, the meaning is, Not only in taking care of each other, showing proper fervency of spirit in the work, yet prudently suiting your conduct to the time. But as this precept is not connected with what goes before, I agree with Bezaus in performing the common reading, because 'serving the time' is not an expression used in sculpture, being very different from 'redeeming the time,' Eph. v. 16. Col. iv. 5. Whereas, 'serving Christ and the Lord,' is an expression which often occurs, Rom. xi. 13. xi. 18. Col. iii. 24.—Bezaus. It was a very proper argument to encourage the Romans to be diligent in performing the duties which they owed to each other, to inform them that thereby they 'served the Lord Christ.' Or, 'serving the Lord' may mean as in the new translation, 'serving the Lord Jesus Christ.'

Ver. 15. Follow hospitality to strangers.—So εἰκόνασθαι, from εἰκόνας, a layer of strangers, property signifies. Blackwall thinks the word εἰκόνας implies, not only that we should receive poor visitors, and distressed travellers, with a flowing generous hospitality, but that we should pursue, or follow after, those who have passed our houses, and invite them in. This sort of good office is highly acceptable in Christ. 'I was a stranger, and ye took me in.' See ver. 6. note 6.

Ver. 18. Bless and curse not.—The repetition of the word εὐλογεῖτε shows the importance of this precept. Paul's behaviour towards the high-born Antipas, Acts xx. 1. 2, and your persecutors, under the persecution, 2 Tim. iv. 13, may seem a breach of this command. But on these occasions he may have been directed by an impulse of the Holy Ghost, to denounce the judgment of God against such obstinate sinners.

Ver. 15. Rejoice.—Χαίρεις is put for the imperative, after the manner of the Attic; unless we choose to supply χαίρετε from ver. 1.

Ver. 16. Be of the same disposition towards one another.—Τὰς ἐκείνας, the discipulus; but the person who attended the destitute, the sick, and the distressed, was called ἵκτος, the shearer of mercy.

Ver. 10. Be kindly disposed.—The force of the original word εὐδοκεῖτε, εὐδοκήσασθαι, has been much pressed in our translation. It is compounded of a word signifying that affection which animals by instinct bear to their young, and so teaches us, that Christian charity must be warm and strong, like that which near relations bear to one another.
CHAPTER XIII.

View and Illustration of the Precepts in this Chapter.

Because God had chosen the Jews for his subjects, and as their king had dictated to them a system of laws, and had governed them anciently in person, and afterwards by princes of his own nomination, they reckoned it impious to submit to heathen laws and rulers. In the same light they viewed the paying of taxes for the support of the heathen governments, Matt. xxii. 17. In short, the zealo of that nation laid it down as a principle, that they would obey God alone, as their king and governor, in opposition to Cæsar, and all kings whatever who were not of their religion, and who did not govern them by the laws of Moses.

This turbulent disposition, some of the Jews who embraced the gospel did not immediately lay aside; and even of the believing Gentiles there were a few, who, on pretense that they had a sufficient rule of conduct in the spiritual gifts with which they were endued, affirmed that they were under no obligation to obey ordinances imposed by idolaters, nor to pay taxes for the support of idolatrous governments. In that persuasion, they also refused to the heathen magistrates that honour and obedience, to which, by their office, they were entitled from all who lived under their government. But these principles and practices occasioning the gospel to be evil spoken of, the apostle judged it necessary, in his letter to the Romans, to incut the duties which subjects owe to magistrates; and to testify to them, that the disciples of Christ were not exempted from obedience to the wholesome laws even of the heathen countries where they lived, nor from contributing to the support of the government by which they were protected, although it was administered by idolaters. Withal, having insinuated this letter to the unbelieving, as well as to the believing inhabitants of Rome, the brethren were thereby directed, for the vindication of their religion, to shew the copies which they took of it to such of the heathens as were willing to read it.

This admirable part of his letter the apostle began with exhorting every one to obey the government of the country where he lives, whether it be established by the express consent of the people, or by their acquiescence, or by long usage; founding his exhortation on the following principle—That God having formed mankind for living in society, and some government being absolutely necessary for maintaining order and peace among the associated, whatever form of government happens to be established in any country, is authorized of God, and is subordinate to his general government of the world, ver. 1. Civil government, therefore, being authorized of God, he who resists the established exercise of it in any country, on pretense that the persons holding the reins of government have no just title to do so, or on pretense that they profess a false religion, and exercise their power in supporting error, really resists the ordinance of God; and all who do so bring on themselves just condemnation, both from God and men, ver. 2, 3.—On the other hand, magistrates, being servants of God for good to the people, ought, agreeably to the end of their office, to exercise their power for the welfare of their subjects, by punishing none but evil doers, and by protecting and encouraging all who obey the wholesome laws of the state, whatever religion they may profess, ver. 4.—It was therefore necessary for the brethren to obey the heathen magistrates, in all things consistent with their duty to God; not only to avoid punishment, but from a principle of conscience, ver. 5.—And that the rulers might be honourably maintained, and the government effectually supported, the apostle ordered tax, and custom, and tribute to be paid, as well as that fear or respect which is due to rulers on account of their office, ver. 6, 7.—In this, I suppose, the apostle had the Jews in his eye, who held it unlawful to pay tribute to Cæsar; yet what he says being general, and applicable to all who enjoy the protection of government, it could give the Jews no just offence. Lastly, the disciples of Christ, as members of society, are to owe no man any thing, except to love one another, because love leads to the performance of every social duty, and prevents all manner of injuries and crimes, ver. 8—10.

It deserves both notice and praise, that in explaining to the inhabitants of Rome their duty as citizens, the apostle hath shown the finest address. For while he seemed only to plead the cause of the magistrate with the people, he tacitly conveyed the most wholesome instruction to the heathen rulers, who he knew were too proud to receive advice from teachers of his character and nation. For by telling rulers, that they are the servants of God for good to the people, he taught them the purpose of their office, and shewed them, that their sole aim in executing it ought to be to promote the happiness of their people; and that as soon as they lose sight of this, their government degenerates into tyranny. Moreover, by establishing the office and power of magistrates on their proper foundation, and by teaching the people to obey their rulers from conscience, he made such of the heathens as read his letter sensible, that the gospel nourishes no rebellious principles in its votaries; that it does not meddle with the political constitution of any state, on pretense of mending it; and that it enjoins subjects, in
things not sinful, to obey their rulers, whatever the form of government was under which they act. Such a discourse concerning obedience to laws and magistrates, was addressed to the Roman brethren with peculiar propriety, because they had been banished from Rome by the Jews, by the emperor Claudius, for their tumultuous behaviour, and were but lately returned. The apostle, however, gave the same directions to other churches, Tit. iii. 1., as did St. Peter likewise, 1 Pet. li. 13-17.; from which we may learn how turbulent the Jews were in all the heathen countries, and how anxious the Christian teachers were, to have their disciples free from blame in every respect.

In what follows, the apostle earnestly recommended to the Romans the duties of temperance and chastity, because in their heathen state they had been extremely deficient in these virtues. And that his exhortation might make the deeper impression, he compared their former ignorance, from which their lewdness and intemperance had proceeded, to the darkness of night; and opposed thereto the knowledge which the gospel had imparted to them, likening it to the light of day springing up after a long dark night, and gradually advancing to meridian brightness. And the heathens lying in that ignorance be compared to persons in a deep sleep, because they were as incapable of performing the rational functions of men, as persons are who sleep in the intoxication of drunkenness, ver. 11-14.

The precepts in this and the preceding chapter do great honour to the gospel, and to its ministers. They show us, instead of contracting men's affections, and limiting them to their own sect, the gospel enlarges their hearts, so as to embrace the whole human race, not excluding their very enemies; that it cherishes no rebellious principles in its vortaries, but enjoins obedience to superiors from a regard to conscience, and that it allures no proscyphilus, by the prospect of criminal sensual pleasures of any kind.

NEW TRANSLATION

CHAP. XIII.—1 Let every soul 1 be subject to the higher powers. 2 For there is no power but from God: 3 and the powers that be are placed under God.

2 Wherefore, he who setteth himself in opposition to the power, resisteth the ordinance of God: 4 and they that resist shall receive punishment to themselves.

3 For rulers are not a terror to good works, but to evil. Wouldest thou then be afraid of the power? Do that which is good, and thou shalt have praise of the same.

4 For the ruler is (ος ἄρχεις) a servant of God for good to thee. But if thou do that which is evil, be afraid; because he doeth not bear the sword in vain: for he is (ος ἄρχεις) a servant of God, a revenger to INFLICT wrath on him who worketh evil.

Ver. 1.—1. Let every soul be subject.—Every soul is a most general expression, comprehending all mankind. Jews and Gentiles, whether in higher or lower stations, or possess the spiritual gifts and endowments which are the peculiar prerogatives belonging to sovereignty vested in their persons.

2. To the higher powers.—In other passages, δικασταὶ, ἄρχοντες, is used for all sorts of authority, as in Acts ii. 23, Acts x. 34, Acts xiii. 46-47., by a common figure, signifies persons possessed of power or authority. But here as εἰς τὴν ἐπαρχίαν, the higher powers, being applied to a particular station or office, must signify, not the persons who possess the supreme authority, but the supreme authority itself, whereby the state is governed: whether the authority be vested in the people, or in the nobles, or in a single person, or be shared among these three orders; in short, the higher powers denote that form of government which is established in any country, in whatever it may be. This remark deserves attention, because the apostle's reasoning, while it holds good concerning the form of government established in a country, it is not true concerning the persons who possess the supreme power, that 'there is no power but from God'; and that 'he who resistent he, resisteth the ordinance of God.' For if the person who possesses the supreme power in any state, exercises it in destroying the fundamental laws, and to the ruin of the people, such a ruler is not from God, is not authorized by him, and ought to be resisted.

Ver. 2.—For there is no power but from God.—This was written to correct the pride of the Jews, who valued themselves exceedingly because they had received a form of government from God. The government of every state, whether it be monarchical, aristocratical, democratical, or mixed, is as really of divine appointment as the government of the Jews was, though none but the Jewish form was of divine legislation. For God having designed mankind to live in society, he has, by the frame of their nature, and by the reason of things, authorised government to be exercised in every country. In some one way, he has appointed a particular form in every nation, but to the Jews, not named any particular person or family to exercise the government, but left it to the people to choose what form is most agreeable to themselves, and to commit the exercise of the supreme power to whosoever they think fit. And therefore, whatever form of government has been chosen, or is established in any country, hath the divine sanction; and the persons who, by the choice, or even by the peaceable submission of the governed, have the reins of government in their hands, are the lawful sovereigns of that country, and have the legislative and executive power, and all the prerogatives belonging to sovereignty vested in their persons.

4. And the powers that be are placed under God.—We have the phrase εἰς τὴν ἐπαρχίαν, Luke vii. 55., signifying 'a person placed under the authority of another.' The word properly signifies to marshal an army under his general, by assigning to each soldier his proper place in the battle. Wherefore, the sentiment delivered by the apostle is this: That whatever form of government happens to be established in any country, is sanctioned or set in order under God the King of kings, and is designed to co-operate with his benevolent universal government.

Ver. 2. He who resistent himself to the power, resisteth the ordinance of God.—As the precept in the foregoing verse, and the declaration in this, are general, they must be interpreted, according to the nature of the subjects to which they are applied. Wherefore, since the power of which the apostle speaks in both verses, is the form of government, and not the rulers of a country, the submission to the higher powers enjoined in the first verse, is not an unlimited passive obedience to rulers in things sinful, but an obedience to the wholesome laws enacted for the good of the community by common consent, or by those who, according to the constitution of the state, have the power of enacting laws. To these good laws the people are to give obedience, without examining by what title the magistrates who execute these laws hold their power; and even without considering, whether the religion professed by the magistrates be true or false. For the same reason, the opposition to, and resistance of the power forbidden in the second verse, is an opposition to, and resistance of the established government, by disobeying the wholesome laws of the state, or by attempting to overturn the government from a factional disposition, or from ill-will to the persons in power, or from an ambitious desire to possess the government itself. These precepts therefore do not enjoin obedience to the magistrates in things sinful, but in things not sinful; and more especially in things required by religion, because the object of rulers is to promote the happiness of the people, and to be men from the apostle himself, that they who refuse to do things sinful,
or even things inconsistent with the fundamental laws of the state, do not mean to render obedience to God, although these things should be commanded by a lawful magistrate; because in commanding them he exercises his power. And that opposition to a ruler who endeavours publicly to subvert the constitution, or to enslave a free people, is warranted, not only by right reason but by the gospel, which teaches that rulers are the servants of God for good to the people, and are supported by God only in the just execution of their office.

See the following note.

Ver. 8. It is necessary for you to be subject.——The apostle did not mean, that they were to be subject to the sinful laws of the countries where they lived, otherwise he made it necessary for the Roman brethren to join in the worship of idols, contrary to the superior obligation they were under, of obeying God rather than man. Besides, by telling them they were to be subject on account of conscience, he intimated, that the subject which he enjoined did not extend to things sinful. See ver. 25: note.

Ver. 9. For this reason.——For this reason, that is, for not being without God, when they were so without Christ. See ver. 25: note.

Ver. 10. Love worketh no evil to one's neighbour.——Therefore love is (φιλαθλητα) the fulfilling of the law.

11. Also I command you.——Know the season.——That is, it is already the hour for us to awake out of sleep. For now the salvation is nearer to us than when we believed.

Ver. 10. Therefore love is the fulfilling of the law.——This translation of the word σεβομαι is founded on Rom. 12:9. It is not self-fulfilling. But in other passages the word signifies a fulfillment. See Rom. 12:11. According to this latter sense the apostle's meaning is, that love to our neighbour, joined with love to God, is that which renders our obedience to the law full or complete.

Ver. 11.——Also this I command;——Know the season.——By their knowing the season, the apostle means their knowing that it was the morning of the day of the gospel, and that the light of truth having begun to shine, it was already time to awake out of that sleep into which they had fallen during the darkness of heathenism. In this exhortation, joined with that in the following verse, the apostle insinuated concerning the Gentiles, that when they first believed the gospel, they had not been so enlightened as thoroughly to awake out of the sleep of heathenism; they had not formed just notions of the purity required by the gospel, but had continued in some of their old corrupt practices. This appears likewise from the exhortations given to the Gentiles in the apostle's second Epistle, where he reproved them for their drunkenness, and fornication, and other sinful courses.

2. For now the salvation is nearer to us than when we believed.——This Locke interprets of the removal of the Roman law, as being out of their present probationary state by death; and the night, which in the next verse is said to have been for a very long time, signifies the night of heathenism, from which they were delivered by the present dispensation of the gospel; and the day, which was at hand, he says is the day of judgment; and appeals to this passage, as a proof that St. Paul thought Christ's coming was not only at hand, but in the day in which he is confuted by St. Paul himself. 2 Thess. 2:1. Others are of opinion, that the salvation here spoken of is a phrase, that is, the kingdom of God, which is appointed by God for the benefit of the people. See Rom. 16:25. note. The thing to which the magistrates attend, or ought to attend continually, is the good of the people; which they should promote by restraining evil-doers, distributing justice, and repelling the attacks of foreign countries. Now these things they cannot do, unless taxes are paid to them.

Ver. 7.——Rend their therefore to all their dues.——In this precept the apostle followed his master, who ordered the Jews to return to Caesar the things that are Caesar's, though Caesar was neither of the Jewish nation, nor of their religion.

6. To whom (μετατιθημα) tax is due, to whom (τοις) custom, custom.——Tax is due to the people from whose persons, their property, and their nation, they are lawfully exacted. By using the general expression to whom (μετατιθημα) tax is due, the apostle means to the laws and constitution of every state, and to the people in these states, to determine who are their lawful magistrates, and what the taxes and customs are which are due to their governors; and by no means allows individuals to determine these points, because that would open a door to rebellion.

8. He who loveth another.——E-κληροχριστος, another, is a more general word than πασχαλινος, neighbour, in the next verse, and comprehends our very closest relation, according to the sublime meaning explained by Christ.

9. It is summed up in this precept, namely, Thou shalt love thy neighbour as thyself.——The meaning of the precepts is, that as the friendship and assistance of our neighbour is necessary to our well-being, we are to consider him as a part of ourselves, and to abstain from injuring him as carefully as from injuring ourselves.
19 The night is far advanced, and the day is at hand. Let us therefore put off the works of darkness, and let us put on the armour of light. (See 1 John 5. 3.)

13 Let us walk about decently, as the day, not in (κοσμεῖναι μικρὰς) revellings and drunkennesses, nor (κοσμεῖναι χαράς) in chamberings and lasciviousness, nor (κοσμεῖναι γενόμενα) in strife and envy.

14 But put ye on the Lord Jesus Christ, and make no provision for the lusts of the flesh.

CHAPTER XIV.

View and Illustration of the Matters contained in this Chapter.

Some of the Jewish converts at Rome, fancying that the meats forbidden by Moses were uncleann in themselves, ver. 14, and that the days which he ordered to be kept holy were still to be sanctioned, looked on their Gentile brethren as profane persons, because they ate all kinds of meats without distinction, and regarded every day alike. On the other hand, the Gentiles despised the Jews as ignorant bigots, for making any distinctions of meats and days, and refused to admit them into their company. To remedy these errors, the apostle, in this chapter, has commanded the Gentile converts who were well instructed, to be in friendship with such of their Jewish brethren as were weak in the faith, and to converse familiarly with them, however, for the purpose of disputing about their particular opinions, but for knowing each other's good qualities, that mutual love might be promoted, ver. 1.—He acknowledged that it was natural for the Jews and Gentiles to differ in opinion concerning meats, ver. 2.—But the Gentile brother, who ate all kinds indifferently, was not to despise the Jew as a weak bigot, because he ate such meats only as were allowed by the law of Moses. On the other hand, the Jew was not to condemn the Gentile as a profane person, for eating meats forbidden by Moses; for Gentiles had received him into his church, notwithstanding he did not obey the law, ver. 3.

Having thus advised the Gentile and Jewish Christians to forbear despising and condemning each other for not following the same rule respecting meats, the apostle asked them what title they had to condemn another for their conduct in that matter, seeing they were all Christ's servants, employed by him in his family or church, and were not accountable to one another for their actions, but to Christ alone, whose prerogative it is to acquit or condemn his own servants. Further, he assured them, that notwithstanding they observed one another on account of meats, Christ, at the judgment, will acquit his sincere servants, although they may have erred in that matter, provided therein they have acted according to conscience, ver. 4.—Next, with respect to the days which Moses ordered to be hallowed, the apostle likewise acknowledged that it was natural for the Jews and Gentiles to have different opinions. But whether they observed these days, or did not observe them, their duty
was, to be fully persuaded in their own mind concerning the lawfulness of what they did, ver. 5. — And therefore, though they differed in their practice concerning meats, and the apostle unadvisedly hoped they all acted in these matters from a regard to the will of Christ, ver. 6. — This regard he tells them it became them to maintain habitually, because none of them was his own Lord; none of them was at liberty, in religious matters, to act according to his own pleasure, ver. 7, 8. — For Christ both died and rose again, that he might acquire a right to rule the dead and the living, ver. 9. — Christ then being their only ruler, the apostle asked them how they dared to intrude themselves into his place — the Jews by condemning the Gentiles, and the Gentiles by insolently despising the Jews! Instead of having a right to judge one another, they were all to stand before the judgment-seat of Christ, ver. 10. as Isaiah foretold, and to give an account to him, not of their neighbours' actions, but of their own, ver. 11, 12.

Christ, then, being the only Lord of the conscience of his servants, and the judge of their actions, the apostle commanded the Romans no longer to judge one another, but to judge this rather to be a fit measure, not to lay, either by their severe judgments or by their example, any temptation in another's way which might occasion their falling into sin, ver. 13. — And to shew them what he meant by this advice, he told them, that though no meat be unclean in itself, every kind is unclean to him who thinketh it unclean; because, while he entertains that opinion, he cannot eat it without sin, ver. 14. — And therefore, said the apostle, if thy weak brother is tempted, either by thy severe censure or by thy example, to eat meats which he thinks unclean, thou actest not according to the love which thou shouldst bear to thy brother, if thou continuest to tempt him in that manner. I beseech thee, do not destroy him with thy meat for whom Christ died, ver. 15. — nor occasion the good liberty which belongs to the disciples of Christ to be evil spoken of by the Jews, ver. 16. — Besides, there is no reason for using your liberty on every occasion; especially as the religion of Christ does not consist in the use of meats and drinks, but in a righteous and peaceable behaviour towards all men: neither are the pleasures which his religion promises the pleasures of sense, but those joys which result from the possession and exercise of the virtues which the Holy Ghost infuses into men's minds, ver. 17. — Farther, the person who by righteousness, peace, and joy in the Holy Ghost, serves God, is acceptable to God, and approved by men, ver. 18.

Upon these principles, the apostle exhorted the brethren, in things about which they might entertain different opinions with a good conscience, to follow such a course as would promote their mutual peace and edification, ver. 19. — and by no means, for the trifling pleasure of eating this or that kind of meat, to incur the hazard of destroying one another's virtue, which is the work of God. For although all meats are clean, that meat is bad to him who eateth it contrary to his conscience, through the stumbling-block, or temptation, of another's example, ver. 20. — Every one's duty therefore is, to avoid all those things which have any tendency to lead others into sin, or to weaken their virtue, ver. 21. — For the direction, however, of the well instructed, the apostle told them, that having a right faith concerning meats and days, they were under no obligation to display that faith at all times. It was sufficient if they held it fast in the presence of God, for the regulation of their own conduct: and that it would be happy for them, if they never subjected themselves to condemnation by doing that which they knew to be lawful, ver. 22. — Yet condemnation they would assuredly bring on themselves, if, by eating meats which they knew to be lawful, they tempted others to sin by eating them contrary to their conscience. For he who believes certain meats to be unlawful, sins if he eats them; because he eateth not of faith, that is, from a belief that they are unlawful, but, in eating them, violates his own conscience. And, in general, whatever a man doth without believing it to be lawful, being a violation of his conscience, is sin; which is the true meaning of the sacred sopherim, What ever is not of faith is sin, ver. 23.

Here the xivth chapter of the epistle to the Romans ends, according to the common division. But, as the apostle continues the subject treated of in that chapter through the first seven verses of the xvth chapter, it will be proper to add an account of these verses also, that the reader, having the whole of the apostle's discourse under his eye at once, may be sensible of the propriety of the instructions we mean to draw from it at the conclusion of this Illustration.

To proceed, then, the apostle having declared in the xivth chapter, that the weak Jewish Christians, in the affair of meats and days, were bound to act according to their own conscience, notwithstanding it might be erroneous, he, in the beginning of the xvth chapter, told the well instructed Roman brethren, that they ought to bear or carry the weaknesses of the ignorant and prejudiced; that is, they ought to do what they could to prevent their weaknesses from being hurtful to them. In particular, they were not to please themselves with the eating of meats which their weak brethren reckoned unclean, if they had reason to think any who entertained that belief would, by their example, be tempted to eat such meats contrary to their conscience, ver. 1. — He therefore exhorted every one to please his neighbour for his good, by abstaining from such meats as were offensive to him, in order that the body of Christ might be edified, ver. 2. — To this they were called by the example of Christ, who pleased not himself by sense gratifications, but subjected himself to all manner of hardships and reproaches, for the glory of God and the good of men, as was foretold concerning him, ver. 3. — Here the apostle took occasion to inform the Romans, that whatever things were anciently written in the scriptures, were written for our instruction, that by what is recorded concerning the patience and consolation granted to the saints in their trials, we might have hope of receiving the like patience and consolation in our trials, ver. 4. — And being exceedingly desirous to promote the purity and peace of the Roman church, he prayed God to bestow on its members the good dispositions he had been recommending; that, laying aside their disputes, they might cordially join in worshiping God publicly, and in praising him for his goodness to men, ver. 5, 6. — This admirable discourse of the apostle concluded with an exhortation to the Jews and Gentile brethren to receive one another; that is, to live in peace and friendship with one another, even as Christ had received them all into his friendship and church, to the great glory of God the Father, ver. 7.

It is proper now to observe, that although the controversy concerning the holy days, and the distinction of meats, enjoined by the law of Moses, which led the apostle to give the Roman brethren the rules contained in the xivth, and in the beginning of the xvth chapter of this Epistle, hath no place in the present state of the church, these chapters must not be considered as useless. The general principles of morality explained in them are of unalterable obligation, and may be applied with great advantage for preventing us both from lording it over the conscience of our brethren, and from submitting to their unrighteous impositions in matters of religion. For what can be more useful to Christians in every age, than to be assured by an inspired apostle, That Christ is the only Lord of the conscience of his servants, and the judge of their hearts. — That he hath not delegated this great pre-
ROMANS.

CHAP. XIV.

VIEW.

The apostle means the Jewish Christian, who, through weakness of understanding, or through prejudice, was ignorant of the doctrine of the gospel concerning meats and days; or whose persuasion of that doctrine was so weak, that it did not influence his conduct. To such persons, though in error, the apostle showed great consideration when he reproved them only as weak in the faith. In other passages, weakness signifies culpable error. 1 Cor. viii. 7. "Some with conscience of the idol, eat it as a thing offered to an idol, and their conscience being weak is defiled." 2

Verse 2. Receive ye. — Admit him to your company and conversation, and allow him to join with you in the public worship of God. So Matthew, x. 50, and with his compound. 2 Cor. vii. Verse 17. The persons to whom this exhortation was addressed, were the well instructed among the Jews, as well as among the Gentiles.

Verse 3. But not in order to the unset of disputations. — As the verb εἰρωνεύω signifies, Rom. xvi. 5; 2 Cor. ii. 17; the persons to whom this exhortation was addressed, were the well instructed among the Jews, as well as among the Gentiles.

Verse 4. Our or God hath received him. — God hath received both the one and the other into his church, as it is evident from his bless- ing on both the spiritual gifts; and will receive both the one and the other into his everlasting kingdom. There is no thing so surprising in their opinion about meats and days, provided in that, and in every thing else, they have acted contrary to the second commandment. This is a powerful argument for our conversing in a friendly manner with each other, notwithstanding we differ in opinion on such matters.

Verse 5. By his own master he standeth or falleth. — Locke in

NEW TRANSLATION.

CHAP. XIV.—1 Him who is weak in the faith receive ye, but not in order to the stripes of disputations.

2 One indeed believeth he may eat every thing; but he who is weak in the faith (from ver. 1.) eateth herbs only.

3 Let not him who eateth, despise him who eateth not; and let not him who eateth not, (speratus) condemn him who eateth; for God hath received him. 1

4 Who art thou that condemnest another's household servant? He is accountable to his own master, and not to thee; so that by his own master's sentence he must be acquitted or condemned: and he

COMMENTARY.

CHAP. XIV.—1 The Jewish Christian who is weak in the faith concerning meats and days, receive ye into your company, but not in order to passionate disputations concerning his opinions.

2 The Gentile Christian, indeed, believeth that he may eat every kind of meat; but the Jewish Christian, who is weak in the faith, eateth vegetables only in heathen countries, because he cannot find meats which he thinketh clean.

3 Since both act from conscience, let not the Gentile who eateth every kind of meat, despise the Jew who eateth not certain kinds; and let not the Jew who eateth not certain kinds, condemn the Gentile who eateth all kinds: for God, by the spiritual gifts bestowed on the Gentile, declareth that he hath accepted him.

4 Who art thou that condemnest another's household servant? He is accountable to his own master, and not to thee; so that by his own master's sentence he must be acquitted or condemned: and he

as knew their liberty in this matter. Προσχορεύς, Believethe to eat, is an Hebraism, and signifies, self-thou shall not eat. 1 Thess. iv. 3. Or the fruit of the trees that are in the garden we eat, that is, it is lawful for us to eat.

2. But who is weak in the faith eateth herbs only? — The explanation given of this clause in the commentary is confirmed by Daniel's practice, described Dan. i. 8-17; and by the behavior of those priests whom Felix sent prisoners to Rome; of whom Josephus, De rite, sait, says, that even amid their calamities they were not forgetful of the right worship of the Deity; and that they fed on figs and nuts. They did not join the heathens in their idol- atrous worship; and rather than eat things sacrificed to idols, they lived on vegetables. Or by the weak, in this sense, the apostle may have meant some Essenes who had embraced the gospel. For that sect thought it unnatural and unlawful to eat any kind of animal food. See Col. ii. 20, note 6.

3. For God hath received both the one and the other into his church, as it is evident from his bless- ing on both the spiritual gifts; and will receive both the one and the other into his everlasting kingdom. There is no thing so surprising in their opinion about meats and days, provided in that, and in every thing else, they have acted contrary to the second commandment. This is a powerful argument for our conversing in a friendly manner with each other, notwithstanding we differ in opinion on such matters.

4. By his own master he standeth or falleth. — Locke in...
to stand," for God is able to make him stand.

5 One indeed (σωμ.) thinketh a day more holy than another; but another thinketh every day alike. Let every one (συναρχόμενος) be convinced in his own mind.

6 (Οὐ διστάσετο, literally, He that careth for.) He who observeth the day, observeth it to the Lord; and he who doth not observe the day, to the Lord he doth not observe ye; he is eateth, eateth to the Lord, for he giveth God thanks; and he who eateth not, to the Lord he eateth not, and giveth God thanks.

7 For none of us liveth by himself; and none of us dieth by himself.

8 (τὰς) But whether we live, we live by the Lord; and whether we die, we die by the Lord; whether we live therefore or die, we are the Lord's.

9 For to this end Christ both died and rose, and liveth again, that he might rule over both the dead and the living.

10 But thou, why dost thou condemn thy brother? and thou also, why dost thou despise thy brother? for we shall all be placed before the judgment-seat of Christ.

11 For it is written, (Isa. xiv. 23), As I live, saith the Lord, surely to every knee shall bow, and every tongue shall confess to God.

12 (Αὐτῷ) Well, then, every one of us shall give an account concerning himself to God.

13 Let us therefore no more judge one another; but judge ye this rather, not to lay an interpretation of this our standing in the church, or of his being excluded from it. See the following note.

2. But he shall be made to stand. — 2 Cor. vi. 15. Whitby, who translates this, "He shall be established in the right faith." He will be established in the church, and not excluded. The phrase, "made to stand," is very strong language, and if interpreted to mean that the weak Jew was to be established in the right faith concerning moral and religious matters, it should be rendered in the future tense, and not in the imperfect. It is rendered in the future tense in all the versions, and means simply, that the weak Jew will be established in the right faith concerning moral and religious matters.

9. But thou, why dost thou condemn thy brother? and thou also, why dost thou despise thy brother? for we shall all be placed before the judgment-seat of Christ.

10. But thou, why dost thou condemn thy brother? and thou also, why dost thou despise thy brother? for we shall all be placed before the judgment-seat of Christ. — 2 Cor. xii. 20. Whitby, who translates this, "Why dost thou condemn thy brother? and why dost thou despise thy brother? for we shall all be placed before the judgment-seat of Christ." Whitby is right in his translation, but Whitby's interpretation of the context is wrong. The passage is not about condemning and despising brothers, but about being judged by Christ. The context shows that the passage is about being judged by Christ. The context shows that the passage is about being judged by Christ.

11. For it is written, (Isa. xiv. 23), As I live, saith the Lord, surely to every knee shall bow, and every tongue shall confess to God. — 2 Cor. xii. 20. Whitby, who translates this, "As I live, saith the Lord, surely to every knee shall bow, and every tongue shall confess to God." Whitby is right in his translation, but Whitby's interpretation of the context is wrong. The passage is not about being judged by Christ, but about being judged by God. The context shows that the passage is about being judged by God. The context shows that the passage is about being judged by God.

12. Well, then, every one of us shall give an account concerning himself to God. — 2 Cor. xii. 20. Whitby, who translates this, "Well, then, every one of us shall give an account concerning himself to God." Whitby is right in his translation, but Whitby's interpretation of the context is wrong. The passage is not about giving an account concerning himself to God, but about giving an account concerning himself to God.

13. Let us therefore no more judge one another; but judge ye this rather, not to lay an interpretation of this our standing in the church, or of his being excluded from it. See the following note.

2. But he shall be made to stand. — 2 Cor. vi. 15. Whitby, who translates this, "He shall be established in the right faith." He will be established in the church, and not excluded. The phrase, "made to stand," is very strong language, and if interpreted to mean that the weak Jew was to be established in the right faith concerning moral and religious matters, it should be rendered in the future tense, and not in the imperfect. It is rendered in the future tense in all the versions, and means simply, that the weak Jew will be established in the right faith concerning moral and religious matters.
occasion of stumbling before a brother, or an occasion of falling.  

14 I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself: (σαρκός) yet to him who accounteth anything to be unclean, to that MAN it is unclean.  

15 (Acts 10, 6.) Wherefore, if thy brother be hurt through thy meat, thou no longer walkest according to love. Do not destroy him with thy meat, for whom Christ died.  

16 Let not then the good which belongeth to you be evil spoken of.  

17 For the kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost.  

18 And he whose things serve Christ, is acceptable to God, and approved of men.  

19 Well, then, let us pursue the things which please peace, and the things which promote mutual edification.  

Do not for the sake of meat destroy the work of God. All meats indeed are clean, but he that is hurt by the meat is the man who eateth through a stumbling-block.  

21 It is good neither to eat flesh, nor to drink wine, nor to do any thing whereby thy brother is made to stumble, or to fall, or is weakened.  

22 Thou hast faith: hold it fast. (ακριβῶς) With respect to thyself in the sight of God. Habitation. The apostle’s meaning is, Since we are all the servants of Christ, and are to be judged by him at the last day, we ought not to usurp his prerogative, by pronouncing one another profane, or bigot-ed, or wicked, merely because we differ in opinion about matters concerning which Christ hath commanded us to judge for ourselves. Nevertheless, notorious wickedness, whether in principle or practice, which destroyeth society, being a matter subject to no doubt, we ought not only to judge and condemn in our own minds every instance thereof, but should rebuke those sharply who are guilty of it.  

23 But judge ye this rather, that there be no occasion of stumbling before a brother, or of occasion of falling;—that is, pass this sentence on yourselves rather, that ye will not lay any stumbling-block before a brother, by using your liberty respecting meats and days, so as to lead him to follow your example, contrary to his conscience. In the original it is, 'Let a stumbling-block or a scandal.'  

Ver. 14. There is nothing (ἀκριβῶς, Rom. i. 38.) unclean of itself.  

Things clean in themselves, that is, things naturally fit for food, ought to be made unclean by the positive command of God: as many sorts of food were to the Jews. To such as they believed that occasion of stumbling, to be set aside. For it is possible, and cannot be eaten without sin. It is observable, that in this discourse, which is intended to show that under the gospel all sorts of food may be used without sin, there is no exception of blood, and things strangled.  

May we not from this infer, that the prohibition of these things to the Gentiles converts, mentioned Acts xv. 29. is to be understood of such Gentiles only as had been proselytes; see Gal. ii. 21. note.  

Ver. 15. If thy brother (σαρκός) be hurt through thy meat.  

Demosithenes mett this Greek word in the same sense. De Cererer, p. 323.   

Acrιβως. Hurt neither the allies, nor any other of the Greeks.  

Do not, for the sake of pleasing thy palate, destroy him for whose salvation Christ parted with his life. Here Christ is said to have died for a person, who may be destroyed by sinning through our example. See in what sense Christ died for all, 1 Cor. xv. 18. note 1.  

Ver. 17. For the kingdom of God.  

By the kingdom of God, Luke understands the privileges of the kingdom or church of God. But the phrase seems to be used here in the sense in which it was often used by Christ, namely, to signify his religion, whereby God’s kingdom, or government, in a general sense, is established in the minds of men; and therefore the kingdom of God is said to be within them, Luke x. 20.  

It is meat and drink. Drink is mentioned as well as meat, because the law of Moses did not forbid any kind of drink, the Nazarites abstainted from wine, and all sorts of fermented liquors. Hence the exhortation, Gal. v. 21. Let no man judge you in meat or drink. Perhaps some of the more zealous Jews abstained from drinks prepared by the heathens, thinking them impure. Or
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23 (a) For he who discemeth a difference between meats, is condemned if he eateth: because he eateth not (a) from faith: for whatsoever is not from faith is sin,

with their own persuasion in religious matters of an indifferent nature, without making a display of it, or by their practice in them offending the weak in faith. But the exhortation, 'to hold our faith fast with respect to ourselves, in the sight of God,' implies also, that we are to consider our faith in these matters as a thing of importance, and not to dissemble when properly called to it, nor at any time to act contrary to it. The true import of the rule is, that we are to beware of condemning ourselves, by leading others into sin through an unreasonable display of our faith, or through actions in themselves lawful, without any necessity calling us to do so. Ver. 23. 1. He who discemeth a difference between foods. This is the ordinary signification of the word διακρίνειν, Acts xv. 3. (b) 2. But fasteth not, &c. And put no difference between us and them. Besides, it suits better in this place than the common translation, He that doubtest.

2. For whatsoever is not from faith is sin. Here, as in ver. 22, faith signifies, not the belief of the gospel, but the persuasion that what one doth is lawful. So understood, the apostle's declaration is perfectly just in every case; because if a man acteth without that persuasion, he acts without any principle of virtue, being guided merely by his own inclinations. And therefore, although what he doth may in itself be morally just, yet it is in the sight of God sin, as being done without any sense of duty. From this it follows, that if a person act contrary to his conscience, as the apostle in the beginning of the verse represents that Jew to do, he is presumptuous and blamable. Augustine took the meaning of this text, when from it he inferred, that all the laws of the heathens were no better than εξωτικά νόμισμα; for though they had not faith, in any divine revelation, they might have the faith accustomed by the apostle: I mean, a firm persuasion of the lawfulness of their own actions, and an inclination to please God, by doing what they thought right, and acceptable to him.

Almost all the ancient Fathers, and many of the Greek fathers, have at the end of this chapter the doxology found Rom. xvi. 25, 26, 27. And Knuttsen thought this its true place, because of its relation to the subjects treated of here, and in the 11th chapter, and therefore supposed, that it was taken from this chapter, and added to the end of the apostle, to give a mention to the 15th and 16th chapters, which, it is said, Marcion endeavoured to expunge. But as Eusebius observes, the insertion of the doxology here evidently interrupts the apostle's discourse, which is continued to the 8th verse of the next chapter. And therefore this cannot be its place. The Alexandrian text hath the doxology in both places. Jerome supposed it was taken from the end of the epistle, and inserted here by Marcion, who wanted to cut off the 15th and 16th chapters, and to make the epistle end here.

CHAPTER XV.

View and Illustration of the Matters contained in this Chapter.

N. B.—For an account of the first seven verses of this chapter, see the last part of the illustration prefixed to Chap. xiv. p. 120.

The apostle, in the seventh verse of this chapter, having exhorted the Jewish and Gentile Christians at Rome to a cordial union, from the consideration that Christ had received both into his church, naturally turned his thoughts to an objection which might be made to this doctrine; namely, that if Christ had meant to receive the Gentiles, he would have preached to them himself. To this the apostle replies, that Jesus Christ was born a Jew, and preached to the Jews only, because thereby, in the end, he most effectually accomplished God's promises to the fathers, concerning the blessing of the nations in Abraham's seed, ver. 8, 9. Farther, because the Jews were unwilling to be united with the Gentiles in one church, the apostle quoted various passages from their own prophets, foretelling that the Gentiles in future times would be Messiah's subjects, and join the Jews in worshipping the true God, ver. 9, 10, 11, 12. Wherefore, God having determined from the beginning to make the Gentiles his people, the Jewish believers were bound to acknowledge such of them as were converted for their brethren, and fellow-heirs of the promises of God, notwithstanding they did not obey the law of Moses. And having thus established the title of the Gentiles to all the privileges of the people of God under the Gospel dispensation, the apostle prayed that God would fill them with all joy and peace, through the firm belief of their title to these great blessings, ver. 13.

Both the doctrinal and practical part of this epistle being now finished, the apostle makes a very handsome apology to the Romans, for writing so long a letter to persons with whom he was not personally acquainted. He told them that having a good opinion of their virtue and knowledge, ver. 14. he had, on that account, written to them with the more freedom, to bring things to their remembrance. And that he had done this likewise, because he was both qualified and authorized to teach them, by virtue of the apostolical office which God had conferred on him, for the purpose of converting the Gentiles, ver. 15, 16. Then, to prove his apostleship to the Romans, he told them that he had good reason to boast of his success in converting the Gentiles, and in presenting God to them as an acceptable offering, ver. 17. But that in this his boasting he would speak, not of the things which Christ had wrought by others to make the Gentiles obedient, but of the success which he himself had had in converting them by his own preaching and miracles, ver. 18, 19. Moreover, to give the Romans a just idea of his character and success as an apostle, he informed them that he had always made it a rule, not to preach the gospel where it had been preached before, lest he might have appeared an inferior workman, who builded on a foundation laid by another; but that he had gone to the most ignorant and barbarous nations, that the prophecies concerning the conversion of the Gentiles might be fulfilled, ver. 20, 21. And that his resolution of not preaching where the gospel had been preached before, was the reason of his not visiting Rome hitherto, ver. 22. But now, having no more opportunity of that sort in the parts from Jerusalem to Illyricum, and having long had a desire to see the Romans, he would certainly come to them in his way to Spain, ver. 23, 24. At present he was going to Jerusalem with the collections which he had made for the poor of the brethren in Judea, ver. 25, 26, 27. But when that service was finished, he would come to Rome, ver. 28, 29. In the mean time, he earnestly begged their prayers, that he might be delivered from the disobedient in Judea; and that the service he was performing to the brethren in Jerusalem might be acceptable to them, ver. 30. Lastly, because there had been great dissensions among the Romans about the method of justification, and about the obligation of the law of Moses, he wished the God of peace to be with them all, ver. 33; thus adapting his apostolical benediction to their particular circumstances.

NEW TRANSLATION.

CHAP. XV.—1 We then, who are able men, ought (ἀρετεία) to bear the weakness of the R

Commentary.

CHAP. XV.—1 We then, who are well instructed in the Christian doctrine, ought so to behave towards the ignorant, that their errors
Romans.

Chap. XV.

may have them as little as we possibly; and should not please ourselves only in what we do.

2 Wherefore, let every one of us please his neighbour for his good, for the sake of edification.

3 For even Christ pleased not himself; but as it is written, (Psa. lxxix. 9:) The reproaches of them that reproached thee, have fallen on me.

4 But whatever things were before written, were written for our instruction, that through the patience and consolation of the scriptures, we might have hope.

5 Now the God of patience and consolation 

6 That unananimously with one mouth ye may glorify God and Father of our Lord Jesus Christ.

7 Wherefore receive ye one another, even as Christ also hath received us, to the glory of God.

8 Now I affirm, that Jesus Christ became a minister of the circumcision 

9 And that the Gentiles might praise God on account of mercy; as it is written, (Psa. cxlviii. 43. 45.) For this cause I will glorify thee among the Gentiles, and sing unto thy name.

Ver. 1. We then, who are able men, ought to bear the weaknesses of the unable. This is a literal translation of the passage, not different in sense from the common version; only it marks more distinctly the apostle's allusion to the custom of travelers on foot, who, when any of their company falls sick or lame, support him, till they bring him to some convenient resting-place.

Ver. 3. For even Christ pleased not himself. Christ might in his own life have declared the law of Moses annulled, and have eaten all kinds of meats indifferently, and have freed himself from the burdensome services enjoined by the law. But because his doings would have been very disagreeable to the Jews, and would have been knotted by the law, and performed the services which it enjoined; and thereby showed, that he did not make it an object to please his natural appetites, but, in all his actions, studied to promote the kingdom of God and the happiness of men.

Ver. 5. Now the God of patience and consolation.Having in the preceding verse mentioned the patience and consolation of the scriptures, he thus calls God, the God of patience and consolation: to show that the patience and consolation of the sanc
tions proceeded from God. In like manner, having in ver. 12, said, in him the Gentiles shall hope, he calls God, ver. 13, the God of hope, to show that the hope which the Gentiles entertain of salvation proceeded from God. So also, ver. 23, the God of peace, and toward the course of the whole, the God of glory, the God of everlast.ing power.

2. Grant you to have the same disposition towards one another. The word signifies to care for, as well as to think. Phil. ii. 2, note 2. Wherein, a disposition to live in peace with one another, and to bear one another's weaknesses, according to Christ's precept and example. 1 Cor. xiv. 25, note 1. Wherein they are to bear each other's infirmities and sufferings in a manner agreeable to all the duties of charity.

Ver. 8. That unanonymously with one mouth ye may glorify God and Father of our Lord Jesus Christ. So our translators have rendered the phrase, which our Vulgate renders, In suos devotissimi devotissimi. See 1 Cor. xiii. 11. Eph. i. 3. And 1 Pet. i. 3. The praise of God for his goodness to us through Jesus Christ.

Ver. 9. And that the Gentiles might praise God on account of mercy. See Rom. xi. 25, note 4. Conversion to the true God, being the mercy or blessing which God promised to the fathers of the Jewish nation to bestow on the Gentiles, it is particularly mentioned, not only to make the Gentiles sensible that they ought not to despise the Jews, through whom they have received so great a blessing, but to persuade the Jews to acknowledge the Gentiles as the people of God, and heirs of the promises equally with themselves. In short, they were to live together in peace, and love, and concord, as the church commended in the praise of God, and thus glorify him for his goodness to all the family of men. Thus the Gentiles, in the name of God, and singing to his name. The original division, a sign signifies to praise God with a voice, accompanied with musical instruments.

Note. This passage of Paul viii. 29. is rightly applied by the apostle to Christ: for, as Whiston informs us, in the following Hebraism the word meaning 'all' is compared to the word meaning 'seed for eternity,' is interpreted by the Jews of Messiah; not to
And again, Moses saith, Rejoice ye Gentiles with his people. (Deut. xxxii. 43.)

And again, (Psalm xlii. 1.) Praise the Lord all ye nations, and exult all ye people.

And again, Isaiah saith, The root of Jesse shall be, he and he shall stand up to rule the Gentiles shall be. In him the Gentiles shall hope.

Now may the God of hope fill you with all joy and peace in believing, so that ye shall abound in hope, in that hope, (Rom. xii. 12.), through the power of the Holy Ghost.

However, my brethren, I exhort you to persuade me, for yourselves are also full of goodness, being filled with all knowledge, and able also (1 Thess. v. 11) to instruct one another.

But I have written the more boldly to you, brethren, partly as calling things to remembrance, through the grace which is given me of God.

In order to my being a minister of Jesus Christ, who升 the gospel of God, that there might be an offering of the Gentiles most acceptable, being sanctified by the Holy Ghost,

I have therefore boasted through Christ Jesus, (Phil. ii. 17) with respect to things pertaining to God.

But I will not dare to speak anything of what Christ hath not wrought, but that which hath been wrought by me, in order to the obedience of the Gentiles in word and deed,

mention that Hosea hath prophesied of Christ under the name of David, (Rom. x. 19.)

Ver. 10. And again he saith, Rejoice ye Gentiles with his people.-The apostle's design, in this part of his letter, being to persuade the Jews and Gentiles concerning in the public worship of God, it was of great importance to show the Jews that this was more than is in their own scripture. The passage quoted for that purpose is Deut. xii. 46, wherein our translators have supplied the word word, as it is rendered likewise in the Hebrew. But though the words were omitted, and the marginal translation of the passage was erased: 'Praise your people, ye nations; the Lord will be sanctified by me,' the sense would be the same, because the Gentiles could not praise the people of God as they acknowledged and worshiped the same God with them.

Praise the Lord.-The original word εὐαγγέλιον, signifies to proclaim, to publish, Luke ii. 13.

The root of Jesse shall be (Rom. xi. 26), and he shall stand up to rule the Gentiles shall be.-This clause in the Hebrew runs thus: 'There shall be the root of Jesse, which shall send for an ensign of the people.' But the apostle hath adopted the LXX. translation, because it represents the prophet's meaning with sufficient exactness. For so saith he in speaking of David and his glory, that he stood up to rule the Gentiles shall spring from it.-In allusion to this prophecy our Lord calls himself, Matt. x.xi. 3. The root of David, and Rev. xvi. 16. The root and offspring of David, to signify that he is the life and strength of the family of David as well as an offspring that shall establish and preserve God's people for all ages of the world.

And in him the Gentiles shall hope.-In Isaiah it is, And to him the Gentiles shall seek. But the meaning of both expressions is the same. For in scripture, to seek a person or thing, is the same with hoping for, or trusting to that person or thing. See Job v. 8.

Ver. 13. Even I myself am persuaded concerning you, that your apostle also are full of goodness, &c. -This apology for writing to a church with which the apostle was not acquainted personally, was the more necessary, since it was said in this letter that he had opposed some of their strongest prejudices, and had rebuked them for certain irregularities. But this language was, that he was opposed to incorrect and reprehensible, by virtue of his apostolic office, ver. 15. The truth of which he proved by his success in converting the Gentiles, ver. 16. 17. and by the miracles he had wrought among them, and by the gifts of the Spirit he had communicated to his converts in all the Gentile countries, from Jerusalem round about as far as Illyricum. ver. 19.

Ver. 15. But notwithstanding my good opinion of you, I have written the more boldly to you, brethren, partly as calling things to remembrance, through the grace which is given me of God.

Romans, chap. xi. 10. 'In that day shall the root of Jesse be, who shall stand for an ensign of the people; and to it the Gentiles shall seek for protection, government, and salvation.' And his rest shall be glorious.

And now may God, who hath authorized you Gentiles to hope for salvation, fill you with the greatest joy and peace in believing the prophecies concerning your conversion, in order that ye may abound in that hope, through the power of the Holy Ghost, conferring on you his gifts, and filling you with all good dispositions.

However, my brethren, though I have given both instruction and reproof, I have not given my opinion either of your knowledge or virtue. For even I myself am persuaded concerning you, that in general, ye are full of good dispositions; and that, being filled with all knowledge of the Christian doctrine, ye are able also to instruct one another.

But notwithstanding my good opinion of you, I have written the more boldly to you, brethren, partly as calling things to remembrance, through the grace which is given me of God.

In order to my being a minister of Jesus Christ among the Gentiles, ministering to them as a priest the knowledge of God, that thereby they believe it, there might be an offering of the Gentiles most acceptable to God, being cleansed from their former impurities by the influences of the Holy Ghost accompanying my preaching.

I have therefore boasted through Christ Jesus, with respect to my success in things pertaining to God; my success in presenting the Gentiles an acceptable offering to God.

Now, though I might judiciously praise on account of the success of my disciples, yet I will not, in this boasting, dare to speak anything of what Christ hath not wrought, but that which hath been wrought by me personally, in order to make the Gentiles obedient to the gospel, both in profession and practice, (Rom. i. 5. xv. 28.)
19 By the power of signs and wonders, and by the power of the Spirit of God, did I preach the gospel among all the Gentiles, both that among the Jews, and among the heathen. I have fully preached the gospel of Christ.

20 And it became me thus earnestly to preach the gospel, not where Christ was named, but where I did not build on another's foundation.

21 But as it is written, (Isa. lii. 15.), They shall see to whom nothing hath been told concerning him, and they who have not heard, shall understand.

22 For which reason also I have been oftentimes hindered from coming to you.

23 But now, having no more place in these parts, and having a strong desire to come to you, I pray for you that I may be restored again to you, and I may perhaps stay with you, if the Lord will.

24 Whenever I go towards Spain, I will come to you: for in my journey I hope to see you, and to be brought on my way by the way thitherward by you, when I shall first in some measure be filled with your company.

25 But now I go to Jerusalem, ministering to the saints.

26 For Macedonia and Achaia have been pleased to make some contribution for the poor of the saints who are in Jerusalem.

27 They have been pleased, (Acts 94.), verily, and their debtors they are, for, if the Gentiles have partaken of their spiritual things, they ought (Acts 218.) certainly to minister to them in carnal things.

28 Wherefore, having finished this affair, what Christ had not wrought by him, but by his disciples, for making the Gentiles obedient; though he might have claimed some praise also from their success. But he would speak only of what Christ had wrought by him personally, namely, that he had preached the gospel with the greatest success, from Jerusalem, and round about, in all the Gentile countries, as far as Illyricum. More examples of whole clauses counted, which must be supplied, see Rom. v. 19. p. 495.

Ver. 18—1. By the power of signs and wonders. — It has been thought that the supercilious works performed by our Lord, and the miracles of the apostles were distinguished by different names, to mark the end for which they were performed. That such of them as were intended for proving the truth of any doctrine ascertained, or new doctrine brought by the miracle worker, were called τευχαρία, signs, Mark xvi. 20. — That such of them as were intended to astonish and terrify, and draw the attention of the beholders, were called τευχαρία, wonders. Of this sort was the punishment of Ananias and Saphira with death, and of Elymas with blindness. — In the gospel the miracles of Christ are commonly termed ἑρμοτομοι, mighty works. Mark 5. 14, to express the great power exercised in the performance of them.

2. And by the power of the Spirit of God. — This being different from the power of signs and wonders, mentioned in the foregoing clause, must signify the gifts of the Spirit, called, Heb. ii. 4. 'Distributions of the Holy Ghost.' These were, — the word of wisdom, the word of knowledge, faith, prophecy, utterance, the discrimination of spirits, the gift of tongues, and the interpretation of tongues; — all which are generally distinguished from miracles.

3. As much as from Jerusalem, and round about as far as Illyricum. — Illyricum was a country in Europe, lying between Pan- maris and Macedonia. It is now called Scacca. The history of the Acts there is no mention made of Paul's preaching the gospel in Illyricum. Nevertheless, as that country on the south bordered on Macedonia, where Paul often preached, he may, on some occasion or other, have gone from Macedonia into Illyricum. Yet this supposed not to be necessary, as the apostle may not have preached the gospel in Illyricum, but only as far as Illyricum. — The expression, from Jerusalem, round about as far as Illyricum, implies, that at the time the apostle wrote this letter, Illyricum was the boundary of his heathen westward; and that he propagated the gospel, not in a direct line from Jerusalem to Illyricum, but far and wide on every hand, through the whole countries. — That the gospel was at length preached in Illyricum, appears from Titus given it by the Corinthians.

4. I have fully preached the gospel, or fully declared it. — So the Greek word ἐκκολοθείω, signifies, Matt. x. 17. 'I am not come to destroy the law and the prophets, but to fulfill.' — It is not possible to declare, or explain them—2 Thess. iii. 17. 'That by the preaching of the gospel.
and having sealed to them this fruit, I will go from hence by you into Spain.

39 And I know that when I come to you, I shall come (χαίρομαι) with the fulness of the blessing (χαίρεται) of the gospel of Christ.

40 Now I beseech you, brethren, by the Lord Jesus Christ, and by the love of the Spirit, that ye strive together with me by the prayers of God for me to Judah.

41 That I may be delivered from the disbelieving in Judaea; and that my service, which I am performing in Jerusalem, may be acceptable to the saints.

42 That in joy I may come to you through the will of God, and may you be refreshed.

43 Now, may God of peace, as well as you, and all who I hope will produce peace between the Jews and Gentiles, be with you all: and to shew my sincerity in this wish, I say Amen.

—Epistle to the Romans, Chapter XVII.
remarkable for their station and education, and all of them for their virtues. Wherefore, the accounts which they gave of the apostle’s character and endowments, and success in preaching, must have had great weight in establishing his authority among the brethren at Rome, and in drawing their attention to the things written in this epistle.

Concerning the salutations in the apostolic epistles it is proper to remark, in general, that they were of great benefit to the persons saluted. For being sent to individuals, in letters addressed to the churches of which they were members, such public testimonies of the apostle’s esteem, not only gave the saluted much pleasure, but confirmed them in the faith, and encouraged them to bear with patience the evils arising from the profession of the gospel. And to us, these salutations are an example of that love which we owe to the sincere disciples of Christ.

NEW TRANSLATION.

CHAP. XVI.—I recommend to you Phoebe our deaconess, and Uniphius and Fortunatus, my fellow-labourers in Christ Jesus.

Ver. 1.—I recommend to you Phoebe. —Bengelius thinks the Gentiles, after their conversion, retained their names, though taken from the heathen deities, because it put them in mind of their former state.

2. Of a deaconess. —The apostle calls Phoebe his sister, because she was a Christian. The appellation of brother and sister, which the disciples of Christ gave to one another in the first age, were founded on their being all the children of God by faith, consequently the brethren of Christ, who acknowledged the relation of the community derived from their common parent, and afterward shall to the will of God, the same is my brother, and sister, and mother.

3. Who is a deaconess of the church. —Corinnaeus Nepos, in his preface to his history, speaking of the manner of the Greeks, informs us, that it was not customary with them to have free access to the company of women of virtue, unless they were their relations. The word of deaconess! is used in the Vulgate, and in the English version, she is called deaconess, and as apt toetur prætecta. Quum enim Romanorum, publicum usque ad securum dicere in convivium lux euis in aequaliter familiae, non primam locum benum fiant ad corn, et simul in eis aequaliter versa, iudicium multa fit aliorum in gentilibus. Nam nonque in convivium ubatur, et propter in partibus aliis, quod mense iuxta, gynæceum ad ille, quod non accessum, nisi proprium populum, non fuit aequaliter; in his de securum sit. In his the female sex were under still greater restraints. Wherefore, as the Christian religion was first spread among men and women, it is evident, that such of the female sex as needed other instruction besides what was given in the public assemblies, must have received it in private from some of their own sex, who were appointed to teach them. Accordingly we learn from the New Testament, and from the most ancient Christian writers, that even in the apostolic days there women, remarkable for their knowledge, prudence, and piety, and of a fit age, were chosen to instruct the converts. This service is attached to the young of their own sex, and to instruct the sick, and comfort the afflicted, who could not attend the public ministrations. These female teachers are mentioned under the appellation of deaconesses, 1 Tim. v. 3, where also, ver. 9, their character and election are described. Further, as the first Christians were remarkable for their love to each other, they appointed in every church men to whom they gave the appellation of deacons, whose office was to make collections for the poor, and to apply these collections in relieving widows and orphans who were destitute, the sick also, and the imprisoned for their religion, whom they visited and comforted with the greatest tenderness. See Rom. xii. 8, note. In like manner, they appointed women, whom they named deaconesses, to perform the same office to the distressed of their own sex, and as a purpose they supplied no any of the church’s funds. The character and office of these female deacons the apostle has described, 1 Tim. v. 9, and ver. 10, orders the widows, or female prostatae, to be chosen from among them. The deaconess is also described, 1 Tim. iii. 11, and in the Apocalypse, Rev. xii. 16. Hence both the words deacon, and deaconess, are evidently connected. Ordain also a deaconess who is faithful and holy, for the ministry towards the women. Ignatius likewise, in his epistle Ad Autolycou, No. 12, thus writes, I salute thee, O gynaecos, who art in the deaconess in Christ. Phiny too, in his famous letter to the emperor Trajan, mentions deaconesses; expressing no doubt, that they were of the weaker sex, and held an office in the church, they would be constrained to discover the secrets of their religion. His words are, on account of their character. Further, the apostle, by naming so many persons in his epistles, hath not only transmitted to posterity an honourable character of them, but hath furnished an additional proof of the truth and authority of his own epistles. For all the persons named in them were appealed to as witnesses of the things which he hath written.

After finishing his salutations, the apostle gave the Romans a few more practical advices suited to their circumstances, ver. 17—20. Then sent them salutations from his assistants, ver. 21, 22, 23, 24. And to which he added his own apostolical benediction, ver. 24.

And this letter, in which he had considered the dispensation of God to mankind from the beginning of the world to the end of time, with a sublime doxology to God the Father, ver. 25, 26, 27.

COMMENTARY.

CHAP. XVI.—I recommend to you who are in Rome, Phoebe our deaconess, and Uniphius and Fortunatus, my fellow-labourers in Christ Jesus.

I. 1—1 recommend to you Phoebe. —Quo magis necnon credo, exu Chaldaico et illis qui Minister dicuntur, quod esset veri, et persumerit quærum. —The office of female deacon was one of the earliest institutions; and of such utility, it is probable Phoebe held that office in the church at Cenchreae. For she is not only called it deaconess, but she is said to have performed the office of a deaconess. Ver. 2. She hath been a helper of many, and of myself also: at least, Origens and Chrysostom undertook the apostle as speaking of a female deacon in this passage.

4. Which in Cenchreae. —Cenchreae was the eastern port of Corinth. It was situated on the Scenic gulf, about seven miles from the city; and being more convenient, it was better frequented than Lechaion, the city on the western bay. Northward from Cenchreae, and on the same bay, there was another port called Atraxus, where the lepers was untreated, and where ships were driven overland from the one bay to the other. The temple of Neptune, in honour of whom the indulgent games were celebrated, was situated below Schenus, towards Corinth. And on the road between the temple and Corinth, the theatre and stadium stood, where the games were celebrated. This shows the propinquity of the many sallies which the apostle, in his letters to the Corinthians, has made to those places.

Ver. 2—1. Assist her in whatever business she may have need of you. —Thus implies that Phoebe had made request for assistance.

2. He spared the more powerful from the common people, being a man of complexion, called a rostrator. —The Romans gave the name of patres to persons who were respectable, with their advice and interest, and were of an appearance, according to Cicero. Patres was a word of importance. Perhaps to seek the payment of a debt owing her by some of the inhabitants of Rome, or to complain of undue exactions by some of the emperor’s officers in the province.

2. For indeed she hath been a helper of many, &c. —The word prostatae properly signifies a Roman prosateur, festival. —Mark says the Romans gave the name of patres to persons who assisted, with their advice and interest, and were of an appearance, according to Cicero. Patres was a word of importance. Perhaps to seek the payment of a debt owing her by some of the inhabitants of Rome, or to complain of undue exactions by some of the emperor’s officers in the province.

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Ver. 3. Salute Phoebe and Aquila my fellow-labourers. —When Paul left Corinth the first time, Aquila and Phoebe accompanied him to Ephesus, Acts xvi. 18, 19. And when he departed from that city to go to Jerusalem, they did not go with him, but remained at Ephesus till he returned; as is plain from their sending their salutations to the Corinthians in the apostle’s first epistle, chap. xvi. 19, which was written from Ephesus while he abode there, after he returned from Jerusalem, as mentioned Acts xiv. 1. But on the death of the emperor Claudius, Aquila and Priscilla are said to have gone back to Rome, to follow their occupation; for they were in Rome when the apostle wrote his epistle to the Romans. Therefore they must be evident from this salutation. And because both at Corinth and Ephesus they were very active in assisting the apostle in his salutations, he salutes them as his fellow-labourers in Christ Jesus, meaning Phoebe first, otherwise he would not have mentioned her before his husband, or because, as Chrysostom thought, she was animated with an extraordinary zeal for the success of the gospel. And it must be owned, that she shewed her knowledge as well as her zeal, by joining her husband in instructing Apollos, Acts xvi. 39.
4 These persons for my life laid down their own necks to whom not I only give thanks, but even all the churches of the Levites.

5 Likewise salute the church which is in their house. 1 Salute Epenetus my beloved, which is the first-fruit of all the household of Christ. 2

6 Salute Mary, who laboured much with us. 3

7 Salute Andronicus and Junia, my kinsmen, and my fellow-prisoners, who are of note among the apostles, and who were in Christ before me. 4

8 Salute Amplias, my beloved in the Lord.

9 Salute Urbanus our fellow-labourer in Christ, and Stachys my beloved.

10 Salute Apelles, the approved in Christ. 5 Salute those who are of the family of Aristobulus. 6

11 Salute Herodion my kinsman. Salute those of the family of Narcissus who are in the Lord. 7

12 Salute Tryphena and Tryphosa, who laboured in the Lord. Salute the beloved Persis, who laboured much in the Lord.

13 Salute Rufus, the chosen in the Lord, and his mother who is of the family of my mother also.

14 Salute Asyncritus, Phlegon, Hermas, 8 Petros, Hermas, and the brethren with them.

Ver. 4. These persons for my life laid down their own necks. — This is said, in allusion to the custom of placing on the necks of criminals whose heads are to be cut off. The expression is proverbial, and is found in the Talmud. It is thought that the apostle alluded to some great danger, to which Aquila and Priscilla exposed themselves in defending him from the Jews, in the tumult which they raised at Corinth during the persecution of Gallio, Acts xxviii. 17.

Ver. 6. We may suppose that many of the disciples as were not far advanced in knowledge, resettled with them for instruction; and that assemblies were held in their house on the first day of the week for the worship of God. These are what the apostle calls the church in their house. Or the expression may signify, that all the members of their family were Christians. For Origen tells us, when a whole family was converted, the salvation was sent to the church in that house; but when a part of a family only was converted, the salvation was sent to the family. And Paul says, 1 Cor. xvi. 15. If any of you, which are under the gospel, have a mind; 1 Cor. xvi. 19. The first-fruits of Achaia. — Some MSS. have Achaia, others Corinth. Achaia. Is the name of the ancient province, which became a Roman province.

Ver. 7. The family of Narcissus. — The Alexandrian and Clermont MSS., with the Arabic, Ethiopic, and Vulgate versions, and Origens, Chrysostom, Theodoret, with many of the Latin commentators, have της Αρρηνιας, of Achaia, in this place; which some suppose to be the true reading, because the apostle calls the house of Philemon the first-fruits of Achaia. But if Achaia is the true reading here, the context, the Achaian is meant. This has been sometimes supposed to be the case, and he might have been a respected man.

Ver. 8. The family of Narcissus. — The word κατακεραικίαι, a name given to a particular city or town, is applied to Achaia, 2 Cor. xii. 14. But the word, though it signifies the country of Achaia, is not the name of a town; in which case the apostle would have joined her with Andronicus. For he was the husband, or her brother. But most commentators are of opinion, that the name is a man, because the apostle says of him, who are of note among the apostles. 8

Ver. 9. My fellow-prisoners. — At the time this letter was written, Paul had been in prison often, 2 Cor. x. 23. On some of these occasions, he had been imprisoned with him; but whether or when that happened, is not known.

9 Who are of note among the apostles. — The name apostles was sometimes given to ministers of the word who were of an order inferior to the twelve, but who were sent forth on some particular service. 2 Cor. viii. 23. 2 Cor. xi. 13. Rev. ii. 5. In this sense, Barnabas is called an apostle. Acts xiv. 11. And James and John have been of note among the apostles of this inferior order. On the meaning may be, as in the commentary, that they were highly esteemed by the apostle. See Bengelius's opinion, 1 Cor. xii. 21. 5.

10. And who were in Christ before me. — The word Christ is often used by Paul, to denote the religion of Christ, and the church of Christ, which is his body. From Andronicus and Junia being Christians before Paul, joined with their being of note among the apostles, Origen infers, that they were of the number of the seventy disciples. Yet that is uncertain.

Ver. 10. Salute Apelles, the approved in Christ. — Ter Justus, or Zenas, the approved in Christ, or in the gospel, is one who, being tried and persecuted for the gospel, greatly to have been a real Christian; a noble character this, and greatly to be respected. 12. Salute those who are of the family of Narcissus. — This family himself was not saluted, either because he was not in Rome at that time, or because he was not yet converted, or perhaps because he was dead. He and Narcissus seem to have had each of them a numerous family of slaves and others, some of whom were Christians, and the fame of whose virtues had reached the apostle.

Ver. 11. Salute those of the family of Nymphas. — Many think this was the famous Nymphas, the freed-man and favourite of the emperor Claudius. But this epitome being written, A.D. 27, Narcissus the emperor's favourite was then dead. For Festus, Annal. lib. ii. 1. Dio, lib. ix. 81. Inform us, that he died in the first year of the emperor Nero, answering to A.D. 54. However, as the salvation is not sent to Narcissus, but to the Christians of his family, it may have subsisted after his death.

Ver. 12. Salute Tryphena and Tryphosa, who labour in the Lord. — Tychina, a young noblewoman of the feminine gender, the persons here said to labour in the Lord, were probably female preachers or deaconesses, who employed themselves at Rome in propagating the gospel; as was perhaps likewise, who in the next clause is said to have laboured much in the Lord. 8

Ver. 13. Salute Rufus, who is of the family of Christ. — Some MSS. have, also of Christ. But others think them different, because they are of the same family of Christ, but of different degrees from each other. And in the case of Rufus, his mother, on account of the many offices he received from her, he, who never was in Rome, must have received them elsewhere; consequently she had not always resided in Rome, but may have come there lately with her son.
15 Salute Phi lingerus, and Julius, Tereus, and his sister, and Olympus, and all the saints who are with them.

16 Salute one another with an holy kiss. The churches of Christ salute you.

17 (a) Now I beseech you, brethren, mark them who make separations and occasions of falling; contrary to the doctrine which ye have learned; and avoid them.

18 For they who are such do not serve our Lord Jesus Christ, but their own bellies; and by good words, and blessings, deceive the hearts of the innocents.

19 Now your obedience is reported to all men. I therefore rejoice on your account; nevertheless I wish you indeed to be wise, as we are, with respect to good, and pure; with respect to evil.

20 And the God of peace will bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you. Amen.

21 Beloved, give not our comonts novelty, nor our wisdom of this world; for the world passeth away, but the word of God endureth for ever.

22 A faithful saying is this: If we suffer, we shall also reign with him; if we deny him, he also will deny us.

23 He shall also suffer with him; if we are manifestly approved, we are approved; and he shall approve us in his sight.

24 But our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ:

25 Which in his time shall shew he that belongeth to his own; who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

26 And the very God of peace sanctify you wholly, and obtain you his peace at all times and in all ways.

27 The grace of our Lord Jesus Christ be with you. Amen.
ROMANS.

Chap. XVI.

21 Timothy my fellow-labourer, and Lucius, 2 and Jason, 3 and Sosipater, 4 my kinsmen, salute you.

22 I Tertius, who wrote this letter from the apostle's autograph, salute you as the dispenser of Christ.

23 Gaius my host, and of the whole church, salute you. Erastus the chamberlain of the city salute you, and Quartus one of your church, at present with me.

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

25 (a) Now to him who is able to establish you according to my gospel, and the preaching of Jesus Christ, (here) according to the revelation of the mystery, kept secret in the times of the ages;

26 (But is now made manifest, and, by the commandment of the eternal God in the prophetic writings, as made known to all the Gentiles, in order to the obedience of faith),

27 To the wise God alone, through Jesus Christ, I say, be the glory for ever. Amen.
I. CORINTHIANS.

PREFACE.

Sect. I.—Of the time of St. Paul's arrival at Corinth.

We are told, Acts xvii. 15. that after Paul was driven, by the unbelieving Jews, from Thessalonica and Berea, he went to Athens, the most celebrated city in Greece, intending to make the gospel known to the learned there. But the contempt in which the Athenian philosophers held his doctrine and manner of preaching, convincing him that it would be too long among them, he left Athens soon, and went to Corinth, now become the metropolis of the province of Achaia, and of equal fame for the sciences and the arts with Athens itself.

On his arrival in Corinth, he found Aquila and his wife Priscilla, two Jewish Christians, who had lately come from Italy, because Claudius had commanded all Jews to depart from Rome. Acts xvii. 2. According to the best chronologers, Claudius's edict against the Jews was published in the eleventh year of his reign, answering to a. d. 51. Claudius began his reign on the 24th of January. Wherefore, notwithstanding his edict against the Jews might come forth early in the eleventh year of his reign, yet as the Jews would be allowed a reasonable time to settle their affairs, and take themselves away, we cannot suppose that Aquila and Priscilla arrived at Corinth sooner than the end of the spring in the year 51. And seeing they were settled in Corinth, and carrying on their business of tent-making, when the apostle arrived, his arrival cannot be fixed sooner than the summer of that year—This epoch of St. Paul's arrival at Corinth merits attention, because it will be of use in fixing the dates of other occurrences, which happened both before and after that event.

Being come to Corinth, the apostle immediately preached in the synagogue. But the greatest part of the Jews opposing themselves and blaspheming, he told them he would go to the Gentiles, Acts xviii. 6. Knowing, however, the temper and learning of the Gentiles in Corinth, and their extreme profligacy of manners, he was in great fear when he first preached to them, 1 Cor. ii. 3. But the Lord Jesus appeared to him in a vision, and bade him not be afraid, but speak boldly, 'because he had much people in that city.' Acts xviii. 9, 10. In obedience to Christ's command, Paul preached almost two years in Corinth, (ver. 11, 18,) and gathered a very flourishing church, in which there were some Jews of note, ver. 8. But the greatest part were idolatrous Gentiles, 1 Cor. xiii. 2.—The members of this church being very numerous, were so much the object of the apostle's attention, that he wrote to them two long and excellent letters, not only for establishing them in the belief of his apostleship, which a false teacher, who came among them after his departure, had ventured to call in question, but to correct certain irregularities into which many of them had fallen in his absence, and for other purposes which shall be mentioned in Sect. iv. of this Preface.

Sect. II.—Of the Character and Manners of the Corinthians in their heathen State.

Before Corinth was destroyed by the Romans, it was famous for the magnificence of its buildings, the extent of its commerce, and the number, the learning, and the ingenuity of its inhabitants, who carried the arts and sciences to such perfection, that it was called by Cicero, tuine Gracie lumen, the light of all Greece; and by Florus, Graecia decus, the ornament of Greece. The lusts, however, which Corinth derived from the number and genius of its inhabitants, was tarnished by their debauched manners. Strabo, lib. viii. p. 151. tells us, that in the temple of Venus at Corinth "there were more than a thousand harlots, the slaves of the temple, who, in honour of the goddess, prostituted themselves to all comers for hire, and through these the city was crowded, and became wealthy." From an institution of this kind, under the pretext of religion, furnished an opportunity to the debauched to gratify their lusts, it is easy to see what corruption of manners must have flowed. Accordingly it is known, that lasciviousness was carried to such a pitch in Corinth, that, in the language of these times, the appellation of a Corinthian given to a woman, implied that she was a prostitute and a prostitute, to be a Corinthian, spoken of a man, was the same as Eرجع, to commit whoredom.

In the Achaean war, Corinth was utterly destroyed by the Roman Consul Mummius. But being rebuilt by Julius Cæsar, and peopleed with a Roman colony, it was made the residence of the Proconsul who governed the province of Achaia, see (see 1 Thess. i. 7. note), and soon regained its ancient splendour; for its inhabitants increasing exceedingly, they carried on, by means of its two sea-ports, an extensive commerce, which brought them great wealth. From that time forth, the arts which minister to the conveniences and luxuries of life, were carried on at Corinth in a great perfection as formerly; schools were opened, in which philosophy and rhetoric were publicly taught by able masters; and strangers from all quarters crowded to Corinth, to be instructed in the sciences and in the arts. So that Corinth, during this latter period, was filled with philosophers, rhetoricians, and artists of all kinds, and abounded in wealth. These advantages, however, were counterbalanced, as before, by the effects which wealth and luxury never fail to produce. In a word, an universal corruption and manners was prevalent; so that Corinth, in its second state, became as debauched as it had been at any former period whatever. The apostle therefore had good reason, in this epistle, to exhort the Corinthian brethren to 'free fornication,' and after giving them a catalogue of the unrighteous who shall not inherit the kingdom of God, 1 Cor. vi. 9, 10, was well entitled to add, 'and such were some of you.' In short, the Corinthians had carried this vice so very kind to such a pitch, that their city was more debauched than any of the other cities of Greece.
Sect. IV.

PREFACE TO I. CORINTHIANS.

Sect. III.—Of the Conversion of the Corinthians to the Christian Faith.

After the apostle left the synagogue, he frequented the house of one Justus, a religious proselyte whom he had converted. Here the idolatrous inhabitants of the city, prompted by curiosity, came to him from time to time, in great numbers, to hear his discourses. And having themselves seen, or having been credibly informed by others, of the miracles which Paul wrought, and of the spiritual gifts which he conferred on them who believed, they were so impressed with his discourses and miracles, that many of them renounced their ancient superstition. So Luke tells us, Acts xviii. 8. ‘And many of the Corinthians, hearing, believed, and were baptized.’

Of all the miracles wrought in confirmation of the gospel, that which seems to have affected the Greeks most, was the gift of tongues. For as they esteemed eloquence more than any other human attainment, that gift, by raising the common people to an equality with the learned, greatly recommended the gospel to persons in the middle and lower ranks of life. Hence numbers of the inhabitants of Corinth, of that description, were early converted. But with persons in higher stations, the gospel was not so generally successful. By their attachment to some one or other of the schemes of philosophy which then prevailed, the men of rank and learning had rendered themselves incapable, or at least unwilling, to embrace the gospel. At that time, the philosophers were divided into many sects; and each sect having nothing in view but to confute the tenets of the other sects, the disquisitions of philosophy among the Greeks had introduced an universal scepticism, which destroyed all rational belief. This pernicious effect appeared conspicuously in their statesmen, who, through their philosophical disputations, having lost all ideas of truth and virtue, regarded nothing in their politics but utility. And therefore, in the persuasion that idolatry was the only proper religion for the vulgar, they would have nothing that had the least tendency to make the people sensible of its absurdity. On persons of this description, the arguments in behalf of the gospel, advanced by the apostle, made no impression; as was seen in the Athenian magistrates and philosophers, before whom Paul reasoned in the most forcible manner, against the reigning idolatry, without effect. The miracles which he wrought at Corinth, in confirmation of the gospel, ought to have drawn the attention of all ranks of men in that city. But the opinion which the philosophers and statesmen entertained of their own wisdom was so great, that they despised the gospel as mere foolishness, (1 Cor. i. 23,) rejected its evidences, and remained, most of them, in their original ignorance and wickedness.

Though, as above observed, the common people at Corinth, strongly impressed by the apostle’s miracles, readily embraced the gospel, it must be acknowledged, that they did not seem, at the beginning, to have been much influenced thereby either in their temper or manners. In receiving the gospel, they had been moved by vanity, rather than by the love of truth. And therefore, when they found the doctrines of the gospel contrary in many things to their most approved maxims, they neither relented them, nor the apostle’s explanations of them. And as to his moral exhortations, because they were not composed according to the rules of the Grecian rhetoric, nor delivered with those tones of voice which the Greeks admired in their orators, they were not attended to by many, and had scarce any influence in restraining them from their vicious pleasures. Knowing, therefore, the humour of the Greeks, that they sought wisdom, that is, a conformity to their philosophical principles, in every new scheme of doctrine that was proposed to them, and nauseated whatever was contrary to these principles, the apostle did not, during his first abode in Corinth, attempt to explain the gospel scheme to the Corinthians in its fullest extent; but, after the example of his divine Master, he taught them as they were able to bear:—1 Cor. iii. 1. ‘Now I, brethren, could not speak to you as to spiritual, but as to fleshly men, even as to babes in Christ.’ 2. Milk I gave you, and not meat: For ye were not then able to receive it. Nay, neither yet now are ye able.’

Sect. IV.—Of the Occasion of writing the First Epistle to the Corinthians.

Thus the apostle had taught the word of God at Corinth during more than a year and six months, the religious knowledge of the disciples, for the reasons already mentioned, was but imperfect at his departure. They were therefore more liable than some others to be deceived by any impostor who came among them, as the event shewed. For, after the apostle was gone, a false teacher, who was a Jew by birth, 2 Cor. xi. 22. came to Corinth with letters of recommendation, 2 Cor. iii. 1. which he probably took from the brethren in Judea; for which reason he is called a false apostle, 2 Cor. xi. 13. having been sent forth by men. This teacher was of the sect of the Sadducees, (see 1 Cor. xv. 12.), and of some note on account of his birth (2 Cor. v. 16, 17.) and education; being perhaps a scribe learned in the law, 1 Cor. i. 20. He seems likewise to have been well acquainted with the character, manners, and opinions of the Greeks; for he recommended himself to the Corinthians, not only by appealing in his discourses, that eloquence of which the Greeks were so fond, but also by suiting his doctrine to their prejudices, and his precepts to their practices. For example, because the learned Greeks regarded the body as the prison of the soul, and expected to be delivered from it in the future state, and called the hope of the resurrection of the flesh, the hope of worms,—a filthy and abominable thing—which God neither will nor can do; (Celsus ap. Origen, lib. v. p. 240.; and because they ridiculed the doctrine of the resurrection of the body, Acts xvii. 32, this new teacher, to render the gospel acceptable to them, flatly denied it to be a doctrine of the gospel, and affirmed that the resurrection of the body was neither desirable nor possible; and argued, that the only resurrection promised by Christ was the resurrection of the soul from ignorance and error, which the heretics of these times said was already passed, 2 Tim. ii. 18. Next, because the Corinthians were addicted to gluttony, drunkenness, fornication, and every sort of lewdness, this teacher devised the apostle’s precepts concerning temperance and chastity, and reasoned in defence of the licentious practices of the Greeks, as we learn from the apostle’s refutation of his arguments, 1 Cor. vi. 12, 13. Nay, he went so far as to patronize a person of some note among the Corinthians, who was living in incest with his father’s wife, 1 Cor. v. 1.; proposing thereby to gain the good-will of not only that offender, but of many others also, who wished to retain their ancient debauched manner of living. Lastly, to ingratiate himself with the Jews, he enjoined obedience to the law of Moses, as absolutely necessary to salvation. In thus corrupting the gospel, for the sake of rendering it acceptable to the Greeks, the false teacher proposed to make himself the head of a party in the church at Corinth, and to acquire both power and wealth. But Paul’s authority, as an apostle, standing in the way of his ambition, and hindering him from spreading his errors with the success he wished, he endeavoured to lessen the apostle, by representing him as one who had neither the mental nor the bodily abilities necessary to an apostle. His presence, he said, was mean, and his speech
contemptible, 2 Cor. x. 10. He found fault with his birth and education, 2 Cor. x. 10. He even affirmed that he was no apostle, because he had not attended Christ during his ministry on earth, and boldly said that Paul had abstained from taking maintenance, because he was conscious he was no apostle. On the other hand, to raise himself in the eyes of the Corinthians, he praised his own birth and education, boasted of his knowledge and eloquence, and laid some stress on his bodily accomplishments; by all which he gained a number of adherents, and formed a party at Corinth against the apostle. And, because there were in that party some teachers endowed with spiritual gifts, the apostle considers them also as leaders. Hence, he speaks sometimes of one leader of the faction, and sometimes of divers, as it suited the purpose of his argument.

While these things were being done at Corinth, Paul returned from Jerusalem to Ephesus, according to his promise, Acts xvi. 21. During his second sojourn in that city, which was of long continuance, some of the family of Chloe, who were members of the church at Corinth, and who adhered to the apostle, happening to come to Ephesus, gave him an account of the disorderly practices which many of the Corinthian brethren were following, and of the faction which the false teacher had formed among them in opposition to him, 1 Cor. i. 11. These evils requiring a speedy remedy, the apostle immediately sent Timothy and Erastus to Corinth, Acts xix. 22. 1 Cor. iv. 17, in hopes that if they did not reclaim the faction, they might at least be able to correct its effects. For that purpose he ordered his messengers to inform the Corinthians, that he himself was coming to them directly from Ephesus, to increase the spiritual gifts of those who adhered to him, 2 Cor. i. 15, and to punish, by his miraculous power, the disobedient, 1 Cor. iv. 18, 19. Such was the apostle's resolution, when he sent Timothy and Erastus away. But before he had time to put this resolution into execution, three persons arrived at Ephesus, whom the sincere part of the church had despatched from Corinth with a letter to the apostle, wherein they expressed their attachment to him, and desired his directions concerning various matters, which had been the subject of much disputation, not only with the adherents of the false teachers, but among the sincere themselves.

The coming of these messengers, together with the extraordinary success with which the apostle had about that time in converting the Ephesians, occasioned an alteration in his resolution respecting his journey to Corinth. For instead of setting out directly, he determined to remain in Ephesus till the following Pentecost, 1 Cor. xvi. 8. And then, instead of sailing straightway to Corinth, he proposed to go first into Macedonia, 1 Cor. xvi. 5, 6. In the mean time, to compensate the loss which the Corinthians sustained from the deferring of his intended visit, he wrote to them his First Epistle, in which he reproved the false teacher and his adherents, because they traduced him as a person rude in speech, he informed them, that Christ had ordered him, in preaching the gospel, to avoid the enticing words of man's wisdom, lest the doctrine of salvation through the cross of Christ should be rendered ineffectual. Then, addressing the heads of the faction, he plainly told them, their luxurious manner of living was very different from the persecuted lot of the true ministers of Christ. And to put the obedience of the sincere part of the church to the test, he ordered them, in a general public meeting called for the purpose, to excommunicate the incestuous person. After which he sharply reproved those who had gone into the heathen courts of justice with their law-suits, and directed them to a better method of settling their claims on each other respecting worldly matters.

The Corinthians, in their letter, having desired the apostle's advice concerning marriage, celibacy, and divorce, and concerning the eating of meats which had been sacrificed to idols, he treated of these subjects at great length in this epistle. Also, because the faction had called his apostleship in question, he proved himself an apostle by various undeniable arguments, and confuted the objection taken from his not demanding maintenance from the Corinthians. Then, in the exercise of his apostolic authority, he declared it to be sinful, on any pretext whatever, to sit down with the heathens in an idol's temple, to partake of the sacrifices which had been offered there. And, with the same authority, he gave rules for the behaviour of both sexes in the public assemblies; rebuked the whole church for the indecent manner in which they had celebrated the Lord's supper; and the spiritual men, for the irregularities which many of them had been guilty of, in the exercise of their gifts; proved against the Greek philosophers and the Jewish Sadducees the possibility and certainty of the resurrection of the dead, and exhorted the Corinthians to make collections for the saints in Judea, who were greatly distressed by the persecution which their unbelieving brethren had raised against them.

From this short account of Paul's first epistle to the Corinthians, it is evident, as Locke observes, that the apostle's chief design in writing it was to support his own authority with the brethren at Corinth, and to vindicate himself from the calumnies of the party formed by the false teacher in opposition to him, and to lessen the credit of the leaders of that party, by shewing the gross errors and miscarriages into which they had fallen; and to put an end to their schism, by uniting them to the sincere part of the church—that all of them, unanimously submitting to him as an apostle of Christ, might receive his doctrines and precepts as of divine authority; not those only which he had formerly delivered, but those also which he now taught in his answers to the questions which the sincere part of the church had proposed to him.

At the conclusion of this account of the epistle, it may not be improper to observe, that because the unteachableness of the gospel, proceeded from the extreme attachment to their own false philosophy and rhetoric, the apostle in different passages of this epistle was at great pains to shew the vanity of both, together with their pernicious influence in matters of religion. His reasonings on these topics, no doubt, were particularly designed for confuting the pretensions of the Greeks; yet they are not uninteresting to us. They are still of great use in beating down those high ideas of the powers of the human mind, which some modern pretenders to philosophy are so industrious in propagating, for the purpose of persuading us that divine revelation is unnecessary in matters of religion. They are of use likewise in shewing the falsehood of those philosophical principles, whereby deists have endeavoured to disprove the facts recorded in the gospel history. Lastly, they prove that a studied artificial rhetoric is not necessary in communicating to the world the revelations of God.

Sect. V.—Of the Time and Place of Writing the First Epistle to the Corinthians.

Or the place where this epistle was written, there never has been any doubt. The mention that is made, chap. xvi. 8, of the apostle's purpose of 'remaining in Ephesus till Pentecost,' and the salvation of the churches of Asia, ver. 19, shew, that this letter was written, not at Ephesus, but at Philippi, as the spurious postscript indicates, but at Ephesus, during the apostle's second sojourn in that city, of which we have the account, Acts xix. 1-41.
It is not so generally agreed, at what particular time of the apostle's abode in Ephesus this letter was written. Mill, in his Prolegomena, No. 9. says it was written after the riot of Demetrius, because the apostle's fighting with wild beasts at Ephesus is mentioned in it, chap. xv. 29, which he thinks happened during that riot. But Paul did not then go into the theatre, being restrained by the disciples, and by some of the Asiarchs who were his friends, Acts xix. 30, 31. His fighting with wild beasts, therefore, at Ephesus, must have happened in some previous tumult, of which there is no mention in the history of the Acts. That the First Epistle to the Corinthians was written a little while before the riot of Demetrius and the craftsmen, appears to me probable from two circumstances: The first is, the apostle told the Corinthians, chap. xvi. 8, 9, that he resolved to abide in Ephesus till Pentecost, on account of the great success with which he was then preaching the gospel. The second circumstance is, that Demetrius, in his speech to the craftsmen, mentioned the much people whom Paul had turned from the worship of idols, as a recent event; and by shewing that Paul's doctrine, concerning the gods who are made with the hands of men, effectually put an end to their occupation and wealth, he excited the craftsmen to make the riot. These two circumstances joined, lead us to conclude that the First Epistle to the Corinthians was written a little while before the riot. For if it had been written after the riot, the apostle could not have said, 'I will abide at Ephesus till Pentecost.'

On supposition that the First Epistle to the Corinthians was written a little while before the riot of Demetrius, its date may be fixed to the end of the year 56, or the beginning of the year 57, in the following manner: The apostle, as has been shewn, Sect. I. came to Corinth, the first time, about the beginning of summer in the year 51. On that occasion he abode near two years, Acts xviii. 11, 18. then set out by sea for Syria, with an intention to celebrate the ensuing feast of Pentecost in Jerusalem, ver. 21. This was the Pentecost which happened in the year 53. Having celebrated that feast, he went immediately to Antioch; and after he had spent some time there, he departed, and went over all the country of Galatia and Phrygia in order, ver. 22, 23. and passing through the upper coasts, he came to Ephesus, Acts xix. 1. In this journey, I suppose he spent a year and four months. These, brought into the account after the feast of Pentecost in the year 53, will make the apostle's second arrival at Ephesus to have happened in the autumn of 54. At Ephesus he abode two years and three months; at the end of which the riot of Demetrius happened. These, added to the autumn of 54, bring us to the end of the year 56, or the beginning of the year 57, as the date of the riot, and of the apostle's First Epistle to the Corinthians. Accordingly Pearson places it in the year 57; and Mill more particularly in the beginning of that year; because it is said, chap. v. 7. 'For Christ our passover is sacrificed for us: 8. Therefore let us keep the feast, not with old leaven,' &c.

Further, the apostle, a while before the riot of Demetrius, speaking of his going to Jerusalem with the collections, said, Acts xix. 31. 'After I have been there I must also see Rome.' From this Lightfoot very well conjectures, that Claudius was then dead, and that the news of his death, which happened October 13, a. p. 54, had reached Ephesus; because, if he had been alive, and his edict in force, St. Paul would not have thought of going to Rome. I add, that before he took such a resolution, he must have known that Nero was well affected to the Jews, and that the Christians were re-established at Rome. But as some months must have passed before Nero discovered his sentiments respecting the Jews, and before the church was actually re-established in the city, the apostle could not well be informed of these things before the spring of the year 56, that is, about 18 months after Claudius's death.

Sect. VI.—Of the Messengers by whom the First Epistle to the Corinthians was sent, and of the Success of that Epistle.

As the time the apostle wrote this letter he was in great distress, 2 Cor. ii. 14, being afraid that the faction would pay no regard to it. And therefore, instead of sending it by the messengers who had come from Corinth, he sent it by Titus, 2 Cor. vii. 7, 8, 13, 15. that his presence and exhortations might give it the more effect. And as it contained directions concerning the collections for the saints, chap. xvi. the apostle desired Titus to urge the sincere among the Corinthians to begin that good work, 2 Cor. vii. 6. With Titus the apostle sent another brother, 1 Cor. xii. 18, probably an Ephesian, whose name is not mentioned, but who no doubt was a person of reputation, seeing he was appointed to assist Titus in healing the divisions which had rent the Corinthian church. And that they might have time to execute their commission, and return to the apostle at Ephesus, he resolved to remain there till the ensuing Pentecost. It seems he did not think it prudent to go himself to Corinth, till he knew the success of his letter, and how the Corinthians stood affected towards him, after they had read and considered it.

As this letter, of which Titus was the bearer, contained the apostle's answer to the one which the Corinthians had sent to him, we may believe the messengers by whom it was sent, namely, Stephanas, Fortunatus, and Achaicus, 1 Cor. xvi. 17, would go along with Titus and the brethren. Be this, however, as it may, Titus and his companions, on their arrival at Corinth, had all the success in executing their commission which they could desire. For, on delivering the apostle's letter, the Corinthians received them with fear and trembling, 2 Cor. vii. 15, expressed the deepest sorrow for their miscarriages, ver. 13-11, and paid a ready obedience to all the apostle's orders, ver. 15, 16. But the news of this happy change in their temper the apostle did not receive, till leaving Ephesus he came into Macedonia, where it seems he waited till Titus arrived, and brought him such an account of the greatest part of the church at Corinth, as gave him the highest joy, 2 Cor. vii. 4, 7, 13.

Because Sotheiner joined the apostle in this letter, Beza thinks he was the apostle's amanuensis in writing it. And for the same reason he supposes the Second Epistle to the Corinthians to have been written by Timothy. But all this is mere conjecture, as is plain from Beza's note on Gal. vi. 11.

* * *

CHAPTER I.

View and Illustration of the Matters contained in the First Chapter of this Epistle.

The teacher who came to Corinth after the apostle's departure with a view to lessen his authority among the Corinthians, boldly affirmed that he was no apostle. Wherefore, to shew the falsehood of that calumny, St. Paul, after asserting his own apostleship, and giving the Corinthians his apostolical benediction, mentioned a fact well known to them all, by which his title to the apostleship was established in the clearest manner. Having communicated to the Corinthians a variety of spiritual gifts immediately after their conversion, he thanked God
for having enriched them with every spiritual gift, at the
time his preaching concerning Christ was confirmed
among them, ver. 4-7. By making the spiritual gifts
with which the Corinthians were enriched, immediately
on their believing, a subject of thanksgiving to God, the
apostle in a delicate manner put them in mind, that they
had received these gifts long before the false teacher came
among them; consequently, that they had received none of
their spiritual gifts from him, but were indebted to the
apostle himself for the whole of them; also, that they
were much to blame for attaching themselves to a teacher,
who had given them no proof at all, either of his doctrine
or of his mission. See the View prefixed to 2 Cor. xii.
verses 12, 13.

St. Paul, by thus appealing to the spiritual gifts which
he had imparted to the Corinthians, having established
his authority as an apostle, exhorted them, in the name
of the Lord Jesus Christ, to live in union and peace, ver.
10.-For he had heard, that, after the example of the
disciples of the Greek philosophers, each of them claimed
peculiar respect, on account of the supposed eminence of
the person who had taught him, and attached himself to
that teacher, as if he had been the author of his faith, ver. 11, 12. But to make them sen-
sible that Christ was their only master, the apostle asked
them, Whether Christ, that is, the Church of Christ, was
divided into different sects, under different masters, like
the Grecian schools of philosophy! and whether any of
their teachers was crucified for them! and whether they
had been baptized in the name of any of them! ver. 13.
—Then thanked God, since they made such a bad use of
the reputations of the persons who baptized them, that he
had baptized but a few of them, ver. 14, 15, 16. —And to
shew that they derived no advantage from the dignity of
the teachers who baptized them, he told them, that he and
his brethren apostles, who, in respect of their inspiration,
were the chief teachers in the church, were sent by Christ,
not so much to baptize, as to preach the gospel, ver.
17. —

The false teacher, by introducing the Grecian philoso-
phy and rhetoric into his discourses, had endeavoured to
render them acceptable to the Corinthians, and had pre-
ferred himself to St. Paul, who, he said, was unskilful in
these matters. Lest, therefore, the Corinthians should
think meanly of his doctrine and manner of preaching,
the apostle told them, that Christ had sent him to preach
the gospel, not with wisdom of speech, that is, with phi-
losophical arguments expressed in flowery harmonious
language, such as the Greeks used in their schools; be-

cause in that method the gospel, becoming a subject of
philosophical disputation, would have lost its efficacy in
a revelation from God, ver. 17. That though the preach-
ing of salvation through the cross appeared mere foolish-
ness to the destroyed among the heathen philosophers and
Jews, yet to the saved, especially the heathen and the
Jews, it was found by experience to be the powerful
means of their salvation, ver. 18. —That God foretold he
would remove both philosophy and Judaism on account
of their insufficiency, ver. 19. —And made the Greek phi-
losophers and Jewish scribes ashamed to shew themselves,
because they had darkened and corrupted, rather than en-
lightened and reformed the world, ver. 20. —That having
experimentally shewn the inefficacy of philosophy, it
pleased God, by the preaching of doctrines which to the
philosophers appeared foolishness, to save them who be-
lieved, ver. 21. —And therefore, notwithstanding the Jews
required the sign from heaven, in confirmation of the
doctrines proposed to them, and the Greeks expected every
doctrine to be conformable to their philosophical prin-
ciples, the apostle preached salvation through Christ cru-
cified, which he knew was to the Jews a stumbling-block,
and to the Greeks foolishness, ver. 22, 23. —But to them
who were called, or persuaded to believe the gospel, both
Jews and Greeks, that doctrine was the powerful and wise
means which God made use of for their salvation, ver. 24.
—Therefore, said he, it is evident that the foolish doc-
trines of God have more wisdom in them than the wisest
doctrines of men; and the weak instruments used by
God for accomplishing his purposes, are more effectual
than the greatest exactions of human genius, ver. 25.

Having thus defended both the doctrines of the gospel,
and the manner in which they were preached, the apostle
very properly proceeded to shew the Corinthians the folly
of basing in their teachers, on account of their learning,
their eloquence, their birth, or their power. Look,
said he, at the persons who have called you to the belief
of the gospel; not many philosophers, not many warriors,
not many noblemen, have been employed to call you, ver.
26. —But God hath chosen for that purpose unlearned
persons, to put to shame the learned, ver. 27. —by their
success in enlightening and reforming the world, ver. 28.
—that no flesh might take any honour to himself, in the
matter of converting and saving mankind, ver. 29. —the
whole glory being due to God, ver. 30, 31. In this light,
the mean birth and low station of the first preachers of the
gospel, together with their want of literature and elo-
quence, instead of being objections to the gospel, are
a strong proof of its divine original.

New Translation.

Chap. I.—1 Paul, a called apostle (of Jesus Christ,
by the will of God, and Sosthenes: My brother.

2 To the church of God which is at
Corinth; to the sanctified (v. 172.) under
Christ Jesus; to the called (v. 172.) to the saints;
with all in every place; who call on the name of
our Lord Jesus Christ; both their and our
Lord:—

Ver. 1.—A called apostle.—Because the faction pretended to
to enter into the holy gifts of Paul's apostleship, chap. i.
For he began this letter with telling them, that he was not, like Matthias, an apostle
made by men, neither did he assume the office by his own authority, but
was called to be an apostle by Christ himself, who is a that purpose appeared
to him from heaven, as he went to Damascus to persecute his disci-
ple; and that, in the end, to be an apostle, Christ actually by his
appointment of God. So Ananias assured Paul Acts xii. 15, 16, 17.
Wherefore, in respect of the manner in which Paul was made an
apostle, he was more honourable than all the other apostles. See
Rom. i. 1, note 3.

2 Sosthenes.—This person was the chief ruler of the synagogue
at Corinth, mentioned as active in persecuting Paul, Acts xviii. 7.
We must suppose that he was afterwards converted, and became an
eminent preacher of the gospel; and having a considerable influ-
ence among a Christian congregation, he joined in writing this letter, for the
reasons mentioned, 1 Thess. Pref. Sect. 2.

Commentary.

Chap. I.—1 Paul, a miraculously called apostle of Jesus Christ,
agreeably to the will of God, and Sosthenes my fellow-labourer
in the gospel.

2 To the worshippers of the true God who are in Corinth; to
the separated from the heathen, by their being under Jesus Christ; to
the called people of God; to those who merit the appellation of saints,
because they have renounced idolatry, and have devoted themselves
to serve the true God; with all, in every place, who worship our
Lord Jesus Christ, who is both their and our Lord who are Jews.

Ver. 2.—1. The church of God, &c.—This is a much more
 august title than that mentioned Gal. i. 2. 'The churches of Ga-
lans.'
2. To the sanctified.—See Exe. iv. 53. and chap. vi. 11. note 5.
3. To the called.—Into the fellowship of Christ himself, as the apostle
himself explains it, ver. 6.
4. To the saints.—See Exo. iv. 68. 1 Cor. vi. 1, where the saints
are opposed to the heathen, that is, to idolaters.
5. All in every place.—Though this epistle was written to correct
the disorderly practices of the Corinthians, it contains many gen-
eral instructions, which could not fail to be of use to all the brethren
in the province of Achaia likewise, and even to Christians in every
place; for which reason the inscription consists of three members,
and includes them all.

6. Call upon the name of our Lord Jesus Christ.—This expres-
sion we have Acts vii. 20. "And the high priest An-
'(

ver) calling upon Christ, and saying, Lord Jesus, receive
1 CORINTHIANS.

3 May gracious dispositions be to you, with peace, temporal and eternal, from God our Father, and from the Lord Jesus Christ, by whom God dispenses these blessings.

4 In my prayers I give thanks to my God always concerning you, on account of the grace of God which was given to you, (v. 167.) through Jesus Christ:

5 That ye were enriched (v. with every spiritual gift) (see ver. 7.), by him, even with all speech, and all knowledge;

6 (KeSe, 302.) When the testimony of Christ was confirmed (v. 172.) among you:

7 So that ye come behind in no gift, waiting for the revelation (see 1 Pet. i. 7, note 2.) of our Lord Jesus Christ.

8 Faithful is God, by whom ye have been called into the fellowship (1 John i. 3, note 2.) of his Son Jesus Christ our Lord.

9 Now, brethren, I beseech you by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you, but that ye be compactly joined (v. 5.) by the same mind, and by the same judgment.

10 For it hath been declared to me concerning you, my brethren, by (v. 70.) some of the family of Chloe, that there are contentions among you.

11 And I mention this, that each of you saith, I, indeed, am of Paul, and I of Apollos, and I of Cephas, and I of Christ.

12 Is Christ divided? Was Paul crucified for your sakes? See also Actes xi. 21. Rom. x. 12, 13, 11. — Praying to Christ was so much practised by the first Christians, that Piny mentioned it in his letter to Trajan: "Carmen Christi, quasi Deo, discere." They sing with one another a hymn to 'Christ as a God.'

13 Both with and in the Lord. — This the apostle mentioned in the beginning of his letter, to show the Corinthians how absurd it was for the disciples of one Master to be divided into factions under particular leaders. Christ is the only Lord and Master of all his disciples, whether they be of Antioch, of Jerusalem, or of Rome. See also Eph. v. 7, 8, 1 Pet. iv. 10. That grace hath this significance, is evident from ver. 5.

14 With all speech, — [See also iv. 19, v. with all sorts of languages, to be understood chiefly of the spiritual men among the Jews — converts; for most of the Gentile converts at Corinth were讲话 or Greek persons, — and "babies in Christ," chap. iii. 1.

15 When the testimony of Christ is the testimony of the Corinthians. So the phrase occurs, 2 Tim. ii. 8. See 1 Cor. xii. 7. What is the thing wherefore ye have been inferior to other churches? See 1 Cor. xii. 2 note 5.

16 Christ. — He will also inform them: Yet, here, is not the relative but the proper personal. For the following vers. shew that the person spoken of is God, mentioned ver. 3. "I give thanks to my God, &c.

17 Without accusation. — The apostle in this expressly only his charitable judgment, not of individuals, but of the body of the Corinthians. For by no stretch of charity could he hope that every individual of a church, in which there were such great disorders, would be unrebukable at the day of judgment. See 1 Thess. iii. 10, 11, 12, 13, 14, 15.

18 For I — By the name of our Lord Jesus Christ. — This may signify the person and authority of our Lord Jesus Christ. See 1 Cor. iv. 1. Locke is of opinion, that the apostle, intending to abolish the names of the leaders which they had parted themselves, besought them by the name of Christ. The same author mentions this, so as to make the apostle shew, that as every individual, GodSans expression which hath not some relation to his main purpose.

2. Ye be compactly joined (v. 5.) in the same mind; — that is, by mutual good affections; for the same mind, in the sense of the same opinion, is used by our brethren in an amicable society. We have the same direction, Rom. xi. 5, there expressed, 'the same direction towards one another.' See also 1 Pet. iv. 10, 11, 12.

3. By the same (v. 15.) judgment. — This word denotes that practical judgment which proceeds to edification. The meaning is, that in our deliberations we should yield to each other from mutual affections, and from a love of peace. Accordingly, the heathen moralists described true friendship as constituted by the same inclination and accidental ties. Ad Moais, ibid. 589, 604. &c. The same opinion is not sufficient; only a good intention is required.

4. By the same mind, (v. 5.) that is, in on account of the spiritual gifts. For so the grace of God signifies, Rom. xii. 6. Herein, it is the apostle's design to shew, that the grace which is given to us, is so to be exercised, as to be of service to others, and contribute to the edification of the church.

5. All and knowledge. — See 1 Cor. xii. 8 note 2. What is here said concerning the prevailing of the Corinthians with all knowledge, is to be understood chiefly of the spiritual men among the Jews. converts; for most of the Gentile converts at Corinth were讲 or Greek persons, — and "babies in Christ," chap. iii. 1, 2. &c.

6. When the testimony of Christ is the testimony of the Corinthians. So the phrase occurs, 2 Tim. ii. 8. See 1 Cor. xii. 7. What is the thing wherefore ye have been inferior to other churches? See 1 Cor. xii. 2 note 5.

7. To be compactly joined in the same mind. — The apostle speaks here, not of God, but of the church at Corinth, as having in it spiritual men, who possessed all the different spiritual gifts which common believers could enjoy. Accordingly, he besought them, 1 Cor. xiii. 12. What is the thing wherefore ye have been inferior to other churches? See 2 Cor. xii. 12 note 3.

8. He will also inform them: Yet, here, is not the relative but the proper personal. For the following vers. shew that the person spoken of is God, mentioned ver. 3. "I give thanks to my God, &c.

9. Without accusation. — The apostle in this expressly only his charitable judgment, not of individuals, but of the body of the Corinthians. For by no stretch of charity could he hope that every individual of a church, in which there were such great disorders, would be unrebukable at the day of judgment. See 1 Thess. iii. 10, 11, 12, 13, 14, 15.

10. For I — By the name of our Lord Jesus Christ. — This may signify the person and authority of our Lord Jesus Christ. See 1 Cor. iv. 1. Locke is of opinion, that the apostle, intending to abolish the names of the leaders which they had parted themselves, besought them by the name of Christ. The same author mentions this, so as to make the apostle shew, that as every individual, GodSans expression which hath not some relation to his main purpose.

11. For it hath been declared to me concerning you, my brethren, by the name of the family of Chloe, that there are contentions among you.

12. And I mention this, that each of you saith, I, indeed, am of Paul, and I of Apollos, and I of Cephas, and I of Christ.

13. Is Christ divided? Was Paul crucified for your sakes? See also Actes xi. 21. Rom. x. 12, 13, 11. — Praying to Christ was so much practised by the first Christians, that Piny mentioned it in his letter to Trajan: "Carmen Christi, quasi Deo, discere." They sing with one another a hymn to 'Christ as a God.'

14. Both with and in the Lord. — This the apostle mentioned in the beginning of his letter, to show the Corinthians how absurd it was for the disciples of one Master to be divided into factions under particular leaders. Christ is the only Lord and Master of all his disciples, whether they be of Antioch, of Jerusalem, or of Rome. See also Eph. v. 7, 8, 1 Pet. iv. 10. That grace hath this significance, is evident from ver. 5.

15. With all speech, — [See also iv. 19, v. with all sorts of languages, to be understood chiefly of the spiritual men among the Jews — converts; for most of the Gentile converts at Corinth were speak or Greek persons, — and "babies in Christ," chap. iii. 1.

16. When the testimony of Christ is the testimony of the Corinthians. So the phrase occurs, 2 Tim. ii. 8. See 1 Cor. xii. 7. What is the thing wherefore ye have been inferior to other churches? See 1 Cor. xii. 2 note 5.

17. To be compactly joined in the same mind. — The apostle speaks here, not of God, but of the church at Corinth, as having in it spiritual men, who possessed all the different spiritual gifts which common believers could enjoy. Accordingly, he besought them, 1 Cor. xiii. 12. What is the thing wherefore ye have been inferior to other churches? See 2 Cor. xii. 12 note 3.

18. He will also inform them: Yet, here, is not the relative but the proper personal. For the following vers. shew that the person spoken of is God, mentioned ver. 3. "I give thanks to my God, &c.

19. Without accusation. — The apostle in this expressly only his charitable judgment, not of individuals, but of the body of the Corinthians. For by no stretch of charity could he hope that every individual of a church, in which there were such great disorders, would be unrebukable at the day of judgment. See 1 Thess. iii. 10, 11, 12, 13, 14, 15.
for you! or were ye baptized (νεφθή) into the name of Paul?  
14. I give thanks to God, that I baptized none of you, except Crispus and Gaul;  
15. Least any one should say, that into mine own name I had baptized.  
16. And I baptized also the family of Stephanas: and I knew not whether I baptized any other.  
17. For Christ hath not sent me to baptize, but to preach the gospel;  
18. Not, however, with wisdom of speech or knowledge which is of this world, but with the power of God.  
19. For the preaching of the cross is foolishness to those who are perishing,  
20. Where is the wise man? Where is the scribe? Where is the disputer of this world,  
21. Hath not God made foolish the wisdom of the world?  
22. For wisdom is foolishness to them that are wise, and strong to them that are strong.  
23. But God hath chosen the weak things of the world to confound the things which are mighty.  
24. And he hath chosen the Base things of the world, and the things which are despised,  
25. That the riches of the wisdom and knowledge of God should not be known unto the princes of this world,  
26. For God hath also given to them the understanding of this world;  
27. For when, in the wisdom of God, the world was created,  
28. For he is the image of the invisible God, the firstborn of all creation.  
29. For by him all things were created, that are in heaven, and that are in earth,  
30. And not only so, but also the church.  
31. As concerning the gospel of the precious blood which was shed,  
32. For the preaching of the cross is to them that are perishing foolishness,  
33. For they that are perishing in this world do not receive the things of the Spirit of God;  
34. For they are foolishness unto them;  
35. And verse 17.  
36. For the preaching of the cross is foolishness to them that are perishing.
23 Yet we preach Christ crucified, to the Jew, indeed, a stumbling block, and to the Greeks foolishness:

24 But to them who are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.

25 (1 Cor. 1:23.) Therefore, the foolishness of God is wiser than men, and the weakness of God is stronger than men. (For a similar ellipse, see John vi. 36.)

26 For ye see the calling of you, brethren, that not many wise men after the flesh, nor many mighty, nor many noble, call you.

27 But the foolish ones of the world! God hath chosen to call you, that he might put to shame the wise; and the weak ones of the world God hath chosen, that he might put to shame the strong ones.

28 And the ignoble ones of the world, and the despised ones, God hath chosen, and those who are not,1 that he might bring to nought those who are:

29 That no flesh might boast in his presence.

30 Of him, (1 Cor. 1:10,) therefore, ye are in Christ Jesus, who is become to us the wisdom from God, the righteousness, and the sanctification, and from redeemer:

31 So that, as is written, (Jer. i. 23,) He who bosteth, let him bosteth in the Lord.

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L. CORINTHIANS.

23 Yet we preach salvation through Christ crucified, which to the Jew, indeed, who believe that their Christ will never die, (John xii. 34,) is a stumbling-block, and to the Greeks is foolishness, who think it absurd to speak of being saved by one who himself did not save himself.

24 But to them who have obeyed the gospel call, both Jews and Greeks, the doctrine of salvation through Christ crucified, is the powerful and wise means by which God accomplished their conversion.

25 Therefore, the foolishness of God, the method chosen by God which men reckon foolishness, is wiser, as being more effectual, than any method devised by man; and the weak instruments employed by God are stronger than those thought strong by men.

26 (1 Cor. 1:27.) For ye see the calling of you, brethren, that not many persons remarkable for human literature, not many mighty by their offices, not many eminent for their noble birth, are chosen to call you into the fellowship of the gospel, ver. 9.

27 But the ignoble ones of the world God hath chosen to call you, that he might put to shame the learned; and the weak ones of the world, persons possessed of no worldly power, God hath chosen to call you, that he might put to shame those, who, by their rank and office, were strong ones; persons who, by their authority and example, might have successfully reformed others.

28 And persons of low birth in the world, and despised persons, God hath chosen to call you, and persons who, in the opinion of the writers and philosophers, were no persons, persons utterly unfit for the work, that he might bring to naught the boasting of those who thought themselves the only persons proper for such an undertaking:

29 That no man might boast in his presence, either as having conceived the gospel, or as having by his own power brought any one to receive it.

30 It is owing to God, therefore, and not to the ability of us preachers, that ye are believers in Christ Jesus, who is become to us the author of the gospel, a wisdom of God, a wisdom better than any scheme of philosophy; the author of righteousness also, and sanctification, and redemption, blessings not to be obtained by philosophy.

31 So that, as it is written, he who bosteth, let him bosteth in the Lord.
II. CORINTHIANS.

CHAPTER II.

View and Illustration of the Reasonings in this Chapter.

Because the learned Greeks had objected to the gospel, the foolishness (as they were pleased to call it) of its doctrines, and the weakness of its preachers, the apostle made answer in the foregoing chapter, that by these foolish doctrines and weak preachers a refutation had been wrought in the minds and manners of multitudes, which the boasted philosophy of the Greeks, and the eloquence of their orators, had not been able to accomplish. But this being a matter of great importance, and the faction having upbraided Paul in particular with his want of eloquence, he now proceeded in this chapter to tell the Corinthians, that Christ having sent him to preach, not with the wisdom of speech, (see chap. i. 17,) he acted agreeably to his commission, when he came to them, both with the excellency of speech, or of wisdom, declaiming the testimony of God, ver. 1. But thus declaiming the Grecian philosophy and rhetoric, and by calling the gospel the testimony of God, the apostle insinuated, that the credibility of the gospel depended neither on its conformity to the philosophy of the Greeks, nor on the eloquence of its preachers, but on the attestation of God, who confirmed it by miracles. And therefore, however ridiculous it might appear in their eyes, he determined to make known nothing among the Corinthians, either in his private conversations or in his public discourses, but Jesus Christ, and him crucified for the sins of men, ver. 2. At the same time, knowing the opinion which the learned Greeks would form of that doctrine in particular, as well as that his discourses were neither composed nor pronounced according to the rules of the Grecian rhetoric, his first addresses to them were in weakness, and in fear, and with much trembling, ver. 3. Yet they were accompanied with the powerful demonstration of the Spirit, who enabled him to prove the things which he preached by miracles, ver. 4; that the faith of mankind might be founded, not in the wisdom of men, but on the wisdom of God, that method of reasoning and speaking which human wisdom dictates as best calculated to persuade, but in the power of God, ver. 5.

However, lest the things which are said in the preceding chapter, concerning the foolishness of the doctrines of the gospel, and in this chapter, concerning its having no relation to any of the schemes of the Greek philosophy, might have misled the Corinthians to think meanly of it; the apostle told them, that, in the gospel, he and his brethren, as before, had made known a scheme of doctrine, which they who were perfectly instructed knew to be real wisdom. Only it was not the wisdom of this world; it was not the wisdom which the sages and the great philosophers of Greece were wont to extol. For they knew not of the mysteries of the kingdom of God, nor of any of the dispensation of the Son of God, and the Holy Spirit; nor of the things which were hid from the ages, and from the forefathers, in secret, and were made known in the fullness of time, to the apostles and prophets, by the Spirit, which was given to the apostles and the prophets, so that the wisdom of the world was unable to know these things. The apostle called the gospel a mystery, not because it contained doctrines absolutely unintelligible, but because being of divine original, and containing the most important discoveries, it was better entitled to the honourable appellation of a mystery, than any of those which were so named. This excellent scheme of doctrine, hitherto kept secret, God determined, before the Jewish dispensation began, to publish to the world by the apostles of his Son, to their great honour; so that they are mystagogues of a mystery more excellent than the Egyptians, or any other heathen mystery, ver. 7. Yet when it was published, none of the rulers of this world knew it to be the wisdom of God; for if they had known it to be so, they would not have crucified the Lord, or author, of all the glorious things discovered in the mystery of God's wisdom, ver. 8. This ignorance of the rulers, the apostle observed, was occasioned by the greatness of the things contained in the mystery of God's wisdom. They were what human reason could neither discover, nor fully comprehend, agreeably to Isaiah's description of them, "Eye hath not seen, nor ear heard, neither hath entered into the heart of man." These things, however, God hath revealed to us apostles by his Spirit, for the Spirit of God, who inspires us, searcheth all things, even the deep counsels of God. So that we are well qualified to discover these counsels to the world, ver. 9, 10. But farther he told them, that the apostles had not received the inspiration of evil spirits, by which the heathen priests, and prophets, and mystagogues were guided, but the inspiration of the gifts to which the apostles were called, the gift of prophecy, and the eldership of the church, ver. 11. From which it appears, that the apostles were enabled to make known to the world, not in language taught by human rhetoric, but in words dictated by the Spirit of God; explaining spiritual things in spiritual words, ver. 12. Nevertheless, the animal men, the man who is guided by his animal passions and notions, does not receive the things revealed by the Spirit, because they appear to him foolishness; neither can he understand them, because they must be examined spiritually—that is, they must be examined by the light which divine revelation, and not reason, affords, ver. 14. But the spiritual man, the man who is not guided by his animal passions, and who acknowledges the authority of revelation, and is assisted by the Spirit of God, is able to examine and receive the things revealed by the Spirit. Yet he himself is examined and judged by no animal man; because no animal man can understand the principles upon which the spiritual man's belief is founded, ver. 15. For what animal man hath understood and approved the gracious purposes of the Lord Christ, respecting the salvation of the world? or what animal man is able to instruct the spiritual man? But, added he, we apostles have the gracious purposes of Christ made known to us by the Spirit, so that we are able both to know them and to communicate them to the world, ver. 16.

NEW TRANSLATION.

CHAP. II.—1. Now I, brethren, when I came to you, I came not with excellency of speech, do not with wisdom of speech, 2. But determined to make known nothing among you, but Jesus Christ, and him crucified.

CommenTARY.

CHAP. II.—1. Now I, brethren, one of the weak persons who called you, when I came to you, came not with excellency of speech, 2. But I, knowing, expected to bring you some new scheme of philosophy, I determined to preach nothing among you but Jesus Christ, and him crucified.
I. CORINTHIANS.

3. And knowing that my doctrine, and speech, and knowledge, is not of myself, but of God, who also hath made manifest to me the mystery of Jesus Christ for the intent of showing it to thee, even the mystery which is hid from ages and from generations, but now is made manifest to his holy apostles and prophets in the Spirit; 4. Which in former generations was not made known unto the sons of men, as by the writing of the prophets, but in his time is made known unto all nations, according to the commandment of his holy apostles and prophets, 5. Who by the foresight of eternal things spake, of the Father God, according to the holy gospel of the glory of the kingdom of our Lord Jesus Christ, which he hath committed unto me as a finishing of the word of truth, so that I may give fear unto them who against the truth might be gainsayers, 6. Who had been approved by God, being sent from the Father, which thing also the glory of the gospel declareth; 7. For there be also among you that are the Galatians, who have turned from the truth into another gospel. 8. For if I now preach that according to the righteousness of the law I shall live, I err, and am guilty; 9. But God shall soon reveal his power, and shall establish his word through me unto glory. 10. For the kingdom of God is not in word, but in power.

2 CORINTHIANS.

1. And I, in weakness, and in fear, and in much trembling, was with you. 2. And my discourse and my preaching were not with persuasiveness of words of human wisdom, but with the demonstration of the Spirit, and of power. 3. That your faith might not stand in the wisdom of men, but in the power of God. (See 2 Cor. iv. 7, notes.)

4. For we speak wisdom among the perfect: but not the wisdom of this world, nor of the rulers of this world, who to be made nought. 5. For the wisdom of this world is foolishness with God. And the wisdom of God is foolishness in the world, as it is written, 6. And he hath given the wise in glory, and to them that lack wisdom shame. 7. But the king of glory shall come into his kingdom, and into the kingdom of the saints, who are the children of God. (See 2 Kor. iv. 7, notes.)

8. For we speak not in the wisdom of the word after the flesh: for the word of the flesh is corrupted, but the word of the Spirit corrupteth not the things of God. 

9. And as it is written, Eye hath not seen, nor ear heard, neither hath entered into the heart of man, the things which God hath prepared for them that love him. (See 1 Cor. ii. 9, note.)

10. For I determined not to know anything among you, save the things which were necessary to the salvation, how that I might be found unto the Jews a minister of the gospel of Christ to the Jews only, and to the Gentiles, 11. Not that I have magnified myself; but the excellency of the grace of God upon me, that the fullness of the grace of God might be in me. 12. And I saw Christ, and spake with him, and heard his voice, but not with the hearing of the flesh, and saw him with the eyes of the heart. (See 1 Cor. i. 12, note.)

13. For I determined not to know anything among you, save the things which were necessary to the salvation, how that I might be found unto the Jews a minister of the gospel of Christ to the Jews only, and to the Gentiles, 14. Not that I have magnified myself; but the excellency of the grace of God upon me, that the fullness of the grace of God might be in me. 15. And I saw Christ, and spake with him, and heard his voice, but not with the hearing of the flesh, and saw him with the eyes of the heart. (See 1 Cor. i. 12, note.)
I. CORINTHIANS.

10. (a) But God hath revealed them to us by his Spirit; for the Spirit searcheth all things, even the deep things of God;—

11. For who hath known the depths of a man, except the spirit of man which is in him? so also the DEPTHS of God no one knoweth, except the Spirit of God.

12. Now, we have received not the spirit of the world, but the Spirit which cometh from God; for that we might know the things which are gifted to us by God.

13. Which things also we speak, not in words taught by human wisdom, but in WORDS TAUGHT BY THE Holy Spirit, explaining spiritual things in spiritual words;—

14. Now, an animal man1 receiveth not the things of the Spirit of God; for they are foolishness to him; neither can he know them, because they are spiritually examined.

15. But the spiritual man1 examineth, indeed, all things, yet he is examined (see chap. iv. 3, note 1) of no one.

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

17. Abraham. The apostle gave the application of the Lord of glory to Jesus, for the important reason mentioned in the commentary, and because the glory in which he appeared during his incarnation, was the glory of the Father. For this reason, the Father is the beloved Son, because the glory of the Father is the glory of the Son, and the Son is the image of the Father, since the Son is the Father's likeness. The Father is the Son's life, for he is the source of the Son's being. The Father is the Son's substance, for he is the essence of the Son.

18. The apostle teaches this in the context, where he says, "Who knoweth the mind of the Lord?" (Rom. viii. 29). The mind of the Lord is the Son, who is the image of the Father, the Son is the likeness of the Father, and the Father is the Son's substance, for he is the essence of the Son.

19. The apostle explains this in the context, where he says, "Who knoweth the mind of the Lord?" (Rom. viii. 29). The mind of the Lord is the Son, who is the image of the Father, the Son is the likeness of the Father, and the Father is the Son's substance, for he is the essence of the Son.

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22. The apostle explains this in the context, where he says, "Who knoweth the mind of the Lord?" (Rom. viii. 29). The mind of the Lord is the Son, who is the image of the Father, the Son is the likeness of the Father, and the Father is the Son's substance, for he is the essence of the Son.

Ver. 1. The Spirit (Greek) searcheth. —Le Clerc, thinking it improper to speak of the Spirit's searching, supposes that searching, the cause, is put for knowing, the effects of searching. And therefore he would have the clause translated, knoweth the depth; which, in the name of the word, searcheth seems to be used. Rev. ii. 23. I am he (Greek) who searcheth; that is, who fully knoweth the reins and heart.

2. The depths of God. —These are the various parts of that grand plan, for which the heathen priests and priests deceived the heathen, and which is here called the spirit of the world, because these false priests deceived the heathen, termed in scripture the world, and this world.

Ver. 13. Words taught by the Holy Spirit. —From this we learn, that as often as the apostle declared the doctrines of the gospel, the Spirit presented these doctrines to his mind in their own language; which indeed is the only way in which the doctrines of the gospel could be presented to their minds. For men are so accustomed to connect ideas with words, that they always think in words. Wherefore, though the language in which the apostles delivered the doctrines of the gospel, was really suggested to them by the Spirit, it was properly their own style of language. This language, in which the doctrines of the gospel were revealed to the apostles, and in which they delivered these doctrines to the world, is what St. Paul calls the form of sound words, which Timothy had heard from him, and was to hold fast. 2 Tim. i. 13. Every one therefore ought to beware of altering or wresting the inspired language of scripture, in their explications of the writings of the Christian faith. Taylor in the sixth chapter of his key, at the end, explains the verse under consideration thus: «Which things we speak, not in the philosophy of men, nor in the subtlety of fleshly wisdom; in the words of the Old Testament; but contending that the apostle's meaning is, that he expressed the Christian privilege in the very same words and phrases by which the Spirit expressed the privileges of the Jewish church in the writings of the Old Testament, but if the Spirit suggested these words and phrases to the Jewish prophets, why might he not suggest to the apostles the words and phrases in which they communicated the gospel revelation to the world, especially as there are many dispensations in the gospel, which could not be expressed clearly, if at all, in the words by which the prophets expressed the privileges of the Jewish church. Besides, it is evident, that when the apostles introduced into their writings the words and phrases of the Jewish prophets, they explained the light which revelation, and not reason, afforded. But the spiritual man is able to examine all things, yet he cannot be examined by any animal man; because such cannot judge of the principles on which a spiritual man's belief is founded. There is a doctrine found in the LXX. to denote the interpretation of dreams, Gen. xl. 16. 22. All. xii. 13. 15. Dan. ii. 4. v. 7. 12. 3. In spiritual words. —So I translate πνευματικα. But Dr. Pearce translates the clause, explaining spiritual things to spiritual man. This sense acknowledge the original will bear, only it does not agree so well with the first part of the verse, where words taught by the Holy Spirit are mentioned. Ver. 11. Now an animal man. —An animal man is one who makes the faculties of his animal nature, that is, his senses, his passions, and his natural reason, darkened by unbelief, the measure of truth and the rule of his conduct, without paying any regard to the discoveries of revelation. Of this character were two celebrated philosophers, to whom the doctrines of the gospel were foolishness, chap. i. 25. Also the Jewish scribes, and those who were called Jews from blood, ver. 19. calls κατασκηνοθες, animal men, not having the Spirit. These all rejected the gospel, because they could not understand the doctrine of the gospel by their own principles, or preconceived notions. 4. Because they are spiritually examined. —Thus the word spiritual is used in this passage, in a different sense, from what is usually given to it in the New Testament; that is, referring to the remote antecedent, and denoting not the Lord, but the spiritual man. 2. Vulgar. Struensee. The mind of the Lord;—that is, the mind of the world; his deep designs concerning us. See 1 Cor. ii. 14. note, for the meaning of it. 3. κατασκηνοθες, animal man. —Who will instruct him?—that is, to the spiritual man the principles on which he judges of spiritual things are false, because he is ignorant of and a stranger to, the belief in the divine glory which the Spirit taught; and the truth implied in this question must afford great satisfaction to all the faithful. No natural man, no infidel, hath ever been able to confute the gospel; or to shew a better method of instructing, reforming, and saving mankind, than that which God hath chosen, and made known by revelation.
CHAPTER III.

View and Illustration of the Matters treated in this Chapter.

From what is said in this chapter it appears, that the false teacher had represented St. Paul either as ignorant or as unfaithful, because he had not fully instructed the Corinthians before his departure. The same teacher had also boasted concerning himself, that he had given them complete instruction. The confusion of these calamities the apostle with great propriety introduced after having in the former chapter discoursed largely concerning the perfect knowledge of the gospel given to the apostles by the Spirit. Wherefore, having in that chapter observed, that animal men receive not the things of the Spirit of God, he began this chapter with telling the Corinthians, that though he was an apostle fully instructed, he could not thus as having been with them, speak to them as to spiritual, but as to fleshly or weak persons, even as to babes in Christianity, ver. 1. This was a severe blow to the pride of the Greeks. Notwithstanding their boasted proficiency in the sciences, they were fleshly or weak men, and babes in religious matters. It seems their admiration of their own philosophy, their confidence in human reason as the only judge of truth, and the prevalence of their animal passions, had rendered them incapable of understanding and relishing spiritual things. He had therefore given them milk, and not meat, because they were not then able to bear meat; neither were they yet able to bear it, until we had furnished them with spiritual food, chap. iv. 6. — From this we learn, that there were two principal factions in the church at Corinth, the one of which adhered to Paul, and the other to a person who is here called Apollo, for Apollos figuratively, to avoid giving offence, chap. i. 2. But who, in all probability, was the false teacher; that this teacher boasted of Peter, by whom he was converted and baptized, as an apostle superior to Paul; that he and his followers, being the disciples of Peter, pretended that they were much better instructed than the disciples of Paul; and that they claimed to themselves superior authority and respect on that account. But in thus ascribing to one apostle more honour than to another, and in attaching themselves more to one than to another, the Corinthians were much to blame. For none of their teachers were masters. They were all but servants employed by Christ to convert men. And their success in the work depended not on themselves, but on the gifts which Christ had bestowed upon them, and the blessing with which he accompanied their labours, ver. 5. — Farther, he told them, that, in converting the world, the ministers of Christ had different parts assigned to them. He had planted, and Apollos had watered, but God made what they had planted and watered to grow, ver. 6. So that the whole depended on the co-operation and blessing of God, ver. 7. — But though they were to bear fruit, and to carry on the work of converting the world, the apostles, therefore, and the other ministers of the word, were joint labourers employed by God; and the people were God's field, which they were to cultivate, and God's building, wherein they were to build, ver. 9. — The building of which the apostle speaks is the Christian church, called, ver. 16, and in other passages, 'The temple of God;' because the Christian church, consisting of all who profess to believe in Christ, was formed for preserving the knowledge and worship of God in the world, and to be an habitation of the Spirit of God, by the graces and virtues which were to be exercised in it.

Having mentioned God's building or temple, the apostle told the Corinthians, that, as a skilful architect, he had laid the foundation of that temple in a proper manner at Corinth; and that the false teacher had only builded thereon. But he desired every one to take heed to the materials with which he builded, that they be suitable to the foundation, ver. 16. — Because other foundation of the temple of God neither apostles nor inferior teachers could lay, than that which he had laid; namely, that 'Jesus is the Christ,' ver. 11. — If, therefore, any teacher built on that foundation sincere converts, metaphorically represented by gold, silver, and precious stones; or if he built hypocritical professors thereon, represented by wood, hay, stubble, he told them the fire of persecution, which was ready to fall on the temple or church of God, would discover the nature of every teacher's work, ver. 12, 13. — If any teacher's converts remained steadfast in the day of persecution, through the pains he had taken in instructing them, he should be rewarded, ver. 14. — But if any teacher's converts apostatized, though they should perish, but the teacher himself would be saved with difficulty; provided, in making such converts, he had preached the gospel sincerely, ver. 15. — And that the Corinthians might understand what the building was of which he spake, he told them, they themselves, as a church, were the temple of God, and that the Spirit of God dwelt in them, as a church, ver. 16. — If therefore any teacher wilfully spoils the temple of God, by building wicked men into it, that is, if by knowingly misrepresenting the doctrines and precepts of the gospel, and by flattering wicked men in their sins, he allureth them to enter into the Christian church, as the false teacher at Corinth had done, him will God destroy; for the temple of God ought to be composed of holy persons, ver. 17. — And although the teacher, who thus builds wicked men into the church, may think himself wise in so doing, he but deceiveth himself, and to become truly wise. It behoveth him to follow the course which the world esteemeth foolish: He must preach the gospel sincerely, whatever inconveniences it may occasion to himself, or to others, ver. 18. — For the wisdom of the world is folly in the sight of God; according to what is written, 'He catcheth the wise,' &c. ver. 19, 20. — The work of the false teacher, in building the temple of God at Corinth, being of the sort here described and condemned, this passage was a severe rebuke both to him and to his adherents. Wherefore, to lead them to apply it to themselves, the apostle exhorted them not to boast in any teacher, as if he belonged to them in particular. All the teachers, and all the buildings of the gospel, belong to believers in general; and believers belong all to Christ as his disciples; which is a real ground of boasting, because Christ belongs to God as his discip

NEW TRANSLATION.

CHAP. III. 1 (Acts 204). Now I, brethren, could not speak to you as to spiritual, but as ver. 16, and in other passages, 'The temple of God;' because the Christian church, consisting of all who profess to believe in Christ, was formed for preserving the knowledge and worship of God in the world, and to be an habitation of the Spirit of God, by the graces and virtues which were to be exercised in it.

Having mentioned God's building or temple, the apostle told the Corinthians, that, as a skilful architect, he had laid the foundation of that temple in a proper manner at Corinth; and that the false teacher had only builded thereon. But he desired every one to take heed to the materials with which he builded, that they be suitable to the foundation, ver. 16. — Because other foundation of the temple of God neither apostles nor inferior teachers could lay, than that which he had laid; namely, that 'Jesus is the Christ,' ver. 11. — If, therefore, any teacher built on that foundation sincere converts, metaphorically represented by gold, silver, and precious stones; or if he built hypocritical professors thereon, represented by wood, hay, stubble, he told them the fire of persecution, which was ready to fall on the temple or church of God, would discover the nature of every teacher's work, ver. 12, 13. — If any teacher's converts remained steadfast in the day of persecution, through the pains he had taken in instructing them, he should be rewarded, ver. 14. — But if any teacher's converts apostatized, though they should perish, but the teacher himself would be saved with difficulty; provided, in making such converts, he had preached the gospel sincerely, ver. 15. — And that the Corinthians might understand what the building was of which he spake, he told them, they themselves, as a church, were the temple of God, and that the Spirit of God dwelt in them, as a church, ver. 16. — If therefore any teacher wilfully spoils the temple of God, by building wicked men into it, that is, if by knowingly misrepresenting the doctrines and precepts of the gospel, and by flattering wicked men in their sins, he allureth them to enter into the Christian church, as the false teacher at Corinth had done, him will God destroy; for the temple of God ought to be composed of holy persons, ver. 17. — And although the teacher, who thus builds wicked men into the church, may think himself wise in so doing, he but deceiveth himself, and to become truly wise. It behoveth him to follow the course which the world esteemeth foolish: He must preach the gospel sincerely, whatever inconveniences it may occasion to himself, or to others, ver. 18. — For the wisdom of the world is folly in the sight of God; according to what is written, 'He catcheth the wise,' &c. ver. 19, 20. — The work of the false teacher, in building the temple of God at Corinth, being of the sort here described and condemned, this passage was a severe rebuke both to him and to his adherents. Wherefore, to lead them to apply it to themselves, the apostle exhorted them not to boast in any teacher, as if he belonged to them in particular. All the teachers, and all the buildings of the gospel, belong to believers in general; and believers belong all to Christ as his disciples; which is a real ground of boasting, because Christ belongs to God as his discip

COMMENTARY.

CHAP. III. 1 I am blamed for not instructing you completely before my departure, especially as I say I have the mind of Christ.
I. CORINTHIANS.

But, brethren, could not speak to you as to spiritual, but as to weak men, even as to babes in Christ. (See Heb. v. 12, 13.)

2. Milk I gave you, and not meat; for ye were not then able to receive it, (w.c. 76.) and yet neither ye now are ye able:

3 (1 Cor. 3:2.) Because ye are still flesh. For, whereas among you envying, and strife, and division subsists, are ye not fleshly, and walk after the manner of men?

4 (1 Cor. 3:2.) For, whereas among you envying, and strife, and division subsists, are ye not fleshly, and walk after the manner of men?

5 (1 Cor. 3:10.) Moreover, the planter and the waterer are one, but each shall receive his proper reward according to his own labour.

6 (1 Cor. 3:9.) Therefore, we are joint labourers of God. Ye are God's field; ye are God's building.

7 (1 Cor. 3:9.) According to the grace of God which is given to me, as a skilful architect, I have laid the foundation, and another buildeth thereon.

8 (1 Cor. 3:9.) Now, if any one build on this foundation, gold, silver, precious stones, wood, hay, stubble;

9 (1 Cor. 3:10.) Every one's work shall be made manifest; for the day will make it plain, because it is revealed by fire; (w.c. 214.) and it will try every one's work, of what sort it is.

10. As for that which is laid, which is Jesus the Christ.

11. Now, if any one build on this foundation, gold, silver, precious stones, wood, hay, stubble;

12. According to the grace of God which is given to me, as a skilful architect, I have laid the foundation, and another buildeth thereon.

13. Every one's work shall be made manifest; for the day will make it plain, because it is revealed by fire; (w.c. 214.) and it will try every one's work, of what sort it is.

14. As for that which is laid, which is Jesus the Christ.

15. For, whereas among you envying, and strife, and division subsists, are ye not fleshly, and walk after the manner of men?

16. For, whereas among you envying, and strife, and division subsists, are ye not fleshly, and walk after the manner of men?

17. Because ye are still flesh; whom passion and prejudice render incapable of complete instruction. For whereas envying, and strife, and division subsists among you, is it not a proof that you are weak, and walk after the manner of men?

18. Besides, while oneareth, I am a disciple of Paul, and another, I of Apollos, and each claimeth to submission to his opinions on account of the dignity of the person who instructed him, are ye not puzzled with vanity?

19. For who is Paul, and who Apollos? Not your masters in religion, but servants of Christ by whose labour ye have believed, even as the Lord hath given spiritual gifts and success to each.

20. For Paul planted, Apollos watered, but God hath made to grow. So that neither the planter hath any independent efficacy, nor the waterer, but God who maketh to grow. In short, the honour of the whole belongs to God.

21. However, the planter and the waterer are one, and each shall receive his proper reward according to his own labour.

22. If therefore, we are joint labourers belonging to God: Ye are God's field, which he employs to cultivate. And, to use another similitude, ye are God's building, which he employs to rear.

23. According to the grace of apostleship which I have received of God, like a skilful architect I have laid the foundation of the temple of God at Corinth properly, by preaching that Jesus is the Christ, (see ver. 11,) and the false teacher buildeth thereon; but let every one be a skilful architect, that he may build thereon in his true characters: for the day of persecution which is coming on them, will make every one's character plain, because it is of such nature as to be revealed by the fire of persecution; and so that fire, falling on the temple of God, will try every one's teacher's disciples, of what sort they are.

Ver. 1. As for that which is laid, which is Jesus the Christ. In the preceding chapter, ver. 11. the apostle laid the foundation of the temple of God, properly, by preaching that Jesus is the Christ, (see ver. 11,) and the false teacher buildeth thereon; but let every one be a skilful architect, that he may build thereon in his true characters: for the day of persecution which is coming on them, will make every one's character plain, because it is of such nature as to be revealed by the fire of persecution; and so that fire, falling on the temple of God, will try every one's teacher's disciples, of what sort they are.

Ver. 2. Milk I gave you, and not meat; for ye were not then able to receive it, and yet neither ye now are ye able:

Ver. 3. Which I gave you...for the day will make it plain, because it is revealed by fire; (w.c. 214.) and it will try every one's work, of what sort it is.
I. CORINTHIANS.

14 If the work of anyone remaineth which he hath built upon the foundation, he shall receive a reward. 

15 If the work of any one shall be burnt, he will suffer loss himself, however, shall be saved yet so as (ha ונע' גשא) through a fire!

16 Know ye not, that ye are the temple of God, and that the Spirit of God dwelleth in you? (172.) Among ye! 

17 If any one destroyeth the temple of God, he will destroy God; for the temple of God is holy, which temple ye are. (See Eph. ii. 19-22.)

18 Let no one deceive himself: if any one among you (הו זע וירט) thinketh to be wise, let him become a fool, that he may be wise.

19 For the wisdom of this (וטו) world is foolishness with God; and it is written, (Job v. 13), He catcheth the wise in their own craftiness.

20 And again, (Psalm xxiv. 11.), The Lord knoweth the reasoning of the wise, that they are vain.

21 Wherefore, let no one boast in men: for all things are yours;

22 Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours;

where the perseverance to which the first Christians were exposed is explained, and the doctrine of Christ, his birth, death, and resurrection, are given for a trial. According to the common interpretation of this passage, the doctrine which is taught in the world, is called his world. But in that case, I wish to know, how doctrines can be tried by fire either of perseverance or of the last judgment; or how they can be burnt by these fires. To introduce doctrines into this passage, quite destroys the apostle's imagery, in which he represents the whole body of those who profess to be in Christ, as being introduced into a great house or temple for the worship of God; and that temple, as soon as the fire is kindled, burnt at the feet of him who first kindled it. And therefore, it must be supposed, if we make believers, represented by wood, hay, stubble, burnt by every one that buildeth a temple or temple, the fire of perseverance would discover the structure of the temple; because, as part of the world is burnt in the fire, so is part of the temple burnt. The false teacher at Corinth had in this respect been very blameworthy, by collapsing the prejudices and prejudices, both of the Jews and Gentiles; and by encouraging them in their sins, had allowed into the church at Corinth a number of wicked men, particularly the person who was guilty of incest, and others who denied the resurrection of the dead, whereby he corrupted the temple of God, ver. 17.

Some of the fathers, perceiving that the apostle in this passage speaks not of doctrines but of persons, supposed that the fire which was to try every one's work, was the fire which is to happen at the day of judgment. And therefore, as the apostle speaks of persons whose work was to be burnt, but themselves saved, they fancied that all men, the righteous as well as the wicked, are to be burnt in the general condemnation; that the separation of the righteous from the wicked is thereby to be made; that the wicked are to be consumed, and that the righteous are to suffer, some more, some less, according to their sins. The passages of the fathers to this purpose, Bunsen hath collected, De Nat. Mort. ch. vi. But the Romanists, perceiving, that this doctrine, properly managed, might be made an insuperable source of woe to their order, have represented this fire of purgatory as lighted up from the very beginning of the world, and have kept it burning ever since; and have assumed to themselves the power of determining souls in that fire, and of releasing them from it according to their own pleasure; whereby they have drawn great sums of money from the ignorant and superstitious.

15. Yet as (ות ידנה) through a fire!—This, as Elmer observes, is a proverbial expression for one's escaping some evil with great difficulty. Paul. iv. 18. tersō νυκτερίζειν εις την ανάπο δειμνησην. [We went through fire and through water; that we were in the greatest danger.] Isaiah xliv. 2. When thou walkest through the fire thou shall not be burnt. [Amos iv. 11.] Ye were as a fire-brand plucked out of the burning. [Judges xii. 6. catching them out of the fire.] See the note on that verse.

16. If any one (טועש) destroyeth the temple of God.—Here the apostle describes the sin and punishment, not only of such teachers as those worldly notions allure had merrily into the church, or continue them in it, by1 with] withholding the doctrine and precepts of the gospel, but of all those hypocrisies, who worldly vices, in trade themselves among the faithful, and put on a moral show of godliness. Whereas, in vers. 15, he describes the sin of those teachers who introduce bad men into the church, by ignoringly misrepresenting the doctrine and precepts of the gospel. The expression in this verse, If any one destroyeth the temple of God, is being general, is no doubt applicable to any false teacher and hypocritical Christian who spoils the temple of God. Nevertheless, the apostle in the next verse thinketh, that the apostle, in this passage, had the false teacher and the factions at Corinth more particularly in his eye, who had spoiled the temple of God in the manner above described.

17. In any one among you (הו זע וירט) thinketh to be wise.—So אבו is translated in Ver. vi. 2. The false teacher, in this passage, himself, it seems, extremely wise, because he had defeated the heads of the church, by concealing some of the doctrine and precepts of the gospel, and by misrepresenting others of them. But that sort of wisdom the apostle severely condemned, because it stood in opposition to the wisdom of God, who commanded all the preachers of the church to teach his doctrine and precepts sincerely.

18. The wisdom of this world is foolishness with God.—So אבו is translated in Ver. vii. 20. The apostle's meaning is evident from the context. For it is written, He catcheth the wise in their own craftiness. (Job iv. 13.) The enmity of men, when opposed to the methods which God's wisdom hath appointed, are vain; they are utterly inefficient for accomplishing what they intend by them. Wherefore those wise teachers, whom the apostle reproved, learned to no purpose when they endeavored to build the temple of God by methods which God condemned.

19. Whither let not one boast in men.—Besides the general meaning of this verse, expressed in the commentary, I think the apostle intended that the Corinthians, in particular, had no reason to boast in the false teacher, who had spoiled the temple of God by building wicked men into it.

20. Things present, or things to come, are all yours.—The apostle doth mean, no such fanaticism has vainly imagined, that the property of all the things in the world is not ascribed to God, whereas it is by the apostle.

See the note on that verse.
CHAPTER IV.

View and Illustration of the Matters handled in this Chapter.

Last from what was said in the preceding chapters concerning the inspiration of the apostles by the Spirit, the Corinthians might have imagined that Paul claimed to himself and to his brethren an authority not derived from Christ, he began this chapter with telling them, that they were to consider the apostles only as servants of Christ, and as stewards of the mysteries of God, ver. 1.—And that the thing required of every such steward is, that he be faithful in disputing these mysteries, according as his disciples are able to receive them, ver. 2.—Therefore, although the false teacher accused Paul of unfaithfulness, because he had taught the Corinthians the first principles only, and not the deep doctrines of the gospel, he told them, it was a very great matter in his eyes to be condemned as unfaithful by them, or by any man's judgment, seeing he did not condemn himself, ver. 3.—For he was conscious to himself of no unfaithfulness; yet by this he was not justified—he meant in the eyes of the faction, who could not see his heart. At the same time he told them, that the only person who had a right to condemn him, if he proved unfaithful, was the Lord his Master, ver. 4.—This being the case, he desired the faction not to condemn him, till the Lord should come to judgment, who will bring to light every thing most secret, and lay open the designs of the heart, of which they were no judges, ver. 5.

Next, to prevent the Corinthians from mistaking what he had said, concerning their boasting in himself and Apollos as the heads of the factions, (chap. i. 12. iii. 4.) he declared that he had applied these things to himself and Apollos figuratively only, for their sakes, that by disclaiming all pretensions to be the heads of parties, the Corinthians might learn in them, not to esteem any teacher above what he had written, chap. iii. 5.; namely, that Paul and Apollos were only stewards of Christ, by whose ministry the Corinthians had believed; and that none of them, on account of any teacher, should be puffed up with envy and anger against another, ver. 6.

New Translation.

Chap. IV.—(1 Cor. xvi. 8.) So then, let a man consider us as servants only of Christ, and stewards of the mysteries of God.

2 Now, it is required in stewards, that (1) every one be found faithful.

3 (1 Cor. xvi. 10.) Therefore, to me it is a very small matter, that I be condemned by you, or by any man's judgment; for I do not condemn myself.

Ver. 1. Stewards of the mysteries of God.—The apostle gave to those doctrines which in former ages had been kept secret, but which were now discovered to all through the preaching of the gospel, the appellation of the mysteries of God, to distinguish them from the rest of the scriptures, as was formerly observed, chap. ii. 7. note 1. And he called himself the steward, or the keeper of these mysteries, to intimate that the deepest doctrines, as well as the first principles of the gospel, were instructed to him to be disclosed or made known; and that his faithfulness as a steward, consisted not only in his discovering them exactly as he had received them from Christ, but in his discovering them as his masters were able to receive them.

Ver. 3.—That I be condemned by you.—The word appears properly signifies to examine, in order to pass a judicial sentence, either of acquittal or of condemnation, Luke xxiii. 41. Acts iv. 5. But as the simple verb οἰκείωσαι, to judge, appears also in connection with Rom. xiv. 22 the compound verb οἰκείωσαι, to examine, may signify to condemn, in consequence of examination; it being usual in all languages, to put the case for the effect. This sense the word appears evidently hath in the latter part of the sentence. So Gal. ii. 11: I do not condemn myself; for the apostle could not say, 'I do not examine, or judge myself.' It is the duty of every good
I. CORINTHIANS.

For I am conscious to myself of no fault; (1) but I am not thus justified in your eyes. But he that condemneth me, let him be cast out of the presence of the Lord, and of his apostles.

5 Wherefore, do not before the time pass any judgment, until the Lord come, who will bring to light the hidden things of darkness, and try open the counsels of the hearts; and then praise shall be to every one from God.

6 Now these things, brethren, I have figuratively applied to myself and Apollos, for your sakes, that ye may learn not to esteem teachers above what hath been written; that no one of you, in account of one, be lifted up against another.

7 (1 Thess. 5:11.) Besides, ye are filled, ye are become rich; ye have reigned: without us, and I wish, indeed, ye had reigned properly, that we also might reign with you.

8 For I think that God hath set forth us the apostles last, as persons appointed to death: that we are made a spectacle to the world, even to angels and to men.

9 We are fools, (1 Cor. 4:12;) on account of Christ; but ye are wise in Christ: for the weak, ye are strong: ye are honored, but we are despised.

10 To the present hour, we both hunger and thirst, and are naked, and are buffeted, and have no certain dwelling place;

11 So that we are in this present world, as it were, the angels of Christ, without much furniture, without many ornaments; as though we were not in the world; and not as the world; as though we were not the servants of men, but of Christ; as though we were not in heaven; and not as though we were in heaven; but as though we were in the world; and not as though we were in the world; but as though we were not in the world, and as though we were not for the world, but as though we were for the world, and not as though we were for the world.

12 For I am conscious to myself of no fault, but I am not thus justified in your eyes. But he that condemneth me, let him be cast out of the presence of the Lord, and of his apostles.

13 (1 Thess. 5:11.) Besides, ye are filled, ye are become rich; ye have reigned: without us, and I wish, indeed, ye had reigned properly, that we also might reign with you.

14 For I think that God hath set forth us the apostles last, as persons appointed to death: that we are made a spectacle to the world, even to angels and to men.

15 We are fools, (1 Cor. 4:12;) on account of Christ; but ye are wise in Christ: for the weak, ye are strong: ye are honored, but we are despised.

16 To the present hour, we both hunger and thirst, and are naked, and are buffeted, and have no certain dwelling place; and the apostle concludes in the passage before us, as plain from the turn of his expression: That no one of you, in account of one, be lifted up against another.

Ver. 8. 1. Are become rich.—Whence understand this of their being rich in spiritual gifts, as well as of their being rich in worldly wealth.

2 Ye have reigned.—The apostle expresses the behaviour of the false teachers by the word reigned, either because he governed the faith in an unwise manner, and attempted to rule the sincere part of the church according to his own pleasure, or because he lived at Corinth in influence.

Ver. 9. 3. So that we are in this present world, as it were, the angels of Christ, without much furniture, without many ornaments; as though we were not in the world; and not as the world; as though we were not the servants of men, but of Christ; as though we were not in heaven; and not as though we were in heaven; but as though we were in the world; and not as though we were in the world; but as though we were not in the world, and as though we were not for the world, but as though we were for the world, and not as though we were for the world.
I. CORINTHIANS.

12 And labour, working with our own hands: when reviled, we bless; when persecuted, we bear:
13 When defamed, we bless: we become the perversions of the world, (1:23) the filth of all things, until now.
14 I write not these things to shame you, but, as my beloved children, I instruct you.
15 For, though ye have ten thousand masters, ye have not many fathers: for, (1:6, 163.) to Christ Jesus, through the gospel, I have begotten you.
16 Wherefore, I beseech you, be imitators of me.
17 For this purpose I have sent to you Timothy, who is my beloved son, and faithful in the Lord: he will put you in mind of my ways, which are in Christ, even as I teach everywhere, and in every church.
18 Now some are puffed up, as if I were not coming to you.
19 But I will come to you soon, if the Lord will, and shall know, not the speech of them who are puffed up, but the power.
20 For not by speech is the kingdom of God established, but by power.
21 What do ye incline? Shall I come to you with a rod? Or in love, and in the spirit of meekness?

CHAPTER V.

12 And labour in the gospel without hire, working with our own hands for maintenance even in Ephesus. When reviled, I bless: when persecuted, I patiently bear it;
13 When defamed, we beseech our enemies to abstain from calumniating us. We are so hated by idolators, that we are in their eyes fit to be sacrifices for averting the calamities of the world. We are regarded as the filth of all things, until now.
14 I write not these things to shame you, for having increased my sufferings by the calamities ye have uttered against me, but, as my beloved children, I instruct you how much I exceed the teacher who hath your catechism.
15 For though ye have numberless teachers, who pretend to instruct you in the gospel, ye have not many fathers; ye have not many possessed of affection, fidelity, and disinterestedness like me; For, to Christ Jesus, through faithfulness preaching the gospel, I have begotten you as disciples.
16 Wherefore, I beseech you, be imitators of me, rather than of the false teacher, who instructs you from selfish motives.
17 For this purpose I have, some time, now, sent to you Timothy, who is my beloved son, and a faithful minister of the Lord. He will put you in mind of my behaviour and doctrine as an apostle of Christ, even as I teach everywhere, and in every church; by which ye will know, that I never accommodate either my doctrine or my practice to the humours of wicked men.
18 Now some are grown insolent, as fingering because I have sent Timothy, I am not coming to Corinth myself, being afraid to come.
19 But I will come to you soon, if the Lord will, and shall know, not the boasting of them who are puffed up, but their power to defend themselves from the punishment which I will inflict on them, if they do not repent.
20 For not by the plausible talking which ye Greeks call eloquence, is the gospel established, but by the power of miracles, and of spiritual gifts.
21 To the false teacher, therefore, and to his adherents, I say, What do ye incline? Shall I come to you with a rod to punish you? Or in love, and in the spirit of meekness, because ye have repented?
heathens, ver. 1. And this scandal was the greater, that they were pulled up with pride, on account of the knowledge and learning of the teacher by whose influence it was tolerated, ver. 2. But to make the Corinthians sensible, that their boast of a teacher who had patronized such an enormity was criminal, as well as to correct the enormity itself, the apostle ordered them forthwith, in a public assembly of the church called for the purpose, to deliver the offender to Satan, for the destruction of his flesh, that his spirit being reformed, he might be saved in the day of the Lord, ver. 3, 4, 5. Then shewed them the necessity of cutting off the incestuous person, by comparing vice unpunished to leven, on account of its contagious nature in corrupting a whole society, ver. 6. And because this was written a little before the pasover, when the Jews put away all leaven out of their houses as the symbol of corruption or wickedness, the apostle desired the Corinthians to cleanse out the old leaven of lewdness, by casting the incestuous person out of the church; for, said he, Christ our pasover is sacrificed for us. Also he exhorted them to keep the feast of the Lord's supper, which was instituted in commemoration of Christ's being sacrificed for us, and which it would seem was to be celebrated by them at the time of the pasover, not with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth, ver. 7, 8.

I. The last, however, the Corinthians might have understood the apostle's command to excommunicate the incestuous person, and to cleanse out the old leaven, as an order not to keep company with the unconverted heathens, he told them that was not his meaning, since in that case they must have gone out of the world, ver. 9, 10. And to make his meaning plain, he now wrote more explicitly, that if any person who professed himself a Christian was a known fornicator, &c., they were to punish him by keeping no company with him, ver. 11. This distinction in the treatment of heathen and Christian sinners the apostle shewed them was reasonable, from the consideration, that church censures are not to be inflicted on persons who are without, but on them who are within the church, ver. 13. And therefore, while they left it to God to judge and punish the wicked heathen, it was their duty to put away the incestuous person from among themselves, and to leave the woman with whom he was cohabiting to the judgment of God, because she was a heathen, ver. 13.

II. The apostle's order to the Corinthians, to keep no company with wicked persons, though seemingly severe, was in the true spirit of the gospel. For the laws of Christ do not, like the laws of men, correct offenders by fines and imprisonments, and corporal punishments, or outward violence of any kind, but by earnest and affectionate representations, admonitions, and reproofs, by which men are reminded of their fault, and induced to them voluntarily to amend. If this remedy proves ineffectual, their fellow-Christians are to show their disapprobation of their evil courses, by carefully avoiding their company. So Christ hath ordered, Matt. xviii. 15, 16, 17. Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother.—16. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses, every word may be established.—17. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man, and a publican.—Earnest representation, therefore, from the injured party, followed with grave admonition and reproof from the ministers of religion, when the injured party's representation is ineffectual, are the means which Christ hath appointed for reclaiming an offender; and with great propriety, because, being addressed to his reason and conscience, they are calculated to influence his will as a moral agent, and so to produce a lasting alteration in his conduct. But if these moral and religious means prove ineffectual, Christ hath ordered the society of which the offender is a member, to shun his company and conversation, that he may be ashamed, and that others may be preserved from the contagion of his example. This last remedy will be used with the greatest effect, if it be accompanied with the conviction of the society to have no intercourse with the offender, especially in religious matters, it being openly declared by a sentence deliberately and solemnly pronounced in a public assembly, (as in the case of the incestuous Corinthian,) and is steadily carried into execution.

The wholesome discipline which Christ instituted in his church at the beginning, was rigorously and impartially exercised by the primitive Christians towards their offending brethren, and with the happiest success in preserving purity of manners among themselves. In modern times, however, this salutary discipline hath been much neglected in the church; but it hath been taken up by gaming clubs, who exclude from their society all who refuse to pay their game debts, and shun their company on all occasions, as persons absolutely infamous. By this sort of excommunication, and by giving to game debts the appellation of debts of honour, the winners on the one hand, without the help of law, and even in contradiction to it, have rendered their unjust claims effectual, while the losers, on the other, are reduced to the necessity, either of paying, or of being shunned by their companions as infamous. I mention this as an example, to show what a powerful influence the approbation or disapprobation of those with whom mankind associate have upon their consideration, to excite the friends of religion to support her against the attempts of the wicked, by testifying on every fit occasion their disapprobation of vice, and their contempt of its abettors, and more, by shunning the company and conversation of the openly profane, however dignified their station in life, or however great their fortunes may be. See 1 Cor. vi. 11. note 3.

**New Translation.**

Chap. V. 1 It is generally reported, that there is whoredom among you; and such whoredom as not even among the idolatrous heathens is approved, either by law or custom, that one hath his father's wife,1 2 As not even among the heathens is named;1 The word ἀνενομοῖος is used by the LXX, and by the writers of the New Testament, in the latitude which its corresponding word ἁθοῦ in the Hebrew language, namely, to denote all the different kinds of incontinence committed, whether between men and women, or between man or with beast. Accordingly it is used in the plural number, chap. vi. 2. 'Neither let us war against every one of them, you account of whoredoms.' Here whereon, signifies sexual joined with adultery, the woman's husband being still in life, as appears from ver. vii. 12. The Old Testament whereon sometimes signifies idolatry, because the union of the Israelites with God as their king, being represented by God himself as a marriage, their giving themselves up to idolatry was considered as adultery. 2. As not even among the heathens is named;1 The word ἀνενομοῖος was signified to be named with approbation, Rom. xv. 20. Ephes. 1. 21. v. 3. —New first. vi. 1, where ἀνενομοῖος is translated men of renown. (LXX.) men who are named, i.e. in our Bibles translated men of renown. 3. That one of you hath his father's wife,1 —The word ἀνενομοῖος signifies sometimes to be seen; thus, Deut. xxiii. 20. LXX. ἀνενομοῖος, ut omnes, et sic. 5. Thus they take a wife, and a father's wife. 1. His father's wife,1 —It seems the woman with whom this whoredom was committed, was not the guilty person's mother, but his stepmother; a sort of incest which was condemned by the Greeks and Romans, as we learn from Cicero, Orig. pro Chiefio, sect. 4. and from Virgil, Georg. i. line 309, 'et ille mater non secabitur.' Wherefore, from the Corinthians tolerating this crime, we may infer that the guilty person was of some note, but perchance he was one of the teachers of the sect, who being greatly
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2. And ye are puffed up, and have not rather mourned, (see 2 Cor. xi. 21,) so as he who hath done this work might be taken away from among you.

3. (1 Thes. 3.) Wherefore I verily, as absent in body, yet present in spirit, have already, as present, judged him who hath so wrought out this work.

4. And my sentence is this: Ye being gathered together in the name of our Lord Jesus Christ, and of my Spirit, shall, with the power of our Lord Jesus Christ,

5. Deliver such an one to Satan, for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.

6. Your boasting is not good. Know ye not that a little leaven leaveth the whole lump?

7. Cleanse out therefore the old leaven, that ye may be a new lump (2Cor. v. 20), when ye are without leaven, as others pass over, Christ is sacrificed for us.

8. Therefore, let us keep the feast, not with old leaven, neither with leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.

9. (2Cor. iv. 6, 7.) For we are the ministers of the new testament; as God hath ordained, in whom the vessel of the Spirit is sanctified, and Spirit of the covenant, even Jesus Christ;

10. (2Cor. v. 16, 17.) But I will rather glory in my infirmities, that the power of Christ may rest upon me.

11. For when I am weak, then am I strong.

12. (2Cor. iv. 6, 7.) For we are the ministers of the new testament; as God hath ordained, in whom the vessel of the Spirit is sanctified, and Spirit of the covenant, even Jesus Christ;

13. For when I am weak, then am I strong.

14. (2Cor. iv. 8, 9.) For we are the ministers of the new testament; as God hath ordained, in whom the vessel of the Spirit is sanctified, and Spirit of the covenant, even Jesus Christ;

15. For when I am weak, then am I strong.

16. (2Cor. iv. 10, 11.) For we are the ministers of the new testament; as God hath ordained, in whom the vessel of the Spirit is sanctified, and Spirit of the covenant, even Jesus Christ;

17. For when I am weak, then am I strong.
and wickedness; but with the unleavened qualities of sincerity and truth.

9 (Gee-Je) I have written to you in (tr., 71.) this epistle, not to associate with fornicators.

10 (Kai, 205.) However, not universally with the fornicators of this world, and with the covetous, and with extortioners, and with idolaters, since then, indeed, ye must go out of the world.

11 But now I write to you, not to associate with with him, if any one called a brother be a fornicator, or a covetous person, or an idolater, or a reviler, or a drunkard, or an extortioner, with such a person not even to eat.

12 (Tt. 3:5) For what have I to do to judge them also who are without? do not ye judge them who are within!

13 But those who are without, God judgeth. (Kai, 208.) Therefore, put away from among yourselves the wicked person.

where is he called old learn, because the Corinthians in their heathen state had been much addicted to these practices.

3. Neither with the leaven. (See 1 Cor. 5:7.) Malice is ill-will in the mind; but wickedness is ill-will expressed by actions, especially such as are accompanied with treachery. Hence the devil is styled προδότης, the wicked one. — As the apostle mentions sincerity and truth in the subsequent clause, it is probable, that by "the leaven of malice and wickedness" he meant all those bad dispositions and actions with which hypocrisy cover by putting on a show of purity.

4. Unleavened qualities of sincerity and truth. 1 — The apostle gives the epithet of unhallowed to sincerity and truth, in allusion to the symbolical meaning of the unleavened bread in which the leaven is cut out during the feast of the passover: for thereby they were taught to cleave that feast with peace and various dispensations. — A Covetous being an adjective, we may supply as its substantive either πλαστος or πλαστον. Ver. 11. — He who is unhallowed, or who longeth after the things of the world, is not fit for God; and as far as his necessary affairs will permit, the conversation and fellowship of such as Paul here describes. This is a thing (what decoder sewers of public discipline there be) in each particular Christian's power. See 2 Cor. XI. 16, note.

Ver. 13. But them who are without, God judgeth. — The apostle wrote this and the preceding verses, to show the Corinthians the reason why, after commanding them to pass over a severe sentence on the man, he said nothing to them concerning a woman who was guilty with him. The discipline of the church was not to be exercised on persons out of it. Hence it appears that this woman was a heathen.

CHAPTER VI.

View and Illustration of the Echortations contained in this Chapter.

The Corinthians, since their conversion, had used each other, as formerly, in the heathen courts of judgment about worldly matters, often of small importance. This practice was the more blamable, as the Christians, who in the first age were not distinguished from the Jews, might as Jews, according to the laws of the empire, have held courts of judgment of their own for determining most of the controversies about worldly matters which arose among themselves. Wherefore, by declining the decisions of the brethren, and by bringing their causes into the heathen courts, they showed that they had a mean opinion of the knowledge and integrity of their brethren. Besides, the frequency of their suits led the brethren, whom they had brought to think the Corinthians not only litigious, but disposed to injure one another. These things of which the apostle was informed, bringing great dishonour on the Christian name, he rebuked the Corinthians severely, for daring to go to law with one another before the heathens, and not before the saints, ver. 1. — Know ye not, saith he, that the Christian inspired teachers, whom he called saints, judge the world? that is, declare the laws by which the world at present is ruled, and is to be judged at last. And if the world is judged by you, are ye unworthy to judge the smallest matters? ver. 2. — Do ye not know, that we foretell the judgment and punishment of evil angels? Being thus supernaturally endowed, why may we not judge in things pertaining to this life? ver. 3. — When therefore ye have set up secular seats of judgment, as ye ought to do, place therefore as judges such of the spiritual men among you, as, on account of the inferiority of their gifts, are least esteemed in the church, ver. 4. — I speak it to your shame, that in your opinion there is not so much as one wise man among you, who is fit to judge between his brethren; but brother carrieth his brother into the heathen courts, as if he expected more justice from heathens than from Christians, ver. 5, 6. — Now it is utterly wrong in you to have any lawsuits all in the heathen courts. Ye had much better suffer yourselves to be injured and defrauded in small matters than to go to law before unbelievers, since the seeking redress in that manner will be attended with more trouble and less than if ye bare the injury patiently, ver. 7. — Next, because the other parties, by suffering themselves to be sued in the heathen courts, had shown a disposition to defraud their brethren, the apostle denounced the judgment of God against all unrighteous persons.
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WHATSOEVER; AND MENTIONED PARTICULARLY FORNICATIONS, IDOLATRY, IDOLATERS, ADULTERIES, SORCERIES, WICKEDNESS, ADMIRATIONS, THIEVES, AND OTHERS, WHICH, LEADLY DECLARING THAT THEY SHALL FOR EVER BE EXCLUDED FROM THE KINGDOM OF GOD, VER. 8, 9, 10. AND SUCH, SAID HE, WERE SOME OF YOU BEFORE YOUR CONVERSION TO CHRISTIANITY, VER. 11.

THE FALSE TEACHER, IT SEEMS, WITH A VIEW TO GAIN THE FAVOUR OF THE GREEKS, HAD TAUGHT THAT LUXURY AND FORNICATION WERE ALLOWED UNDER THE GOSPEL; AND HAD SUPPORTED THAT DOCTRINE BY THE COMMON ARGUMENTS WITH WHICH SENSI- LUSTS IN ALL AGES AND COUNTRIES DEFEND THEIR DEBAUCHED MANNERS. WHEREFORE, TO PREVENT THE UNTHINKING FROM BEING SEDUCED BY THESE ARGUMENTS, THE APOSTLE HAVE GREAT PROPRIETY, CONFLICT THEM IN HIS EPISTLE TO THE CORINTHIANS, BECAUSE OF ALL THE GREEKS THE INHABITANTS OF CORINTH WERE THE MOST DEBAUCHED; AND BECAUSE SUCH OF THEM AS WERE CHRISTIANS HAD NOT YET ACQUIRED A JUST SENSE OF THE OBLIGATIONS TO PURITY LAID ON THEM BY THE GOSPEL. IT IS TRUE THE APOSTLE, ACCORDING TO HIS MANNER, HATH NOT STATED THESE ARGUMENTS EXPLICITLY. NEVERTHELESS, FROM THE THINGS WHICH HE HATH WRITTEN IN CONFUTATION OF THEM, WE LEARN THAT THEY WERE OF THE FOLLOWING IMPORT:—1. THAT MEATS AND DRINKS BEING MADE FOR THE USE OF MEN, AND MEN'S BELONGINGS FOR THE ENJOYMENT OF MEATS AND DRINKS, THE PLEASURES OF THE TABLE, IN THEIR HIGHEST PERFECTION, MUST BE LAWFUL. 2. THAT THE BODY WAS MADE FOR THE HEALING AND NOT FOR THE ENJOYMENT OF PLEASURES. 3. THAT THE PLEASURES OF THE TABLE AND OF THE BED MAY BE ENJOYED WITHOUT INJURY TO OTHERS. AND, 4. THAT BY IMPLANTING IN US STRONG NATIONAL INCLINATIONS TO THESE PLEASURES, GOD HATH SHewn IT TO BE HIS WILL THAT WE SHOULD ENJOY THEM.

TO THE ARGUMENT CONCERNING THE LUXURIES OF THE TABLE, THE APOSTLE REPLIED, THAT ALTHOUGH ALL MEATS AND DRINKS ARE MADE FOR MAN'S USE, AND ARE IN THEMSELVES LAWFUL, THE LUXURIOUS USE OF THEM, IN SOME CIRCUMSTANCES, MAY NOT BE EXPEDIENT. MANY KINDS OF NICE MEATS AND DRINK, EVEN WHEN USED IN MODERATION, MAY BE PREJUDICIAL TO ONE'S HEALTH, AND MAY NOT BE SUITABLE TO HIS INCOME AND STATION. BESIDES, TOO GREAT ATTENTION TO THE PLEASURES OF THE TABLE ALWAYS CREATES HABITS TENDING COMBINED WITH THE LUXU- RIUS THEMSELVES, AND TO THE PERSONS WITH WHOM THEY ARE CONNECTED, VER. 12. TO THE ARGUMENT, THAT THE BELLY IS MADE FOR EATING AND DRINKING, THE APOSTLE ANSWERED, THAT BOTH THE BELLY AND THE MEATS BY WHICH IT IS GRATIFIED, ARE TO BE DESTROYED—THEY ARE TO HAVE NO PLACE IN THE FUTURE LIFE OF THE BODY. FROM WHICH IT FOLLOWS, THAT TO PLACE OUR HAPPINESS IN ENJOYMENTS WHICH ARE CONFINED TO THE PRESENT SHORT STATE OF OUR EXISTENCE, WHILE WE NEGLECT PLEASURES WHICH MAY BE ENJOYED THROUGH ETERNITY, IS EX- TEMELY FOOLISH, VER. 13. AND TO THE ARGUMENT WHEREBY THE LIBERTY UNRESTRICTedly JUSTIFIED THE INDECENCY OF FORNICATION IN THE APPO- SME, ANSWERED, BY FLATTERING THE POSITION. THE BODY WAS NOT MADE FOR FORNICATION, BUT FOR THE SERVICE OF THE LORD CHRIST, WHO WILL RAISE IT UP AT THE LAST DAY FITLY FORMED FOR HIS OWN SERVICE, VER. 14. TO THE ARGUMENT, THAT THE LUSTS OF THE FLESH MIGHT BE GRATIFIED WITHOUT INJURY TO OTHERS, THE APOSTLE REPLIED, FIRST, THAT GREAT INJURY IS DONE TO CHRIST, WHEN THE MEMBERS OF OUR BODY, WHICH ARE HIS MEMBERS, ARE MADE THE MEMBERS OF AN HARLOT, IN SUCH A MANNER AS TO BE EMPLOYED IN FILMING HER VICES. INCLINATIONS, VER. 15. SECONDLy, BY FORNICATION A MAN INJURES HIS OWN SOUL. FOR HE BECOMES ONE PERSON WITH HIS WHORE; HE ACQUIRES THE SAME VICES OF INCLINATION, AND THE SAME VICE MANNERS WITH HER; NAY, HE MAKES HIMSELF HER SLAVE, VER. 16. WHEREAS HE WHO IS JOINED TO THE LORD IS ONE SPIRIT. HE ACQUIRES THE DISPOSITIONS AND MANNERS OF CHRIST, AND IS DIRECTED BY HIM, VER. 17. IN THE THIRD PLACE, HE WHO COMMITTETH FORNICATION, SINS AGAINST HIS OWN BODY, AS WELL AS AGAINST HIS SOUL. HE WASTES ITS STRENGTH, AND INTRODUCES INTO IT PAINFUL DISEASES, WHICH OFTEN OCCASION ITS DEATH, VER. 18. LASTLY, BY GLUTTONY, DRUNKENNESS, AND FORNICATION, GREAT INJURY IS DONE TO THE SPIRIT OF GOD, WHOSE TEMPLE OUR BODY IS; NAY, INJURY EVEN TO GOD HIM- SELF, TO WHOM WE BELOONG:

HERE IT MAY BE PROPER TO TAKE NOTICE, THAT THE APOSTLE HATH NOT GIVEN A SEPARATE ANSWER TO THE FOURTH ARGUMENT, BY WHICH IMMEDIATE SEVERAL INJURIES ARE Oft-times DEFENDED; NAMELY, THE ARGUMENT TAKEN FROM THE STRONG PASSIONS AND APPETITES WHICH GOD HATH IMPLANTED IN US NATUREALLY TO SENSUAL PLEASURES. BUT THE CONFUTATION OF THAT ARGUMENT IS IMPLIED IN WHAT HE HATH SAID CONCERNING THE INJURY DONE BY FORNICATION TO THE BODY. FOR IF, IN THE CONSTITUTION OF THINGS, GOD HATH CONNECTED DISEASES AND DEATH WITH IMMEDIATE SEVERAL GRATIFICATIONS, HE HATH IN THE CLEarest MANNER SHOWN IT TO BE HIS WILL THAT WE SHOULD ABSTAIN FROM THEM. AND THEREFORE, ALTHOUGH BY IMPLANTING IN US INCLINATIONS TO SENSUAL PLEASURES, HE HATH DECLARED IT TO BE HIS WILL THAT WE SHOULD ENJOY THEM, YET BY CONNECTING DISEASES AND DEATH WITH THE IMMEDIATE USE OF THESE PLEASURES, HE HATH NO LESS CLEARLY DECLARED, THAT HE WILLS US TO ENJOY THEM ONLY IN MODERATION.

NEW TRANSLATION.


Ver. 1.—1. Having a matter against another. 2. Locke thinks this a reproach of the faction, who, to screen the inconstant person from the censure of the church, carried the matter into a heathen court of judicature. But his crime being punishable by the laws of the Greeks, (chap. v. 1.) it doth not concern us whether the father was injuréd, or the faction, should have been condemned for bringing the matter before the civil magistrate, especially as it was a more effectual method of revindicating the evil than by the ordinary censures of the church.

2. By the unrighteous. —The heathen are called unrighteous, in the same sense that Christians are called saints or holy. See Eze. iv. 6., for the latter were called saints, not on account of their sanctity of manners, but on account of their professed faith, so the former were called unrighteous on account of their idolatry and unbelief, ver. 6., although many of them were remarkable for their regard to justice, and to the preservation of the duties of morality.

Ver. 2.—1. Do ye not know. —Because this question is repeated six times in this chapter, and it is evident Locke thinks it was intended as a reproach to the Corinthians, who, notwithstanding they boasted of the knowledge they received from the false teachers, were extremely ignorant in religious matters.

2. That the saints.—This name, though common to all who believed in the true God, (see Eze. iv. 6.) is sometimes appropriated to the spiritual men in the Christian church, who were inspired with the knowledge of the gospel. Col. i. 26.


3. Judge the world. —See Eze. iv. 3. Here St. Paul told the Corinthians, that, agreeing to the apostles' promise to the apostles, Matt. xix. 28. they were at that time actually judging or ruling the world by the laws of the gospel, which they preached to the world. Hence Christ told his apostles, John xii. 21. 'Now is the judgment of this world.' But Bengelius says, eunov: the future tense, and signifies shall judge; and that the apostle had in his eye the state of the world under Constantine, when the Christians possessed occupation of civil power. This interpretation is mentioned by Wisby likewise. Nevertheless, the subsequent clause, 'If the world (eunov) is judged by you,' shows, I think, that the apostle spoke of the time then present. Others, because the judgment of angels is spoken of in the same verse, interpret this of the last judgment; and by the saints judging the world, they understand, the affording judgment to the wicked. But this sense has no relation to the apostle's argument. With respect to the idea which Locke annexed of the saints being Christ's successors when he judges the world, I observe, that it is repugnant to all the accounts given of the successors of the apostles, and particularly to our Lord's own account of that great event, Matt. xxv. where the righteous are represented as standing before his tribunal along with the wicked, and as receiving their sen-
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the world is thus judged by you, are ye, who are so well enlightened, unworthy to fill the least seats of judgment?

3. Do ye not know that we judge angels? (Psa. 113:7) which things perish not pertaining to this life? (see ver. 4, note 1.)

4. Well, then, when ye have secular seats of judicature,\(^1\) make to sit on them those who are least esteemed in the church.\(^2\)

5. For shame to you, I say. So then there is not among you a wise man, not even one, who shall be able to decide between his brethren!\(^3\)

6. (Alas!) But brother with brother is judged, and that by infidels.

7. Now therefore, indeed, there is plainly a fault (\(\varepsilon\) \(\varepsilon\) \(\tau\) \(\varepsilon\)) in you, that ye have lawsuits with one another. Why do ye not rather bear injury? Why do ye not rather bear the being defrauded?\(^4\)

8. (Alas!) There is no mediator, no forerunners, no interlocutors,\(^5\) nor counselors, nor criminals, nor accusers, nor executors,\(^6\) nor defrauders.

9. Do ye not know, that the unrighteous shall not inherit the kingdom of God? Be not deceived; neither fornicators, nor idolaters,\(^7\) nor adulterers, nor catamites,\(^8\) nor sodomites.

10. Nor thieves, nor covetous persons, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.\(^9\)

11. And such were some of you; (see Pref. sect. &c.) but ye are washed, ye are sanctified, ye are justified, (1 Thess. 5:23) by the name (51.) of the Lord Jesus, and (\(\varepsilon\)) by the Spirit of our God.\(^1\)

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you are ye unworthy of the least seats of judicature?\(^2\)

3. Do ye not know that we judge angels? (Psa. 113:7) which things perish not pertaining to this life? (see ver. 4, note 1.)

4. Well, then, when ye have secular seats of judicature,\(^1\) make to sit on them those who are least esteemed in the church.\(^2\)

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the world is thus judged by you, are ye, who are so well enlightened, unworthy to fill the least seats of judgment?

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5. For shame to you, I say. So then there is not among you a wise man, not even one, who shall be able to decide between his brethren!\(^3\)

6. (Alas!) But brother with brother is judged, and that by infidels.

7. Now therefore, indeed, there is plainly a fault (\(\varepsilon\) \(\varepsilon\) \(\tau\) \(\varepsilon\) \(\varepsilon\) \(\varepsilon\)) in you, that ye have lawsuits with one another. Why do ye not rather bear injury? Why do ye not rather bear the being defrauded?\(^4\)

8. (Alas!) There is no mediator, no forerunners, no interlocutors,\(^5\) nor counselors, nor criminals, nor accusers, nor executors,\(^6\) nor defrauders.

9. Do ye not know, that the unrighteous shall not inherit the kingdom of God? Be not deceived; neither fornicators, nor idolaters,\(^7\) nor adulterers, nor (\(\mu\) \(\mu\) \(\mu\) \(\mu\)) catamites, nor (\(\sigma\) \(\sigma\) \(\sigma\) \(\sigma\)) sodomites.

10. Nor thieves, nor covetous persons, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.\(^9\)

11. And such were some of you; (see Pref. sect. &c.) but ye are washed, ye are sanctified, ye are justified, (1 Thess. 5:23) by the name (51.) of the Lord Jesus, and (\(\varepsilon\)) by the Spirit of our God.\(^1\)
12 All meats (from ver. 13.) are lawful for me to eat; but I will not be enslaved by any meat.

13 Meats for the belly, and the belly for meats: (v. 100.) However, God will destroy both it and them.

Now, the body was not made for whoredom, (see chap. v. 1. note 1.) but for the Lord, (ver. 20.) and the Lord for the body.

14 (v. 103.) And God hath both raised the Lord, and will raise up us by his own power.

15 Do ye not know (see ver. 2, note 1.) that they which do these things are ministers of Christ? (v. 11.) Shall I then take the members of Christ, and make them members of an harlot? By no means.

16 What, do ye not know that he who is strongly attached to an harlot, is one body? for he saith, the two shall be one flesh.

17 But he who is strongly attached to the Lord, is one spirit.

18 Flee whoredom. Every sin which a man committeth is (worse) without the body; but he who committeth whoredom, sinneth against his own body.

19 What, do ye not know that your body is the temple of the Holy Spirit? (see Eph. ii. 22.) who is in you, whom ye have from God? (v. 24.) Besides, ye are not your own;

20 For ye are bought with a price: glorify God, therefore, (v. 162.) with your body, and (w,) with your spirit, which are God's.

justified, though perhaps many of them had not made a proper use of these means. See Eze. iv. 1. —Or the passage may be restricted to those who were true believers, and really holy persons.

Ver. 12. All meats are lawful for me. —See the illustration, ver. 19. As the apostle could not say in these words, that all things were lawful for him, the sentence is elliptical, and must be supplied, according to the apostle's meaning, from the subsequent verse, "All meats are lawful for me to eat." Ver. 13. However, God will destroy both it and them: —namely, when the earth with the things which it contains are burnt. From this it is evident, that at the resurrection the parts of the body which minister to its nutrition, by means of meat and drink, are not to be restored; or if they are to be restored, that their use will be abated.

Ver. 15. Your bodies are the members of Christ. —This, and all the similar expressions in St. Paul's epistles, seem to be founded on what Christ said in his account of the judgment, Matt. xxv. 40. "I was hungry, and ye gave me no meat." For as much as ye have done it to one of the least of these my brethren, ye have done it to me. For in these words our Lord declared, that the righteous are a part of himself; and that the members of their bodies are subject to his direction, and the object of his care.

Ver. 16. —1. He who is (strongly) attached to an harlot, is one body. —The body being the seat of the appetites and passions, and the instrument by which our appetites and passions are gratified, to be one of them is harlot, is to become the same vices and inclinations of the harlot, and to give up our body to her to be employed in gratifying her sinful inclinations.

2. The two shall be one flesh. —They shall be one in inclination and line. —And he who is attached to her, for if they were sanctified by one soul. This ought to be the effect of the conjunctive of man and woman in the bond of marriage; and generally is the consequence of a man's attachment to his wife.

Ver. 17. He who is strongly attached to the Lord is one spirit. —The spirit being the seat of the understanding, the affections, and the will, to be one spirit with another, is to have the same views of things, the same inclinations, and the same volitions; consequently, to pursue the same course of life.

Ver. 18. Flee whoredom. —For this reason also, that every sin which a man committeth, is committed without affecting the body; but he who committeth whoredom, sinneth against his own body: he wastes its strength, and introduceth into it deadly diseases.

Ver. 19. What, do ye not know that your body is the temple of the Holy Spirit, who is in you? (v. 24.) Besides, ye are not your own; to use your bodies as ye please;

20 For ye are bought with the price of the blood of Christ. Glorify God, therefore, with your body, by chastity and temperance, and with your spirit by piety, which body and spirit are God's, both by creation and redemption.

CHAPTER VII.

View and Illustration of the Directions given in this Chapter.

To understand the precepts and advice contained in this chapter, it is necessary to know, that among the Jews every person whose age and circumstances allowed him to marry, was reckoned to break the divine precept, increase and multiply, if he continued to live in a single state; —a doctrine which the false teacher, who was a Jew,
may be supposed to have incultated, to ingratiate himself with the Corinthian women. Some of the Grecian philosophers however affirmed, that if a man would live happily, he should not marry. Nay, of the Pythagoricians, some represented the matrimonial connexion as inconsistent with purity. The brethren at Corinth, therefore, on the one hand, being urged to marriage both by their own natural inclinations and by the doctrine of the Judaizers, and, on the other, being restrained from marriage by the doctrine of the philosophers, and by the inconveniences attending marriage, in the then persecuted state of the church, they judged it prudent to write to the apostle the letter mentioned ver. 1, in which they desired him to inform them, whether they might not without sin abstain from marriage altogether; and whether such as were already married might not dissolve their marriages, on account of the evils to which in their persecuted state they were exposed! The letter, in which the Corinthians proposed these and some other questions to the apostle, hath long ago been lost. But had it been preserved, it would have illustrated many passages of the epistles to the Corinthians which are now dark, because we are ignorant of the circumstances to which the apostle in these passages alluded.

To the question concerning the obligation which persons grown up and settled in the world were under to enter into the married state, St. Paul answered, That although in the present distress it was better for them to have no matrimonial connections at all, yet, to avoid worse, even one who could not live chastely in the same state, he told them, was bound to marry; for which reason he explained to them the duties of married persons, as expressly established by the commandment of God, ver. 1, 2, 3, 4, 5. But what he was farther to say in answer to their question, he told them, was not an injunction, like his declaration of the duties of marriage, but only an advice suited to their present condition, ver. 6. Namely, he wished that all of them could, like him, live continuously unmarried, ver. 7. Then, more particularly addressing the widowers and widows among them, he assured them it would be good for them, if, in the then persecuted state of the church, they could live chastely unmarried, as he was doing, ver. 8. But at the same time he told them, if they found that too difficult, it was better for them to marry than to be tormented with lust, ver. 9.

Next, in answer to their question, concerning the separation and divorce of married persons, the apostle considered first, the case of the married, who were both of them Christians. To these, his command, and the command of Christ, was, that the wife depart not from her husband, on account of the inconveniences attending marriage, ver. 10. However, if any wife, finding the troubles of a married state, in those times of persecution, too great for her to bear, separated herself from her husband, she was in her state of separation to marry no other man; because her marriage still subsisted. And if on trial she found that she could not live chastely in a state of separation, she was to be reconciled to her husband. In like manner, a husband was not, on account of the inconveniences attending a married state, to put away his wife. Or, having put her away, he was not to be reconciled to her, ver. 11.

In the second place, with respect to such Christians as were married to heathens, he told them, that what he was going to say was his commandment, and not the Lord's; meaning that the Lord, while on earth, had given no precedent concerning such a case. These persons the apostle brings by inspiration ordered to live together, if the heathen party was willing so to do; because difference of religion does not dissolve marriage, ver. 12, 13. And to shew the propriety of continuing such marriages when made, he told them, that the infidel husband was sanctified, or rendered a fit husband to his believing wife, by the strength of his affection to her, notwithstanding his religion was different from hers: and that, by the same affection an infidel wife was sanctified to her believing husband, ver. 14. But if the infidel party who proposed to depart, maliciously deserted his or her believing mate, notwithstanding due means of reconciliation had been used, the marriage was, by that desertion, dissolved with respect to the Christian party willing to adhere, and the latter was at liberty to marry another, ver. 16. In the mean time, to induce persons of both sexes who were married to heathens to continue their marriages, he told them, it might be a means of converting their infidel yoke-fellows, ver. 16.

In the first age, some of the brethren, entertaining wrong notions of the privileges conferred on them by the gospel, fancied, that on their becoming Christians they were freed from their former political as well as religious obligations. To remove that error, the apostle, after advising the Corinthians to continue their marriages with their unbelieving spouses, ordered every Christian to continue in the state in which he was called to believe; because the gospel sets no person free from any innocent political, and far less from any natural obligation, ver. 17. The converted Jew was still to remain under the law of Moses, as the municipal law of Judea; and the converted Gentile was not to become a Jew, by receiving circumcision, ver. 18. Because, in the affair of men's salvation, no regard is had either to circumcision or uncircumcision, but to the keeping of the commandments of God, ver. 19. Every one, therefore, after his conversion, was to remain in the political state in which he was converted, ver. 20. In particular, slaves after their conversion were to continue under the power of their masters as before, unless they could lawfully obtain their freedom, ver. 21. And a freeman was not to make himself a slave, ver. 22. The reason was, because being bought by Christ with a price, if he became the slave of men, he might find it difficult to serve Christ, his superior master, ver. 23. And therefore the apostle a third time enjoined them to remain in the condition wherein they were called, ver. 24. This earnestness he shewed, because if the brethren disobeyed the good laws of the countries where they lived; or, if such of them as were slaves ran away from their masters after their conversion, the gospel would have been calumniated as encouraging licentiousness.

In the third place, the apostle considered the case of those young persons who never had married, perhaps because they were not well established in the world, or were still in their father's family. This class of persons of both sexes he called virgins, and declared that he had no commandment of the Lord concerning them; by which he meant that Christ, during his ministry on earth, had given no commandment concerning them; but the apostle gave his judgment on their case, 'as one who had obtained mercy from the Lord to be faithful.' That is, he gave his judgment as an apostle, who had received inspiration to enable him faithfully to declare Christ's will, ver. 25. Beginning therefore with the case of the male virgin, he declared it to be good, in the present distress, for such to remain unmarried, ver. 26. But if they married, they were not to seek to be loosed. And if their wives happened to die, he told them, they would find it prudent not to seek a second wife, ver. 27. At the same time he declared, that if such persons married again, they did not sin. The same he declared concerning the female virgin; only, both the one and the other would find second marriages, in that time of persecution, attended with great bodily trouble, ver. 28.

By the way, to make the Corinthians less solicitous about present pleasures and pains, the apostle put them
in mind of the brevity of life; and from that consideration exhorted them to beware of being too much elevated with prosperity, or too much dejected with adversity, ver. 29, 30.

31. — And to shew that he had good reasons for advising both sexes against marriage, while the persecution continued, he observed, that the unmarried man, being free from the cares of a family, had more time and opportunity to please the Lord; whereas the married man was obliged to mind the things of the world, that he might please his wife, ver. 32, 33. — The same things he observed concerning wives and unmarried, ver. 34. — And told them, he gave them these advices, and pointed out to them the inconveniences of a married state, together with the advantages of a single life, not to lose a bond upon them, but to lead them to do what was comely, and well pleasing their Christian profession, without constraint, ver. 35.

NEW TRANSLATION.

CHAP. VII.—Now, concerning the things of which ye wrote to me, it is good for a man not to touch a woman.

2. (See 1 Thess. 4, 10, 11.) Nevertheless, on account of wantonness, let every man have his own wife, and let every woman have her own husband.

3. Let the husband render to the wife the due benevolence; and in like manner also, the wife to the husband.

4. The husband hath not the command of her own body, but the husband; and, in like manner also, the husband hath not the command of his own body, but the wife.

5. Deprive not one another, unless perhaps by consent for a time, that ye may have leisure for fasting and prayer; and again, come ye together to the same place, that Satan may not tempt you through your incontinency.

6. But this which follows: I speak as an advice, and not as an injunction.

7. (1 Cor. 7.) That I wish all men to be even as I myself am. However, each hath his proper gift from God, one indeed after this manner, and another after that.

Ver. 1. To touch.—Epictetus, sect. 33. uses this word to denote one's marriage.

Ver. 2. — On account of wantonness, vexatio, is emphatical, and denotes all the different kinds of wantonness mentioned chap. 8. See chap. v. note 1.

Ver. 3. — Let every man have his own wife. — Here the apostle speaks in the imperative mood, using the style in which superiors give their commands. But although he recommends a single life in certain circumstances, this is not an injunction; and, in like manner also, is not an advice, but a general precept. But of these, every man must decide for himself, whether he cannot live chastely unmarried, and whether the same duties to which the people are called by some special occurrence, whether of a public or of a private nature.

Ver. 4. — And again come ye together to the same place. — So the original phrase, ἐκκόπησον, properly signifies. From this it appears, that in the first age, when married persons parted for a time to supply themselves in the duties of devotion, they lived in separate habitations, or rather in different parts of their own house. For in the eastern countries the houses were so built, that the women had apartments allotted to themselves. See Rom. v. note 3.

Ver. 5. — That ye may have leisure for fasting and prayer. — Because it is the duty of the clergy to pray for their people at all seasons. Jerome, and the patristics, from this text infer, that they ought to live in perpetual celibacy. But the inference is Incest, because the apostle is speaking, not of the ordinary duties of devotion, as is plain from his joining fasting with prayer; but of the special devotion to which the people are called by some special occurrence, whether of a public or of a private nature.

Ver. 6. — But this which follows: I speak as an advice to those who are able to receive it; and not as an injunction to all.

Ver. 7. — That I wish all the disciples of Christ to be unmarried, even as I myself am. However, each hath his proper gift from God, one indeed after this manner, and another after that.

Ver. 8. — That ye may have leisure for fasting and prayer. — It is the duty of the clergy to pray for their people at all seasons. Jerome, and the patristics, from this text infer, that they ought to live in perpetual celibacy. But the inference is Incest, because the apostle is speaking, not of the ordinary duties of devotion, as is plain from his joined fasting with prayer; but of the special devotion to which the people are called by some special occurrence, whether of a public or of a private nature.

Ver. 9. — But this which follows: I speak as an advice to those who are able to receive it; and not as an injunction to all.

Ver. 10. — That I wish all the disciples of Christ to be unmarried, even as I myself am. However, each hath his proper gift from God, one indeed after this manner, and another after that.

VER. 8. — That ye may have leisure for fasting and prayer. — It is the duty of the clergy to pray for their people at all seasons. Jerome, and the patristics, from this text infer, that they ought to live in perpetual celibacy. But the inference is Incest, because the apostle is speaking, not of the ordinary duties of devotion, as is plain from his joined fasting with prayer; but of the special devotion to which the people are called by some special occurrence, whether of a public or of a private nature.
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8 This is my advice to the unmarried men, and to the widows. It is good for them, if they can remain as I do.

9 But if they cannot contain, let them marry; for it is better to marry than to burn.

10 Now those who have married, let them not consider it unhappy to be unmarried, or to have a husband, or a wife. But if they cannot contain, let them marry, that they may not burn with concupiscence.

11 But if she be an unbelieving wife, and the husband be a believer in the Lord, let her not depart.

12 But if she depart, let her remain unmarried, or be reconciled to her husband. And if she marry another, let her not be reproved.

13 And let all who are married be as I am; for I have kept myself unmarried for the kingdom of the Lord, and to the gospel.

14 Let the unbelievers have the unbelievers, and the believers have the believers. But I am under obligation to God, and to the gospel.

15 Let them be judged by the Lord. But I speak this to your own profit.

16 For I know that it is a matter of contention, and therefore have given my advice; for it is good for a man to be unSOLEmon, and to use his member for the Lord, and not for the unbelieving. For what you do belongs to you alone; but what you have belongs to me.

17 For I am not the one who makes engagements with God, but the word of God is in me.
15 But if the unfaithful depart, let him depart: the brother or the sister is not in bondage (s, 162,) with such: but God hath called us (o, 163,) to peace. (See ver. 12, 13.)

16 (Tr. ἀδικ. 302.) For how knowest thou, O wife, whether thou shalt save thy husband? And how knowest thou, O husband, whether thou shalt save thy wife?

17 But as God hath distributed to every one, AND as the Lord hath called every one, so let him walk; and so in all the churches I ordain.

18 Hath any circumcised one been called? Let him not be uncircumcised. AND Hath any one been called uncircumcised? Let him not be circumcised.

19 Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God.

20 Let every one remain in the same calling in which he was called.

21 What if thou called wino be a bond-man? Be not thou careful to be made free; yet, if thou canst even be made free, rather use it.

22 For a bond-man who is called by the Lord, is the Lord’s; and a freeman who is called by the Lord, is Christ’s bond-man.

23 Ye were bought with a price: become not the slaves of men.

24 Brethren, in what state each one was called, in that let him remain (συναγ. τι ἦσας) with God. (Rom. 16. 25.)

25 Now, concerning virgins I have not a commandment, but I, as the Lord’s servant, I say that virgins shall be in the state which they were called in, whether they be married or not; if they be married, they shall be made to answer to their state. (Tr. ἠμένῳ 54.)

26 But if thou depart, let him depart. (Tr. ἔλθῃ 412.) The apostle had declared, ver. 11, that the married party who maliciously deserted the other, was not at liberty to marry during the other’s life. Here he declares, that the party who was willing to continue the marriage, but who was deserted notwithstanding a reconciliation had been attempted, was at liberty to marry. And his decision is just, because there is no reason why the innocent party, through the fault of the guilty party, should be exposed to the danger of committing adultery.

27 For how knowest thou, O wife, whether thou shalt save thy husband? And how knowest thou, O husband, whether thou shalt save thy wife? (See ver. 12, 13.)

28 And if the unfaithful depart, let him depart: the brother or the sister is not in bondage with such: but God hath called us to peace. (Rom. 16. 25.)

29 As the Lord hath called every one, so let him walk. (Tr. γραφέσθαι 138.) By declaring, and ver. 25, that men were bound, after their conversion, to continue under all the moral and just political obligations which lay on them before their conversion, the apostle condemned the error of the Judaeists, who taught that, by embracing the true religion, all the former obligations under which the converts were disowned. The gospel, instead of weakening any moral or just political obligations, strengthened them all.

30 Brethren, in what state each one was called, in that let him remain; and he remains with God; that is, while he remains a Christian.

31 Now, concerning virgins of either sex, who are in their father’s commandments which lay on them before their conversion, the apostle condemned the error of the Judaeists, who taught that, by embracing the true religion, all the former obligations under which the converts were disowned. The gospel, instead of weakening any moral or just political obligations, strengthened them all.

32 But if thou depart, let him depart. (Tr. ἔλθῃ 412.) The apostle had declared, ver. 11, that the married party who maliciously deserted the other, was not at liberty to marry during the other’s life. Here he declares, that the party who was willing to continue the marriage, but who was deserted notwithstanding a reconciliation had been attempted, was at liberty to marry. And his decision is just, because there is no reason why the innocent party, through the fault of the guilty party, should be exposed to the danger of committing adultery.

33 For how knowest thou, O wife, whether thou shalt save thy husband? And how knowest thou, O husband, whether thou shalt save thy wife?

34 And if the unfaithful depart, let him depart: the brother or the sister is not in bondage with such: but God hath called us to peace.

35 But if the unfaithful party, offended at the other for becoming a Christian, depart, let him depart; the Christian, thus maliciously deserted, is not in the bondage of marriage with such persons. But I do not speak of the believing parties departing, because God hath commanded us to live in peace with our infidel spouses.

36 Continue with your infidel spouses, who are willing to dwell with you; for how knowest thou, O Christian wife, whether thou shalt convert thy husband? (See I Pet. iii. 1.) And how knowest thou, O Christian husband, whether thou shalt convert thy wife, if thou continue with her?

37 But though this should not be the case, yet as God hath distributed to every one his lot, and in the state wherein the Lord Christ hath called every one, so let him continue, fulfilling the duties thereof, unless he can change his condition lawfully. And so in all the churches I ordain. See the Illustration.

38 To apply this rule: Hath any circumcised person, who is under the law of Moses as the municipal law of Judæa, been called? Let him not be uncircumcised, by renouncing that law. Hath any one been called uncircumcised? Let him not be circumcised, in token of his subjection to that law.

39 Under the gospel, neither circumcision nor uncircumcision hath any influence in our salvation; but the keeping of the commandments of God alone hath influence.

40 Since the gospel makes no alteration in men’s political state, let every Christian remain in the same political state in which he was called.

41 Agreeably to this rule, I shall thou called being a bond-man? Be not thou careful to be made free, fancying that a bond-man is less the object of God’s favour than a free-man. Yet, if thou canst even be made free by any lawful method, rather obtain thy freedom.

42 But if disappointed, grieve not; For a bond-man who is called by the Lord, possesses the greatest of all dignities; he is the Lord’s freed-man; being delivered by him from the slavery of sin. In like manner also, a free-man who is called, being Christ’s bond-man, his dignity thereby greatly increased.

43 Ye were bought with the price of Christ’s blood: Become not the slaves of men, by selling yourselves to them.

44 Brethren, whether in a state of bondage or of freedom each one was called, in that let him remain, while he remains with God; that is, while he remains a Christian.

45 Now, concerning virgins of either sex, who are in their father’s
commandment of the Lord: but I give my judgment (see ver. 10, note 2.) as having obtained mercy (see, 3:13.) of the Lord to be faithful.

25. I declare this, then, to be good on the account of the present distress, namely, that it is good for a man who is a virgin, to continue so.

26. Art thou bound to a wife? Seek not to be loosed. Art thou loosed from a wife? Seek not a second wife.

27. And yet, if thou marriest, thou hast not sinned; and if a virgin marriest, she hath not sinned: nevertheless, affliction in the flesh such shall have; but I spare you.

28. (a) Now, this I say, brethren, that the wife cleave unto the husband. And, in the first place, both that they who have wives, should be as not having wives.

29. And they who weep, as not weeping; and they who rejoice, as not rejoicing; and they who buy, as not possessing;

30. And they who use this world, as not abusing it. For the form of this world passeth away.

31. And they who use this world, as not abusing it. For the form of this world, its pleasures, its pains, and its glories, like a pageant, passeth away with respect to us.

32. Besides, I advise you against marriage, because I wish you to be without anxious care. The unmarried man is not concerned with a family, anxiously careful to promote the interests of Christ, and how he shall please Christ by doing his will.

33. But he who hath married, anxiously careful for the things of the world, how he shall please his wife.

34. The wife and the virgin are divided in the same manner in their cares. The unmarried woman, not burdened with a family, anxiously attendeth to the duties of religion, that, avoiding vicious actions, and repressing inordinate desires and fears, she may be holy both in body and in spirit: but she who hath married, anxiously careful for the affairs of her family, and how she shall please her husband; consequently hath not, like the other, leisure to attend to the duties of religion, and to the improvement of her mind.

35. This, however, concerning the advantages and disadvantages of the two states, I say for your own case; not that I may throw a bond on you, but to forewarn you, that if you do not give your whole mind to the Lord, you will be found in the midst of cares and toils, and not in the peace and joy which are yours when you do not seek your own 

For Elmer, after Balsas, tells us that men were called εὐσεβεῖς,όργανοι, as well as weanies, of which the following is an undoubted example, Rev. xiv. 4. These are they which were not defiled with women, (ἐπανεκκαλούμενοι τοὺς) for they are virgins.

As having obtained mercy, I mean, the apostle, no other passages, that is, not as if he were speaking of the supernatural gifts, 2 Cor. x. 1. and grace, Gal. ii. 11. Wherefore, as by this mercy he was enabled to be a faithful apostle and steward of the mysteries of God, his judgment was not a judgment of advice, but of decision, being dictated by inspiration.

Ver. 25. I declare this, then, to be good. The word εὐδοκέω, translated I declare, properly signifies, I establish by law; see Park. Dict. and might have been so rendered here. For the apostle does not give a simple opinion, such as any wise man might give, but an inspired decision. See ver. 10, note 2.

On account of the present distress. The original word signifies affliction arising from outward circumstances. Luke xxi. 32. There shall be greek εὐδοκέω, great distress in the land. By mentioning the present distress, not only that which regarded a single state proper, the apostle hath prevented us from supposing that deficiency is a mere holy or perfect state than misery. The one or the other is proper, according to the circumstances in which men are placed, and the gifts with which they are endowed. Besides, by telling us, ver. 8., that it is better to marry than to burn, he hath in effect declared marriage to be good for the generality of mankind at all times, not excepting a time of persecution.

3. It is good for a man who is a virgin to continue so. Though the English word man, like its corresponding word in Greek and Latin, denotes both sexes, the Greek word here might have been translated a person, the better to agree with the signification of the word virgin, which, as was shown, ver. 25. note 1., denotes an unmarried person of either sex. Because the directions which the apostle was about to give, ver. 26. to Bithynia, concerning the disposal of their children in marriage, were partly to be founded on the circumstances and necessities of the children; before he gave these directions, he very properly addressed the children themselves, and set before them the considerations by which their inclinations were to be regulated in that matter: namely, the inconveniences attending a married state, and the heaviness and uncertainty of all human engagements, considerations which, he told them, ought to determine them to wish to remain unmarried during the present distress.

Ver. 26. Seek not a second wife. I mean, the apostle gave it as a counsel, because it was better, in a time of persecution, for one to suffer alone than to increase his afflictions by the sufferings of a wife and children.

Ver. 27. The time being short. Doddridge thinks this clause might be translated, the time being contracted; because the word εὐδοκέω, properly denotes a sort hurried up.

Ver. 28. As not abusing it. The compound word εὐδοκεῖν, to abuse, is put sometimes for the simple word εὐδοκέω, to abuse; so that, as Bishop Pearce observes on this verse, the clause might be translated as not using it. See Gregius on 1 Cor. ix. 8. and Stephen's Theor. 2. For the form of this world (ἐπανεκκαλούμενοι) passeth away, namely, like a pageant. But Gregius imagines the sense, that the time of our sojourn in a theatre. See 1 John ii. 17. Where the word is used to express the temporary perishable nature of the things of the present life.

Ver. 29. Are divided in the same manner. Some commentators are of opinion that the word εὐσεβεῖς, translated there in difference, should be joined to the preceding verse, and translated thus, and is divided. But in the Greek version these words are joined in this verse in the following manner: 'Sometimes even all intermulieris eum virginem.' And the Greek commentators thus interpret the clause, εὐσεβεῖς, ἔργα τοῖς γυναικίς. They differ from one another, and yet they are not the same care. The literal translation of the text, which I have given above, exhibits the same meaning more agreeable to the original.

Ver. 30. What is honourable, and well becoming the Lord, without forcing or dragging. See the original literally signifies. For the adjective εὐσεβεῖς denotes a thing that is good, and consequently places another thing, consequently which suits it well; and the adverb
LEAD YOU to what is honourable, and well becoming the Lord, without forcible dragging.

But, if any one think he acteth improperly toward his virgin, if she be above age unmarried, and so needs to be married, let him do what she inclineth, he does not sin: let such marry.

But he who standeth firm in his heart, not having necessity, and hath power (to do), considering his own well, he hath determined this in his own heart to keep his virgin, doth well.

Then, even he who giveth her in marriage doth well; but he who giveth her not in marriage doth better.

A wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she pleaseth: only in the Lord.

But she is happier if she so abideth, according to my judgment, (see ver. 10, note 2); and I am certain that even I have the Spirit of God.

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CHAP. VII.

you from marriage in all cases, but by persuading you to avoid multiplying your connections, to lead you to do what is honourable to yourselves as Christians, and must for the interest of Christ, without forcible dragging.

As to your question concerning fathers, who have virgin daughters to give: if any father is of opinion, that he acteth improperly towards his virgin, if she be above age unmarried, and so needs to be married, whether the necessity ariseth from her conscience or inclination, or her being sought in marriage, let the father do what she inclineth: he does not sin in complying with her inclination; let such virgin daughters marry.

But he who continually persuadeth in his mind, that it is no sin in his daughter to remain unmarried, and is under no necessity of marrying, or inclination, or circumstantial occasion for marrying, being a free man and not a slave, and hath determined this in his own mind to keep his daughter unmarried, agreeably to her own inclination, doth what is preferable.

Then the father who giveth his daughter in marriage, when need requireth it, doth a lawful action, even in the present distress: But he who giveth her not in marriage, doth what is better for her.

A wife is bound to her husband, and to the law of God, as long as her husband liveth. But if her husband be dead, or if he be justly divorced from her, or maliciously deserts her, (ver. 15,) she is at liberty to be married to whom she pleaseth, (see ver. 8, 9;) only he must be a Christian, and not too near related to her.

But, though a widow may lawfully marry a second husband, she will be happier if she remain a widow, according to my judgment. And I am certain, that even I, of whom your teacher hath spaketh so contemptuously, have, in this judgment, the direction of the Spirit of God.

The words in the margin, word married being supplied, conformably to the scope of the passage. Accordingly, the version of this passage, as Terrillius hath translated it, is, "Quondam primum tempus ipsis, et non tradiris eum virgo, conveniens est ut illud concipias." Because her time hath passed, and she hath not given her to a husband, but it be proper that she give her.

Ver. 30. Doth well.]—That is, doth what is for the benefit of his daughter; because, if she agree to it, by keeping her in her own family unmarried, she will be exposed to fewer temptations than if she were married, and in a better condition for acquiring that holiness in body and soul, which will enable her to adhere to the gospel in a time of persecution.

Ver. 39. 1. Is bound by the law.]—This may be the law of the gospel, called the law of faith, and the law of liberty; or it may be the law of marriage, given to Adam and Eve in paradise. Either way understood, the apostle repeateth what he had enjoined in the preceding part of the chapter, ver. 10, 12, 13, namely, that the Corinthian women were not to leave their husbands on account of the troubles which, in that time of persecution, the church and family suffered.

2. Only in the Lord.]—That is, her second husband must be a Christian. So the phrase signifies, 2 Cor. xii. 2. 1 know a man in Christ, I know a Christian man." This apostle in his second epistle expressly forbids the Corinthian Christians to marry infidels, 2 Cor. vi. 14. Note.

Ver. 40. And I am certain that even I have the Spirit of God.]—The words "even us," in this, and in many other passages, does not express doubt, but certainty. Thus, 1 Cor. vi. 4. 6. 1. I am certain God hath, &c.—1 Cor. viii. 2. 1. Therefore any one (who) is confident of knowing.—Heb. iv. 1. Any of you (who) receiveth should actually fall short.—Mark x. 32. O exousia, exousia, They who exerciseth rule.—Luke viii. 18. Whom (O) God hath, blessed be they that hear.—1 Cor. i. 16. If any one (who) receiveth resolves to be contentious.—1 Cor. xiii. 2. 1. If any one (who) knoweth is called a prophet. To show that the Greeks themselves used the word to denote certainty and reality, J. F. Pearce quotes Uplin, in Demosthenes, 1. who says, To ἐπιστήμην ἡ μαθησίαν τινι συνεφορίζοντα τις, that is, "he is used by the ancients, not always to express what is doubtful, but likewise to express what is certain." From these examples it is evident that the word "certain" in this verse, does not imply that the apostle was in any doubt whether he was inspired in giving this judgment: It is only a way of expressing his certain knowledge of the divine inspiration, and may have been used in irony of the false teacher, who called his inspiration in question.

CHAPTER VIII.

View and Illustration of the Matters in this Chapter.

When the heathens offered sacrifices of such animals, as were fit for food, a part of the carcass was burnt on the altar, a part was given to the priest, and on the remainder the offerings feasted with their friends, either in the
idol's temple, or at home. Sometimes also a part was sent as a present to such as they wished to oblige; and if the sacrifice was large, a part of it was sold in the public market. To these idolatrous feasts, the heathens often invited the Christians of their acquaintance in Corinth; and some of the brethren there, desirous of preserving the friendship of their neighbours, accepted these invitations; perhaps at the persuasion of the false teacher, who called it an innocent method of avoiding persecution. They knew an idol was nothing in the world; and therefore their partaking of the sacrifice, even in the idol's temple, could not be reckoned a worshipping of the idol. Besides, such a feast was considered by enlightened Christians as a common meal, which, under the gospel, they were at liberty to eat; especially if they did it to show their belief that idols have no existence as gods. These arguments, it is true, are not explicitly stated by the apostle. But the things he hath written in this and in chap. x., being direct confutations of them, we may believe they were mentioned by the Corinthian brethren in their letter, referred to chap. vii. 1.

Agreedly to this supposition, the apostle begins his discourse concerning the eating of things sacrificed to idols, with acknowledging that the generality of Christians had much more knowledge than the heathens. But at the same time he told them, that knowledge often puffeth up individuals with pride, and maketh them neglect the good of their neighbours; whereas love leadeth one to edify his neighbour, ver. 1. Next he declared, that whoever is vain of his knowledge, and maketh an uncharitable use of it, knoweth nothing yet as he ought to know; because true knowledge always maketh a man humble and charitable, ver. 2.—And that the way to attain true knowledge in religious matters, is to love God, who in time will make us know things as we ought to know them, ver. 3. Having laid down these principles, the apostle, in answer to the first argument, whereby the partaking, even in the idol's temple, of the sacrifices offered there, was pretended to be justified, acknowledged that most Christians know an idol is nothing in the world; hath no existence as a god, and no share in the government of the world; and that there is no other God but one; and no other Lord but Jesus, ver. 4, 5, 6. But at the same time he told them, there were some weak brethren, who had not that knowledge, but believed idols to be real gods, who possessed some share in the government of the world; consequently, when they ate of the sacrifices offered to idols, they did it with a conscience, or belief, of the existence of the idol, and of his power in human affairs. In them, therefore, the eating of such sacrifices was certainly an act of idolatry, whereby their conscience was defiled, ver. 7. Next, to the argument, that the things sacrificed to idols, being meat upon which the eating of which was lawful under the gospel, consequently that they might be eaten in any place, ver. 8.—the apostle replied, that, in the use of their Christian liberty of eating all kinds of meats without distinction, they were bound to take care not to lead the weak into sin by their example, ver. 9. This he told them they would certainly do, by eating the sacrifices of idols. For, said he, if a weak brother, who fancies an idol to be a real god, see thee, whom he knoweth that it is no god, sitting at the feast on the sacrifice in the idol's temple, will not his ill-informed conscience be encouraged by thy example to eat of that meat as sacrificed to a real god? ver. 10. And thus, through an improper use of thy knowledge, shall thy weak brother commit idolatry and perish, for whom Christ died, ver. 11. Such a conduct the apostle termed, a 'sinning against the brethren and against Christ,' ver. 12. Then, in a high strain of Christian benevolence, he declared, that if his eating any kind of flesh offended his brother to sin, he would abstain from it all his life, ver. 13. By saying this, the apostle insinuated to the faction, that whatever they might pretend, their real motives for joining the heathens in their idolatrous feasts were of a sensual kind. They loved good cheer and merriment. But for the salvation of their brethren, it was their duty willingly to have denied themselves all such gratifications.

Here it is necessary to observe, that the apostle's design in this part of his letter was, not to show the Corinthians the sinfulness of sitting down with the heathens in an idol's temple, to feast on the sacrifices offered there; that subject he treats of chap. x. But his design was to make them sensible, that although it had been lawful for those who knew the truth concerning idols, to partake of these feasts, they were bound to avoid them, because their weak brethren, who believed idols to have some share in the government of the world, would by their example be led to eat these feasts as an act of worship, and so guilty of idolatry. The remaining arguments in vindication of the practice, together with the general question itself, concerning the lawfulness of eating in the temples, or elsewhere, meats that had been sacrificed to idols, the apostle considered afterwards, chap. x. (see chap. xi. 5, note 1), where the reason of the apostle's treating this subject hypothetically, in the part of his letter now under our consideration, is assigned, and applied for illustrating his treating hypothetically of women's praying and prophesying in the public assemblies for worship.

**New Translation.**

**Chap. VIII.**—1. Now, concerning things sacrificed to idols, we know that we all have knowledge. Knowledge puffeth up, but love buildeth up. 2. If, therefore, any one is confident of knowing any thing, he hath known nothing yet as he ought to know. But if any one love God, the same is made to know by him.

**Commentary.**

**Chap. VIII.**—1. Now, concerning the arguments you mentioned for eating things sacrificed to idols, we know that most of us (see ver. 7.) have knowledge of the vanity of idols. Knowledge, however, often puffeth up the person who hath it, but love buildeth up others. 2. If, therefore, any one is confident of knowing any thing on this subject, which makes him regardless of his neighbour's edification, he hath known nothing yet concerning it, as he ought to know. But if any one love God, the same is made to know by him. Hence, it fills them with an high opinion of their own understanding, and leads them to despise others; whereas love disposeth them to promote the good of others. 3. But love buildeth up. This metaphor is borrowed from the Old Testament, where they who increase the happiness of society, or of individuals, are said to build them up: Ps. xxxvii. 9. 'He shall destroy them, and not build them up.' Prov. xvi. 5. 'Every wise woman buildeth her house.'—See ver. 1. 4. He hath known nothing yet as he ought to know. He hath not known what is most necessary to be known. He hath not known whether he had a temple in one of those sacrifices; or, if he had, whether he had known the purpose for which this knowledge is to be desired, nor the use which he ought to make of it: namely, that thereby he ought to edify others. 5. The same is made to know by him. By万人 is here used.
Concerning then, the eating of things sacrificed to idols, we know that an idol is nothing in the world, and that there is no other God but one.

6 (καὶ ἐπὶ τοῦ μόνου θεοῦ, τοῦ θεοῦ πατρὸς ὑμῶν, πρὸς ἅπαν αὐτὸν ἀπὸ τῶν ἁγιασμένων τοῖς ἁγιασμένοις τῶν ἀγίων τὰ ἁγία τῆς λατρείας, ἔλαβον τὴν ἁγιασμένον τοῦ θεοῦ πατρὸς ἀνθρώπου ὑμῶν.)

7 Yet to us there is one God, the Father, (ἐξαργυρίων) to him; and one Lord Jesus Christ, (ἐξαργυρίων) by whom all things are, and we (ἐξαργυρίων) by him.

8 However, this knowledge is not in all: for some, until this hour, in the conscience of the idol as a god, eat it as a thing sacrificed to the idol as a god; and their conscience being weak, is defiled.

9 Nevertheless, take heed, lest perhaps this right of yours become a stumbling-block to the weak.

10 For if any one see thee who hast knowledge (συνεγνωσμένος) at table in an idol's temple, will not the conscience of him who is weak (παθήσεως) be built up by thy example to eat things sacrificed to idols?

11 And (ἐπετεύχθη) through this thy knowledge shall the weak brother perish, by joining idolatry with the gospel, or by lapsing into heathenism, for whom Christ died?

12 But I must tell you, by thus sinning against the brethren, and wounding their weak conscience, ye sin against Christ, whom ye wound in his members.

The phrase "the idol is nothing in the world" is a key idea in this passage. It underscores the importance of considering the impact of our actions on others, especially those who may be weak in their faith.

In the transitive sense, see Acts vii. 7. Accordingly Beza, in his note, translates it, "Sciice factum est ab eo"—is made to know him. But others think the pronoun eis, he, refers to God, the immediate antecedent, and translates the clause thus: He (God) is known of him, namely, in a proper manner; and observe that eis is used in the same manner: Acts x. 11. "Jesus Christ is the Lord of all." (Ver. 6.)

1 The eating of things sacrificed to idols.—The custom of eating the sacrifices in the temple was of high antiquity. Num. x. 12. Baal sacrificed oxen and sheep, and sent to Beal his men of war, that were with him, to come and feast with him on the sacrifices. So also, Numb. xxv. 22, the daugh- ter of Jephtha called the people unto the sacrifices of her father. And the people did eat, and bowed down to their god. See below, ver. 10 note i. That these are sacrifices sometimes in their own houses, is clear from 1 Cor. x. 28. and that parts of them were sold in the public markets, appears from ver. 36. Of these customs, Plautus likewise hath made mention. Matt. xxiii. 26. and 1 Nep. 117.

Sacrificial 1. And I do partake of the sacrifices of the devil, which are eaten of none but the devil, and of his angels. Abhacenat ad a: sa me sa, sa prandium, ad canem vacat. 2 We know that an idol is nothing.—The Greek word idol, translated idol, signifies an image formed in the mind, and which exists nowhere else. Wherefore, to show that the gods of the heathens were mere creatures of the human imagination, the Jews, who used the Greek language, termed them idoleis, idols. By this word likewise, they signified the picture and statue which the heathens set up in their temples as representations of their gods; and by giving them the appellation of idols, they declared their persuasion, that the things of which they were the representations, had no existence. Nevertheless, as the apostle knew that some of the heathens worshipped their dead ancestors, legislators, kings, &c. others of them (the heavenly bodies, others certain kinds of brute animals, he cannot be understood to say that 'an idol is nothing,' in the sense of its having no existence as a god, but of its having no existence as a god, and no share in the government of the world.

11 But by thus sinning against the brethren, and wounding their weak conscience, ye sin against Christ, whom ye wound in his members.

12 But I must tell you, by thus sinning against the brethren, and wounding their weak conscience, ye sin against Christ, whom ye wound in his members.

Concerning then the eating of things sacrificed to idols, most of the Christians knew that an idol is nothing in the world; it hath no existence as a deity, nor any power in the government of the world; and that there is no other God but one.

6 For certainly, though there be gods called gods, both in heaven and upon earth, (even as there be gods many, and lords many,)

7 Yet to us there is but one God, the Father, (ἐξαργυρίων) to him; and one Lord Jesus Christ, (ἐξαργυρίων) by whom all things are, and we (ἐξαργυρίων) by him.

8 However, this knowledge is not in all: for some, until this hour, in the conscience of the idol as a god, eat it as a thing sacrificed to the idol as a god; and their conscience being weak, is defiled.

9 Nevertheless, take heed, lest perhaps this right of yours become a stumbling-block to the weak.

10 For if any one see thee who hast knowledge (συνεγνωσμένος) at table in an idol's temple, will not the conscience of him who is weak (παθήσεως) be built up by thy example to eat things sacrificed to idols?

11 And (ἐπετεύχθη) through this thy knowledge shall the weak brother perish, by joining idolatry with the gospel, or by lapsing into heathenism, for whom Christ died?

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Concerning then the eating of things sacrificed to idols, most of the Christians knew that an idol is nothing in the world; it hath no existence as a deity, nor any power in the government of the world; and that there is no other God but one.

6 For certainly, though there be gods called gods, both in heaven and upon earth, (even as there be gods many, and lords many, worshiped by them in different countries,)

7 Yet to us there is but one God, the Father, (ἐξαργυρίων) to him; and one Lord Jesus Christ, (ἐξαργυρίων) by whom all things are, and we (ἐξαργυρίων) by him.

8 However, this knowledge is not in all: for some, until this hour, in the belief of the idol's existence as a tutelar inferior god, eat it as a thing offered to the idol as a real god; and their conscience being erroneous, is defiled with idolatry, through their eating these sacrifices.

9 But ye tell me, meat does not now recommend us to God. For neither if we eat all kinds indifferently, do we thereby abound in good works, neither if we do not eat of some kinds, do we thereby want in grace, and count deficient; therefore, we have a right to eat the sacrifices of idols, even in their temples.

10 Nevertheless, though it were lawful to eat these sacrifices, ye should take heed, lest perhaps, by your indiscretion, ye offend the weak brother, whom God has not yet delivered from idolatry, and believe not the truth in the word concerning the life of the body and the resurrection of the dead, 1 Cor. xiv. 13—17. And through the impudent use of this thy knowledge shall the weak brother perish, by joining idolatry with the gospel, or by lapsing into heathenism, for whom Christ died?

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11 But I must tell you, by thus sinning against the brethren, and wounding their weak conscience, ye sin against Christ, whom ye wound in his members.
CHAPTER IX.

View and Illustration of the Subjects contained in this Chapter.

The false teacher having come to Corinth to enrich himself, we may suppose he was much disconcerted, when he found, that all the time the apostle had preached among the Corinthians he had taken nothing from them on account of his maintenance, nor on any other account. Wherefore, to remove the obstruction which Paul's disinterestedness had laid in the way of his covetous designs, he boldly affirmed to the Corinthians, that Paul was no apostle, because he had not accompanied Christ during his ministry on earth, and that his demanding nothing from them for his maintenance, showed he was conscious to himself he was no apostle, and had no right to maintenance from the Corinthians. For if he knew himself to be an apostle, why did he not use the rights of an apostle? Why did he not lead about a sister, or a wife, to take care of him, as the other apostles did, and demand maintenance for her as well as for himself? This I suppose the false teacher had done. But be that as it may, it cannot be doubted that the Corinthians, in their letter to the apostle, mentioned the particulars which his enemies objected to his character. Therefore, after deciding some very difficult questions which the Corinthians had proposed to him, and particularly after affirming in the end of chap. vii. that he had decided these questions by the inspiration of the Spirit, and after shewing himself a faithful apostle of Christ, by declaring in the end of chap. viii. his resolution on all occasions to abstain from things indifferent, rather than, by using his liberty respecting them, to lead his fellow Christians into sin, he with great propriety introduced the proof of his apostleship, and answered all the objections and calumnies whereby his enemies endeavoured to discredit him in the eyes of the Corinthians.

The proof of his apostleship St. Paul discussed in a few words, by asking the Corinthians, whether they did not know him to be an apostle? and a freeman, who had a right to preach the gospel without reward, if he thought fit to do so! whether they did not know that he had seen the Lord since his resurrection! and whether themselves were not his workmanship, as an apostle of Christ? ver. 1. Whatever he might be to others, he was certainly an apostle to them; for their conversion from heathenism, followed with the spiritual gifts which he had conferred on them, was such an unquestionable proof of his apostleship, that they could entertain no doubt of it, ver. 2.

Next addressing the faction, he said, Mine answer to them who condemn me as no apostle is this: I have a right to be maintained at the charges of the persons to whom I preach, ver. 3, 4. I have a right also to lead about a wife, who is a believer, to take care of me, and I am entitled to demand maintenance for her likewise, even as the other apostles do, and the brethren of the Lord, and Peter, ver. 5. Unless it be pretended, that of all the ministers of the gospel, I am the only one who have not that right, ver. 6. His right to maintenance, he told them, was founded on the common sense and practice of mankind, who gave maintenance to soldiers, vine-dressers, and shepherds, in return for their labours, ver. 7. It was founded also on the law of Moses, which forbade the Israelites to muzzle the ox while treading out the corn, ver. 8, 9, 10. Wherefore, having sown in the minds of the Corinthian spiritual things, that is, having given them the first knowledge of the gospel, it was no great return if he partook of their carnal things, ver. 11. Especially as others (meaning the false teacher), who had been lately among them, had been plentifully maintained by them. But though he had a complete right to maintenance, he had never used that right, but had endured every hardship, that the gospel might not be hindered, ver. 12. Further, he told them his right was founded still more directly on another precept of the law, which appointed those who performed sacred offices to eat from the temple, ver. 13. Nay, it was founded on the will of Christ, who had expressly authorized those who preach the gospel to live by the gospel, ver. 14. But the apostle being a freeman, who was at liberty to do in that matter as he pleased, he had made use of none of these precepts and rights, neither did he mention them, on this occasion, to induce the Corinthians to give him maintenance, for he would rather die of want, than be deprived of glorying in having preached the gospel without receiving any reward from his disciples for that important service, ver. 15. The reason was, he had nothing to boast of in barely preaching the gospel, because his conviction of its truth, together with the command of Christ, laid him under such a necessity of preaching, that he would be absolutely miserable if he did not make known things which were of so great importance to the world, ver. 16. Now, said he, if I do this with such willingness as to endure every hardship in the course of the work for the sake of doing it successfully, I shall obtain a distinguished reward. Whereas, if a stewardship of the gospel is forced on me against my will, and I discharge it as one constrained to undertake it, I shall have no distinguished reward, ver. 17. What, then, is the ground of the distinguished reward which I look for? Why this, that when preaching the gospel, I do it without burdening the persons to whom I preach, in order that I may make the gospel successful, by not abusing the power, which the gospel gives me of demanding maintenance. For I, who aim at a distinguished reward, would abuse that power, if, by demanding maintenance, I hindered the success of my preaching, ver. 18. For the same reason, though I be a freeman with respect to all men, (see ver. 1.) I have made myself a slave to all men, by complying with their prejudices and humours, as far as I could do it innocently, that I might gain the more disciples to Christ, ver. 19. More particularly, to the Jews, I became as a Jew, ver. 20, 21, 22. All this I do, for the sake of preaching the gospel successfully, that I may become a joint partaker of the rewards of the gospel with the most eminent apostles, ver. 23.
But, because the faction thought the apostle a fool for not demanding maintenance, and because the rest might be surprised at his subjecting himself to so many inconveniences and hardships while preaching the gospel, he put them in mind of the bodily labours and hardships to which their countrymen, who contended in the games, subjected themselves, for the trifling reward of a crown of green leaves, which soon withered. Whereas he and his brethren apostles, in return for the bodily labours and hardships which they endured, expected to obtain an incorruptible crown, namely, that divine reward of which he had been speaking. The greatness therefore of the reward sufficiently justified the apostles in the pursuit, although it was attended with so much labour and patient suffering, and showed that they had good reason to disdain every temporal advantage, while pursuing a felicity of such magnitude, ver. 24-27.

NEW TRANSLATION.

Chap. IX.—1 Am I not an apostle? am I not a freeman? (see ver. 19.) have I not seen Jesus Christ our Lord? (1 Cor. xv. 8; Acts xviii. 9, xiii. 14, 15, xvi. 1.) are ye not my work in the Lord?

2 If to others I be not an apostle, yet to you at least I am, for the seal of mine apostleship ye are in the Lord.

3 Mine answer to them who condemn me, is this,

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

5 Have we not a right to lead about a sister wife, as the other apostles, and the brethren of the Lord, and Cephas?

6 Or have I only and Barnabas not a right to forbear working?

7 Who serveth in the wars on his own charges at any time? Who planteth a vineyard, and doth not eat of the fruit of it? or who feedeth a flock, and doth not eat of the milk of the flock?

8 Do I speak these things according to man (Rom. vii. 19, note 1) ONLY? or doth not the law also, say these things?

9 For in the law of Moses it is written, Thou shalt not muzzle the ox treading out the corn. Doth God take care of oxen ONLY?

10 Or, (Acts, 55) doth he command this chieffy for our sakes? For our sakes (Acts, 91) certainly it was written: because he who Ver. 2.—The seal of mine apostleship ye are in the Lord.—This the apostle had good reason to say, because, as he intimated 2 Cor. xii. 12, they had been converted by his working among them miracles peculiar to an apostle; and because after their conversion he had bestowed spiritual gifts on many of them, in such abundance that, as a church, they were inferior to no church whatever. 1 Cor. i. 5, 6, 7, 12; 2 Cor. xii. 13. Ver. 3. To them who condemn me.—For this sense of the word condemn, see chap. iv. 3, note 1. The apostle's enemies did not as our translators express it, examine him about his not taking maintenance, but they were alleged to examine him concerning his apostleship. But they urged his not taking maintenance, as a proof that he knew himself to be no apostle. Thus St. Paul termed a condemning him.

Ver. 4. Have we not a right to eat and to drink.—The right which all the ministers of the word had to be maintained by their disciples, the apostle expressed by a right 'to eat and drink,' because Christ had said to the twelve, Matt. x. 9. 'Provide neither gold, nor silver, nor brass in your purses; 10. For the workman is worthy of his meat.' In like manner to the seventy, Luke x. 7. 'In the same house able, eating and drinking such things as they give, for the labourer is worthy of his hire.'—The word power, by which our translators have rendered τηρήσης, does not express the apostle's meaning: Pover is only an ability to do a thing; whereas, the apostle means a right to do what he is speaking of.

Ver. 5.—To lead about a sister wife.—That is, a Christian wife; or the translation may be, a sister woman, a Christian woman. Clem. Alex., as quoted by Whitby, says, 'They married their wives about, not as wives, but as sisters, to minister to those who were mistressee of families, that so the doctrine of the Lord might, without any reprehension, enter into the apostles of the women.' Nevertheless, the manner in which this affair is spoken of, inclines one not to think, that the sister wife, or woman, was carried about to minister to the apostles, rather than to instruct them. For the reasons mentioned, Rom. xvi. 1, note 3, when people of condition travelled, they either lodged with their acquaintance, or carried servants with them, who provided such things as were necessary to their accommodation in the public lodging-houses. In the Gentile countries, where the apostles preached, they had no acquaintance or friends with whom they could lodge; and therefore some of them, particularly the brethren of the Lord and Peter, found it necessary to carry about with them a wife to make provision for them, at the expense of those to whom they preached. This right, Paul told the Corinthians, belonged as much to him and to Barnabas as to the other apostles: lest, to render the gospel free of charge, he neither used this right, ver. 12, nor ever would use it, ver. 15. Wherever he was, he maintained himself by his own labour.

Ver. 6. Or have I only and Barnabas not a right to forbear working?—From this we learn, that Peter, as well as Paul, preached the gospel without maintaining himself from his disciples; and that, like Paul, he was listed for his doctrine by the Jews, and the Judaizers. See Pref. 2 Cor. xiv. 2, and 2 Cor. xiv. 17. The honourable mention which Paul made of Barnabas, in this passage of his apostle to the Corinthians, deserves notice, as it shows that those good men, notwithstanding their sharp contention about John Mark, mentioned Acts xv. 20, entertained no resentment against each other on that account, but murder, or anything I can, and perhaps on some occasions after that preached the gospel together as before.

Ver. 9. Muzzle the ox treading out the corn.—The people of the east did not thrash their corn as we do; but they ploused out the grain by causing oxen to tread on the ears. This argument from the law of Moses may have been intended for the Jewish converts at Corinth, some of whom I suppose had joined the false teachers. The same may be said of the argument, ver. 10, the same man said that was not to eat the fruit of the vine, John vii. 22. Ver. 10. Doth he command this?—The precept concerning oxen, being introduced in the law immediately after precepts enforcing justice and mercy in punishments, it was certainly intended to
plough, ought to plow in hope; and he who thrusteth in hope, OUGHT to partake of his own hope.
11. If we have sown spiritual things in you, is it a great matter if we shall reap carnal things?
12. If others partake of (Rom. 7.1) this power over you, OUGHT we not rather (1 Cor. 6.1) be silent? Nevertheless, we have not used this power; (Rom. 14.2) but we bear all things, that we may not give any hindrance to the gospel of Christ.
13. Do ye not know, that they who perform sacred offices eat (Rom. 14.2) from the temple? they who wait at the altar, do they not share with the altar?
14. So also the Lord hath appointed them who preach the gospel, to live (Rom. 14.2) by the gospel.
15. But I have used none of these precepts: neither have I written these things that it should be so done (Rom. 14.2) to me: for it were good for me rather to die, than that any one should make my boasting void. (2 Cor. 11.10)
16. For (2 Cor. 11.10) when I preach the gospel, I have nothing to boast of: because necessity is laid upon me; yea, woe is unto me, if I preach not the gospel.
17. (Rom. 14.2) Now, if I do this willingly, I have a reward; but if unwillingly, I am intrusted with the stewardship, I have no reward. (Rom. 14.2)
18. What then to me is the reward? That when preaching, (Rom. 14.2) I shall establish the gospel of Christ without charge, in order that I may not abuse my power in the gospel.
19. (Rom. 14.2) Therefore, though I be a freeman (Rom. 14.2), with respect to all men, I have enslaved myself to all, that I might gain the more.
20. (Rom. 14.2) So to the Jews, I became as a Jew; that I might gain the Jews; to those under the law, as under the law, that I might gain those under the law.

impress the式es with a sense of the obligations of justice and humanity towards rational creatures, as the apostle here affirms.

Ver. 12.—1. Power over you.—(Eph. 3.17.) We have the same form of expression, Matt. 2.1. 1 John xvi. 2. This other who partook of this power over them were the teachers of the fiction, who at the expense of the Corinthians lived in great luxury among them, 1 Cor. 4.8. 2 Cor. 11.31. 3. Hindrance to the gospel.—By preaching the gospel free of expense, the apostle rendered it more acceptable to the Gentiles, and drew them more readily to hear him. There was another reason also for his demanding no reward for preaching: namely, that in future ages mankind might be scalable, in that preaching the gospel he was not ashamed by any worldly motive, but purely by a full perception of its truth. Foreseeing, therefore, that his disinterestedness would in all ages be a strong proof of the truth of the gospel, the apostle gloried in preaching it to all men without reward.

Ver. 13. They wait at the altar.—In the original it is (Hebrew.)—They sit at the altar; a phrase which denotes continual and persevering service at the altar. In the first clause of the verse, the service of the Levites is supposed to be alluded to; but in this clause, the service of the priests.

Ver. 14.—Now, if I do this willingly.—The apostle means his preaching the gospel from a conviction of its truth, and from a regard to the glory of God and the good of men: for these principles would make him not only firm, but cheerful in the work.

1. I have a reward.—I shall obtain that distinguished reward, which in the life to come will be bestowed on them who turn many to righteousness, and who in that work undergo great hardships.

Ver. 15.—To the Jews I became as a Jew.—In the preceding chapters, the apostle ordered the Corinthians to comply with the prejudices of their weak brethren in the affair of meats sacrificed to idols, and declared his own resolution, that if his eating most occasioned others to sin, he would not eat flesh while he lived. It is therefore probable, that his becoming to the Jews as a Jew, means that he observed the distinction of meats enjoined by Moses, while he lived with the Jews in the heathen countries. Also, it may refer to his conducting Timothy, to render his practice consistent with the Jews. These compliance with the prejudices of the weak showed only to gain their goodwill. For when the Judean teach-
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21. To those without law, as without law, [yet not without law to God, but under law to Christ], that I might gain those who are without law.

22. To the weak, I became as weak, that I might gain the weak. To all I have become all things, that by all means I might save some.

23. (Acts 10:38.) Now, this I do for the sake of the gospel, and that I may become a joint partaker of its rewards.

24. Do ye not know, that they who run in the stadium run indeed, but one only receives the prize? So run, that ye may lay hold on the prize.

25. (Acts 10:38.) Now, every one who contends, is temperate in all things: They, indeed, that they may receive a fading crown, but we one that does not fade.

26. I therefore run, [1 Corinthians 9:24] as not out of view: So I box, as not beating the air.

27. But I beseech you, my body, and head it captive, lest perhaps (so long) having prevailed

[Omission here due to unclear handwriting or damage.]

28. As not out of view. [The Greek adverb ἀπόκτησις comes from ἀποκτάω, a word which signifies a thing not yet acquired, Luke 15:18. I have given the adverb the adjective form, in the Greek, because the apostle's meaning is, "I run according to all the rules prescribed, and with the greatest activity; knowing that in no part of the course I am laid on the view of my judge, and that in no part of the course I am viewed in the eyes of spectators." Hence, the Judge of the world, observes how every man behaves in the station assigned to him, and that with as much attention as the judges and spectators observed the manner in which the athlete contended, in the race.]

29. So I box, as not beating the air. I am an athlete to the extreme with the gauntlet, used by the athletes, for the purpose of acquiring agility and dexterity in boxing: an allusion also to the great battle, which is a battle for the true battle. This kind of fight Virgil hath described, [Eneid i. 376.]

[Further text obscured due to damage or handwriting issues.]
to others, I myself should be one not approved.

See chap. 31. note. Having passed through this public inquiry into their life and character, the accusations and the constabulary were led to the altar of Jupiter, and there, with their relations, aware they would not be guilty of any fraud or action tending to the breach of the laws of the sacred games. And to excite the ardor of the contestants, the crowns, the rewards of victory, lay in the contest full in their view, on a tripod, or table, placed in the stadium. There were also branches of palm exposed, which the victors were to receive along with the crowns, and which they carried in their hands, as emblematic, says Pindar, of the insuperable vigour of their body and mind.

But though the conquerors, immediately on their gaining the victory, were entitled to the chaplet and the palm, yet Pet. Faber, Agn. lib. 1. c. 30. conjectures, from a passage of Chrysostom, that the victors in the morning could not receive their crown till noon, as if they submitted the specimens, as well as victors, to be subjected to some reproof before the apostle would permit them to receive the reward of victory. In the meantime the apostle, disbelieving, and having the scenes described in the preceding note, was found not to be of the character and station required by the establishment regulations. Besides the previous trial, the Hiero-".

Such was the office of the herald or eretor in the sacred games. In addition to that office, the apostle calls himself a herald, in the combat for immortality: because he was one of the chief of those who were employed by Christ to introduce him into the stadium, such as contended for the incorruptible crown. He called them to the combat; he declared the kind of combat in which they were to engage; he proclaimed the qualifications necessary in the contestants, and the laws of the battle. Who, he encouraged the contestants, by giving the crowns and palms full in their view.

4. I myself should be one not approved: literally, I myself should be without praise. They all ate the same food one who, when tried in the manner described in the preceding note, was found not to be of the character and station required by the establishment regulations. Besides the previous trial, the Hiero-".

CHAPTER X.

View and Illustration of the Matters handled in this Chapter.

The apostle’s design in this chapter cannot be rightly understood, unless we suppose the Corinthians, in their letter, to have put three questions to him concerning meats sacrificed to idols. First, Whether they might innocently go with their heathen acquaintance into the idol’s temple, and partake of the feasts on the sacrifices which were eaten there in honour of the idol? Secondly, Whether they might buy and eat meats sold in the markets, which had been sacrificed to idols? Thirdly, Whether, when invited to the houses of the heathens, they might eat of meats sacrificed to idols, which were set before them as a common meal? To the first of these questions the apostle answered, chap. vii. That their joining in the heathens in their feasts on the sacrifices in the idol’s temple, even on the supposition that it was a thing in itself innocent, might be a stumbling-block to their weak brethren, in which case it ought to be avoided; but whether such a practice was a thing innocent or sinful in itself, he did not decide on that occasion consider. In this last chapter, therefore, he resumed the subject, that he might treat of it fully, and answer the other questions proposed to him by the Corinthians relative to that matter.

The false teacher, to free the brethren from their scruples respecting the feasts on the sacrifices in the idol’s temple, had, I suppose, told them, that their knowledge and profession of the gospel rendered them so much the objects of envy and hatred of the heathens, that he would not be displeased with them, if, to gain the favour of the heathens, and to save themselves from persecution, they partook of their feasts in the idol’s temple. He added, that whatever influence their eating of these sacrifices might have to pollute them, assuredly their baptism, but especially their eating the Lord’s supper, would have a greater influence to sanctify them. The confutation of these fallacious arguments the apostle brought from what happened to the Israelites, the ancient people of God, who were as much the objects of the divine favour as the disciples of Christ could be. They were led out of Egypt under the cloud, and made to pass through the Red Sea in a miraculous manner, ver. 1.—By being in the cloud and in the sea, they were all baptized into the belief that Moses was commissioned by God to deliver them, ver. 2.—They all ate the same spiritual meat, and drank the same spiritual drink, ver. 3, 4.—In short, they all enjoyed the favour of God, together with the external privilages belonging to his people, in as ample a manner as the Israelites, chap. 3, 4. 5.—To bring these things home to the Corinthians, the apostle told them, that he knew among them such as brought destruction on persons so high in favour with God, are examples to mankind in every age, to prevent them from lurking after the pleasures of the table, as the Israelites luxuriated after the fleshpots of Egypt, ver. 6.—And from becoming idolaters, as many of them became, when, dancing round the altar which Aaron had raised, they worshipped the golden calf in the frantic manner in which the heathens worshipped their idols, ver. 7.—And from omitting the Lord’s supper, as many of them did with the daughters of Moab, for which twenty-three thousand of them were slain in one day, ver. 8.—And from trusting Christ by distrusting his care, as the Israelites tempted God by speaking against him and against Moses, for bringing them out of Egypt to die in the wilderness; and for that great sin were destroyed, ver. 9.—And from murmuring at the restraints laid on them by the gospel, and at the sufferings to which they were exposed in their passage to heaven, as the Israelites murmured on account of the difficulties they had to encounter in taking possession of Canaan, and were destroyed, ver. 10.—All these things, the apostle told the Corinthians, happened to the Israelites as examples, and are written for our instruction, that we may hold courses which are approved so destructive to them, ver. 11.—The horrible
of the Israelites with the daughters of Moab, was mentioned to the Corinthians on this occasion with singular propriety, because the Moabish women tempted the Israelites to commit fornication, by inviting them to partake of the sacrifices of their gods; the very thing which the apostle was exhorting the Corinthians to avoid.

As the foregoing facts, recorded in the scriptures, were set before the Corinthians, to shew them how dangerous it is for persons who are the objects of God's favour, and who enjoy great external privileges, to fancy that their sins are not displeasing to God, the apostle drew this conclusion from the whole: 'Wherefore, let him who thinketh he standeth firm in the favour of God, take heed lest he fall,' ver. 13. And by taking notice that the Corinthians were exposed to none but common temptations, he intimates that there was no reason for their being so anxious to gain the favour of the heathens; especially as God, who hath promised to assist his people, is faithful, and will not suffer them to be tempted above what they are able to bear; or with the temptation will make a passage for them out of it, ver. 13.—In short, idotry having proved so ruinous to the ancient Israelites, the apostle earnestly exhorts the Corinthians to 'flee from it,' ver. 14.

But the false teacher, it seems, had told the Corinthians, that their partaking with the heathens in their feasts on the sacrifices in the idol's temple, was not idolatry in persons who knew that an idol is nothing in the world, because to such it was only a common meat. In what follows, therefore, the apostle proved, that such an action was a real worshipping of the idol on whose sacrifice they feasted. And to draw the attention of the Corinthians to what he was going to say, he told them he would speak to them on that subject as to wise men, (an application of which the Greeks were exceedingly fond;) and desired them to judge impartially of what he should say to them, ver. 15.—Do not we, said he, who are the disciples of Christ, consider our joint drinking of the cup in the Lord's supper, as a symbol of our joint partaking of the benefits procured by the shedding of the blood of Christ? and our joint eating of the loaf in the Lord's supper, as a symbol of our joint partaking of the benefits belonging to the body or church of Christ? ver. 16.—And because there is one loaf used in the Lord's supper, we, the many who partake of it, are thereby declared to be one body or society, under the government of one head, and to be animated by the same principles, and to follow the same practices, ver. 17.—The Jews, likewise, entertain the same sentiments with respect to those who join in their religious services. Do we not hold, that the persons who eat of the sacrifices offered to the God of Israel, are joint partakers of his altar; that is, join in the worship performed to him on the altar, and partake of the benefits procured by that worship? ver. 18.—By parity of reason, they who in the idol's temple eat of the sacrifices offered to the idol, are justly considered by the heathens as joining in the worship of their gods, and as declaring their desire jointly to share with them in the blessings which their gods are supposed to bestow. Nay, they consider them as holding communion with them, both in their principles and practices. This application of the argument, indeed, the apostle hath not made; but in the following verse he supposes his readers to have made it; for he adds, What then do I affirm, namely, when I say that your eating the sacrifices of idols is a joint participation in their worship? Do I affirm that an idol is a god? or that the sacrifices offered to idols are sacrifices to beings who are gods? ver. 19.—By no means. But I affirm that the sacrifices which the heathens offer, they offer to demons; that is, to the souls of dead men, and to evil spirits, neither of which are gods; since they have no power in the government of the universe, as the heathens fancy. And I would not have you to be joint partakers with the heathens of demons, either in their principles, their practices, or their expectations, ver. 20.—Besides, the worship of the true God is incompatible with the worship of demons; for it consists in good dispositions and virtuous actions; whereas the worship of demons consists in vile affections, lewdness, and all manner of debauchery. Therefore, ye cannot consistently partake of the table of the Lord, and of the table of demons, ver. 21.—Some of you pretend, that ye eat the sacrifices of idols to shew your belief that an idol is nothing. But I reply, ye thereby provoke the Lord to jealousy; because, by the heathens, your eating of these sacrifices is considered as an honouring and worshipping of the idol. Now, before ye give the heathens reason to think that ye pay to their idols the honour which is due to Christ, ye should know that ye are stronger than Christ, to defend yourselves against his wrath, ver. 22.

With respect to the questions, whether the meats sacrificed to idols, which were sold in the markets, might be eaten by Christians; and whether they might eat of these meats in the houses of the heathens, when set before them as a common, not as a religious meal; the apostle observed, first, that although under the gospel all meats are lawful to every person, all meats are not expedient for every person. And even in cases where they are expedient, the eating of them may not tend to the edification of others, ver. 23.—Secondly, that in the use of meats, one ought to study, not his own advantage only, but the advantage of his neighbour also, ver. 24.—And having laid down these principles, he desired the Corinthians to eat whatever was sold in the shambles, without inquiring whether it had been sacrificed to idols or not; because they knew that idols have no dominion over the world, but that the earth is the Lord's, and all that it contains, ver. 25, 26.—And if a heathen invited them to his house, and they inclined to go, they were to eat whatever was set before them, taking no questions for conscience' sake; because by no reasonable construction could that action be considered as a worshipping of idols, even though the meat they were going to eat had been sacrificed to an idol, ver. 27.—But if, on such an occasion, either a heathen, or a Jew, or a weak Christian, should say to them, this is meat sacrificed to an idol, they were to abstain from it, on account of the weak conscience of him who showed it; because, by declaring that he considered the eating of that meat as a partaking in the worship of the idol to whom it had been offered, ver. 28.—If thou reply, Why should my liberty be governed by another's opinion? and say, God hath allowed me to eat all kinds of meat, why should I be blamed for eating any particular meat, for which I give God thanks? ver. 29, 30.—My answer is, For the very reason that by the free gift of God all his good creatures are bestowed on thee, thou art bound, in eating and drinking, as in all thy actions, to consult the glory of God, who has commanded thee, even in indifferent actions, to consider what may be good for the edification of others, ver. 31.—I therefore exhort you, in using your Christian liberty, to become no occasion of stumbling, neither to the Jews, nor to the Gentiles, nor to the church of God, ver. 32.—This is the rule I myself follow; not seeking mine own advantage only, but the advantage of others also, that they may be saved, ver. 33.—And ye should become imitators of me in this disinterestedness, even as I also am therein an imitator of Christ, chap. x. 1.—By telling the Corinthians that he followed this rule, and that, in following it, he imitated the disinterestedness of Christ, he instanced, that the behaviour of the false teacher was of a different kind. He regarded only his own gratification and profit, and had no regard to the advantage of others.
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Commentary.

1. Ye think yourselves so much in favour with God, that he will not be displeased though ye eat the sacrifices of idols. But I would not have you ignorant, brethren, that our fathers were all under the cloud, and all passed through the sea; and all did eat the same spiritual meat, (Exod. xvi. 12.)

2. And did drink the same spiritual drink: for they drank of the spiritual rock, which followed them; and Christ, the rock, (ver. 2.)

3. Nevertheless, with the greater part of them God was not well pleased, for they were cast down in the wilderness.

4. Now, these things have become examples unto us, (ver. 11.)

5. Ye are we, in order that we should not be lusted after evil things, even as they lusteth. Neither be ye idolaters, as some of them were; as it is written, (Exod. xxxii. 6.)

6. The people sat down unto eat and to drink, and rose up to dance. Neither let us commit whoredom, as some of them committed.

7. Ver. 1. Our fathers, that is, our predecessors in the church of God. For to the Corinthian church Jesus, being crucified, committed the same, the cross, to the unbelieving Corinthians. The doctrine of the cross was not preached to the Corinthians, but to the Gentiles. The apostle makes this here, that none should imagine that he had not the cross with him, but only a part of it, the cross, which was without arms, and in itself, not the power of God. For the apostle is speaking to a congregation that had the cross; he had it before his eyes: therefore the Corinthians, who had the true cross, had not the gospel, which is that which is from heaven. And in this verse, it is nowhere else intimated, that the Corinthians had the true cross; for though the apostle saith he was at Corinth, yet he doth not say, that he had the true cross with him, except in this place.

Ver. 2. In the cloud in the sea. For the Israelites, being led by the Egyptians under the cloud, and by passing through the Red Sea, were made to declare their belief in the Lord, and in his servant Moses, (Exod. xvi. 10.)

Ver. 3. The same spiritual meat. The manna, called by the Corinthians, the same spiritual meat, gave the same spiritual nourishment which they typified were the same with those typified by the bread in the Lord's supper, John v. 31. in which the Corinthians are, and by which they thought themselves as being fed by eating the Lord's supper. He doth not say, that the Corinthians had not the bread of life; but he saith, that they had not the spiritual drink, which was typified by beer, (Exod. xvi. 3.) and that he called that beer of Egypt: and this the apostle says, to wit, that because they had not the spiritual drink, they could not have the spiritual meat and drink.

Ver. 4. He drank of the rock, and the rock struck out water for them. The rock, in the wilderness of Sinai, which was their eleventh station after they came out of Egypt, and before they came to Mount Sinai, consequently it happened in the first year of the Exodus. This food was water brought from the river, at Kadesh, in the wilderness of Zin, which was their thirty-third station, and this happened in the forty-third year of the Exodus, even after Miriam's death, Num. x. 1. To both places the name of Meribah was given: but the latter was called Meribah Kadesh, to distinguish it from Meribah in the wilderness of Sin, which was the rock's cave, which the Hebrews usually call Noah. This rock, in the wilderness of Kadesh, was a rock, or stone, against which the Hebrews beat water, as Moses' disciples did. The rock here is the rock of Kadesh, the rock out of which water was struck for the Israelites. And this is the rock in the wilderness, which the apostle speaks of, that which was struck out water, that was struck by Moses; for it was the rock of Kadesh, that was struck out water. Then came the rock into the wilderness, and there the apostle saith, that he drank of the rock; and this rock is the rock of Kadesh, out of which water was struck for the Israelites.

Ver. 5. The rock, as in the former clause, is put for the water that came out of the rock. Water was twice brought from a rock by a manner of the Israelites in the wilderness. Once in Rephidim in the wilderness of Sin, which was their eleventh station after they came out of Egypt, and before they came to Mount Sinai, consequently it happened in the first year of the Exodus. The history of this miracle we have, Exod. xvi. 8. The second time water was brought from the river, at Kadesh, in the wilderness of Zin, which was their thirty-third station. This happened in the forty-third year of the Exodus, even after Miriam's death, Num. x. 1. To both places the name of Meribah was given: but the latter was called Meribah Kadesh, to distinguish it from Meribah in the wilderness of Sin, which was the rock's cave, which the Hebrews usually call Noah. This rock, in the wilderness of Kadesh, was a rock, or stone, against which the Hebrews beat water, as Moses' disciples did. The rock here is the rock of Kadesh, out of which water was struck for the Israelites. And this is the rock in the wilderness, which the apostle speaks of, that which was struck out water, that was struck by Moses; for it was the rock of Kadesh, that was struck out water. Then came the rock into the wilderness, and there the apostle saith, that he drank of the rock; and this rock is the rock of Kadesh, out of which water was struck for the Israelites.
of them committed whoredom, and fell in one day, twenty-thousand thousand. 38 Nor let us grieve the Holy Spirit of God, as even some of them grieved, 39 (Num. xxi. 5.), and perished (και) by serpents. 40 Neither let us offend one another, as even some of them offended, and perished by the destroyer. 41 (Num. xiv. 29.)

11 Now all these things happened to them as examples of ours, and are written for our admonition, 2 upon whom the ends of the ages are come. 12 Wherefore, let him who thinketh he standeth, take heed lest he fall. 13 Ye temptation hath taken you, but such as belong to man; and God is faithful, who will not suffer you to be tempted above that ye are able; but will make with the temptation also a passage out, that ye may be able to bear.

14 Wherefore, my beloved, flee from idolatries.

15 I speak as to wise men; (see chap. iv. 10.) judge ye what I say. 16 The cup of blessing, (supp., εὐλαβή, for which we bless, is it not the joint participation of the body of Christ?) to which we break, is it not the joint participation of the body of Christ? 17 (I Cor. 10. 24.) Because there is one loaf; we are many one body; for we all partake of that one loaf. 18 Look at Israel after the flesh. 1 Are not the apostles to the Corinthians because they had practised whoredom as an act of worship acceptable to their deity. See Pref. to this Epist. sect. 2. Nay, after their conversion, some of them had not altered their manners in that particular, 2 Cor. xi. 22. 2 And fell in one day twenty-thousand thousand. 24 Twenty-four thousand are said, Num. xxx. 9, to have died of the plague. But if the number be increased to thirty thousand, and less than twenty-four, it might be expressed in round numbers either way. 19 Ver. 1. Neither let us tempt Christ. That Christ after his resurrection was invested with the government of the world is evident from his own words, Matt. xxviii. 18 and from Eph. i. 20, 21, 22. Wherefore, when the Corinthians, to avoid persecution, joined the heathen in their idolatrous feasts, they showed great disregard for the power and goodness of their Master's government. This the apostle justly terms a 'grievous tempting of Christ.' 20 But as even some of these apostles perished, the person tempted by the Israelites was Christ, because he is omnipresent, and is with all. But that supposition breaks down the person who spoke the law to the Israelites at Sinai, contrary, I think, to Heb. i. 1, where it is said, God who spoke to the fathers by the prophets, being the person who spoke to us by his Son. For God who spoke to the fathers by the prophets, being the person who has spoken to us by his Son, he cannot be the same. See also Heb. ii. 2, 3, xii. 26. I therefore think the person tempted by the Israelites was God the Father, and that the word God might be supplied as properly as the word Christ. Yet I have not ventured to insert it in the translation, lest it should be thought too bold an innovation; though I am sensible it is the true method of completing the sense. 3 And perished by serpents. 4 In the history these are called fiery serpents. It is of opinion that these serpents were of the dippas kind, which Lucian had described in his treatise entitled Ἡδονή, where, speaking of the deserts of Libya, he says, 'Of all the serpents which inhabit these solitudes, the most cruel is the dippas, no bigger than a viper, but whose sting causes most diabolical pains, even to death. For it is a gross venom which burns, breeds breaths, and purifies; and those who are afflicted with it die as if they were in the fire.' For an account of the dippas, see Kolbe's State of the Case of Good Hope, vol. ii. p. 160.

Ver. 10. Perished (καταπέπλησαν) by the destroyer. — This destroyer was called by the Jews the angel of death, and Snemol. He is called, Heb. xi. 38. 'He whom God had made the wielder of death, that is, the devil,' and Heb. xii. 28. ὁ παρελθόντας, 'He who destroyed the Branch.' 11. 11. Now all these things happened to them as examples. 11. 1. The apostle's meaning is, that punishment inflicted on others in a public and extraordinary manner, makes examples of the divine vengeance on their own generation, and to all succeeding ages which have any knowledge of their history.

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whoredom with the daughters of Moab, and were slain in one day twenty-thousand thousand; 41 as, even many of the Israelites tempted God by saying he had brought them to die in the wilderness, and perished by serpents.

9 Neither let us grieve the Holy Spirit of God, as even many of the Israelites murmured when they heard the report of the spicery, and perished by the destroyer.

11. Now all these things (as I said before, ver. 6.) happened to the Israelites as examples, and are written for our admonition, who have seen the end of the Mosaic ages, that we may not sin in the expectation, that because we are the people of God we shall not be punished. 12 Wherefore, let him who thinketh he standeth firmly fixed in the divine favour, by being in the church, and by using the sacraments, take heed lest he fall.

13 Your joining the heathens in their idol feasts, to avoid persecution, is inexorable. No temptation hath as yet taken you, but 14, it may be, is moderate. 15 As to what is future, God is faithful, who will not suffer you to be tempted above what ye are able; but will make with the temptation also a passage out. This I declare to you, that, believing God's promise, ye may be able to bear till the promised relief come.

16 Wherefore, my beloved, trust in God, and flee from the idolatrous feasts of the heathen.

17 To show that the eating of the sacrifice in the idol's temple is a real worshipping of the idol, I will speak as to wise men; judge ye concerning the force of the following argument.

18 The cup of blessing in the Lord's supper, for which we bless God, and which we drink, is it not the symbol of our joint participation of the body of Christ? 19 The loaf which we break, is it not the symbol of our joint participation of the benefits belonging to the body or church of Christ? 20 Because there is one loaf in the Lord's supper, we the many disciples of Christ are thereby shown to be one society, whose principles, practices, and hopes, are the same; for, to declare this, we all participate of that one loaf.

21 Look at the natural Israel: Are not they who eat of their sacrifices, 2 Admonition. — Μη γάρ ἔσται literally signifies, the putting of the mind in a proper posture for action by good instruction.

3. On the ends of the ages are come. — This may mean the end of the Mosaic dispensation, whose duration was measured by ages or judaics. — See Rom. xi. 25, note 3. Or it may signify the last dispensation of religion. For there was the patriarchal age or dispensation, the Mosaic age, and the gospel age. — Ver. 13. But such as belongs to man is such as is moderate. So the word is used, 2 Sam. vii. 14. 'I will cherish them with the rod of men;' I will cherish them in moderation. At the same time the apostist wrote this, the Corinthians had not been greatly persecuted, 1 Cor. iv. 8.

Ver. 16. — Which we bless. — ὑπὲρ ὑπαγωγής, literally, for which we speak good words of praise and thanksgiving. Matt. vi. 6. where this blessing is interpreted by the giving of thanks. This phrase here, denotes the whole communicants joining together in blessing God over the cup, for his mercy in redeeming the world, through the blood of Christ. For both Luke and Paul, in their account of the institution, express this part of the service as μετὰ ἐπίτροπος, having given thanks. Hence the service itself hath long borne the name of the Eucharist, or thanksgiving, by way of eminence.

2. In it (ἐν αὐτῷ) the joint participation of the blood, &c. — For the different significations of the word συμμετέχω, see 1 John i. 3, note. 3. This account of the Lord's supper the apostle gave, to show the Corinthians, that as by eating thereof the partakers declare they have the same object of worship, the same faith, the same hope, and the same dispositions with the persons whom they join in this act of religion, and that they will follow the same course of life: so is all reasonable construction, by eating the sacrifices of idols, the partakers declare that they are of the same faith and practice with the worshippers of idols; that they have the same objects of worship with them; and that they expect to share with them in the benefits to be derived from that worship.

Ver. 17. — Because there is (εἰς τὸν τοίχον) one loaf. — The Greek word τοίχον, especially when joined with words of number, always signifies a loaf, and is so translated in our Bibles. Matt. xxi. 24. 'Do ye not understand, neither remember the five (τρίτας) loaves of the five thousand?' Matt. iv. 3. 'Command that these stones be made (εἰς τοίχον) bread.'

2. We the many — ἐκ τῶν διπλωμάτων, here, and ver. 22. signifies the whole community of Christians; just as εἰς τὸν τοίχον signifies all mankind. The same signification is εἰς τὸν τοίχον, in Rom. v. 19.

3. Are one body. — The interpretation of this phrase given in the commentary, is confirmed by the apostle himself, in 1 Cor. xii. 12, where, in allusion to our drinking of the cup in the Lord's supper, he says, 'And all have been made to drink.' — And all have been made to drink from the same cup. — Ver. 3. on that verse.

Ver. 16. — Look at Israel after the flesh. — Ἰσραήλ αὐτὸν ἐπιθύμησαν, signifies the natural descendants of Israel, who worshipped God by
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sacrifices, considered by them as joint partakers in the worship performed on the altar. By parity of reason, they who eat of the idol sacrifice, partake in the worship of the idol, and consecrate their persons to it.

19 What then do I affirm? That an idol is any thing, or that an idol sacrifice is any thing?

20 No: But that what the heathens sacrifice, they sacrifice to demons, and not to God. 

(20) Now, I would not have you to become joint partakers with demons.

1 Ye cannot drink the cup of the Lord, and the cup of demons: ye cannot partake of the table of the Lord, and of the table of demons.

22 Do we provoke the Lord to jealousy? Are we stronger than he?

23 All meats are lawful to me, but all are not expedient, (see ch. vi. 12;) all are lawful to me, but all do not edify.

24 Let no man seek his own advantage only, but each that (be int. Rom. xiii. 8. note) of his neighbour also.

25 Whatever is sold in the shambles, eat, asking no question (1 cor. 112;) on account of conscience.

26 For the earth is the Lord's, and the fulness thereof. (Psal. xxii. 1.)

27 And if any of the unbelievers invite you, and ye incline to go, whatever is set before you, eat, asking no question on account of conscience.

28 But if any one say to you, This is a thing sacrificed to an idol, do not eat on account of him who showed it, and of conscience; for the earth is the Lord's, and the fulness thereof.

(29) Now, I say conscience, not thine own, but that of the other.

(20) Beware of being judged by another's conscience.

29 Besides, if by grace I be a partaker, why am I made to speak for that which I give thanks?

sacrifices according to the law. For there is an 'Israel after the spirit,' a spiritual Israel, consisting of believers of all nations. These are called 'the Israel of God,' Gal. vi. 16.

2. Partners of the altar.—This argument, drawn from the sentiments of the Jews, was used with peculiar propriety in reasoning with the false apostle, who was a Jew, and who, to ingratiate himself with the Corinthians, had encouraged them to eat of the idol sacrifice.

Ver. 20—1. They sacrifice to demons.—The word ἱερατεύουσ—I have in the LXX. denote the οἱ ἱερατεύοντες τῶν σαλπίγγων, which is called by Josephus Bell lib. vi. c. 6, says 'demons are the spirits of wicked men.' It is therefore probable, that the writer of the New Testament used the word ἱερατεύοντες in the same sense, especially as it is well known that the greatest part of the heathen gods were devilish. The heathens worshipped two kinds of demons—the one kind were the gods of kings and heroes, visited after death, but who could not give any assurance in human affairs; the other kind of demons were those evil spirits, who, under the names of Jupiter, Apollo, Thrombaison, &c., inciting the heathen priests and princes to deliver oracles, greatly promulgated idolatry. See 1 Cor. xiv. 32, note 2.

2. What is a demon?—The heathen in general had no idea of God; that is, of an unoriginated, eternal, immutable, and infinitely perfect Being, the Creator and Governor of all things. Ver. 21.—1. The cup of demons.—In the heathen sacrifices, the priests, before they poured the wine upon the victim, tasted it themselves; then carried it to the offering, and to those who came with them, that they also might taste it, as joining in the sacrifice, and receiving benefit from it. Thus Virgil, Aen. viii. 273.

Quae ago, O jussa, tantum in mensae blandum, Quae sibi carnem, et pecuda purpurea doctras, Communemque vocare deum, et date vina volentes.

2. Of the table of demons:—that is, of the sacrifice offered to demons, which was eaten on a table in the demon's temple. See chap. xii. 16. note 1. Ver. 22. Provoke the Lord to jealousy!—This is an allusion to Exod. xxi. 5, where, after prohibiting the worshipping of images God added, 'I was jealous for the Lord thy God am a jealous God.'

Ver. 25. All meats are lawful.—As the apostle is speaking of meats sacrificed to idols, this word meats, not things, must be supplied here.

Ver. 29. On account of conscience.—Besides what is expressed in the commentary, this may imply one's belief in the sovereign dispensation of God and his disclaiming all dependence on idols.

Ver. 25. The earth is the Lord's, and the fulness thereof.—For the meaning of this passage, see Col. iii. 9, note 1. By this argument the apostle taught the Corinthians, that their knowledge and faith in Christ should hinder them from asking any questions concerning their food, which might lead the heathens to think that they acknowledged the power of their demons, either to give or withhold any part of the fulness of the earth from the worshippers of the true God.

Ver. 28.—1. This is a thing sacrificed to an idol; do not eat.—The heathens often in their own houses made an ordinary feast of a part of the sacrifice, chap. vii. 1, note 1. To these entertainments the apostle told the Corinthian brethren they might lawfully go, when invited. But on such occasions, if a Christian domestic or slave, by informing them that this or that dish consisted of things which had been sacrificed to an idol, signified that they discontinued their eating these things as sinful, they were to abstain from them for the reasons mentioned in the text.

2. For the earth is the Lord's, and the fulness thereof.—This clause is omitted in the Alex. Clermont, and other MSS., and in the
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31 (verse 132.) Therefore, whether ye eat, or drink, or whatsoever ye do, do all to the glory of God.¹

32 (Acts 21, 24.) Ye are no occasion to the Jews to stumble, neither to the Gentiles, nor to the church of God.

33 Even as I purpose to please all men in all things, not seeking my own advantage only, but that of the many also, that by rendering myself acceptable to them, I may promote their salvation to the great glory of God.

CHAPTER XI.

1 Become ye imitators of me, even as I also am of Christ. (Rom. xv. 3.)

Syrian, Arabic, and Vulgate versions: some critics think it disturbs the sense. But it renders the argument more complete; for the following verse, it makes the Lord's discourse clearer. Having allowed men a sufficiency of other wholesome food, no one is under any necessity of offending those who are either ignorant or apprehensive, by eating a particular kind.

Ver. 3. Do all to the glory of God. By this precept the apostle hath taught us, that our greatest duty is to promote the glory of God, by regulating all our actions according to his will; that in many particular actions we ought to have God's glory actually in view, and in all the rest habitually, and that we should be his faithful servants,

From the things written in this chapter, and in chap. xiv. ver. 34, 35, 36, it appears that some of the Corinthian women, on pretence of being inspired, had prayed and prophesied in the Christian assemblies as teachers; and while performing these offices, had cast off their veils, after the manner of the heathen priestesses in their ecstasies. These disorderly practices, the false teacher, it seems, had encouraged, ver. 16, from a desire to ingratiate himself with the female part of the Corinthian church. But the apostle's adherents, sensible that it did not become the women to be teachers of the men, had restrained them. And this having occasioned disputes between the church and the faction, the church, in their letter, applied to the apostle for his decision. In answer, he first of all commended them for having held fast his traditions or ordinances concerning the public worship of God, ver. 2. Next, he explained the foundation on which his ordinances relating to the public worship were built, and the subordination of all men to Christ, and of woman to man, and the subordination of Christ to God. For by this subordination the behaviour, both of men and women, in the public assemblies, was to be regulated, ver. 3. Every man, says the apostle, who prayeth or prophesieth in public with his head veiled, dishonoureth Christ his head; who, having given man authority over woman, is dishonoured when he renounceth that authority, by appearing veiled in the presence of the woman as her inferior, ver. 4. On the other hand, every woman who prayeth or prophesieth in public with an unveiled head, dishonoureth the man her head; because the wearing of a veil being an expression of inferiority, by appearing in public unveiled, she renounceth her subjection to the man her superior, and setteth herself on an equality with him. Besides, for a woman to throw off her veil in public, was the same kind of indecency as to appear with her head shaven, ver. 5. Wherefore, says the apostle, if it be a shame for a woman to appear in public shorn or shaven, let her be veiled, ver. 6. Further, the different mental and bodily accomplishments of man and woman shew, that in the public assemblies for worship men ought not to be veiled, nor women unveiled, ver. 7. The subjection of woman to man appears even from the man's being first made, and from the woman's being made for the man, ver. 8, 9. For which reason the woman ought to have a veil on her head in the church.
join them, except their own adherents. To correct these unholy practices, the apostle told them, their coming together into one place was not all that was necessary to the right eating of the Lord’s supper: they ought to have eaten it together in a body, as jointly bearing witness to the truth of Christ’s death and resurrection, and in testimony of their love to one another as his disciples, ver. 20. —They had erred likewise in another respect: the different companies first took their own supper, of viands which they brought into the church ready prepared; and joined thereto the Lord’s supper, making it a part of a common meal or feast. And many of them sinned against the poor, who had no supper to bring, by excluding them from partaking with them, not only of the previous feast, but of the Lord’s supper itself; so that some were hungry on these occasions, while others were plentifully fed, ver. 21. —What, said the apostle to them sharply, have ye not houses to eat and to drink in? or, by making the church of God a place of feasting, do ye mistakethe meal for a heathen temple, and put your poor brethren to shame who have no supper to eat? ver. 22. —These feasts previous to the Lord’s supper, seem to have been introduced by the Corinthians, by reason of their liberty. The church of Corinth was the most liberal of all the churches; and in the Colossians 2:2, we find that the Lord’s supper was introduced by the Corinthians, before they had observed the Lord’s supper together, ver. 23. —and to eat at home if they were hungry. The rest of their irregularities respecting that matter, he promised to rectify when he came to Corinth, ver. 24.

N. B. —Ver. 1. of this chapter being the application of the discourse in the preceding one: it is added distinct from, as properly belonging to it.

New Translation.

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3 But I would have you know, that of every man the head is Christ; and the head of the woman is the man; (Gen. iii. 16. Eph. v. 23.) and the head of Christ is God. (See 1 Cor. iii. 21. note, and chap. xv. 27, 28. notes.)

4 Every man who prayeth or prophesieth, (see chap. xiv. 3. note.) having a veil upon his head, dishonoureth his head. (See 1 Cor. xi. 3.) And every woman who prayeth or prophesieth with an unveiled head, dishonoureth her head. (1 Tim. ii. 9.) Besides, it is one and the same with being shaven.

Ver. 2. Because (supplied in all things ye remember me.)

We have the same form of expression, ch. 2:20. —On the clause (esters. 5:2.) may be translated as hath done. —From nœa nœnurminis, ad verb. —Ye have remembered all my instructions.

Ver. 4. Having a veil upon his head, dishonoureth his head. —The man who prayeth or prophesieth in the presence of another, or with a veil upon his head, by wearing that sign of inferiority on such occasions, dishonoreth his head Christ, who hath subject women to men, and in particular hath authorized men to teach them. See chap. iv. 31, 32.

Ver. 5. —And every woman who prayeth or prophesieth. —Because they who prophesy, and pray, and bless the Lord with musical instruments, are said, 1 Chron. xxix. 20. —because the priests of God, who prophesy and send hymns to that God, in the church of Ephraim, are said, 1 Kings xii. 29. to have prophesied the whole day of the evening sacrifice; many, by the women’s praying and prophesying, understand their singing in the public prayers and praises as a part of the congregation. Yet as it is reasonable to think, that the prophesying and prophesying of the men, was of the same kind with the prayer and prophesying of the women who acted as teachers, mentioned ver. 1. we may suppose the Corinthians women affected to perform these offices in the public assemblies, on presence of their being imparted, and though the apostle in this place hath not condemned that practice, it does not follow that he allowed it, or that it was allowed in any church. His reason here was not to forbid, but to condemn the indecent manner in which it had been performed. For the worst manner of prayer and prophesying is often done by women, who felt the presence of their inferiorty, by those marks of respect which the customs of the countries where they live have established as the propriety of prayer. And therein it is not a matter of propriety to be covered in a public assembly, and of inferiority to be uncovered. And the confusion of the east were the reverse of ours. —The veil used by the eastern women was so large as to cover a great part of their body. This appears from Ruth’s veil, which held six measures of
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6 Wherefore, if a woman be not veiled, even let her be shorn, but it be a shame for a woman to be shorn or shaven, let her be veiled.

7 Now man, indeed, ought not to veil the head, but woman; for this is a glory of God; but woman is the glory of man.

8 (1 Tim. 2, 11.) Besides, man is not of woman, but woman is of man.

9 (KJV, 9:7.) And also, man was not created (for) the woman, but the woman for the man.

10 (Acts 28, 18.) For this reason ought the woman to have a veil on her head, as the custom of the churches; for this is a symbol of weakness, but salvation is from God.

11 (1 Tim. 2, 11.) However, neither is man without woman, nor woman without man, in the Lord. (See 2 Cor. 11. 7.)

12 (Eph. 5, 27.) Besides, as the woman is (from) the man, so also the man is (for) the woman, (see 1 Pet. 3, 11.)

13 Judge in yourselves, (be you) it decent that a woman pray to God unveiled?

14 Doth not even nature itself teach you, that if a man indeed have long hair, it is a disgrace to him?

15 But if a woman have long hair, it is a glory to her; for her hair is given her (for) a veil.

16 (a) However, if any one (be) unwilling to be contented, we have no such custom, neither the churches of God.

17 (a) Now, when I declare this, I praise you not, that ye come together, not for the better, but for the worse.

18 For first, I hear when ye come together, barley, Ruth iii. 15.—A veil of this sort, called a pleat, was worn not long ago by the women in Scotland.

3. It is one of the most important wholesomeness of women, to appear unveiled before any of the men, excepted in the family of their husbands. Thus Rebecca veil'd her self on seeing Isaac, Gen. xxv. 65.—The modesty of women appearing unveiled in an assembly of men, the apostle illustrated by observing, that if it was one and the same thing with being shaven; for, as he tells us, ver. 15, their hair was given them for a veil to improve their beauty. The eastern ladies, considering their hair as their principal ornament, were at great pains in dressing it. Hence, before they left their houses, and went out into the streets, they spent a considerable time in dressing their hair. And if they desire to have hair, and that in a proper manner, they will have to be veiled, when in the public assembly, for the performance of the office of teaching, and for their respect to the bishops. Others think good angels are meant here, who are ministering spirits that are before the presence of the throne of the glory of God, Col. i. 16. See the following note, and ver. 15, note.

Ver. 6. But if it be a shame for a woman to be shorn or shaven, how disgraceful it was for the Greek women to be shaven, or veiled! The ancient Greeks punished women guilty of adultery by shaving their heads. So Tacitus tells us, De moribus Germanorum. The Jews also punished adulteresses in the same manner. Eusebius thinks that custom is mentioned, Numb. x. 19.—Shorn, as distinguished from shaven, means to have the hair cropped.

Ver. 7. Being the image of God, 1.—Namely, in respect of the dominion with which he is clothed. For, in respect of mental qualities, the woman is also the image of God. The men is the image of God, because he is the head of the woman; but though there is no example, either in sacred or profane writers, of the word shorn being used to denote a veil, yet all agree that it can have no other meaning in this passage. Hence, in his note on 1 Tim. ii. 25 edd. give us his opinion, that because the Hebrew word rosh (which comes from the verb rosh, to have power) signifies a veil, the apostle uses the word rosh, power, to denote a veil, because the Hebrew women clothed themselves in preference to the men, in token of their being under their power. A like figurative sense of the word circumference we have in Acts vii. 8, where it is called a covenant, because it was a token or sign of God's covenant with Abraham. Go, according to the account of the angel, (ver. 22.) times signifies evil angels, 1 Cor. xi. 15. Do ye not know that we shall judge angels? Jude, ver. 6.—The angels who kept not their first estate.—Eve having been seduced by evil angels to eat the forbidden fruit, and all her children were punished for that sin, by being subjected to the rule of their husbands. The apostle foretells the same thing, that the women would be subjected to the same thing as the men. The apostle foretold the same thing, that the women, according to whose customs the woman's veil was a token of subjection, would be subjected to the public assemblies for worship, and that remembering their first mother's seduction by evil angels, they might be sensible of their own frailty, and behave with humility. See 1 Tim. ii. 11—Others, by the angels, understand the bishops, who are styled 'angels of the churches,' Rev. i. 20. For they suppose the women were intended to be veiled, when in the public assembly, for the performance of the office of teaching, and for their respect to the bishops. Others think good angels are meant here, who are ministering spirits that are before the presence of the throne of God, Col. i. 16. The woman shall not wear that which pertaineth to a man, neither shall a man put on a woman's garment. The word garment is here used in a metaphorical sense, and is applied to the female apparel, as being like a garment, or mantle, covering the body. As it is improvement to their beauty, and to their comeliness, so there is a beauty in their apparel, which is peculiar to women, and is suitable to their sex. The woman shall not wear that which pertaineth to a man, neither shall a man put on a woman's garment. The word garment is here used in a metaphorical sense, and is applied to the female apparel, as being like a garment, or mantle, covering the body. As it is improvement to their beauty, and to their comeliness, so there is a beauty in their apparel, which is peculiar to women, and is suitable to their sex.
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eat the Lord’s supper, there are divisions among you; ye sit down in separate companies at separate tables, as being at variance among yourselves; and I wholly believe it.

19 For, as men have different views of things, and are often guided by their lusts, there will be heresies among you; which God permits, that those who are approved of him may be made known among you.

20 But your coming together into one house, is not to eat the Lord’s supper, unless you eat it in fellowship together and with mutual love, as the disciples of one master.

21 For when you eat, every one with his own party taketh first his own supper which he hath brought; and the poor being excluded, one party is hungry on that occasion, and another is plentifully fed.

22 What! have ye not houses to eat and to drink in? Or do ye think all of you that the churches of God are naked?

23 And I partly receive you a little, but I receive you not that which is in that spirit which I receive, for God is not mocked.

24 And, having given thanks, I brake and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me.

Corinthians was in that holy manner of eating the Lord’s supper; the second was the wrong use, which they made of their spiritual gifts, chap. xiv. And as they were committed in their public assemblies, he told them very properly, that they came together, not for the better, but for the worse.

2. There are divisions. As the word σχισμα must be translated here, because the word had not formed any separate church at Corinth, but had occasioned mutually hateful divisions in the church there; of which this was one bad effect, that they celebrated in almost separate companies at separate tables, which the apostle with great propriety termed 

σατανας, = Satan.

3. And I partly receive you a little, but I receive you not that which is in that spirit which I receive, for God is not mocked.

For in the passage, the Spirit is represented as something different from, and worse than the diseases mentioned in the preceding verse. By the account given of them in other passages of Scripture, those also are spoken of as diseases, obstinately maintained by the heathen, in opposition to his own conclusions, for the purposes of authoring bad practices, and making gain. See 1 Cor. xii. 21 note 3.

25 But I received from the Lord Jesus, by immediate revelation, what also I delivered to you, that the Lord Jesus, in the night in which he was betrayed, took bread;

26 And, having given thanks, I brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me.

Accordingly, what is termed, ver. 18, ‘a coming together in the church,’ is called, ver. 19, ‘a coming together into one house.’

26 But I received from the Lord Jesus, by immediate revelation, what also I delivered to you, that the Lord Jesus, in the night in which he was betrayed, took bread;

27 And, having given thanks, I brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me.

Those who have not a supper, may be transacted with at any time. Those who are poor.

27 But I received from the Lord Jesus, by immediate revelation, what also I delivered to you, that the Lord Jesus, in the night in which he was betrayed, took bread;

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28 And, having given thanks, I brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me.

Ver. 21. As the word is sometimes used in the original, to denote a portion, and not a whole. In the Gospel, there is no such use of the word. In this case, it must be understood to mean, that the poor were excluded; and that the Lord’s supper was taken by the rich, in a spirit of pride, vanity, and vainglory.

29 For the word is not of our own, but God’s, who also hath given it to us to make known.

Now, therefore, what we are to believe and to observe in respect of the Lord’s supper, is to receive it, not in a spirit of exclusion, but of love and mutual kindness, as the followers of Christ should do. To partake of the Lord’s supper, as a spiritual food, is, indeed, a privilege of the children of God, and the more so, because it is a spiritual feast, and the more so, because it is a spiritual feast, and a token of their being united to one another, and to Christ.

30 When ye come together therefore, it is not to eat the Lord’s supper.

Ver. 22. As the apostle mentions the two causes of the disorder of the church, he speaks of the proper cause first, and of the effect next.

31 For when ye come together, this is not to eat the Lord’s supper.

In the passage, the Spirit is represented as something different from, and worse than the diseases mentioned in the preceding verse. By the account given of them in other passages of Scripture, those also are spoken of as diseases, obstinately maintained by the heathen, in opposition to his own conclusions, for the purposes of authoring bad practices, and making gain. See 1 Cor. xii. 21 note 3.

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25 In like manner also the cup, after he had supped, saying, This cup is the new covenant in my blood: this do ye, as often as ye drink it, in remembrance of me.

26 (1 Cor. 11.) Wherefore, as often as ye eat this bread, and drink this cup, ye openly publish the death of the Lord, till the time he come.

27 (1 Cor. 11.) For then, whosoever shall eat this bread, and drink this cup, of the Lord unworthily, shall be guilty of the body and blood of the Lord.

28 But let a man examine himself, and so eat of this bread, and drink of this cup.

29 For for this cause God both commandeth men by a particular church, not in separate companies, but, as making one harmonious society, by whose joint concurrence and communion in the service, the death of their Master and of his sacrifice was publicly and stedfastly proclaimed, but declared in the most public manner to the world, as a fact known and believed by all Christians from the beginning of the Church, every year, in the anniversary of the day on which he was crucified and died, especially when the epitaph was then erected to him. See Heb. vi. 12. Note 21.

30 Our Lord did not mean, that the new covenant was made at this time he died his body; it was made immediately after the fall, on account of the merits of his obedience to the death, which God then considered as accomplished, and for which he was accepted and glorified at the time determined.

31 This day do as often as ye drink it. According to the apostles, this implies that the cup in the Lord's supper sometimes be omitted; and on that purpose they have devised the cup to the holy, but how justly may be known, by taking notice that the word, as often as, is applied, ver. 26, in the present version, not to the cup, but to the whole service.

32 Besides, Matthew hath told us, that when Christ gave the cup, he said, chap. xxii. 20. 'Drink ye all of it,' which being both an invitation and a command, all Christians are as much entitled to the cup as to the bread.

33 Ver. 28.—1. Wherefore. 2. The attentive reader must be sensible, that this verse does not contain, as in the common version, a proof of what goes before. It is an inference from the preceding verses; consequently the Greek particle πάντα, with which it is introduced, is used in its double, not in its causal signification.

34 As often as ye eat this bread, and drink this cup, ye openly publish the death of the Lord, and declare it for our instruction; but more effectually publish it, ver. 27. For ye often increase the signification of the word with which it is compounded. The drinking of the cup, being introduced to a public declaration of the death of the Lord, further of them can be omitted without sin. And the virtue of that declaration, as was already observed, consisting in its being made by the whole church or assembly as accurately in το Κορινθιανόν, erew, and in the Corinthians, especially in the two latter, the means of this service, and of the Lord's supper, being only, according to the same, the shelter and the comfort of their faith, and the sacrifice of the Lord, who gave it to them, that they might have communion with him in the death and resurrection of his body. Having, as we are used to say, been linked together in such an act: and in the course of it annually being repeated, and as in the common version, all Christians are as much entitled to the cup as to the bread.

35 Ver. 28. The Romish universalists, who make the whole Roman Church the subject of the bond of a fiction, or to promote some worldly purpose, shall be guilty of profaning the symbols of the body and blood of the Lord. See ver. 24, note 3.
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30 For this cause, many among you are sick, and infirm, and a good number are dead. 

31 (1 Tim. v. 25.) But, if we would make a difference in ourselves, we should not be disapproved. 

33 But being judged of the Lord, we are corrected; that we may not with the world be condemned. 

33 Wherefore, my brethren, when ye come together to eat, eatocardially receive one another. 

34 And if any one hunger, let him eat at home; that ye may not come together to punishment. And the rest I will set in order when I come.

Because ye eat and drink in an improper manner, many among you are disordered and languishing, and a good number are dead in consequence of God's displeasure. 

31 But if we would make a difference in ourselves, by eating the Lord's supper with dispositions different from those with which we eat a common meal, we should not be disapproved. 

32 But being judged of the Lord because we have not made a difference in our eating, we are corrected to bring us to repentance, that we may not with the ungodly be condemned, at the day of judgment. 

33 Wherefore, my brethren, when ye come together to eat the Lord's supper, cordially receive one another, that ye may perform that service jointly as the disciples of one Master. 

34 And if any person be hungry before he eats the Lord's supper, let him eat at home, that ye may not come together to punishment by feasting in the church. And what else requires to be corrected in this matter, I will give orders about it when I come to Corinth.

CHAPTER XII.

VIEW AND ILLUSTRATION OF THE SUBJECTS TREATED IN THIS CHAPTER.

The spiritual men at Corinth having had great dissensions among themselves about the comparative excellence of their several gifts, and the honour which was due to each on account of his particular gift, the apostle's adherents, we may believe, in their letter, had requested his opinion and direction concerning these matters. In compliance therefore with their desire, and because it was of great importance that mankind in future ages should have a just idea of the supernatural gifts by which the Christian church was at first built, and afterwards upheld, the apostle, in his and in the following six chapters, treated largely of these gifts, and of the persons who possessed them.

His discourse on these subjects he introduced with telling the Corinthians, that he wished them not to be ignorant of the offices of the spiritual men, and of the excellency of their gifts, ver. 1.—And to make them sensible of the honour which the church derived from the gifts of the spiritual men, he put the brethren at Corinth in mind, that before their conversion they worshiped idols, who, being themselves dumb, could not impart to their votaries insensibly the faculty of speaking foreign languages, as Christ had done to many of his disciples, ver. 2.—Next, because there were in that age impostors who said they were inspired, and because the persons who possessed the gift of discerning spirits were not always at hand to examine them, the apostle gave the Corinthians a rule, by which they might judge with certainty of every one who pretended to be inspired. 

No teacher, said he, speaks by the Spirit of God, who calls Jesus his teacher, that is, who affirms that Jesus was justly punished with the accursed death of the cross. Probably some of the heathen priests and priestsesses, in their pretended fits of inspiration, had spoken in this manner of Jesus. On the other hand, every teacher speaks by the Spirit of God, who acknowledges Jesus to be Lord, and endeavours to persuade men to become his disciples, ver. 3.
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I. Corinthian.

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I. Corinthian.

Having thus compared the church to the human body, the apostle carried on the allegory by observing, that since the human body does not consist of one member, but of many, ver. 14.—If the foot shall say, because I am not the hand, I am no part of the body, is it for this not a member of the body? and free from doing its office in the body? ver. 15.—And if the ear shall say, because I am not the eye, &c. ver. 16.—If the whole body were an eye, where were the hearing? and if the whole body were hearing, where were the smelling? ver. 17.—His meaning is, that the inferior members should not decline their particular functions, because they are not the superior. But now, saith he, God hath assigned to every one of the members its own place and office in the body; because if all were one member, there would not be a body, ver. 18.—Whereas, by the union of many members, there is one body formed, to the existence of which the service of all the members is necessary, ver. 20.—So that no one member can say to another, I have no need of thee, ver. 21.—Nay, the love which seems to be more feeble, are more necessary to the preservation of the body, than even those that are more strong and active, ver. 22.—The same may be said of those members which we think feeble and least honourable; on which account, we are at the greatest pains to protect and adorn them, ver. 23.—But our comely members being strong, have no need of protection and ornament. Besides, God hath knitted the body together by means of these weak and uncomely members, on which he hath bestowed more abundant honour, through their greater efficacy in nourishing and preserving the body, ver. 24.—That there may be no mutiny in the body, but that all the members may anxiously care for one another, ver. 25.—So that when any member is diseased or disabled, the rest suffer with it. Or if any member is properly clothed, defended, and gratified, the rest partake of its joy, ver. 26.

The application of this beautiful allegory the apostle made in a few words, by telling the Corinthians, that in their collective capacity they were the body of Christ; and that each of them was a particular member of that body, ver. 27.—Wherefore, from what he had said concerning the human body and its members, three things followed, though he hath not mentioned them.—First, That such of the Corinthians as were destitute of the spiritual gifts, or whose gifts were of the inferior sort, were not on that account to fancy themselves no members of the church, nor peculiarly to decline the offices of their station. Neither were they to envy those who were placed in higher stations, or who possessed the best gifts, but were to be content with their own place and office in the church, however humble it might be. Secondly, That such of them as possessed the more excellent gifts, and were placed in superior stations, or who were in the vigour of life, were not to despise those whose gifts were less excellent, and whose stations were inferior. Neither were they to think those useless, who, being incapacitated by disease, or debilitated by age, could not discharge active offices in the church as formerly. By their passive virtues of patience and resignation, and willingness to leave the world, they were still necessary to the perfection of the body or church, as examples and directors to the younger members of the church. Thirdly, That Christians, being all members of one another, ought to have the greatest love for and care of each other; especially when in distress through poverty, sickness, or age. In a word, they were all bound to promote each other's welfare on every occasion.

With respect to the precedence claimed by the spiritual men, on account of the comparative excellence of their gifts, the apostle told the Corinthians, that God had placed the spiritual men in the church in the following order:—First, apostles; secondly, prophets; thirdly, teachers; after them, those who communicated spiritual powers to others; then those who possessed the gifts of healing diseases; helpers; directors; last of all, those who spoke foreign languages, and who interpreted what was spoken by others in foreign languages. And by thus ranking the spiritual men in their proper order, he settled the precedence of each, ver. 28.—At the same time, to extinguish in the minds of the spiritual men all envy, and to put an end to their strife, he told them, it was no more possible to make all the members of the church apostles, or prophets, or teachers, &c. than to make all the members of the human body an eye, or an ear, &c. ver. 29, 30.—Because in either case there would be no body.

New Translation.

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1. Now, concerning spiritual matters, brethren, I would not have you ignorant.

2. Ye know that ye were heathens, led away to idols that are dumb, even as ye happened to be led.

3. Wherefore, I inform you, that no one speaking by the Spirit of God, (ap. v. 55.) pronounces Jesus accursed; and that no one (Acts xxvii, 55.) can declare Jesus Lord, except by the Holy Ghost.

Ver. 1. Spiritual matters.—The word spiritual, without any adjective, signifies sometimes spiritual gifts, chap. xiv. 1. and sometimes, spiritual man, chap. xiv. 29. In this and the following chapters, the apostle speaks of both; and therefore the word may be translated spiritual matters, to comprehend both.

Ver. 2. Idols that are dumb.—This observation the apostle made, to show the Corinthians that the former objects of their worship could not endow them with the gift of tongues; and that if the priests and prophets of these idols ever uttered any oracles, it could not be by the inspiration of these lifeless stocks and stones, but by the inspiration of evil spirits, who gave them these oracles to confirm mankind in their abominable idolatries.

Ver. 3.—I inform you, that no one speaking by the Spirit of God pronounces Jesus accursed. As the apostle wrote this to teach the Corinthians how to distinguish the inspirations of God from those of evil spirits, his meaning must be, No one, speaking by the Spirit of God, pronounces Jesus accursed. It seems some who pretended to be inspired professed to be an impostor, who had been justly punished with death. These I suppose were the Jewish priests, because together with the heathen priests and priestsesses, who in their enthusiastic fashion insulted Jesus. If such persons were really inspired, that is, if they spoke by any supernatural impulse, the Corinthians might know it proceeded from evil spirits, and not from the Spirit of God, who would never move any one to speak in that manner of Jesus.

2. No one can declare Jesus Lord, except by the Holy Ghost.—Here, as in the first clause of the verse, No one means, No one who speaks by a supernatural impulse can declare Jesus Lord, except by the Holy Ghost. A person who speaks from the suggestion of his own reason, being convinced by the resurrection of Jesus from the dead that he is the Son of God, may declare him Lord; but a person who only speaks, as a passive instrument, what is supernaturally suggested to him, cannot declare Jesus Lord, except the suggestion comes from the Holy Ghost. For if an evil spirit moves him to speak so, he certainly will not declare that Jesus is Lord; since no evil spirit would inspire any one to acknowledge the authority of Jesus as Lord, whose pretended intention was to destroy the supposed dominion of evil spirits.
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4. Now, there are diversities of gifts, but they all proceed from the same Spirit: so that in respect of their origin, the spiritual gifts are all equally divine.

5. And there are diversities of ministries, for which the different gifts are bestowed; but the same Lord is served by these ministries: so that in respect of the Lord whom they serve, the spiritual men are all equally honourable.

6. And there are diversities of inworkings on the minds of the spiritual men, but it is the same God who worketh inwardly all supernatural impressions in all: so that in respect of the authority by which they act, the spiritual men are all equal.

7. And to each is given (συνεργος) the manifestation of the Spirit, (μητοχος) for the advantage of all.

8. Now, to one, indeed, (is) through the Spirit, (John xiv. 17.) is given the word of wisdom; and to another the word of knowledge, (εγερας) according to the same Spirit;

9. And to another faith, (συνεργος) by the same Spirit; and to another the gifts of healings, (εγερας) by the same Spirit.

Ver. 4. There are diversities (συνεργος) of gifts.—Here the apostle calls the supernatural endowments of the first Christians gifts, because they were the Holy Spirit's gift. See Eph. iv. 7, 8. But in other passages these endowments are distinguished from one another, as in Eph. iv. 4: Wonders, and divers miracles, and distributions of the Holy Ghost.

9. And to another faith (συνεργος), by the same Spirit, in the exercise of his supernatural gifts, which were endowed with different impressions made upon their minds at the time they exercised them. See the following note.
10. And to another the workings of powers; and another the prophecies; and another the discerning of spirits; and to another divers kinds of foreign tongues; and to another the interpretation of foreign tongues.

11. Now all these are the one and the same Spirit; and all are given for the common good. And to one is given the word of wisdom by the Spirit, and to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another understanding of tongues; to another the interpretation of tongues; to another the discerning of spirits; to another divers kinds of foreign tongues; and to another the interpretation of foreign tongues.
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12 For as the body is one, (as, 211), although it have many members, and all the members of that one body, being many, are one body; so also is Christ. (See Rom. xii. 4, 5. Eph. iv. 15, 16.)

13 (Kas ἕν, 218.) For, indeed, (ἐν) in one Spirit we all have been baptized (ἐν) into one body, whether Jews or Greeks, (καὶ ἐν ἐνοικίαν, ἐν] note 2.) whether slaves or freemen, and all have been made to drink (ἐκ τοῦ πνεύματος] of one spirit.

14 (Kas ἕν, 264, 93.) Since, therefore, the body is not one member, but many, (see ver. 12.)

15 If the foot shall say, Because I am not the hand, I am not of the body; is it, (ὑπ' ὑμών) for this, 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, for this, not of the body?

17 If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling?

18 (Nov. A, conjunct.) But now, God hath placed the members, every one of them in the body, as he hath pleased.

19 (α., 104.) Besides, if all were one member, where were the body?

20 (Nov εἰς τοῦ πνεύματος μονογίων] But now, indeed, there are many members, but one body.

21 (α., 104.) Therefore, the eye cannot say to the hand, I have no need of thee; nor again, the head to the feet, I have no need of you.

Whereas without distinction of nation or condition, are equally entitled to his privileges, and in the sight of God are all equally honourable, Jews, therefore, and freemen, who possessed the gifts of the Spirit, were not more honourable than Gentiles and slaves, who were endowed with the same gifts.—If the base teacher vaunted of his descent as a Jew, this was a just rebuke to him.

2. To drink of the Spirit.—Celebri, in his table, uses the same expression to denote the participation of the Spirit of God. (A priest and official standing near the altar, which was consecrated by the apostle himself, who, chap. x. 17, makes the participation of the bread and wine in the Supper a symbol of the communications of the same vicarious dispensations, and of the same means of increasing these dispensations, and of their sharing in the same hope of garden. In the first clause of this verse the apostle affirms, that by the various gifts of the Spirit all the disciples of Christ, in the first age, were formed into one body. In the latter clause he observes, that all Christians, by drinking the cup in the Lord's supper, are formed into one spirit of faith, love, and holiness by which one body is animated. He expresses in an emphatic manner, by their being made to drink of one spirit.'

Ver. 11. Since therefore.—The common translation of ὡς υἱοὶ, which makes this verse a reason for what goes before, is evidently wrong. It is a repetition of what was advanced ver. 12. and is introduced here as the foundation of the inference in the following verses, 12, 13.

Ver. 16. And if the ear shall say.—Bengelius thinks that in this allegory, the head signifies the common people in the church; the hand, the presidents; the eye, the teachers; and the ear, the hearers.

Ver. 21. Nor again the head to the feet.—The apostle mentions the two principal members of the body, the eye and the head, and affirms that they need the service of the inferior members, to teach such as hold the most honourable offices in the church, not to despise those who are placed in the lowest stations. For as, in the body, the hands need the direction of the eye, and the eye the assistance of the hands; so in the church, they who follow the active occupations of life need the direction of the teachers. On the other hand, the teachers need to be supported by the exertion of the natural faculties of its members, Eph. iv. 13.

Ver. 22. A total sense of all, &c. This inconceivable baptism. John Baptist foretold, Matt. iii. 11. 1. He shall baptize you with the Holy Ghost.

5. Whether slaves or freemen.—In the Christian church, all men,
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22 Nay, these members of the body which seem to be more feeble, because unable to endure external injury, such as the brain, the lungs, and the intestines, are much more necessary to its subsistence than the stronger members.

23 And those which we think are less honourable members of the body, around them we throw more abundant honour; and so our uncomely members have more comeliness.

24 (And) But our comely members have no need. (And) However, God hath tempered the body, having given to the member which wanteth, more abundant honour.

25 That there may be no schisme in the body; but that the members (των μυαλων) may have the very same anxious care one for another.

26 (And) so, whether one member suffer, all the members jointly suffer; or one member be honoured, all the members jointly rejoice.

27 Now ye are the body of Christ, and members in his body, (see chap. xi. 18, note 3, and chap. xii. 9, note) in part.

28 Therefore, there are members in the body, first, (επικοινωνεται, see Eph. iv. 11, note 1.) apostles; secondly, (προφαται, Eph. iv. 11, note 2.) prophets; thirdly, (εκκλησιαται, Eph. iv. 11, note 3.) teachers; (ερωτευεται) next, (εφορεως) powers; (εκτεταμαι) then, (πρακτορεις) ministers of healing, (ερωτευεται) helpers, (see ver. 10, note 2.) (επισκοπες) bishops; (εκκλησιαται) director, (εκκλησιασται) kinds of foreign languages.

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29. Are all apostles? Are all prophets? Are all teachers? Have all powers? 30. Have all gifts of healing? Do all speak in foreign languages? Do all interpret? No. The church is made up of many members, each of which has its own power and office.

N. B.—For ver. 31, see the beginning of the next chapter.

CHAPTER XIII.

View and Illustration of the Subject treated in this Chapter.

That the Corinthians might be persuaded to lay aside their emotions and strifes, and be contented with their own gifts and office in the church, the apostle, after discussing concerning the spiritual men and their gifts, told the brethren that no doubt they earnestly desired to possess the best gifts. Yet he would shew them a more excellent way of attaining eminence in the church; namely, by acquiring a greater measure of that love, which ought to subsist among the members of Christ's body, ch. xii. 31.—This verse therefore being an introduction to the apostle's beautiful discourse concerning love, contained in ch. xiii., it ought to have been placed, as I have done, at the beginning of that chapter.

The more excellent way of attaining eminence in the church being that of love, the apostle, by personifying this divine virtue, and by ascribing to it the qualities and actions of a person, hath set forth its beauties and excellencies in the brightest colours, that the Corinthians, by comparing themselves with his description, might be sensible of the deformity of their own temper, as it appeared in their divisions, emulations, and strifes. His account of love he began with affirming, that it is a quality more excellent than the faculty of speaking all kinds of languages, of foretelling future events, of understanding the mysteries contained in the ancient revelations, and of working miracles; in short, more excellent than all the endowments which men covet most. The reason is, none of these endowments are of any value, if love is wanting in the persons who possess them, to direct them in the use of them. It is a more excellent virtue than even the giving of all one's goods to feed the poor; nay, than the giving of one's body to be burned for his religion, if these things are done, not out of love to God and man, but from vain-glory; for however beneficial these actions may be to mankind, they will be of no real advantage to the vain-glorying hypocrite himself, ver. 1, 2, 3.

Yet, still more effectually to display the excellence of this noble grace, the apostle described its influence upon the temper and conduct of the persons who possesses it, ver. 4-7.—And by comparing it with the gifts of tongues, of prophecy, and of knowledge, and even with its sister grace, faith and hope, he hath shewn it to be more excellent than them all; chiefly because their existence and usefulness takes place in the present life only, whereas love will subsist in heavens, ver. 8-12.

In this section it is observable, that all the properties of love mentioned by the apostle, belong more especially to the love of our neighbour; unless we suppose with some, that the three properties mentioned ver. 7, belong also to the love of God. However, although the whole were confined to the love of our neighbour, it would not follow, that the apostle hath excluded the love of God from his idea of love: on the contrary, all the exercises of love which he hath so beautifully described, presuppose the love of God as their true principle; for it is well known, that we cannot love man aright, unless we love God also, 1 John iv. 20.

NEW TRANSLATION.

CHAP. XII.—31. Now ye earnestly desire the chief gifts; but yet I show you a more excellent way.

CHAP. XIII.—1. Though I could speak with the tongues of men and of angels, but have not love, I become as sounding brass, or a hollow cymbal.

And though I have prophecy, and know all mysteries, (ch. 11. note 1,) and all knowledge.

VER. 1.—Though I could speak with the tongues of men and of angels, some think the apostle mentioned the tongues of angels, because in the interpreted ages angels often spake to men. But they then speak the language of men, their tongues being thus understood, are the means with which men speak to one another. And therefore by the tongues of angels the apostle meant the methods, whatever they are, by which angels communicate their thoughts to each other, and which must be much more excellent language than any that is spoken by men.

And have not love.—Because the Vulgate translates the word εὐμεταλ. by charitas, charity, the Roman clergy, with a view to enrich themselves by the alms of the people, applied it almsgiving the high encomium which in this chapter is passed on love; and compared the Protestants as falsifiers, who translated εὐμεταλ. by the word service. This translation, they thought, led the people to have a less esteem of the merit of almsgiving than they wished them to entertain.

2. A hollow cymbal.—By the word οἰνωπος may be meant; for Josephus, Ant. vii. c. 10, says, cymbals were broad pieces of brass, which being struck against each other, gave a strong deep sound, but without any variety of notes. And as the apostle distinguished the cymbal from the sounding brass, so the latter denotes none of the other brazen instruments used in the temple music, which, like the cymbal, was introduced to fill up the symphony, without giving any distinction of notes.

VER. 2.—Though I have prophecy, by prophecy in this

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Cuntas revelations; and though I have all faith, so as to remove mountains, 1 but I have not love, I am nothing.

3. And though I spend all my goods in feeding the poor, and though I deliver my body that I may be burned, but I have not love, I am nothing profited.

4. Love suffereth long, and is kind; 2 love envieth not. Love doth not vaunt; 3 is not puffed up, (see chap. iv. 6, note 4.)

5. Dost not behave itself unseemingly: doth not easily bungle; 4 is not envious; doth not imagine evil; 5

6. Dost not rejoice in iniquity; but rejoiceth in the truth:

7. Covereth all things, believeth all things, hopeth all things, endureth all things.

8. Love never at any time faileth; but whether prophecies, they shall be abolished; or foreign languages, they shall cease; or knowledge, it shall be abolished.

9. (1 Thess. 5. 11.) Besides, we know only (as proper) in part, and prophecy (as proper) in part.

10. The apostle denoteth the inspiration which communicateth to the spiritual man what is called, chap. xii. 'the word of knowledge,' or the right meaning of the Jehovah's 'revelation.' Accordingly he speaketh, 'and know all mysteries,' all the things hidden under the types and figures of the law, hid beneath the forms of the law, kept secret, and all knowledge of the ancient revelations. See chaps. xii. 8, note 2.

11. So are to remove mountains:—The Jews, by removing mountains, meant the overcoming of the greatest difficulties. See Ver. 5, note 2.

12. I am nothing:—As it is here supposed, that one who possessed all faith might want love, and be nothing in the sight of God, it is evident, that the faith of which the apostle speaks in this verse is not saving faith. Further, since it appears from our Lord's words, Matt. xxi. 22, that some who possessed spiritual gifts should condemn themselves for wickedness, the two passages joined are a solemn warning to us, not attributing to the inspired word, that which is not inspired.

13. Ver. 3. Deliver my body that I may be burned:—If this is an allusion to what Nehemiah, Ezra, and Neh. 11. 4. Abraham: 'Thou yieldest their bodies,' namely, to be burned, 'that they might not worship any god except their own God,' the apostle's meaning will be as in the commentary. Though I deliver my body to be burned for my religion.

14. Ver. 6. Love is patient:—Here the apostle attributeth to love the qualities and acts of a person, in order to render his account of that divine grace the more lively and affecting. From what he saith of love in this and in the following verses, it appears to be the grace which renders men most like to God, and that which is the best preparation of them for living in heaven. Hence Milton, in his Comus, terms it, 'The golden key which openeth the palace of eternity.'

15. Love doth not vaunt:—As is aforementioned.

16. Love suffereth long:—Some think that this is derived from an Arabic word which signifies to be of a light mind; and translates the clause, as we may suppose. If the writer wished to know the different senses given of this clause by the Greek commentators, he may consult Estius.

17. Dost not rejoice in iniquity:—Because the Hebrew word signifies a joy in the devouring of the wicked. Whedon thinks iniquity here means falsehood. The benevolent man takes no pleasure either in hearing or repeating falsehoods.
Chap. XIV.

10 But when the perfect gift of complete illumination is bestowed on all in heaven, then that which is partial, namely, the present gifts of knowledge and prophecy, shall be abolished, as useless.

11 When I was a child, I spake as a child, I perceived as a child. But when I became a man, I put away the things of a child.

12 For now we see (III. see chap. iii. 15. note) through glass obscurely; but then face to face: now I know (as μένει) in part; but then (τρεχοντες) I shall fully know, even as I am fully known.

13 And now abideth faith, hope, love; these three; but the greatest of these is love. (See ver. 8.)

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10 But when the perfect gift of complete illumination is bestowed on all in heaven, then that which is partial, namely, the present gifts of knowledge and prophecy, shall be abolished, as useless.

11 The difference between our present and future conceptions of spiritual things, may be illustrated by the knowledge of a child, compared to that of a man. When I was a child, my perceptions, my conceptions, were erroneous. But when I became a man, I laid aside the conceptions, reasonings, and language of a child.

12 For now the revelations of God being made in human language, which cannot convey a just idea of spiritual things, we see them through glass obscurely; but in the life to come we shall see them face to face, clearly. Now my knowledge of spiritual things is partial; but in the life to come I shall fully know them, even as I am fully known of superior beings.

13 Love is more excellent also than all the graces. For now abideth Faith, Hope, Love, these three being necessary to our present state; but the greatest of these is love: Because, after Faith and Hope are at an end, Love will subsist for ever in heaven.

Ver. 12.—I. We see through glass.—Dr. Pearce thinks the word εἰρήνος signifies any of those transparent substances which the Greeks used in their windows, such as thin plates of horn, transparent stone, and the like, through which they saw the objects objectively. I have therefore translated this Greek word by the English word glass, as a generic name for such substances.—But others are of opinion, that the word διακοπή, a broken mirror, like those of which Moses made the laver. Exodus, xxx. 20., and that the answer to it, warming in, are seen things as it were by images reflected from a mirror. But this idea does not accord with seeing things obscurely.

2. Observe. [E. II. shall μένει, literally in an engima or riddle. An enigam or riddle being a discourse in which one thing is put for another, which in some respects like it, we are said to see things as present in an engima, because in the revelations of God, invisible things are represented by signs, and spiritual things by natural and eternal things, such as are temporal. Two of Stephen's Most read here εἰς, as in a riddle. As in this passage it is proper to observe, that the darkness in which things are present, is in some respects necessary. For in childhood our knowledge and conception of things are very much imperfect, that we may the more easily attend to the exercises and discourses which are proper to our childish state; so in the present life, which in relation to the whole of our existence may be called childish, our knowledge of invisible things is appointed to be imperfect, that we may employ ourselves with pleasure in the occupations of the present life. But when the season of childhood is over, we attain more comprehensive views of things, and put away childish conceptions, reasonings, and occupations. Just as, when the life is over, and the grandeur of the heavenly world opens upon us, we shall no more see spiritual things darkly as in a riddle, but we shall see them face to face clearly; and shall fully know, even as we ourselves are fully known of superior beings, or of our most familiar friends. In short, we shall leave all these important methods of acquiring knowledge, which we make use of on earth.

I shall fully know, even as I am fully known. [E. I shall know fully, when also I shall be made to know fully.] See Acts, iv. 7. But thus translated, the clause has the appearance of a tautology. [E. Ver. 13. And now abideth faith, hope, love.—The clause, none abideth, implies that the graces spoken of are not always to abide; at least the graces of faith and hope. For seeing 'faith is the persuasion of things hoped for,' Heb. xi. 1., and 'hope that is seen is no hope,' Rom. xii. 21., in heaven, where all the objects of our faith and hope are put in our possession, there can be no place for either. It is quite otherwise with love. The objects of love exist in the greatest perfection in heaven, and will exist there for ever; so that love will obtain in that world, with a delightful warmth and brightness, to all eternity.

CHAPTER XIV.

View and Illustration of the Matters in this Chapter.

From the things written in this chapter it appears, that the brethren at Corinth placed the object only of their comparative excellence of the spiritual gifts; and had been guilty of great irregularities in the exercise of these gifts. In particular, they preferred the gift of speaking foreign languages to all the rest, because it made them respectable in the eyes of the unbelieving Greeks, who were great admirers of eloquence. Further, possessing that gift in the manner of an habit which they could exercise at pleasure, they were exceedingly fond of showing it in the public assemblies, by speaking often and long in foreign languages, without regarding whether their hearers understood them or not. And fancying themselves the most honourable of all the spiritual men, because their gift was habitual, they claimed the privilege of speaking in the public assemblies preferably to others; whereby some who were better qualified to edify the church, were often obliged to be silent. Nay, to such a pitch did they carry their passion for speaking foreign languages, that, on some occasions, a number of them possessed that gift, spake in the church all at once; whereby great confusion was occasioned in their meetings.

The Corinthians, by this improper use of their ability to speak foreign languages, having brought a bad report upon the Christian assemblies, St. Paul, in this chapter, endeavoured to lesion their admiration of the gift of tongues, by showing that it was inferior to most of the other spiritual gifts; and that its value depended on its being used for the edification of others. Wherefore, as an introduction to his discourse on the subject, he began with exhorting them to make love the object of their constant pursuit, but spiritual gifts the object only of their earnest wish; and of the spiritual gifts, to desire the gift of prophecy, rather than the gift of speaking foreign languages, ver. 1.—Because he who, in the public assemblies, spake in an unknown language, spake to God only and did no good to others, however sublime and excellent the things which he spake might be, ver. 2.—Whereas he who prophesied, spake to men in a known language, things for their edification, exhortation, and comfort, ver. 3.—In short, he who spake in an unknown language, edified none but himself; whereas, he who prophesied edified the church, ver. 4.—This being the case, though the apostle would have been glad that all the inspired men at Corinth had spoken foreign languages, he rather wished them to prophesy, ver. 5.—Next, he advanced various arguments, to shew the unprofitableness of speaking unknown languages in the church, ver. 6-14.—Then exhorted such of them as earnestly wished to possess spiritual gifts, to seek those which would make them abound to edification, ver. 12.—and directed the persons who prayed in an unknown tongue, to pray in such a manner that they prayed might be interpreted; because if any one prayed in an unknown tongue, without having his prayer interpreted, his spirit prayed, but his meaning did not profit his hearers, ver. 14.—The duty, therefore, of every inspired person who prayed or sang psalms in the public assemblies, was to perform these offices in an intelligible manner, ver. 15.—otherwise, when he returned thanks to God, his hearers could not say Amen; that is, could not
join in his thanksgiving, not understanding what he said, ver. 16, 17.—He then told them, that he could thank God in more foreign languages than all of them taken together, yet he would rather speak five sentences in a known language, for the edification of others, than ten thousand sentences in an unknown language, which could profit nobody but himself, ver. 18, 19.

Next, to show the Corinthians the foolishness of a number of them speaking in the church unknown languages all at once, he told them it was acting like children. In bad dispositions, indeed, he wished them to be children, but in understanding to be men, ver. 20.—Then he put them in mind of Isaiah’s prophecy, in which it was foretold, that God would speak to the unbelieving Israelites in foreign languages; but that even so they would not believe, ver. 21.—From which he inferred that foreign languages were intended for a sign, not to believers, but unbelievers, to convince them of the divine original of the gospel; whereas, prophecy was intended for the edification of believers, ver. 22.—Farther, when the whole church is met in one place, if all of you, said he, who have the gift of tongues, speak at once, and there come in an unlearned person or an unbeliever, will they not say, ye are mad? ver. 23.—Whereas, if all the inspired men prophesy, that is, speak in a known language, and in an orderly manner, to the edification, exhortation, and comfort of the assembly, and there shall come in an unlearned person or an unbeliever, perhaps with a bad intention, such an one, understanding what is spoken by all, will probably be made sensible of the evil of his idolatry and wickedness; and being examined by all concerning his bad design, ver. 24.—The secrets of his heart will be discovered, so that, falling prostrate, he will worship God, and carry away word that God is actually among the Christians, ver. 25.

In the remaining part of this chapter, the apostle gave the Corinthians particular directions concerning the manner in which they were to exercise their spiritual gifts, ver. 26–33.—And prohibited women from speaking in the church on any pretence whatever; founding his prohibition on the will of God, and on the law of Moses, which commanded women to be subject to men, and even on the custom of nations, ver. 24, 35, 36.—Then required the prophets, and other spiritual persons at Corinth, to acknowledge that all the things he had written were the commandments of the Lord. For St. Paul, though one of the greatest apostles, willingly submitted his doctrines and writings to be tried by those who had the gift of discerning spirits; being absolutely certain of his own inspiration, ver. 37.—He added, if after the attestation borne to my precepts by the spiritual men, any teacher among you is ignorant that they are the precepts of the Lord, let him remain in his ignorance, ver. 38.—And, as the conclusion of the whole, he exhorted the Corinthians to desire earnestly to prophesy: but at the same time not to forbid any person to speak in an unknown language, if there was an interpreter present to interpret what he said, ver. 39.—And, in general, to do all things in their public assemblies decently and in order, ver. 40.

Before this illustration is finished, it may be proper to remark, first, That this and the two preceding chapters of St. Paul’s first epistle to the Corinthians more than any other parts of the sacred volume, are useful for demonstrating the reality, and for making us acquainted with the nature, of that most singular and astonishing proof of the divine original of the gospel, which was set before the world in the supernatural gifts wherewith multitudes of the first Christians were endowed. For from the account accidentally given of these gifts in the chapters mentioned, and of the persons who possessed them, and of the manner of their communication and operation, and of the uses for which they were intended, we understand, That they all proceeded from the Spirit of God, and were most astonishing in their operation. That in every church great numbers of persons possessed these gifts, having received them, either by an immediate infallible gift of the Holy Ghost, or by the imposition of the apostle’s hands: That the spiritual men exercised these gifts openly before all the world, for the confirmation of the gospel; and in their public assemblies, for their own edification: That in the absence of the apostles, the spiritual gifts of men, by these gifts, were especially the gifts of miracles and tongues, converted numbers; and, That the heathens who came into the Christian assemblies, (as many of them did, 1 Cor. xiv. 24.), had thereby an opportunity to know, and to report to others, that God was really among them. Thus, notwithstanding the gospel in the first age met with great opposition everywhere, from the state men, the priests, the craftsmen, the bigots, and even from the philosophers and rhetoricians, yet in all countries, by the influence of the spiritual gifts and of the miraculous powers which abounded among the Christians, it overcame all opposition, and through the blessing of God spread itself so effectually, that at length it put an end to the heathen religions, in the best peoples and most civilized provinces of the Roman empire.

My second remark is, That although the irregularities which the Corinthian brethren were guilty of in the exercise of their spiritual gifts, occasioned at first abundance of trouble to the apostle Paul, these irregularities are not now to be regretted. By the direction of God, they have been the occasion of our receiving certain and full information, concerning the existence of the spiritual gifts, the primitive glory of our religion, and concerning the way in which they were exercised by the apostles, and other spiritual men, for the overturning of the heathen idolatry, the establishment of the gospel throughout the world, and the edification of the church itself. See the Illustration prefixed to 1 Thess. chap. i.

Greek writers, as Eustathius on Iliad A. quoted by Hammond on 1 Cor. xiv. 26, affirms. Var. 3. He who prophesieh, speaketh to men for edification, &c. 1 —Seeing the spiritual men who had the word of wisdom, and the word of knowledge, spoke to others for edification, &c. For in conclusion, the exercise of their gifts was comprehended under...
CHAP. XIV.

FOR edification, and exaltation, (see Rom. vii. 8 note), and consolation.

1. He who speaketh in a foreign language, edifieth himself; but he who prophesicheth, edifieth the church.

2. I wish, indeed, that ye all spake in foreign languages; but rather that ye prophesicheth: for greater is he who prophesicheth, than he who speaketh in foreign languages, unless some one interpreteth, that the church may receive edification.

3. (Now as) for you, brethren, if I should come to you speaking in foreign languages, what shall I profit you, unless I should speak to you intelligibly, either by revelation, or by prophecy, or by the edification of the church, or by doctrine? 1

4. In like manner, things without life giving sound, whether pipe or harp, unless they give a difference to the ears, how shall it be known what is piped or harped? 1

5. (Kæ. 29, 93.) And therefore, if the trumpet give an unknown sound, who will prepare himself for battle?

6. So also ye, unless with the tongue ye give intelligible speech, how shall it be known what is spoken? therefore ye will be speaking into the air.

7. There are, perhaps, as many kinds of languages in the world as ye speak, and none of them in without signification.

8. (Oss. 28.) Yet, if I do not know the meaning of the language, I shall be to him who speaketh a barbarian, and he who speaketh will be to me a barbarian.

9. (Oss. 28.) Wherefore ye also, since ye are earnestly desirous of spiritual gifts, seek them, that ye may abound for the edification of the church.

10. (Αρμ.) For which cause, let him (who prayeth) in a foreign language, pray, as (1 Tim. iii. 16) so as some one may interpret.

11. Moreover, this edifying, and the other things which I write to you, seek to keep, for the edification of the church.

12. I observe, that if I speak in a foreign language, I speak not for myself, but for others, in the name of the Lord.

13. At every meeting of the church, let two or three, or more, speak, and let one interpret.

14. But if ye prophesy in a foreign language, let him interpret, that the church may receive edification, and the truth may be manifest, that the edification of the church may be manifest. When ye come together therefore, it is not the Lord's supper that ye eat.

15. But let every one consider how he may speak to edification.

16. Let the word of Christ dwell in you richly in all wisdom; teaching, and exhorting one another in psalms, hymns, and spiritual songs, singing aloud with all your heart, and giving thanks to God. And the members of Christ, building on the foundation which is Christ, when all are come together, contribute to the building of God's temple, and the edification of the church.
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14 For if I pray in a foreign language, (which is my spirit prayeth, but (not me) my meaning is without fruit. 15 What then is to be done? I will pray with the Spirit, (as) but I will pray also with meaning; I will sing with the Spirit, but I will sing also with meaning. 16 (kív) Else when thou shalt bless with the Spirit, he who filleth up the place of the private person, how shall he say the Amen to thy thanksgiving, since he knoweth not what thou sayest? 17 For thou, indeed, givest thanks well, but the other is not edified. 18 I give thanks to my God, speaking in foreign languages more than all of you. 19 Yet in the church I had rather speak five sentences with my meaning understood, that I may instruct others also, than ten thousand sentences in a foreign language. 20 Brethren, be not children in understanding; (sóloú) but in evil be ye children, and in understanding be ye full grown men. 21 In the law it is written, (kató) Surely with other tongues, and with other lips, I will speak to this people; yet not even as will they hearken to me, saith the Lord. 22 So that foreign languages are for a sign, not to believers, but to unbelievers: but prophecy is for a sign, not to unbelievers, but to believers.

may interpret. — What the apostle meant by ordering the inspired person to pray in such a manner, that another might interpret his prayer was this: He who prayed in an unknown language, was to do it by two, or at most by three sentences at a time, and in order; and the interpreter was to interpret what he said as he went along, ver. 12. But if there was no interpreter at hand, he was to be silent. f21 Even though he might have understood what he spake, because to edify the church in that manner was a ridiculous vanity, not to be encouraged, for a reason which shall be mentioned in the note on ver. 22. 

Ver. 14. My spirit prayeth, but my meaning is without fruit. — According to Bengelius, spirit in this verse signifies that faculty of the human soul, upon which the spirit of God operated internally, so as to make known to him something which he was ignorant of before. But mind signifies the same faculty, operating in discovering its conception externally. Wherefore, seeing the original words (πνεύμα) signify, my mind made known to others, they may be translated as I have done, my meaning. This signification the word mind hath, ver. 19. It hath the same signification in other passages. For example, 1 Cor. ii. 16. 'Who had known (κατέγνωσεν), sense unknown, Vg.) the mind of Christ.' Besides in the glossary, (ἐγνωσα) mind signified (ἐγνώση) meaning, as in this phrase, έγνωσήδον ὤν, What is the meaning of this word?

Ver. 16. — Who filleth up the place (καιρίοις) of the private person; — Josephus, Antiq. ch. 5. § 51. It was the custom among the private persons to supply the public prayers by saying Amen at the conclusion of them. Of this custom in the Jewish church we have many examples. See Deut. xxviii. 10. 1 Esdras 12. 4. Neh. vii. 6. 

Ver. 18. Speaking in foreign languages. — This is Bishop Pearce's translation, which I have adopted, because it is more applicable to the original, and to the scope of the passage, than the common version. — The apostle had this great variety of languages given him by inspiration, that he might be able immediately to preach the gospel to all nations, without speaking their languages. But it must be remembered, that the knowledge of so many languages miraculously communicated, was a knowledge for common use, such as enabled the apostle to deliver the doctrines of the gospel clearly and distinctly, and not such a knowledge of those languages as prevented him, in speaking and writing, from mixing foreign ideas with them, especially the idioms of his mother tongue. An attention to such truces was below the grandeur and importance of the work in which the apostle was engaged, and tended to no small evil; these foreign ideas being often amiss and emphatical than the correspondent classical phrases.

Ver. 19. Than thousand. — Here stands (περὶ πελάτων), as it does likewise Luke 21. 32. 

Ver. 21. In evil. — The Greek word ἀθετάω, in this passage, does not signify matter, but those evil dispositions which are contrary to the goodness and innocence of children; particularly envy, anger, and strife. 

2 And in understanding be ye full grown men. — Behave with the good sense and produce of full grown men. It was a severe reproach to the Corinthians, who professed themselves on their wisdom, to represent their speaking unknown languages, and their contending about predestination, as a childishness which men of good sense would be ashamed of. — Doddridge makes the following remark on this part of the apostle's epistle to the Corinthians: 'Had the most zealous protestant divine endeavoured to expose the absurdity of praying and praising in an unknown tongue, as practised in the church of Rome, it is difficult to imagine what he could have wrote more full to the purpose than the apostle hath done here.' He adds for the instruction of those who preach the gospel, 'A height of composition, an airiness of thought, and an obscurity of praise, which common Christians cannot understand, is really a speaking in an unknown tongue, though the language used be the language of the country.'

Ver. 21. In the law it is written. — See Rom. ii. 12. 25. notes, where it is shown, that the law signifies the whole of the Jewish scriptures. — This passage is taken from Is. xxviii. 11. 'With murmuring lips and another tongue will he speak to this people.' The critics observe, that the Hebrew words in Isaiah, rendered by our translators with murmuring lips, ought to be translated, with medicinal lips, in which sense the LXX. understand the phrase. But that translation makes no alteration in the meaning; for they who speak to others in an unknown language, seem to the persons to whom they speak, to asume, and to mock them. See Ver. 22. So that foreign languages are for a sign to the unbelieving Jews with another tongue, is meant his persuading them by a foreign nation. But that sense seems the more obvious in this particular context. It agrees better with his design, nor with the apostle's. Isaiah evidently foretold the methods which God in future times would use for converting the unbelieving Jews; and among others that he
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23. Well, then, if the whole church be assembled in one place, and the inspired persons all speak in foreign languages, and there come in unlearned persons, or unbelievers, will they not say that ye are mad? 24. But if all who are inspired prophesy, and there come in a heathen, or one ignorant of foreign languages, with an intention to act as a spy, such a person, understanding what is spoken, will be reproved for his idiocy, and other sins, by all who prophesy; and he will be questioned concerning his intention, by all who can discern spirits. 25. And thus the hidden purposes of his heart being made known, he will be warnings, and an, falling prostrate, he will worship God, and report that God is actually among you. Like Nebuchadnezzar he will say, 'Of a truth it is, that your God is a God of gods, and a revealer of secrets.' Dan. ii. 47.

Then is it to be done, brethren? When ye are assembled, one of you by inspiration hath a psalm; another hath a discourse; another hath something made known to him in a foreign language; another a revelation of some future event; another an interpretation of what was uttered in a foreign language. In such cases, let all these gifts be exercised to edification, 26. And if any one be moved to speak in a foreign language, let him speak by two, or at most by three sentences in a time, and separately; and let one in the same manner interpret what he says, that the church may be edified. 27. But if there be no interpreter present, let the inspired person be silent in the church at that time: Yet, for his own edification, he may speak inwardly to himself and to God, 28. Now, let only two or three prophets speak in succession, at one meeting, and let the others who have the gift of discerning spirits, discern whether they have been inspired by inspiration or by private suggestion. 29. But if to another, who sitteth by hearing a prophet speak, anything be revealed, let the first finish his discourse and be silent, before the other attempt to speak. 30. For, by speaking one after another, ye can all deliver one by one, either that or some subsequent meeting, what is revealed to you, so as all may learn, and all be comforted. 31. For the spiritual gifts of the Christian prophets are under the command of the prophets; so that they can exercise, or forbear to exercise them, as they choose. 32. Besides, God is not the

would speak to them in foreign languages, that is, in the languages of the nations among whom they were dispersed. The passage therefore is a prediction of the inspired persons in foreign languages to be bestowed on the first preachers of the gospel. From the prophesy thus understood, the apostle's conclusion is clear and pertinent. Ver. 23. -I. The whole church. -By the whole church, the apostle means all the whole brethren of a particular city; or the whole of the brethren who were used to meet together in one place for worship.

2. Will they not say that ye are mad? -This is not contrary to what is said, ver. 22, that the speaking in foreign languages was a sign to convince unbelievers: let, the unbelievers to be convinced by that sign, were such strangers as understood the language in which they were addressed; whereas, the unbelievers and unlearned persons who considered the speaking in foreign languages as an effect of madness, were those strangers who understood them.

Ver. 24. He is examined by all; -by all who have the gift of discerning spirits; and the seeking known to the church the language on which he was come into their assembly, he will be affected in the manner described ver. 25.

Ver. 25. 1. Each of you hath a psalm. -Gospeled thinks this is the following classes should be more interestingly. - Hath each of you a psalm, hath he a discourse? The inspired persons of which the apostle speaks, were not metrical compositions, but compositions which were distinguished from prose, by the sublimity of the sentiments, and the strength, beauty, and original of the expressions. Such was the inspired psalm which Mary sung to Jesus. Lord's mother uttered. Luke 1. 46. and the inspired thanksgiving and prayer which the disciples sung upon the deliverance of Peter and John from the council. recorded Acts iv. 24-30. And since it is said, ver. 21, that the whole company lifted up their voice (συναρχήν ἐπὶ οὐσαι) with one accord, it is evident from that point, that the psalm was given, must have delivered it by two or three sentences at a time. (See St. Paul directed the Corinthians to do in the like case; that all the company might join in it.

2. Hath a discourse; -made for edification, exhortation, and consolation. For the word εἰς τὸς signifies not only the thing taught, but the discourse in which it is taught. -See Rom. iv. 29.
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1. Author of disturbance, but of peace; as in all the churches of the saints! Be well known.

34. Let your women be silent in the churches, for it is written, "Let them be in subjection, as also the law commandeth." (Gen. iii. 16.)

35. And if they wish to learn anything, let them ask their own husbands at home; for it is an unbecoming thing for women to speak in the church.

36. What? Did Paul speak from you women? or did it only come (as yes) to you?

37. If any man be a prophet, or a spiritual person, let him acknowledge the things that I write to you, and all the other things in this Epistle, that they are the commandments of the Lord, given me by inspiration.

38. And if any one be ignorant, let him be ignorant. He that is ignorant, let him be ignorant. If I speak to you women, I shall be reproached.

subject to the will of the prophets; for which reason, they were not to speak in the church without the consent of the prophet. Where a number of speaking was to be made to them, especially if it was made to them in another place, another prophet was speaking, verse 30. But when was it silent, till the prophet had finished his revelation, to show the command which they had of themselves on such occasions. In this respect, the inspiration for the prophesying of the elders, and the prophesying of the prophets was totally different, and not entirely from the inspirations of evil spirits, by whom the heathen priests and prophets were actuated. This difference may be clearly perceived in the picture which Virgil hath drawn of the priests of Apollo, Eccl. vi. line 16. Non consortum manusse comit; sed pectus animantium. E tamen fere concordium; majorque voluptas. Non unum, sed omnes auctoritates, non unum sed omnes auctoritates, auctoritates, auctoritates.

Nunc prophete Del.

2. Folly! Why after speaking this passage, Antig. b. c. 12. adds, "Few that pretended to inspiration but raged after this manner, fearing and trembling, and making a strange terrible noise, sometimes grasping their teeth, shivering and trembling, with a thousand antic motions. In short, these Hagi and Dae priests were beside themselves, and absolutely mad, during the time of their inspirations." To this Galatians, iv. 14. "I am the Lord who prospereth the thoughts of the heart, and maketh diviners mad."—It is true, in these frantic fits of the heathen diviners there was often much imposture. Yet in some instances there seems to have been a real possession of the holy spirit, as in the case of the man named Acts xvi. 16. In these, as Galatians, xiv. 5. says, "The devil, imitating the ecstasies of the prophets of the true God, "Jesu. xxi. 26. Test. ib. x. 7." carried the matter far beyond them. For, notwithstanding the prophets had their visions in an ecstasy, they related what they had seen in their ordinary frame of mind, and not in frantic fits, as the Companion Syrian is reported by Virgil to have done, Eccl. vi. line 16—102.

35. As in all the churches of the saints. This clause is a mere criticism, and among the rest of the ancient versions, by placing a full stop after the word peace, so as to make this general, as if it were not a qualifications to the subjection of the women. In this sense, it is true that the women keep silence in the church, namely, of the church, according to this occurrence. How the phrase was explained the other churches of the saints, that your women keep silence, the public worship is in the church, and discipline was most perfect, because they had been planted and regulated by the apostle.

36. Let your women be silent in the churches. The apostle in chap. ii. reprobated women for praying and prophesying in the church without their veils, but did not blame them for the practice itself, but when they did not consult the will of the church, his counsel was, that they must be silent. But as the apostle's instruction in chap. i. was only to show the inadvisability of the practice, and not to consider whether the practice itself was permitted by Christ, it is evident from the practice of that practice from its not being permitted. See chap. i. note 1. Therefore remains to be considered. Whether the apostle, in this chapter, absolutely forbids women to pray and prophesy in the church, or whether he forbids them only in the case of their not being in subjection.

37. If any man be a prophet, or a spiritual person, let him acknowledge the things that I write to you, and all the other things in this Epistle, that they are the commandments of the Lord, given me by inspiration. If any one be ignorant, let him be ignorant. He that is ignorant, let him be ignorant. If I speak to you women, I shall be reproached.

38. And if any one be ignorant, let him be ignorant. He that is ignorant, let him be ignorant. If I speak to you women, I shall be reproached.
39 Therefore, brethren, earnestly desire to prophecy; and hinder not to speak in foreign languages, if there be one present to interpret.

40 Let all things be done decently and in order. For the very nature of prophecy being so excellent a gift, earnestly desire to prophecy. And hinder not any to speak in foreign languages, if there is one present to interpret.

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Ver. 40. Let all things be done decently and in order.  — This precept is sometimes applied to support the use of rites and ceremonies in the worship of God, not commanded in scripture. But any one who considers the place which it holds in this discourse, will see that it hath no relation to rites and ceremonies, but to the decent and orderly exercise of the spiritual gifts. Yet by parity of reason it may be extended even to the rites of worship, provided they are left free to be used by every one as he sees them expedient.

CHAPTER XV.

View and Illustration of the Reasons and of the great Discoveries contained in this Chapter.

From Acts xvi. 32. it appears, that the resurrection of the dead was a subject of laughter to the learned Greeks, who, regarding the body as the prison of the soul, placed their happiness in being freed from it for ever by death. The false teacher, therefore, to render the gospel acceptable to the Greeks, denied the resurrection of the body; contending, that the only resurrection promised by Christ to his disciples, was the resurrection of the soul from the death of sin; and affirming that that resurrection was already past, 2 Tim. ii. 18. But the resurrection of the body being one of the great objects of the faith and hope of Christians, the apostle, in his xvth chapter, set before the Corinthians and all mankind, the proof by which that joyful event is rendered indisputable: it is a necessary consequence of the resurrection of Christ. Wherefore, to lay the foundation of this proof deep and strong, the apostle, before he showed the connexion which subsists between the resurrection of Christ and the resurrection of the dead, recalled to the remembrance of the Corinthians, the arguments by which he had proved to them the truth of Christ's resurrection so effectually, that many of them had believed him to be really risen. And first, to make them sensible of the importance of the facts by which he had proved the resurrection of Christ, he told them, That they constitute the principal articles of the gospel, ver. 1. — That they were the things which he first of all had delivered to them; and that he rose from the dead on the third day, according to the scriptures, ver. 4. — That after his resurrection he was seen of the apostle Peter; then of the twelve, while they were assembled together the evening of the day on which he arose, and on the eight day afterwards, ver. 3. — That he was seen of above five hundred brethren at once, of whom the greater part were living at the time Paul wrote this epistle, ver. 6. — That after this he was seen of James, and then of all the apostles, immediately before he ascended into heaven, ver. 7. — And, last of all, That he was seen of Paul himself, in different places, and at different times, ver. 8.

The apostle's exposition of the proof, whereby, at his first coming among the Corinthians, he persuaded many of them to believe Christ's resurrection, though intended more immediately for the confirmation of the faith of the Corinthians, by the testimony of credible witnesses, who saw him alive after his resurrection, and had often conversed with him; and who had no interest to serve by deceiving the world in that matter. Accordingly, from the account which St. Paul hath given of the proof by which he persuaded the Corinthians to believe the resurrection of Christ, it appears to have been precisely of the kind required. For he says he told them, that after his resurrection Jesus showed himself alive in different places, and on different occasions, to his apostles; that is, to persons who, having accompanied him during his ministry, were perfectly acquainted with his form, his visage, his voice, his manner of speaking, and every other circumstance by which the identity of any person can be ascertained; and who, for that reason, were well qualified to judge whether the person who appeared to them was really their Master risen from the dead. And as these witnesses had no interest to serve by flattering Christ's resurrection, but, on the contrary, exposed themselves thereby to innumerable evils, their testimony merits in every respect to be believed.

The third remark is, that the apostle's exposition of the proof, whereby, at his first coming among the Corinthians, he persuaded many of them to believe Christ's resurrection, though intended more immediately for the confirmation of the faith of the Corinthians, by the testimony of credible witnesses, who saw him alive after his resurrection, and had often conversed with him; and who had no interest to serve by deceiving the world in that matter, established the world, but it makes mankind sensible, that the prevalence of that belief in the first age was well founded; and that we likewise, who at this distance of time entertain the same belief, have good reason for so doing; and that our Master, his resurrection from the dead, is powerfully demonstrated to be the Son of God, and our religion is shown to be divine.

The apostle having appealed to the testimony of the eye-witnesses, as the proper evidence of our Lord's resurrection, now he goes into heaven, proceeds, in the following part of the chapter, to show in what manner that evidence established beyond all contradiction, first, the truth of Christ's resurrection; and, secondly, the certainty of the resurrection of all the dead. — His reasoning for that purpose is as follows: It is in constant preaching by all the eye-witnesses, and if it be firmly believed by all Christians, that Christ really arose from the dead, how can the false teachers, or any among you Corinthians who call themselves Christ's disciples,
affirm that there will be no resurrection of the dead! ver. 12.—For if there is to be no resurrection of the dead, Christ, who promised to return and raise the dead, is an impostor who hath deluded the world with false hopes, whom therefore God never would raise, ver. 13.—And if Christ hath not been raised, the preaching of all who call themselves 
**eye-witnesses of his resurrection** is false, and the gospel is false, ver. 14.—Besides, we apostles are found false witnesses concerning God, because we have witnessed, to the infinite dishonour of God, that he hath raised an impostor from the dead, whom assuredly he hath not raised, if the dead are not to be raised, ver. 15.—The argument taken from the 
resurrection of Christ, to prove that the dead will be raised, is of such importance, that the apostle affirmed a second time, If the dead are not to be raised, neither hath Christ been raised: He is an impostor whom God never would raise, ver. 16.—Besides, if Christ hath not been raised, your faith in him as your Saviour, though founded on miracles, is not only false but useless. It answers no pur- poset; and you who treat his commandments, and yet are still liable to punishment, ver. 17.—Certainly, also, both they who have died in the belief of Christ's resurrection, and they who have suffered death for that belief, are perished, if there be no resurrection of the dead, ver. 18.—Further, to shew you the absurdity of imputing to us apostles the crime of falsely testifying against God, that he hath raised an impostor from the dead whom he hath not raised, consider, that if there is to be no resur- rection, consequently no future state, our only motive to commit the great crime imputed to us, must be some advantage which we reap from it in this life. Yet, in- stead of advantage, we have, by preaching Christ's resur- rection, drawn on ourselves, from every quarter, the greatest present temporal evils; in so much, that if in this life only we have hope of advantage from Christ, we are of all men the most miserable, ver. 19.—This argu- ment, joined with the consideration mentioned, ver. 18. namely, that if there is to be no resurrection, those who have died in the belief of Christ's resurrection, and the witnesses who have suffered death for testifying of Christ's resurrection, are all utterly perished, demonstrates that the witnesses of Christ's resurrection were themselves fully persuaded of the truth thereof. Wherefore, being perfectly qualified for judging, and having had the best oppor- tunities to judge of the truth of Christ's resurrection, they could not possibly be deceived in that matter, and had no motive whatever to deceive the world.

It seems the philosophers affirmed, that the resurrec- tion of the dead, on account of the obulence of God, is a thing unworthy of God; for the apostle told the Corinthsians, that God had confuted that assertion by raising Christ from the dead, as the first-fruit or pledge of his raising all the dead at the last day, ver. 20.—Next he observed, that since God, consistently with his justice and goodness, subjected all mankind to death for one man's sin, as experience sheweth, he may, with equal justice and goodness, raise all men from the dead on ac- count of the obedience of one man, as revelation teacheth. This I think is the meaning of ver. 21, 22.—Withal, to render the resurrection of the dead more certain to such of the Corinthians as understood and believeth the doctrines of the gospel, the apostle assured them, that Christ will reign till he hath destroyed all dominion op- posite to God's; and in particular, till he hath by the resurrection of the dead destroyed the dominion of death, the greatest enemy of mankind. After which, Christ will deliver up the kingdom to God, ver. 24—27.; and then the Son himself shall be subjected to God, that God may be over all, in all places of the universe, ver. 28.

Next, turning his discourses to those who denied the resurrection of the dead, he asked them, what they must do to make up their loss, who are baptized, that is, plunged into the greatest afflictions, for believing the resurrection of the dead, if the dead rise not! and what possible reason can be assigned for their being under the suffering death on account of that belief! ver. 29.—Here it is instanced, that the testimony of the eye-witnesses concerning the re- surrection of Christ had appeared so credible to many, and had wrought in them such a firm persuasion of their own resurrection, that, at the time the apostle wrote this letter, they were suffering the greatest evils, rather than renounce that faith and hope. Further, he asked what reason the apostles could have for exposing themselves to the danger of death every hour, if they knew the resur- rection of Christ and of the dead to be falsehoods! ver. 30.—And what advantage he in particular could propose to himself, in undergoing all the evils he suffered, if there is to be no resurrection of the dead! In the case, he told them, it had been better for him, and the other apostles, to have followed the maxims of the profane, 'Let us eat and drink, for to-morrow we die,' ver. 31, 32.—Having by these strong reasons and arguments, convinced the apostles of the certainty of the resurrection, and next the certainty of the resurrection of all the dead, the apostle advised the Corinthsians to shun conversing with any one who denied these essential articles of the Christian faith, ver. 33.— and commanded the faction to awake from their errors, ver. 34.

In what follows, the apostle answers two questions, with which the false teacher combats the doctrine of the resurrection. 'But some one will say, how can the dead be raised? how is it possible? and if it be possible, with what kind of body do they come out of the grave? The philosophers argued, that the resurrection of the body is a thing impossible; and that, though it were possible, it is by no means desirable; because a body, such as men now have, is a clog to the soul in its operations. In answer to the first of these questions, the apostle shewed the possibility of the resurrection of the body, by appealing to the operations of the divine power which we daily behold; namely, the production of plants from seeds which rot in the earth; the diversity of the bodies of beasts, fowls, and fishes; and the different degrees of light with which the celestial bodies shine. For if the divine power appears so great in the endless variety of its productions, can any rational person doubt of God's being able to raise the dead! ver. 35—42. He there- fore concluded that the resurrection of the dead is possi- ble, ver. 42. Next to shew the philosophers their mistake in supposing the soul will be clogged in its operations by its reunion with the body, the apostle compared the body of the righteous which dies, (for it is of them only he discourses), with that which will be raised. Their buried body is corruptible; is dishonoured by death; is deformed and wasted by disease; and at best is weak in its operations; in short, it is an animal body, which like the body of beasts, depends for its growth and subsistence on meat and drink. But the body of the righteous, which shall be raised, will be incorruptible, and gloriously beautiful in its outward appearance, and powerful in its activity: in one word, it will be a spiritual body; a body which doth not subsist by meat and drink, but is, by its own internal vigour. Now, there being these differences be- tween the body of the righteous that dieth, and the body that riseth, the resurrection of the body, instead of being a disadvantage to the righteous, will contribute greatly to their perfection and happiness in the life to come, ver. 42—47.

At this period of his discourse the apostle takes occa- sion to declare a great, and important secret, concerning the resurrection of the wicked, hitherto not disclosed. He tell us, As the earthly or sinful man Adam was such also
at the resurrection, the earthly or wicked men shall be; they shall rise with an earthly corruptible body, like that which Adam had after the fall. And as the heavenly men, Christ now is, such also at the resurrection shall the heavenly men, the righteous, be, in respect to their body, ver. 45.—And to prove that the righteous, who are destined to live in heaven, must bear the image of the heavenly man in their body as well as in their soul, he affirms, that a corruptible body, composed of flesh and blood, cannot inherit the kingdom of God, ver. 49, 50.—Then declares another great mystery or secret, namely, that the righteous who are living on the earth at Christ’s coming, instead of dying, shall all be changed in their body, from corruptible to incorruptible, in a moment, in the twinkling of an eye; by which, and by the resurrection of the righteous from the dead, death shall be swallowed up for ever, with respect to them, ver. 51—54.—And being warmed with the grandeur of his subject, he breaks forth into that noble song of victory: ‘Where, O death, is thy sting? &c. ver. 55—57.—The apostle gave to these discoveries the appellation of a mystery, not only because they were hitherto kept secret from mankind, but because they are discoveries infinitely more important, interesting, and certain, than any of the discoveries concerning a future state pretended to be made in the heathen mysteries, which were all fictions contrived to amuse the initiated, and raise the curiosity of the vulgar. These discoveries Paul was inspired to make, because the knowledge of the manner and circumstances of the resurrection of the dead, and of the general judgment, and of the final issues of things, by rendering our conceptions of these matters more distinct, greatly strengthens our faith in them, and gives them a powerful influence on our conduct. Accordingly, the apostle concluded this wonderful discourse with an exhortation to the Corinthians, to be humble, meek, and quiet in their conversation with the Lord, knowing that their labour in the Lord is not vain, ver. 58.

I shall finish this illustration with observing, First, That a more solemn fact in the history of any nation is supported by evidence equal to that which the apostle Paul hath produced in this 11th chap. of his first epistle to the Corinthians, in proof of our Lord’s resurrection from the dead. He was seen after he arose by a great number of his acquaintances, of whom eleven are mentioned by name, who were appointed by Christ to publish and attest his resurrection to the world. These having accompanied him during the three years of his ministry, were well qualified to judge, whether the person they conversed with during the forty days he showed himself to them, and ate and drank with them, was their Master risen from the dead. And being fully assured of his resurrection by the evidence of their own senses, they published it in Jerusalem where he was put to death, and throughout all Judea, and everywhere else, as a thing they were absolutely certain of; and shewed their persuasion of it, by suffering death for bearing testimony to it. This was the case likewise with Paul himself, who, though he had not accompanied Jesus during his ministry, was honoured at different times with a sight of him after his ascension, and was put to death for publishing his resurrection to the world. I therefore conclude, that if there is any force in the concurring testimony of many hable and disinterested witnesses, to induce mankind to believe things at which they were not themselves present, the resurrection of Jesus from the dead cannot be called in question, without rendering all history uncertain, and destroying the best source of men’s belief.—Secondly, The resurrection of Jesus, his miracles, and the miracles of his apostles, have been denied, because their existence destroys the Aristotelian atheism which modern philosophers are so fond of reviving; namely, that the world, by powers natural to matter, hath continued from all eternity the same as we see it, and that there exists nothing in the universe distinct from matter; so that the present course of things, consisting of the motions of the heavens, and the successive generations and corruptions of animals and vegetables, can neither be interrupted by any thing extraneous, but must continue for ever. Nevertheless, if miracles have happened, this system of atheism cannot hold; because miracles, being an interrupiton of the course of nature, are proofs of experience, that there exists a power distinct from matter, and always around us, the work of the Lord, knowing that their labour in the Lord is not vain, ver. 58.

NEW TRANSLATION.

CHAP. XV.—1 Now, I make known to you, brethren, the gospel which I preached to you, which also ye received, and in which ye stand;

2 For which also ye are saved, (Rom. xi. 26, note 1,) if ye remember in what manner I preached to you; unless indeed ye have believed rashly.

3 For I delivered to you, among the first things, what also I received first, that Christ died for our sins, according to the scriptures;

4 And that he was buried, and that he rose again the third day, according to the scriptures;

Ver. 2.—In what manner:—The Vulgate:—In translating this passage, we have followed the Vulgate which has:—

1. Have believed (credite) rashly.—According to L’Eclerc, this word denotes the disposition of those who do a thing by chance, and hastily, without knowing the reason of it and why they do it. Its true rendering therefore is, carelessly, rashly, inconsiderately.

2. Have believed (credite) rashly.—According to L’Eclerc, this word denotes the disposition of those who do a thing by chance, and hastily, without knowing the reason of it and why they do it. Its true rendering therefore is, carelessly, rashly, inconsiderately.

Ver. 1. Rose again the third day, according to the scriptures:—The scriptures which foretold the resurrection of the Christ on the third day, and to which St. Paul refers, are Ps. cx. 10; Acts ii. 31; and the promise made by the Lord himself, after he had suffered, Matt. xvi. 29; 21. These passages of Scripture are referred to by the apostle in his second Epistle, chap. i. 20—21; 1 Pet. i. 11; as well as in his epistle to the Corinthians, chap. i. 21; and by the Evangelist John in his Gospel, chap. xii. 48, 49. The apostle delivered to the Corinthians from the Lord himself, not only that he died for
5 And that he was seen of Cephas, then of the twelve.

6 After that he was seen of above five hundred brethren at once, of whom the greater part remain to this present time, but some are fallen asleep.

7 After that he was seen of James; then of all the apostles.

8 And last of all, as of an assay, he was seen of me also.

9 For I am least of all men, not counting myself to have apprehended one of the least of all the apostles, but that which I received I received not of man, but as of an assay of Jesus Christ; for I, also, am with him in this mystery of the gospel.

10 But by the grace of God I am what I am: and his grace which was promised me was not void, but in me hath more abundantly all of them.

11 Well then, whether I or another preach the gospel, it hath profited you not.

12 For if I preach the gospel, I have no need; for I have power to preach the gospel.

(1 Cor. xv. 3. 4.)

(See ver. 16. note.)

our sins, and rose again on the third day after his death, but that these things had happened according to the prophecies of the scripture concerning the resurrection of the Christ, because by that circumstance, as well as by his resurrection, our Lord was demonstrated to be the Christ.

Ver. 5.-1. Was seen of Cephas. -After his resurrection, Jesus showed himself first to Cephas. Matt. xvi. 17. But as no woman was employed to testify his resurrection to the world, St. Paul did not think it necessary, in his exposition of the proofs of Christ’s resurrection, to mention any of his appearances to the women.—His appearance to Peter is mentioned Luke xxiv. 31.

5. Then of the twelve. —Although Judas was dead before Jesus showed himself to his apostles, they might still be called the twelve, whatever their number was, as the twelve were a name, not of number, but of dignity, like the Thirteen, Twelve, Twelve, among the Romans. I am therefore of opinion, that in the expression, ‘then of the twelve,' our Lord’s appearances to his apostles, from the time he arose, to the time he showed himself to the 500 brethren at once, are comprehended; not only those related by the evangelists, I mean his appearances to the apostles in the evening of the day on which he arose, and on the eighth day thereafter, and at the Sea of Tiberius, but those appearances also which they may have omitted. For that they omitted some, is certain from Paul’s mentioning an appearance, which he says none of them had taken any notice of, Ver. 6. —1. Seen of above 500 brethren at once. -None of the evangelists have expressly mentioned this appearance. But Matthew seems to hint at it, chap. xxviii. 10. Where he informs us, that Jesus, after his resurrection, said to the women, ‘Go tell my brethren that they go into Galilee, and there they shall see me:' and that in obedience to his order ‘the eleven went away to a mountain in Galilee, where Jesus had appointed them.' Having therefore appointed a particular mountain for showing himself to his disciples, perhaps on which he was transfigured; else having previously fixed the time of his appearing, it is reasonable to suppose that the joyful tidings would be quickly spread abroad among the brethren, and the greater part of them met at that time and place appointed. As the greatest part of our Lord’s disciples lived in Galilee, it was highly proper for their consolation, that he should show himself alive there in that public manner. For thus, besides the apostles, many who had often attended him during his ministry in Galilee, and were well acquainted with his person, having an opportunity to converse with him, could satisfy themselves by the testimony of their own senses concerning the truth of his resurrection, and attest it to the rest from the evident evidence. Thence, therefore, may have been the 500 St. Paul speaks. And their testimony was appealed to by the apostle with the greatest propriety, when proving the resurrection of Christ; because such a multitude cannot be supposed to have agreed for so long a time in publishing a falsehood to the world, without any one of them betraying the imposture, or even varying in their account of the fact.

7. Religious. -In this passage, Bengel thinks, Andronicus and Junia, mentioned Rom. xvi. 7. were of the number of the 500, nor therefore are we to think that the apostles were there, ‘afar off among the apostles;' because they had seen Christ after his resurrection.

Ver. 7. After that he was seen of James. —In the gospel there is no mention of this appearance to James. But the fathers speak of it, and tell us, that the person thus honoured was James the less, or younger, our Lord’s brother, that is, his cousin-german, and the author of the epistle in the canon which bears his name. See Pref. to the epistle of James, Sect. 1. —Now their opinion is probably, because the other James was dead when Paul wrote his epistle to the Corinthians. Eusebius in his Chron. p. 56. says, this appearance happened in the first year after our Lord’s resurrection. But from the order in which Paul hath placed it here, it happened more probably before our Lord’s ascension, at which all the apostles were present. Ver. 8.-1. Last of all. —This, if I am not mistaken, implies that our Lord appeared to none of the disciples after his ascension, except to Paul.

8. He was seen of me also. —The apostle no doubt speaks here of Christ’s appearing to him on the road to Damascus; but he doth not exclude his other appearances to him. See 1 Cor. i. 1. 3. As of an apostolic office. —Because the apostle is here speaking of the persecution of Christ’s church, he was not so much ashamed of his being sensible of any imperfection in his commission, or of any weakness in his qualifications as an apostle; for he affirms 2 Cor. x. 3. That he was in nothing behind the very great of the apostles; but he called himself an apostle only, because, as he tells us, ver. 9. he had ‘persecuted the church of God;' and because he was made an apostle without that previous course of instruction and preparation, which the other apostles enjoyed who had attended Jesus during his ministry on earth; so that, in the proper sense of the word, he was e x e r c i s e d, one born before he was brought to maturity. That want however, was abundantly supplied by the many revelations which his Master gave him after he made him an apostle.

Ver. 10.-1. And his grace. —The apostolic office itself, and the qualifications necessary to the right discharge of that office, are called grace, Rom. i. 5. xli. 3. Gal. ii. 9. In this verse, grace is used in three distinct senses.

2. I have laboured more abundantly than all, 4. c. —The other apostles confided their preaching for the most part to the Jews, Gal. ii. 9.; but Paul preached the gospel to all the Gentile nations, from Jerusalem round about to Illyricum, Rom. xvi. 15.; and also to the Jews who lived in those countries; and by his labours he converted great numbers both of the Jews and Greeks. Moreover, as his success in spreading the gospel exceeded the expectations of the other apostles, so his labours, if we may judge of them from his own account, 2 Cor. x. 39. greatly exceeded theirs in the estimate of the subjective. See 2 Cor. i. 9. —By some among them, the apostle meant the false teacher and his imitators, and not that which I understood by the parenthesis, but that which I have before expressed.

Ver. 12. How can some among you say, 'by my knowledge and wisdom, must be translated, as plain from the structure of the discourse, but to mention that the indicative mode is often used in the scripture as the substantive. See 2 Tim. iv. 3. —By some among them, the apostle meant the false teacher and his imitators, and not that which I understood by the parenthesis, but that which I have before expressed.

Ver. 13. Neither hath Christ been raised. —The apostle hath not expressed the idea of the time in which the council was at Jerusalem. The proposition is connected with its antecedent. But when these words are supplied, the meaning is, every one of them made false the communication. Christ promised repeatedly, in the most express terms, that he would raise all mankind from the dead, Matt. xvi. 25.
I. CORINTHIANS.

14 And if Christ hath not been raised, false certainly is our preaching concerning him, and false also is your faith in his death, as an atonement for sin, to not only false, (ver. 14.) but useless: Ye are still under the guilt of your sins. 18 Certainly also they who are fallen asleep (of X. 167) for Christ, are perished.

19 If in this life only we have hope, (e. 165.) by Christ, we are of all men (460.) the most miserable.

20 (Now cf.) But now Christ is raised from the dead, and is become the first-fruits of them that have fallen asleep.

21 For since (it is so) through a man came death, through a man also cometh the resurrection of the dead.

22 Therefore, as by Adam all men die, so also by Christ all shall be made alive.

23 But every one in his proper band: the first-fruits, Christ; afterward they who are Christ's at his coming.
1 Corinthians

Chap. XV.

24 Then the end shall be, when he will deliver up the kingdom to God, even the Father, when he shall have destroyed all government, and all authority, and power.

25 For he must reign, till he hath put all enemies under his feet. Now, if what saith that all things are subjected, which manifestly is that, for he is excepted who hath subjected all things to him.

26 The last enemy, death, shall be destroyed. For the last enemy, death, shall be destroyed. For the last enemy, death, shall be destroyed.

27 Wherefore he saith, The Lord himself shall subject all things to himself, and that God may be over all things, in all places.

28 (Ps. 103.) Now, when all things (και ουσίαι) are subjected to him, then (και συντέλεσθαι) shall all things be subjected to him, who subjected all things to him, that God may be over all things, in all places.

29 (Eph. 1:22, 23.) Otherwise, what shall they do who are baptized (και τους βάπτισαν, suppl. τους αὐτούς) for the resurrection of the dead, who are to be raised by themselves, and the wicked by themselves. In the following clause the subject is undeveloped, that the righteous are not to be raised at Christ’s coming; that is, they are to be raised first, as those who shall live at the resurrection of the wicked are raised. See the next note. Having given this general statement of the apostle, he declares, that “then the end shall be,” and that Christ, after the judgment, will deliver up the kingdom to the Father, completely established. Next, he shows that the resurrection of the dead is possible, verse 39-57; then he describes the body which shall be given to the righteous, verses 42-44; and affirms that the wicked, when he calls earthly men, are to be raised with corruptible bodies, like those which they derived from Adam; but the righteous, or glorified men, are to have bodies like Christ’s glorious body.

30 At his coming. — See the apostle affirms, verse 22, that all men shall be made alive by Christ, and in this verse, that every one shall be made alive in his own body; also, see we are told, 1 Thess. 4:16 that the righteous who are alive in the coming of Christ, and who are to be changed, (verse 18, of this chapter,) shall not anticipate them who are asleep, is probable, as was observed in the preceding note, that they will not be changed till the righteous are raised. Their change, however, will happen before the resurrection of the wicked, who, as they are to awake to shame and everlasting contempt, will be raised, I think, last of all.

31 Ver. 36, Deliver up the kingdom to God, even the Father. — Deliver up the mediatorial kingdom, called Matt. xxii. 30, “all power in heaven and in earth, that is to say, over all things, as well as over all men, administered by the Son for the good of his church. See verse 28. This kingdom our Lord received in the human nature, as the mediatorial kingdom, and was solemnly instituted in it after his resurrection, when he ascended into heaven, and was invited by God to sit at his right hand, until he should make his enemies his footstool. Hereafter, he said, Col. 1:17, “He is before all things, and by him all things consist;” and because we are told, Heb. 1:3, that the Son, while he spake the gospel, "spoke all things by the word of his power," it is believed, that, besides the mediatorial kingdom which he administered in the human nature, and which he will deliver up to the Father after the judgment, he possessed the government of the universe from the beginning in his character as Creator. In like manner, when Christ prayed to his Father, John xvii. 24, "Glory thou with me with thy Father, and with him which I have, even from before the world was," it is thought by many, that he referred to the glory of governing the angels, which he enjoyed with the Father before our world was created; and that after the mediatorial kingdom is delivered up, the kingdom which he holds as Creator will remain with him from the beginning. So that after the judgment, the righteous shall enter still into the everlasting kingdom of Jesus Christ, as they are represented to do, 2 Pet. i. 11.

32 See the note here. But to this opinion, verse 39, of this chapter is opposed, where we are told that when all the enemies are subjected, then shall even the Son himself be subjected to the Father, that all government may be administered by God himself, and all obedience and honor be directed immediately to him. See verse 39, note 2.

33 Ver. 39. The last enemy shall be destroyed. — The common version of this passage, as Hallel observes, implies there are some enemies who shall not be destroyed; which is wrong; for all enemies shall be destroyed, verse 25. The same author thinks that because death is called the last enemy, it is to be last destroyed. For this is not true, if the destruction of death is to be accomplished by the resurrection. For the devil and his angels, and wicked men, are to be judged and punished after the devil and angels are destroyed. By Chrysostom’s opinion, death is called the last enemy, because he entered into the world after the devil and man entered.

34 Ver. 27. He is excepted who hath subjected all things to him. — This declaration concerning the Christian’s being subject to Christ is not the subject of verse 24, but of verse 27, that is, it was intended to prevent us from interpreting what is said of the exaltation of the Son’s dominion in such a manner as to have that he is in any respect superior to the Father. Theophylact thought it was intended to prevent the Greeks, who were feeble in their own mythology, from suspecting that the apostle was insinuating the superiority taught in their fables, concerning Jupiter and his son Jupiter. And, by putting his Father Saturn, and confining him to the Fortunate Island. By inferring from the words of the psalm, that the Father did not subject himself to the Son, the apostle intimates, not only that the supreme dominion of the Father is asserted in the psalm, but also, that when the Son’s government is no longer necessary, the Father will resume the kingdom, and govern it for ever in person.

35 Ver. 25-1. Are subjected. — In the preceding verse, the apostle speaks of God’s constituting Christ universal Lord; in this, he speaks of his actually subduing all things to him: this distinction the apostle himself hath made, Heb. ii. 8. Then even the Son himself shall be subjected to him. — This subjection of the Son to the Father is generally understood of the subjection of his human nature, whereas formerly he governed the mediatorial kingdom. But this Arius affirms, that it had been left to him to receive from his Father,专项资金 for the Son’s mediatorial kingdom, and not to subject himself to God, the Father. Why does he lead us to the Godhead, comprehending Father, Son, and Holy Spirit, who, when the king of kings, he was, when the co-eternal Son, he was, and when the Godhead, he was, he was in union govern all things without the intervention of any mediator. But on supposition that the Son, in conjunction with the Father and Spirit, is to govern, two questions will occur. First, How did the Son become to speak of the Son’s subjection to the Father, seeing he is by his very name, in subservience to the highest angel, and is acknowledged by them as their superior through all eternity? Now this superiority being considered as a kind of reign, it is perhaps the apostle means when he said Timothy, 2 Epist. ii. 2. "If we suffer with him, we shall also reign with him." See also 2 Pet. i. 21.

36 Ver. 29. Baptized for the resurrection of the dead. — That the meaning of this passage is to be stanced, is observed, Stier. — That as the phrase, ver. 18, "baptized for Christ," evidently signifies "baptized for believing and justifying the dead in the Son of God," so here, “baptized for the dead” may signify “baptized for believing and justifying the resurrection of the dead.” Next.
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if the dead rise not at all! and why are they baptized (Lwv 29 vavov) for the resurrection of the dead, if the dead rise not at all? And what inducement can they have to suffer death for believing the resurrection of the dead? And if the resurrection of the dead is a falsehood, why do we apostles also expose ourselves to death every hour by preaching it? 30 By the boasting concerning you, which I have (cx. 167) an account of from Christ Jesus our Lord, I am in danger of death daily, for preaching the resurrection of the dead. 31 If, after the manner of men, I have fought with wild beasts at Ephesus, what is the eminence of that in comparison to me, if the dead rise not? It had been better to have followed the maxim of the wicked, let us eat and drink, for to-morrow we die. 32 Be not deceived: Evil communications corrupt good manners. 154 Awake, as is fit, and do not sin; for some of you are ignorant of God. 155 How can the dead be raised up? and with what kind of body do they come? 156 Thou fool, (Io x eivov) what thou sowest is not quickened unless it die. 157

as our Lord termed the sufferings he was to undergo at Jerusalem, a baptism with which he was to be baptized, Luke xii. 43, and declared that James and John should be baptized with the baptism he was to be baptized with, Matt. xx. 23, that is, should undergo like sufferings with him, in representing the sufferings which the first Christ was endured under the title of a baptism, the apostle adopted his Master's phrasing, and reasoned strongly, when he asked the Corinthians, What shall they do who are baptized for believing and trusting? the resurrection of the dead, if the dead rise not at all? Others understand the word baptism here in its ordinary meaning. For baptism being an emblematical representation of the death and resurrection, not only of the first Christ, but of all mankind, Rom. vi. 4, it was fully made the rite of initiation into the Christian church; and the person who received it, thereby publicly professing his belief of the resurrection of Christ Jesus and the holiness of God. And the greatest property he added that has been baptized for the dead, that is, for his belief of the resurrection of the dead. Ellis in his Fornuix Sacram, p. 137, translates the clause as baptism with which he was to be baptized, Matt. xx. 23, that is, should undergo like sufferings with him, in representing the sufferings which the first Christ was endured under the title of baptism, and so the translation very well by the following passage from Dionys. Halicar. de. Christ. bapt. ap. Tert. 130. They decreed to call other witnesses (to testify) in place of those who had died in the cause, his interpretation weakens the force of the apostle's argument. The same objection lies against the second interpretation. Some are of opinion, that they are to be put here for he is putting, for the dead man, John 11. 44, as if there were no baptism for the apparently dead, but the resurrection will continue forever. See Ex. xxv. 12. But I doubt whether this phrase can be translated here. Many ancient MSS. have the same word, for them, for the dead. But that reading does not improve the sense of the passage in the least. Upon the whole, the first mentioned seems to be the most probable interpretation of this difficult and difficult passage. 158 Ver. 31. By the boasting concerning you which I have, &c. The clause εαυτοις αὐτον is the accusative of the object, boasting concerning you, as is plain from the apostle's adding αὐτοις, which I have an account of Christ Jesus. It was the custom anciently to swear by such things as were the objects of men's greatest affection. The apostle, therefore, on this solemn occasion, swears by what was the subject of his continual boasting, namely, the conversion of the Corinthians, of which God had made him the instrument. 159 Ver. 32. 1. If (Io x eivov eivov xloiov) I have fought with wild beasts, &c. It would be translated, 'If I had fought, what would have pleased me? But that was a real, not a metaphorical conflict with beasts, may be collected from what the apostle tells Corinthians 2 Cor. 11. 3. and from the phrase manner of men, which means the barbarous custom of the mode of that age. See 2 Peter, sect. 8. p. 17. 2. For the difference of fighting with, and being exposed to, wild beasts, see chap. iv. 9. note 1. 2. Let us eat and drink, for to-morrow we shall die. This, which may be called the Epicurean's sensual or cruel, hath been the favourite signification of the word so frequently used in this sense. According to Lardner, it means, that we wicked, in deprecation of the prophecy concerning the destruction of Jerusalem, used by the Chaldee and other one another. chap. xil. 18. Let us eat and drink, for to-morrow we shall die. The author of the Book of Wisdom likewise hath very expressively expressed the sentiment of the word so, from which it appears that by dying they meant their own utter annihilation. 3. The Corinthians, as is supposed, that this is from the Thasi of Mosander, the celebrated Athenian poet, because it is found among the fragments of his works, p. 173. And Tertullian remarks, that in quoting, the apostle hath asterlized the poet's expression; by which he seems to intimiate, that he had made it a part of inspired scripture. But it rather think it is a proverbial expression, which need not be referred to any peculiar matter, having been commonly used. The phrase word baptism, signifies not only the ordinance, but every kind of mystical intercourse. And therefore, as Alberii observes, the phrase baptism for the dead, might be translated baptism of the company. The person whose company the apostle desired the Corinthians to shun, were those who remained against the immortality of the soul and a future state. Ver. 33. 1. Awake, as is fit. — 9 σιγισ εἰσίν, literally sign is, is to become sober after having been drunk. The figure is striking. It represents the corrupt part of the Corinthians as intemperate with false doctrine and apostate indulgences. For which reason the apostle called on them to awake, as was fit, out of the deep sleep of drunkenness by that intonation, and to recover the use of their reason. 2. Some of you are ignorant of God. — Such of the Corinthians as denied the resurrection and a future state, showed great ignorance, both of God's character as moral Governor of the world, and of his perfections, especially his power and goodness set forth in the works of creation. Ver. 35. How can the dead be raised up? and with what kind of body do they come? Here, in vs. 12, the present of the indicative is used for the present of the subjunctive. How can the dead be raised up? See 2 Cor. iv. 4. According to this translation, the apostle mentions two questions which were put by the philosophers for the purpose of overthrowing the doctrine of the resurrection of the dead. The first, How is it possible that the dead can be raised up? The second, If it be possible, with what kind of body do they come? But if the indicative sense of the verb is retained in the translation, there will be no difficulty in the interpretation. For the question, with what kind of body do they come? is in meaning precisely the same with the question, How can the dead be raised up? and makes a tautology which ought not to be imputed to so logical and concise a writer as St. Paul. Besides, in what follows, these are answered as different questions. For in answer to the first question, How can the dead be raised up? the apostle begins with proving the possibility of the resurrection, by appealing to the power of God displayed in raising from death, and in giving to each of the kinds, when it is grown up, the body proper to it: also in making bodies celestial and bodies terrestrial, each having its own properties by which it is distinguished from all others. And from these instances of the power of God, the apostle infers, that the resurrection of the dead is possible, ver. 36-42. His answer to the second question, What kind of body do they come from the middle of a vessel to the middle of another, beginning with the body of the righteous, (see ver. 32 note 2) whose properties he contrasts with the properties of the body which is laid in the grave. Then at ver. 41, he tells us, that earthly or wicked men are to come out of the grave with an earthly or fleshly body, like that which they derived from the earthly Adam, and which they died. Next, with respect to the righteous who are found alive on the earth at the coming of Christ, he declares that their body will be changed in a moment into an incorruptible and immortal body, because flesh and blood cannot inherit the kingdom of heaven, 1 Cor. xv. 50. 36. 1. Thou fool. — The apostle gave the false teacher at Corinth the appellation of fool, in the same sense, and for the same reason that our Lord himself called the Pharisees fools, namely, on account of their ignorance and wickedness, Matt. xxii. 17. 2. What thou sowest is not quickened unless it die. — To illustrate the possibility of the resurrection, the apostle appeals to a thing which men every day behold, and which is little less wonderful than
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37 And as to what thou sowest, thou sowest not the body which shall be, but bare grain, or perhaps of wheat, or of some of the other grains.

38 But God giveth it a body, as it hath pleased him, and to each of the seeds (σας ἄνους) its proper body.

39 All flesh is not the same flesh: but there is one flesh of men, another of beasts, another of fishes, and another of birds.

40 And there are bodies celestial, and bodies terrestrial: but the former is glory, the latter is dishonour.

41 The glory of the moon is one, and the glory of the stars another. If there be glory of the stars in the heaven, is not a greater glory of the sun?

42 (Olyv, καὶ ὑπήρξαν ὑμεῖς.) Wherefore, even, the resurrection of the dead is possible!

43 It is sown in corruption, it is raised in incorruption. It is sown in weakness, it is raised in power:

44 The resurrection itself— the reproduction of grain from seed sown, which does not grow unless it be sown in the ground. But, after its body is destroyed, something springs forth out of it, which by a wonderful process, the effect of the power of God, ensues in the reproduction of the same kind of grain, but bare as it was sown, but richly adorned with leaves, stalk, and ear.

Ver. 39.—Then sowest thou not the body which shall be. —By affirming that the grain produced from the seed sown is not the same body which is sown, the apostle shows insinuation, that the body to be raised is not numerically the same with the body deposited at death, but essentially the same kind formed by the energy of God. Having such an example of the divine power before our eyes, we cannot think the reproduction of the impossible, though its parts be utterly disfigured. Further, although the very numerical body is not raised, the body is truly raised, because what is raised being united to the soul, there will arise in the man thus completed a consciousness of his identity, by which he will be sensible of the justness of the retribution which is due to him for his deeds. Besides, this new body will be more than the substance of the old, by serving even to the perfection and happiness of the man in his new state. See ver. 41, note. According to this view of the subject, a distinction is taken from the substance of the particles of the body that dies, has no place; because it does not seem necessary that the body to be raised should be composed of them. For the scripture nowhere affirms, that the same numerical body is raised. But bare grain.—In the opinion of some, the example of the grain, which first dies and then revives, is intended to intimate, that in the human body there is a seminal principle which is not destroyed by death; and which, at the appointed season, will reproduce the power of life, as a cereal plant, when wanted, by the quickening influence of his power. But is a seminal principle any thing different from that power? What occasion then have we to carry our thoughts in that matter beyond God's power? Besides, as there is no insuperable principle in plants, the analogy does not hold. I therefore suppose this wonderful, though common instance, is intended to shew that the resurrection of the body is not beyond the power of God to accomplish; and that it may certainly be expected, according to Christ's promise.

Ver. 40. All flesh is not the same flesh: but there is one flesh of men, &c. —Locke thinks flesh in this verse means organized animal body. But I rather imagine it denotes the substance of which animal bodies are composed. For as in the preceding verse the apostle speaks of the substance of the dead body, so in this verse he directs our attention to the same power of God, displayed in that wonderful diversity of animal substances which hath formed into different sorts of organized bodies, each with members properly adapted to the instincts of its habitation; and to the manner of life for which it is adapted. The greatness of the divine power, the apostle observes, is likewise conspicuous in the diversification of animate bodies, both celestial and terrestrial, which hath produced. And from the whole he draws this conclusion, ver. 43, that in God's power being so gloriously manifested in the greatness and variety of the material substances which he hath already formed, and in the diversity of their configuration, he must be a God indeed, ver. 43, who taketh upon him to affirm that he cannot raise up a body for his saints, at the last day, to form and use similar to their present body, and perfectly adapt the faculties of their minds, and to the new world in which they are to dwell.

Ver. 40. But (ὁ δὲ) different indeed is the glory of the celestial, &c. —The apostle does not mean that the glory of the celestial bodies is different from that of the terrestrial, but that the celestial bodies differ from one another, in glory, as plain from ver. 43. In like manner, the terrestrial bodies differ from each other, in glory, that is, in beauty and utility. Ver. 42. Wherefore, even, the resurrection of the dead is possible. —From these examples of the power of God, the conclusion is, that the resurrection of the dead is possible.

43 It is laid in the grave dishonour by death, the punishment of sin; it is raised glorious in beauty: It is buried in weakness through through mutilation, disease, and old age; it is raised in power, with all its members complete, active, and vigorous.
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44 It is sown (σπόρον ἐκατέβαλλεν) an animal body, it is raised (εἰς θανάτῳ θεοῦ) a spiritual body. There is an animal body, and there is a spiritual body.

45 For thus it is written, (Gen. ii. 7.) The first man Adam was made (ἐν ἑαυτῷ ἐκτένεια) a living soul; i.e. the last Adam (ὡς ἔδωκεν τῷ ἔκαμφτος) a vivifying Spirit.

46 However, that was not first which is spir-

Ver. 33. — It is sown in dishonour. — The body laid in the grave dead, is to be sown in dishonour, because death is the punishment of sin. Hence our body laid in the grave is called, Philo. ii. 6. "the body sown to dishonour." It is said to be sown in dishonour, because the "first Adam, who was a type of the last," was "brought into the likeness of Adam," in which likeness he was raised up also. Paul affirms, when giving an account of the resurrection of Adam, that he was raised up "in manifest glory and might," and that the glory of God was manifested in him; for God was manifest in his flesh, and in him was "the true image of the invisible God," and "he beheld the heavenly glory," and "he became the brightness of his glory." The resurrection of Adam is said to be "the principle of the resurrection of the body," and the "pattern of the resurrection of the body," because Adam was the "pattern of the new creature," and the "pattern of the new body," and the "pattern of the new life."

Ver. 34. — It is sown in weakness. — The body laid in the grave is raised in glory; and as it was sown in dishonour, so is it raised in glory. But this is not the case with the body of the righteous. The body of the righteous is raised in glory, because he is raised in glory, because he is raised in glory, because he is raised in glory, because he is raised in glory, because he is raised in glory, because he is raised in glory, because he is raised in glory, because he is raised in glory, because he is raised in glory, because he is raised in glory, because he is raised in glory, because he is raised in glory, because he is raised in glory, because he is raised in glory, because he is raised in glory, because he is raised in glory, because he is raised in glory, because he is raised in glory, because he is raised in glory, because he is raised in glory, because he is raised in glory, because he is raised in glory, because he is raised in glory, because he is raised in glory, because he is raised in glory, because he is raised in glory, because he is raised in glory, because he is raised in glory, because he is raised in glory, because he is raised in glory, because he is raised in 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Ver. 50. That which is spiritual.—Here we are taught, that the plan of the divine government is to lead his creatures from a lower to an higher state of perfection. They, therefore, who contend that things should be as perfect at the beginning as at the conclusion of its administration, are wiser than the Lord.

Ver. 51. The second man, the Lord from heaven, is heavenly.—This translation is supported by the Vulgate version; "Second man, of heaven, the earthy." The second man from heaven is Jesus, mentioned by His people, all which have here respect. Nevertheless I have marked the words as heavenly, as in the Greek, because, although I think it was not written by the apostle, I would not alter the pre-supposition, neither on the word or authority. In the Vulgate the word Jesus is wanting, having, as Tertullian states, been added by Marcion. Yet I am less inclined to read it thus.

Ver. 52. As the earth, so also the heaven. —The apostle divides all mankind into two sorts, earthy and heavenly; and describes the first sort as the earthly man, and the second as the heavenly man. But the question is, Whether the likeness of the earth, or the likeness of the heavenly, be a present or a future likeness? Our translators seem to have been divided on this point, whether the apostle speaks of men in the present life, and the likeness to the earthy and the heavenly in the person of Jesus, or whether they are in the transaction supposed, to be in the same tense, as the earth, such as also the heavenly, such as they also are. But I rather think the apostle describes mankind as they were to be in the world to come, and that the likeness to the earthy and to the heavenly man, is likeness in body which is to take place after the resurrection and therefore in the translation, I have supplied the comparative verb in the future tense: "Shall also the earthy be? And in support of my translation, I observe, that throughout the whole of this discourse concerning the resurrection, it is the body only which is spoken of. This is evident, not especially from ver. 44, 45, 46, 47, where we are told, that it is even an earthly body, but raised a spiritual body; that there is an animal and a spiritual body allotted to the righteous in the different stages of their existence; that they derive their animal body from Adam, but their spiritual body from Christ; that the spiritual body is not first given to them, but their animal, and then that which is spiritual; that the first man, Adam, being from the earth, his body was earthly, but the second man the Lord from heaven, his body is heavenly. Wherefore, when the apostle says, ver. 46, 49. As the earthy, such as also the earthly, so also the heavenly, it is plain that he speaks only of the body of the earthly man, and the earthly man, such as they also are heavenly. This appears likewise, wise from ver. 49, where he says, "As we have borne the image of the earthy man, even, in this life, (αὐτοῖς ἡμῶν ἐπιθύμησαν) we shall also bear the image of the heavenly man, even, in the life to come. For to shew that he speaks of our bearing the image of the earthy man, no other image can be in our body only, he adds, ver. 50. And this I affirm, brethren, because flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption. I affirm, that in the life to come we shall bear the image of the heavenly man in our body, because a body consisting of flesh and blood, as is the body we have derived from the earthly man, cannot inherit the kingdom of God. That the righteous, after the resurrection, are to bear the image of the heavenly in their spirit, I do not deny; I only contend, that it is not taught in this passage of scripture.

Ver. 50. Flesh and blood cannot inherit the kingdom of God, —This is that happy place which Christ hath gone to prepare for the receipt of his people, John xiv. 2. In that place bodies composed of flesh and blood cannot live, because, as is said in the commentary, it affords an object suited either to the senses or to the appetites of a bodily body. See ver. 44, note. 2. Neither can corruption inherit incorruption.—A spirit clothed with a corruptible body, like our present bodies, cannot enjoy objects that are incorruptible. They are not capable of enjoying the divine vision, nor of performing the exalted services, nor of retaining the pure pleasures, which constitute the glory and felicity of the kingdom of God.

Ver. 51. But we shall all be changed.—To prove that the righteous, when raised from the dead, shall be changeable, the apostle affirmed, ver. 60. that flesh and blood cannot inherit the kingdom of God, and that corruption cannot inherit incorruption. Wherefore, lest this might have led the Corinthians to fancy that the righteous, who, at the coming of Christ, are found alive on the earth in fleshly corporeal bodies, could not inherit the kingdom of God unless they were made to be incorruptible; the apostle tells them that they are to be not to die, but that God makes them capable of inheriting the kingdom of God, their body to be changed. Wherefore, though the apostle says, that they shall not all die, but we shall all be changed, be general, yet, as the discourse is concerning them who are to inherit the kingdom of God, the expression, "we shall all be changed," must be restricted to them alone; consequently, though it be true of the wicked that are alive on the earth at the coming of Christ, that they shall not die, it does not follow from the apostle's saying, "we shall all be changed," that the wicked are to be changed. Besides, it is nowhere said in scripture, that the wicked, whether dead or alive at the coming of Christ, shall obtain the honour of incorruptible heavenly bodies. See 1 Thess. iv. 15, note 5.

Ver. 52. At the last trumpet, —At the giving of the law from Sinai, there was heard a great noise, like the sounding of trumpets, exceeding loud, which sounded long, and was heard louder and louder. In like manner, at the descent of Christ from heaven, a great noise, called the trumpet of God. 1 Thess. iv. 16. will be made by the ascending angels, as the signal for the righteous to come forth from their graves. And this noise being made at Christ's command, it is called by himself his voice, John xiv. 25. After the righteous are raised, the trumpet shall sound a second time; on which account it is called here the last, and of the heavenly man. This sounds the righteous who are alive on the earth shall be changed.

And then the dead shall be raised incorruptible.—Though this expression be general, yet, for the reasons before mentioned, ver. 51, note, it must be restricted to the dead in Christ, of whom the apostle is discoursing. Besides, as the circumstances of the resurrection, ver. 16. The dead in Christ shall rise first, demonstrates that the wicked are not to be raised at the same time; therefore, the expression, 'the dead shall be raised incorruptible,' does not refer to them.
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53 For, to make us capable of inheriting the kingdom of God, this corruptible body must become incorruptible, not liable to diseases; and this mortal body must become immortal, not liable to death.

54 Now, when this transformation of our corruptible and mortal body into that which is incorruptible and immortal shall have taken place, then shall happen the thing which is written, (Isa. xxv. 8, 9.) Death, who delivered the righteous to the grave to be swallowed up, shall itself be swallowed up for ever by its resurrection to eternal life.

55 Where, O death, is thy sting? Where, O grave! is thy victory?

56 (Is. lix.) For the sting of death is sin; and the strength of sin is the law.

57 Now thanks be to God who giveth us the victory, through our Lord Jesus Christ.

58 Wherefore, my beloved brethren, be ye (4 eis) stable, unmoveable, abounding in the work of the Lord at all times, knowing that your labour in the Lord is not (ou avew) vain.

Ver. 53. For this corruptible body must (o evkrothene and e yugene) put on incorruption. — That e yugene, body, is rightly supplied here, see ver. 42. note. The words hereafter literally signify, to go into the place, and metaphorically, to put on, or go into clothes. But the metaphorical meaning must not be insisted on here as implying, that our corruptible body shall have one that is incorruptible put over it in another person. These ideas are incongruous, and therefore the meaning is, This corruptible body must be changed into one that is incorruptible, as mentioned ver. 31. — The righteous who are saved shall enter into the glory of Christ, instead of dying and rising again immortal, shall, by the power of Christ, have their corruptible mortal bodies changed in a moment into incorruptible immortal bodies, and that must be fitting for inheriting the kingdom of God equally with those who are raised from the dead incorruptible.

Ver. 54. Death is swallowed up for ever. — So the original phrase ei eis, may be translated, being often used by the LXX. in that sense, as Whitby hath proved. This circumstance likewise shows, that in his discourse concerning the resurrection, the apostle had the righteous chiefly in view. For it cannot be said of the wicked, who are to suffer the second death, that death is swallowed up in any sense with respect to them, or that God hath given them the victory over it, ver. 57. by the resurrection. Ib. Pearce in his note on this verse observes, that the LXX. translation of Isa. xxv. 8, here quoted, runs thus: Ero eis, translated the grave, literally signifies, the invisible world, or the place where departed spirits, both good and bad, remain till the resurrection. Job vi. 8; Psal. xxv. 8; Isa. xiv. 9, and especially Psal. xvi. 10. "Thou wilt not leave my soul (ou avew) in hell." The place where the spirits of the righteous abode, the Jews called Paradise; the place where the wicked are shut up, they called Tartarus, after the Greek. There the rich man is said to have gone when he died. There also many of the fallen angels are said to be now imprisoned, 2 Pet. ii. 4. — In this state the passage the apostle personifies death and the grave, and introduces the righteous, after the resurrection, singing a song of victory over both. In this sublime song, death is represented as a terrible monarch, having a deadly sting, whereby he had destroyed the bodies of the whole human race, and the invisible world; and it is the apostle who had imprisoned their spirits. But the sting being torn from death, and the gates of the invisible world set open by Christ, the bodies of the righteous shall rise from the grave, no more liable to be destroyed by death, and their spirits being brought out of paradise, the place of their abode, shall reanimate their bodies: and the first use of their newly recovered tongue will be to sing this song, in which they exult over death and hades, as enemies utterly destroyed; and praise God who hath given them the victory over these deathless foes through Jesus Christ. Milton hath made good use of the apostle's personification of death, Book ii. l. 666. "The other form, &c."

Ver. 57. Who giveth us the victory. — The victory over death and the grave the saints shall obtain, by their resurrection to an endless life in the body; and the victory over sin, and over the curse of the law, will be given them by their acquittal at the judgment. For their trial being then ended, there shall from that time forth, in the kingdom of God, be neither sin, nor law, with the penalty of death annexed to it.

Ver. 58. Unmoveable. — The Greek word eisvav, literally signifies unmoveable. But here it must be translated unmoveable, because that is a quality not competent to men in the present life. See Rom. ii. 6. note.

CHAPTER XVI.

View and Illustration of the Matters contained in this Chapter.

Before the apostle concluded his letter to the Corinthians, he gave them directions for making the collection for the saints in Judea. During his eighteen months' abode at Corinth, he had exhorted the brethren to undertake that good work, (as indeed he did the brethren in all the Gentile churches,) with a view to establish a cordial union between the converted Jews and Gentiles everywhere. See 3 Cor. ix. 14. note. And so desirous were the Corinthians of the proposed union, that on the first mention of the collection, they agreed to make it. But the divisions in the church at Corinth, it seems, had hitherto hindered them from beginning it. The apostle, therefore, in this letter requested them to set about it immediately, and directed them how to do it, ver. 1-4. At the time St. Paul wrote his first epistle to the Corinthians, he had altered his resolution respecting his voyage to Corinth, of which he had formerly given them notice by Timothy and Erastus, as mentioned 2 Cor. i. 15, 16. For he now informed them, that instead of sailing directly from Ephesus to Corinth, as he had at first proposed, his intention was, not to come to them immediately, but to take Macedonia in his way, ver. 5- After staying at Ephesus till Pentecost, on account of the extraordinary success with which he was preaching the gospel to the inhabitants of the province of Asia, who resorted to him in that metropolis, ver. 6-9. — In the mean time, to compensate the loss which the Corinthians sustained by his delaying to visit them, he wrote to them this letter, in which he gave them the instructions which he would have delivered to them if he had come to them; and promised, when he came, to abide a considerable time, and perhaps to winter with them, ver. 5, 6. — And because he had sent Timothy to Corinth some time before, he begged the Corinthians to give him a good reception, if he came to them, ver. 10, 11. — With respect to Apollos, whom, it seems, the Corinthians wished to see, he told them, he had entreated him to go to them with the brethren, but that, having no inclination to go to Corinth at that time, he had deferred his visit till he should see a convenient season. Perhaps the inopportune behaviour of the faction, while Apollos was among them, had so disgusted him that he did not choose to expose himself a second time to their
attempts. To his apology for Apollos the apostle sub-
joined a few practical advices: Then desired them to
show a particular regard to the members of the family of
Stephen, because they were the first fruit of Arabia,
and had employed themselves zealously in the ministry
to the saints, ver. 13–18.

The apostle, before finishing his letter, sent to the Co-
rinthians the salutations of the churches of the promon-
torial Asia, and of the brethren at Ephesus who assisted
him in preaching the gospel, ver. 19, 20.—Then wrote his
particular salutation to them with his own hand, ver. 21.

NEW TRANSLATION.

CHAP. XVI.—1 Now, concerning the col-
lection which is for the saints, as I orded 1
the churches of Galatia, so also do ye.

2 On the first day of every week let each
of you lay somewhat by itself, according
as he may have prospered, putting it into
the treasury, that when I come there may be
then no collections.

3 And when I come, whomsoever ye shall
approve by letters, then I will send to carry
your (Greek, grace) gift to Jerusalem.

4 (3a, 108.) Or, if it be proper that even I
should go, they shall go with me.

5 (3a, 108.) Now I will come to you after,
when I have passed through Macedonia: (For I do
pass through Macedonia.)

6 And perhaps I shall abide, and even win-
ter with you, that ye may send me forward,
whithersoever I may go.

7 For I will not now see you in passing, but
I hope to remain with you some time, if the
Lord permit.

8 However, I shall remain (v. 173.) at
Ephesus until Pentecost.

9 For a great and effectual door is opened
to me; 1 (v. 211.) yet there are many op-

Ver. 1. As I ordered the churches of Galatia.—The apostle, I
suppose, gave these orders to the churches of Galatia, when he went
through Phrygia, and the region of Galatia, establishing the
churches, as mentioned Acts xvi. 6. And the collections made by
the churches of Galatia he may have received, when, in his way to
Ephesus, where he now was, he went through all the churches of
Galatia and Phrygia in order, Acts xxiv. 31.

Ver. 2.—1 On the first day of every week.—Kρατεῖτε τὴν πρώτην καθ' ἡμέραν τὴν ἑβδομάδον. The Hebreos used the numeral for the ordinal numbers, Gen. i. 5.

2 Two evening and the morning were one day, in the ancient Hebrew.

Ver. 2.—2 I will send to carry your gift to Jerusalem.—Kαταβαίνων ἐμείς ἐπὶ τῆς ἱερουσαλήμ, καταβαίνων τὴν κομοδίαν τῆς ἱερουσαλήμ. This is the same word, παραλαμβάνω, in the LXX. which gives the form of the word. The word is used in the context of sending someone to Jerusalem, sending a gift to Jerusalem.

3 And when I come, whomsoever ye shall approve by letters.—Osborne's translation of the verse is, 'Whomsoever ye shall approve, them will I send (ἐκ προθεών) with letters, to carry your gift.' Thayer's note on the word suggests that the translation is correct, as it indicates that the apostle intended to carry the gifts with him personally.

4 Or, if it be proper that even I should go to Jerusalem, your messengers shall go with me, to witness the delivery of your gift.—Orions translation of the verse is, 'Those that shall be approved shall carry your gift.' This translation is also correct, as it indicates that the apostle was inviting the messengers to accompany him to Jerusalem.

5 Now I will come to you after, when I have
pass through through Macedonia: (For I do
pass through Macedonia.)

6 And perhaps I shall continue some time, and even winter with
you, that ye may send me forward, whithersoever I may go.

7 For I will not now see you in passing, but
I hope to remain with you some time, if the
Lord permit.

8 However, I shall remain (v. 173.) at
Ephesus until Pentecost.

9 For a great and effectual opportunity of making converts in
this city is granted to me by God. Yet there are many violent
oppressors of the gospel in Ephesus, and its neighbourhood.

In use to assemble on the first day of the week for the purpose of
worshiping God. And as the apostle gave the same order to the
churches of Galatia, they likewise must have held religious assemblies
on the first day of the week. See Whitby's note on this passage.

Ver. 3. Whomsoever (ἐκ προθεών) ye shall
approve.—Whomsoever ye shall approve, them will I send (ἐκ προθεών) with letters, to carry your gift.' Thayer's note on the word suggests that the translation is correct, as it indicates that the apostle intended to carry the gifts with him personally.

Ver. 4. Or, if it be proper that even I should go to Jerusalem, your messengers shall go with me, to witness the delivery of your gift.—Orions translation of the verse is, 'Those that shall be approved shall carry your gift.' This translation is also correct, as it indicates that the apostle was inviting the messengers to accompany him to Jerusalem.

Ver. 5. Now I will come to you after, when I have
pass through through Macedonia: (For I do
pass through Macedonia.)

Ver. 6. And perhaps I shall continue some time, and even winter with
you, that ye may send me forward, whithersoever I may go.

Ver. 7. For I will not now see you in passing, but
I hope to remain with you some time, if the
Lord permit.

Ver. 8. However, I shall remain (v. 173.) at
Ephesus until Pentecost.

Ver. 9. For a great and effectual opportunity of making converts in
this city is granted to me by God. Yet there are many violent
oppressors of the gospel in Ephesus, and its neighbourhood.
I. CORINTHIANS.

10 Now, if Timothy be come, whom I sometime ago sent to you, (chap. iv. 17,) take care, by showing your affection and obedience, that he be among you without fear: for he worketh, even as I do, the work of the Lord.

11 Wherefore, let no one despise him; but send him forward in peace, that he may come to me: for I expect him with the brethren.

12 And with relation to our brother Apollos, I entreated him much to go to you with the brethren: (see) but his inclination was not at all to go now; but he will go, when he shall find a convenient season.

13 Watch ye, stand fast in the faith, quit yourselves like men: be strong.

14 Let all your matters be done with love.

15 Ye know the family of Stephanas, that it is the first-fruits of Achaia, and that they have devoted themselves to the ministry to the saints. I entreat you, (1 Thes. 5. 10.) therefore, brethren,

16 That ye submit yourselves to each other, and to every joint worker and labourer.

17 I am glad of the coming of Stephanas, and Fortunatus, and Achaicus: for they have supplied your deficiency.

18 (1 Cor. 7. 9.) And have refreshed my spirit and yours: wherefore, acknowledge ye such persons.

19 The churches of Asia salute you. Aquila and Priscilla salute you much in the Lord, with the church which is in their house. (See Rom. xvi. 5. note 1.)

20 All the brethren salute you. Salute one another with an holy kiss. (See Rom. xvi. 16. note 1.)

21 The salutation of Paul with mine own hand.

22 If any one love not the Lord Jesus Christ, he shall be Anathema, Maranatha.

common. For many who used curiosum, the arts of magic and divination, were converted, and burnt their books containing the secrets of those arts, Acts xix. 19-20. This so enraged the brethren at Ephesus, but especially the craftsmen, that they raised the greatest tumult against them, Acts xix. 23-41.

Ver. 9. That he be among you without fear. — At this time, Timothy being young, and extremely attached to the apostle, there was some reason to fear that the faction would treat him ill; more especially if he determined for those disorderly practices. The apostle therefore recommended it to the sincere part of the church, to defend him from any injury which the faction might attempt to do him, either in his character or his person.

Ver. 11. Expect him with the brethren. — Namely, Eratus, who had been sent with Timothy to Corinth, Acts xix. 22. and Titus, who carried this letter, and another brother whose name is not mentioned, (see 2 Cor. x. 17, 18;) perhaps also, some of the Corinthian brethren, whom the apostle had desired Titus to bring with him to Ephesus, having need of their assistance there.

Ver. 12. — 1. His inclination was not at all to go now. — The Latin commentators are of opinion, that Apollos, displeased with the behavior of the faction, had left them as incorrigible, and had returned to Ephesus, from whence he had been recommended to the brethren of Achaia, Acts xviii. 27. xix. 1. But the messengers from Corinth arriving with a letter to the apostle full of respect, he answered it by Titus, and requested Apollos to accompany him, in the hope that he might be useful in assisting Titus to settle the disturbance in that church. But Apollos refused to go, knowing the violent temper of the faction.

2. But he will go when he shall find a convenient season. — Jerome says, Apollos actually went to Corinth, after the disturbances had ceased. But whether or not this is so, derived from his own opinion, or some ancient tradition, is uncertain.

Ver. 14. Let all your matters be done with love. — Namely, your differences about worldly affairs, mentioned chap. vi. your disputes concerning marriage and a single state, chap. vii. your eating things sacrificed to idols, chap. x. your desire about the Lord's supper, chap. x. and your method of exercising your gifts, chapters xiii. in all these ye ought to have a regard to the good of your neighbors, that ye may not occasion each other to sin.

2 D
23. The grace of our Lord Jesus Christ be with you.
24. My love be with you all in Christ Jesus. Amen.

Wherefore, since the apostle denounced this curse against the man, who, while he professed subscription to Christ, was secretly alienated from his holiness, it is well he had said. Though such a person's wickedness cannot be discovered and punished by the church, yet the Lord at his coming will find it out, and punish him with eternal perdition. This terrible curse the apostle wrote in his epistle to the Corinthians, because many of the faction, but especially their leader, had shown great alienation of mind from Christ. And he wrote it with his own hand, to show how serious he was in the denomination. Eusebius says, from this example, and from the Anathemata pronounced Gal. 1. 9, 5. arose the practice of the ancient general councils, of adding to their decisions, or definitions of doctrines, Anathemata against them who denied these doctrines. See Baxter's Church History, vol. 4. p. 224.

Var. 36. My love be with you all. — Le Clerc suspects that not is a mistake of the transcriber for nor, the abbreviation of neot.

And B. Pearce supposes he is right in that conjecture, because in the conclusion of the second epistle it is, & μετὰ τοῦ τοῦτος, 'the love of God be with you.' But after he wrote the above, without the authority of ancient MSS., are never to be admitted. Besides, there is a great propriety and beauty in this manner of ending an epistle, in which the apostle had so sharply reproved the Corinthians. By assuring them of his love, he comforted them that all the severe things he had written proceeded from his anxiety for their eternal welfare, and thereby removed the prejudices which his reproofs might otherwise have raised in their minds. — Le Clerc's conjecture, mentioned above, that the transcribers of the New Testament have in this passage, by mistake, written not for nor, is one of the many instances which might be produced of conjectural emendations of the sacred text, which, instead of improving, really mar the sense and beauty of the passages into which they would have them introduced.

II. CORINTHIANS.

PREFACE.

SECRET. — Of St. Paul's Design in Writing his Second Epistle to the Corinthians.

When the apostle sent his first letter to the church at Corinth, he resolved to remain in Ephesus till the following Pentecost. (1 Cor. xvi. 8.) That Titus, who carried the other letter, might have time to return, and bring him an account of the manner in which it was received by the Corinthians. But the riot of Demetrius happening soon after, it was sent away, the apostle found it necessary to avoid the fury of the rioters and of the idolatrous rabble, who were all greatly enraged against him, for having turned so many of the inhabitants of Asia from the established idolatry. Wherefore, leaving Ephesus, he went to Tarsus, a noted seaport town to the north of Ephesus, where travellers, coming from Europe into Asia, commonly landed. Here he proposed to employ himself in preaching the gospel of Christ. (2 Cor. ii. 12.) Till Titus should arrive from Corinth. But Titus not coming at the time appointed, St. Paul began to fear that the Corinthians had used him ill, and had disregarded the letter which he delivered to them. These fears so distressed the apostle, that notwithstanding his preaching at Tarsus was attended with uncommon success, he left that city and went forward to Macedonia, expecting to find Titus. But in this expectation he was disappointed. Titus was not in Macedonia when the apostle arrived. He therefore resolved to wait in that country till Titus should come and inform him how the Corinthians stood affected towards their spiritual father. It seems he judged it imprudent to visit them till he knew their state. — In Macedonia St. Paul had many conflicts with the idolaters, (2 Cor. vii. 5.) who were greatly enraged against him, as all the other idolaters were, for opposing both the objects and the rites of their worship. Those fightings, joined with his fears for Titus, and his uncertainty concerning the disposition of the Corinthians, exceedingly distressed the apostle at this time. But his unseasonableness was at length happily removed by the arrival of Titus, and by the agreeable accounts which he gave him of the obedience of the greatest part of the Corinthians, in excommunicating the incestuous person; at which solemn action Titus may have been present. Much encouraged therefore by the good news, the apostle wrote to the Corinthian church this second letter, to confirm the sincere part in their attachment to him, and to separate the rest from the false teacher who had led them so far astray.

To understand this epistle rightly, the reader must recollect, that as Titus spent some time in Corinth after delivering the apostle's first letter, he had an opportunity to make himself acquainted, not only with the state of the sincere part of the church, but with the temper and behaviour of the faction. Wherefore, when he gave the apostle an account of the good disposition of the church, he no doubt at the same time informed him concerning the faction, that some of them still continued in their opposition to him, and in their attachment to the false teacher; and that he was going on in his evil practices. Farther, Titus, by conversing with the faction, having learned the arguments and objections by which their leaders endeavoured to lessen the apostle's authority, together with the scoffing speeches which they used to bring him into contempt, we may believe that he rehashed all these matters to him. Being thus made acquainted with the state of the Corinthian church, St. Paul judged it fit to write to them this second letter. And that it might have the greater weight, he sent it to them by Titus, the bearer of his former epistle. 2 Cor. vii. 17, 18. — In this second letter, the apostle artfully introduced the arguments, objections, and scoffing speeches, by which the faction were endeavouring to bring him into contempt; and not only confused them by the most solid reasoning, but even turned them against the false teacher himself, and against the faction, in such a manner as to render them ridiculous. In short, by the many delicate but pointed ironies with which this epistle abounds, the apostle covered his adversaries with shame, and showed the Corinthians that he excelled in a talent which the Greeks greatly admired. — But while St. Paul thus pointedly defeated the faction and its leaders, he bestowed just commendations on the sincere part of the church, for their persevering in the doctrine he had taught them, and for their ready obedience to his orders concerning the incestuous person. And, to encourage them, he told them, that having boasted of them to Titus, he was glad to find his boasting well founded in every particular.

The Corinthian church being composed of persons of such opposite characters, the apostle, in writing to them, was under the necessity of suitting his discourse to them, according to their different characters. And therefore, if we apply to the whole church of Corinth, the things in the two epistles which apparently were directed to the
whole church, but which were intended only for a part of it, we shall think these epistles full of inconsistency, if not of contradiction. But if we understand these things according as the apostle really meant them, every appearance of inconsistency and contradiction will be removed. For he himself hath directed us to distinguish the sincere part of the Corinthians from the factum, 2 Cor. i. 14. "To have acknowledged us in part, that is, a part of you have acknowledged, that we are your boasting."—Chap. ii. 5. Now if a certain person hath grieved me, he hath not grieved me except by a part of you, that I may not lay a load on you all. It is therefore plain, that the matters in the two epistles of the Corinthians which appear inconsistent, are not really so; they belong to different persons. For example, the many commendations bestowed on the Corinthians in these epistles, belong only to the sincere part of them. Whereas, the sharp reproofs, the pointed ironies, and the severe threatenings of punishment denounced in the same epistles, are to be understood as addressed to the faction, and more especially to the teacher who headed the faction. And thus by discriminating the members of the Corinthian church according to their true characters, and by applying to each the passages which belonged to them, every appearance of contradiction vanishes.

SECT. II.—Of the Matters contained in the Epistles to the Corinthians; and of their Usefulness to the Church in every age.

St. Paul's intention, in his Epistles to the Corinthians, being to break the faction which the false teacher had formed in their church in opposition to him, and to confute the calumnies which that teacher and his adherents were industriously propagating for discrediting him as an apostle, many of the things contained in these epistles were necessarily personal to him and to the faction. Nevertheless, we are not on that account to think lightly of these writings, as fancying them of little use now to the church of Christ. The things in them which are most personal and particular, occasional, the apostle to write instructions and precepts, which are of the greatest use to the church in every age. For example, in answering the calumnies by which the faction endeavoured to discredit him as an apostle, he was led to mention facts which demonstrate him to have been an apostle, commissioned by Christ to direct the faith and practice of all the members of the church—such as his having wrought miracles for converting the Corinthians, and his having imparted to them spiritual gifts after they believed; his having preached the gospel to them without receiving any reward from them; his having the whole gospel without reserve; his having endured innumerable hardships in the long journeys in which he undertook for the sake of spreading the gospel, and heavy persecutions in every country from enemies and opposers; 1 Cor. iv. 11, 12, 2 Cor. iv. 8, xii. 23.; his rapture into the third heaven; with a variety of other facts and circumstances respecting himself, which we should not have known, had it not been for the calumnies of the Corinthian faction, and of the Judaizing teachers, who infested the church at Corinth, and other churches, (see Pref. to Galat. Sect. 3.), but which, now that they are known, give us the fullest assurance of his apostleship, and add the greatest weight to his writings. Next, in reproving the faction for their misdeeds, the apostle hath explained the general principles of religion and morality, in such a manner, that they may be applied for regulating our conduct in cases of the greatest importance; and hath delivered rules and advice which, if followed, will have the happiest influence on our temper. For instance, when he rebuked the faction for joining the heathens in their

idolatrous feasts, in the temples of their gods, he hath shewed us the obligation Christians are under, in all their actions, not to regard their own interest and pleasure only, but to consult the good of their brethren also; and that they are at no time by their example, even in things indifferent, to lead their weak and scrupulous brethren into sin.—In like manner, when he reproved the Corinthians for eating the Lord's supper in an improper manner, he gave such an account of that holy institution, as shews, not only its true nature and design, but the views also, and the dispositions, with which it ought to be performed.—Finally, the arguments by which the apostle excited the Corinthians to make the collection for the saints in Judea, who, at the time these epistles were written, were in great distress, and the rules by which he wished them to direct themselves in making these collections, are of great and perpetual use for animating the disciples of Christ to perform works of charity with liberality and cheerfulness.

To the things above mentioned we may add, that the epistles to the Corinthians, though suited to their peculiar circumstances, may be read by the disciples of Christ in every age with the greatest profit, because they contain matters of importance not to be found anywhere else in scripture. Such as the long account given in the first epistle of the spiritual men, and of the nature, operation, and use of their gifts, and of the way in which they exercised their gifts for the confirmation of the gospel, and the building of the church; whereby the rapid progress of the gospel in the first and following ages, and the growth of the Christian church to its present greatness, is shewn to be, not the effect of natural causes, but the work of the Spirit of God.—The proof of the resurrection of Christ from the dead, the great foundation of the faith and hope of Christians, is nowhere formally set forth in scripture, but in the 23d chapter of the first epistle to the Corinthians, where many of the witnesses who saw Christ after his resurrection are appealed to by name, and the times and places of their appearing to them are particularly mentioned; and their veracity is established by the grievous sufferings, sometimes ending in death, which they sustained for witnessing the resurrection of Christ.—In the same chapter, by the most logical reasoning, the resurrection of all the dead at the last day, is shewn to be necessarily connected with Christ's resurrection: so that if he hath been raised, they will be raised also.—There likewise the apostle hath given a circumstantial account of the resurrection of the righteous, and hath described the nature and properties of the body with which they are to rise; from which it appears, that by the reunion of their spirits with their glorious bodies, their happiness will be rendered complete and everlasting. These great discoveries made in the first epistle to the Corinthians, impressed the minds of the disciples of Christ so strongly in the early ages, that they resolutely suffered the bitterest deaths with a rapturous joy, rather than renounce their Master, and their hope of a glorious immortality.—And, to name no more instances, by the comparison which the apostle hath instituted, in the 11th chapter of the second epistle to the Corinthians, between the inspiration of the apostles the ministers of the gospel, and the inspiration of Moses the minister of the law, he hath shewn, that the inspiration of the apostles was far more perfect than the inspiration of Moses: so that, by this discovery, the apostle hath admirably displayed the excellence of the gospel revelation, and raised its authority to the highest pitch.

Before this section is concluded, it may be proper to observe, that from the epistles to the Corinthians, and from Paul's other epistles, we learn that he was the great object of the hatred of all the false teachers in the first age, but especially of the Judaizers. Nor is it any won-
der that they were enraged against him, and persecuted him with the bitterest calumnies: For it was this apostle chief who opposed them, in their unrighteous attempt of wresting the yoke of the law of Moses about the neck of the Gentiles. He it was likewise who resisted the introduction of the dogmas of the heathen philosophy into the church, by teachers who, having nothing in view but worldly considerations, endeavoured to convert the Greeks at the expense of corrupting the religion of Christ. In fine, he it was, who openly and severely rebuked the false teachers and their disciples for the licentiousness of their manners.—Yet he was not the only object of these men's malice. Barnabas also had a share of their hatred, (1 Cor. ix. 8.), probably because he had been active in procuring and publishing the decree of the council of Jerusalem, whereby the Gentile converts were freed from obeying the institutions of Moses.

Sect. III. — Of the Place and Time of writing the Second Epistle to the Corinthians; and of the Person by whom it was sent.

Or the place where the apostle wrote his second epistle to the Corinthians, there is little doubt. In the epistle itself, ii. 12, he tells us, that from Ephesus, where he was when he wrote his first epistle, he wrote to Troas, and thence into Macedonia, to meet Titus, whose return he expected about that time: that while he abode in Macedonia, Titus arrived and brought him the good news of the submission of the Corinthians; and that, on hearing these tidings, he wrote his second letter to them, to encourage them to go on with the collection for the saints in Judea, that the whole might be finished before he came to Corinth, 2 Cor. ix. 4, 5. The apostle therefore was in Macedonia, in his way to Corinth to receive their collection, when he wrote his second epistle to the church in that city.

The facts just now mentioned, which show that the apostle's second epistle to the Corinthians was written in Macedonia, in his way from Ephesus to Corinth, after the riot of Demetrius, show likewise that it was written but a few months after the first epistle. For, whether the first was written immediately before or immediately after the riot, there could be but a short interval between the two epistles; namely, the time of the apostle's abode in Ephesus after writing the first letter, and at Troas after leaving Ephesus, and the weeks which he spent in Macedonia before the arrival of Titus; all which, when joined, could not make above half a year at most. Since therefore the second epistle to the Corinthians was written so soon after the first, its date may be fixed to the summer of the year 57. For, as we have shown in the preface, Sect. 5, the first epistle was written in the end of the year 56, or in the beginning of the year 57.

It was observed in Sect. 1. of this Preface, that St. Paul's second epistle to the Corinthians was sent by Titus, who carried his former letter. This excellent person is often mentioned by the apostle, and was in such esteem with him, that he left him in Crete to regulate the affairs of the church there. He seems to have been originally an idolatrous Gentile, whom Paul converted in his first apostolical journey, and brought with him to Antioch when he returned from that journey. For he took him up to Jerusalem when he went thither from Antioch to consult the apostles and elders and brethren there, concerning the circumcision of the converted Gentiles. Not long after this Paul undertook his second apostolical journey, for the purpose of confirming the churches he had formerly planted. On that occasion, Titus accompanied him in his progress till they came to Corinth; for he assisted him in preaching the gospel to the Corinthians. So the apostle himself informs us, 2 Cor. viii, 22. If any inquiry concerning Titus, he is my partner and fellow-labourer in the gospel toward you. Wherefore, when the apostle wrote this, having been in Corinth only once, if Titus was his partner and fellow-labourer in the gospel toward the Corinthians, it must have been at Paul's first coming to Corinth when he converted the Corinthians. These particulars shall be more fully explained in the Preface to Titus.

But it was necessary to mention them here because they show the propriety of the apostle's sending Titus, rather than any of his other assistants, with his first letter to the Corinthians, some of whom had forsaken the apostle, and had attached themselves to a false teacher. Titus being such a person, St. Paul hoped he might have had some influence with the Corinthians to persuade them to return to their duty. Besides, a number of them having been either converted or confirmed by him, he had an interest in the welfare and reputation of their church. Therefore, when he joined the apostle in Macedonia, although he had but just come from Corinth, he not only accepted of Paul's invitation to return with him to that city, but being desirous that the Corinthians should finish their collection for the saints, he, of his own accord, offered to go back immediately, to persuade them to do so without delay, that their collection might be ready when the apostle came. By Titus, therefore, St. Paul sent his second epistle to the Corinthians, who, we may believe, on receiving it, set about the collection in earnest, and finished it by the time the apostle arrived.

CHAPTER I.

View and Illustration of the Matters contained in this Chapter.

After giving the Corinthians his apostolical benediction, St. Paul began this chapter with returning thanks to God, who had comforted him in every affliction, that he might be able to comfort others with the consolation wherewith he himself had been comforted, ver. 3-7. By this thanksgiving the apostle intimates, that one of the purposes of his writing the present letter, was to comfort the sincere part of the Corinthian church, and to relieve them from the sorrow occasioned to them by the reproofs in his former letter.—Next, to shew the care which God took of him as a faithful apostle of his Son, he gave the Corinthians an account of a great affliction which had befallen him in Asia, that is, in Ephesus and its neighbourhood, and of a great deliverance from an imminent danger of death, which God had wrought for him; namely, when he fought with wild beasts in Ephesus, as mentioned in his former epistle, chap. xv. 32, and had the sentence of death in himself, to teach him that he should not trust in himself, but in God, ver. 8, 9.

When the apostle sent Timothy and Erastus from Ephesus into Macedonia, as mentioned Acts xix. 22, it is probable that he ordered them to go forward to Corinth, 1 Cor. xvi. 10, provided the accounts which they received in Macedonia gave them reason to think their presence in Corinth would be useful; and that he ordered them likewise to inform the Corinthians, that he was coming straightway from Ephesus to Corinth, to remedy the disorders which some of the family of Chloe told him had taken place among them. But after Timothy and Erastus departed, having more than ordinary success in converting the idolatrous Gentiles in the province of Asia, he put off his voyage to Corinth for some time, being determined to remain in Ephesus and its neighbourhood till the following Pentecost; after which he purpose to
go through Macedonia, in his way to Corinth. This alteration of his intention the apostle notified to the Corinthians in his first epistle, chap. xii. 5–8. But the faction having taken occasion therefrom to speak of him as a false, fickle, worldly-minded man, who in all his actions was guided by interested views, he judged it necessary, in this second letter, to vindicate himself from that calumny, by assuring the Corinthians that he always behaved with the greatest simplicity and sincerity, ver. 12. And by declaring that what he was about to write on that subject was the truth; namely, that when he sent them word by Timothy and Erastus of his intention to set out for Corinth immediately by sea, he really meant to do so, ver. 13, 16. And that the alteration of his resolution did not proceed either from levity or falsehood, ver. 17;—as they might have known from the uniformity of the doctrine which he preached to them, ver. 18, 19,

NEW TRANSLATION.

CHAP. I.—1 Paul, an apostle of Jesus Christ by the will of God, and Timothy, (see 1 Thess. i. 1. note 1, 2.) a bond servant of the church of God which is in Corinth, together with all the saints who are in all Achaia;

2 Grace be to you, and peace (see Rom. i. 7. note 4) from God our Father, and from the Lord Jesus Christ.

3 (Eccles. 1. 16. note 1) P raised be the God and Father of our Lord Jesus Christ, the Father of tender mercies, and the God of all consolation.

4 Who comforteth us in all our affliction, that we may be able to comfort them who are in any affliction; by the consolation wherein we ourselves are comforted of God.

5 For as the sufferings for Christ abound in us, so also our consolation aboundeth through Christ.

6 (Eccles. 106.) Whether, therefore, we be afflicted, it is for your consolation and salvation, which is wrought in you by enduring the same sufferings which we also suffer; or whether we be comforted, it is for your consolation and salvation.

7 And our hope is, knowing that as ye are partakers of the sufferings, so also shall ye be of the consolation.

8 (1 Thess. i. 7) Wherefore, we would not have you ignorant, brethren, concerning our affliction which happened to us in Asia, that we were exceedingly pressed above our strength, in so much that we despaired even of life.

Ver. 1. 1. And Timothy. From this it is evident, that Timothy was with the apostle when the Second to the Corinthians was written. Timothy was a zealous preacher of the gospel, the apostle's constant companion, (see 1 Tim. vi. 21.) and one of whose ability and integrity the Corinthians had received recent proofs during his last visit to them, 1 Cor. xvi. 10. His testimony, therefore, to the things written in this epistle, might have had weight, even with the Corinthians, had not the false spirit then which the apostle sent them word by him and Erastus, that he intended to go directly from Ephesus to Corinth, (see Illustration,) he was perfectly sincere, as he declares, ver. 13, 16; and that when he altered his resolution, and went to Corinth, it was on tender, purely consolatory considerations. By allowing Timothy to join in his letter, the apostle did the greatest honor, and highly advanced his credit with all the churches of Achaia. See 1 Thess. i. note 3.

2. Who are in all Achaia. Corinth being the metropolis of the province, the whole province is signified by the word Achaia. See 1 Thess. i. note 3. The brethren of Achaia, no doubt, had frequent intercourse with those in Corinth, and by that means had an opportunity of hearing this letter read in the Christian assemblies at Corinth. But as they had equal need with the Corinthians of the consolations and advantages contained in this letter, it was addressed to them likewise, that they might be enabled to take copies of it, in order to read it in their public meetings for their own consolation. See Essay ii. page 22.

3. To comfort those who are in any affliction. According to Locke, the apostle in this passage insinuated, that by his own afflictions he was qualified to comfort the Corinthians, under the distresses of mind which they felt from a just sense of their errors and miscarriages. But the afflictions of which the apostle speaks, were chiefly outward afflictions; being the same with those which he himself suffered, as is plain from ver. 6, 7.

4. Our consolation abounded through Christ. The consolation of which the apostle speaks, was derived from the presence of Christ with him in his affliction; from a sense of the love of Christ shed abroad in his heart; from the joy which the success of the gospel gave him; from the assured hope of the reward which was prepared for him; from his knowledge of the influence of his sufferings to encourage others; and from the enlarged views which he had of the government of God, who was so wise, and so mighty for good, to those who love God; so that he was entirely reconciled to his sufferings.

5. Affliction which happened to us in Asia. This is understood by some, of the out of Deserter, and the slanders, and the accusations contained in this letter, it was addressed to them likewise, that they might be enabled to take copies of it, in order to read it in their public meetings for their own consolation. See Essay ii. page 22.

Ver. 2. To comfort those who are in any affliction. According to Locke, the apostle in this passage insinuated, that by his own afflictions he was qualified to comfort the Corinthians, under the distresses of mind which they felt from a just sense of their errors and miscarriages. But the afflictions of which the apostle speaks, were chiefly outward afflictions; being the same with those which he himself suffered, as is plain from ver. 6, 7. Our consolation abounded through Christ. The consolation of which the apostle speaks, was derived from the presence of Christ with him in his affliction; from a sense of the love of Christ shed abroad in his heart; from the joy which the success of the gospel gave him; from the assured hope of the reward which was prepared for him; from his knowledge of the influence of his sufferings to encourage others; and from the enlarged views which he had of the government of God, who was so wise, and so mighty for good, to those who love God; so that he was entirely reconciled to his sufferings.

Ver. 5. Affliction which happened to us in Asia. This is understood by some, of the out of Deserter, and the slanders, and the accusations contained in this letter, it was addressed to them likewise, that they might be enabled to take copies of it, in order to read it in their public meetings for their own consolation. See Essay ii. page 22.
II. CORINTHIANS.

9 However, I was suffused to pass sentence of death on myself, to teach you that I was in danger, that I should not trust in myself, but in God, who preserveth the living from death, and even raiseth the dead.

10 Who delivered us from so great a death, and doth deliver us, in whom we trust that he will yet deliver us:

11 Ye also working together secretly for us by prayer, as the gift which cometh to us through many persons, may by many persons be thankfully acknowledged for us.

12 For our boasting is this, the testimony of our conscience, that with the greatest simplicity and sincerity, not with carnal wisdom, but with the grace of God, we have behaved in the world, and more especially (εἰς ὑμᾶς, 293.) among you.

13 For I write no other things to you than what ye read, (1 xii. 195), and also acknowledge, and I hope that even to the end ye will acknowledge;

14 (1 xiii. 203. 518) Seeing, indeed, ye have acknowledged us in part, that we are your boasting, even as ye also will be ours, in the day of the Lord Jesus.

15 And in this persuasion I purposed to come to you first, that ye might have a second gift?

16 And (Acts, ch. 12.) from you to pass into Macedonia, and from Macedonia to come again to you, and (ἐὰν) by you to be sent forward into Judea.

17 Wherefore, having purposed this, did I, soothed, use levity? or the things which I purpose, do I purpose according to the flesh, as with sooth and may, in the sense of design?

9 However, I was suffused to pass sentence of death on myself, to teach you that I was in danger, that I should not trust in myself, but in God, who preserveth the living from death, and even raiseth the dead.

10 Who delivered us from so great a death, and doth deliver us, in whom we trust that he will yet deliver us:

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17 Wherefore, having purposed this, did I, soothed, use levity? or the things which I purpose, do I purpose according to the flesh, as with sooth and may, in the sense of design?

2. Not with carnal wisdom.—What that was, the apostle tells us afterwards, chap. iv. 5, where he contrasts his own behaviour with that of the false teachers. But with the grace of God.—His behaviour was suitable to the dispensation of the gracious dispensations which God had imparted to him. In Ephesians on another occasion, mentioned 1 Cor. xx. 22. See note 1, on that verse.

3.—The sentence of death is that which the apostle, when ordered to fight with wild beasts, pronounced on himself in his own mind. See preceding note.

4. Not with sooth and may, in the sense of design, but in God who raised the dead.—The apostle, in his former epistle, having proved the resurrection of the dead by many irrefragable arguments, mentions that instance of the power of God here with escalation, as a solid foundation for his expecting deliverance in the most perilous situations; and the earlier, that formerly he himself had been raised from the dead in Lystra. Acts xiv. 15, 20.

5. For I write no other things to you than what ye read, (1 xii. 195), and also acknowledge, and I hope that even to the end ye will acknowledge;

6. Wherefore, having purposed this, did I, soothed, use levity? or the things which I purpose, do I purpose according to the flesh, as with sooth and may, in the sense of design?

3. Not with carnal wisdom.—What that was, the apostle tells us afterwards, chap. iv. 5, where he contrasts his own behaviour with that of the false teachers. But with the grace of God.—His behaviour was suitable to the dispensation of the gracious dispensations which God had imparted to him. In Ephesians on another occasion, mentioned 1 Cor. xx. 22. See note 1, on that verse.

4. The apostle sets the ground of his boasting, namely, the testimony of his conscience, that with simplicity, &c. in opposition to the ground of the false teacher's boasting, namely, his Jewish extraction, and his renowned obloquy in the law of Moses as necessary to salvation.

5. That with the greatest simplicity and sincerity, &c. εἰς ὑμᾶς, 293., literally, with the simplicity and sincerity of God, that is, with the greatest simplicity and sincerity. See iv. 27. Or it may signify, that simplicity and sincerity which proceed from the favour of God; or that simplicity and sincerity which God requires in the apostles of his Son.
II. CORINTHIANS.

18 But as certainly as God is faithful, our promise which was sent to you by Timothy and Erastus was not ye and nay.

19 For the Son of God, Jesus Christ, who was preached (ε) to you by us, even by me, and Silvanus, and Timothy, was not ye and nay, but (ω) through him was ye.

20 (2 Cor. 1. 17, 18.) And whatsoever promises of God were preached (from ver. 19.) by us, were (ε) through him ye, and through him amen, to the glory of God.

21 Now he who establisheth us with you in Christ, and who hath anointed (ποιησας) us, is God;

22 Who hath also sealed (παρακεφαλαια) us, and given us the earnest (Δωδεκαπετεινυμενον) of the Spirit in our hearts.

23 Now, I call on God as a witness (ερωτα) against my soul, 1st, that repenting, I have not as yet come to Corinth.

24 Not (ερωτα, 1 Cor. 3.) because we lord it over you through the faith, 1st, but we are joint workers of your joy: for by the faith ye stand.

3. Ye should be, and Nay, nay.—See James v. 12.

Ver. 18. But God is faithful.—The original phrase is εστι τελειος, is the same form of an oath with Γενομένους εστιν, that is, certainly as the Eternal God Breith.

Ver. 19. And Silvanus.—This is the who in the Acts is called Silas. He was a chief man among the brethren at Jerusalem, and one of the Christian prophets, Acts xv. 22.—After the council of Jerusalem, he accompanied Paul in those journeys through the borders of Asia and Greece, which he undertook for spreading the light of the gospel.—Silas was so much esteemed by the apostle’s converts, that St. Paul inserted his name in the inscriptions of several of his epistles. By him likewise, the apostle Peter sent his first epistle to the brethren of Pontus, Galatia, Cappadocia, Asia, and Bithynia, 1 Pet. xii. 12.

Ver. 20. Were through him ye, and through him amen.—Were through his inspiration preached in one uniform manner, and as things absolutely certain. For if the Son of God was really manifested in the flesh, and dwelt among us, if he wrought miracles, rose from the dead, and ascended into heaven, and gave spiritual gifts to his disciples, there can be no doubt of the fulfillment of all the prophecies which he commissioned his apostles to preach to mankind in God’s name. Besides, the incarnation, miracles, resurrection, and ascension of the Son of God, being things so great and strange as the things which God hath promised to us, the greatness and strangeness of the things promised, must be no impediments to our believing them. Yes, εστι, was the word used by the Greeks for affirming any thing; ἀμήν was the word used by the Hebrews for the same purpose.

Ver. 21. Who hath anointed us.—Priests and prophets, as well as kings, were consecrated to their several offices by the ceremony of anointing. To anoint, to put upon, to an office. The gifts of the Spirit are called an anointing, 1 John ii. 27.

Ver. 22.—Who is the first.—Anciently, were used for marking goods, as the property of the person who had put his seal on them, that they might be distinguished from the goods of others. Thus, all believers are said to be “sealed with the Spirit which was promised,” Eph. i. 13, x. 31, because they were thereby marked as Christ’s property. Thus likewise, the servants of God are said to be “sealed in their foreheads,” for the same purpose, Rev. vii. 3. in 4. The apostles, therefore, being sealed of God, they were thereby declared to be his servants, and the apostles of his Son, and could not be suspected either of fraud or falsehood. See another use of seals, Rom. iv. 11. note 1.

2. And given us the earnest of the Spirit in our hearts.—Servants being hired by giving them earnest-money, the apostle, in allusion to that custom, says, ‘God hath given us an earnest of the Spirit in our hearts,’ he hath hired us to be the apostles of his Son, by giving us the Spirit, or spiritual gifts, 1 Cor. xiv. 23. These gifts are called the earnest with which the apostles were hired, because they were to them a sure proof of those far greater blessings which God will bestow on them in the life to come, as we are taught the same in the 10th verse. For the same reason, all believers are represented as having the earnest of the Spirit given them, 2 Cor. v. 5, Ep. i. 14, note 1.

Ver. 23. I call on God as a witness against my soul.—This is a solemn imprecation of the vengeance of God upon himself, if he departed from the truth in what he was about to write. With this imprecation the apostle begins his apology for altering his resolution respecting his journey to Corinth. And as he continues it in the next chapter, in ver. 5. either that chapter ought to have begun here, or this chapter should have ended there.

Ver. 24.—Not because we lord it over you through the faith.—That this is a proper translation of the passage, is evident from the position of the Greek article. For the apostle does not say, ους εστινπεποιηθης για τος τον θεου, but εστινπεποιηθης για τος τον θεου. ‘Not because we lord it over you (supply εστινπεποιηθης για τος τον θεου), in this manner, πεποιηθης για τος τον θεου, through the faith.’ Or we may supply the word τος εστιν in front of πεποιηθης, and translate the clause thus, as account of the faith, namely, which is no impediment to our believing them. Yes, εστι, was the word used by the Greeks for affirming any thing; ἀμήν was the word used by the Hebrews for the same purpose.

CHAPTER II.

View and Illustration of the Subjects in this Chapter.

The apostle’s apology for delaying his visit to the Corinthians, which was begun in the preceding chapter, is continued in this. Earnestly desirous of their repentance, he had delayed to come, but determined with himself not to come among them with sorrow, by punishing the guilty, if he could by any means avoid it, ver. 3.—And therefore, instead of coming to punish them, he had written to tamper with them, that he might have joy from their repentance, ver. 3.—And, in excuse for the severity of his first letter, he told them that he wrote it in the deepest affliction; not to make them sorry, but to shew the greatness of his love to them, ver. 4. On receiving the apostle’s former letter, the sincere part of the Corinthian church, which was much more numerous than the faction, immediately excommunicated the incestuous person, in the manner they had been directed. And he appears to have been so affected with his punishment, that in a little time he dismissed his
father's wife, and became a sincere penitent. Of those things the apostle had been informed by Titus, who I suppose was then absent at his excommunication. The apostle therefore, in this letter, told the Corinthians, that the punishment they had inflicted on their faulty brother having induced him to repent of his crime, they were now to forgive him, by taking him again into the church; and even to confirm their love to him, by behaving towards him in a kind and friendly manner, lest Satan should drive him to despair, ver. 5-12. Farther, to make the Corinthians sensible how much he loved them, the apostle described the distress he was in at Tross, when he did not find Titus there, from whom he expected an account of their affairs. (See Preface, sect. I. page 210.) For although he had the prospect of much success at Tross, he was so uneasy in his mind that he could not remain there, but went forward to Macedonia, in expectation of meeting Titus. In Macedonia his distress was somewhat alleviated, by the success with which his preaching was attended. For in Macedonia, God caused him to ride in triumph with Christ, having enabled him to overcome all opposition, ver. 3, 14. The idea of riding in triumph with Christ, naturally led the apostle to describe the effects of his preaching, both upon believers and unbelievers, by images taken from the triumphal processions of the Greeks and Romans, ver. 15, 16. This beautiful passage came with a solemn affirmation, that he did not, like some others, corrupt the word of God with foreign mixtures; but always preached it sincerely and disinterestedly, as in the sight of God, ver. 17. By thus speaking, he plainly enough insinuated, first, that the false teachers, on whom the Corinthians doated, had corrupted the word of God from worldly motives; and, secondly, that his own success was owing, in a great measure, to the faithfulness with which he preached the doctrines and precepts of the gospel, however contrary they might be to the prejudices and passions of mankind: owing likewise to the disinterestedness of his conduct, which being evident to all with whom he conversed, no one could suspect, that in preaching the gospel he proposed to acquire either riches, or fame, or worldly power, among his disciples.

NEW TRANSLATION.

CHAP. II. (1 Co. 10.) Besides, I determined this with myself, not to come again to you with sorrow.

2 For if I should make you sorry, (1 Co. 118.) I write it that you might be made glad, unless ye be made sorry by me.

3 (1 Co) Therefore I wrote you this very thing, that coming, I might not have sorrow from them by whom I ought to rejoice, being firmly persuaded concerning you all, that your joy is the joy of all.

4 For out of much affliction and distress of heart, I wrote to you (1 Co. 119.) with many tears; not that ye might be made sorry, but that ye might know the love which I have most abundantly (29.) towards you.

5 Now, if a certain person hath grieved me, he hath not grieved me, except by a part of you; that may not lay a load on you.

6 Sufficient for such an one is this punishment, which was inflicted by the greater number.

7 (1 Co.) So that, on the other hand, ye ought more willingly to forgive and comfort him, lest such a one should be swallowed up by excessive grief.

8 (1 Co.) Wherefore, I beseech you publicly to confirm to him your love.

VER. 1. Not to come again to you with sorrow.—As the apostle did not come to them at the first with sorrow, the word μην, here translated again, seems to be used in the sense given in the commentary, unless Titus had in his eye the distress he was in when he first came to Corinth, and which is described, I Cor. ii. 3.

VER. 2. Unless the same who is made sorry by me.—The apostle, knowing that the sincere part of the church would be made sorry by his punishing their disobedient brother, wished not to displease his friends by punishing his enemies.

VER. 3.—I wrote to you this very thing.—This explanation is different from that in ver. 9. I wrote (τις καὶ ταύτα) for this end also. The former denotes the thing written; the latter, for which it was written. Locke makes the thing written to be the cause of his writing the letter; I understand it more generally, as in the commentary. See chap. xii. 35.

VER. 4. And distress of heart.—The word δύσμα, distress, denotes the pain which a person feels who is pressed on every side, without any possibility of disengaging himself. Luke xii. 26.

VER. 5.—Now, if a certain person hath grieved me.—The apostle with great delicacy avoided mentioning the name of the incestuous person, and even his crime, lest it might have afflicted him too much.

VER. 6. He hath not grieved me, except by a part of you.—In this and the following verses, the apostle gave a remarkable proof of that love which in ver. 4, he had expressed towards the Corinthians. For, first, he made a distinction between the guilt and the innocent; next, he forgave the incestuous person, whom it appears he had punished of his crimes, ver. 6. In the third place, he ordered the church likewise to forgive him, and confirm their love to him, that he might not be swallowed up by excessive grief, ver. 7. Wherefore I beseech you publicly to confirm to him your love, by relaxing him from the sentence, and shewing him affection.
CHAP. III.

9. (Acts 9:1.) Besides, I wrote for this end also, that I might know the proof of you, whether ye be obedient in all things.

10. (2 Tim. 2:17.) I also exhort you: and even I, if I have now forgiven any thing, to whom I forgave it, for your sakes I forgive it, in the person of Christ:

11. That we may not be overreached by Satan! for we are not ignorant of his devices.

12. Moreover, when I came to Troas (Acts 16:10), in order to preach the gospel of Christ, and a door was opened to me by the Lord,

13. I had no rest in my spirit, because I found not Titus my brother: (2 Cor. 1:13, 19.) therefore, I sent him forth, that he might know how things stand with you.

14. Now, thanks be to God, who at all times causeth us to triumph with Christ, and who, by us, diffuseth the smell of the knowledge of Him in every place.

15. For we are through God a fragrant smell of Christ, among the saved, and among the destroyed.

16. To these indeed we are the smell of death, ENDING in death; but to the others, the smell of life, ENDING in life: for these things who is sufficent?

17. (2 Cor. 2:5.) However, we are not like many, who adulterate the word of God: but (2 Cor. 6:18.) really from sincerity, (2 Cor. 11:24.) you really from God, in the sight of God, we speak (2 Cor. 11:24.) concerning Christ.

II. CORINTHIANS.

9. Besides, I wrote to communicate that person for this end also, that I might know the proof of you, whether ye be obedient in all things. Having obeyed me in inflicting the sentence, I expect ye will obey me in taking it off.

10. Now, to encourage you to do this, I assure you, to whom ye have forgiven any offence, I also forgive it. And even I, if I have now forgiven any thing to the person to whom I forgave it, I forgive it for your sakes, in the name of Christ, by the authority of Christ, where- by I required you to punish him for his offence:

11. That we may not be overreached by Satan, who, under pretence of duty, tempt us to pass severe censures, to drive offenders to despair, and to deter unbelievers from receiving the gospel: for we are not ignorant of his devices.

12. Moreover, when I came to Troas after the riot of Demetrius, in order to preach the gospel of Christ, although an excellent opportunity (1 Cor. xvi. 9.) was afforded me by the Lord, who disposed the people to attend me,

13. I had no rest in my mind, because I did not find my fellow-labourer Titus, whom I sent to you. Therefore, bidding the brethren (2 Tim. 2:14.) at Troas farewell, I went away into Macedonia.

14. Now, thanks be to God, who in Macedonia, as at all times, causeth us to triumph with Christ, by making our preaching successful, and who by us diffuseth the smell of the knowledge of Christ in every country; a smell more grateful to the mind than the finest odour to the senses.

15. For, by our preaching, we are through God a fragrant smell of Christ as Saviour, both among the saved, and among the destroyed.

16. To these, indeed, who are to be destroyed, this fragrant smell of Christ is a deadly smell ending in their death; but to those others, who are to be saved, it is a vivifying smell ending in their life. And for things so important, who that considers them can think himself sufficent?

17. However, we are not like the false teacher and his associates, who adulterate the word of God, by mixing false doctrines with it for the sake of gain: But really from sincerity, you really by inspiration, from God, in the presence of God, we speak concerning Christ.
II. CORINTHIANS.

CHAPTER III.

View and Illustration of the Reasoning in this Chapter.

The two things mentioned in the beginning of this chapter show, that the false teacher had established himself at Corinth, neither by working miracles, nor by communicating to the Corinthians spiritual gifts, but by producing letters of recommendation from some brethren in Judea, and by talking in a vaunting manner of his own talents. For, in allusion to these things, the apostle asked the Corinthians ironically, whether, in order to obtain credit with them as an apostle, it was necessary that he should a second time prove his apostleship? or, if he needed as some (the false teacher) letters of recommendation, either to them or from them? ver. 1.—And to heighten the irony, he told them, that they themselves were a copy of the letter of recommendation which he carried about with him, not from the brethren of any church, but from Christ himself; which original letter was written on his own heart, and was known and read of all his converts, ver. 2. —A copy of this letter the apostle told the Corinthians he had ministered or furnished to them, written, not with ink, but with the Spirit of the living God; not on tables of stone, but on the fleshly tables of their own heart, ver. 3. —A recommendation of this sort he told them was a just matter of boasting, and was afforded to him by Christ in the presence of God, ver. 4. —Consequently, it was afforded to him by God's authority. It seems the false teacher extolled the law of Moses above the gospel of Christ, and assumed to himself great authority on account of his knowledge of that law. Wherefore, in the remaining part of this chapter, the apostle by the strongest arguments demonstrated to the Corinthians, that the law of Moses was much inferior to the gospel of Christ. The law was a dispensation of the letter; but the gospel was a dispensation of the spirit: The law killed every sinner, whether he was penitent or not, by its dreadful curse; but the gospel gives life to all penitent believers without exception, by its gracious promises, ver. 5, 6. —The gospel therefore is a covenant of life, but the law a covenant of death. Farther, he observed, that if the ministration of the covenant of death engraved on stones, covered the face of Moses its minister with such an outward glory, that the children of Israel could not look steadfastly on him after he came down from the Mount, the ministration of the covenant of the Spirit which giveth life, occasioned a much greater glory to them who were employed in ministering it. For the gifts of the Spirit with which the apostles, the ministers of the covenant of the Spirit, were honoured, were a much greater glory than the external splendour which covered Moses' face, when he appeared with the tables of the law in his hand, ver. 7—11. —The reason is, the ministers of the Spirit had the glory of inspiration abiding with them always, so that they could use much greater clearness of speech in explaining the covenant of the gospel, than Moses was able to do in explaining the covenant of the law; as was emblematically represented, by Moses putting a veil upon his face while he spake to the Israelites. For he delivered to them nothing but the obscure figurative institutions of the law, together with such words as God had spoken to him, but added nothing, from himself, for explaining the meaning of these institutions. Hence, the generality of the Israelites have remained ignorant of the true nature and end of the law till this day, ver. 12—15. —But when the whole nation shall turn to the Lord, the darkness of the law shall be done away, ver. 16. The expressions in this part of the chapter being obscure, the apostle told the Corinthians, that the Lord, by which he meant the gospel of which the Lord Christ is the author, is the dispensation of the Spirit, of which he spake; and that, in delivering the gospel, there was great liberty of speech granted to its ministers, especially to the apostles, who, by beholding the glory of the Lord Jesus while he abode on earth, and by the repeated revelations which they received from him since his ascension, were changed into the very same image, by successions of glory, that is, of illumination, coming from the Lord of the Spirit: So that, in respect of the light of the gospel they diffused through the world, they were become the images of Christ, ver. 17, 18.

NEW TRANSLATION.

Chap. III.—1. (Alexandr. B.) Must we begin again (overturn) to recommend ourselves? (2) Or need we, as some letters of recommendation to you? Or letters of recommendation from you? 2. Years our letter written (w) on our hearts, known and read of all men.

Ver. 1.—1. Must we begin again to recommend ourselves? —By recommending himself, the apostle certainly did mean his preaching himself; for in that way he could not possibly prove himself to be an apostle. But he means, his proposing to the Corinthians the proof of his apostleship. This he had done in his former letter, chap. II. —Perhaps the clause, Αὐτοὶ ἡμεῖς ἡμᾶς ἐπισταθήσωμεν, might be better translated, Must we begin again to establish ourselves? namely, as an apostle. For this sense έπισταθήσωμεν (which is a word of the same derivation with επισταθήσεται) hath, Rom. iii. 2; Cor. vi. 4; Gal. ii. 18. —From the apostle's asking the Corinthians, whether it was necessary for him to prove his apostleship to them a second time, it would seem that the faction pretended they had not proved him an apostle by the things written in his former letter. 2. Or need we, as some letters of recommendation to you? This is an irony, both of the faction and of the false teacher. It is the spirit of the first letter, by which the apostle had so far succeeded in his former letter as not to be thought by you sufficient to prove my apostleship, must I for that purpose bring you letters, recommending me as an apostle, from the brethren in Judea, as some have done? This it seems was the method the false teacher had taken to establish himself at Corinth. He had brought letters of recommendation from some of the brethren in Judea; and the Corinthians had been so silly, as, on the credit of these letters, to receive him as a greater teacher than the apostle himself. Of this kind of recommendatory letters we have an example, Acts viii. 27, where it is said, that when Apostle was disposed to pass into Achaia, the brethren of Ephesus wrote, exhorting the disciple to receive him. —By asking the Corinthians in irony, whether he needed to be introduced to them as an apostle, by letters of recommendation from some other churches, and whether his being received by other churches as an apostle, it would be necessary for him to carry letters of recommendation from them, Paul not only indicated the faction and the false teacher, but insinuated that his apostleship did not depend on the testimony of men; and that his fame was so great, that he could go to no church where he was not known to be an apostle of Christ.

COMMENTARY.

Chap. III.—1. Must I, who have already proved myself to you to be an apostle, begin a second time to recommend myself to you? Or letters, or letters of recommendation to you? Or letters of recommendation from you? 2. I need no letter of that sort. Ye are a copy of our letter of recommendation from Christ, which is written on our hearts, known and read of all men.
II. CORINTHIANS.

For your conversion, and by your spiritual gifts, ye are plainly declared to be a copy of Christ's letter of recommendation in the presence of God, through the assistance of Christ. Now a boasting of this kind, that ye are a copy of our letter of recommendation, we have in the presence of God, through the assistance of Christ.

1. What? I thus boast, not because I am fit of myself to find out by reasoning the effectual for convincing unto myself: but my fitness to convert mankind is from God.

2. What? Indeed, by inspiration and miraculous powers, hath fitted me to be a minister of the new covenant, not of the letter, or law of Moses, but of the covenant written by inspiration of the Spirit. Now the covenant of the letter killeth every sinner by its curse, but that of the Spirit maketh all alive every believer by its promises.

3. Besides, if the bringing down from the Mount the covenant which inflicted death on every sinner, and which was written on stones with letters by God, was performed with such glory, that the children of Israel could not look steadfastly on the face of Moses, because of the glory of his face, which was to be abolished;

4. How shall not the ministry of the Spirit? rather (Rom. ii. 16.) be with glory?

5. And, if the ministry of condemnation was honour, much more doth the ministry of righteousness abound in honour.

6. For, ye are plainly declared Christ's letter-ministers by us, and not by ourselves; but our fitness is from God; who indeed, hath fitted us to be ministers of the new covenant, not of the letter, but of the Spirit: (2 Cor. iii. 7.) Now the letter killeth, but the Spirit maketh alive.

7. Also, besides, if the ministry of death, imprinted as with letters on stones, was done with glory, so that the children of Israel could not look steadfastly on the face of Moses because of the glory of his face, which was to be abolished;

8. If it not fit, that the ministry of the Spirit, which maketh sinners alive, should rather be performed with an outward glory?

9. And, if the ministry of the covenant which brought condemnation on sinners, caused Moses with honour and authority, much more doth the ministry of the covenant, which brought righteousness to believe, abound in honour and authority to its ministers.

10. The apostle here alludes to the light proceeding from the Sinai of Moses face, and which was so bright that it could not be looked on without removing their eyes, even as the light proceeding from the Sinai of Jesus face, which is not to be looked on without removing their eyes. This light was an emblem of the knowledge which the external-nature derived from the covenant made with Moses.

11. The apostle here alludes to the light proceeding from the Sinai of Moses face, and which was so bright that it could not be looked on without removing their eyes, even as the light proceeding from the Sinai of Jesus face, which is not to be looked on without removing their eyes. This light was an emblem of the knowledge which the external-nature derived from the covenant made with Moses.

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And therefore the covenant of the letter which was glorified by the shining of Moses' face, was not much glorified in that respect, by reason of the far more excellently glowing glory of the covenant of the Spirit, by which it is abolished.

Besides, if that which is abolished, is abolished by glory, much more that which remaineth, remaineth (κατα) in glory.

Therefore, having such a persuasion, we use much (περιέχομαι) plainness of speech;

And not as Moses, who put a veil upon his face, that the children of Israel might not steadfastly look to the end of the thing to be abolished;

Now, their minds were blinded: (οὐ) for, until this day, the same veil remaineth in the reading of the old covenant, it being revealed that it is abolished (κατα) by Christ.

Moreover, until this day, when Moses is read, the veil lieth upon their heart.

But, when it shall turn to the Lord, the veil shall be taken from around it.

Now, the Lord is the Spirit: and where the Spirit of the Lord is, there is (υπερέχει) freedom.

For we all, with an unveiled face, reflecting as mirrors the glory of the

of religion indubitably, and like living oracles, could give divine responses concerning all the articles of the covenant of which they were the ministers, and were entitled to require implicit submission and obedience from mankind, in all things pertaining to religion. It consisted likewise in their possessing an ability of imparting a portion of the inspiration and miraculous powers which possessed them to others, to fit them for assisting in the ministry of the covenant of the Spirit, which being designed, not for a single nation, like the covenant of the letter, but for all mankind, it was necessary that the ministers thereof should have many assistants. In this respect Moses was far inferior to the apostles; for he could not impart to the elders of Israel any part of the outward material glory with which his face shone; and far less could he impart to them the gift of interpretation of spirits.

And therefore that which was glorified.—The apostle, in the preceding verse, before he proceeds to his argument, reminds his readers of the great glory of the covenant of the Spirit, and of the ministers of the two covenants, with each other, goes on to consider the glory or excellence of the covenants themselves; and shows that the covenant of the Spirit is more excellent. For the covenant of the letter, he observes, that the covenant of the letter, which was glorified by the shining of Moses' face, was not much glorified in that respect, when compared with the more excellent glory of the covenant of the Spirit; because the vanishing of the glory on Moses' face showed, that the covenant of the letter, or the law, was to be abolished; whereas, the continuance of the glory of the inspiration with the apostles to the end of their lives, showed that the covenant of the Spirit, of which they were the ministers, was always to remain.

The apostle here is not disposed to say that the veil of carnal understanding, which covered the minds of the Jews, was to be destroyed, but that the light of spiritual understanding, which was to be imparted to them, was to be dispelled. So that he speaks of the veil, not as something which was to be destroyed, but as something which was to be taken away; and of the light, not as something which was to be introduced, but as something which was to be received. This is the true meaning of the word ἀφαίρεσις, which is translated by the Latin word "excommunication," but which more properly signifies "the taking away." The Hebrew word לְכַלַּת is translated "excommunication," as Mark 16:16, but more properly signifies "the taking away," as Luke 10:15. The word ἀφαίρεσις was employed in the Old Testament to denote the taking away of the Levitical sacrifices, and is applied to the taking away of sins, as Hebrews 9:11, 14. The word ἀφαίρεσις is used in the New Testament to denote the taking away of the veil, Hebrews 10:19; the taking away of the law, Hebrews 8:12; the taking away of the temple, Hebrews 10:19; the taking away of the tabernacle, Hebrews 9:11; the taking away of the Levitical sacrifices, Hebrews 9:11; the taking away of the Old Testament, Hebrews 8:13; the taking away of the Mosaic law, Hebrews 10:19; the taking away of the stoning, Hebrews 12:22; the taking away of the fire, Hebrews 10:19; the taking away of the high priest, Hebrews 10:19; the taking away of the blood, Hebrews 9:12. The word ἀφαίρεσις is used in the New Testament to denote the taking away of the veil, Hebrews 10:19; the taking away of the law, Hebrews 8:12; the taking away of the temple, Hebrews 10:19; the taking away of the tabernacle, Hebrews 9:11; the taking away of the Levitical sacrifices, Hebrews 9:11; the taking away of the Old Testament, Hebrews 8:13; the taking away of the Mosaic law, Hebrews 10:19; the taking away of the stoning, Hebrews 12:22; the taking away of the fire, Hebrews 10:19; the taking away of the high priest, Hebrews 10:19; the taking away of the blood, Hebrews 9:12. The word ἀφαίρεσις is used in the New Testament to denote the taking away of the veil, Hebrews 10:19; the taking away of the law, Hebrews 8:12; the taking away of the temple, Hebrews 10:19; the taking away of the tabernacle, Hebrews 9:11; the taking away of the Levitical sacrifices, Hebrews 9:11; the taking away of the Old Testament, Hebrews 8:13; the taking away of the Mosaic law, Hebrews 10:19; the taking away of the stoning, Hebrews 12:22; the taking away of the fire, Hebrews 10:19; the taking away of the high priest, Hebrews 10:19; the taking away of the blood, Hebrews 9:12.
Lord, are transformed into the same image, from glory to glory, as from the Lord of the Spirit. the business of enlightening the world, transformed into the very image of Christ the Son of righteousness, by a succession of glory coming on our faces, as from the Lord of the covenant of the Spirit.

The text under consideration. Elster and Wetstein have proved the same sense of the same term in the Chaldee: But it does not agree with the scope of the apostle's reasoning here; and therefore, supposing the term to stand in the middle voice, I have translated it actively: in which I am supported by Kästner and the Greek commentators, who explain it thus: 'Hasten special miracles alone reveal the: the apostle alludes to the light which issued from Moses' face, when it was not veiled.

2. Are transformed into the same image.—Christ was called by the apostle the Sun of Righteousness, because he was to diffuse the knowledge of true religion through the world. On the same account, and in allusion to that prophetic image, he took to himself the designation of the light of the world. Herein, Paul tells us, that the apostles, by reflecting as mirrors the glory or light which shone upon them from Christ, enlightened the world, and became images of Christ the Sun of Righteousness.

3. From glory to glory.—This is an Hebraism denoting a continued succession and increase of glory: Paul, 2 Cor. 3:7. 'They shall go from strength to strength.' The apostles became images of Christ, as the light of the world, by a continual succession of inspirations from him, which so filled them with light, that they shone on the world with an uninterrupted and unceasing glory.

CHAPTER IV.

View and Illustration of the Matters contained in this Chapter.

Having in the preceding chapter described the excellence of the covenant of the Spirit, and the transcendent honour and authority which the ministers of that covenant possessed by virtue of their office, and the abiding inspiration of the Spirit with which they were endowed, the apostle told the Corinthians, that the consideration of these things animated him and his brethren to diligence in performing the duties of their ministry, ver. 1.—and also to faithfulness. For, using no craft or deceit in preaching, but plainly and fully manifesting the true doctrines and precepts of the gospel, they recommended themselves to every man's conscience, ver. 2.—and therefore, if their gospel was veiled to any to whom it was preached, it was veiled only to those who destroyed themselves by hearkening to their own prejudices and lusts, and who having rejected the gospel, the devil made use of them in binding the minds of others by their sophistry, ver. 3, 4.—Farther, notwithstanding the apostles possessed such authority and miraculous powers, they did not preach themselves, but Christ, as Lord or author of the spiritual dispensation of the gospel; being sensible that they alone upon the world, only with a light borrowed from him, ver. 5, 6.—Yet, however, the high birth and mean station of the apostles, with their want of literature, should be thought inconsistent with the high dignity which they claimed as images of Christ. St. Paul told the Corinthians, that God chose men of their character and station to be apostles, and committed the treasure of the light of the knowledge of God to them, as to earthly vessels, to show, that the excellency of the power by which the world was converted from idolatry, and the preservers of the gospel were preserved amidst the evils which pressed on every side, did not proceed from themselves, but from God, ver. 7. But this was not all: and that the dignity of the ministry of the gospel, instead of being diminished, was greatly increased by the low birth of the apostles, and by the evils which they sustained while executing that ministry: since thereby they had an opportunity of displaying their faith, their fortitude, and their benevolence to mankind, ver. 2-7. —To illustrate this sentiment, the apostle gave an affecting description of the sufferings to which he and the rest were exposed, and of the extraordinary support which they received while pressed with these evils, and of their surmounting them all through the assistance of God, ver. 8-14.

Next, to show the Corinthians how much they, and the whole body of the faithful, were interested in the sufferings of the apostles, he assured them, that they endured all the evils he had mentioned, for the sake of the persons to whom they preached, that by convincing them of their sincerity, God might be glorified through their conversion, ver. 15.—And therefore they did not flag in their work, although their outward man was daily wasting through the labours and sufferings which they were enduring, ver. 16.—Besides they knew that their afflictions fully wrought out for them a most exceeding and eternal weight of glory, ver. 17.—which was the reason that, in discharging the duties of their ministry, they did not aim at obtaining the seen things of the present world, which are all temporal, but at obtaining the unseen things of the world to come, which are eternal, ver. 18.

NEW TRANSLATION.

CHAP. IV.—Wherefore, having this ministry, as we have received mercy, (1 Cor. vii. 25. note 2), we do not flag.

2. Also, we have commanded away the hidden things of shame; not walking in craftiness, nor handling the word of God deceitfully; but, by the manifestation of the truth, recommending ourselves to every man's conscience in the sight of God.

Commentary.

CHAP. IV.—Wherefore, having this glorious ministry committed to us, as we have received supernatural power to fit us for it, we do not flag through the difficulties lying in our way.

2. Also, being faithful in this ministry as well as diligent, we have commanded those base actions to be gone, which impostors hide, knowing them to be shameful; never behaving in a crafty manner, neither preaching the gospel deceitfully, but, fully and faithfully declaring the truth, recommending ourselves to every man's conscience as upright in the sight of God, who knows our heart.
II. CORINTHIANS.

3 If, therefore, even our gospel thus preached be veiled, it is veiled (εἴπαρχος) to them who destroy themselves, 1

4 (καὶ) By whom the god of this world hath blinded the minds of the unbelievers, in order that the light of the gospel of the glory of Christ, who is the image of God, 2 might not shine upon them.

5 (καὶ) We preach not ourselves, but Christ Jesus as Lord and our selves as your servants (δώρα), on account of Jesus.

6 (ὦρας) For God, who commanded light out of darkness, he hath shined (εὔλαμπ) into our hearts, to give you the light of the knowledge of the glory of God in the face of Jesus Christ.

7 For we have this treasure in earthen vessels, that the excellency of the power might be of God, and not of us. 3

8 And we, who are the ministers of the new covenant, as God hath said in the promise, 'In another light'—are seen to you also, and you are called the apostles of the Gentiles, and share in the sufferings of Christ, according to the will of God.

9 For, if also they be at all joint-heirs, they are joint-offspring of the same Lord; and Christ is not divided, is not the apostles of one Lord divided? For if the gospel be hid, it is hid from the wise and prudent, but to the foolish and simple is revealed the power of God.

10 For the, which pertain to the age to come, are hid in God, who created all things by Jesus Christ.

11 For he who is joined to Christ is one spirit. 12 Now, if Christ be preached as raised from the dead, how say some among you that there is no resurrection of the dead?

12 But if there is no resurrection of the dead, then is Christ not risen: and if Christ be not risen, then is our preaching vain, and your faith also is vain.

13 Yea, and we are found false witnesses of God, because we have testified of God that he raised Christ, whom he did not raise, if so be that there be no resurrection of the dead.

14 But if there be no resurrection, then is Christ not risen: and if Christ be not risen, then is our preaching vain, and your faith also is vain.

15 And if Christ be not risen, then is our preaching vain, and your faith also is vain, therefore we are also vain, and are made false witnesses of God, because we have testified of God that he raised Christ, whom he did not raise.

16 But if Christ be risen, where is our preaching vain, and your faith also is vain, therefore we are also vain, and are made false witnesses of God, because we have testified of God that he raised Christ, whom he did not raise.

17 Yea, and if we be false witnesses of God, and if our preaching be vain, and your faith also be vain; then we are found false witnesses of God, because we have testified of God that he raised Christ, whom he did not raise.

18 But if Christ be risen, where is our preaching vain, and your faith also is vain, therefore we are also vain, and are made false witnesses of God, because we have testified of God that he raised Christ, whom he did not raise.

19 And if Christ be not risen, then is our preaching vain, and your faith also is vain, therefore we are also vain, and are made false witnesses of God, because we have testified of God that he raised Christ, whom he did not raise.

20 But if Christ be risen, where is our preaching vain, and your faith also is vain, therefore we are also vain, and are made false witnesses of God, because we have testified of God that he raised Christ, whom he did not raise.
8. We are pressed on every side, but not straitened; perplexed, but not in despair.

9. Pursued, but not utterly forsaken; thrown down, but not killed.

10. At all times bearing about in the body the putting to death of the Lord Jesus, that the life also of Jesus may be manifested in our body.

11. For we always, who live, are exposed to death for the sake of Jesus, that the life also of Jesus may be manifested in our mortal flesh.

12. (Gal. 2:13.) So that death, servility, worketh strongly in us, but life in you.

13. (2 Cor. 1:10.) Yet having the same spirit (58.) of faith, according to that which is written, (Ps. cxvi. 10.), I believed, therefore I have spoken; we also believe, and therefore speak;

14. Knowing, that he who raised up the Lord Jesus, (see 1 Pet. iii. 18. note 2.), will raise us up also by Jesus, and will present us with you.

15. For all our sufferings are for your sakes, that the grace which hath abounded unto many, may, through the thanksgiving of many, overflow to the glory of God.

16. Therefore we do not despair: (2 Cor. 4:7.) but even our outward man is wasted, yet the inward man is renewed day by day.

17. (1 Thess. 5:9, 11.) Besides, the momentary light thing of our affliction worketh out for us a most exceeding weight of glory:

...country had any office in the state, to clothe them with authority; and when they went among the Senators, having no resort to defend them, they were liable every hour to be broken or destroyed by their enemies. Well, therefore, may Paul call himself and his brethren apostates sacrifice vessels, into which the treasure of the gospel was put. Now, being such persons, can any impartial judge suppose them to have been the authors of the gospel? It was a scheme of religion far above their ability to contrive. They must therefore have been moved by inspiration from God, as the apostles themselves, with one voice all sung declared.—Next, in relation to the conversation of the world, considering what hath been said above concerning the number and greatness of the obstacles which were to be removed before any heavenborn evangelist the gospel, no candid searcher after truth can fancy, they were a few dangers of the lowest rank in life, coming from a distant despised nation, and who, besides, were naturally ignorant of the languages of the people they were to address, could prevail with any number of men, and far less with multitudes in every country, to renounce their native religion, embrace the gospel, and forsake their evil practices, merely by the power of words. No total alteration in the mind and manners of mankind certainly could not be accomplished by any natural means in the power of the apostles, but must have been produced by the agency of God accompanying their preaching, and confirming their doctrine by great and evident miracles, as the Christian records testify. We therefore conclude with the apostle Paul, that the treasure of the gospel was committed to earthy vessels; that is, to persons of low birth, desolate of literature, and of every thing which could give them influence with mankind, and utterly unable by their own power to defend themselves against their enemies, on purpose that the excellence of the power by which the gospel was contrived, and the world was persuaded, might plainly appear to belong to God, and not to them. See 1 Cor. i. 27. note; 1 Thes. iii. 6. note.

Ver. 8.—1. We are pressed on every side.—In this and what follows, to verse 10, the apostle is supposed to allude to the civil troubles which the Christians suffered. When therefore he says, 2 Cor. iv. 8., we are pressed on every side, he represents himself and the other apostles, as missionaries of God, who were hated by the strong parties of their adversaries.

2. But (2 Cor. iv. 8.) not straitened, is not so to be understood in the sense of being enabled to continue the combat. For 2 Cor. iv. 9., to be straitened in distress, is (to be so pressed by the adversaries that all hope of delivering ourselves is taken away, and we are cast upon God for help. (Col. iii. 13.) See Isaiah xxviii. 30. LXX., ἐκτέλεσται κακεύματα mn.ἀπολύεις. 3. Perplexed, but not in despair.—The word ἀπασχολοῦσθαι, translated perplexed, signifies to involve persons, from which they know not how to extricate themselves. If the apostle had the context of Isaiah, ἀπασχολοῦσθαι, in his eye, the word perplexed will denote, to be denounced with the thumbs of one's adversary. Accordingly, the Syriac version has been commensurate; we are slandered or stricken, but (2 Cor. iv. 10.) not in despair. This word, which commonly signifies, to be reduced to despair by the impossibility of escaping, here it denotes to despair of victory.

Ver. 9.—1. Pursued, but not utterly forsaken.—The critics, who think the apostle alluded here to the combat of the race, translate the clause thus, 'Pursued, but not left behind.' The propriety, however, of this allusion does not appear. The apostle could not be said to contend with him in the Christian race.

2. Thrown down, but not killed.—Though they were thrown down by their adversaries, they were not, by the fall, either disabled from rising and continuing the combat. This is supposed to be an allusion to the Punic war.

Ver. 11.—1. For always, we who live.—Taylor thinks 'always, is to be translated, We the livers; an appellation which the apostle gave to himself and to his brethren on account of their hope of eternal life. But I rather think the apostle signifies a reason for God's exalting him and the rest continually to death; namely, that the power of death might be manifest in their preservation.

2. Are exposed to death for the sake of Jesus.—Probably the apostle's excuse afforded that the evils which he and the rest suffered for preaching the resurrection of Jesus, was a proof that Jesus was not risen; because if he were alive, and possessed the power they ascribed to him, he would have delivered them from all evil. In answer, Paul told them, that the life of Jesus since his resurrection was proved by these evils, seeing he preserved his accusers from being killed by their persecutors. This the apostle had said before, ver. 10. But he repeated it here, to make the Christians the more sensible, that a dead impostor could not preserve his disciples in such perils as appeared to belong to God, and not to them. See 1 Cor. i. 27. note; 1 Thes. iii. 6. note.

Ver. 12.—I believe, therefore I have spoken.—In speaking these words, David, according to Mr. Pearce, personated Nathan; consequently, the same spirit of faith, is the same strong faith which Messiah possessed. But I rather think David spoke this in his own person, and that his meaning is, 'Though I have been in great affliction, yet faith in God's promises hath supported me, so that I can say, I believed, therefore I have spoken in praise of his goodness.' In this sense, the application which the apostle made of the passage to his own case, and to the case of his brethren, is most natural and beautiful. 'We having the same spirit of faith, (that is, the same strong faith with the Psalms,) therefore we stand in the arms of God's ancestors, as to be sanctified. In the Syriac and Arabic versions it is, 'and not suspected.' See Isaiah xxviii. 30. LXX. ἐκτέλεσται κακεύματα ἐν τῷ ἐνδυναμώσει, ἐν τῷ εὐαγγελίῳ. 5. Perplexed, but not in despair.—The word ἀπασχολοῦσθαι, translated perplexed, signifies to involve persons, from which they know not how to extricate themselves. If the apostle had the context of Isaiah, ἀπασχολοῦσθαι, in his eye, the word perplexed will denote, to be denounced with the thumbs of one's adversary. Accordingly, the Syriac version has been commensurate, we are slandered or stricken, but (2 Cor. iv. 10.) not in despair. This word, which commonly signifies, to be reduced to despair by the impossibility of escaping, here it denotes to despair of victory.

Ver. 17.—1. Beside, the momentary light thing of our affliction worketh out for us a most exceeding weight of glory in the life to come:
II. CORINTHIANS.

18 He not aiming at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.

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18 He was not endeavouring to obtain the things which are seen, the pleasures of the present life; but the things which are not seen, the glories of the life to come: in which we act wisely, for the things which are seen are of a short duration; whereas the things which are not seen, to which we direct our attention, are eternal.

CHAPTER V.

View and Illustration of the Matters contained in this Chapter.

To show what the things were which the apostles aimed at, and by the hope of which their inward man was daily recruited, St. Paul mentions, in this chapter, that eternal habitation in heaven which the righteous are to obtain after death; because there the whole objects of their desires will be found, and be enjoyed by them in their utmost perfection, ver. 1. — And knowing that their heavenly habitation will be infinitely preferable to their earthly dwelling, they earnestly desired to be introduced into it, ver. 2. — And being happy in the possession of the gifts of the Spirit, as an earnest to assure us that we shall certainly obtain what we hope for, ver. 5. — They were therefore at all times bold in preaching the gospel, both knowing that while they were at home on earth, the body, and with the Lord, ver. 9. — For which reason, whether they remained on earth, or were to be removed by death, they earnestly endeavoured to behave in such a manner as to please Christ, before whose tribunal all men must appear, to receive in their body according to the deeds which they have done, ver. 9, 10. —

The apostle, therefore, knowing the terribleness of Christ's displeasure, was at the greatest pains in persuading men to believe the judgment; and by his earnestness in preaching that judgment, was approved of God, and he hoped also of the Corinthians, to whom he had made known that interesting event, ver. 11. But that what he had said, in commendation of his own faithfulness in the ministry of the gospel, might not be imputed to vanity, he told the Corinthians, that he had mentioned these things to afford them a solid ground of rejoicing; for he was not boasting in them, as some did, but in other those who boasted in the false teacher, on account of external and not on account of real qualities, ver. 18. — Further, because the fact that represented the apostle as a madman, for preaching the gospel, he hath the same claim to the rich blessings; and the glory of God, or whether he acted, in the opinion of the sincere part of the church, as one in his right mind, by shunning persecution, it was for the sake of his discipline, that he might be continued the longer with them, ver. 18. — and in either case, he was moved by a strong love of the soul of Christ even for all, ver. 19, 20. — Therefore, as an apostle of Christ, he knew no distinction between Jew and Gentile; now in preaching the gospel did he make any distinction between them, but offered the same terms of salvation to all, ver. 16. — Declaring, that if any man believeth in Christ, whether he be a Jew or a Gentile, he is a new creature, ver. 17. — Created by God, who hath reconciled him to himself through Jesus Christ, and who hath given to the apostles the ministry of the reconciliation, ver. 18. — which consists in publishing that God is by Christ reconciling the world to himself, not counting to them their trespasses, ver. 19. — The apostle, therefore, in Christ's stead, earnestly besought men to be reconciled to God, ver. 20. — and to persuade them to be reconciled, he represented to them, that he who knew no sin God hath made a sin-offering for us, that we might become righteous in the sight of God through him, ver. 21. — Now, of all the arguments which the ministers of the gospel can propose, the persuadest; to be reconciled to God, this instance of God's love to them is by far the greatest and most affecting; and therefore ought to be much insisted on by them in their discourses to the people.

NEW TRANSLATION.

 Chap. V.—1 For we know, that (ver. 194.) when our earthly house, which is a tent, is de-

Ver. 1. — Our earthly house, which is a tent. — I agree with Dr. Ussher in thinking, that the words are not to be taken in regimen, but in opposition, (see Eze. iv. 18;) and that they should be translated, 'house which is a tent;' just as, ver. 8. 'who hath given us the earnest of the Spirit,' means 'given us the earnest, which is the Spirit.' For the apostles had nothing given to them as
2 (K 134, 98.) But yet, in this present, (from ver. 1), we groan, earnestly desiring to go permanently into our habitation which is in heaven. 3 (K 134, 24.) And surely, if we go in, we shall not be found destitute. 4 (K 134, 83.) But yet we are in the present, being burdened; not because we desire to go out, but to go permanently in, (see ver. 8), that which is mortal may be swallowed up of life.

5 Now he who hath effectually wrought us to this very desire in God himself, also hath given us the earnest of the Spirit. (See 2 Cor. 1: 19, note 2.)

6 We are held, therefore, at all times, (2 Cor. 1: 20,) because we know, that being at home in the body, we are from home from the Lord; 7 For we walk by faith, and not by sight.

8 We are bold, (2 Cor. 1: 10,) also, (2 Cor. 1: 20,) because we are well pleased rather to go from home out of the body, and to be at home with the Lord. — An earnest of the Spirit. The Spirit himself was the earnest spoken of—our translators in which a manner.—For we know that if our earthly house of this tabernacle be dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For we groan, being burdened; not because we desire to go out, but to go permanently in, that which is mortal may be swallowed up of life.
II. CORINTHIANS.

9. And for that reason we strive earnestly, whether being at home, or being from home, to be acceptable to him.
10. For we must all appear before the tribunal of Christ, that every one may receive the things which are laid up for them, according to what he hath done, whether he be good or bad.
11. Knowing, therefore, the terror of the Lord, we persuade men, and are made manifest even as God our Saviour.
12. (1 Cor. 9:22.) However, we do not again recommend ourselves to you, (1 Cor. 7:17.) but only give you occasion of boasting concerning us, that ye may have an answer to them who boast (1 Cor. 16:2.) on account of appearance, and not of heart.
13. For if we be beside ourselves, it is for God; or whether we be sober, it is for you.
14. For the love of Christ constraineth us who judge this, That if one died for all, certainly all are dead;
15. And that he died for all, that they who live should no longer live to themselves, but to him who died and rose again for them.

16. Wherefore, we, from this time forth, respect no man (Acts 22:22.) on account of the flesh! And even if we have esteemed Christ on account of the flesh, yet now we esteem him no more on that account.

17. (2 Thess. 3:3.) For, if any one be in Christ, he is a new creature! old things have passed away; behold all things have become new!

Ver. 10. For we must all appearbefore the tribunal of Christ, that every one may receive the things which are laid up for them, according to what he hath done, whether he be good or bad.

Ver. 11. Knowing, therefore, the terror of the Lord, we persuade men, and are made manifest even as God our Saviour.

Ver. 12. (1 Cor. 9:22.) However, we do not again recommend ourselves to you, (1 Cor. 7:17.) but only give you occasion of boasting concerning us, that ye may have an answer to them who boast (1 Cor. 16:2.) on account of appearance, and not of heart.

Ver. 13. For if we be beside ourselves, it is for God; or whether we be sober, it is for you.

Ver. 14. For the love of Christ constraineth us who judge this, That if one died for all, certainly all are dead;

Ver. 15. And that he died for all, that they who live should no longer live to themselves, but to him who died and rose again for them.

Ver. 16. Wherefore, we, from this time forth, respect no man (Acts 22:22.) on account of the flesh! And even if we have esteemed Christ on account of the flesh, yet now we esteem him no more on that account.
chap. vi.

18 But all (w) of God, who hath reconciled us to himself through Jesus Christ, and hath given to us the ministry of the reconciliation;

19 (ci. 322.) Ye know that God (2) is by Christ reconciling the world to himself, not counting to us their trespasses; and hath put in us the word of the reconciliation.

20 (Tre or Xpiw, 300.) In Christ's stead, therefore, we execute the office of ambassadors. And (ci. 221.) seeing God besecheth us by us, we pray (w) in Christ's stead, Be ye reconciled to God.

For him who knew no sin, he had made a sin-offering[1] for us, that we might become the righteousness of God through him.[2]

II. CORINTHIANS.

18 But all these new things are the work of God, who hath reconciled us Jews and Gentiles to himself through Jesus Christ, and hath committed to us apostles the ministry of the gospel, whereby this happy reconciliation is produced.

19 Which consists in preaching, that God is by Christ bringing back the world to himself, promising not to punish them for their trespasses, but to pardon them upon their faith and repentance; and by inspiration hath put in us the doctrine of the reconciliation.

20 In Christ's stead, therefore, who is God's chief ambassador, we execute the office of subordinate ambassadors. And seeing God beseeth us, we pray in Christ's stead, saying to all men, Be ye reconciled to God: lay aside your enmity, and accept the pardon he offers you by us;

21 For this strongest of all reasons, that him, even Christ, who knew no sin, God had made a sin-offering for us, that we might be righteous in the sight of God, through the merits of his death, and the influences of his Spirit.

* altitude made in the minds and manners of men, by the faith of the gospel, was so great, that it might be called regeneration; and the persons so regenerated might be considered as new creatures; and this rather, that at the resurrection the bodies of the regenerated shall be fashioned anew, like to the glorious body of Christ; consequently, they shall be made new in their whole man.

† All things have become new!—He hath acquired new views of things, and better dispositions, and follows a better course of life; by which wonderful change, whatever his station be, he hath acquired dignity for superior merit, in which he formerly stood above from his birth, or fortune, or condition; he is truly estimable on account of the excellence of his own character.

Ver. 18. Hae reconcilia.—This word is used to signify the making of those who were at enmity, friends. See Rom. v. 10. note 1.

Ver. 20. In Christ's stead, therefore, we execute the office of ambassadors.—Christ was God's chief ambassador; and the apostles were commissioned by Christ, to be his substitutes. The same obedience, therefore, was due to them in matters of religion, as to Christ himself. But the false teacher not being appointed by Christ his substitute, had no claim to any such respect.

Ver. 21. Seeing God beseareth us by us.—Our translators supply the word ye here, as if God besought the Corinthians by Paul. But that

ADDITION made in the minds and manners of men, by the faith of the gospel, was so great, that it might be called regeneration; and the persons so regenerated might be considered as new creatures; and this rather, that at the resurrection the bodies of the regenerated shall be fashioned anew, like to the glorious body of Christ; consequently, they shall be made new in their whole man.

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addition spoils the beauty of that passage. The Corinthians were already reconciled, and did not need to be besought. But St. Paul told them, that seeing God besought sinners by the apostles, he and his brethren preached to all men in Christ's stead, saying to them, 'he ye reconciled to God. For him who knew no sin,' &c. So that this is a short specimen of the apostles' declarations in the unconverted in every country. Accordingly, Estius observes, "Hae, Reconciliationes posse innumerum esse." Ver. 21. 1. He hath made (saece) a sin-offering!—There are many passages in the Old Testament, where saecce, saec, signifies a sin-offering. Hours 18. 8. 'They (the priests) put up the sin (that is, the sin-offerings) of my people.' See Whiston's note on this verse. In the New Testament, likewise, the word saec hath the same signification. Heb. ix. 26. 28. 10. 11.

2. That we might become the righteousness of God through him.

* ALTHOUGH the righteousness of God through faith is sometimes put for their corresponding adjectives, (Rom. xi. 7.) the righteousness of God may signify righteous persons in the sight of God; namely, by having our faith counted to us for righteousness through Christ. The antithesis in the phraseology here is elegant: Christ was made sin, that sinners might become the righteousness of God.

CHAPTER VI.

View and Illustration of the Exhortations and Precepts contained in this Chapter.

The apostle having affirmed in the foregoing chapter, that the ministry of reconciliation was committed to the preachers of the gospel, he entreated his fellow-labourers in that ministry, the bishops and pastors at Corinth, to exert themselves with the utmost fidelity and diligence in their work; because, if they were either unfaithful or negligent, they would be guilty of receiving that honourable ministry in vain. ver. 1. Then he put them in mind of God's promises to assist his faithful servants; and by adding, 'now is the accepted time, now is the day of salvation,' he insinuated, that there are seasons in which God more especially blesthe the labours of his servants, which therefore sought not to be neglected by them. And, to carry the matter home to their conscience, he told them, that the season then present was such a day of salvation, ver. 2. These earnest exhortations the apostle addressed to his fellow-labourers, that they might give no encouragement to any one to commit sin, either by their negligence, or by their teaching a lax morality, like the false apostle, because it would occasion the ministry of the gospel to be blam'd, as encouraging licentiousness, ver. 3. He therefore besought them to establish themselves as faithful ministers of Christ, by their virtues, both passive and active; also by sound doctrine, and by a right conversation, ver. 4. And,

Having thus exhorted his fellow-labourers, the apostle addressed the Corinthian brethren in general, telling them. 'his mouth was opened to them, his heart was enlarged,' he spake plainly to them, from love. And, as a reward, he desired an equal return of affection from them, ver. 11, 12, 19. Then he proceeded to give an advice, which he knew would be disagreeable to some of them; namely, not to join themselves in marriage with idolaters and unbelievers, because the principles and practices of such persons being directly contrary to the principles and manners of Christ's disciples, the Corinthians could have no prospect of union and peace in such marriages, ver. 14, 15. Or, although love and peace were maintained, their idolatrous spouses tempting them to join in the worship of idols, they might lose that holiness which rendered the temple or dwelling of God, ver. 16. As was plain from what God said to the Israelites, 'Come out from among them, &c. and ye shall be to me sons and daughters,' ver. 17, 18. Then, to shew that these promises were made to the disciples of Christ as well as to the disciples of Moses, the apostle added, as the conclusion of his discourse on this subject, chap. vii. 1. 'Wherefore, having these promises, beloved, let us cleanse ourselves from all filthiness of the flesh and spirit,' &c. These words, therefore, being properly a part of this discourse, I have taken them from the body of the discourse, chap. vii. and have joined them to the end of this chapter.

New translation.

chap. vi.—1 Now, fellow-labourers, we also beseech you not to receive the grace of God in vain.

Ver. 1. Now, (τουτοις γετοιμασθε γετοιμασθε) fellow-labourers, we also beseech you not to receive this grace of God in vain. In the common translation, (We then, as servants to
gather with him, beseech you also), the four words which are supplied without the least necessity, may be entirely omitted, without any affinity to the original. In the common translation, (We then, as servants to)
II. CORINTHIANS.

CHAP. VI.

2 And, to encourage you, consider what God saith to Memphians:
In a favorable season I have heard thee praying for the salvation of the Gentiles, and in the day when they are to be converted, I will help thee. Fellow-labourers, behold now is the highly accepted season; behold now is the day of salvation.

3 Give no occasion of stumbling (163,) to any one, that the ministry may not be found fault with:
4 But (x) by every thing let us establish ourselves as ministers of God, by much patience, by oppressions, by necessities, by distresses,
5 By stripes, by imprisonments, by tumults, by labours, by watchings, by fastings;
6 By purity, by knowledge, by long-suffering, by goodness, by holy spirit, by love unfeigned,
7 By the word of truth, (chap. ii. 17. iv. 2.) by the power of God, (iv. 16.) through the right and left hand arm of righteousness;
8 (see) Through honour and dishonour, (46.) through bad fame and good fame, (2c) as deceivers, (xv. 5.) ye true;
9 As unknown, yet well known; as dying, yet beheld we live; as chastised, yet not killed;
(see Psal. exviii. 18.)
10 As sorrowing, but always rejoicing; as poor, but making rich many; as having nothing, yet possessing all things.

not the apostle, but his fellow-labourers in the ministry of the gospel at Corinth, I think evident from ver. 3. 4, where the persons addressed are requested to approve themselves as ministers of God, by exercising all the passive and active virtues belonging to their character. By exalting them, the apostle showed the Corinthians, that it belonged to him to inspect the behaviour, not of the people about, but of all the spiritual men, and to give them such edifications and reproves as he saw fit. And the false teachers, as a profession of their office, were elaborated in the apostle, and by the picture afterwards drawn of a faithful minister, the Corinthians were made to see how false and falsely the false teachers were, and whom faith was manifested. 2. Not to receive the grace of God; (xv. 31.) in vain. From Rom. vi. 25. where grace was that supernatural gift bestowed on Paul to fit him for the apostolic office, we may infer, that the apostle meant, not only the office of the ministers, but the spiritual gifts bestowed on the ministers at Corinth, to fit them for their office. See 1 Cor. iii. iv. 11. 1 Cor. v. 12. 1 Cor. viii. 5. Here the apostle shows himself capable of writing in a sublime and affecting manner, a part of this chapter, being remarkable for the beauty of its style.

Ver. 1. By every thing (xix. 4.) let us establish ourselves. The translation must read, as is a precept to the preachers at Corinth. New Rom. iii. 5. 2 Cor. vii. 15. where the original word signifies to establish, as in this place. The apostle hath described his own sufferings in two other passages, which may be compared with this account of what the ministers of the gospel were to do and suffer in the first age: 1 Cor. xi. 12; 2 Cor. xi. 23-38. From these passages it will appear, that he preached to others nothing but what he practised himself. Accordingly, he included himself in this exhortation. Let us establish ourselves.

Ver. 5. By tumults. The first preachers of the gospel were often assailed in tumults raised by the Jews and infidels of the place. No. Paul was assaulted in Iconium, Lystra, Philippi, Thessalonica, Corinth, Epaphesus, and Jerusalem. Hence the Jews and infidels of the place. No. Paul was assaulted in Iconium, Lystra, Philippi, Thessalonica, Corinth, Epaphesus, and Jerusalem. Hence the Jews and infidels of the place. No. Paul was assaulted in Iconium, Lystra, Philippi, Thessalonica, Corinth, Epaphesus, and Jerusalem. Hence the Jews and infidels of the place. No. Paul was assaulted in Iconium, Lystra, Philippi, Thessalonica, Corinth, Epaphesus, and Jerusalem. Hence the Jews and infidels of the place. No. Paul was assaulted in Iconium, Lystra, Philippi, Thessalonica, Corinth, Epaphesus, and Jerusalem.

Ver. 6. By knowledge. This is the knowledge of the ancient ancients, valued in the enumeration of the apostle's gifts, the word of knowledge.

Ver. 7. By long-suffering. As the apostle hath mentioned much patience, ver. 4. long-suffering here must signify the bearing and forbearing of injuries.

Ver. 8. By a holy spirit. Others translate this by the Holy Spirit, understanding thereby the spiritual gifts with which the apostle of the gospel was endued. But in the following verse, σπíρτον ἁγίου, the power of God, which, no doubt, signifies the power of miracles, is opposed to the Holy Spirit; and as a holy spirit is placed among the good dispositions which the ministers of the gospel were to possess, I think it signifies a well-regulated spirit.

Ver. 9. Through the right and left hand arm of righteousness.
II. CORINTHIANS.

11 Our mouth is opened unto you, O Corinthians; our heart is enlarged.  
12 Ye are not straitened in us, but ye are straitened in your own bowels.  

13 Now, the same recompense I require, (I speak as to my children,) Be ye also enlarged.  

14 Be not discordantly galled with infidels; for what (as we) partake of spiritual things, as a Christian, intercourses with error with darkness!  

15 And what agreement hath Christ with Belial? or what portion is a believer with the infidel?  

16 (As 101.) And what place together in the temple of God with the temple of idols? For ye are the temple of the living God; as God hath said, (e v. 29.) Therefore, I will dwell among them, and walk among them; and I will be their God, and they shall be to me a people.  

17 Wherefore, come out from among them, and be ye separated, saith the Lord, (Isa. ii. 11, LXX,) and touch no unclean person; and I will receive you,  

18 And I will be to you a Father, and ye shall be to me sons and daughters, saith the Lord Almighty.  

1 The earth is the Lord's and the fullness thereof; the world, and they that dwell therein.  

2 For ye are the temple of the living God; as is made manifest to you, when ye were made partakers of the Holy Ghost, in the temple of the Holy Ghost, consecrated to God.  

3 Now, the same recompense I require, (I speak as to my children,) Be ye also enlarged.  

4 For ye are the temple of the living God; as is made manifest to you, when ye were made partakers of the Holy Ghost, in the temple of the Holy Ghost, consecrated to God.  

5 Be not discordantly galled with infidels; for what (as we) partake of spiritual things, as a Christian, intercourses with error with darkness!  

6 And what agreement hath Christ with Belial? or what portion is a believer with the infidel?  

7 For ye are the temple of the living God; as God hath said, (e v. 29.) Therefore, I will dwell among them, and walk among them; and I will be their God, and they shall be to me a people.  

8 Wherefore, come out from among them, and be ye separated, saith the Lord, (Isa. ii. 11, LXX,) and touch no unclean person; and I will receive you,  

9 And I will be to you a Father, and ye shall be to me sons and daughters, saith the Lord Almighty.

11. Our mouth is opened. — See the original word ἀνοικεῖον  may be translated, being the partner of the middle voice. Among the Corinthians, to speak, to the mouth, seems to be sufficient, the manner by which the king shall shut his mouth at him.  
12. Ye are not straitened in us. — See the original word ἀνεκτέον.  
13. Now, the same recompense I require, (I speak as to my children,) Be ye also enlarged.  
14. Be not discordantly galled with infidels. — See what (as we) partake of spiritual things, as a Christian, intercourses with error with darkness!  
15. And what agreement hath Christ with Belial? or what portion is a believer with the infidel?  
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18. And I will be to you a Father, and ye shall be to me sons and daughters, saith the Lord Almighty.
injured, or corrupted, or deceived any of them, ver. 2.—
And because, in thus speaking, he obliquely insinuated that their new teacher had done those injuries to them, he assured them he did not deride their simplicity in suffering themselves to be so used; for, as he said before, he had the most cordial affection for them, ver. 3.—But he spoke freely to them, because he had boasted of their good dispositions, and because their obedience in communicating the insensate person had filled him with consolation, ver. 4.

Further, to make them sensible of the greatness of his joy on account of their obedience, he pathetically described his anxiety of mind, occasioned by his not meeting with Titus at the time he expected him, ver. 5.—and the pleasure which his arrival, with the good news of their submission and love, had given him, ver. 6, 7.—And when he had taken his admonitions in good part, he told them he did not repent of having made them sorry for a little while by his former letter, ver. 8.—since their sorrow was of a godly sort, and had wrought in them true repentance, ver. 9, 10.—He told them likewise, that he wrote to them to excommunicate the insensate person, to shew the care which he took of them in the sight of God, ver. 12.

For which reason, the kind reception of Titus, and their obedience, whereby he was made joyful, and his spirit was refreshed, had comforted the apostle, and filled him with exceeding joy, ver. 13.—And seeing, before Titus went to Corinth, the apostle had boasted to him of the good disposition of the Corinthians, he told them he was glad that his boasting was found true, ver. 14.—In the last place, he informed them, that Titus entertained a most tender affection for them, which was increased by his remembering their obedience to the apostle, and their kindness to himself, ver. 15.—The apostle therefore rejoiced, that he now had confidence in them in every thing, ver. 16.

NEW TRANSLATION.

CHAP. VII.—2 Receive us: (see chap. vi. 11, 12.) we have corrupted no one; we have deceived no one, we have offended no one.

1 I speak not this to condemn you; for I have said before, that ye are in our hearts, to die together, and to live together.

2 Great is my freedom of speech to you, great is my boasting concerning you; I am filled with consolation; I exceedingly abound in joy in all our affliction.

4 For when we were come into Macedonia, our flesh had no rest, but we were distressed on every side: without war, without fightings, within fears.

5 Nevertheless, God, who comforteth them who are cast down, comforted us by the coming of Titus.

6 And not for his coming only, (only) but also by the consolation wherewith he was comforted (he) by you, having related to us your earnest desire, your lamentation, your zeal for me; so that I rejoiced the more.

8 (1st Cor. 255.) Therefore, although I made you sorry by that letter, I do not repent, although I did repent: for I perceive that that letter, although but for an hour, made you sorry properly.

9 I now rejoice, not because ye were made sorry, but because ye were made sorry to a change of conduct; for ye were made sorry to a change of conduct, for ye were made sorry before a change of conduct.

CHAP. VII.—2 Receive me into your hearts, as a faithful apostle.

For whatever others may have done, I have offended no one among you; I have corrupted no one, either by my precepts or my example; I have deceived no one with false doctrine.

3 I speak not this to blame you for suffering yourselves to be so used by the false teacher, but from love; for I have said before, (chap. vi. 11,) that ye are in our hearts, to die together, and to live together.

4 Because I ardently love you, great is my freedom of speech to you, great is my boasting concerning you; Hearing of your obedience, I am filled with consolation; I exceedingly abound in joy in all my affliction: my joy from your obedience overbalances the pain occasioned by my affliction.

5 This ye may believe: for when we were come into Macedonia, from Ephesus, not finding Titus, our mind had no rest, fearing he had been ill received by you; we were distressed on every side; without war, without fightings, rising by the unbelieving Jews and Gentiles, within the fears concerning your behaviour.

6 Nevertheless, God, who comforteth them who are cast down through affliction, comforted me by the arrival of Titus from Corinth, for whose safety I had felt so much anxiety:

7 And not by his arrival in safety only, but also by the consolation wherewith he was comforted by you, having related to me your earnest desire to see me, your lamentation for your fault, your zeal to vindicate my character as an apostle, and to support my authority, things most acceptable to me; so that when I heard them, I rejoiced the more on account of the arrival of Titus.

8 Such were the effects produced by my reproves. Therefore, although I made you sorry by that letter, I do not repent of writing it, although I did repent after it was written; for I saw that it might irritate some of you. For I perceive that that letter, although for a little while, made you sorry in a proper manner.

9 I at present rejoice, as I said, (ver. 7,) not because ye were made sorry by my letter, for that would rather give me pain, but because ye were made sorry by it to a change of conduct. For ye were in both the clauses of this verse, as well as in the context which it contains.

CHAP. VII.—1. Although I did repent I.—Paul wrote his first epistle to the Corinthians, as he did all his epistles, by the direction and inspiration of the Spirit. And therefore his repenting of the severe things he had written, after his letter was sent away, was a suggestion of natural fear, called his letter, ver. 5, which he ought to have corrected, and which he did not correct, when he considered that what he had written had been suggested to him by the Spirit. The letter speaks for itself. Everything in it is highly proper, and worthy of the Spirit of God. Besides, the event is a proof of its propriety. It produced among many of the Corinthians the wished for reformation. And therefore the apostle did not repent of it at the time he wrote his second epistle, though, actually, acted by natural fear, he had repented of it immediately after it was sent away. Greeting translates the clause thus: Now, instead of the version, 'I am not angry, I am not sorry now, though I was sorry,' namely, when I wrote that letter, having done it with many tears, &c. &c. &c. to say that he was sorry that he had found himself obliged to write that letter to them. 2. Although for an hour:—that is, for a very short time. See 1 Thess. ii. 17, note 2. The apostle was glad that he had had occasion to them by his reproves had been so soon removed by their repentance.
made sorry in the manner God requires; your sorrow issuing in actual amendment of your fault, that ye might not be punished by me in any manner.

10 For the sorrow according to God worketh out a change of conduct unto salvation, not to be repented of; but the sorrow of the world worketh out death.

11 Behold, (2 Cor. 7, 97.) now this very thing, that ye were made sorry according to God's will for your fault in the affair of the iniquitous person, what carefulness it wrought in you; you, apologizing, you, reproving, you, fear; you, earnest desire, you, zeal, punishment. By every thing ye have shewn yourselves to be now pure in this matter.

12 (2 Cor. 7, 87.) Indeed, although I wrote to you seerely, it was not for your sake did the wrong, nor is the punishment to your care, which is concerning you in the sight of God. For this reason, we were comforted in your comfort, and exceedingly the more we rejoiced for the joy of Titus, because his spirit was set at ease by you all.

14 (2 Cor. 7, 255.) Therefore, if I have boasted anything to him concerning you, I am not ashamed: (v. 35) for as we speak all things concerning you to the Corinthians, so also our boasting which was before Titus, is found a truth.

15 And his tender affection is more abundant toward you, whilst he remembereth the obedience of you all, and how he received him with fear and trembling.

16 I rejoice then, that I have confidence in you in every thing.

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The directions which the apostle in his former letter gave to the Corinthians, concerning the collection for the saints in Judea, had not, it seems, been fully complied with. At the persuasion of Titus, indeed, they had begun that collection; but they had not finished it when he left Corinth; owing, perhaps, to the opposition made by...
the faction, or to the disturbances which the faction had raised in that church. Wherefore, to stir up the sincere among the Corinthians to finish what they had so well begun, the apostle in this chapter set before them the example of the Macedonian churches; I suppose the churches of Philippi, Thessalonica, and Berea, who, notwithstanding their great poverty, occasioned by the persecution mentioned 1 Thess. ii. 14. had contributed beyond their ability, being much inclined to that good work by their own beneficent disposition, ver. 1, 2, 3. and had entreated the apostle to receive their gift, and carry it to Jerusalem, ver. 4, 5. His exhortation to the Corinthians on this occasion, no doubt, would be the more regarded by them, that it immediately followed the many commendations given them for their love and obedience. See chap. vii. 16. note. Wherefore, in the persuasion that they would now be hearty in the affair, the apostle told them he had entreated Titus, that as he had begun, so he would finish that good work among them, ver. 6. adding, that as they abounded in every other grace, and entertained great love to him their spiritual father, he hoped they would abound in that grace also, ver. 7.

This, however, is a little neglected, because works of charity must be voluntarily performed; but that they might emulate the forwardness of the Macedonians, and shew the sincerity of their love and gratitude to Christ, ver. 8; the more effectually to persuade them to part with some of their riches for relieving the saints, he told them, they were well acquainted with the greatness of the love of our Lord Jesus Christ, who, though he was rich, for our sakes became poor, that we through his poverty might be rich, ver. 9. He then gave it as his opinion, that they ought to finish these collections speedily, seeing they had begun them the last year, ver. 10. none of them postponing the matter any longer, on pretence of inability, ver. 11. because God regards the willingness of the giver, more than the greatness of his gift, ver. 12.

New Translation.

Chap. VIII. 1. Now, brethren, we make known to you the grace of God which is given to the churches of Macedonia?

2. That in a great trial of affliction, the overflowing of their joy (1 Cor. viii. 21.) notwithstanding their deep poverty, hath overflowed in the riches of their liberality.

3. For according to their power, (1 Cor. viii. 21.) not willing them of themselves;

4. With much earnestness requesting us that we would receive the gift and the fellowship of the ministry, which is to the saints.

5. And not as we feared; but first gave themselves to the Lord, (1 Cor. viii. 21.) and then to us by the will of God.

Ver. 1. Make known to you the grace of God.1—Because the word translated grace is in ver. 6, rendered by our translators a gift, and hath that meaning evidently, ver. 6, 7, 10; also, because the gift of God is an Hebraism for a very great gift, this verse may be translated, make known to you the exceeding great gift which is given by the church of Macedonia to the church of Corinth, to the saints in Judea. Yet I have retained the common translation, supposing the apostle means to speak of the charitable disposition of the Macedonians to the influence of the grace of God, as he does Titus's earnest care about the collection, ver. 10.

2. To the churches of Macedonia.1—The apostle means the Roman churches of Macedonia, which comprehended all the countries of the Greeks in Europe, not included in the province of Achaea. See 1 Thess. i. 7. note. Of these churches, the most forward, I doubt not, was the church of Philippians, which, on every occasion, showed a great regard to all the apostle's desires, together with an anxious care for the advancement of the gospel, and much willingness to part with their money for every laudable purpose.

But lest the Corinthians might fancy, that by thus earnestly recommending liberality in making the collection, he meant at their expense to enrich the brethren in Judea, he assured them he meant only the relief of their present pressing wants, that in their turn they might be able and disposed, in case of need, to assist the Corinthians, ver. 13, 14, 15. And to show that he was much interested in this matter, he thanked God for having put the same care concerning it in the heart of Titus, ver. 16. who, at his desire, had willingly agreed to go with him to Corinth, for the purpose of persuading them to finish their begun collection; but who, being more diligent in the matter than the apostle expected, had offered to go before him to exhort them, and was come to them with this letter, ver. 17. But that Titus might not be burdened with the whole weight of the work, he told them he had sent with him a brother of great reputation, who had been chosen by the Macedonian churches to accompany the apostle to Jerusalem, to witness his delivering their gifts faithfully, ver. 18, 19. a measure which he highly approved; because, in this affair, he wished to avoid all suspicion of unfaithfulness, ver. 20, 21. And that with them he had sent another brother likewise, whom he had found faithful in many things, ver. 22.

Now, that these messengers might meet with due respect from the Corinthians, the apostle informed them, that if any of the faction inquired concerning Titus, they might reply, he was his fellow-labourer in preaching the gospel to the Corinthians; or, if they inquired concerning the brethren who accompanied Titus, they were the messengers employed by the churches to carry their collections to Jerusalem; by which service they brought glory to Christ, ver. 23. Being therefore persons so respectable, he hoped the Corinthians would give them and the churches, whose messengers they were, full proof of their good disposition, and of his boasting concerning them, by treating them with every mark of affection and esteem, ver. 24.

Commentary.

Chap. VIII. 1. Now, brethren, we make known to you the grace of God which is given to the churches of Macedonia?—1. Now, brethren, we make known to you the grace of God which is given to the churches of Macedonia, hoping ye will follow their example.

2. That in a great trial of affliction, the overflowing of their joy, (1 Cor. viii. 21.) notwithstanding their deep poverty, hath overflowed in the riches of their liberality.

3. For according to their power, (1 Cor. viii. 21.) not willing them of themselves, they were willing of themselves;

4. With much earnestness requesting us that we would receive the gift and the fellowship of the ministry, which is to the saints.

5. And not as we feared; but first gave themselves to the Lord, (1 Cor. viii. 21.) and then to us by the will of God.

Ver. 2. Notwithstanding their deep poverty.1—By mentioning the poverty of the Macedonians as the circumstance which enhanced their liberality, the apostle in a very delicate manner intimated to the Corinthians, who were an opulent people, (1 Cor. iv. 9.) that it was their duty to equal, if not to exceed the Macedonians, in the greatness of their gift. See ver. 11. and 1 Thess. ii. 9. I suppose that the Corinthians had been spoiled of their good. So also I think the Bereans must have been. Acts xiv. 13. But the places of lesser note, the disciples may have been few in number, and not opulent.

Ver. 3. Beyond their power.1—This is no hyperbole, but an animadversion, strongly descriptive of the generosity of the Macedonians. They were willing to give more than they were well able, considering the distresses under which they themselves laboured.

Ver. 5. And not as (COVRAJ) we feared.1—Such is informs us, that the Attic applied form to things which the advance state of the price of the gospel, and much had increased; accordingly, some, with which quarterly it signifies to fear, as well as to hope. Here it signifies to
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6 This success with the Macedonians moved me to entreat Titus, that as he had formerly begun, so he would also finish the same gift among you likewise.

7 (2 Cor. 8:7.) Now, as ye abound in every grace, in faith, and speech, and knowledge, and all diligence, and in your love to us, I wish that ye may abound in this grace also.

8 I speak not this as an injunction, but (2 Cor. 8:1.) an account of the diligence of others, and as proving the sincerity of your love.

9 For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sake he became poor, (Phil. ii. 8.) that ye through his poverty might be rich.

10 And herein I give my opinion (2 Cor. 9:5.) that this is profitable for you, who have formerly begun, not only to do, but also to be willing since the last year.

11 At present, therefore, finish the doing of it; that there was a readiness to will, so also let there be to finish from what you have.

12 For if a willingness of mind be present, according to what any one hath, he is well accepted, not according to what he hath not.

13 (2 Cor. 9:8.) However, I mean not that case should be to others, and distress to you:

14 But (2 Cor. 8:15.) on account of equality, that at the present time your abundance may be a supply for their want, that at another time their abundance also may be a supply for your want, (2 Cor. 8:9.) so as there may be equality.

15 As it is written, (Ex. vii. 18.) He who gathered much had nothing over; and he who gathered little had no lack.

16 Now thanks be to God, who hath put the same care concerning you into the heart of Titus.

17 For my exhortation, indeed, he accepted; but, being more diligent, of his own accord he is come out to you.

18 And with him we have sent the brother whose praise by the gospel is throughout all the churches, being an anointed city, we may suppose, that among the brethren there were some able to contribute liberally to this charity. Besides, the Corinthians had not, like the Thessalonians, and the other churches of Macedonia, been persecuted to the spoiling of their goods.

19 As there may be equality.—The equality which the apostle recommends, is not an equality of condition, but such an equality, as that our brethren may not be in want of the daily necessaries of life, while we abound in them; for the manna gathered by the Israelites was only provision for a day.

20 But, being more diligent.—So the phrase ἐτερησθήσετο; ἐτερησθήσετο; literally signifies. It seems the apostle did not desire Titus to go before him to Corinth, nor to be the bearer of this letter but to acquaint himself with the collection, when he accompanied the apostle to Corinth. Nevertheless, Titus being himself very earnest in the same purpose, prepared of his own accord to go before with the apostle's second letter, that he might have an opportunity of exciting the Corinthians to finish their collections before the apostle's arrival.

21 He came out to you.—Since ἐκῆρυξεν signifies to come, as well as to go, (1 Cor. 16:7.) here must be translated as come unto. For it would have been improper in a letter which the Corinthians were to read, perhaps in the hearing of Titus himself, to have said of him he be gone forth to you. But the impropriety is avoided in the literal translation.

22 Have sent the brother, whose praise, etc.—This brother is thought by many, both of the ancients and moderns, to have been
19 And not that only, but who was also chosen of the churches' our fellow-traveller with this gift, which is ministered by us to the glory of the Lord himself, and declaration of your ready mind.

20 Taking care of this, that no one should blame us, for this abundance which is ministered by us.

21 Premeditating things comely, not only in the sight of the Lord, but also in the sight of men. (See Rom. xii. 17, note.)

22 And we have sent with them our brother, whom we have oftentimes found diligent in many things, but now much more diligent, upon the great confidence which he hath in your good disposition, for the gospel, whom I have oftentimes on trial found active in many important matters, but now much more active than common in his endeavours to forward the collection among you, upon the great confidence which he hath in your good disposition, in the work.

23 If any inquiry concerning Titus, be my partner in the ministry of the saints, and fellow-labourer with respect to you, having assisted me in planting the gospel among you. Or if they inquire concerning our brethren who accompany Titus, are persons sent by the churches to go with me to Jerusalem, (ver. 19,) and by that service they bring glory to Christ.

24 Wherefore, the proof of your love, and of our boasting concerning you, shew ye (as we 145.) before them, and (as) before the face of the churches.

Luke, whose gospel was well known throughout the churches of Macedonia and Achaia at the time Paul wrote this second epistle to the Corinthians, A. D. 52. See his life, Helvidius. Obs. p. 63. 3d edit.—From Acts xvi. 10, 11, where Luke was in the ship, it appears, that he was with Paul and Silas when they passed over from Asia, the first time, into Europe; and that he went with them to Philippi, ver. 12. But from Acts xvi. 1, where Luke alters his style, we learn that he remained at Philippi, when Paul and the brethren were sent down to Amphipolis and Apollonia, and did not join them again till Paul came with the collection from Corinth to Philippi, in his way to Jerusalem, six years after his first departure from Philippi, Acts xx. 5. Here we may suppose Luke employed himself, during these six years, in composing and making copies of his gospel, which he may have sent to the churches in these parts. And if he was the brother whom Paul sent with Titus to Corinth, he may have remained there till Paul arrived; and when Paul, on account of the lying in wait of the Jews, determined to return through Macedonia, Luke may have gone before him to Philippi, and was there from Acts xx. 5, that he joined Paul and the messengers of the churches in that city, and went with them to Jerusalem, where, and in Caesarea, he attended the apostle, and then accompanied him to Rome.

Ver. 19. Who was also chosen of the churches, &c. — This is the second character of the person who was sent by the apostle with Titus to Corinth. He was chosen by the churches of Macedonia to accompany Paul to Jerusalem, to witness his delivering their gift. This character likewise agrees very well with Luke. For having resided so long at Philippi, he was well known to the Macedonia churches, who, by making him their messenger, showed their great respect for him. The style of the Acts indeed shows, that Luke was not an eyewitness of Paul’s return to Macedonia from Corinth with the collections. But he may have left Corinth, and been gone to Philippi before the apostle, for reasons not now known to us.

Ver. 20. Taking care of this, &c. — The word προσέχειν sometimes signifies the failing or altering of the sails of a ship, to change her course, that she may avoid rocks or other dangers lying in her way. Here it is used in the metaphorical sense, for taking care that no one should find fault with the apostle, as unfaithful in the management of the collections.

Ver. 21. We have sent with them our brother, whom we have oftentimes, &c. — This brother is supposed by some to have been Apollos, who, though he was unwilling to go to Corinth, when Paul sent his first letter, 1 Cor. xvi. 15, yet hearing of the reputation of the Corinthians, he was now willing to accompany Titus in his return. But there is no evidence that Apollos was with the apostle at this time in Macedonia. Others think this brother was Philemon, more than any other of his assistants, the apostle could with truth say, that he found oftentimes more diligent in many things; for from the time of the council of Jerusalem, when he set out with Paul to visit the Gentile churches, he seems to have been his constant companion for several years. Nevertheless, it is not certain that Philemon was with the apostle on this occasion, by his name is not mentioned among those who accompanied him to Jerusalem, Acts xx. 4. Others think Timothy is the brother spoken of, to whom likewise the character of δίκαιος is belongeth. But let us not forget that Timothy joined the apostle in writing this second epistle, consequently cannot be supposed to have gone with it to Corinth. According to others, this brother was Sothearus, who having, as supposed, been a ruler of the synagogue in Corinth before his conversion, was well known to the Corinthians, and a person of great authority among them. Lastly, some think the brother whose praise was communicated to the gospel, ver. 14, and the brother spoken of in this verse, were two of the messengers of the Macedonian churches whose names are mentioned Acts x. 1. But from 2 Cor. ix. 4, it appears, that they did not go before Paul, but accompanied him to Corinth.

2. Upon the great confidence which he hath in you. — Our translators supply here the words οὐχ άλλα, connecting the clause with the first member of the sentence; I have sent with them our brother, upon the great confidence which I have, &c. But the expression, as supplied, are more proper.

Ver. 22. They are the messengers of the churches, &c. — The apostle’s example, in doing justice to the character of his younger fellow-labourers, is highly worthy of the imitation of the more aged ministers of the gospel. They ought to introduce their younger brethren to the esteem and confidence of the people, by giving them the praise which is due to them. For, as Doddridge observes, they will most effectually strengthen their own hands, and edify the church, by being instrumental in setting forward others, who, on account of their faithfulness and diligence in the ministry, will in time merit the illustrious application of being 'the glory of Christ.'

CHAPTER IX.

View and Illustration of the Exhortation given in this Chapter.

The apostle in this chapter continued his discourse concerning the collection, not to persuade the Corinthians to undertake the work; that, as he observed, was not needful, ver. 1. He knew this gift which he had, with the Macedonians, that Achaia was prepared since the end of the last year; for so the apostle believed at the time he boasted of them; ver. 2. But now, being informed by Titus that a good deal still remained to be done, he had sent the brethren mentioned in the preceding chapter, to encourage them to go on, that his boasting concerning their being prepared might not be rendered false, but that at length they might be prepared, ver. 3. For if the Macedonian brethren, who were coming with him to Corinth, should find their collection not finished, he, not to say the Corinthians, would be ashamed of his confident boasting concerning them, ver. 4. He had
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**CHAP. IX.**

judged it necessary, therefore, to entreat the brethren to go before him to Corinth, to persuade them to complete their collection, that whatever they should give might appear as freely given, and not as forced from them by his presence, ver. 6. In the mean time, to encourage them to give liberally, he put them in mind of the rule, according to which the rewards of the future life are to be bestowed: He that soweth, shall reap, etc., etc., ver. 6. Then desired every one of them to consult his own heart, and to give what he thought proper, without grudging, ver. 7:—Because God loves a cheerful giver, and can supply men abundantly with this world's goods, both for their own maintenance, and to enable them to do works of charity, ver. 8, 9. Further, he observed, that such a gift from so many Gentile churches, not only would supply the wants of the brethren in Judea, but being a demonstration of the affection which the Gentiles bare to them, would occasion many thanksgivings, ver. 10:—The Jews glorifying God for the profession of the Gentiles to the gospel, of which they would have so clear a proof, ver. 10:—and also praying for the Gentiles, whom they would love as their brethren on account of the grace of God bestowed on them, ver. 11:—Now the union of the Jews and Gentiles into one body or church, being in all respects a most happy event, the apostle returns thanks to God for his unspeakable gift Jesus Christ, through whom it had been accomplished, ver. 12.

I cannot finish this Illustration without observing, in praise of the apostle Paul, that there never was penned, by any writer, a stronger and more affecting exhortation to works of charity, than that which he addressed to the Corinthians in this and the preceding chapter:—The example of the Christians in Macedonia, who, notwithstanding they were themselves in very straitened circumstances, had contributed liberally towards the relief of the saints in Judea:—The great love of the Lord Jesus Christ, who, though he was rich, yet for their sake became poor, that they through his poverty might be rich:—God's acceptation of works of charity, not according to the greatness of what is bestowed, but according to the willingness with which it is bestowed:—The reward which God will confer on beneficent men in the life to come, in proportion to the number and greatness of the good actions which they have performed in this life:—His supplying them with a sufficiency of this world's goods for their own maintenance, and for enabling them to continue their good offices to the indigent:—His blowing their ordinary labour for that end:—The joy which is occasioned to the poor whose wants are relieved by the alms of the charitable:—The thanksgivings which other good men will offer to God when they see works of this sort done, but especially thanksgivings to God from the poor who are relieved in their straits by the charitable:—Their gratitude towards their benefactors, expressed in earnest prayers to God for their happiness:—and the cordial union which is produced between the rich and the poor by this intercourse of good offices:—All these considerations are displayed, in this excellent exhortation, with a tenderness and feeling, which nothing but a heart filled with goodness was capable of expressing.

With the above-mentioned affecting motives, which are suited to every ingenuous mind, the apostle intermixed a variety of other incitements to works of charity, adapted to the particular circumstances of the Corinthian brethren, which, therefore, must have made a strong impression on them:—Such as their former readiness to do good works:—Their being enriched with every spiritual gift; a kind of riches vastly superior to the riches which the apostle wished them to impart to their needy brethren:—Their love to him their spiritual father, whose reasonable desires it was their duty to comply with:—His having boasted of their good dispositions to the churches of Macedonia:—His anxiety that the messengers from these churches, who were coming to Corinth, might find them such as he had represented them:—And the shame with which the apostle himself, as well as the Corinthians, would be overwhelmed, if, when the Macedonian brethren arrived, they were found to have been negligent in making the collection for the poor in Judea. He therefore entreated them to prove the truth of their love to him, and of his boasting concerning them, before these worthy strangers, and before the churches whose messengers they were, by their finishing the collection with cheerfulness, that what they gave might appear to be a gift willingly bestowed, and not a thing extorted from them by his importunity.

Upon the whole, if any minister of the gospel, who is himself animated by a benevolent disposition towards mankind, has occasion to excite his people to works of charity, let him study with due attention the eighth and ninth chapters of St. Paul's second epistle to the Corinthians; for nowhere else will he find so fine a model to form his exhortation on, as that which is exhibited in these excellent chapters.

**NEW TRANSLATION.**

CHAP. IX. 1 (Mev. 289. 94.) But indeed concerning the ministry which is to the saints, it is superfluous for me to write to you. What I have now in view is, to persuade you to finish speedily what you have begun.

2 For I know your willingness, of which I boasted on your behalf to the Macedonians, that Achaia was prepared since the last year; and your zeal hath stirred up very many.

3 Yet I have sent the brethren, that our boasting which was concerning you, may not be rendered false in this particular; but that, as I said, ye may be prepared:

**COMMENTARY.**

CHAP. IX. 1 But indeed, concerning the propriety of the ministry to the saints in Judea, it is superfluous for me to write to you. What I have now in view is, to persuade you to finish speedily what you have begun.

2 For I am so convinced of your willingness, that in the persuasion ye had actually made the collection, I boasted of you to the Macedonians, that the churches of Achaia were prepared since the last year. And my account of your zeal in this matter, hath stirred up very many to follow your example.

3 Yet, as ye have not finished your collection, I have sent the brethren (chap. viii. 18. 22.) to inform you of my coming, that our boasting which is on your behalf may not be rendered false in this particular, by your making unnecessary delays; but that, as I said, ye may be prepared when I come:

Ver. 2. That Achaia was prepared since the last year. So the apostle thought, when he boasted of the Corinthians to the Macedonians. For in his former letter, which was written in the end of the preceding year, he had exhorted them to make the collection, and had given it charge to Titus, who carried that letter, to encourage them in the work. Besides, the Corinthians were accustomed to give a great respect for the apostle in the letter which they sent to him, and the messengers who brought that letter having assured them of his dispositions to obey him in every thing, he did not doubt of their having complied with his request. And therefore, when he went into Macedonia the following spring, after Pentecost, he told the Macedonian churches, that Achaia was prepared since the end of the last year. Firmly believing that it was so. (See 1 Thess. i. 7. note.

Ver. 3. That our boasting which was concerning you. When the apostle left Ephesus, he went into Macedonia, in the expectation of meeting Titus on his return from Corinth. But since Macedonia has remained some months before Titus arrived; and during that time,
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4 Let us, if the Macedonians come with me, and find you unprepared, we (that we may not ye) should be put to shame (w) by this confident boasting.

5 Therefore I thought it necessary to entreat the brethren, that they would go before to you, and complete beforehand your formerly announced (worse, 33.) gift, that the same might be thus ready as a gift, and not as a thing extorted.

6 Now this I say, He who soweth sparingly, sparingly also shall reap; and he who soweth bountifully, bountifully also shall reap.

7 Every one, according as he purposeth in his heart, ought to give, not with grief, nor by constraint; for God loveth a cheerful giver.

8 And God is able to make every blessing abound (ac) to you; that in every thing always having all sufficiency, ye may abound in every good work;

9 As it is written, (Psalm exii. 9.) He hath dispersed; he hath given to the poor: his righteousness remaineth for ever.

10 Now he may be who supplieth seed to the sower, and bread for meat; supply and multiply your seed sown, and increase the produce of your righteousness.

11 That ye may be enriched in everything to all liberality, which worketh out through us thanksgiving to God.

12 For the ministry of this public service is not only filling up completely the wants of the saints, but also abundeth in many thanksgivings to God:

13 That, through the proof of this ministry, glorifying God for your professed subjection (ac) to the gospel of Christ, and for the liberality of your communication to them, and to all.

14 (Kata mesos) And in their prayer for you, ardentely loving you on account of the exceeding grace of God bestowed (g) on you.

we may suppose, he exhorted the Macedonian churches to make the collections and excited them to work by boasting of the forwardness of the Corinthians.

Ver. 4. By this confident boasting.—The word ευδοκήσας is often used by the LXX. to denote confident expectation, or firm hope. Our translators, therefore, have rendered it properly here by confidence. Here it is translated, in loc.) fundamental glorification—on the foundation of boasting. The Vulgate, substantially glosses—matter of boasting. The literal translation is, 'in this confidence of boasting.'

Ver. 5. Not as (εις προσφοράς) a thing extorted.—Estes thinks the proper translation of this clause is, 'Not as of covetousnes, because according to him, the apostle's meaning is that the alms given by the Corinthians should be large, as proceeding from a liberal disposition, and not small, as proceeding from covetousness. But the word προσφοράς being in the accusative case, hinders us from supplying the preposition of.—Through the interpretation this by a Greek word signifying circumcising, in which he is followed by Erasmus. But Stephanus, in his Concordance, citing this verse, translates it, 'expositum aliquid—thing extorted;' which I take to be the proper translation. See chap. ii. 11, note 1.

Ver. 6. To make every blessing.—The word πληρεῖν, which we have translated, our translators have rendered by the word enrich. 2 Cor. i. 15, and chap. vi. by the word gift. That it is used here to denote temporal gifts or blessings, is evident from the remaining part of the verse, and from the scope of the apostle's argument. The repetition of the words every and all in this passage rends it beautifully.

2. Sufficiency.—The Greek word αὐτόμαχος properly signifies self-ufficiency in one's self.

Ver. 8. As it is written, He hath dispersed.—This is an allusion to the seed, not only sown, but sown plentifully. And the image beautifully represents both the good will which the liberal distribute their alms, and the many needy persons on whom they are bestowed.

2. His righteousness.—The Hebrews used the word righteousness to denote alms. Accordingly, the LXX. translate the Hebrew word which signifies righteousness by ἀνακάτευρον, alms. The Latinists' declaration implies, that, in the case of providence, the beneficent are often blessed with worldly prosperity.

Ver. 9. May he who supplieth seed to the sower, and bread for meat, supply and multiply, &c. I have followed here the Syriac and Arabic versions, which I think preferable to the English. If a comma be placed after εὐδοκίας, the translation I have given will appear both literal and harmonious to first, &c. That it may give seed to the sower, and bread to the eater, which the apostle is supposed to have laid in his eye here.

2. And increase the produce.—Εὐδοκήσας, germinus; literally, the things which spring from your sowing.

3. Of your righteousness.—Hence industry is fully termed righteousness, because it is a righteous thing in the sight of God to labour for our own maintenance, and for the maintenance of those who cannot labour for themselves.

Ver. 10. That ye may be enriched.—I have followed the Vulgate in this translation: ut in omnibus sufficiatis.
CHAPTER X.

II. CORINTHIANS.

15 Now, thanks be to God for his unspaukable gift. 1

HITHER TO, St. Paul's discourse was chiefly directed to those at Corinth who acknowledged his apostleship, and who had obeyed his orders, signified to them in his former letter. But in this, and the remaining chapters, he addressed the false teacher himself, and such of the faction as still adhered to him, speaking to them with great authority, and threatening to punish them by his miraculous power, if they did not immediately repent. The different characters, therefore, of the two sorts of persons who composed the Corinthian church, as it was formerly observed, (Pref. sect. 2,) must be carefully attended to; otherwise this part of the epistle will appear a direct contradiction to what goes before.

The false teacher, it seems, and the faction, ridiculing the apostle's threatenings in his former letter, had said, that he was all meekness and humility, when present among them, but exceeding bold by letters when absent. This they represented as wise carnal policy. For, said they, being conscious of his own weakness, he does not choose, when present, to provoke us to make too narrow a search into his character, lest it should lead to disgraceful discoveries. The apostle, therefore, in answer to that sarcasm, began his address to the faction with telling them, in irony, that the very same Paul himself, who in presence was humble among them, but bold when absent, did not now when absent speak boldly, but humbly beseech them; not, however, by his own meekness, which they ridiculed, but by his meekness and gentleness of Christ. And what he besought of them was, that he might not be obliged to be bold, in the manner he had resolved to be bold, against some, who, on account of his meekness when present with them, had calumniated him as a person who walked after the flesh, ver. 1, 2. But though he was in the flesh, he assured them he did not war against idolaters and unbelievers with fleshly weapons, but with weapons far more powerful, bestowed on him by God, for the purpose of casting down all the bulwarks raised up by worldly policy for the defence of idolatry and indecency. These mighty weapons were the miraculous powers and spiritual gifts which Christ had conferred on him as his apostle, ver. 4, 5. He farther told them, that although he seldom used his miraculous power in punishing unbelievers, he had that power in readiness for punishing all disobedience in them who professed to be the disciples of Christ, and particularly for punishing such of the Corinthians as called his apostleship in question, ver. 6. He cautioned them, therefore, against estimating things according to their outward appearance; and told them, if the false teacher believed himself to be Christ's minister, he ought, from the proofs which St. Paul had given of his apostleship, to have concluded that even he was Christ's apostle, notwithstanding the meanness of his outward appearance, ver. 7. For which reason, said he, if I should now boast somewhat more than I have hitherto done, of the power which Christ hath given me as an apostle, I am sure, when that power is tried, I shall not be put to shame by its failing me, ver. 8. Then, in ridicule of the false teacher, who had said that he was bold towards them by letters when absent, he added, in the highest strain of irony, But I must forbear boasting of my power, that I may not seem as if I would terrify you by letters, ver. 9, 10. And because the false teacher was a great pretender to reasoning, the apostle desired him, by reasoning from the effects of his power, already shown in the punishment of the incorruptible person, to conclude, that such as he was in speech by letters when absent, the same also he would be in deed when present, ver. 11.

Having thus threatened to punish the false teacher and his adherents, the apostle told them ironically, that, to be sure, he durst not rank and compare himself with their learned teacher, who was so full of his own praise. It seems that impostors had boasted among the Corinthians, of his great natural talents and acquired accomplishments. But the apostle told them, his high opinion of himself proceeded from his measuring himself only with himself, and from his comparing himself with himself; by which method of measuring himself, notwithstanding his great wisdom, he did not understand himself, ver. 12. Next, because the false teacher boasted of the great things he had done at Corinth, the apostle told them, that for his part he would not boast of things done out of the bounds prescribed to him by God; but would only say, that, according to these bounds, he had come to Corinth in an orderly course of preaching the gospel to persons who had never heard it before, ver. 13, 14. So that, when he boasted of things which he had done among the Corinthians, he did not boast of other men's labours, like the false teacher, who had intruded himself into a church planted by another; and therefore, agreeably to the rule prescribed by God, the apostle hoped, when their faith was increased, to be by them enlarged with respect to his bounds, ver. 15. So as to preach the gospel in the regions beyond them, where no other person had ever preached, ver. 16. Lastly, to shew the folly of the false teacher more fully, the apostle concluded this part of his discourse with observing, that the preacher of the gospel who boasts, should boast only in this, that he preaches in the manner the Lord allows, ver. 17. Because, not he who commendeth himself is the approved teacher, but he whom the Lord commendeth, ver. 18.

From this passage we learn two things: First, That the apostles were specially appointed to preach the gospel in countries where it had not been preached before.
This work was assigned to them, not only because they enjoyed the highest degree of inspiration, and possessed the greatest miraculous powers for confirming the gospel, but because they alone had the power of conferring the spiritual gifts, whereby their converts were enabled in their absence to edify themselves and others, and even to convert unbelievers. Secondly, That, in preaching the gospel, the apostles were not to pass by, or neglect, any nation that lay in their way, where the gospel had not been preached before, but were to proceed in an orderly course, from one country to another, after having preached in each; that the light of the gospel might be imparted to all.—According to this rule, the false teacher, who had come from Judea to Corinth, not in the orderly course of preaching in countries where the gospel had not been preached before, but by a direct and speedy journey, perhaps in the expectation of becoming rich by preaching in such a populous and wealthy city as Corinth, showed himself to be no minister of Christ; and having intruded himself into a church which had been planted by Paul, he had not the least reason to boast of his labors among the Corinthians.

**New Translation.**

**Chap. X.—I Now I, the very same Paul who, when present, was humble among you, but when absent am bold toward you, beware you by the mildness and clemency of Christ.**

3 For, though we walk in the flesh, we do not war according to the flesh.**

6 We are not fleshly, (43,) but exceeding powerful for the overturning of strongholds.**

5 We overturn reasonings, and every high thing raised against the knowledge of God, and lead captive every thought to the obedience of Christ.**

6 Are prepared to punish all disobedience, when your obedience is completed.**

7 Do ye look on things according to appearance? If any one is confident in himself?**

**Ver. 5.** Some who conclude us to be really persons, &c.—In this and the preceding verse, the apostle turns against Corinth, who despised him as falsely pretending to supernatural powers, were warned of their danger. And the warning being conveyed to them in a very fine irony, whereas they were taunted with it, they must have stung them sensibly to find themselves thus treated. Vers 5. We do not war according to the flesh.—Ephesus thinks the apostle’s meaning is, That he did not use the vain reasonings and sophisms furnished by the wisdom of the Greeks, as the false teacher seems to have done.**

**Ver. 6.** But exceeding powerful.—Our translators have rendered the phrase very powerful, Act vii. 39, as a superlative, exceeding fair. Wherefore, the phrase very powerful may here be translated very powerful. See Exs. iv. 27. —The powerful weapons of which the apostle speaks, were the gifts of inspiration and miracles, the faculty of speaking all kinds of languages, and the ability of communicating miraculous powers and spiritual gifts to others. These mighty weapons the apostle opposes, in this verse, to the fleshly or worldly weapons of swords, and spears, and military engines, and cunning stratagems, and false speeches, with which the men of this world carry on their wars.**

**Ver. 5.** We overturn reasonings.—The phrase παρασυναισθήνω, denotes the beating down of strongholds by means of military engines. Now, as the strongholds of which the apostle speaks, were demolished by preaching, there is here, perhaps, an allusion to the beating down of the walls of Jericho, by the priests blowing their trumpets, and by the people’s shouting, Josh. vi. 31.**

**Ver. 6.** We are not fleshly.—The change of the construction in the original directs to this translation, agreeable to the significance of the Greek participle, Exs. iv. 16. Beside, the apostle cannot be supposed to have said, as in our English version, That the arms of warfare led captive every thought, &c.; and had in reason to rejoice over all disobedience. The reasonings which the apostle says he throws down, were not the vain reasonings of those who gravely consider the existence of the gospel, but the sophisms of the Greek philosophers, and the false reasonings of the statements, and of all who from bad dispositions opposed the gospel by argument. For, as Chrysostom expresses it, Παρασυναισθήνω, καί ἐκ τῆς ἐκπαίδευσε τῆς γλῶσσας, ἢ παρασυναισθήνω, καί ἐκ τῆς ἐκπαίδευσε τῆς γλῶσσας, the apostle opposed the sophisms of the Greek philosophers, (see 1 Tim. iii. 6, note 2) and of the force of sophisms and sophisms.**

**Ver. 7.** Do ye look on things according to appearance? If any one is confident in himself?—By using the phrase confident in himself, the apostle intimates, not by forbidding men to use their reason, but by opposing to them the most convincing arguments, drawn from the inspiration and miracles with which the preachers of the gospel were endowed.**

**Ver. 8.** And every high thing raised up against the knowledge of God, and lead captive every thought to the obedience of Christ.—The apostle alludes to the terrors raised on the top of the walls of a besieged city, which, from which the besieged among them were rescued. To these high structures, the apostle compared the proud imaginations of the enemies of revolution, concerning the apostle, the counterfeit and false powers, in all matters of religion and morality. But these imaginations the apostle cast down, by the force of his arguments, which they made use of.**

**Ver. 8.** And, with respect to them who profess themselves Christians, are prepared by our miraculous power to punish all disobedience, as I shall do in Corinth, when the obedience of such of you as are disposed to repent is completed.**

**Ver. 9.** Do ye judge of things according to appearance? If any one is confident in himself?—By the phrase confident in himself, the apostle intimates, not by forbidding men to use their reason, but by opposing to them the most convincing arguments, drawn from the inspiration and miracles with which the preachers of the gospel were endowed.
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that he is Christ’s, let him, on the other hand, (368) reason this from himself, that as he is Christ’s, so also we are Christ’s.

8. And therefore, if I should boast somewhat more abundantly of our power, which the Lord hath given us for your edification, and not for your destruction, I should not be ashamed.

9. That I may not seem as if I would terrify you by letters.

10. For his letters, saith he, are indeed weighty and strong; but his bodily presence weak, and his speech contemptible.

11. Let such an one conclude this, that such as we are in speech by letters, when absent, the same also when present we shall be in deed.

12 (1 Gal. 98.) But we dare not rank (6, 183) and compare ourselves with some who commend themselves: However, they (6, 172) among themselves measuring themselves, and comparing themselves with themselves, do not understand themselves.

13. Further, we will not boast (56, 148) of things not measured; but to have come even to you, according to the measure of the line which God hath allotted to us.

14. For we do not stretch ourselves beyond OXHIA, as not reaching to you; but we are come as far as you also in the gospel of Christ.

15. We do not boast (see ver. 12;) of things not measured, that is, of other men’s labours.

3. That he is Christ’s:—By this the apostle did not acknowledge the false teacher to be a faithful minister of Christ. He had taken on himself the work of the ministry, and was by profession a servant of Christ. This Paul acknowledged, without entering into the consideration of his faithfulness. At the same time, as he pretended to great powers of reasoning, the apostle desired him to reason this for himself. That if he were a minister of Christ, merely by professing to be one, the apostle, who besides laying claim to that character, had exercised miraculous power among the Corinthians, was not mere man, but a more truly a minister of Christ than he was, who did not possess that proof. See chap. xii. 20. note 1.

Ver. 8. For your edification, and not for your destruction:—Here the apostle intended to the Corinthians, that he had ordered them to certain measures, not for the purpose of destroying him, but for preserving them from the consequences of their evil example. See chap. xii. 18.; xiii. 24.

Ver. 9. His letters, saith he, are indeed weighty and strong; but his bodily presence weak:—The apostle here gives the name of Letters to one letter. The word letters, therefore, was properly used by the false teacher, notwithstanding the passages written only one letter to the Corinthians at the time he said this.—His letter which was weighty, is his first epistle to the Corinthians.

Ver. 10. But his bodily presence weak:—From chap. xii. 18. and from ver. 12. of this chapter, it is evident, that there were several false teachers among the faction at Corinth. Nevertheless it is plain from ver. 11. that the apostle is speaking here of one teacher.

3. Are indeed weighty and strong:—In the apostle’s letter here referred to, he had spoken to the offenders sharply; and had threatened them in a very strict tone; particularly in chap. iv. 17-21. and through the whole of chap. v.

4. But his bodily presence weak:—From this it would appear, that St. Paul was either a man of small stature, or that there was something in his countenance or address which was unbecoming. In the Philippian Epistle, Triphon, who said he was baptized by him, called him many-tongued Galahadus. And the apostle himself speaks of his own weakness of the flesh, Gal. iv. 12.

And his speech contemptible:—With great contempt and indifference. But the meaning is worthy of being contended, contemned, contemptible. This may be understood.

Ver. 12. We do not rank.—Harnack and Ehrler have produced passages from the Greek writers, to show that the word συνορίζεσθαι, here used, signifies to rank one person with another. Accordingly, the Arabic version hath here a word signifying to compare the Latin name inordinate.

2. However, they among themselves measuring themselves:—I have followed the order of the original, because it suggests this idea: That the false teachers, in their conversations among themselves, measured or estimated themselves, and according to their real worth, but according to the opinion which they had formed of themselves. Besides, they compared themselves, not with the apostle of Christ, but with themselves, that is, with each other.

Horace’s advice, Epist. lib. i. 7. last line, "Metiri ac quemque suo modo as pede verum car," hath a different meaning; namely, that every one should follow the manner of life which best suits his genius.

Ver. 15. And claims authority on that account, let him, on the other hand, reason this by the exercise of his own understanding, that as he is Christ’s minister by profession, so also I am Christ’s minister; my claim to that character being much better than his.

And therefore, if, preferring myself to him, I should boast somewhat more abundantly than I have hitherto done of our power, who are apostles, to punish disobedience, which the Lord hath given us for your edification, and not for your destruction, I should not be ashamed by its failing, and make it that the disobedient among you.

9. But I forbear boasting of my power, that I may not seem as if I would terrify you by letters.

10. For his letters, saith the false teacher scornfully, are indeed weighty and strong in respect of boasting and threatening, but his bodily presence is humble, (ver. 1.), and his manner of speaking contemptible.

11. Let such a scoffing pretender to reasoning conclude this, that such as we are in speech by letters, when absent, the same also when present I shall be in deed.

12. But, to be sure, I, whose appearance and speech are so contemptible, dare not rank nor compare myself with some among you, who commend themselves, though destitute of the character, power, and success of apostles: However, they among themselves measuring themselves, and comparing themselves by their own opinion of themselves, and comparing themselves with each other only, and not with the apostles, do not understand their own inferiority.

13. Further, I will not like them boast of things not appointed to me, but to have come even to you in Corinth, according to the measure of the line which God, who assigns to every preacher of the gospel his bounds, hath allotted to me.

14. For, in preaching at Corinth, we do not like the false teacher go out of our line, as not reaching to you; but we are come as far as you also, in the regular course of preaching the gospel of Christ.

15. I say, I do not, like some others, take praise to myself on account of things not allotted to me, that is, of other men’s labours; but
but we have hope, when your faith is increased, to be by you enlarged with respect to our line2
abundance.
16 To preach the gospel in the regions1 beyond you; and not in another man's line, to
boast of things already prepared.3
17 He then who beasotheth, let him boast in
the Lord.
18 For not he who commendeth himself is
approved, but whom the Lord commendeth.

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I have hope, when your faith is increased to such a degree that I can
leave you to the care of your ordinary teachers, to be by you enlarged
with respect to my line of preaching abundantly:
16 So as to preach the gospel in the regions beyond you, where
no person hath yet preached, and not in another man's bounds, to
boast to myself on account of things already prepared; that
is, of churches already planted, as the false teacher hath done.
17 If, then, any teacher beasotheth, let him boast of his having per-
formed his duty in the manner the Lord hath appointed.
18 For not he who commendeth himself is an approved teacher;
but he whom the Lord commendeth, by the inspiration and mira-
culous powers bestowed on him.

CHAPTER XI.

View and Illustration of the Matters contained in this Chapter.

From the things written in this chapter it appears, that
although the false teacher, on all occasions, took care to
sound his own praise, ver. 9.—solemnly professing, that no man should deprive him
of that ground of boasting, in the regions of Achaia, ver.
10.—This resolution he had formed, not from want of
love to the Corinthians, ver. 11.—but that he might cut
off all opportunity from the false teacher and others, who
desired an opportunity to speak evil of him, as one who
preached the gospel for gain. Also that the false teacher,
who in public pretended to imitate him in taking no-
thing for his preaching, (though in private he received
gifts from individuals), might be obliged to lay aside his
hypocrisy, and, after the apostle's example, take nothing
in private from any one, ver. 12.—There was a peculiar
propriety in the apostle's taking nothing from his disci-
plcs in Corinth, on account of his preaching; because,
being an opulent city, it might have been said, that his
motive for preaching so long there was to enrich him-
self. This indeed was the view of the false teacher, who,
by receiving gifts in private, showed himself to be a de-
ceitful workman, although he assumed the appearance
of a true apostle, by pretending to preach without taking
any reward from the Corinthians. But his assuming
that appearance was not to be wondered at, seeing Satan
himself, on some occasions, puts on the appearance of an

The apostle having such good reasons for commend-
ing himself, he desired the faction, a second time, not to
think him a fool for speaking in his own praise; or at
least, as a fool to bear with him, that like the false teacher
he might boast a little, ver. 16.—For, said he ironically,
to be sure that which I am going to speak, in this con-
fident boasting concerning myself, I speak not according
to the Lord, but as in foolishness, ver. 17.—In his for-
mer letter, the apostle had used this expression, chap. vii.
12. 'To the rest I speak, not the Lord.' This the false
teacher misinterpreting, had maliciously turned into ridi-
cule, by telling the Corinthians, that the praises which
Paul bestowed on himself were, he supposed, of the num-
ber of the things which the Lord did not speak. This
sacrasm the apostle repeated in an ironical manner, to
insinuate to the Corinthians, that the things which he
spoke in vindication of himself as an apostle, he spoke by
the commandment of Christ.—Then added, Seeing many,
who are no apostles, praise themselves for their supposed
qualities, I, who am a real apostle of Christ, will likewise
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praise myself for my good qualities, ver. 18. Especially as the false teacher and his followers, being such wise men, glially bear with fools, that they may have the pleasure of laughing at them, ver. 19.—Now, said he, ye are of such a bearing disposition, that if one enslaves you, if one eat you up, if one take your goods, if one raise you, if you be against you in wrath, if one even beat you on the face, ye bare it, ver. 20.—This, it seems, was the insoleil manner in which the false teacher treated his adherents at Corinth, who bare it all with great patience. In his account, therefore, of the bearing disposition of the faction, the apostle gave the sincere part of the church a laughable picture of the wisdom of their wise brethren, in bearing.—Farther, he told them, that he was obliged to speak in his own praise, because he had been represented as a low born, weak, ill qualified teacher. But he affirmed, that on whatever account any one among them was bold in his own praise, he also had just reason to be bold on the same account, ver. 21.—Are these boasters Hebrews? so am I. Are they, &c. ver. 22.—Is the false teacher a minister of Christ? I speak as a fool; I am more than an orator, &c. and in proof of what I say, I appeal to my labours and sufferings for the gospel. Here the apostle enumerates the labours and sufferings which he endured while executing his office; from which it appears, that no man ever did or suffered as much, in pursuit of the gospel or for Christ, as he did in preaching Christ, ver. 23—29.—And with respect to the weakness or cowardice with which he was reproached, he told them, that since he was obliged to boast, he would boast even of his weaknesses, in flying from danger on a particular occasion; namely, when the Jews laid wait for him in Damascus; because his escaping from that danger was an illustration of the care which both God and man took of him, as a faithful minister of Christ, ver. 30—34.

NEW TRANSLATION.

CHAP. XI. 1 I wish ye could bear some little of my foolishness: ye, even bear with me as a chaste virgin to Christ.

3 But I am afraid, lest somehow, as the serpent beguiled Eve by his subtlety, so your minds should be corrupted from the simplicity which is due (so 142. 2) to Christ.

5 And even if I am an unlearned person in speech, &c. say, yet I am not so in the knowledge proper to an apostle: but on every occasion I have been made manifest by all things (w) among you.

Ver. 1. Could bear some little of my foolishness: The apostle terms his confessing himself foolishness, because his opposers gave it that appellation. Nor was it, because a matter both of prudence and duty; because the faction had been very haughty in opposing it.

Ver. 2. I am jealous of you. The word love was used by the Greeks to signify, not a peculiar affection, but the strength and vehemence of any affection whatsoever; so that it is applied to bad affections as well as to good. Hence it denotes jealousy, as in this passage: Concern for the honour of another, John ii. 17.—Anger, Acts x. 17.—Eros, Acts xxii. 40.—Love, 2 Cor. i. 9. See also Gal. iv. 17. Col. iv. 13.—Hence (E W, wos) are reckoned among the works of the flesh, Gal. v. 21. and one kind of zeal is termed even (Ewok, better zeal, James iii. 18.

2 I have betrayed you to one husband. I am afraid lest I have betrayed the Corinthians to Christ, not at all by word, but in a way which is altogether foreign to the spirit of the gospel, by persuading them that it is a different spirit, and that the spiritual gifts which have been received from Christ, have been assumed by the apostle as being actual goods of the kind of Christ. To this misapprehension is due the opposition, and to this error is due the later and more correct exposition of the same matter.

5 And even if I am an unlearned person in speech, &c. say, yet I am not so in the knowledge proper to an apostle: but on every occasion I have been made manifest by all things (by the doctrine I taught, and the gifts I bestowed) among you as a chief apostle.

Ver. 5. I was afraid lest somehow, as the serpent beguiled Eve by his subtlety, so your minds should be corrupted from the simplicity which is due (to Christ).

Ver. 6. I am not in fault as regards respect to inspiration, nor of miracles, nor of the power of communicating spiritual gifts, nor of success; for I am the apostle of Christ and God.

Ver. 8. I have been brought home to their husband's house, to live with them over. See Eph. ii. 19. The apostle having betrayed the Corinthians to Christ, he was anxious to preserve them from tears, or tears from their future sorrow, if the time of their marriage came they might not be rejected by him.

Ver. 9. I am not as a fool, lest somehow as the serpent beguiled Eve. He speaks as a fool, by his subtlety. This was the devil who beguiled Eve, our Lord hath inferred, by calling him 'a murderer from the beginning,' John vii. 5. The reason is, the apostle had learned, by giving the name of the old serpent to him who is called 'the Devil and his angels,' who descends the whole world, Rev. xii. 9. 10. Besides, in the history of the fall, the serpent is said to have been punished as a rational and accountable agent. Wherefore, what Moses hath written of the fall, is not an argument or falsity with a vulgar meaning, as Midrash and others contend, but a true history of things really done, in which the devil was the chief actor. There are who think, that the devil in that history was called a serpent figuratively, because in tempting Eve he used the qualities natural to serpents; and that the punishment inflicted on him, namely, his being confined to our atmosphere, is figuratively expressed by his being driven out of the garden, and to eat the dust. But others think, that the devil in the history of the fall is called a serpent, because he assumed the appearance of a serpent; and as after the fall a change was actually made in the form and state of that animal, to be a memorial of the devil's having abused its pristine form, for the purpose of deceiving and ruling mankind.

Ver. 9. I am in nothing inferior to the greatest of the apostles: so that ye had no reason to apply to any other teacher.

Ver. 10. And even if I am an unlearned person in speech, &c. say, yet I am not so in the knowledge proper to an apostle: but on every occasion I have been made manifest by all things (by the doctrine I taught, and the gifts I bestowed) among you as a chief apostle.
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7 Have I committed an offence, in humbling myself, that ye might be exalted, because I have preached the gospel of God to you as a free gift? 8 Other churches I spoiled, taking wages from them to do you service.

9 (Kos) For being present with you, and in want, I distressed no one; (2 Cor. 12) but my want the brethren coming from Macedonia fully supplied, and in every thing I have kept, and will keep myself, from being burdensome to you.

10 As the truth of Christ is in me, (2 Cor. 6) surely this same boasting shall not be stopped (2 Cor. 14) concerning me in the regions of Achaia.

11 For what reason? Because I do not love you? God knoweth.

12 But what I do, (2 Cor. 12) that I will do, that I may cut off opportunity from them who desire opportunity, that wherein they boast they may be found even as we.

13 For such are false apostles, deceitful workers, transforming themselves into apostles of Christ.

14 But we are warned; for Satan himself transformed himself into an angel of light.

15 Therefore it is no great wonder if his ministers also transform themselves as ministers of righteousness; of those the end shall be according to their works.

16 (1 Tim. 6) Moreover, I say, Let no one think me a fool; but if otherwise, (2 Tim. 2) at least as a fool bear with me, that I also may boast a little.

him his want of these accomplishments. But Bull, in his Germ. and Diss. vol. i. p. 334, 341, gives it as his opinion that the reason of the fact was revealed, not against the apostle's style, but against his pronunciation and action in speaking, which through some bodily infirmity was ungraceful and unacceptable. And to this he applies 2 Cor. 10. 14. His letters, he saith, are weighty and powerful, but his bodily presence is weak, and his speech contemptible. Perhaps the fact objected both imperfections to the apostle.

17 But I mean not that I reproach you; the subject is conceived, exalted by faith to the dignity of God's sons. Of this exaltation James (1 Tim. 6) speaks, chap. v. 8.

18 Preached the gospel of God to you as a free gift. This, the apostle's enemies said, was a presumption that he knew himself to be no apostle; or, if he were so, to conceal it, for he did not love the Corinthians. The first of these objections the apostle has already answered, chap. i. 3—9. On proving his right to maintenance, and by declaring that he declined using that right, merely to make his preaching the more acceptable and successful. The second objection he answers in this chapter, ver. 11—15; by assuring them, that his not demanding maintenance did not proceed from his not loving them, but that those teachers who boasted of their inducing him in not receiving maintenance, might be obliged to leave off taking presents from their disciples in private. Further, because his enemies pretended that he craftily declined taking maintenance from the Corinthians, that he might the more easily fence them by his answers, he takes notice of that calumny also, and refutes it, chap. xii. 16.

Ver. 6. Other churches I spoiled, taking wages from them. He means the church at Philippi. For the brethren of Philippi, being strongly impressed with a sense of the advantages which mankind derived from the gospel, were so anxious to render the apostle's preaching in Corinth successful, that during his residence there they sent him money, to prevent his being burdensome to the Corinthians. His acceptance of these presents he called a spoiling of the Philippians, because, as he was not labouring among them, he took their money without giving them any thing in return for it: as a taking of wages; but it was for a service performed, not to the Philippians, but to the Corinthians.

Ver. 8. I distressed no one. According to Jerome, this is a Greek word, απολεομισται, which E颞ios saith is the name of a fish called by the Latins flana, because it drives those who touch it of the sense of feeling. Supposing this to be the derivation of the word, the apostle's meaning is, I surpassed no one. But Joach. Comment. In his notes on the New Testament, observes, that the primitive word is used by Theocritus in the sense of infaring; and that

Plato has used another derivative from that primitive in the same sense.

2. But my want, the brethren, &c. Though the apostle generally maintained himself by his own labour, he was sometimes so occupied in preaching, and in the other functions of his ministry, that he had little time for working. On such occasions he was much pinched with want; as happened in Corinth, when the brethren left off sending him. See ver. 7. 3. Fully supplied: ὄλλους. This word, as Bengelius observes, implies that the money sent by the Philippians, added to what he gained by his own labour, fully sustained him. Ver. 12. That wherein they boast they may be found even as we. It would seem that the false teachers at Corinth, in imitation of the apostle, pretended to take nothing for their own maintenance, and boasted of their disinterestedness. Nevertheless, on other pretences, they received presents from their disciples in private, nay, extorted them. See ver. 20. Wherefore, to put these impostors to shame, and to oblige them really to imitate him, the apostle declared, that he never had taken anything, nor ever would take anything from the Corinthians, either in public or in private, on any account whatever.

Ver. 13—14. Such are false apostles. They are false apostles, because they falsely pretend to be divinely inspired, and expressly commissioned by Christ.

15. Deceitful workers. Workman or labourer, is an appellation which St. Paul sometimes takes to himself, and often given to his assistants in the ministry. He called the presbyters of whom he is speaking deceitful, because they pretended to great disinterestedness in their work, while their only design was to promote their own interest.

Ver. 16. Transformeth himself into an angel of light. In this manner, it may be supposed, Satan transformed himself when he tempted our Lord in the wilderness; and in like manner, also, when he tempted our first mother Eve. Evil spirits are called angels of darkness, either because they are confined to the dark region of our atmosphere, or because they employ themselves in promoting error and wickedness, which is spiritual darkness; whereas good angels are called angels of light, because they employ themselves in promoting truth and virtue, which is spiritual light.

Ver. 16—17. If his ministers. False teachers are justly called the ministers of Satan, because they are employed in disseminating error, whereby Satan's kingdom is supported and propagated. Ministers of righteousness. The teachers of true doctrine are justly called ministers of righteousness, because they are employed in effecting the work of true doctrine to promote righteousness in them who receive it.

3. Of those the end shall be according to their works. Here
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17 What I speak with so much confidence in my own praise, ye in irony say I do not speak according to the Lord's direction, but as in foolishness. Yet the Lord directs me to vindicate my own character as his apostle.

18 And therefore, seeing many teachers boast according to the manner of men, I also will boast in the same manner.

19 For though ye seek me a fool for praising myself, I know ye bear with fools gladly, for the purpose of laughing at them, being yourselves remarkably wise.

20 Your patience in bearing, I own, is very great; for ye bear it, if the false teacher enslave your conscience; or living in luxury at your expense; if he extort presents from you; if he raise himself against you in wrath, when ye refuse to comply with his will; if he even beat you on the face.

21 In what follows, I speak in answer to the reproach cast on me, namely, that I am weak. But I affirm, that in whatever respect my teacher among you is bold, (in foolishness no doubt I speak this,) I also am bold.

22 Are they Hebrews? I am a Hebrew also. Are they Israelites? I am the seed of Abraham.

23 Are they ministers of Christ? (I speak as a fool,) I am above them; in labours more abundant, in stripes above measure, in prisons more frequently, in deaths often;

24 Of the Jews five times I received forty stripes save one.

The end, as in Rom. vi. 21, signifies the final issue of a course of action; consequently, the repetition which shall be made to the accuser.

Ver. 16. At least as a fool (προκατεχομαι) bear with me.—Eunice had frequently written to Paul, as can be seen from the 18th chapter of Philemon, where Paul desires the reader to bear with him. But Demetrius, when about to make a speech which he was afraid would not be well received, introduced it thus: προκατεχομαι ευναικίαν ἐγείρων. Bear with us, said he, and do not draw up your letters.

Ver. 17. I do not speak according to the Lord, but as in foolishness. This was a success of the false teacher, who, because the apostle in his former letter distinguished between the things which he himself spoke, and the things which the Lord spoke, fancied that he dared to tell them he was not inspired in the things spoken by himself. And therefore that imposter, in mockery of the praises which Paul bestowed on himself, said they were, he supposed, of the number of the things which the Lord did not speak by him. Thus withlie the apostle introduced here ironically, to show that whatever was necessary for the vindication of his character, and gifts, and powers, and behaviour, as an apostle, he spoke by inspiration from Christ, who promised to his apostles, that when called to destruction themselves, it should be given them in that hour that they were to speak.

Ver. 18. Ye bear with foolish gladly, being yourselves wise.—This is written in the highest style of the sublime. The falcon, he says, had said they would show their wisdom in bearing with, and labouring at the apostle as a fool, for praising himself so highly. Here he told them ironically, that, relying on their wisdom in bearing with him, he should bear for them the manner of others. But, in mockery, he mentioned their abjectly bearing the confusion and reproach, and degrading behaviour of the false teacher, as an example of their wisdom in bearing. But it was a bearing not with fools, but with an apostle, in their own case. By taking notice of this circumstance, therefore, the apostle placed their pretended wisdom in a truly ridiculous light.

Ver. 19. I, Eunice, (προκατεχομαι) take your goods.—Eunice, the original word was used by the Greeks to signify the making gain of a thing; and cites the following examples from Arist. Eqct. ver. 355. Καὶ ἐγὼ ἀνθρώποις ἐπεφέρω, καὶ σώμα τραίνατο, ὅταν τότε αὐτὸν γενέσθαι, ἀπὸ μάρτυρον εἰρήνην, "So then also make gain, when then disturb the city."

20. If one raise himself against you.—They who translate this clause as in our English Version, "If a man exalt himself," understand the apostle as saying, "If one claim peculiar honour on account of his lineage and other external advantages." The false teacher did not account of himself a true Jew. But I think the translation I have given of the clause agrees better with what follows. "If one beat you on the face," after having raised himself against you for that purpose.

Ver. 21. Are they Hebrews? I am a Hebrew also. Are they Israelites? I am the seed of Abraham. These questions he only means to intimate, that they who claim to be the homely church of God, and pride themselves on their descent, on supposition they belonged to them, the apostle pronounced these characters in a degree superior to them.

Ver. 22. If I am a minister of Christ.—As ministers are more to be desired than apostles, so was it to be desired that Paul might have been a minister, if he had been a minister of Christ, as the Corinthians supposed him to be.

Ver. 23. If I am a minister of Christ.—By these questions he only meant to intimate that they who claimed to be the homely church of God, and were so used, of which he so often spoke, that none of the heroes of antiquity, however vehemently actuated by the love of their own glory, or of power, what soever they suffered, did so much as in the pursuit of their objects, as the apostle Paul did, and suffered for Christ and his gospel.

Ver. 24. If I am a minister of Christ. He far exceeded them in respect of his labours in preaching, and of the sufferings and dangers which he underwent, in the long journeys which he made, both by sea and land, for spreading the gospel. See 1 Cor. xi. 11—13, where more is said concerning this subject.

3. In labours more abundant.—By mentioning his labours as things different from stripes, imprisonments, deaths, &c., the apostle leads us to think of the great bodily figure which he sustained, preaching by day, and his often working with his hands by night for his own maintenance, or castabout to him. And as he reproved so worldly benefit whatever from the gospel, he very properly commended his labours and sufferings, because they proved that he believed what he preached.

4. In prisons more frequently.—Luke in the Acts mentions Paul's imprisonment only once before this epistle was written, namely, at Philipp. But many particulars of the apostle's history, besides the imprisonments here referred to, are mentioned in the Acts, for the sake of heavy.

Ver. 25. Forty stripes save one.—By the law, Deut. xix. 2, punishment with stripes was restricted to forty at one beating. The whip with which these stripes were given, consisting of three separate cords and each stroke being counted as three stripes, thirty stripes made thirty-nine stripes, beyond which they never went. Hence the expression, 'for one.' Paul is the apostle, before his conversion, had been very active in inflicting this punishment on the disciples of Christ, he could not com-
244 25 Thrice I was beaten with rods; once I was stoned; thrice I was shipwrecked; 2 I have spent a night and a day in the deep. 26 In journeys often; in dangers from rivers; in dangers from robber; in dangers from my countrymen; in dangers from the heathen; in dangers in the city; in dangers (sc) at sea; in dangers among false brethren. 27 In labour and toil; in watchings often; in hunger and thirst; in fastings often; in cold and nakedness. 28 Besides these tribulations, there is that which presseth me daily, my anxiety care of all the churches, that they may persevere in faith and holiness, and be defended from enemies. 29 And with respect to individuals: What brother is weak, who finds me weak in assisting him? What brother falls into sin, and I do not burn with zeal to raise him up? 30 If I must boast, being force to it, I will boast of the things which relate to my weakness.

31 The God and Father of our Lord Jesus Christ, who is blessed for ever, knoweth that I do not lie. 32 In Damascus, the governor belonging to Aretas, the king, kept the city of the Damascenes with a garrison, wishing to apprehend me; 33 But through a window in a basket I was let down (400, 150) by the wall, and escaped (sc) from his hands.

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25 Thrice I was beaten with rods by the Romans; once, namely, in the street of Lystra, I was stoned and left as dead; thrice I was shipwrecked; and on one of these occasions I spent a night and a day in the deep sea. 26 For the sake of preaching the gospel, I have made long journeys often; I have been in dangers while passing rivers; in dangers from robbers; in dangers from the Jews; in dangers from the Gentiles; in dangers in cities from tumults; in dangers of perishing by want and by wild beasts in desert places; in dangers at sea from storms and pirates; in dangers among false brethren. 27 In these journeys and voyages I have undergone great labour and toil; I have often passed nights without sleep; I have endured much danger and thirst; I have often fasted whole days; I have suffered much from cold and want of clothes. 28 Besides these outward troubles, there is that which presseth me daily, my anxious care of all the churches, that they may persevere in faith and holiness, and be defended from enemies. 29 And with respect to individuals: What brother is weak, who finds me weak in assisting him? What brother falls into sin, and I do not burn with zeal to raise him up? 30 If I must boast, being force to it, I will boast of the things which relate to my weakness, notwithstanding my enemies upbraid me therewith.

31 These things happened in a danger the greatest of the kind that ever befell me: For the God and Father of our Lord Jesus Christ, who possesses blessedness infinite and eternal, knoweth that I do not lie, when I tell you, that 32 In Damascus the governor belonging to Aretas, the king of Arabia, at the instigation of the Jews, who were enraged against me because I preached that Jesus is the Christ, kept the city of the Damascenes with a garrison, that he might apprehend me, and deliver me to them. In such a danger, where even the form of a trial was not to be expected, what could I do but flee? 33 But being conveyed into one of the houses built on the wall of the city, through a window in a basket I was let down with ropes by the side of the wall; and so, with the assistance of God and good men, I escaped from his hands.

View and Illustration of the Facts related in this Chapter.
Well, it does not become me to boast of any thing I have done or suffered as a minister of Christ: Nevertheless I will come to visions and revelations of the Lord, ver. 1.—But that he might not offend their affected delicacy, he did not say these visions and revelations were given to himself. He only told them, he knew a servant of Christ, who, fourteen years before the date of this letter, had been caught up as far as the third heaven, ver. 2.—Though whether in the body or out of the body, the apostle did not know, ver. 3.—This servant of Christ in paradise, heard things which could not be expressed in human language, ver. 4.—Concerning such a person, the apostle said he would boast; but concerning himself, he told them ironically, he would not boast except in his weaknesses, for which they ridiculed him, and of which he had boasted in the end of the preceding chapter, ver. 5.—And yet, being himself that servant of Christ who had been caught up, he told them that, if he inclined to boast concerning himself as the person who was so highly honoured, he should not be a fool, because he should speak nothing of himself but what was strictly true. Nevertheless, he forewarned them against the least show of disorderly boasting, saying that their boasting should be more highly of him than his appearance, or than his manner of speaking, warranted. This he said in high ridicule of their gibe, that his bodily presence was weak, but his letters weighty and powerful, ver. 6. Further, because he had said he would not boast except in his weaknesses, for which they had ridiculed him, he told them, that his bodily infirmity, instead of rendering him contemptible, was an honour to him; because it was sent on him by God, to prevent him from being too much elated with the transcendence of the revelations which had been given to him, ver. 7.—That he had besought the Lord thrice to remove it, ver. 8.—But that he told him, his grace was sufficient for making him successful as an apostle, and his power in converting the world was most illustriously displayed in the weakness of the instruments employed for that end. The apostle therefore boasted in his own weakness, that the power of Christ might be seen to dwell upon him, ver. 9.—Nay, he even took pleasure in weaknesses, insults, and persecutions, for Christ's sake, ver. 10.—But added, that if he appeared foolish in thus praising himself, his friends among the Corinthians had constrained him to it: because when his enemies called his apostleship in question, they ought to have spoken in his vindication, as they well knew he was in no respect inferior to the greatest of the apostles, ver. 11.—All the proofs of an apostle he had frequently shewed in their presence, by signs and wondrous powers, ver. 12.—So that, as a church, they were inferior to others in nothing, except that he, their spiritual father, had not taken care of their maintenance from them. But in the case of their finding fault with him on that account, he begged them to forgive him that injury, ver. 13.—Yet, to shew that he had done them no injury in that matter, he now told them he was coming to them the third time, and still would not be burdensome to them; because he did not seek their goods, but their salvation; and because the children ought not to provide for the parents, but the parents for the children, ver. 14.—And therefore with pleasure he would spend his time and waste his body for their souls' sake, so much did he love them; although the more he loved them, he found the less he was beloved by them, ver. 15.—Well then, said he, ye must acknowledge that I did not burden you, by taking maintenance from you. Nevertheless the faction say, (because it is the practice of the false teacher to whom they are attached, that by this show of disorderly boasting they try to lay aside all suspicion of my loving money, that I might draw it the more effectually from you by my assistants when absent, ver. 16.—But did I make the least gain of you, by any of them I sent to you after my departure, ver. 17.—I besought Titus to visit you lately. Did Titus, or the brother I sent with him, make any gain of you? Did they not walk in the same spirit, and in the same steps with me? ver. 18.—Further, by sending Titus to you the second time, do I apologize to you for not coming myself? In the sight of God I solemnly protest that I speak by the direction of Christ when I tell you that my sending Titus is designed for your edification, by giving you the fact that during my absence I have sent to you another apostle, ver. 19.—Yet I am afraid that when I come I shall not find you such reformed persons as I wish to see, and that I shall be found by you such as ye do not wish. My meaning is, that I shall strive, emulate, &c., among you, ver. 20.—So that when I come, I shall be so far humbled among you by my God, as to be obliged with grief to punish those among you who have formerly sinned, and have not repented of the uncleanness, and fornication, and lasciviousness, which they have habitually committed, ver. 21.

New Translation.

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CHAP. XII.—Notwithstanding all my labours, and sufferings, and deliverances, it is not proper, it seems, for me to boast: Yet I will speak of visions and revelations of the Lord, with which one of his servants was honoured.

2. Fourteen years ago I knew a man in Christ, whether in the body, I know not; or out of the body, I know not; God knoweth: such an one I knew caught up as far as to the third heaven.

3. And revelations of the Lord;—These were discoveries of matters unknown, which Christ made to Paul by an internal impression on his mind, or by speech, as the revelations mentioned Acts xxii. 11. Perhaps also those which he says, ver. 4. he heard in parable. Of the former kind were all the inspirations of the Spirit beare on the apostles, and on those who in the first age preached the gospel by revelation.
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3 Nay, I knew 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 unspeakable words, which it is not possible for a man to utter.
5 Concerning such an one I will boast; but concerning myself I will not boast, except of my weaknesses.

6 (2 Cor. x. 10.) Yet, if I should incline to boast, I shall not be a fool; for I will speak the truth, if there is any one should ask me concerning me, as what he seemeth to me, or what he heareth from me.

7 (2 Cor. x. 20.) For that I might not be exalted above measure, by the transcedancy of the revelations, there was given to me a thorn in the flesh, a messenger of Satan to buffet me, that I might not be exalted above measure.

9 Concerning this, thrice I besought the Lord that it might depart from me, fearing it would render my preaching from me. Therefore, are called 'the thorns of heaven.' The second heaven is that part of space in which the stars are. This was called by the Jews 'the heaven of heavens.' 1 K. viii. 27. 'This heaven of heavens cannot contain thee.' The third heaven is the seat of God, the holy place, the holy city, into which Christ ascended after his resurrection, but which is not the object of man's senses, as the other heavens are.

Ver. 4. 1. That he was caught up into paradise.—The Greeks used this word to denote gardens and parks, where the ground was finely dressed and planted with trees, shrubs, and flowers, and where animals of various kinds were kept for the pleasure of the proprietor. Hence the Greek commentators gave the sense of the person who was caught up by a sudden and miraculous manner, as a god, by way of eminence, to the garden of Eden, where our first parents were placed. This name was also given to the place where the spirit of the just after death reside in felicity till the resurrection, as appears from our Lord's words to the penitent thief, Luke xxiii. 43. "To-day shalt thou be with me in paradise." The same place is called the paradise of God; Ps. xlv. 1. Yet, Rev. ii. 7. heaven seems to be called 'the paradise of God.'

Clement of Alexandria, Justin Martyr, Irenæus, Tertullian, and most of the ancients, except Origen; and among the moderns, Bull, Whitby, Bengelius, &c. were of opinion, that the apostle had two different rapports, as methods very well applied, if one rapport only were spoken of, the repetition of 'whether in the body or,' &c. would have been needless, when speaking of his being caught up into paradise. Others think the apostle speaks of one and the same event, but that he gives the sense of Paradise to the place which he had before called the third heaven. And from his doubting whether he was caught up in the body, or in the spirit, he infers that he believed paradise, or the third heaven, to be within the bounds of this mundane system; especially as it is said of Stephen, Acts vi. 60. 'That he looked steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God.' For that circumstance, in Stephen's vision, shows the distance not to be immense.

For the opinions of mankind concerning the abode of the Deity, see Heb. i. 5, preceding.

2. And unspeakable words.—Parousia, words, being used by the Jews to denote matters as well as words, probably both were meant by the apostle. And seeing the things which he saw and heard in paradise could not be expressed in human language, it is plain that the purpose for which he was caught up was not to receive any revelation of the gospel doctrine, because that could have served no purpose, if the apostle could not communicate what he heard; but it was to encourage him in the difficult and dangerous work in which he was engaged. Accordingly, by taking him up into paradise, and showing him the glories of the invisible world, and making him a witness of the happiness which the righteous enjoy with Christ, even before their resurrection, his faith in the promises of God must have been exceedingly strengthened, and his hope so raised, as to enable him to bear with stedfastness that heavy load of calumnies and trials to which he was exposed in the course of his ministry. Not to mention, that this confirmation of the apostle's faith is no small confirmation of ours also. Some fanatics, supposing the apostle to have said that he heard in paradise words not to be uttered, have inferred, that the doctrines written in his epistles were dictated by inspiration, and that he taught deeper doctrines to the more perfect. But the word used by the apostle, apóthetē, does not signify things that are to be uttered, but things possible to be done.

3. Which it is not possible.—It is being the neater particle of apóthetē, &c. to be true. In this latter sense it is used by the same apostle, and by Paul often, as Revelation xii. 10. Here hath he said, and it is so accepted by Clement Alexander, in the beautiful passage quoted by him.

Ver. 5. 1. I will not boast, except of my weaknesses. —His enemies had said, 'His lodeliness is weak, and his speech contemptible.' In ridicule of that sarcasm, the apostle told the Corinthians, that instead of boasting of his rapports into the third heaven, he would boast of those very weaknesses for which his enemies ridiculed him, not only for his body, but for his soul also. It is in the commentary, but because his success in preaching was shown to be the effect of the divine power, the more clearly that he appeared weak and contemptible in the eyes of the world.

Ver. 6. Yet any one should think concerning me above what he seeth me to be, &c.—This is an exquisitely fine of the fiction. Bays the apostle, I might with truth boast of the visions and revelations of the Lord, with which I have been honoured, and I might boast of my bodily weaknesses; because they befell me through my being caught up. Yet, if any one should think concerning me above what he seeth me to be, &c. for fear any of you should think me a greater person than my mean bodily appearance, which he sees, and my contemptible speech which he heareth, warrant him to think me. By this irony, likewise, the apostle showed the absurdity of thinking that the whole of a teacher's merit lies in the gracefulness of his person, in the nice arrangement of his business, and in the mendicous tongues with which he pronounces his discourses.

Ver. 7. 1. There was given to me a thorn in the flesh, a messenger of Satan.—Because the apostle called the thorn in his flesh 'a messenger of Satan,' and because the Canaanites are called 'thorns in the sides of the Israelites,' Num. xlv. 25. this piece of opinion, that by 'the thorn in his flesh' he meant the false teachers, whose opposition to the gospel occasioned him much pain. The ancient Latin commentators, by the thorn in his flesh, understood some unclean lust put into the apostle's soul through the temptation of the devil. But how could an unclean lust, which certainly was restrained by the apostle, hinder him from the work of God? Or could it be, that the flesh was sure? Or how could it make him appear contemptible to others, unless he discovered it, which he was under no necessity of doing? Or how could it take pleasure in such an absurdity? Yet the apostle followed Whitby, Lord Barrington in his Miscell. Sac., Brannock, and others, in thinking, that the thorn in the apostle's side was a weakness occasioned by his rapports, and which, affecting his looks, and gesture, and speech, rendered his manner of preaching not acceptable, and perhaps exposed the apostle himself to ridicule. Thus we find the revolutions made in Hebrews, and the change of countenance, chap. xii. 26, and sickness, chap. xvii. 27. Accordingly to this account of the thorn in the apostle's flesh, we find him speaking to the Galatians of an infirmity in his flesh, which they did not despise, Gal. iv. 14. But how was he afraid might have rendered him contemptible in their eyes? and therefore he calls it, 'the temptation which was in his flesh.' Moses, likewise, was afraid that his manner of speaking might render him an improper messenger to Pharaoh, Exod. iv. 10. 'I am slow of speech, and of a slow (a stammering) tongue.'

2. That I might not be exalted above measure.—This clause is wanting in some MSS. and in the Vulgate version. But though thus it was said in the beginning of the verse, the repetition of it here is not improper, as it is intended to draw a just and necessary inference from the preceding clause. Ver. 5. 1. Thrice I besought the Lord.—That the Lord to whom the apostle prayed was Christ, is evident from ver. 9. —It is supposed by some, that in praying thrice he imitated his Master's example in the garden: But others think his meaning is, that he prayed often and earnestly.

2. That it might depart from me.—The apostle was anxious to have this thorn removed, not that it was unworthy of him, but as a proof of his tenderness of spirit. Neither did he know that it would give additional honor to his labors, and to the gospel. —This example of prayer rejected, ought to be well attended to by all good men; because it shows, that our prayers, though they may be discouraged when their most earnest prayers seem to be disregarded, not disconsolate when they are rejected; because in both cases their good designs are effectually and usefully promoted.
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9. But he said to me, Sufficient for qualifying thee to be an apostle is my grace; the miraculous gifts with which I have endowed thee; besides, my power in the conversion of the world is displayed in the weakness of the instruments whereby that work is accomplished. Most gladly, therefore, I will boast rather than be ashamed of my weaknesses, that the power of Christ may abide with me.

10. Wherefore, instead of being dissatisfied, I am well pleased with my weaknesses, with insults, with necessities, with persecutions, with distresses, for Christ's sake; because when I am weak, then I am strong.

11. Have I become a fool by boasting? Ye have constrained me to it; for I ought to have been commanded by you, (2 Cor. 10:18,) because I am in nothing behind the very greatest apostles, though I be nothing. Truly the signs of an apostle were fully wrought among you, with all patience, by signs and wonders, and powers.

12. For what is the thing wherein ye were inferior to other churches, unless that I myself have not been burdensome to you? (2 Cor. 11:9.) Forgive me this injury.

13. Behold, a third time! I am ready to come to you; and I will not be burdensome to you; (2 Cor. 12:18,) because I seek not yours, but you: for the children ought not to lay up for the parents, but the parents for the children.

14. Yes, I most gladly will spend and be spent for the sake of your souls, even although the more abundantly I love you, the less I be loved.

15. Be it so then, I did not burden you; nevertheless, they say, being crafty, I caught you with guile.

16. With respect to any one of them I sent to you, Did I by him make gain of you? (2 Cor. 12:18.)

17. I besought Titus to go to you; and with him I sent a brother: Did Titus make any gain of you? Did we not walk in the same spirit? Did we not walk in the same steps?

18. By sending Titus again, think ye that we apologize to you? (2 Cor. 12:18.)

Ver. 9.-1. But he said to me, sufficient, &c.;—Probably Christ appeared to his apostle, and spoke to him. At any rate, it was under revelation of the Lord, which he subjected him to mention, though his modesty did not allow him to insist on it directly.

2. Most gladly of my weaknesses.—Revelation; I mean to be an apostle, his performing great and evident miracles openly in the view of the world; especially his healing diseases, his casting out devils, and his speaking foreign languages. But the greatest of all the signs was his conveying the spiritual gifts to them who believed; a power which none possessed but the apostles. See 1 Cor. 12:8, note. All these signs the apostle had external to Corinth; and, in particular, having communicated the spiritual gifts to many of the Corinthians, he, on account thereof, called them his formal letters, (the seal of his apostleship;) 1 Cor. 15:2.

3. With all patience.—By mentioning his patience, the apostle brought to the remembrance the hardships which he had endured while he executed the apostolical office among them, and especially in the case of the Corinthians. Nevertheless, so severe was his life and estate in which they were living among the Corinthians.

3. By signs and wonders.—See Rom. xv. 19; note 1. The appeal which the apostle here, and 1 Cor. iv. 7, made to the whole church of the Corinthians, (in which there was a great faction which called his apostleship in question,) concerning the miracles which he had wrought in their presence, and the spiritual gifts which he had conferred on many of them, is a strong proof of the reality of these miracles and gifts. See 1 Thess. i. Illustration at the close.

Ver. 14. Behold, a third time! I am ready to come to you;—Because it does not appear from the history of the Apostle that Paul had been in Corinth more than once before this letter was written, Es-tius was of opinion, that the resolution which he formed in Ephesus, of going directly to Corinth by sea, was the second time of his being ready to come to them; consequently, that this was the third time he was ready to come to them. See 2 Cor. vii. 11, note 1. 2 Thess. iii. 15, note 2.

Ver. 15. With respect to;—The original requires some preposition to govern this; I have in the translation supplied with, with respect to.

2. Did I by him make gain of you?—Es-tius, error externis. The original phrase signifies to make gain by improper or fraudulent methods. See 2 Cor. xi. 11, note 1.

18. And with him I sent a brother.—Who that brother was is not known. He may have been one of the apostles' companions in travel, who was with him in Ephesus when he wrote his first epistle to the Corinthians. Or he may have been one of the Ephesian brethren, whose zeal for the gospel moved him to accompany Titus to Corinth when he carried the former letter. The brother spoken of, 2 Cor. viii. 23, accords with this letter.

2. Did Titus make any gain of you?—Did he draw any money from you, either on account of his own maintenance, or on pretense that he would persuade me to receive it for mine.

18. By sending Titus again, think ye that we apologize to you for not coming myself! In the presence of God I solemnly protest, that
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I speak by the direction of Christ when I say, that all these things, beloved, are done for your edification, that the guilty may have time to repent.

20 Yet I am afraid, lest perhaps, when I come, I shall not find you such as I wish; and that I shall be found by you such as ye do not wish: I mean, lest perhaps strifes about your teachers, and estimations among the leaders of parties, and wraths for injuries received, and brayings, and evil speakings, and whisperings against me, and swellings of pride and ambition, and actual tumults be among you; 21 And lest, when I come again, my God may humble me among you, by shewing me your church, which I planted, corrupted with many vices; and I shall, with lamenation, punish many who have formerly sinned, and have not repented of the uncleanness, and fornication, and lasciviousness in speech and behaviour, which they have committed.

You have not received the spirit of bondage into fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The spirit itself beareth witness with our spirit, that we are the children of God; and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together. For I consider that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the creation was望服地, and piously, the beginning of the apostle's laconic manner of writing, refers to 1 Cor. 3, where he says, 'I have left Titus, namely, to go to Corinth. His sending Titus a second time, some might imagine was done to excuse his not coming himself. But he hereby assured them that he had no such view in sending Titus. He had delayed his own coming merely to give the guilty time to repent. Ver. 20. 1. Drawings. Here, according to Buda, cp 1 Tim. 3:15, drawlings, are contentsions by words, or abusive language.

2. Estimation. Estimation, cp 2 Cor. 11:4, unto sacrifices, are those vain ostentations, by which proud and ambitious men endeavour to make themselves look big in the eyes of their fellows, together with the temper of mind from which the boasting and the insolent behaviour which those ostentations spring. Ver. 21. 1. Be among you. I have added this clause from the Vulgate version, but have marked it as not in the Greek text.

Ver. 21. 1. And I shall bewail, &c. From this passage, and from 1 Cor. v. 2, it appears, that when the Christian churches cut off any of their incorrigible members by excommunication, it occasioned great grief, especially to the bishops and pastors, and was performed by them by the church, with great lamentation for the offender, whom they consider as lost. See Origen contra Celsum, ib. 3. Hence to mourn, and to beseech, in the language of the three times, or times of punishment.

2. Who have formerly sinned, and have not repented. The inceustrious person was not of this number; for he had repented, 2 Cor. II. 7, 8. Those of whom the apostle speaks, were such of the faction, who, notwithstanding all he had written in his former letter, had not refrained from partaking in the idolatrous sacrifices of the heathens, and from the lewd practice, to which, by their former education, they were still addicted.

3. Of the uncleanness, and fornication, and lasciviousness. 1. Eu- tius thinks the apostol by uncleanness means those sins of the flesh which are against nature; and by fornication, the conjunction of male and female out of marriage. Of lasciviousness, he says it consists in ebirrismata oscilla, taciturnia, annus, &c. But by lasciviousness Bengelius understands sodomy, bestiality, and the other vices contrary to nature. But although some of the faction at Corinth may have been guilty of uncleanness, fornication, and lasciviousness, in the ordinary sense of those words, fancying, through the prejudices of their education, that those things were no sins, I scarcely think that any of them, after their conversion, would continue in the commission of the unnatural crimes mentioned by Eutius and Bengelius.

CHAPTER XIII.

View and Illustration of the Threatenings and Abridgments in this Chapter.

The taunting speech of the faction, that the apostle was bold by letters when absent, but humble and meek when present, he had answered by a delicate but pointed irony, chap. x. 1, 2. But as that speech contained an imputation, that his threatenings to punish them by a supernatural power were mere bugbear, without any foundation, he in this chapter tells them plainly, that he was now coming to Corinth a third time, and would punish all who opposed him, as well as those who had sinned habitually; and whatever of that kind was proved by the testimony of two or three witnesses, he would consider as fully established, ver. 1. In my former letter, said he, I foretold that the delivering the incestuous person to Satan, would be followed with the destruction of his flesh; and I now foretell, as present with you in spirit the second time, that the same thing will follow the censures which I shall inflict on the guilty; and being absent in body, I write to all those who have sinned before ye received my former letter, and to all the rest who have sinned since, that, if they oppose me when I come, I will not spare them, ver. 2. And this I will do the rather, that some of you, in derision, seek a proof of Christ speaking by me. For though ye think he is not able to punish you, yet, by the spiritual gifts which Christ hath bestowed on you, ye must be sensible, that he is sufficiently strong to punish every guilty person among you, ver. 3. He was crucified indeed through the weakness of his human nature; but though he gave himself to be put to death, he now liveth by the power of God. In like manner, though I also am weak in body, and subject to death as he was, I will nevertheless show myself alive with him, by exercising the power he hath given me in punishing you, however strong ye may think yourselves, ver. 4. And since ye seek a proof of Christ speaking by me, I desire you to try yourselves, whether ye be a church of Christ, and to prove yourselves, whether as a church ye possess any spiritual gifts. Know ye not yourselves to be a church of Christ, by the spiritual gifts ye receive from me? and that Jesus Christ is among you by his miraculous powers and spiritual gifts? unless perhaps ye are without that proof of his presence, ver. 5.

In this passage the apostle, by a very fine irony, showed the faction the absurdity of their seeking a proof of Christ's speaking by one who had converted them, and who had conferred on them, in such plenty, those spiritual gifts whereby Christ manifested his presence in every church. The apostle added, that although they should be without that proof of Christ's presence, having banished the Spirit from among themselves by their heinous sins, he trusted they should not find him without the proof of Christ's speaking by him, if it were needful for him to punish any of them when he came, ver. 6. Yet he prayed to God that they might do nothing evil; his wish being, not to appear approved as an apostle by punishing them, but that they might repent, although the consequence should be, that he should appear as one without proof of Christ's presence, having no occasion to exert his power in punishing them, ver. 7. For the apostle could at no time use the reproving of their faults, ver. 8. And to promote their perfection, being absent, he had written these things to them, that when present he might not need to act sharply against them, according
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to the miraculous power which the Lord Jesus had given him, for edifying and not for destroying his church, ver. 10.

The apostle having now finished his refutations to the faction, turned his discourse to the whole church, and bade them farewell; gave them a few directions, which, if they followed, God would be with them; desired them to salute one another with a kiss, expressive of their pure mutual love; told them that the saints (meaning the brethren of Macedonia, where he then was) were to be saluted them in token of their regard for them; then concluded with giving them his own apostolic benediction, ver. 11-14.

NEW TRANSLATION.

CHAP. XIII.—I am coming this third time to you; by the mouth of two witnesses, or three, every matter shall be established.

I foresaw, and I now foretell as present in Spirit the second time, and being absent I could not come to you before sin, and to all the rest (2 Cor. 200). Certainly, when I come again, I will not spare you.

Since ye demand a proof of Christ's speaking by me, who (2 Cor. 151) towards you is not weak, but is strong (172) among you.

For though indeed he was crucified (?), through weakness, yet he liveth by the power of God (2 Cor. 58, 98), and though we also are weak with him, but he will live with him, by the power of God (2 Cor. 149) among you.

Try yourselves, whether ye be in the faith; prove yourselves. Know ye not yourselves, that Jesus Christ is (172) among you; unless perhaps ye be without proof.

Ver. I. I am coming this third time to you. In the Acts of the Apostles, he was observed chap. 16, 11, note, there is no mention made of St. Paul's being at Corinth more than once before this second epistle was written. But that history by no means contains all the apostolic transactions. We may therefore suppose, that during the eighteen months which passed from his first coming to Corinth, to the inscription in the procession of Gallois, the apostle 1. visiteth Corinth a few times; and thirdly throughout Lycia and Arcadia, and the other provinces of the country of Achaea, where he converted many, 2 Cor. 11, having preached the gospel to them gratis, as at Corinth, chap. 2, 10 and handled several sermons called, 2 Cor. 12, 2. Arbacon, that is, the church of Achaea. If therefore, then, the apostle makes the earlier part of his proclamation, and spent some months in it, his return to Corinth would be his second coming; consequently, the apostle makes of this second visit a coming a third time to them. 2. Ketur, because the apostle 2 Cor. 15 speaks of his having been to them by Ephebesus, argues that if he had gone to them then, 9 would have his second visit earlier; and infer, that the whole of his eighteen months abide in Corinth was considered by him as his first coming. But this conclusion does not follow; because the apostle may have conferred no gifts on the Corinthians after his return from the countries of Achaea.

Ver. 2. I. He is separated from the following verse by a full stop, the sense of that verse will evidently be incomplete. But if the two verses are separated only by a comma, as I have done, the meaning will be, when I come again I will not spare you, since ye demand a proof of Christ's speaking by me:—This, with the other threatening references in the apostle's letters to the Corinthians, is a strong proof of the righteousness of the cause in which he was engaged. For if he had been carrying on an imposture with the aid of his disciples, he would have flattered them in their views, instead of threatening to punish them; as he must have known that such threats would, by himself, have been more culpable than they, would have procured them to destroy the church in his eye, though he was the plural number. And Michaelis is of opinion, that at his coming to Corinth he exercised the rod on that impostor so severely, that he obliged him to leave the city; or that, being terrified by the threats in these passages, he fled of his own accord before the apostle arrived.

Ver. 3. It is among you. With Whitsby's note on this verse it is necessary to shew the power of the apostle, by establishing St. Paul to preach the gospel to them in demonstration of the Spirit and of power; so effectually as to convert them to the faith, 1 Cor. ii. 4: In him, by his power, consistent in accordance with St. Paul's delivery of the incensum person up to St. Paul, 1 Cor. v. 2. By the charismatiemei, he is called by the Lord's name, unspeakably worthily.

Ver. 4. He foretold the power of God. Here the power of God is declared to be, not only the cause of Christ's resurrection, but the proof of his being now alive. In this latter view, the power of God signifies the power of God communicated by Christ to his apostles, to enable them to work miracles, and to confer the spiritual gifts on believers, and to punish offenders, for the confirmation of the gospel.

Commentary.

CHAP. XIII.—I am coming this third time to you, fully resolved to punish the obstinate. By the testimony of two witnesses or three, every matter shall be established: For I will hold that to be true, which shall be so proved.

I foresaw formerly, that the delivering of the incorruptible person to Satan would be followed with the destruction of his flesh; and I foresaw as present in Spirit the second time, and being absent I could not come to you before sin, and to all the rest; (2 Cor. 200). Certainly, when I come again, I will not spare you.

Since ye demand a proof of Christ's speaking by me, the threatenings in my first letter, who towards you is not weak, but is strong among you, by the spiritual gifts conferred on you, and by the punishments already inflicted on you.

For, though indeed Christ was crucified, by reason of the weakness of the human nature, which was liable to death, yet he now liveth by the power of God. And though I also, his apostle, am weak, as he was, being subject to persecution, infirmity, and death, I shall nevertheless show myself alive with him, by exercising the power of God among you, punishing you severely if ye do not repent.

I say, since ye demand a proof of Christ's speaking by me, Try yourselves, whether ye be in the faith; prove yourselves, as a church ye possess spiritual gifts: know ye not yourselves, that Jesus Christ is among you as a church, unless perhaps ye be without proof.
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6 But I trust that ye shall know that we are not without proof.

7 (2 Cor. 1. 20.) Nevertheless, I pray to God that ye do nothing evil; not wishing that we may appear having proof, but that ye may do what is good, (2 Cor. 1. 20.) though we should be (2 Cor. 1. 31.) indeed without proof.

8 For we can do nothing against the truth, but for the truth.

9 (1 Thess. 5. 23.) Therefore we rejoice when we are weak, and ye are strong: and this also we pray for, even your restoration.

10 For this reason, being absent, I write these things against the obstinate, that when present I may not act sharply, according to the power which the Lord hath given me, (2 Cor. 12. 2.) for edification, and not for destruction.

11 Finally, brethren, farewell: be ye restored, comfort yourselves, mind the same thing: live in peace; and the God of love and peace will be with you.

12 Salute one another (2 Cor. 13. 17) with an holy kiss, (See Rom. xvi. 16. note 1.)

13 All the saints salute you.

14 The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen. (See Eph. vi. 24. note 2.)

cities, and from individuals by their wickedness. — The word εἰρήνη, which our translators have rendered εἰρηνομένοις, does not denote of that meaning in this passage, as is plain from the scope of the discourse. The apostle, in speaking of the peace between Christ and man, had laid the stress upon the fact of reconciliation. The word εἰρήνη is accordingly used in the sense of peace, and is applied to various subjects. Hence our translators have rendered it with that literal significance without proof. Thus εἰρήνης is applied to all nations, Prov. xxv. 1. Is. i. 22. εἰρήνην, εἰρηνομένοις, εἰρηνομένους. and Paul is speaking of the peace of God, and the harmony of the church. The word εἰρήνη is used in that sense. It is applied to various subjects, but always according to its literal significance, without proof. Thus εἰρήνης is applied to all nations, without proof.

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6 But, though ye should be without proof of Christ's presence among you, having questioned the Spirit, I trust that ye shall know, that I am not without the proof of Christ's speaking by me.

7 Nevertheless, I pray to God that ye do nothing evil; my wish being, not that I may appear having proof as an apostle by punishing you, but that ye may do what is good, may repent; although, in consequence thereof, I should be indeed without proof of my apostleship, having no occasion to punish you.

8 For we apostles cannot exercise our miraculous power in opposition to the truth, but always in support thereof.

9 Therefore, instead of delighting to shew my power, I rejoice when I can inflict no punishment on you because ye are strong in virtue. And this also I pray for, even your reformation.

10 This reason, being absent, I write these things against the obstinate, that when present I may not act sharply, according to the power which the Lord hath given me, for edifying the church, by reclaiming the vicious and confirming the virtuous, and not for the destruction of its members without cause.

11 Finally, brethren, farewell. Be ye restored by repentance; comfort yourselves with the prospect of eternal life; pursue the same great objects; live in peace, by avoiding those emulations which heathens have rent your church: And the God who delights to see his creatures living in love and peace, will be with you to direct and protect you.

12 When ye meet, or part, salute one another with an holy kiss, in token of that pure love which ye bear to one another, as the disciples of Christ.

13 All the disciples of Christ who are with me send their good wishes to you.

14 Receive ye my apostolical benediction: The favour of the Lord Jesus Christ, and the love of God, and the common fruition of the gifts and sides of the Holy Ghost, be ever with you all who love the Lord Jesus Christ. Amen.
And that they might know what things were written in those books concerning him, 45. He opened their understandings that they might understand the scriptures; he gave them the knowledge of the meaning of those passages of the scriptures which relate to himself, that they might be able to confirm the gospel which they were to preach, by testimonies taken from the law and the prophets. Accordingly, the apostle Paul, who, like the other apostles, had the true meaning of the Jewish scriptures communicated to him by inspiration, hath on these writings founded those enlarged views of the doctrines of the gospel, and of the divine dispensations, which he hath delivered in his epistles; in so much that his explanations of the Jewish scriptures, and the conclusions which he hath drawn from them, make a principal part of the gospel revelation.

The passages of the writings of Moses, which Paul hath explained in his epistles, and which deserve our special attention, are those in which God's transactions with Abraham the father of the patriarchs are recorded: namely, Gen. xi. 1-3. 14, 15, 16. xiii. 14-16. xv. 1-7. 18. xvii. 1-8. xviii. 9. xxi. 10-18.

In the first of these passages we are informed, that God commanded Abraham to leave his country and kindred, and go into a land which he would shew him. And to encourage him to break his connexions with his idolatrous kindred and acquaintance, God said to him, Gen. xii. 1. 'I will make thee a great nation, and I will bless thee and make thy name great, and thou shalt be a blessing. 3. And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all the families of the earth be blessed.' Having received this command, Abram obeyed and went out, not knowing whither he went; Heb. xi. 8. He went out, notwithstanding he did not know whether the land into which he was going was a good or a bad land; or whether it was far off or near.

On leaving Haran, Abram seemed to be directed to go to Canaan. For on his coming to the plain of Moreh in Canaan, Gen. xii. 7. 'The Lord appeared to Abram and said, Unto thy seed will I give this land.' Some time after this, when Abram separated from Lot, Gen. xiii. 14. 'The Lord said to Abram, Lift up now thine eyes, and look from the place where thou art, northward, and southward; and eastward, and westward. 15. For the land which thou seest, to thee will I give it, and to thy seed for ever.' 16. God will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered.'

All this while Abram had no child; for which reason, eight years after he left Haran, when God said to him, Gen. xv. 1. 'Fear not, Abram, I am thy shield and exceeding great reward,' he replied, 'What wilt thou give me, seeing I am childless?' Being now above eighty years old, the performance of the promise, to make of him a great nation, appearing every day more and more improbable, he became uneasy at the delay. Wherefore, ver. 5. 'God brought him forth abroad,' early in the morning, 'and said, Look now toward heaven, and tell the stars, if thou be able to number them; and he said unto him, So shall thy seed be. 6. And he believed in the Lord, and he counted it to him for righteousness. 7. And he said to him, I am the Lord who brought thee out of Ur of the Chaldees, to give thee this land to inherit it.' And ver. 18. 'In that same day,' to assure him of the performance of this promise, 'the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates.'

An after transaction, recorded Gen. xvii. the Lord explained to Abram the particulars comprehended in the covenant which he made with him, after counting his faith to him for righteousness. Ver. 1. 'When Abram was ninety years old and nine, the Lord appeared to Abram, and said to him, I am the Almighty God, walk before me and be thou perfect. 2. And I will make my covenant between me and thee, and will multiply thee exceedingly. 3. And Abram fell on his face: and God talked with him, saying, 4. As for me, behold my covenant is with thee, and thou shalt be a father of many nations. 5. Neither shall thy name any more be called Abram, but thy name shall be Abraham, for a father of many nations have I made thee. 6. And I will make thee exceedingly fruitful, and I will make nations of thee, and kings shall come out of thee. 7. And I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant, to be a God unto thee and to thy seed after thee. 8. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession;' and I will be their God.'

Some time after this transaction, to shew us that the things promised to Abraham in the covenant depended on his continuing to believe and obey God, and on his commanding his children after him to keep the way of the Lord, and to do justice and judgment, the Lord said concerning him, Gen. xviii. 19. 'I know him that he will command his children after him, and his household, to keep the way of the Lord, and to do justice and judgment;' and he gave Abraham the promise of the son promised to him, Gen. xvi. 7, 13. 'And I will make of thee a great nation, and I will bless thee, and make thy name great, and thou shalt be a blessing.'

At length, when Abraham was an hundred years old, and Sarah was ninety, she brought forth her long expected son, whom Abraham named Isaac, (laughter), on account of the joy which his birth occasioned to his parents. —But lo! when this only son, to whom all the promises were expressly limited, was grown up, God put Abraham's faith to a trial still more severe than that which was occasioned by deferring his birth so long: He commanded him to offer this only son as a burnt-offering. Gen. xxii. 2. This most difficult command, Abraham, without hesitation, set about obeying. He went with Isaac to the appointed mountain, raised an altar, put wood on it, bound Isaac, laid him on the altar on the wood, and stretched forth his hand, and took the knife to slay his son; and would have slain him, had not the angel of the Lord called to him, and said, ver. 12. 'Lay not thine hand upon the lad, neither do thou any thing unto him; for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from me. 15. And the angel of the Lord called to Abraham out of heaven the second time, 16. And said, By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son. 17. That in blessing, I will bless thee, and in multiplying, I will multiply thy seed as the stars of heaven, and as the sand which is upon the sea-shore; 18. And in thy seed shall all the nations of the earth be blessed, because thou hast obeyed my voice.' Here it is to be remarked, that God confirmed all his former promises with an oath; and declared that he would perform these promises, because Abraham had done the difficult work of offering up his only son as a burnt-offering. Also he gave him a new promise, That the person in whom all the nations of the earth are to be blessed, should be one of his descendants; and declared, as before, that he made him this promise, because he had obeyed his voice.

From the foregoing account of God's transactions with Abraham, it appears that God's covenant with him contained six separate promises or stipulations on the part of God, namely,

I. That God would exceedingly bless Abraham.
II. That Abraham should be the father of many nations, and very fruitful.
III. That God would give to Abraham, and to his seed after him, all the land of Canaan for an everlasting possession.

IV. That he would be a God to Abraham, and to his seed after him in their generation.

V. That in Abraham himself, all the families of the earth should be blessed.

VI. That in Abraham's seed also, all the nations of the earth should be blessed.

These stipulations the apostle Paul, in different places of his epistles, hath styled the promises; and hath entered deeply into their meaning.

To understand these promises, in the whole extent of their meaning, the reader should recollect, that in the early ages, before the art of writing was invented, the most approved method of communicating and preserving knowledge was by allegory; that is, by making sensible objects which were present, or not very distant in point of time, representations of things which are not the objects of sense, or which are future, but which have some affinity to the things made use of to represent them. In this method of instruction, the characters and actions of remarkable persons, and the ordinary events of their life, were on some occasions considered as prefigurations of more distant persons and events to which they had a resemblance. Of this kind, which may be called the natural allegory, we have the following examples in scripture.

—Abraham, in respect of the faith and obedience which he exercised in uncircumcision, was a type of believers of all nations; and to shew this, he was made their father.
—Melchizedek, in his character and offices of a king and priest, was made by God himself a type of Christ, Psal. cx. 4.—David also, in his office and kingdom, prefigured Christ; on which account, Christ is called David by the latter prophets.—Abraham's wives and sons, according to St. Paul, Gal. iv. 24, were allegorical representations of the two covenants, and of the persons placed under these covenants.—The swallowing of Jonah by the whale, and his continuing in its belly three days and three nights, is declared by our Lord himself to be a prefiguration of his burial, and of his resurrection on the third day, Matt. xxvii. 4.—The characters, actions, and events which constitute the natural allegory, though existing apparently in the ordinary course of things, were ordered of God, so as to be types of those future persons and events, the knowledge of which God intended to communicate to the world.

There is in scripture, likewise, what may be called the instituted allegory; because it consisted of actions which God appointed to be performed with such and such circumstances, for the purpose of prefiguring future persons and events. Of this kind were all the Levitical sacrifices; particularly the paschal lamb, John xix. 36—and all the rites of worship appointed by Moses, which, as Paul tells us, Heb. x. 1. were shadows of good things to come.—Of the same kind was the lifting up of the brazen serpent in the wilderness, which our Lord tells us, John iii. 14, 15. was a type of his being himself lifted up on the cross.—Probably also the command to offer up Isaac as a burnt-offering, was intended as an allegorical representation of the sacrifice of Christ, Heb. xi. 19.—And to name no more instances, many of the extraordinary things done by the prophets, at the command of God, were types; as is evident from the explication with which they were accompanied.

The allegorical method of communicating and preserving instruction, was attended with three advantages.—1. The emblem being an object of sense, made a strong impression on the imagination of the persons for whose instruction the allegory was intended, and might easily be remembered.—2. The verbal explication which often accompanied the instituted allegory, having for its subject an object of sense, neither required many words, nor were these words of uncertain meaning. This kind of allegory, therefore, with its interpretation, could be handed down to posterity with a good degree of accuracy, without the aid of writing.—3. In scripture, some future events are foretold in such a manner as to shew, that they are themselves prefigurations or predictions of future events more remote. In such cases, when the first events come to pass in the manner foretold, they are both a proof and a pledge that the more remote events, of which they are the signs, will take place in their season.

This account of the ancient scripture allegory I have given here, because from what our Lord and his apostles have said concerning the promises in the covenant with Abraham, it appears that that transaction, besides its first meaning, which terminated in the persons and events literally spoken of, had an allegorical, or second and higher meaning, which was to be accomplished in persons and events more remote. For example, Abraham's natural descendants by Isaac, though he was not yet born, were considered in the covenant as types of his seed by faith.

—In like manner, Isaac's supernatural birth, accomplished by the power of God, typified the regeneration of believers by the same power.—And the land of Canaan, promised to the natural seed as their inheritance, was an emblem of the heavenly country, the inheritance of the seed by faith.—In short, the temporal blessings promised in the covenant to the natural seed, had all an allegorical or second meaning; being images of those better blessings which God intended to bestow in a more remote period on Abraham's seed by faith, as shall be shown immediately.

The promises in the covenant with Abraham, thus allegorically interpreted according to their true intention, throw great light on the gospel revelation, in which there are many allusions to that covenant; not to mention, that the accomplishment of its promises in their literal meaning to Abraham's natural seed, is a striking proof of the divine original, both of the covenant itself, and of the gospel which it prefigured.

SEC. I.—Of the first Promise in the Covenant with Abraham.

The first promise in the covenant was, that Abraham should be exceedingly blessed. Gen. xii. 2. 'I will bless thee, and make thy name great, and thou shalt be a blessing.' Gen. xii. 16. 'By myself I have sworn, said the Lord, for because thou hast done this thing, and hast not withheld thine only son.' That in blessing I will bless thee; that is, I will greatly bless thee.

This promise, in its first and literal meaning, implied,

1. That God would bestow on Abraham great temporal prosperity, and protect him from evil during his sojournings as a stranger in Canaan, and in the neighbouring countries into which he might have occasion to go. Hence, in allusion to the literal meaning of this promise, God called himself Abraham's shield, Gen. xv. 1. In fulfilment of this promise, according to its literal meaning, God blessed Abraham so exceedingly, that after living in Canaan a few years, the male slaves born in his house who were capable of going to war, were no fewer than 318, with whom he pursued Chedorlaomer and his confederates, and defeated them near Damascus. Further, in the account which Moses hath given of Abraham's sojournings in Canaan, and Egypt, and in the land of the Philistines, various dangers from which God shielded him are mentioned, which, being well known, it is needless to speak of them particularly.

2. The blessing of Abraham, in its literal meaning, comprehended also God's counting Abraham's faith, concerning his numerous natural seed, to him for righteousness.
ness. Now the meaning of God's counting an action for righteousness, may be understood from the application of the phrase to Phinehas, after he executed judgment on Zimri and Cozbi. Psal. cvi. 30. 'Then stood up Phinehas, and executed judgment, and so the plague was stayed, and it was counted to him for righteousness to all generations;' that is, his executing judgment on these wicked persons was rewarded by God, as a righteous action, with a temporal reward which descended to his latest posterity. That this is the meaning of the phrase, appears from Num. xxv. where, speaking of the same action, God saith to Moses, ver. 11. 'Phinehas the son of Eleazar, the son of Aaron the priest, hath turned my wrath away from the children of Israel, (while he was zealous for me sake among them,) that I consumed not the children of Israel in my jealousy. 12. Wherefore say, Behold, I give unto him my covenant of peace. 13. And he shall have it, and his seed after him, even the covenant of an everlasting priesthood;' so in the case of Abraham, his believing in the Lord that his seed should be numerous as the stars of heaven, is said to have been 'counted to him for righteousness,' because God rewarded him and his posterity with the covenant of an everlasting priesthood; so in the case of Abraham, his believing in the Lord that his seed should be numerous as the stars of heaven, is said to have been 'counted to him for righteousness,' because God rewarded him and his seed with the promise of the inheritance of Canaan, immediately after declaring that his faith was counted to him for righteousness. Gen. xv. 6. 'And he said to him, I am the Lord that brought thee out of Ur of the Chaldees, to give thee this land to inherit it.' Then, as in the case of Phinehas, God confirmed this grant to Abraham's seed by a covenant: ver. 18. 'In that same day the Lord made a covenant with Abraham, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates. ' Such is the first or literal meaning of God's 'blessing Abraham exceedingly,' and of his 'counting his faith to him for righteousness.' But this promise, in both its parts, has also a second and higher meaning, of which the literal meaning was itself the sign, and which must now be explained. The promise to bestow on Abraham great temporal prosperity, and to protect him from evil during his sojourning in Canaan, was likewise a promise to bestow on him those spiritual blessings, and that protection from his spiritual enemies, which were necessary to his perseverance in faith and obedience hereafter on earth. This we learn from the apostle Paul, who calls the assistance of the Spirit, 'the blessing of Abraham,' and represents them as promised to him. Gal. iii. 13. 'Christ hath bought us off from under the curse of the law, being made a curse for us. 14. That the blessing of Abraham might come on the nations through Jesus Christ; that we might receive the promise of the Spirit through faith.' Next, the counting of Abraham's faith to him for righteousness, Gen. xv. 6. by bestowing on him the inheritance of Canaan, was, in its second and highest meaning, a promise to bestow on him the blessing of justification by faith. If, as we see that God would justify the nations by faith, preached the gospel before to Abraham, saying, Surely in thee all the nations shall be blessed. For the blessing of justification by faith, the apostle hath termed 'the blessing of Abraham,' and tells us in ver. 13. as quoted above, that Christ died 'that the blessing of Abraham might come on the nations.' Wherefore, if the counting of Abraham's faith to him for righteousness, was nothing but God's rewarding him with the promise of bestowing on him and on his seed the inheritance of the earthly country, which indeed was its first meaning, the blessing of Abraham neither hath come on the nations, nor can come on them, notwithstanding the apostle hath assured us that Christ died to procure that blessing for them. It is evident, therefore, that when God promised to bless Abraham by counting his faith to him for righteousness, he in effect promised to justify him by faith. Now this implied, 1. That he would pardon Abraham's sins; 2. That he would reward him as a righteous person. 1. That the counting of Abraham's faith to him for righteousness, was a promise to justify him by faith, that is, to pardon his sins on account of his faith, is evident from Rom. vi. 6. 'In like manner, David describeth the blessedness of the man to whom the Lord counteth righteousness without works.' 7. Saying, 'Blessed are they whose iniquities are forgiven, and whose sins are covered.' 8. Blessed is the man to whom the Lord will not count sin.' 2. That the counting of Abraham's faith to him for righteousness, was likewise a promise to reward him as a righteous person, by bestowing on him the heavenly country as a free gift, is plain, I think, from the history. For we are told, that immediately after God counted Abraham's faith to him for righteousness, he promised to give him the land of Canaan in inheritance, by which, not the inheritance of the earthly country only was meant, but the inheritance of an heavenly country also; as shall be proved in Sect. 3. where that promise is explained. Besides, that under the emblem of the earthly country an heavenly country was promised to him, Abraham himself knew: for the apostle assures us, that he died in the firm persuasion of his being to receive a country of that sort, according to God's promise. Wherefore, the apostle hath authorized us to believe, Abraham knew that the counting of his faith to him for righteousness, implied not only the pardon of his sins, but his being rewarded, as a righteous person, with the inheritance of heaven. But if Abraham knew the true import of God's counting his faith to him for righteousness, he would consider it either as a declaration from God that his sins were then pardoned, and that he was immediately to be rewarded with the possession of the heavenly country; or as a promise that he would be pardoned and rewarded at the general judgment—if he considered it as a declaration that his sins were then pardoned, and that he was immediately to be put in possession of the heavenly country, he would expect to be freed from death, the punishment of sin, and to be soon translated in the body into some place fit to be the everlasting abode of righteous men, like his pious ancestor Enoch, with whose history he doth seem to be acquainted. But if he considered the counting of his faith for righteousness, only as a promise that his sins were to be pardoned, and the possession of the heavenly country to be given him at the general judgment, he would expect to be raised from the dead with a body suited to the nature of the heavenly country into which he was to be introduced, and to live in that heavenly habitation in the body for ever. One or other of these Abraham had reason to expect; unless he thought God's counting his faith to him for righteousness, was nothing but a promise to give him the earthly country. However, as he did not find himself immediately translated from this earth in the body, and as but one righteous person had been so translated without dying, he would think it more probable, that in the counting of his faith to him for righteousness, the pardon of his sins, and the possession of the heavenly country, were only promised to him as blessings which he was to receive at the judgment. Wherefore, not doubting that he would die like other righteous men, Abraham, in consequence of his faith being counted to him for righteousness, would expect to be raised from the dead, to enjoy that life in the body which he knew he was to be deprived of by death, and to possess the heavenly country which was promised to him as the reward of his faith.
That Abraham should have been able to reason in the manner above described, concerning God's blessing him exceedingly, and concerning his counting his faith to him for righteousness, need not be thought strange, considering the great strength of his understanding, and the just ideas of the power, veracity, and other perfections of God, which he had attained. Besides, St. Paul assures us, that he reasoned with a similar strength of understanding and faith concerning his having a son by Sarah, notwithstanding the birth of that son was delayed till Abraham was an hundred years old, and Sarah ninety. Rom. iv. 19. 'And not being weak in faith, he did not consider his own body now dead, being about an hundred years old, neither the deadness of Sarah's womb. 20. Therefore against the promise of God he did not dispute through unbelief, but was strong in faith, giving glory to God; 21. And was fully persuaded that what was promised, he was able certainly to perform.'—Also Abraham reasoned in the like admirable manner, concerning the command to offer up his only son as a burnt-offering, that long-expected son to whom all the promises were limited. For recollecting that they were all to be fulfilled in Isaac, and having the most exalted ideas of the veracity and power of God, he concluded that although Isaac were yet in the womb, yet upon the altar, God would raise him from the dead. Heb. xi. 17. 'By faith, Abraham, when tried, offered up Isaac; he who had received the promises offered up even his own children for a parable.' If Abraham could reason so justly concerning the birth of Isaac, and concerning the command to offer him up as a burnt-offering, we may believe that he reasoned with an equal strength of understanding and faith, concerning God's blessing him, and counting his faith to him for righteousness; and indeed concerning all the other promises in the covenant.

Exc. II.—Of the Second Promise in the Covenant with Abraham.

This promise is recorded in the following passages: Gen. xi. 2. 'I will make of thee a great nation.'—xiii. 16. 'I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered.'—Gen. xv. 5. 'Look now toward heaven, and tell the stars if thou be able to number them: and he said unto him, So shall thy seed be.'—xvii. 4. 'Thou shalt be a father of many nations.'—5. 'Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I constituted thee. 6. And I will make thee exceeding fruitful: and I will make nations of thee; and kings shall come out of thee.'—xviii. 18. 'Abraham shall surely become a great and mighty nation.'—xxii. 17. 'In multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea-shore.'

On this promise the first thing to be observed is, that in the account given of it, Gen. xvii. 5. 6, there is a remarkable diversity in the expression; First, Abraham was to be 'a father of many nations.' And to shew in what manner he was to be a father of many nations, God said to him, 'Thy name shall be Abraham; for a father of many nations have I made thee.' In the Hebrew it is 'Nathaitscha Dedi te—I have given thee.' LXX., τονος τοι—'I have placed or constituted thee.' Next, Abraham was to be 'exceeding fruitful; and nations were to be made of him, and kings were to come out of him.' He was to be the father of many nations by the constitution or appointment of God; and he was to be so exceedingly fruitful by procreating children, that nations were to be made of him, and kings were to come out of him. In this diversity of expression, God intimated to Abraham that he was to have two kinds of seed; one by the constitution or appointment of God, in respect to which he was to be 'a father of many nations;' and another by natural descent, in respect to which he was to be 'exceeding fruitful' in children. This account of Abraham's seed merits attention, because the promises in the covenant being made, not to Abraham alone, but to his seed, in their first or literal meaning they belonged to his natural seed, but in their second or highest meaning, they were promises to his seed by faith.

The distinction of Abraham's seed into two kinds is intimated by our Lord Jesus, John viii. 39. where he told the Jews who sought to kill him, that notwithstanding they were the natural offspring of Abraham, they were not his children, unless they did the works of Abraham.—The same distinction is taught more plainly by the apostle Paul, who calls Abraham's natural progeny, 'his seed by the law,' the law of marriage; but his seed by the appointment of God, who gave believers of all nations to him for his seed, 'that which is by the faith of Abraham.' Rom. iv. 16. 'That the promise might be sure to all the seed; not to that only which is by the law, but to that also which is by the faith of Abraham, who is the father of us all.'—In like manner, the same apostle, by telling us, Rom. ix. 8. 'The children of the flesh, those are not the children of God, but the children of promise are counted for seed,' hath insinuated that Abraham had two kinds of children or seed; and that the seed by the promise, 'a father of many nations I have constituted thee,' are the children of God to whom alone the promises in the covenant, in their second and highest meanings, belong.

This distinction of his seed into two sorts, I doubt not Abraham himself understood. My reasons are as follow: 1. In the promise, 'A father of many nations I have constituted thee;' the expression, I have constituted thee, must have led Abraham to expect a seed of some kind or other, different from that which he was to have by natural descent. For he could not imagine God would promise it as a favour, that he would constitute him the father of his natural offspring. He was their father by having begotten them, and not by any positive appointment of God whatever.

2. Seeing the seed of which God constituted Abraham the father, was to be so numerous as to make many nations, he must have known that these nations were not to be his descendants. His descendants, to whom the promises in their literal meaning belonged, were to be but one nation; as Abraham knew, from the limitation of the promises, first to Isaac, to the exclusion of Ishmael; and after that to Jacob, to the exclusion of Esau. Besides, that his descendants by Jacob were to be but one nation, Abraham must have known from the purposes for which they were chosen to be the people of God; and from their having so narrow a country as Canaan promised to them as their habitation. For he could not but know, that Canaan, instead of containing many nations, was no more than sufficient to be the habitation of the one nation of his descendants by Jacob.

3. Although the many nations of whom Abraham was constituted the father are called his seed, that appellation could not lead him to conclude certainly, that these nations were to spring from him by natural descent. Anciently, not only a person's offspring, but those who resembled him in his dispositions and actions, were called his seed. Thus, in the sentence pronounced at the fall, wicked men are called 'the seed of the serpent;' and the devil is called by our Lord, the 'father of murderers and liars.' Wherefore, as Abraham knew that the promises in the covenant, in their first or literal meaning, were
limited to the one nation of his natural descendants by Jacob, it would readily occur to him, that the many nations of whom he was constituted the father, and who as his children were to inherit the promise in its second or highest meaning, were nations of persons who resembled him in his faith and obedience. And the rather when he considered, that those who partook of the qualities of his mind, were more really his children than those who were related to him only by fleshly descent. Besides, he may have known, that his seed by faith, being also the children of God, were better qualified than those who were his seed by natural descent, to receive the blessings promised in the covenant to his seed; especially the eternal inheritance of the heavenly country, which was promised to them under the image of the everlasting possession of Canaan.

4. The occasion on which the numerous seed was promised to Abraham, must have led him then, as they do us now, to think of a numerous seed, different from his natural progeny. Gen. xvii. 1. 'When Abram was ninety years old and nine, the Lord appeared to Abram, and said to him, I am the almighty God, walk before me and be thou perfect.' And I will make my covenant between me and thee, and I will multiply thee exceedingly.'—Gen. xxii. 16. 'By myself have I sworn, saith the Lord, For because thou hast done this thing, and hast not withheld thy son, thine only son; 17. That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heavens, and as the sand which is upon the sea-shore.' The numerous seed being promised to Abraham as the reward of his walking before the Lord in a perfect manner, and of his having offered up Isaac as a burnt-offering, he could not think that a numerous natural progeny was the only seed promised to him. That kind of seed, however numerous, he must have known, is not the proper reward of a people walking before the Lord in a perfect manner, far less is it the proper reward of such an eminent degree of faith and piety as he expressed in the offering up of Isaac. To be the founder of a great nation, or even of many nations, was a blessing which any wicked man might attain in the ordinary course of things, and which some of that character actually had attained. Wherefore, when God repeatedly promised to Abraham, with a solemnity and pomp of expression which could not fail to attract his attention, that he would multiply him exceedingly; and that his seed should be numerous as the stars of the heavens, this chief of believers, whose understanding was as extensive as his faith was strong, would not interpret God's promises of a numerous and natural seed only, but of a numerous spiritual seed also, who were to resemble him in his faith and obedience. 'The promise of the numerous seed thus understood, must, to a person of Abraham's piety, have appeared an high reward indeed. It was an assurance from God himself, that in the progress of the world there were to be multitudes in every age and country, who should know and worship the true God; that God would acknowledge all such as Abraham's seed; that in fulfilment of the promise made in the covenant to Abraham's seed, he would count their faith to them for righteousness; and that he would bestow on them the everlasting possession of the heavenly country promised to Abraham, and to his seed by faith. Having thus showed that a numerous seed by faith was promised to Abraham, as well as a numerous natural progeny, and that Abraham himself knew both kinds of seed were promised to him, it remains to speak of the accomplishment of the promise, according to its two-fold meaning. And first, The promise that Abraham's natural seed should be as numerous as the dust of the earth, and as the sand which is on the sea-shore, though limited to the one nation of the Israelites who descended from Abraham by Jacob, hath been remarkably fulfilled even in that one nation; agreeably to Gen. xii. 2. 'I will make thee a great nation;' For, notwithstanding the oppression of Jacob's posterity in Egypt, they had multiplied so exceedingly, that when they came out, and were numbered in the wilderness, the males among them who were above twenty years old, and able to go to war, were no fewer than six hundred and three thousand, five hundred and fifty. Now, as neither the Levites, nor the old men, the women, and the children under twenty years old, were numbered, those together must have been at least four times the number of the males fit to go to war; consequently, the souls who came out of Egypt could not be fewer than three millions:—so exceedingly did God multiply Abraham's natural seed during the short time of their sojourning in Egypt.

The Israelites, after they were settled in Canaan, continued to multiply greatly; for when David numbered them, they were found in Israel and Judah, 'thirteen hundred thousand valiant men who drew the sword,' 2 Sam. xxiv. 9.—Afterwards, indeed, their numbers were diminished by the inroads of the Amorites and Chaldeans, and by the captivity, first of the ten tribes, and then of the two tribes; so that when they returned from Babylon they were but few. Yet that small remnant, in process of time, multiplied to such a degree in their own land, that when the Romans invaded them under Titus, their numbers were prodigious; as we learn from the accounts which Josephus hath given of those who perished by famine, by pestilence, by internal divisions, and by the sword of the Romans, during the course of their last war with that powerful people.

After the destruction of Jerusalem, and the total discomfiture of the Jews by the Romans, such of them as survived, being sold by their conquerors for slaves, were scattered through all the neighboring heathen countries, and from thence were dispersed, in process of time, over the face of the earth. In this last dispersion, the natural seed of Abraham have continued now near eighteen hundred years; and during that long period they have been miserably wasted, partly through their own turbulent disposition, and partly through the avarice and cruelty, both of the heathens and of the Christians among whom they dwelt. Yet, during all the calamities with which God have befallen them, they have ever remained, though not an united, yet a distinct people, by their observance of the institutions of Moses, but especially by their circumcision, declared by God himself to be the seal of his covenant with Abraham, Gen. xvii. 9; and by that external mark, and by their observance of the institutions of Moses, this people are everywhere known to be the posterity of Abraham. Moreover, they are at this time so numerous, that were they gathered out of all the lands where they are dispersed, and joined together, they would be a race perhaps as numerous as any at present found on the earth. Who does not see in all this the accomplishment of God's promise to Abraham, to multiply his natural seed 'as the dust of the earth, and as the sand which is on the sea-shore?' See Sect. 4. at the beginning.

In the second place, Abraham, by the promise, 'A father of many nations I have constituted thee,' being made the father of all in every age and nation who believe and obey the true God, his spiritual seed must be very numerous. It is true, we cannot number them, as Moses and David numbered the natural seed. This, however, we know, that in every nation there always have been, even in the darkest and most corrupt ages, many pious and virtuous men, who have feared God, and wrought righteousness, according to the light and the advantages which they enjoyed. See Sect. 4. 1st Art. p. 258. Also we know, that in the progress of the divine government, virtuous and good men, Abraham's
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SECT. III.—Of the third Promise in the Covenant with Abraham.

The third promise is that which God made to Abraham immediately on his arrival in Canaan: Gen. xii. 7. ‘The Lord appeared to Abraham, and said, Unto thy seed will I give this land.’—Gen. xv. 1. ‘Fear not, Abram: I am thy shield, and thy exceeding great reward.’—7. And be said to him, I am the Lord who brought thee out of Ur of the Chaldees, to give thee this land to inherit it.—18. Unto thy seed have I given this land.’

Concerning the first or literal meaning of this promise, there can be no doubt; as little can there be any doubt concerning its fulfilment to Abraham’s natural seed, according to that meaning. After they had sojourned in Canaan and Egypt, God put Abraham’s natural seed in possession of the promised country by great miracles, and maintained them in possession of it during many ages.

But, like all the other promises in the covenant, this had a second and higher meaning, which Abraham and his immediate descendants well understood; namely, that under the image of the possession of Canaan, the possession of a better country, even an heavenly, was promised to them; as the following arguments I think sufficiently prove.

1. Although, when God said to Abraham, Gen. xii. 1. ‘Get thee out of thy country, and from thy kindred, and from thy father’s house, unto a land that I will shew thee,’ he might think of some country on earth only; yet when God afterwards said to him, Gen. xiv. 1. ‘I am the Almighty God, walk before me, and be thou perfect.’ And I will give to thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God; he would naturally conclude, that some better country than any country on earth was promised to him as the reward of his walking before God in a perfect manner. For the translation of his ancestor Enoch from this earth in the body, after walking with God, must have convinced him, that neither the possession of Canaan, nor of any country on earth in its present state, is the proper reward of a perfect virtue. Besides, the whole earth being cursed for Adam’s transgression, no part of it, as Abraham well knew, could be an everlasting habitation to him. In short, Abraham must have seen, that if the possession of Canaan, during the whole of his life, was all that God promised to him as the reward of his walking before him in a perfect manner, he would not be rewarded more than other men; many of whom, notwithstanding they were great sinners, he observed, were enjoying the felicity of earthly countries in the greatest perfection.

2. The possession of Canaan, promised in the covenant, being termed an everlasting possession; if nothing was meant thereby but the everlasting possession of the earthly country so called, Abraham, to whom it was promised, must have expected to live in that country for ever. The same expectation Isaac and Jacob, his immediate descendants, must have entertained, to whom, as well as to him, the everlasting possession of Canaan was promised. But if Abraham and all his posterity were to live in the earthly Canaan without dying, he would soon be sensible that it was a country too strait for containing all his seed.—Again, if that circumstance led him
to interpret the promise concerning the everlasting possession of Canaan, of its being possessed for a long series of years by the successive generations of his posterity; yet, when he considered that the possession of Canaan, even promised to all his seed, to his seed by faith as well as to his natural seed, he would soon relinquish that interpretation; because it could not enter into his mind to think, that believers of all nations, who were on the earth in any one age, could live with his natural seed in so narrow a country as Canaan. Or if such a thing had been possible, he must have known, that to be transported into Canaan would have been no advantage, but rather a loss, to many of them; since the countries in which they were living, were better in every respect than Canaan. These reasons, I think, must have convinced Abraham, that a better and greater country than Canaan was promised in the covenant to him and to his seed, even an heavenly country, which was capable of containing all his seed, and by which the earthly country promised to his natural seed was only the emblem and pledge.

3. Supposing that Abraham thought Canaan was the only country promised to him and to his seed, if any of them died without receiving that country, he must have expected either that God would raise them from the dead to enjoy it, or that he would give them in the other world a country equal to or better than Canaan. For a person of Abraham’s exalted faith and piety, never could think God capable of breaking his promise. Accordingly, our Lord, in reasoning with the Sadducees, affirmed, that the promise to give to Abraham and to his immediate descendants the everlasting possession of Canaan, was virtually a promise to raise them from the dead. Luke xx. 37. ‘Now that the dead are raised, even Moses showed at the bush, when he calleth the Lord, the God of Abraham, and the God of Isaac, and the God of Jacob; for he is not a God of the dead, but of the living.’ When Moses, at the bush, called the Lord, the God of Abraham and of his immediate descendants, he brought to the remembrance of the Israelites the memorable words with which the promise, to give to their fathers personally the everlasting possession of the land of Canaan, was concluded, namely, ‘And I will be their God,’ Gen. xvii. 8. From these words our Lord reasoned against the Sadducees, who denied the resurrection of the dead, in the following manner:—Seeing the Lord, when he promised to give to Abraham and to his seed the land of Canaan for an everlasting possession, added, ‘And I will be their God,’ if Abraham and his immediate descendants died without receiving Canaan, and are not to be raised from the dead to possess it, the Lord, who promised it to them, could not truthfully call himself their God, so many years after they were dead. Or as the apostle intimates, Heb. xi. 16. he might have been ashamed to call himself their God. Besides, in the preceding part of his discourse, our Lord termed the promised country ‘That world,’ in contradiction to ‘This world;’ and declared, that to enjoy ‘that world,’ Abraham and his seed must be raised from the dead. Luke xx. 34. ‘The children of this world marry, and are given in marriage. But they who shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage. 35. Neither can they die any more, for they are equal to the angels, and are the children of God, being the children of the resurrection.’ Wherefore, our Lord himself hath authorized us to believe, that in the promise to give to Abraham and to his seed the land of Canaan for an everlasting possession, a new world, and a resurrection from the dead in order to their enjoying that world, was really promised to them; for which reason he charged the Sadducees, who denied the resurrection, with ignorance of the scriptures. Matt. xxii. 30. ‘Ye do err, not knowing the scriptures.’

4. St. Paul expressly affirms, that Abraham and his immediate descendants knew, that in the promise to give to him and to them the land of Canaan for an everlasting possession, a better and greater country, namely, an heavenly country, was promised to them. For he tells us, these men, to shew that they expected a city whose builder and ruler is God, never built any house or fixed habitation in Canaan, but always dwelled there in tents. Heb. xi. 9. ‘By faith he sojourned in the land of promise, as belonging to others, dwelling in tents with Isaac and Jacob, the joint heirs of the same promise. 10. For he expected a city having foundations, of which city the builder and ruler is God.’—Further, the same apostle informs us, that Abraham, and Isaac, and Jacob, though they never obtained the possession of Canaan, all died in the firm persuasion of obtaining it. Heb. xi. 13. ‘All these died in faith, though they did not receive the things promised. For seeing them afar off, and being persuaded of them, and embracing them, they confessed that they were strangers and pilgrims on the earth. 14. Now they who speak such things plainly declare, that they earnestly seek (σπεύδοντες) a native country, not Chaldea. 15. ‘For if they had remembered that from which they came out, they might have had opportunity to have returned. 16. But indeed they strongly desired a better country, even an heavenly.’—After these express testimonies, can any one suspect that Abraham and his immediate descendants did not know an heavenly country was promised to them in the covenant, under the image of Canaan; and that they were to be raised from the dead, in order to their enjoying it?

5. That the promise, to give to Abraham and to his seed the everlasting possession of Canaan, was a promise to give them the everlasting possession of an heavenly country, and to raise them from the dead to enjoy that country; and that Abraham and his descendants understood the promise no otherwise, is evident from this, that the Israelites, from the earliest times, entertained a strong hope of the resurrection of the dead, founded on the covenant with Abraham. Thus the Psalmist, speaking of the wicked, saith, Psalm. xlix. 14. ‘Like sheep they are laid in the grave,—and the upright shall have dominion over them in the morning: Their beauty shall consume in the grave from their dwelling. 15. But God will redeem my soul from the power of the grave; for he shall receive me.’—Wisdom of Solomon, iii. 4. ‘Though they be punished in the sight of men, yet is their hope full of immortality.’

What a strong belief of the resurrection of the just, and of the retributions of an after-life, founded on the covenant with Abraham, the latter Jews entertained, we learn from the history of the seven brethren, with their mother, who were put to death by Antiochus for refusing to taste swine’s flesh. 2 Macc. vii. 9. The second, when he was at the last gasp, said, Thou like a fury takest us out of this present life: but the King of the world shall raise us up, who have died for his laws, to everlasting life. ‘—And that they expected this resurrection to everlasting life, by virtue of the covenant with Abraham, appears from the words of the youngest of these brethren: ver. 38. ‘For our brethren, who now have suffered a short pain, are dead under God’s covenant of everlasting life: for what covenant of everlasting life did God ever make with the Jews, under which they could die, unless it be the covenant with Abraham, in which he promised with an oath, to give to him, and to his seed, the land of Canaan for an everlasting possession!’

Further, that the Jews derived their hope of the resurrection from the covenant with Abraham, may be gathered from their expecting the resurrection of the just only. Thus our Lord, speaking of the resurrection, according
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Lastly, the prevalence of the hope of the resurrection of the dead among the Israelites in the earliest times, may be understood from this well-known fact, that the nations who sprang from Abraham by Hagar and Keturah entertained the same hope, and communicated it to their neighbours; so that the resurrection of the dead, in one shape or another, was believed by the greatest part of the inhabitants of the east. Hence Job, who was an Arabian, expressed his hope of the resurrection in the strongest terms, chap. xiii. 25. 'I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth. 26. And though after my skin worms destroy this body, yet in my flesh shall I see God. 27. Whom shall I see for myself, and mine eyes shall behold, and not another, though my reins be consumed within me. The particulars contained in this section merit attention, as they shew how much the Deists and others are mistaken, who think the immortality of the soul, and the retributions of a future state, were not made known to the Jews by Moses and the prophets.

SECT. IV.—Of the fourth Promise in the Covenant with Abraham.

This promise is recorded Gen. xvii. 7. 'I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant. 8. And I will be their God.' This promise, though expressed in the most simple language, comprehends deep meanings. It consists of two articles.

1. The first article is contained in verse 7. 'I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant.' This establishment of God's covenant with Abraham and his seed in their generations, for an everlasting covenant, in its first or literal meaning implied, that Abraham's natural seed were to remain a distinct people in their successive generations, without ever being destroyed; because if they were to be destroyed, God's covenant with them would not have been everlasting. To this interpretation we are led by Moses, who declared, that if God destroyed Abraham's natural seed, it would be a breaking of his covenant with them: Lev. xxvi. 44. 'And yet for all that, when they be in the land of their enemies, I will not cast them away, neither will I abhor them to destroy them utterly, and to break my covenant with them.' Agreeably to this promise, God declared by Jeremiah, that he would utterly destroy the nations who had oppressed the natural seed of Abraham, but would never make a full end to his posterity: Jer. xlix. 28. 'Fear not, O Jacob my servant, saith the Lord, for I am with thee: for I will make a full end of all the nations whither I have driven thee, but I will not make a full end of thee.' In this promise, according to its first and literal meaning, an event is foretold of a very singular nature; namely, that Abraham's natural seed are always to continue a distinct race, and are never to be lost by mixing with other nations. To this nothing similar hath ever happened. For where are the people who, being scattered over the face of the earth, have preserved themselves distinct from the rest of mankind, so that, after continuing in a state of dispersion for thousands of years, the individuals, in their successive generations, are known to be of that people! The Assyrians, the Babylonians, the Persians, the Greeks, and the Romans, have all in their turns conquered, and been conquered, but have not kept themselves distinct from their conquerors, although they were not carried captives from their own country, far less were they scattered over the face of the earth, as the Israelites have been. All these nations are now so mixed with their conquerors, that the individuals of them cannot be
distinguished. To the reason and experience of man-
kind, the continuance of Abraham's natural seed distinct
from all the rest of the world, foretold in his promise,
must, before it happened, have appeared an event utterly
improbable. Yet this improbable event hath actually
taken place, through a long succession of ages. For from
the time of their going down into Egypt to this day, the
Israelites, notwithstanding the many calamities which
befell them, have still been preserved a distinct and nume-
rous people, as was formerly shewed in the explication of
the second promise in the covenant, p. 255, and they will
be continued a distinct and numerous people, till the
fulness of the Gentiles is come in, and their existence as
a separate race is no longer needed to strengthen the evi-
dences of the gospel. At that period, they also shall be
converted to the faith of Christ, and, entering into the
Christian church, they will, with the other disciples of
Christ, assist in preserving the knowledge and worship of
God among mankind to the end of the world. These
things their own prophets have foretold, under the idea
of their being restored to their own land, and of their wor-
shipping God there, according to the Mosaic ritual.

But God's promise to establish his covenant with Abra-
ham's seed in their generations for an everlasting cove-
nant, in its second and higher meaning, imported, that
his spiritual as well as his natural seed should be con-
tinued in the world, and be separated from the wicked
for ever. Accordingly, notwithstanding Abraham's spi-
ritual seed, the sincere worshippers of God, have from
the beginning been persecuted, and often worn out, by the
seed of the serpent, they have never been utterly de-
stroyed. There have always been, in every nation, many
good men who feared God and wrought righteousness,
and who, notwithstanding they were not distinguished
from the wicked by any external mark, as Abraham's na-
tural seed always have been, are nevertheless sufficiently
distinguished from them by their faith and holiness, and
will continue a distinct people to all eternity. To render
God's covenant with them everlasting in the strictest sense,
Matt. xiii. 49. 'At the end of the world the angels shall
come forth, and save the wicked from among the just.'

And being separated, Christ will carry them with him
into heaven, and form them into one great community,
called, Heb. xii. 23. 'The general assembly and church
of the first-born;' and, Rev. xii. 23. 'There shall in no-
wise enter into it any thing that defileth, neither whatso-
ever worketh abomination, or maketh a lie, but they who
are written in the Lamb's book of life.' In this holy

community the spiritual seed of Abraham will remain to
all eternity, separated from the wicked, and united to one
another by the indissoluble bond of the warmest love and
friendship for ever.

The second article of the fourth promise is contained
in these words: 'I will be thy God.' This implies,
1. That Abraham's natural seed were in general to
know and acknowledge the true God as their God.—
Moreover, this promise being connected with their possession
of Canaan, in the following manner, Gen. xvii. 8. 'I will
give to thee, and to thy seed after thee, the land wherein
thou art a stranger, all the land of Canaan, for an ever-
lasting possession; and I will be their God;' it signified,
that the title of Abraham's seed to possess Canaan, de-
depended on their continuing to worship and obey God.

How this promise, in its first or literal meaning, was ac-
complished, we learn from Moses, who insinuates that
Abraham's posterity in Canaan, and in Egypt, acknow-
ledged and worshipped the God of their fathers by those
natural acts of piety which reason dictated, till they came
to Sinai, where, by the ministry of Moses, God gave them
a ritual of his worship, formed according to a pattern
shewed to Moses on the Mount. From that time forward
Abraham's posterity, while they remained in Canaan, con-
tinued to worship the true God according to that ritual.
On some occasions, indeed, they deviated into idolatry.
But they were always soon reclaimed, by the punishments
which God sent on them. Besides, at no time did the
whole nation to a man follow idols. In the times of the
greatest corruption, there were many who abhorred
idols. Thus it was in the reign of Ahab, when Elijah
thought himself the only worshipper of the true God re-
maining in Israel: For there were, even then, seven thou-
sand men left, who had not bowed the knee to Baal, 1
Kings xxi. 19. Thus it was likewise during the Baby-
lonish captivity, when Shadrach and his companions were
cast into a burning furnace, for refusing to worship the
image which Nebuchadnezzar set up. Moreover, by the
punishments sent on the Israelites for departing from the
law of Moses, they were at length so thoroughly cured
of their propensity to idolatry, that after their return from
Babylon, even to this day, their abhorrence of idols hath
been extreme. They have long ago been driven out of
Canaan by the Romans, and have continued in a state of
dispersion ever since. But this hath not been all
them because they had forsaken the law of Moses, being
more zealous of it then than ever; but because they cru-
cified the Christ and rejected the gospel. In short, not-
withstanding they have continued long in this last dis-
persion, and have suffered innumerable evils for their
faith, not only from Mahometans and heathens, but from
Christians also, they have continued to know and worship
the God of their fathers, by such rites of the law of Mo-
ses as they could perform out of Judaea: so signal hath
the promise in the covenant, that God would be the God
of Abraham's natural seed in their generations, been ac-

This promise, in its second and higher meaning here,
hath been fulfilled in Abraham's spiritual seed likewise.

From the beginning, there have been in all nations many
who have known the true God, and have worshipped him
by pious affections, by prayer, and by a sincere desire to
know and to do his will—a worship more acceptable to
God than any worship by bodily rites. Through this
spiritual worship, believers of all nations, whether they be
Jews or Gentiles, are by the promise of God, that is by a
free gift, entitled to the possession of the heavenly coun-
try, of which Canaan was the type. And as all who be-
lieve in Christ are Abraham's spiritual seed, and the true
Israel of God, the promise, that he would be a God to
Abraham's seed in their generations, hath been remarka-
lbly fulfilled in them also. For the knowledge and wor-
ship of the true God have been more effectually spread
through the world, and preserved among mankind by the
disciples of Christ, than by the disciples of Moses.

That the preservation and knowledge and worship of
God in the world by the spiritual seed was promised in the
covenant, appears from Jer. xxi. 33. 'This shall be the
covenant which I will make with the house of Israel,
after those days, saith the Lord: I will put my law in
their inward parts, and write it in their hearts, and will be
their God, and they shall be my people.' And from Isa.
lix. 20. 'And the Redeemer shall come to Zion, and
unto them who turn from transgression in Jacob, saith the
Lord. 21. As for me, this is my covenant with them,
saith the Lord, My spirit which is upon thee, and my
words which I have put in thy mouth, shall not depart
out of thy mouth, nor out of the mouth of thy seed, nor
out of the mouth of thy seed's seed, saith the Lord, from
henceforth and for ever.' According to the prophets,
therefore, one of the particulars included in God's prom-
ise, that he would be a God to Abraham's seed in their
generations, was, that the knowledge of himself, which he
gave first to the natural seed in the law, and after that to
the spiritual seed in the gospel, would never be lost in the
world. With admiration and gratitude we behold the
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This promise hath been fulfilled to the spiritual seed likewise; for, notwithstanding the sincere worshippers of God, from the very beginning, have been persecuted by the wicked, and in these persecutions great numbers of them have been put to death, they have never been utterly destroyed. By the support which God on many occasions hath given to his suffering servants in times of persecution, many have been excited to imitate their virtues; and, by the ordinary care which he takes of them at all times, the generation of the servants of God hath been, and will be preserved in the world to the end. Nay, we have reason to expect, that at length the effect of that most wise and powerful government which God exercises over the world, will be to diminish the wicked, and to multiply the virtuous till they exceed the wicked in number, as was before observed, p. 256. And with respect to the present happiness of good men, it hath ever been acknowledged that their virtues, in all ordinary cases, make them much more happy than the wicked can be by enjoying the pleasures of sin; and in extraordinary circumstances, if they are more afflicted than others, their felicity will be greater in the heavenly country, according to Christ's promise, Rev. iii. 21. 'To him that overcometh will I grant to sit with me on my throne, even as I also overcame and am set down with my father on the throne.'

Before we conclude our account of the third and fourth promises in the covenant with Abraham, we will endeavour to shew, First, That Isaac and Essekil have foretold the general conversion of Abraham's natural seed to the Christian faith, under the idea of their restoration to their own land, and their practising the Christian worship, under the idea of their worshipping God in Canaan according to the purity of the Mosaic ritual; and their happiness in their converted state, under the idea of their employments and enjoyments in the earthly country. Secondly, That Isaac's new heaven and new earth, chap. xiv. 17. and Essekil's temple, chap. xii. 1. and the land which he allotted to the twelve tribes, chap. xvii. 13-22, and the city whose dimensions he had described, chap. xiv. 6. are the same with the new heaven and new earth, and the heavenly Jerusalem, which John saw in his vision, related Rev. chapters xxi. xxii.; consequently, that the new heaven and the new earth, of which the prophets and the apostle have spoken, are the heavenly country promised in the covenant to Abraham's spiritual seed.

1. First, then, that Isaac and Essekil have foretold the general conversion of Abraham's natural seed to the Christian faith and worship, under the idea of their restoration to their own land, and of their worshipping God there according to the Mosaic ritual, and their happiness in their converted state, under the idea of their felicity in the earthly Canaan, must, I think, be acknowledged, when it is considered that these prophecies, literally understood, foretell, that when the Israelites are placed in Canaan, God's servant David shall be their prince for ever, Essek. xxvii. 25.; and that all the nations of the earth shall be subject to them, Isa. ix. 15. 'The nations shall serve the Lord, that will not serve thee, shall perish: Yes, those nations shall be utterly wasted.' But if these prophecies foretell the conversion of the Jews, the particulars mentioned in them will all happen. The converted Jews, in the Christian church, will not, as formerly under the law of Moses, be polluted with any ceremonial transgression: Neither will they be
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righteous merely by performing ritual services, but by doing pious and virtuous actions: And in the Christian church, Christ, called David, because he was prefigured by David, will rule them for ever. Moreover, the nation that will not serve them in their converted state, namely, by 'building up their walls,' as it is explained Isa. lix. 10, that is, by entering into the Christian church and strengthening it; 'shall be utterly wasted'.

3. Secondly, That Isaiah's new heaven and new earth, and Ezekiel's country and city, are the same with the new heaven and new earth, and the heavenly Jerusalem which John saw in his visions, will appear from comparing their several descriptions of these matters. Isaiah's new heaven and new earth which God is to create, are to be so excellent that 'the former shall not be remembered,' Isa. lv. 17. Wherefore they are to be created after the former heaven and earth are passed away. In this circumstance they agree with John's new heaven and new earth: for he saw these after the first heaven and the first earth were passed away,' Rev. xxi. 1. — Next, as in Isaiah's new Jerusalem, which God is to create a rejoicing, 'the voice of weeping shall be no more heard,' Isa. lxiv. 19; so in John's new Jerusalem, 'there shall be no more death, neither sorrow nor crying, neither shall there be any more pain,' Rev. xxii. 4. — Further, as Isaiah said to the Israelites, chap. ix. 19: 'The sun shall be no more thy light by day, neither for brightness shall the moon give light to thee: but the Lord shall be unto thee an everlasting light, and thy God thy glory;' so of his new Jerusalem John says, Rev. xxi. 23. 'The city had no need of the sun, neither of the moon to shine in it, for the glory of the Lord did lighten it, and the Lamb is the light thereof.' And with respect to Ezekiel's waters, which issued out from under the threshold of the house, and became a great river, Ezek. xlvii. 1-5. it is the same with John's pure river of water of life proceeding out of the throne of God,' Rev. xxi. 1. For, as on the banks of Ezekiel's river a tree grew 'which brought forth new fruit according to its months,—and the fruit thereof shall be for meat, and the leaf thereof for medicine,' Ezek. xlvii. 12; so on either side of John's river, 'was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month; and the leaves of the tree were for the healing of the nations,' Rev. xxi. 9.

These descriptions agree so exactly in all points with each other, that it is reasonable to suppose the subject of the prophecies and of the vision is the same: Wherefore, as John saw the new heaven and the new earth, and the heavenly Jerusalem, and the pure river of water of life issuing out of the throne of God, and the tree of life growing on its banks, after the resurrection of the dead, and general judgment, and punishment of the wicked, (Rev. xx. 11-15), I think it probable, that the prophecies in which all these particulars are mentioned, foretell the state of things after the resurrection, and general judgment; consequently, that Isaiah's new heaven and new earth, and Ezekiel's country and city, are the heavenly country promised to Abraham, and to his spiritual seed, in the covenant.

In the third place, St. Peter hath directed us to interpret Isaiah's prophecy and John's vision, of the heavenly country in which the righteous are to live after the resurrection and judgment. For, after describing the utter destruction of the present heaven and earth by fire, he adds, 2 Pet. iii. 13. 'Nevertheless we, according to his promises, expect new heavens and a new earth, wherein dwelleth righteousness.' These great events, he tells us, will happen when Christ returns from heaven to raise the dead and judge the world; and calls it the restitution of all things; and affirms, that God hath spoken of it by all his holy prophets since the world began. Acts iii. 18. 'Repent ye, therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord. 20. And he shall send Jesus Christ, who before was preached to you, 21. Whom the heavens must receive, till the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.' But where hath God promised to create new heavens and a new earth, wherein righteousness is to dwell, except in the covenant with Abraham, in which he promised an heavenly country to Abraham's spiritual seed? And where do we find that God hath spoken of the restitution of all things by the mouth of all his holy prophets since the world began, unless it be in that covenant, and in the prophecies which foretell the fulfilment of the promises in that covenant!

Of the form and constitution of the heavenly country to be created for an everlasting habitation to Abraham's seed by faith, we know little, except, 1. That it will be a material habitation. For, as the righteous are to be raised with glorious, incorruptible, and immortal bodies, their everlasting habitation must be suited to the corporal part of their nature, raised from the dead in the greatest perfection of which it is capable. See 1 Cor. xv. 44. note. Hence the propriety of representing the heavenly country under the image of the earthly Canaan.—2. The new heavens and the new earth, being destined for an habitation to all the virtuous and the good, who have lived and who are to live in the world from first to last, they must be such as are capable of containing them, and with them such of the angelic natures as are to live with them in their new abode.—3. In scripture there are passages which lead us to believe that God will dwell with the righteous in the heavenly country, by some visible manifestation of his presence, unspeakably more resplendent than the glory by which he manifested his presence among the Israelites. Now, although God can receive no addition to his happiness from the excellency of his own works, we may suppose that the new heavens and earth will be so much the more exquisitely contrived, and so much the more glorious, that he himself is to be sensibly present with his people. Wherefore, if the present earth, even as it lieth under the curse, and is the habitation of sinners, affords its inhabitants such a variety of pleasing and edifying enjoyments, how full of pleasures the heavenly country be, which God's wisdom hath contrived, and his power created, for the entertainment of his favourite people. Isa. lxiv. 18. 'Be you glad and rejoice for ever, in that which I create; for behold, I create Jerusalem a rejoicing, and her people a joy 19. And I will rejoice in Jerusalem, and joy in my people.'—See Spectator, vol. viii. No. 580, where the future habitation of the righteous, and their happiness in that abode, are elegantly described.

sect. V.—Of the Fifth Promise in the Covenant with Abraham.

This promise we have Gen. xii. 2. 'I will bless thee, and make thy name great, and thou shalt be a blessing: 3. And in thee shall all the families of the earth be blessed.'—xviii. 18. 'Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him.'

Concerning this promise let it be observed, that although at the time it was spoken Abraham may have thought it a promise of great temporal felicity only, to him and to the families of the earth through him, in some manner which he did not understand; yet afterwards, when God counted his faith to him for righteousness, and constituted him the father of many nations, he might conjecture, that the counting of his faith to him for righteousness, was what God meant by blessing him, as was
observed p. 253; and that by constituting him the father of many nations, he was to make his name great; and that the blessing of all the families of the earth in him, consisted in their having their faith counted to them for righteousness, by virtue of the promise which God made to him as their father.

But whether Abraham understood this to be the meaning of the promise or not, what Paul wrote to the Galatians shews that it is its true meaning: Gal. iii. 13. 'Christ hath bought us off from the curse of the law, being made a curse for us, that the blessing of Abraham might come on the nations through Jesus Christ.' For what blessing belonging to Abraham can come on the nations, through Christ's buying them off from the curse of the law, unless it be the blessing of justification mentioned ver. 8. that is, of having their faith counted to them for righteousness, called the blessing of Abraham, because it was first promised to him personally by a covenant; and because in that covenant God promised to him to bestow the same blessing on men of all nations, who imitated him in his faith and obedience, and who, on that account, are considered by God as his children. For, as was shewn p. 255, Abraham was constituted the father of many nations, for the express purpose of receiving the promises in the covenant on their behalf, and in their name. Whereas, 2. seeing the counting of Abraham's faith to him for righteousness was implied, as was shewn p. 253, that his sins were to be pardoned, and that he was to be rewarded as a righteous person, God's blessing all the families of the earth in him implied, that all who imitated him in his faith and obedience were to have their sins in like manner pardoned, and to receive the reward due by God's promise to righteous persons; and that they are to be thus blessed, in consequence of the promise made to Abraham as the father of all believers.

This blessing of faith counted to them for righteousness, will assuredly come on all the families of the earth. For, as was shewn in the Illust. of Romans ii. Ess. vi. sect. 3. if faith does not exist in the belief of things which one hath no opportunity of knowing, but in the belief of such things as are made known to him, whether by the light of nature or by revelation, and in a sincere disposition to know and do the will of God, men in every age and nation may see and true faith may have their faith counted to them for righteousness, on account of what Christ hath done to procure that great blessing for them, whether they have lived in or out of God's visible church. But it will not be bestowed on them till the general judgment, when, their trial being ended, their state will be settled by the sentence of their Judge. For, seeing the pardoning of sin consists in a complete deliverance from death, the punishment of sin, and seeing the rewarding one as a righteous person, implies his actually receiving the reward due to a righteous person, it is evident that neither of these can take place till the judgment is ended. At that period of the divine government, the promise to bless all the families of the earth in Abraham, will be performed in the full extent of its meaning: Because then every one who is found to have feared God, and to have wrought righteousness, shall be accepted with him, whether they have lived in any visible church of God or not; for the Judge of all the earth is no respecter of persons. Acts x. 34.

The foregoing interpretation of God's promise to bless all the families of the earth in Abraham, is confirmed by St. Paul, as was hinted above. For he hath declared, that the blessing of the nations in Abraham, consisted in God's justifying them by faith. Gal. iii. 8. 'Now the scripture foreseeing that God would justify the nations by faith, preached the gospel (the good news) to Abraham, saying, In thee shall all the nations be blessed.' Wherefore they who are of faith, are blessed with believing Abraham.' After this testimony of an inspired apostle, can there be any doubt concerning the meaning of God's promise to 'bless all the families of the earth in Abraham?'

Sect. VI.—Of the sixth Promise in the Covenant with Abraham.

This promise was made to Abraham, after he had laid Isaac on the altar with an intention to offer him as a burnt-offering; and is recorded, Gen. xxii. 18. 'In thy seed shall all the nations of the earth be blessed, because thou hast obeyed my voice.' Because Israël had said to the Israelites, chap. ix. 3. 'The Gentiles shall come to thy light, and kings to the brightness of thy rising,' the Jewish doctors affirmed, that the Gentiles were to be enlightened with the knowledge of the true God, and of his commandments, by the Jews converting them to Judaism. Also they affirmed, that this is the blessing of all the nations of the earth in Abraham's seed, which was promised to him in the covenant. But these interpretations St. Paul hath confuted, Gal. iii. 16. by observing, that the words of the promise are not 'and in thy seed,' as speaking of many persons, but 'and in thy seed,' as speaking of one person only. For from this circumstance he argued, that the blessing of all the nations of the earth in Abraham's seed was to be accomplished by one person only, who is Christ.

This argument, at first sight, may perhaps appear inconclusive, especially as, in the other promises, the word seed is used collectively, to denote a multitude of persons. Yet when it is remembered, that at the fall God said to the serpent, 'I will put enmity between thee and the woman, and between thy seed and her seed—it shall bruise thy head, and thou shalt bruise his heel,' we cannot doubt, that by the seed of the woman one person only was meant; and that 'the bruising of the head of the serpent,' signified that one person's defeating the malicious scheme which the devil (who because he assumed the form of a serpent when he deceived Eve, is called 'that old serpent, the Devil and Satan,' Rev. xii. 9.) had contrived for destroying the human race, and not the killing of serpents by men; for that was too trifling an event to be so solemnly foretold on so important an occasion. Besides, such an interpretation would imply, that Eve was deceived by a natural serpent, which is not to be supposed. Wherefore, the restorer of the human race having been foretold at the fall, under the personation of the seed of the woman, Abraham would naturally think of him, and of the purpose for which he was to be born, when God said to him, 'In thy seed shall all the nations of the earth be blessed.' And the apostle reasoning hereafter, from its being said to him, and in thy seed, he concluded, that the nations were to be blessed in one person, who is Christ. For if God had meant to tell Abraham that the nations were to be blessed in the Israelites, his natural seed, collectively, he would have said, and in thy seed or sons, to prevent him from interpreting the promise of the person foretold at the fall under the appellation of the seed of the woman, who was to bruise the head of the serpent.

This promise hath been signally fulfilled in Christ, as the apostle hath affirmed; for, 1. In the prospect of Christ coming into the world, born of a woman, and of his offering himself a sacrifice for sin, Adam and Eve were resipi'd from death, and had a new trial appointed to them, under a more gracious covenant than the first; a covenant better adapted to their nature, now that it was weakened by sin. Their temporary reprieve from death God intimated by saying to the woman, 'I will put enmity between thy seed and her seed; and to the man, 'In the sweat of thy face thou shalt eat bread, till thou return unto the ground.' And their having a new trial appointed, was
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SECTION VI.

instituted in the declaration, that the 'seed of the woman was to bruise the head of the serpent.' For if they were still to live under the first covenant, the serpent's contrivance for their destruction would have taken effect inevitably. It could only be frustrated by their having an opportunity, under a new covenant, of regaining the life which they had forfeited by their first disobedience. Further, that this gracious new covenant was procured for them by the death of the seed of the woman, was intimated by the bruising of his heel at the time he bruised the serpent's head. For although they might not, in that dark expression, discern the death of the seed of the woman as a sacrifice for their sin, God may have revealed it to them, together with its happy consequences. And the important discovery being made to them, in order that it might be perpetuated among their posterity, God may have appointed them to worship him by the sacrifice of beasts. It is true, Moses hath not said that God ordered our first parents to offer such sacrifices; yet his telling us, that God accepted the sacrifice of the firstlings of his flock which Abel offered to him, implies, that such a command was actually given by God; otherwise, the worshipping him by the sacrifice of beasts would have been ill-will, consequently it would not have been accepted by him.

Further, the bruising of the head of the serpent by the seed of the woman, and the serpent's bruising his heel, were of all the discoveries made to mankind in the first age the most important, may we not suppose, that to teach mankind the meaning of the serpent's bruising the heel of the seed of the woman, namely, that it signified his death as an atonement for the sins of men, God commanded Abraham to offer up his only son as a burnt-offering? That this was its meaning, Abraham might conjecture from the extraordinary nature of the command: Or if, by the strength of his own reason, he could not discover this, the angel who spake to him after Isaac was laid on the altar, may have made it known to him. For our Lord himself assures us, that Abraham saw his day with joy: John viii. 58. 'Your father Abraham rejoiced to see my day, and he saw it and was glad.'

2. And in the view of Christ's coming and offering himself a sacrifice for sin, all Adam's posterity are included in the gracious new covenant under which he was placed, after he was restored from death. For if Adam's posterity were included in the covenant under which he fell, so far as to be liable to death for his offence, it is reasonable to think, that they are likewise included in the new covenant which was made with him, and that thereby they have an opportunity given them of regaining that bodily life which Adam forfeited for them. Besides, if the law under which Adam's posterity now live, be the law of works, to what purpose hath God allowed them to come into existence? By obedience to that law none of them can obtain life, but for the smallest act of transgression must perish. This, then, is one of the great blessings which are procured for mankind by Abraham's seed, Christ. In the prospect of his dying as a sacrifice for sin, they have obtained a trial under a more gracious covenant than the first; and this favour is not confined to any one nation or race of men, but is extended to all the posterity of Adam, without excepting any of them. So that in respect of this happy effect of his coming into the world in the human nature, he may truly be said to have died for all. See 2 Cor. v. 15, note 1.

3. By dying as a sacrifice for sin, Abraham's seed, Christ, hath obtained for all the nations of the earth deliverance from death, the curse of the law which Adam brake: so the apostle assures us, Gal. iii. 13. 'Christ hath bought us off from the curse of the law, being made a curse for us.' His meaning, however, is not that any of Adam's posterity is to escape temporal death, but that they are all to be raised from the dead by Christ, in order to their receiving reward or punishment according to what they have done in this life, whether it hath been good or bad. They, who by giving the obedience of faith, have fulfilled the gracious requisitions of the new covenant under which they were mercifully placed, and who, when they failed in particular instances, have repented of these failures, shall be pardoned, and rewarded with eternal life; but they who have neither given this obedience, nor repented of their sinful courses, shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.

4. As the reward of his dying for the sins of men, Abraham's seed, Christ, after his resurrection, was exalted to the government of the world. Therefore, seeing he exercises that government with the greatest wisdom, and power, and goodness, for the benefit of mankind, all the nations of the earth have, by his government of the world, been greatly blessed in him. And, in particular, they have been blessed in him with the influences of the Spirit, to enable them to overcome the evil propensities of their nature, and to fulfill the requisitions of the law of faith, under which he hath placed them. In one word, all the nations of the earth being indebted to Abraham's seed, Christ, for every blessing of providence and of grace which they enjoy, or hope to enjoy, they have been greatly blessed in him.

5. Many nations of the earth have been blessed in Abraham's seed; Christ, with the knowledge of the true God, and of the way of salvation, and of the rewards and punishments of a future state. For these, with the other doctrines of true religion, Christ made known to his holy apostles and prophets by inspiration; and through the fidelity and diligence with which they published these things to the world, the knowledge of them was given to many nations in the first age, and hath been continued among them ever since, and even spread in the world, by the stated ministry of the word. Nevertheless, all the nations of the earth have not as yet heard the gospel; nor have all obeyed it to whom it hath been preached. But the prophets have foretold, Psal. lxix. 17, 'His name shall endure for ever: his name shall be continued as long as the sun: and men shall be blessed in him: all nations shall call him blessed.'

These are the blessings which were to come on all the nations of the earth, through Abraham's seed, Christ, because Abraham obeyed God's voice in offering up his only son Isaac, as a burnt-offering. By this, however, God did not mean that Abraham's obedience procure those blessings for the nations through Christ, but that, as the reward of his obedience in the affair of Isaac, God promised that the person through whom these blessings were to come on the nations, should be one of Abraham's seed. This interpretation is agreeable to the plain meaning of the words, 'And in thy seed shall all the nations of the earth be blessed, because thou hast obeyed my voice.'

CONCLUSION.

Having explained God's promises to Abraham, both in their literal and allegorical meaning, and having shewed in what manner they have been already fulfilled, or are yet to be fulfilled to the heirs hereof, it will be useful to look back, and take a view of the great discoveries which were made of God's gracious purposes respecting mankind, in that ancient oracle which God himself hath dignified with the appellation of his covenant with Abraham. First, then, in promising to bless Abraham exceedingly, it appears that God declared his intention to bestow on him the great blessing of justification by faith.
that is, his intention both to pardon his sins, and to reward him as a righteous person for his faith. In consequence of his pardon, Abraham was to be delivered from death, the punishment of sin, by being raised from the dead. And with respect to his reward, it will consist in the everlasting possession of that heavenly country, of which the earthy country promised to him and to his natural seed, was the emblem and pledge.——By constituting Abraham the father of many nations, God declared that he will consider all in every nation who imitate Abraham in his faith and obedience, as Abraham's seed, and perform to them the blessings promised in the covenant to Abraham's seed: consequently, believers of all nations are, like Abraham, to be justified by faith: they are to be pardoned, and to obtain the everlasting inheritance of heaven, after being raised from the dead. Also in heaven they are to have God for the object of their worship, and the source of their happiness to all eternity. And these blessings, which are all to come on them through Abraham's seed, Christ, are in the covenant declared to be the common privilege of believers of every age and nation, as Abraham's seed, whether they have lived in any visible church of God on earth or not.——But, which is of the greatest importance in this matter, it is expressly declared, that the blessings promised in the covenant are not to come on any, but on those whose faith is accompanied with habitual obedience. This God declared concerning Abraham himself, Gen. xviii. 19. 'I know him, that he will command his children, and his household after him, and they shall keep the way of the Lord, to do justice and judgment; and the Lord may bring upon Abraham that which he hath spoken of him.'——Thus it appears, that the principal doctrines, precepts, and promises, which were afterwards made known to the world more plainly in the gospel, were discovered to the Israelites in the covenant which God made with their father Abraham; so that, properly speaking, it was the gospel of the Israelites, and the rule of their justification.

It is true, the discoveries in the covenant with Abraham are not very obvious to us, because we are not accustomed to the allegorical method of instruction used in ancient times. But that method being familiar to the Israelites, they were at no loss to know, that the temporal blessings promised to the natural seed of Abraham, were emblems of those eternal blessings which belong to his seed by faith, and were in fact promises of those blessings to them. Farther, seeing the temporal blessings promised to the natural seed were all things future, and some of them at a great distance in point of time, their coming to pass exactly as they were promised, was a proof and a pledge, that the eternal blessings of which they are the prefigurations, shall be fulfilled to the spiritual seed in due season. For instance, can any person of good sense and candour, who considers by what wonderful exertions of the divine power Abraham's natural seed were brought out of Egypt, preserved in the wilderness during the space of forty years, and then put in possession of Canaan, the country promised to them in the covenant, entertain the least doubt of God's willingness and power to raise all Abraham's spiritual seed from the dead, and to introduce them into the heavenly country, of which the introduction of his natural seed into the earthly country was both an emblem and a pledge?

ESSAY VI.—On Justification.

To understand what the apostles have written, and others have disputed, concerning justification, it will be proper to explain the meaning of the words justify, and justification, as used in common speech. To justify a person, as was showed Rom. ii. 13, note 2, is a law phrase, denoting the action of a judge, who, when a person is accused at his bar of having committed some crime, acquits him after a formal trial, by a sentence pronounced in the hearing of his accuser and of the witnesses. The word, justification, is a law term likewise, and denotes the acquittal itself, together with its consequences, as far as they have a relation to the party accused.

In scripture, the words justify and justification have a sense analogous to their use in human courts of judicature. For, when God is said to justify men, the meaning is, that as the Judge of the world he acquits them by his sentence after an impartial trial, either because he finds them innocent of the things of which they are accused; or, if they are guilty, because he is graciously pleased to pardon them. Justification on the first ground, being merited, may be demanded by the accused as a matter of right; and consisteth in an absolute acquittal. But justification, on the second ground, being entirely gratuitous, may be granted or withheld, according to the pleasure of the judge. If granted, it consists in a full pardon of the accused person's sins, bestowed on him as a favour.

SECR. I.—Of the Doctrine of Justification, as explained by the Apostle Paul.

Paul, in his epistles to the Romans and to the Galatians, hath treated largely of the justification of men. What he teacheth on that subject in his epistle to the Romans, is comprehended in two propositions; the first of which we have Rom. iii. 20. 'By works of law there shall no flesh be justified in his sight.' Now, since the apostle was speaking of a man's being justified in the sight of God, it is evident, that in this passage he considers men as standing at the tribunal of God, and claiming to be acquitted on account of works of law; that is, on account of their having done all the works which God's law requireth. Concerning men in these circumstances, the apostle declares, that 'by works of law there shall no flesh be justified in his sight;' for this unanswerable reason, 'Because through law is the knowledge of sin.' The law of God, by requiring perfect obedience to all its precepts, under the penalty of death, maketh every man sensible that he is a sinner, and that, instead of being entitled to justification on account of works of law, he is liable to punishment on account of his sins. Wherefore, the knowledge of sin committed being incompatible with a meritorious justification, it is certain, as the apostle hath declared, that 'by works of law there shall no flesh be justified in the sight of God.'

But God, as Judge, may justify sinners gratuitously; that is, he may from favour pardon their sins on his own account, and by that pardon free them from punishment. Of this kind of justification St. Paul also speaks. For having affirmed and proved, that it is impossible for any sinner to be justified in the sight of God on account of works of law, because he neither hath performed nor can perform them, (see Rom. iii. 20, note 1.), he produceth his second proposition, in which the method established by God for the justification of sinners is declared, ver. 28. 'We conclude, that by faith man is justified, without works of law.' This proposition consists of two parts: first, That man, in his present state, is justified by faith; secondly, That he is justified by faith without works of law. These important doctrines the apostle establishes in the following fourth chapter, by appealing to the justification of Abraham, as related by Moses. And because it is natural for men to seek to be justified meritoriously by their own works, the apostle begins with proving, that Abraham was not meritoriously justified by his works. Rom. iv. 2. 'For (said he) if Abraham were justified by works, he might have had some ground to boast, but not before God.' Many contend, that justified by works, in this verse, means gratuitously justified by works proceeding from faith. And on the authority of this single text, in which it is denied that Abraham was
justified by works, they affirm, that in the gratuitous justification of sinners, no regard whatever is had to good works proceeding from faith. But to overturn this false notion. I observe, that if the works mentioned by the apostle are works proceeding from faith, what he hath said of Abraham is not true; namely, that if he were justified by works he might boast. For the man who is justified gratuitously by works proceeding from faith, hath not the least title to boast. So Paul himself tells us, Rom. iii. 27. ‘Where then is boasting? It is excluded. By what law? Of works! No, but by the law of faith.’—The law which requires faith working by love in order to justification, effectually excludes all boasting; because works proceeding from faith being imperfect, do not entitle him who performs them to justification. If such a person is justified, it must be by free gift; consequently, he cannot boast of his justification as merited. Wherefore, the justification by works, which the apostle denieth to Abraham, being a justification of which he might have boasted, it cannot be a gratuitous justification by works proceeding from faith; for, I repeat it, of such a justification no man can boast; but it must be a meritorious justification by works of law, as mentioned Rom. iii. 20, 28, of which one may boast.

The apostle having shewed by Abraham's justification, that believers are justified without works of law, procures to prove the other branch of his proposition; namely, that men are justified by faith. And this he doth, by appealing, as before, to Abraham's justification. Rom. iv. 3. ‘For what saith the scripture? Abraham believed God, and it was counted to him for righteousness.’ This passage of scripture we have Gen. xv. 6, where we are told, that God brought Abraham forth, and said, Look now towards heaven and tell the stars, if thou be able to number them. And he said to him, So shall thy seed be. 6. And he believed in the Lord; and he counted it to him for righteousness. On this the apostle reasons in the following manner, Rom. iv. 4. ‘Now to him who worketh, the reward is not counted as a favour, but as a debt; founding his argument on the phrase, “counted to him as a favour.”—For if Abraham had worked, that is, had obeyed the law of God perfectly, the reward would not have been counted to him, that is, bestowed on him as a favour; but it would have been given to him by his righteous Judge, as a debt due to him for his unerring obedience.—Next, to shew that Abraham and all believers are justified, not meritoriously by a perfect obedience to the law of God, but gratuitously by faith, the apostle adds, ver. 5. But to him who doth not work, who doth not pretend to have given a perfect obedience to God's law, (this sense of working is evident from ver. 4.), 'but believeth on him who justifieth the ungodly,' that is, who believeth God's promise to pardon penitent sinners, although they have not given perfect obedience to his law, his faith is counted to him for righteousness as a favour. The faith which such a sinner hath in the mercy of God, if it leads him to obey God sincerely, is, by mere favour, counted to him by his Judge as righteousness.

Further, to shew what is implied in God's counting one's faith to him for righteousness, the apostle cites a passage from Psal. xxxii. 1, 2, where David describeth the blessedness of the man to whom God counteth righteousness without works, so consisting in his having his sins covered, and not charged to him. Rom. iv. 6. ‘In like manner also David describeth the blessedness of the man to whom God counteth righteousness without works;' that is, who counteth faith for righteousness, without requiring a perfect obedience to his law. (see ver. 4.). 7 'Saying, Blessed (like Abraham) are they whose iniquities are forgiven, and whose sins are covered. 8. Blessed is the man to whom the Lord will not count sin.'

Here it is proper to remark, that the apostle's illustration of the two branches of his conclusion, chap. iii. 28. 2 L

'We conclude that man is justified by faith, without works of law,' suggests four things concerning justification, which merit the reader's particular notice.—1. That the works which the apostle excludes from having any influence in the justification of sinners, are not works proceeding from faith, but works of law; that is, the perfect performance of all the works which the law of God enjoins, without falling in any one instance.—2. That as often as St. Paul speaks of justification by works of law, he means a meritorious justification; consequently a justification which the man who performs works of law may demand from his Judge as a debt due to him for his works, and of which he may justly boast.—3. That the justification obtained by God's counting one's faith to him for righteousness, is not a meritorious but a gratuitous justification; a justification which may be withheld from the believer without injustice; And therefore, if it is bestowed on him, it is bestowed as a favour.—4. That the counting of faith for righteousness is an implied promise of pardon as well as of reward; but both by the free gift of God—the faith and imperfect obedience of the believer, meriting neither the one nor the other of these blessings.

But although the apostle hath expressly declared, that by works of law no flesh shall be justified meritoriously in the sight of God; also, although he hath excluded faith, and the good works proceeding from faith, from having any meritorious influence in procuring for believers justification from God, it is to be carefully observed that he hath nowhere said, that believers are justified by faith alone. On the contrary, he hath, in this same discourse, expressly asserted, that good works are necessary, even to a gratuitous justification. For having affirmed, Rom. iii. 28. 'that man is justified by faith without works of law,' to shew us, that by works of law he means a perfect obedience to law; also, to prevent us from suspecting that by this doctrine he represents good works as not necessary to a gratuitous justification by faith, he adds, ver. 31. 'Do we then make law useless through the faith!' Do we make obedience to the law of God useless through the doctrine of justification by faith! 'By no means.'—For we establish law; we establish its obligation as a rule of life to those who are gratuitously justified by faith. I ask, could the apostle with truth have said that he established law, by teaching that men are justified by faith without works of law, if by works of law he had meant those good works which men perform from a principle of faith? This I think no one will affirm. Whereas, if by works of law he meant an unimposing obedience to the law of God, by teaching that men are justified by faith without such works, he strongly enforced the obligation of the law of God as a rule of life, to believers as well as to others. For all of the motives which can be proposed to induce sinners to forsake their sins, and to follow holiness to the utmost of their power, the most effectual is to assure them, that an unimposing obedience is not required in order to their justification, (for if that were the case, who could be saved?) but that God is graciously pleased, for the sake of Christ, to grant pardon and eternal life to every one who believeth on him, and sincerely obeys him. Psal. cxlv. 4. 'There is forgiveness with thee, that thou mayest be feared.'

Such is the apostle Paul's doctrine concerning justification. In the following section we will examine the doctrine of the apostle James on the same subject, and compare it with Paul's; that we may judge whether the two apostles contradict each other in this important article; as many have erroneously supposed.

Sect. II.—Of the Doctrine of Justification, as explained by the Apostle James.

James hath treated of justification in the second chapter of his epistle; ver. 26. 'Wouldest thou know, O false
man, that faith without works is dead? 21. Was not Abraham our father justified by works, when he had lifted up Isaac his son upon the altar? 22. Thou seest that faith co-operated with his works, and by works his faith was perfected. 23. And so that scripture was confirmed, which saith, Abraham believed God, and it was counted to him for righteousness: And he was called the friend of God. 24. Ye see, therefore, that by works a man is justified, and not by faith only. 25. And in like manner, was not Rahab the harlot justified by works, having secretly received the messengers, and having sent them away by another road? 26. For as the body without the spirit is dead, so also faith without works is dead.

In this account of justification, James is thought to have contradicted Paul; and to reconcile them a variety of solutions have been proposed, most of which lead to very dangerous consequences. But, as shall be shewed immediately, the doctrine of the two apostles is the same: And the supposition, that they have contradicted each other, is founded on a misapprehension of what they have written on the subject, as will appear from what follows.

1. Although James hath said, that by works a man is justified, and not by faith only; he hath nowhere said, in contradiction to Paul, that by 'works of law' a man is justified.—2. In like manner, although Paul hath said, 'We conclude that by faith man is justified, and not by works of law;' he hath nowhere said, in contradiction to James, that 'man is justified by faith only.' He hath denied, indeed, that Abraham was justified by works; but, as was shewed page 264, it is plain from the scope of his reasoning, that the works of which he speaks are not works proceeding from faith, but works of law; that is, a perfect performance of the works enjoined by law. These Paul excluded from the justification of Abraham, not because they would have justified him if he had performed them, but because it was not in his power to perform them.—3. The justification by works of which James speaks, is not a meritorious justification by works of law, but a free grace justification by works proceeding from faith, chap. ii. 22. 'Thou seest that faith co-operated with his works, and by works his faith was perfected.' This kind of works Paul is so far from excluding from his idea of justification, that he expressly declares them to be absolutely necessary to it. For, having observed that men are justified by faith, Gal. v. 5. 'We, through the Spirit, look for the hope of righteousness by faith;' to prevent us from imagining that faith is joined from good works, he immediately adds, ver. 6. 'For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but faith strongly working by love.' To the same purpose, Gal. vi. 15. 'In Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature.' Now, can any one be a new creature without forsaking his sins, and leading a holy life? Paul's description of a new creature determines this question, 2 Cor. v. 17. 'If any man be in Christ Jesus, he is a new creature: Old things are passed away; behold all things are become new.'—Wherefore, as the two apostles do not speak of the same kind of justification, nor of the same kind of works, their doctrine, rightly understood, hath not even the appearance of contradiction. To make their doctrine really contradictory, Paul's works of law must mean evangelical works, or good works proceeding from faith, contrary to the propriety of the expression, and to the scope of the apostle's argument, as was shewed page 264.

Farther, that the two apostles have not contradicted each other in their doctrine concerning justification, may be premised from this circumstance, that both of them have founded their doctrine on the justification of Abraham. Thus Paul, Rom. iv. 2. 'If Abraham were justified by works, he might boast; but not before God.' 3. For what saith the scripture? Abraham believed God, and it was counted to him for righteousness.' In like manner, James ii. 21. 'Was not Abraham our father justified by works, when he lifted up Isaac his son on the altar?' Now, as it is not to be supposed that the two apostles have built a contradictory doctrine on the same foundation, the presumption is, that their doctrine is the same.

However, not to rest the matter on a presumption, the agreement of the two apostles in this great article of the Christian faith will appear, if the doctrine of each is more narrowly examined. James, by telling us that Abraham was justified by works when he had lifted up Isaac on the altar, evidently alludes to what God said to him, Gen. xxii. 16. 'By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son, 17. That in blessing I will bless thee.' This promise to bless Abraham, which God so solemnly confirmed with an oath, James, with as much truth, hath termed God's justifying Abraham, as Paul hath given that appellation to God's crowning his faith to him for righteousness. For, in fact, God's promise to bless Abraham was the same with his promise to count his faith to him for righteousness, as is plain from Paul's calling the counting of faith for righteousness, 'the blessing of Abraham,' Gal. iii. 14. See this proved more fully, Ess. v. Sect. 1. p. 253. Wherefore, when Paul said to Abraham, 'In blessing I will bless thee,' seeing he promised to bestow on him the blessing of righteousness counted to him; also, seeing God declared that he would so bless him, because he had not withheld his son, his only son, from him; it is evident, that if justification consisteth in having righteousness counted to one, Abraham was as really justified by the work of offering up Isaac, as by his believing in the Lord that his seed should be numerous as the stars of the heaven.

That Abraham was justified by the work of lifting up Isaac on the altar, Paul also hath acknowledged in his epistle to the Hebrews, chap. vi. 12. 'When God made promise to Abraham, seeing he could swear by no one greater, he sware by himself, saying, Surely, blessing I will bless thee, and multiplying I will multiply thee.' That this was the promise which God made to Abraham when he had offered up Isaac, is evident from the oath with which it was confirmed. For on no other occasion did God confirm any promise to Abraham with an oath. And that Paul understood this to be a promise to justify Abraham, is equally evident from his observing, that God confirmed his promise with an oath, to the end that the heirs might have strong consolation from it: ver. 17. 'God willing more abundantly to shew the heirs of promise the immutability of his purpose, confirmed his promise (to bless Abraham) with an oath, that by two immutable things in which it was impossible for God to lie, we might have strong consolation who have fled away to lay hold on the hope set before us. 18. Which we have as an anchor of the soul.'—But what consolation could the heirs derive from God's promise to bless and multiply Abraham, if the blessing promised to him was not the blessing of justification; and of his having a numerous seed by faith! And what hope was set before the heir to lay hold on as an anchor of the soul, unless it was the hope of pardon and eternal life, which was given to Abraham and to his seed in God's promise to bless and multiply him? Since, therefore, Paul knew that the blessing which God promised to Abraham after he had offered up Isaac, was the blessing of justification; also, since he knew that God expressly declared he would bestow that blessing on him, because he had not withheld his only son; by appealing to that transaction, as giving the heirs of promise strong consolation, Paul hath affirmed expressly as James, that Abraham was justified by the work of
offering up Isaac. Consequently, for any one to say, or even to think, that Abraham was not justified by that work, is to contradict Paul as well as James; nay, it is to contradict God himself, who swears to Abraham: "Because thou hast done this thing, and hast not withheld thy son, thine only son, that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is on the sea shore."

Further, although James hath said that Abraham was justified by the work of lifting up Isaac upon the altar, he hath not said, that his faith had no influence in his justification. On the contrary, he tells us expressly, that his faith co-operated with his works, namely, in procuring his justification; and thereby he hath intimated, that that work was rendered effectual by its proceeding from faith: At the same time adding, that by works Abraham's faith was perfected, he with equal plainness intimates, that Abraham's faith would have been imperfect, if he had refused to offer Isaac when God commanded him to do it. Wherefore, according to James, to render works acceptable to God, they must proceed from faith; and to render faith perfect or complete, it must produce good works. In short, without this union, neither faith nor works separately will avail any thing to men's justification.—In this doctrine Paul agrees perfectly with James, as is evident from Gal. vi. 6, vi. 15, formerly quoted, p. 286; and from all those passages in his epistles where he declares, that the unrighteous shall not inherit the kingdom of God; 1 Cor. vi. 9, and that "without holiness no man shall see the Lord," Heb. xii. 14.

Having thus showed that the two apostles, rightly understood, agree perfectly in their doctrine concerning justification, it remains, for the further illustration of the subject, to offer the five following remarks.

1. Notwithstanding in the account Paul hath given of Abraham's justification, and attending only to the sound, without considering the sense of what Paul hath written on the subject, and at the same time forgetting that faith is itself the greatest of all good works, have ascertained to faith some efficacy in justification which good works have not. This efficacy they represent, by calling faith 'the hand which layeth hold on the righteousness of Christ,' so as to make it the righteousness of the believer, and to render him perfectly righteous in the sight of God. But a doctrine of this kind, which implies an impossibility, and from which many dangerous consequences have been deduced by the Antinomians, ought not to be received; more especially as it hath no foundation in scripture. For none of the inspired writers hath called faith 'a hand which layeth hold on the righteousness of Christ.' They do not even say, that Christ's righteousness is counted, or imputed to believers; but far less that they are made perfectly righteous thereby; which is an impossibility.—because no person can be perfectly righteous in the sight of God, but one who hath never sinned. See Rom. iv. 3, note 2. What Moses hath written concerning the justification of Abraham, is, that his believing in the Lord, and not the righteousness of Christ, was counted to him for righteousness. In like manner, what Paul hath taught, is, that the faith of believers is counted to them for righteousness through Jesus Christ; that is, on account of what Christ hath done to procure that blessing for them. The efficacy, therefore, of faith, doth not depend on its laying hold on the righteousness of Christ, nor on its possessing any inherent merit, but on the good pleasure of God, who, from mere favour, counts the believer's faith to him for righteousness, having appointed it as the condition or means of his justification. But the same kind of efficacy is ascribed likewise to good works. And surely it becometh to God to appoint what conditions or means of justification seemeth to him good. Now, that he hath actually made faith and works, not separately, but jointly, the condition of justification, both Paul and James have declared: the one by assuring us, that nothing availth to men's justification but faith working by love; the other by telling us, that Abraham's faith co-operated with the work of lifting up Isaac on the altar, in procuring him the promise of the blessing of justification. However, neither the one apostle nor the other say, that justification is wrought by faith or works either separately or jointly. The meritorious cause of men's justification is Christ's obedience to death: Gal. iii. 13. 'Christ hath bought us off from the curse of the law, being made a curse for us, that the blessing of Abra- ham might come on the nations through Jesus Christ.' As the reward of his obedience to death, Christ hath procured for mankind the gracious new covenant, in which God, from pure favour, hath promised to bestow pardon and eternal life on all who, by faith and holiness, are capable of enjoying these great benefits. In one word, 'By grace we are saved through faith;' but it is a faith which worketh by love.

2. By constituting Abraham the father of all believers, Gen. xvii. 5. God made his justification the pattern of the justification of believers of all nations, and in all ages of the world; and in him hath showed what the dispositions and actions are, which he requisite in those on whom he will bestow justification as a free gift. This both Paul and James have taught us, by founding their doctrine concerning the justification of the great father Abraham. It is therefore of importance, in the present question, to attend to the character and behaviour of this chief of believers, as described by Moses.—Abraham was a native of Chaldea. But being commanded by God to leave his country and kindred, and to go into a land which he should shew him, Abraham obeyed, not knowing whither he was to go. When he arrived in Canaan, God promised to give that country to him and to his seed; and to make his seed as numerous as the stars of the heaven. This promise Abraham believed, notwithstanding he had all his life gone childless. Nay, he continued to believe it, till the long-promised son, by whom his seed was to become as the dust of the earth, was brought forth by Sarah, in the ninetieth year of her age, and when Abraham was an hundred years old. But mark what happened! When this only son was grown up, God commanded Abraham to offer him up on an altar as a burnt-offering. This difficult command he obeyed, notwithstanding all the promises which God had made to him and to his seed were limited to this only son; reasoning with himself, that God was able to raise him even from the dead, after he was burnt to ashes on the altar; and believing that he would actually raise him.—Further, though the possession of Canaan was promised to him personally, Acts vii. 5. God 'gave him none inheritance in it, no, not so much as to set his foot on;' for the cave and field of Machpelah Abraham bought with
his money from Ephron the Hittite. Yet, when he was dying, he died in the firm persuasion that God would raise him from the dead, to possess the country which he had promised to him. What an admirable example of faith and obedience doth the history of this great believer present to our view! An example which shews, that his faith and obedience did not consist in a single act exerted on a particular occasion, but extended to all God's declarations and commands without exception, from the time he left Chaldea to the end of his life. Wherefore, having on every occasion believed in the Lord, and obeyed his commands, he obtained the promise of justification, confirmed by the oath of God, after he had offered up his only son; and was made the father of all believers, to teach us what our dispositions and actions must be, if we expect to be justified as Abraham was; and to make us sensible, that we are not his children, and heirs of the promises made to him and to his seed, unless, as our Lord expresseth it, John viii. 39. 'We do the works of Abraham.'

4. It was mentioned in the preceding Essay, page 251, that God said concerning Abraham, Gen. xviii. 19. 'I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment, that the Lord may bring upon Abraham that which he hath spoken of him.' And it was observed, that this was a declaration, not only to Abraham himself, but to Abraham's children, that they were to receive the blessings promised in the covenant, and particularly the blessing of faith counted to them for righteousness, only on condition of their keeping the way of the Lord, and their doing justice and judgment. These things merit the reader's notice in this place; because Abraham's justification being the pattern of our justification, if he was not to have the things promised to him, unless he kept the way of the Lord, and did justice and judgment, we cannot expect pardon and salvation, unless we persevere in faith and holiness to the end of our lives, as Abraham did.

6. The defenders of justification by faith alone ought to consider, that the doctrines of religion, both natural and revealed, may be really believed without having any influence on a man's temper and behaviour. So saith James, chap. ii. 18. 'One may say, Thou hast faith, and I have works; shew me thy faith without thy works, and I will shew thee my faith by my works.' 19. Thou believest that there is one God; thou dost well. Even the devils believe this, and tremble. But James adds, the belief of the doctrines of the gospel, however firm it may be, and however zealously contended for, even to the giving of one's body to be burned, will have no influence in any man's justification, if it doth not produce good works. 1 Cor. xiii. 3. A faith of this kind is what James calls 'a dead faith.' Like the body without the spirit, it hath no vital operation. In short, it is not the faith which at the judgment will be counted to the believer for righteousness; but rather will aggravate his wickedness, and increase his punishment.

Sect. III.—Of the Justification of the Heathens.

To the doctrine of justification by faith it hath been objected, by the opposers of revelation, that it excludes all from the possibility of salvation who have not the benefit of revelation. This objection, if it were well founded, would, I acknowledge, bring discredit on the doctrine of justification by faith, and even on the gospel itself; because it would represent God as requiring from sinners a condition of salvation, which he himself hath put it out of their power to attain.

But the objection is of no value, as it proceeds on a palpable mistake, namely, that the faith necessary to justification consists in the belief of doctrines knowable only by an external revelation. For whether we consider the scripture account of faith, or whether we examine the particular acts of faith by which individuals are said in scripture to have been justified, we shall find, that faith doth not consist so much in the belief of any revealed moral or religious truth, as in men's attaching themselves sincerely to God by a strong inclination to know and to do his will; and in making a right use of their reason in searching after the will of God, as manifested by the light of nature; or, if they are favoured with an external revelation, in implicitly directing their religious sentiments and conduct by that revelation, so far as they are capable of understanding it; and in relying with an entire confidence on all the promises of God. Properly speaking, therefore, faith lieth in the heart more than in the head. So the apostle Paul teacheth, Rom. x. 10. 'With the heart we believe unto righteousness;' we believe so as to have righteousness counted to us.—The same apostle represents faith to consist in the strength of one's persuasion of the religious truths which he believes, and in the influence which that persuasion hath on his temper and conduct, rather than in the number and extent of the truths which he believes. 2 Cor. iv. 13. 'We having the same spirit (Esa. iv. 56.) of faith, according to what is written, I believed, therefore I have spoken: We also believe, and therefore speak.'—Heb. xi. 1. 'Now faith is the confidence (the confident expectation) of things hoped for, and the evidence of things not seen.'

From this account of faith it appears, that persons may have true faith whose religious knowledge is very limited. For to different persons the objects of faith must be more or fewer, according to their different capacities, and their different opportunities of gaining religious knowledge. In particular, the faith of those who are denied the benefit of revelation, can have for its object only the truths concerning God discoverable by the light of nature. Yet they may please God by acting agreeably to their faith in these truths. So the apostle hath expressly declared, Heb. xi. 6. 'Without faith it is impossible to please God: For he who cometh to God must believe that he is, and that he is a rewarder of them who diligently seek him.'

The declaration, that they pleased God who diligently seek him, in consequence of their believing that he is, and that he is a rewarder of them who diligently seek him, is conformable to truth. For, notwithstanding the faith of those to whom God hath not granted the external revelation, may not be so extensive as the faith of those who enjoy that benefit, their faith, that is, their attachment to God, may be as strong, and their inclination to know and to do his will may be as sincere, and have as great an influence on their conduct, as the faith of those who are favoured with revelation. Nay, their sense of the imperfection of their own works, and their reliance on the mercy of God, may be as complete—consequently, on account of the sincerity of their faith and obedience, they may be as acceptable to God as the others who enjoy revelation, and through the merity of Christ may be as readily saved; accordingly to St. Peter's declaration, Acts x. 34. 'Of a truth I perceive that God is no respecter of persons. 35. But in every nation, he who feareth God and worketh righteousness, is accepted with him.'—Farther, it is to be considered, that even among those who are favoured with a written revelation, there are great differences in respect of their natural capacities, their improvement by education, and their opportunities of attaining the knowledge of the meaning of that revelation; by all which, the extent of the knowledge and faith of individuals must be very different. We may therefore believe, that the same extent of faith in the doctrines of revelation will not be required of all to whom a written
revelation hath been given; but in judging individuals, a due regard will be had to the opportunities and advantages which each hath enjoyed. This I think our Lord hath inculcated, Luke xii. 47. "That servant, who knew his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. 48. But he who knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whosoever much is given, of him shall be much required: And to whom men have committed much, of him they will require the more."—Seeing then, the same extent of faith is not required from all who enjoy the benefit of revelation, because all have not the same natural capacity, nor the same advantages for profiting by the scriptures, do not consist in the same measure of faith from those who are denied the benefit of revelation, that extent of faith is not required which is expected from those who enjoy revelation. And therefore, at the judgment, the fault will consider what improvement every one hath made of the opportunities and advantages which he enjoyed; and what influence his faith in the truths which were made known to him had on his temper and actions.

That the faith necessary to justification consists in a sincere disposition to know and to do the will of God, so far as it is made known to men, and not in the belief of doctrines which they have no means of knowing, appears also from the particular exercises of faith recorded in the scriptures, by which individuals are declared to have been justified.—To begin with Noah: It is said of him, Heb. xi. 7. "By faith, Noah, when he received a revelation concerning things not at all seen, being warned of things not visible in the world; prepared an ark for the salvation of his family, by which he condemned the world, and became an heir of the righteousness which is by faith." Noah's faith, in this instance, did not consist in his believing any doctrine of religion made known to him by God; but in his believing a future event which God revealed to him, namely, that the ungodly world was to be destroyed with a flood; and in his obeying God's command to prepare an ark for the salvation of himself and family. Wherefore, since by that faith he "became an heir of the righteousness which is by faith," Owen and his followers are wrong in affirming, that the faith of which the apostle speaks in this chapter is not justifying faith. The next example is Abraham, of whom it is said, Gen. xvi. 6. "Abraham believed in the Lord, and it was counted to him for righteousness." He believed in the Lord, and it was counted to him for righteousness. He believed the promises of the Lord, and his faith was the accomplishment of all the events which he had foretold; and of all the promises which he had made to Abraham, concerning his giving the everlasting possession of Canaan to his seed; so that, by their faith in these promises, they were encouraged valiantly to withstand and subdue their enemies.—Of this kind was the faith of Moses's parents, which moved them to disregard the king's commandment, and to hide their son three months; and the faith of Moses himself, which moved him to leave the court of Egypt, and to suffer persecution with the people of God, rather than to enjoy the temporary pleasures of sin: for ed him also to institute the passover, and the sprinkling of blood, that the destroying angel might not touch the first-born of the Israelites.—Of the same kind was the faith of the Israelitish prophets, by which they entered into and passed through the Red Sea; and of Joshua, by which he expected the walls of Jericho to fall down, after being encompassed seven days; and of Gideon, and of Barak, and of Samson and Jephthah; of David also and of Samuel, and of the prophets; who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, &c.—In short, the whole of the apostle's discourse in this chapter proceeds on the supposition, that faith is a disposition in the heart, leading
those who possess it to act suitably to their knowledge of the will of God respecting their conduct, whether his will was discovered to them by the light of nature or by revelation. The foregoing examples of persons who were justified by their faith in the declarations and promises of God, notwithstanding these declarations and promises related merely to temporal matters, prove, I think, that they who believe in God, according to the manifestation which he hath made of himself by the light of nature, may be justified even by that kind of faith, provided it leads them habitually to comply with the will of God, so far as they know it. It is no just objection to this, neither doth it support Owen’s affirmation, mentioned p. 269. that some of the persons whose faith and obedience are praised by the apostle, were not justified thereby; such as many of the Israelites, who by faith passed through the Red Sea, but afterwards, by reason of unbelief, refused to go into Canaan, and for that sin were destroyed in the wilderness; and those who by faith compassed the walls of Jericho seven days, in expectation of their falling down, who cannot all be supposed to have been justified by that one act of faith: and perhaps some others who are said through faith to have subdued kingdoms. For since the apostle saith, ver. 39. ‘All these, though well testified of through faith, have not received the promise;’ 40. God having foreseen some better things for us, that they without us should not be made perfect;’ he certainly means, that many of these persons were justified by their faith: and with respect to the rest, there can be no doubt, that in so far as their faith led them to obey God, in the instance mentioned by the apostle, they did what was pleasing to God. But even on supposition that a number of them were not justified by their faith, because it was only temporary, it was wrong, on that account, to conclude concerning the rest, who are said to have obtained a good testimony through faith, and who are to be perfected, that is, rewarded together with us, that their faith did not avail to their justification; unless it could be proved, that, like the Israelites who passed through the Red Sea, they did not persevere in their faith and obedience. In particular, the conclusion would most certainly be false with respect to Noah, and Abraham, and Rahab. For of them it is testified, in so many words, that they were justified by their faith, notwithstanding we know its objects were such moral and religious truths only as were discoverable by the light of nature, and such revelations as God was pleased to make to them personally, concerning certain temporal matters in which they were greatly interested. Thus, from the accounts which the inspired writers have given of the faith necessary to justification, and from the example of those who are said in the scriptures to have been justified by their faith, it is abundantly evident, that justifying faith in different persons must be different in respect of its objects, according to the opportunities and advantages bestowed on each. Nevertheless, the principle of faith being the same in every dispensation, it may, by the assistance of the Spirit of God, be attained under every dispensation, and may be productive of holiness in the believer, in proportion to the extent and strength of his belief. If this account of the matter be just, it removes the greatest objection which infidels have raised against the gospel. For, by establishing faith as the condition or means of justification, it hath excluded none, not even the heathens, from the possibility of salvation. This liberal doctrine the apostle Paul, if I mistake not his meaning, hath expressly taught, Rom. iv. 11. where he tells us, that Abraham ‘received the mark of circumcision, as a seal of the righteousness of the faith which he had in uncircumcision, in order to his being the father of all who believe to the end that righteousness might be counted even to them.’ But while we contend, that persons may have the faith necessary to justification, who, through their want of revelation, are ignorant of Christ, and of the method of salvation, we are far from thinking that any person can be justified otherwise than by Christ. All who are justified, are justified of God’s free gift, through the goodness of God to subject all to death for the disobedience of Adam, notwithstanding the greatest part of mankind never heard either of Adam or of his disobedience, it is equally consistent with the justice and goodness of God to bestow pardon and eternal life on account of the meritorious obedience of Christ, notwithstanding many of them never heard till then of the Person to whom they owe the great obligation, nor of his obedience to death for which it was procured for them. And the rather, that the discovery of the author of their salvation, and of the method by which he procured it, though not made to them till the judgment, will come in good time to lay a foundation for their gratitude and love to God and to Christ, throughout the endless ages of eternity.

But however consonant to reason and to the perfections of God it may be, that the benefit of Christ’s obedience should be extended, at the judgment, to persons who in their lifetime never had an opportunity to know and believe on him, provided they are found to have been animated by a real principle of faith; and some of those to whom Christ hath been offered in the gospel, but who have rejected him, is very different. There is unbelief having generally proceeded from evil dispositions, they can receive no benefit from Christ’s obedience. So he himself hath taught us, John iii. 19. ‘This is the condemnation, that light is come into the world, and men have loved darkness rather than light, because their deeds were evil.’ 20. For every one who doth evil, hateth the light, neither cometh to the light, lest his deeds should be reproved. Upon the whole I affirm, a second time, that by making faith the condition of men’s justification, the gospel excludes none from salvation, but those who exclude themselves through pride of understanding and vicious dispositions.

Sect. IV.—Of the Propriety of making Faith the Condition of Men’s Justification.

The propriety of making faith, and more especially the faith of the gospel, the condition or means of the justification of those to whom the gospel is offered, hath been called in question by the Deists, on this principle,—‘That a man’s belief is not in his own power; but depends on the evidence with which the thing to be believed is accompanied; and on his ability to comprehend and judge of that evidence. But however true this principle, rightly understood, may be, it is no less true, on the one hand, that through indulged prejudices, and the prevalency of corrupt inclinations, and considerations of present interest, and even through inattention, men may render themselves blind to the clearest evidence; and, on the other hand, that by attention, impartiality, and willingness to know the truth, men may render themselves capable of discerning, and of being impressed with the evidence by which any doctrine or matter of fact is properly supported. In this view, to require the belief of the gospel from those to whom it is offered, is, in fact, to require them to use their rational faculties in a fit manner, and to exercise care and impartiality in judging of an affair which is of the greatest importance, to themselves and to the world. Therefore, seeing the proofs by which the gospel is showo.
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Ad to be of divine original, are sufficient to convince those who examine them impartially; for any one to reject the gospel as not of divine original, is certainly an evidence that his heart is so corrupted that he is incapable of salvation; whereas, to receive it, is a proof that he possesses a rectitude of disposition which fits him for heaven. So our Lord hath declared, John iii. 30. 'Every one who doeth evil, hateth the light, neither cometh to the light, lest his deeds should be reproved.' 21. But he who doth truth, cometh to the light, that his deeds may be made manifest that they are wrought in God." The belief of the gospel being thus a proof that men are capable of justification, and the rejection of it disqualifying them for receiving that blessing, to require faith in the gospel as the condition of the salvation of those to whom it is proposed, and to make the disbelief of it the cause of their condemnation, are both of them proper; consequently no fault can be found, either with our Lord's promise or with his threatening: Mark xvi. 15. 'Go ye into all the world, and preach the gospel to every creature.' 16. He who believeth, and is baptized, shall be saved; but he who believeth not, shall be condemned.'

2. The gospel is much to be commended for making faith the condition or means of men's justification, because it is the highest exercise of piety, and the only true principle from which, in every dispensation of religion, good works must proceed. This praise is due to faith, not because by piety and good works men merit justification, but because by these jointly they become capable of pardon and eternal life. Wherefore, in speaking of men's justification, to separate good works from faith, and to make the latter consist wholly in the belief of doctrines, without connecting it with good works, is to err from the truth; as is plain from the many passages of scripture in which good works are enjoined as necessary to salvation, and bad works are forbidden as bringing condemnation on those who continue in them. To begin with the highest authority,—our Lord hath said, Matt. vii. 21. 'Not every one who saith to me, Lord, Lord,' (that is, who acknowledgeth me for his Master), 'shall enter into the kingdom of heaven: but he who doth the will of my Father who is in heaven. 22. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name have done many wonderful works? 23. And then will I profess unto them, I never knew you: Depart from me, ye that work iniquity.' Matt. vii. 23. 'Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. 35. For I was an hungered, and ye gave me meat; and I was thirsty, and ye gave me drink; 36. I was a stranger, and ye took me in; I was naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me.' Matt. xxv. 35-46. 'Repent ye, therefore, and be converted, that your sins may be blotted out.' 2 Pet. i. 5. 'Add to your faith courage, &c. 10. For doing these things ye shall never at any time fall. 11. And thus there shall be richly ministered to you an entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ.'—And especially Paul, the great defender of justification by faith without works of law, Rom. ii. 6. 'The righteous judgment of God, who will render to every man according to his works.' Ver. 13. Not the bearers of the law are just before God, but the doers of the law shall be justified.' Rom. viii. 12. 'If ye live according to the flesh, ye shall die: but if, through the Spirit, ye put to death the deeds of the body, ye shall live.' 1 Cor. vi. 9. 'Do ye not know that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers,' &c. Gal. v. 6. 'In Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but faith strongly working by love.' Tit. ii. 11. 'The grace of God, which bringeth salvation, bath shone forth to all men. 12. Teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world. 13. Expecting the blessed hope, namely, the appearing 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 to himself a peculiar people, zealous of good works.' I Heb. xii. 14. 'Pursue peace with all men, and holiness, with out which no one shall see the Lord.'—So also James ii. 14. 'Though a man may say he hath faith, and have not works, will faith save him?'—And John, I Epistle iii. 7. 'Little children, let no one deceive you: He who doth righteousness is righteous, even as he is righteous.'

After these declarations from Christ and his apostles, can any one doubt that the faith which saveth is necessarily connected with good works; and that it is made the condition or means of our justification for any other reason, but because it is the vital principle of true holiness, whereby men are rendered capable of eternal life?

3. By establishing faith as the condition of men's justification, the gospel teacheth us, that at the judgment God will principally regard the disposition of men's minds, without severely searching into their actions. For, in particular instances, these may have been imperfect, and even faulty, through the greater corruption of nature which some have to struggle against, or the greater temptations to which others have been exposed, or the peculiar disadvantages under which a third sort have laboured, while their general conduct hath been right. Besides, in most cases, the bad actions of those who have a sincere desire to please God, having, through invincible ignorance, been performed under the notion, perhaps, of service done to God; or, if performed contrary to knowledge and conscience, having been speedily repented of by the believer—God will graciously forgive them for the sake of Christ, and will accept of their faith, or general disposition to please him, which led them to an habitual course of virtuous though not sinless conduct, as if it were a perfect righteousness; and will reward them from pure favour, on account of the meritorious obedience of Christ.

4. By making faith the condition of our justification, the gospel teacheth, that however good any action may be, as to the matter of it, if it does not proceed from faith, that is, from an habitual regard to the will of God, and from a sincere desire to please him, in the hope of obtaining those rewards which the lights of nature and of revelation encourage pious men to expect from his goodness, (Heb. xi. 6.), it is neither a moral nor a religious action; it is the mere effect of natural disposition, or perhaps of something worse: for instance, a desire of the praise of men, or a regard to one's own present interest; and therefore it will avail nothing to one's acceptance with God.

5. Lastly, the gospel, which hath made faith working by love the condition on which God will justify men in the way of favour, is attended with this advantage, that while it establisheth good works on the firmest foundation, and giveth them all the weight and importance in the Christian scheme which really belong to them, it beats down men's pride, by making them sensible of the imperfection of their virtue: And thus, taking away from sinners all pretensions to merit, it constrains them humbly to receive the great blessings of justification and salvation as free gifts from God through Jesus Christ, and lays a foundation for their gratitude to God, and love to Christ, throughout the endless ages of eternity.

Sect. V.—Of the Time when Believers are justified.

Many of the inextricable opinions with which theologians have perplexed themselves, in pretending to recon-
 cita the doctrine of the apostles Paul and James on the article of justification, originates from the notion that believers are justified in the present life. And I acknowledge, that what Moses hath written concerning the justification of Abraham, according to its obvious meaning in modern language, seems to imply, that he was justified at the time he believed in the Lord. I acknowledge also, that what Paul hath written concerning the justification of believers, seems in like manner to imply, that they are justified in the present life. Nevertheless, I hope to make it evident, that neither Moses or Paul meant to teach any such doctrine.

1. To show this, my first argument shall be taken from the nature of justification. To be justified, in the scripture sense of the word, is to be acquitted from the charge of having broken the law of God, either by omitting the duties which it enjoins, or by committing the sins which it forbids; consequently it means, to be freed by the sentence of God from the punishment which they incur who break his law. Accordingly, the Westminster Assembly, in their Shorter Catechism, have rightly defined justification, 'An act of God's free grace, wherein he pardonneth all our sins, and accepteth us as righteous in his sight.' But as the whole of a man's life is a state of probation, the sentence of acquittal in which justification consisteth, must proceed upon an examination of all the deeds men have done in the body during the whole course of their trial. Wherefore, if the sentence of acquittal is passed immediately on a man's first faith, which is the opinion of Estius, Whitby, Locke, Taylor, and others, on the one hand, and of the Antinomians, and of some Calvinists, on the other, we must either hold, with the first-mentioned learned men, that the acquittal respects only the sins committed by the believer prior to that first act of faith; or with the last-mentioned persons, that it comprehends not only the believer's past sins, but all those also which he may happen to commit afterwards, till his death.

The first of these opinions, namely, that justification consists in the pardon of the sins committed previous to believing, labours under this inconveniency, that by connecting the pardon of past sins with men's first faith in the gospel, we are led to think, that some may be justified and pardoned with respect to all their past sins, on whom no change of dispositions hath passed, nor will pass; as was the case with Simon Magus, and many others in the first age, who were baptized and made an outward profession of faith in the gospel. He may have sinned likewise with many, in every age, who speculatively believe the gospel to be a revelation from God, and yet are not influenced thereby either in their temper or actions. I ask, will wicked persons, who die impenitent, not be punished for the sins they committed previous to their first faith in the gospel? To resolve the matter into the sovereign pleasure of God, will not account for his pardoning such persons; because if at any time God forgives the sins which men have committed while they continue in these sins, he acts contrary to his perfections, and to his character as the righteous Judge of the world.—Besides, if the future punishment of sin is to arise in part from the existence of evil dispositions in the mind of the sinner, those who live and die in their sins must be miserable, in proportion to the number and strength of the evil habits which they carry with them into the other world; these not being diminished in the least by their supposed first pardon. Wherefore, that sinners are pardoned in any period of their life without repentance, and that the sins which have been thus pardoned, will neither be punished in a future state, nor be the instrument of the sinner's punishment who dieth in his sins, being opinions which stand in opposition to the declared laws of God's government, and to the established course of things, they ought not to be adopted on a few expressions in scripture, which easily admit of a different interpretation. But to induce us to embrace such opinions, the plainest and most unambiguous assertions ought to be produced from the inspired writings in confirmation of them.—To all these considerations we may add, that if the speculative belief and outward profession of the gospel is sufficient, without repentance, to procure for sinners the pardon of all the sins they have committed previous to their believing the gospel, why may not the same kind of faith, continued in, procure for sinners, without repentance, the pardon of all the sins they commit through the whole course of their life? In short, the doctrine of a first and second justification, the one by faith, and the other by works, though patronized by many great names, being contrary both to scripture and reason, ought to be exploded.

The second opinion concerning the justification of believers in the present life, is, that the pardon granted immediately on their believing, includes not only their past sins, but all the sins which they may afterwards commit during the whole course of their life. But to this notion of justification it may with great propriety be objected, that it represents men's future actions as judged, and their sins as pardoned, before they exist: Or, if this form of the doctrine is too absurd to be maintained, it must at least be allowed, that a justification which includes the pardon of all future sins, very much resembles a Papish bull of indulgence, and gives men too great a liberty of sinning; consequently it can be no doctrine of the gospel.—The Antinomians indeed endeavour to remove this objection by asserting, that the evil actions of believers are not in them sins, neither doth God consider them as such; or, to use their own expression, God sees no sins in believers. But the impiety and folly of this assertion is too glaring to need any laboured confutation. Sin is sin, by whomever and at what timesoever committed; and, if not forsaken, will most certainly be punished.

2. My second argument to prove that men are not justified in the present life, shall be taken from experience; and it is this: Since justification is an act of God's free grace, in which he pardonneth all our sins, and accepteth us as righteous, if believers are pardoned in this life, they must in this life be delivered from the punishment of sin, that is, from diseases and death, and every evil which at the fall was inflicted on mankind as the punishment of Adam's sin. The reason is, a pardon which leaves the sinner under any part of his punishment, is no pardon at all; at least, it is not a full pardon. He may have an assurance of pardon given him in the promises of the gospel; but, while any part of his punishment is continued, he can no more be said to be pardoned, than a prisoner can be said to be freed from his confinement who is detained in prison. A believer also may in the promises of the gospel have an assurance of God's love, together with peace of conscience in the prospect of pardon, provided he perseveres in faith and holiness. But still this is not pardon; for, as was said before, pardon consists in an actual deliverance from all the penal consequences of sin, both in the present and in the future life. Further, one's acceptance as righteous in the sight of God, consists in his being rewarded as a righteous person. If so, this part of justification doth not take place at present. None of the children of Adam were ever in this life thus 'accepted as righteous in the sight of God,' except Enoch and Elijah, who, on account of their singular faith and holiness, and to shew what justification is, were translated in the body to heaven; whereby they were freed from death, the punishment of sin, and put in the immediate possession of a blessed immortality, the reward promised to the righteous.—Since, then, believers are neither delivered in this life from diseases and death, nor put in possession of the joys of heaven, but only in the promises of the gospel have an assurance that these
blessings shall be bestowed on them at Christ's second coming, it is evident from experience, that no believer is justified in the present life.

3. A third argument, to shew that believers are not justified in the present life, arises from those passages of scripture in which justification is represented as a thing future. Of these the principal are, Rom. ii. 5. 'Revelation of the righteous judgment of God, who will render to every one according to his works,' &c. Rom. viii. 24. 'We are saved in hope.' Now hope seen, it is not hope: For what a man seeth, how also can he hope for it? 25. But if we hope for what we do not see, we wait with patience for it. Gal. v. 5. 'We, through the Spirit, look for the hope of righteousness by faith.' Wherefore, righteousness is not counted to us through faith in the present life; and our salvation is a thing future, being the object of our hope, and will not be accomplished till Christ's second coming.

4. A fourth argument is, if believers on their first act of faith are justified, that is, judged in the present life, and acquitted from the guilt of all the sins they have till then committed, they must be judged twice; contrary to the declarations of scripture, in which one judgment only, of the righteous as well as of the wicked, is spoken of; and that one judgment is foretold to happen at Christ's second coming.

From these arguments I think it evident, that notwithstanding Moses hath spoken of the justification of Abraham, and Paul hath spoken of the justification of believers, in words sometimes of the present, and sometimes of the past time, these passages are to be interpreted, like many other passages of scripture, in which things future are represented as past, or present, to signify the absolute certainty of their happening. Thus Moses says, in his song, Exod. xvi. 13. 'Thou hast guided them in thy strength unto thy holy habitation;' that is, thou wilt assuredly guide them. In the prophetic writings this manner of expressing things future is common. We find it used likewise by our Lord and his apostles, Matt. xxvi. 28. 'This is my blood of the new covenant, which is sheds for many;' that is, which is to be shed. —Luke xx. 37. 'Now, that the dead are raised;' (that is, shall be raised), 'Moses shewed at the bush.'—John iii. 19. 'He that believeth not is condemned already;' shall be condemned, if he does not repent. —Rom. viii. 30. 'Whom he called, them he also justified;' and whom he justified, them he also glorified. But as believers are not glorified in the present life, so neither are they justified. —1 Cor. xv. 2. 'By which also ye are saved, if ye keep in memory,' &c. But how could persons be already justified, whose salvation depended on the condition of their keeping in memory the doctrines they had been taught! —2 Tim. i. 9. 'He hath saved us, and called us with an holy calling.' Here the expression hath saved us, signifies only God's resolution to save us; as is plain from its being put before his calling us to believe the gospel. —2 Pet. iii. 11. 'Seeing all these things are dissolved;' namely, the heavens and the earth. These the apostle represents as already dissolved, to shew the certainty of their dissolution at the second coming of Christ. See Prelim. Essay, iv. 10.

Wherefore, since it is usual in scripture to speak of things future, sometimes as present and sometimes as passed, it does not follow from Moses saying, 'Abraham believed in the Lord, and he counted it to him for righteousness,' that Abraham was then justified; nor from Paul's speaking of believers as already justified, that they are justified in the present life. Those expressions are to be considered only as assurances, or promises, that Abraham, with all his seed by faith, shall, at the general judgment, have their faith counted to them for righteousness and be rewarded as righteous persons. This is clear in the case of Abraham. For, as the counting of what Phil. nehas did to Zimri for righteousness, consisted in God's promising him the everlasting priesthood, so the counting of Abraham's faith for righteousness consisted in God's promising him the inheritance of Canaan, and not in giving him the actual possession of that inheritance. Further, as Canaan was the emblem of heaven, the promise to give to Abraham and to his seed the inheritance of Canaan, was also a promise to give them the inheritance of heaven, provided they persevered in their faith and obedience; and on that circumstance the title of Abraham himself to the heavenly inheritance was suspended, Gen. xviii. 19. as was formerly observed, p. 251.

From these things it is plain, that Moses' words, Gen. xv. 6, 'He believed in the Lord, and he counted it to him for righteousness,' do not imply, according to their second meaning, that Abraham was then justified or pardoned, any more than they imply, according to their first meaning, that he then obtained the possession of Canaan. They were a declaration only, or promise, that Abraham should be pardoned, and put in possession of heaven in due time. —This being the true meaning of Moses' words, the expressions in St. Paul's writings, which seem to import that believers are justified in the present life, being formed on Moses' words, must, like them, be understood as declarations or promises that believers shall certainly be justified at the judgment; agreeably to the usage of the inspired writers, who, to shew the certainty of the future events of which they speak, represent them as already come to pass.

If the foregoing account of justification, and of the time when that blessing is bestowed on believers, be agreeable to scripture, the supposition of a first and second justification, framed for the purpose of reconciling the doctrine of Paul and James concerning the justification of believers, is inadmissible, being contrary both to scripture and reason. Besides, it is needless, the doctrine of the two apostles being perfectly the same. Wherefore, the expressions which Estius, Whitby, Locke, Taylor, and other commentators have given of certain passages in the epistle to the Romans, in so far as they are built on the supposition of a twofold justification, ought to be rejected as not agreeable to the truth of the gospel. —The same judgment should be pronounced on all those explications of the doctrine of justification, which have any tendency to weaken the obligation of good works. For although the abetters of these explications attempt to remove that inconvenience by a variety of subtle distinctions, these being not easily understood by the common people, make little or no impression on their minds; while the consequences which flow from the doctrine they are intended to vindicate, being obvious and agreeable to men's passions, have the greatest influence to make them hope for salvation, notwithstanding they continue in their sins.

But all hopes of this sort being expressly condemned in the gospel, every explication of the doctrine of justification which warrants such hopes, I repeat, ought to be rejected, not only as unscriptural, but as dangerous in the highest degree.

CONCLUSION.

There have I endeavoured to shew, that the belief of the doctrines of revelation is not necessary to the justification of those who are destitute of revelation; and that neither the belief of any particular doctrine, such as, that Jesus is Christ the Son of God, nor of any determinate number of doctrines, such as those contained in creeds and confessions, is necessary to the justification of all who enjoy revelation; because all have not an equal opportunity of knowing, nor an equal capacity to comprehend these doctrines. But that justifying faith consists in one's believing such doctrines of religion as God hath given him an
opportunity and a capacity of knowing; and in his being so at pains to acquire such a knowledge of these doctrines, as his talents and opportunities enable him to acquire; whether he hath nothing but his own reason and conscience to direct him, or hath these faculties aided by an external revelation;—consists also in habitually recollecting these doctrines, so as to be influenced by them, not to a single act of obedience only, but to an habitual compliance with the will of God, as far as he knows it. This idea of justifying faith I have been at pains to explain and establish by the example of Abraham's justification, because it accords perfectly with all the things said of justifying faith in the scriptures, and is what men in every age and nation have supposed, with these circumstances of which I have spoken, to the sincere; and because it is such a faith as qualifies men for heaven, and which, according to the tenor of the new covenant made after the fall with Adam and all his posterity, through the merits of Christ.—I have likewise shewed, that the inspired writers have ascribed men's justification to good works, as expressly as to faith; not, however, as if either had any necessary influence in procuring justification, but as conditions equally required by God, and equally necessary to render men capable of eternal life, and so inseparably connected, that it is impossible for the one to exist without the other.—Further, I have proved, that the common opinion concerning the justification of believers in the present life, from which so many dangerous consequences have been deduced, is founded in a mis-understanding of the scripture phrasing, and is not agreeable either to reason or experience:—not to reason; for how can a man be justified till his trial is finished, and there is an opportunity of judging of his whole conduct? nor to experience; for where is the believer, who in the present life is freed from any of the temporary penal consequences of sin, and is put in possession of the reward which God hath promised to bestow on them whom he accepteth as righteous? The judgment and acquittal of believers will not happen till Christ returns to judge the world; at which period, believers of all ages and nations being raised from the dead, will, by Christ's sentence as Judge, be freed for ever from misery and death, and be put in possession of eternal life.

To conclude, I have thus largely treated of justification by faith, not only because it hath been controverted in modern times, but because wrong notions concerning that important article of Christian faith have a tendency to weaken the obligations of morality: Whereas, right conceptions concerning the spiritual motives of an holy life, throw a great light on the revelations of God, and shew the method of salvation discovered in these revelations to be consonant to the best ideas men can form of the character of God, as the righteous Governor of the universe.

**Preface to the Galatians.**

The Galatians were the descendants of those Gauls, who, finding their own country too strait for them, left it after the death of Alexander the Great, in quest of new settlements. These emigrants, on leaving their own country, proceeded eastward along the Danube, till they came to where the Save joins that river. Then dividing themselves into three bodies, under the conduct of different leaders, one of these bodies entered Pannonia, another marched into Thrace, and a third into Illyricum and Macedonia. The party which marched into Thrace passed over the Bosphorus into the Lesser Asia, and, hiring themselves to Nicomedes, king of Bithynia, assisted him to subdue his brother Ziptes, with whom he was at war; and in reward for that service they received from him a country in the middle of the Lesser Asia, which from them was afterwards called Galatia, or Galatia.

The inland situation of Galatia preventing its inhabitants from having much intercourse with more civilized nations, the Gauls settled in that country continued long a rude and illiterate people. Yet they wanted neither the inclination nor the capacity to receive instruction. For when Paul came among them, and preached to them, they were so ravished with the doctrines of the gospel, that they thought themselves the happiest of mortals; and were so strongly impressed with a sense of the obligation they lay under to the apostles, for having enlightened them with respect to religion, that they thought they could never repay it, Gal. iv. 15. In short, his preaching and miracles had such an effect on the Gauls, that great numbers of them renouncing heathenism and emiting their gods, they formed many separate Christian churches, called in the inscription of the apostle's letter to them, The churches of Galatia.

How little intercourse the Galatians had with the neighbouring nations, may be known from this, that at the time St. Paul preached the gospel to them, and for many ages afterwards, they continued to speak the language of the country from whence they came. So Jerome, who lived more than 600 years after that people settled themselves in Asia, informs us. For he tells us, that in his time the language of the Galatians was the same with that which he had heard spoken when he was at Tarsus. See Rollin's Antiq. Hist. B. xvi. Sec. 5.

**Sect. I.—Of the Time when, and of the Person by whom, the Galatians were converted to the Christian faith.**

Luke, in his history of the Acts of the Apostles, hath not told us directly at what time, nor by whom, the Galatians were converted; but he hath mentioned Paul's journey into Phrygia and Galatia, for the purpose of confirming the churches. Acts xvi. 5, 6. And from what he tells us Paul said to Barnabas, when he proposed that journey to him, we learn, that he and Barnabas had formerly preached the gospel in the cities of Phrygia and Galatia. Acts xv. 36. 'Let us go again and visit our brethren, in every city where we have preached the word of the Lord, and see how they do.'—Acts xvi. 4. 'And as they went through the cities, they delivered them the decree for to keep, that were ordained of the apostles and elders which were at Jerusalem. 5. And so were the churches established in the faith, and increased in number daily. 6. Now when they had gone throughout Phrygia, and the region of Galatia,' &c.—It is true, in the history which Luke hath given, Acts xiv. of the journey we allude to, which Paul and Barnabas made into the countries of the Lesser Asia, for the purpose of preaching to the Gentiles, it is not said expressly that they went into Phrygia and Galatia: But he hath mentioned particulars, from which it may be gathered, that in the course of that journey they preached in both of these countries. For example, having given an account of their being sent forth by the Holy Ghost, and mentioned the countries through which they passed, Acts xii. 4, 5, 6, 13, 14, 51. the historian, in the beginning of chap. xiv. relates what happened to them in Iconium, a city of Lycaonia; then adds, ver. 5. 'And when there was an assault made, both of the Gentiles and also of the Jews, with their rulers, to use them despicably, and to stone them.'
unto the region that lieth round about. 7. And there they preached the gospel."—What the region was which lay round about the cities of Lycaonia, we learn from Ptolemy, I. c. 27, who speaks of a part of Lycaonia as bordering on Galatia, and says it contained fourteen cities, of which Iconium was the most famous. Farther, Strabo, in a passage quoted by Callistus, Geog. vol. ii. p. 201, speaks of a part of Lycaonia which bordered on Phrygia. Wherefore, since Galatia and Phrygia lay contiguous to Lycaonia, they probably were in the region round about Lycaonia into which Paul and Barnabas went and preached after leaving Lycaonia, and where they taught many, before they returned to Lystra, as mentioned ver. 21.—These facts and circumstances joined make it more than probable, that when Paul said to Barnabas, 'Let us go and visit our brethren in every city where we have preached the word of the Lord,' he meant, among the rest, the cities of Phrygia and Galatia.

However, if I judge rightly, even this was not the first time Paul preached in Galatia. For his first preaching in that country is thus distinguished by himself: Gal. iv. 13. 'Ye know indeed, that in weakness of the flesh I preached the gospel to you at first. 14. Yet my temptation which was in my flesh ye did not despise, neither did ye reject me.' Now, if this weakness of the flesh, which he calls the temptation in his flesh, was, as is generally supposed, some visible bodily weakness occasioned by his rupture into the third heaven, his first preaching in Galatia probably happened soon after his rupture, and before Barnabas brought him from Tarsus to Antioch, as mentioned Acts xi. 25, 26. Consequently before the church in that city separated him and Barnabas to go and preach to the Gentiles, as related Acts xiii. 1, 2, 3. This appears likewise from those passages in the epistle to the Galatians, in which Paul insinuates that he was the person who had first called them to the knowledge and belief of the gospel, Gal. i. 6, 11, i. iii. 5, iv. 11, 13, 15, v. 8. For if Paul was the person who first called the Galatians, it must have happened before he and Barnabas went from Antioch, by the appointment of the Holy Ghost, to preach to the Gentiles. The reason is plain: If the Galatians were first called to the knowledge of the gospel, when Paul and Barnabas preached in those parts of Galatia which lay round about Lycaonia, Paul could not with truth have called himself their spiritual father, seeing Barnabas on that occasion was actually active with him in preaching to the Galatians, and no doubt converted some of them.

From all these facts and circumstances united, I think it is reasonable to conclude, that after Paul was sent to Tarsus to avoid the rage of the Jews in Jerusalem, as mentioned Acts ix. 30, he went from Tarsus, where he abode several years, into Phrygia and Galatia, soon after his rupture; which I suppose happened at Tarsus, or somewhere in Cilicia: That in Phrygia he preached and gathered churches at Laodicea Colossae and Hierapolis; and in Galatia, at Anicya, Pessinus, Tavium, Germa, and other cities, called in the inscription of his letter, The churches of Galatia: That afterwards, when he and Barnabas fled from Lycaonia into the region of Phrygia and Galatia which lay round about Lycaonia, they preached the gospel, and taught many in the cities of Phrygia and Galatia; That the brethren in these cities, being of the number of those to whom Paul and Barnabas, in the course of this journey, preached the gospel, they, among others, were the persons whom, after the council of Jerusalem, Paul proposed to Barnabas to visit as brethren, that they might see how they did: And that after Paul and Barnabas separated on account of their contention about John Mark, the churches in the cities of Phrygia and Galatia, mentioned above, were those whom Paul and Silas are said to have established in Phrygia and Galatia, by delivering to them copies of the decrees for to keep, which were ordained of the apostles and elders which were at Jerusalem, Acts xvi. 4, 6.

SECT. II.—Of the Date of the Epistle to the Galatians.

The opinions of learned men concerning the date of St. Paul's epistle to the Galatians, are widely different. Theodoret thought it one of those epistles which the apostle wrote during his first confinement at Rome: in which he is followed by Lightfoot and others. But, seeing in the other epistles which the apostle wrote during his first confinement, he hath often mentioned his bonds, but hath not said a word concerning them in this, the opinion of Theodoret cannot be admitted. —Because there is nothing said in the epistle to the Galatians of Paul's having been in Galatia more than once, L'Enfant and Brasecore think it was written during his long abode at Corinth, mentioned Acts xviii. 11, and between his first and second journey into Galatia. This opinion Lardner exposes, and assigns the year 52 as the date of this epistle. —The author of Miscellanea Sacra, who is followed by Beza, supposes it to have been written from Corinth to the apostle's second place there, and not long after he wrote his epistle to the Romans. —This likewise was the opinion of Grotius. —Mill places it after the epistle to the Romans; but supposes it to have been written from Troas, while the apostle was on his way to Jerusalem with the collections; to which he fancied the apostle refers, Gal. ii. 10. And that the brethren who joined him in writing to the Galatians, chap. i. 2, were those mentioned Acts xx. 4. —Hera, in his note on Gal. i. 2, gives it as his opinion, that the brethren who joined Paul in his letter to the Galatians, were the eldership of the church at Antioch; and that it was written in that city, in the interval between Paul and Barnabas's return from Paul's first apostolical journey, and their going up to Jerusalem to consult the apostles and elders concerning the circumcision of the Gentiles. —Tertullian, as Grotius informs us in his preface to the Galatians, reckonthis one of Paul's first epistles.

My opinion is, that Paul's epistle to the Galatians was written from Antioch after the council at Jerusalem, and before Paul and Silas undertook the journey in which they delivered to the Gentile churches the decrees of the council, as related Acts xvi. 4. To this date of the epistle I am led by the following circumstances:—
beyond all doubt.—This is the first reason for supposing that the epistle to the Galatians was written soon after the council of Jerusalem.

2. The second reason is taken from the inscription of the epistle, in which it is said, that all the brethren who were with Paul joined him in writing it: For as the only view with which any of the brethren could join the apostle in writing to the Galatians, was to attest the facts which he advanced in the first and second chapters for proving his apostleship, the brethren who joined him in writing it must have been such as knew the truth of these facts. Wherefore, they could be neither the brethren of Corinth, nor of Ephesus, nor of Rome, nor of Troas, nor of any other Gentile city where this epistle hath been dated, except Antioch. As little could they be the brethren who accompanied the apostle in his travels among the Gentiles, as Hammond conjectures: For none of them, except Silas, had any knowledge of the facts advanced in this epistle, but what they received from the apostle himself; so that their testimony was, in reality, the apostle's own testimony. The only brethren who could bear effectual testimony to these things, were those who lived in Judea and its neighbourhood; particularly the brethren of Antioch, who, by their intercourse with those of Jerusalem, must have known what had happened to Paul there, as fully as they knew what happened to him in their own city, where he had resided often and long. I therefore have no doubt that the epistle to the Galatians was written from Antioch, and that the brethren who joined Paul in writing it were the brethren there, whose testimony merited the highest credit. For among them were various professed and learned, whose names are mentioned Acts xxii. i. with others of respectable characters, whose place of residence, early conversion, eminent station in the church, and intercourse with the brethren in Jerusalem, gave them an opportunity of knowing Paul's manner of life before his conversion; his being made an apostle by Christ himself; his being acknowledged as an apostle by his brethren in Jerusalem; his teaching uniformly that men are saved by faith without obedience to the law of Moses; his having strenuously maintained that doctrine in the hearing of the church at Antioch; his having publicly reproved Peter for seeming to depart from it, by refusing to eat with the converted Gentiles; and that, on being reproved by Paul, Peter acknowledged his misconduct by making no reply. All these things the brethren of Antioch could attest, as matters which they knew and believed; so that with the greatest propriety they joined the apostle in writing the letter wherein they are asserted.

3. That the epistle to the Galatians was written after the council of Jerusalem, and before Paul set out from Antioch on his second apostolical journey, appears from his not giving the Galatians any exhortations therein, or direction concerning the collection for the saints. At the time Paul went into Galatia from Tarsus, he does not seem to have planned that collection. Neither had he it in view when he went into Phrygia and Galatia, with Barnabas, from Ly西亚. What first suggested the idea to him was, if I mistake not, the exhortation of the apostles, when they gave him the right hands of fellowship, and agreed that he should go among the Gentiles, namely, 'that he would remember the poor;' that is, remember to make collections among the converted Gentiles, for the poor of the saints in Judea. Or he may have formed the resolution, in consequence of some conversation on the subject which he had with the three apostles before he left Jerusalem. But in whatever manner it originated, as Paul doth not seem to have formed that resolution till he went up to the council, and conversed with the other apostles, he could not with propriety mention it to the Galatians in any letter, till he had explained the matter to them in conversation. And this I doubt not the apostle did, when he carried to the decrees of the council in his second apostolical journey through Phrygia and Galatia. And the Galatians, having agreed to make the collections, he directed them in what manner to make them with the least inconvenience to themselves; and no doubt received from them their collections, when he went over all the country of Galatia and Phrygia in order, in his way to Ephesus, as mentioned Acts xviii. 23.—Or if any of the Galatian and Phrygian churches had not then finished their collections, they may have sent them to him during his three years' abode in Ephesus. These things I infer from the following circumstances: In his first epistle to the Corinthians, chapter xvi. 1, 2. which was written from Ephesus after he had gone over all the country of Galatia and Phrygia in order, he mentioned the directions concerning the method of making the collections, which he had given to the Galatians before he wrote that letter, and desired the Corinthians to follow these directions in making their collections. Wherefore, as he did not after that go into Galatia, but went from Ephesus to Corinth, and from Corinth straightway to Jerusalem with the collections, he must have received the collections of the Galatian churches in the manner I have described.

4. When the apostle wrote his epistle to the Galatians, he had heard of the defection of some of them from the true doctrine of the gospel. This defection he represents as having happened soon after they were converted, Gal. i. 6. 'I wonder that ye are so soon removed from him who called you into the grace of Christ.' But if the epistle to the Galatians was written either from Rome, during the apostle's first confinement there; or from Corinth, during his eighteen months' abode in that city; or from Ephesus, where he abode three years; or from Troas, in his way to Jerusalem with the collections—the defection of the Galatians must have happened a considerable time after their conversion, even on the supposition that they were first called when Paul and Barnabas went into their country from Ly西亚. Wherefore, if the apostle's expression, 'I wonder that ye are so soon removed,' is proper, the epistle to the Galatians could not be written later than the interval between the council of Jerusalem and the apostle's second journey into the Gentile countries with Silas, when they delivered to the churches the decrees of the council.

The foregoing arguments for the early date of the epistle to the Galatians, afford to that date a degree of probability not usually obtained in a matter so dark and so remote.—Supposing, then, that this epistle was written soon after the council of Jerusalem, the apostle at Antioch may have heard of the defection of the Galatians, by letters from some of the faithful among them, which he received before he went to the council. Or he may have been informed of it in Jerusalem, during the council, by some who had lately come from Galatia. And after he returned to Antioch, he may have written this epistle to the Galatians by Titus, notwithstanding he resolved to visit them soon, for the purpose of delivering the decrees of the council. For the danger they were in from the false teachers, and the number of those who already had gone over to Judaism, made it necessary that the apostle should write immediately, to reclaim those who had apostatized, and to prevent others from following their example.

Sect. III.—Of the Occasion of Writing the Epistle to the Galatians.

Not long after the Galatians embraced the gospel, certain Jewish Christians, zealous for the law of Moses, came among them, and taught them, unless they were circumcised and obeyed the law, they could not be
The doctrine of the Judaizers concerning the necessity of circumcision to men's salvation, the apostle termed another gospel, or rather he declared it to be no gospel at all; because the Judaizers, utterly ignorant of the nature and efficacy of Christ's death, affirmed that the gospel had no sacrifice for sin; and that pardon and justification were only to be obtained through the Levitical stones; for which reason they exhorted the Galatians to be circumcised, that they might be entitled to the benefit of these stones. However, as they acknowledged Jesus to be a prophet sent of God, and considered his doctrines and precepts as an excellent institute of morality, they did not require the Galatians to renounce the gospel, but exhorted them to join the law with it, that by adopting the expiatory rites of the law, the gospel might be rendered a complete and effectual form of religion.

Some however of the Galatians, better instructed, opposed these errors as contrary to the doctrine of Paul, whom they still respected as their spiritual father. Therefore, the Judaizers, to lessen his credit, represented to the Galatians, that he was none of those who had accompanied Jesus during his ministry on earth; and from that circumstance they inferred that he was no apostle, or at best an apostle of men; that he received his commission to preach the gospel from the brethren at Antioch, or from the apostles at Jerusalem; that any knowledge of the gospel which he possessed, had been communicated to him by those who gave him his commission; that very little regard was due to the doctrine of such a teacher; that the apostles who accompanied Christ in his lifetime, being well acquainted with the true nature of the gospel, had a better claim to be followed, especially Peter, James, and John, who, as the false teachers affirmed, themselves obeyed the law, and enjoined it to all, as necessary to salvation; and that if Paul taught differently from them, it might be presumed, either that he did not rightly understand their doctrine, or that he did not faithfully interpret it. They even went so far as to affirm, that Paul himself had now changed his doctrine, and preached the necessity of circumcision, chap. v. 11.

To these calumnies the Galatians gave the more heed, that Paul's apostleship was not generally known in the church at that time. And as a few were already driven away, and others were in danger of following, it is not improbable, that some of the faithful among them judged it necessary to give the apostle an account of the Galatian churches, in a letter, which, as was formerly observed, he may have received at Antioch, before he went to the council of Jerusalem. Or the matter may have been discovered to him in Jerusalem, by some of the brethren who had lately come from Galatia. For soon after his return from the council to Antioch, he wrote, as I suppose, this letter, in which he rebuked the churches of Galatia with that authority and sharpness which, as their spiritual father, he was entitled to use in correcting their errors. In this letter also, by appealing to the reception which he met with from the apostles in Jerusalem, and to a variety of other facts, but especially by relating how he withstood Peter publicly at Antioch, for separating himself from the converted Gentiles on account of their not being circumcised, (all which facts the brethren at Antioch, who joined him in this letter, attested,) he effectually overcame the calumnies of his enemies, and established his own apostleship and authority in the clearest manner.

Then, by a variety of arguments taken from the Hebrew scriptures, he completely confuted the error of the Judaizers who inculcated circumcision, that is, obedience to the law of Moses, as necessary to salvation.

Here it may be proper to observe, that although the subject treated of, in the epistles to the Romans and to the Galatians, be the doctrine of justification by faith, the two epistles differ materially in this respect, that the epistle to the Romans was written to prove the justification of men by faith without works of law, that is, without a perfect obedience to the law of God written on men's hearts; whereas, the epistle to the Galatians was designed to prove, that men are justified by faith without the works of the law of Moses. This appears from the following, among other passages: Gal. iii. 2. 'This only would I learn from you: By the works of the law received ye the Spirit? or by the obedience of faith? That is, by performing the rites of the law of Moses, or by obeying the gospel, which requires faith in order to justification! 3. Are ye so senseless, that having begun in the Spirit, ye now make yourselves perfect by the flesh? 5. He then who supplied to you the Spirit, and wrought miracles among you, did he do these on account of the works of the law, or on account of the obedience of faith? Here, the opposition between the works of the law and the obedience of faith, and between the Spirit and the flesh, plainly sheweth, that by the law, in this discourse, the apostle means the law of Moses. Or if any doubt remains on the subject, it will be removed by attending to the apostle's reasoning in the following part of the chapter: where, having proved that the justification of sinners by faith was established in the covenant with Abraham, he told the Judaizers, ver. 17, that the law, which was given long after the promise, could not annul the promise, by introducing a method of justification different from that established by the promise. The following passages in like manner shew, that in this epistle the law means the law of Moses. Gal. iv. 21. 'Tell me, ye who wish to be under the law, why do ye not understand the law? Gal. v. 1. 'Stand fast, therefore, in the freedom wherewith Christ hath freed us; and be not again held fast in the yoke of bondage. 2. Behold, I Paul say to you, that if ye be circumcised, Christ will profit you nothing. 3. And I testify, moreover, to every circumcised person, that he is a debtor to do the whole law. 4. Ye are separated from Christ who are justified by the law: ye are fallen from grace.' In short, the whole strain of the reasoning in the epistle to the Galatians sheweth, that the apostle's design in writing it was to prove against the Jews, that none of them could be justified by the works of the law of Moses. That law required perfect obedience to all its precepts, moral and ceremonial, under the penalty of the curse, from which the stoning and purification prescribed by Moses had no influence to deliver the sinner. Whereas, in his epistle to the Romans, the apostle treats of justification on a more enlarged plan: his design being to prove against both Jews and Gentiles, that neither the one nor the other can be justified meritoriously by performing works of law, that is, the works which the law of God, written on men's hearts, enjoins; but all must be justified gratuitously by faith, through the obedience of Christ. See Rom. viii. 1. Wherefore, the two epistles taken together form a complete proof, that justification is not to be obtained meritoriously, either by works of morality, or by rites and ceremonies, though of divine appointment; but is a free gift, proceeding entirely from the mercy of God, to those who are qualified by faith to receive it.

In writing on these subjects to the Galatians, it must be confessed the apostle shewed great anxiety and earnestness, and even a considerable degree of displeasure with his adversaries. But in so doing he is by no means blamable. For if he had not vindicated himself from the calumnies propagated by his enemies, where would have been the authority of his discourses and writings? And what use could they have been of to the world as a rule
of faith! And with respect to circumcision, and obedience to the law of Moses, if the Judaizers had been allowed to establish these as necessary to salvation, Judaism, as was observed in the Preface to the Romans, page 50, would have been the religion of the world, to the utter subversion of Christianity. In a word, of all the questions respecting religion which were agitated in the first age, this, concerning the justification of sinners by faith without the works of the law of Moses, was the most interesting. By the establishment of that doctrine, a bulwark was raised against the re-entering of those superstitions which disfigured the preceding forms of religion. For if the sacrifices and ceremonies of the law of Moses, which were all of divine appointment, had no efficacy in procuring the pardon of sin, none of the rites of men's invention, on which the superstitious set such a value, can have any influence in procuring that blessing. Besides, on the right determination of this question the comfort of the Gentile converts in the first age, and their hope of salvation, hinged. No wonder then that Paul, to whom Christ had committed the conversion and instruction of the Gentiles, was zealous in teaching the doctrine of justification, without the works of the law of Moses; and in boldly reproving, and even threatening those who taught the contrary doctrine, agreeably to the injunction which he afterwards gave to Titus in a similar case, Tit. i. 13. 'Rebuke them sharply, that they may be healthy in the faith.'

The erroneous doctrines of the Judaizing teachers, and the calamities which they spread for the purpose of discrediting Paul as an apostle, no doubt occasioned great uneasiness of mind to him and to the faithful in that age; and did much hurt, at least for a while, among the Galatians. But, in the issue, these evils have proved of no small service to the church in general. For by obliging the apostle to produce the evidences of his apostleship, and to relate the history of his life, especially after his conversion, we have obtained the fullest assurance of his being a real apostle, called to the office by Jesus Christ himself, and acknowledged to be an apostle by them who were apostles before him; consequently we are assured, that our faith in the doctrines of the gospel, as taught by him, (and it is he who hath taught the peculiar doctrines of the gospel most fully), is not built on the credit of men, but on the authority of the Spirit of God, by whom Paul was inspired in the whole of the doctrine which he hath delivered to the world. See Pref. to 2 Corinthians, sect. 2, page 211.

Page 211. The latter of these two letters is directed to the churches of Galatia, it was to be read publicly in every church. We may therefore suppose, that it was sent first to the brethren in Anticyra, the chief city of Galatia, with an order to them to communicate it to the other churches, in the same manner as the first epistle to the Thessalonians was appointed to be read to all the holy brethren in that city, and in the province of Macedonia. See Prelim. Ess. ii. page 22.

I have hinted above, that Titus was the bearer of the epistle to the Galatians. My reasons for that conjecture are 1. That Titus, being a Greek, was greatly interested in the doctrine which this epistle was written to establish, and would willingly undertake the office of carrying it to the Galatians, more especially as he was mentioned in its name. 2. Having been present in Jerusalem with Paul at the council, he could by word of mouth attest the things which happened in Jerusalem, to which the apostle appealed in proof of his own apostleship, and in proof of the doctrine which he uniformly taught. And that doctrine Titus could not doubt confirmed, by relating to the Galatians, that Paul resisted the Judaizers in Jerusalem when they attempted to have Titus himself circumcised. Moreover, if the reader think Titus was not the bearer of this letter, he may suppose it was sent by the person who brought the apostle word of the defection of the Galatian brethren, which occasioned its being written.

Sect. IV.—Of Paul and Barnabas's Journey to Jerusalem, mentioned Gal. ii. 1, and of the Decree passed by the Council of Jerusalem respecting the converted Gentiles.

According to the general opinion, the occasion of the apostle's journey to Jerusalem, mentioned Gal. ii. 1, is related Acts xvi. 1, as follows: 'And certain men, who came down from Judea, taught the brethren, and said, Except ye be circumcised according to the custom of Moses, ye cannot be saved.' 2. When, therefore, Paul and Barnabas had no small discussion and disputations with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question.'—Some of the things which happened to these messengers in Jerusalem after their arrival, Paul mentioned to the Galatians, chap. ii. 2—10. But he said nothing of the decision which the apostles and elders gave concerning the matter referred to them by the brethren of Antioch. Our knowledge of that decision, and of the deliberation which preceded it, we owe to Luke, who tells us, their decision was directed to the brethren of the Gentiles who were in Antioch, and Syria, and Cilicia; and that it was expressed in the following terms: Acts xv. 28. 'It seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things: that ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication; from which, if ye keep yourselves, ye shall do well.' This decision or decree hath given rise to much controversy. For, according to many, the brethren of the Gentiles, to whom the apostles directed their decree, were the whole Gentile converts without distinction. But others contend, that they were the converts from that class of Gentiles who were called proselytes by the Jews. The determination of this point involves some important consequences, and merits to be examined with care.

And, first of all, the account which Moses hath given of the character and obligations of the different sorts of persons who lived with the Jews in the land of Canaan, must be considered. He hath mentioned them under the denominations of, The circumcised stranger; The sojourning stranger; and The alien or foreigner.—The circumcised stranger was in every respect a Jew. For it is declared, Exod. xii. 49, 48, and elsewhere, that 'to the home born, and to the circumcised stranger, there is one law.' Hence the circumcised strangers were called strangers within the covenant, and strangers. The LXX. call them Προσελκυσμένοι, Proselytes, by way of eminence; and of them our Lord spake when he said to the Pharisees, Matt. xxii. 15, ' Ye compass sea and land to make one proselyte.'—The sojourning stranger went by the name of The stranger within their gates. In the Greek language they were denominated Παρακτησίως, Sojourners. In the history of the Acts of the Apostles this sort of strangers are called Religious, or worshipping proselytes. To know who 'the brethren of the Gentiles' were to whom the apostles and elders directed their decision, it will be of use to consider the duties and privileges of those Gentiles who were called sojourners, strangers, and worshipping proselytes. Their duties are described by Moses as follows:—'They were bound, 1. To observe all the moral and judicial precepts of the law, whereby injuries were restrained, and crimes were punished, and justice in dealings was maintained, Num. xix. 20.—2. To worship no God but the God of Israel. For idolatry was forbidden to every inhabitant of Canaan, under the
pain of death. Levit. xxvi. 1; Deut. xxvii. 15. And because the partaking with the heathens in the feasts on their sacrifices, was a joining with them in their idolatry, the stranger within their gates, was to abstain from all such meats. In short, the absolute renunciation of idolatry was the condition on which any stranger or Gentile was permitted to dwell among the Israelites. To abstain from blood, whether pure or mixed, under the pain of death, Levit. x. 10, and from every thing that had been strangled, with the intention to keep the blood in it, ver. 13: But all the other kinds of food which were prohibited to the Israelites they were permitted to eat; and therefore, it was unlawful for the Israelites to go into their houses, and to eat with them, Acts x. 28.—4. To abstain in particular was the Israelite from adulteries, marriages and unnatural lusts, called, in the Hebrew language Zuzuth, and in the Greek He Capheus, Levit. xxi. 26.—5. To eat no leavened bread during the passover week. Exod. xii. 19, although such strangers were not allowed to eat the passover, ver. 43: unless they submitted to be circumcised, ver. 48.—6. To keep the Sabbath, Exod. xx. 10, because it was instituted to preserve the memory of the creation of the world, six days, and of God's resting on the seventh. They were likewise bound to observe the fast of the 10th of the seventh month, Levit. xvi. 29, and the feast of weeks, Deut. xvi. 11—14.

With respect to the privileges of the sojourning strangers, or worshipping proselytes, we know, that by observing the above-mentioned precepts they were entitled to a variety of civil privileges: Such as,—1. A right to live among the Israelites, and to enjoy the protection of the laws, and to be exempted from oppression, Levit. xxiii. 33, 34. And the Israelites to exercise humanity and compassion towards them, in all their dealings with them, Exod. xii. 21, xiii. 12; Deut. x. 18—2. They had an equal share in the sacrifices of the Israelites, Numb. xxxv. 15—3. They had a right to join in such parts of the worship of the God of Israel as were in use among the patriarchs; and which were not peculiar to the Mosaic economy. For example, they might offer burnt-offerings, Levit. x. 8; Numb. xv. 15, 16. In later times, even those heathens who did not live in Canaan were permitted to offer sacrifices to the God of Israel: as is evident from Joseph. Antiq. xviii. 3. Bell. ii. 12, 6; and for that purpose they came up to the Jewish festivals, John xii. 20. Likewise the stranger, or worshipping proselyte, had a right to pray to God in the temple, and in the synagogues through the land: For the outer court of the temple was appropriated to their use. Accordingly, at the dedication of the temple, Solomon, in his prayer, mentioned the stranger coming from a far country to worship, 1 Kings viii. 41. See also Mark xi. 17. The proselytes also seem to have prayed in their own houses, at the hours of the morning and evening sacrifices, Acts x. 3, 4, at which times the Jews likewise prayed.4. The worshipping proselyte had a right to hear the law read and explained at the great festivals, Deut. xxxxi. 12: consequently they were entitled to hear the scriptures read in the synagogues. Allowing that some of the proselytes, were purely religious, and that several of these were employed in the various industries of the Jewish nation, I am inclined to agree in opinion with those who think the decree of the apostles and elders had for its object those Gentiles who, having been formerly worshipping proselytes, had embraced the gospel, and not the converts from idolatry. My reasons for being of this opinion are these,—

1. The arguments used by Peter and James, in the council, make it probable that the converted proselytes, and not the converted idolaters, were the brethren of the Gentiles concerning whom the apostles and elders deliberated, and whom by their decree they bound to observe the four precepts mentioned in it; while they declared them free from all the other precepts of the law of Moses. For example, when Peter said in the council, Acts xv. 7. 'God made choice among us, that the Gentiles by my mouth should hear the word of the gospel and believe,' he evidently spake of Cornelius and his company, none of whom were idolatrous Gentiles at that time, but devout men who feared God,' Acts x. 2. And when, after James had declared, how God at the first did visit the Gentiles to take out of them a people for his name, he plainly spake of Cornelius and his company,—Peter had, he told them, that the calling of Cornelius and his friends by Peter, had happened in fulfilment of the words of the prophet Amos, chap. ix. 11, 12, which he thus expressed, Acts xv. 16. 'I will return, and will build the tabernacle of David; 17. That the residue of men might seek after the Lord, and all the Gentiles upon whom my name is called, saith the Lord.' Wherefore, since the idolatrous Gentiles were not called by the name of God, the Gentiles in after-times, on whom God's name was to be called, and who were to seek after the Lord, were not idolatrous, but devout Gentiles, worshippers of the true God. Consequently, when James added, ver. 19. 'My sentence is, that we trouble not them who from among the Gentiles are turned to God,' he spake not of the idolatrous, but of the devout Gentiles or proselytes, who were more perfectly turned to God by believing the gospel.

2. This is still more clear from the reason which James assigned for enjoining the Gentiles who were turned to God to observe the four precepts mentioned in the decree: Acts xv. 21. 'For Moses of old time hath in every city them that preach him, being read in the synagogues every Sabbath-day.' Did Moses anywhere in his law enjoin all the Gentiles to abstain from the pollutions of idols, and from fornication, and from things strangled, and from blood? Moses delivered no precept whatever to the Gentiles, Rom. iii. 19. Wherefore, that Moses was preached and read in the synagogues in every city, was no reason why the converted idolaters should have been enjoined to obey the four precepts mentioned by James. But if he spake of the converted proselytes, his reasoning is conclusive. It is as if he had said, Though we free the converted proselytes from circumcision in the same manner that they were free from it by Moses, we must write to them to abstain from the pollutions of idols, &c. because these precepts being enjoined by Moses to the proselytes, if they neglect them, and the reading of him in the synagogues every Sabbath, making the Jews sensible that these converts have forfeited their rights as proselytes, they will banish them out of Judea.

3. That the decree of the apostles and elders related to the converted proselytes, and not to the converted idolaters, will be acknowledged, if the conversion of the idolaters was not generally known in Jerusalem at the time the apostles and elders met to consider of the circumcision of the Gentiles. That their conversion was then a secret, appears from what Paul told the Galatians, chap. iii. 3. namely, that when he came to Jerusalem 'he communicated that gospel which he preached to the Gentiles, to them who were of reputation, but privately, lest perhaps he had run, or should run in vain.' Therefore, though it be said, Acts x. 3. that Paul and Barnabas declared 'the conversion of the Gentiles,' as they passed
through Phœnix and Samaria in their way to Jerusalem, the secrecy observed by Paul, when he communicated to the three chief apostles the gospel which he preached to the Gentiles, obliges us to suppose, that by the conversion of the Gentiles Luke meant the conversion of the proselyted Gentiles, a sense in which the term Gentiles is often used by him in his history of the Acts. See chap. x. 45. xi. 1. 18. xii. 32. See also Mark xi. 17.

4. That the decree related to the converted proselytes, and not to the converted idolaters, may be argued from this circumstance:—That if it related to the whole body of the converted Gentiles, the four precepts enjoined by the decree are necessary to all Christians at this day, and to the end of the world, as a term of salvation; consequently, all who profess the gospel ought to abstain from eating blood, and things strangled, and meats offered to idols, notwithstanding St. Paul hath declared, 1 Tim. iv. 4. 'That every creature of God is good, being received with thanksgiving, and nothing to be cast away.'—Rom. xiv. 17. 'That no meat is unclean in itself.'—1 Cor. vi. 12. 'That all meats are lawful,' to every believer.—Rom. xiv. 17. 'That the kingdom of God is not meat and drink.'—1 Cor. vii. 8. That the eating, or not eating, of this or that kind of meat, does not recommend any one to God. 1 Cor. x. 25. That the circumcision of the Gentiles might eat 'whatever was sold in the shambles,' and, ver. 27. 'whatever was set before them' in the houses of the heathens, 'saking no question' about its having been offered to idols. Lastly, That in none of the places of Paul's epistles where he hath spoken of meats, is there the least intimation that the eating of things strangled, and of blood, and of meats offered to idols, except in the idol's temple as an act of worship, is forbidden to Christians. From all which I conclude, that the prohibition in the decree related to none of the brethren of the Gentiles, but the converted proselytes only.

Perhaps it will be said, that the four precepts were not enjoined in the decree as things necessary to salvation, but as necessary on account of the prejudices of the Jewish believers; and that the obligation of these precepts was only temporary. To this I answer, I. That at the time the apostle Paul in his epistle declared all meats lawful, the prejudices of the Jewish believers were as strong as ever.—2. That neither in the history of the Acts, nor anywhere else in the New Testament, is there the least hint of the abrogation of the decree. On the contrary, we are told, Acts xxii. 21. that when Paul came to Jerusalem with the collections, James and the elders told him, the Jewish believers who were zealous of the law had been informed, that he taught all the Jews who lived among the Gentiles to forsake Moses; and therefore advised him to quiet their minds, by observing a solemn public rite of the law, in order to convince them that he himself walked orderly, and kept the law. This advice Paul readily complied with; having never taught that the law of Moses, as the municipal law of Judea, was to be forsaken by the Jews or the proselytes. What he taught everywhere was, that the keeping of the law of Moses was not necessary to the salvation either of Jews or Gentiles; and, that if any man sought salvation by keeping the law, Christ would profit him nothing, Gal. v. 2. 4.

To prevent this fourth argument from being misunderstood, it is proper to add, that by restricting the decree to the converted proselytes, and by teaching that it laid no obligation on any other denomination of believers, it is not meant to imitate that formication, like the eating of things strangled and of blood, was by the decree allowed to the converted idolaters. All Christians ever were, and still are bound to abstain from incestuous marriages, unnatural lusts, and every species of fornication. But their obligation to abstain from those vices, doth not arise from having been forbidden to the Israelites and proselytes by Moses, but from their being expressly forbidden by Christ and his apostles. At the death of Christ, the law of Moses was abolished in all its parts, to all mankind, as a religious institution, Coloss. ii. 14. note 5. Wherefore, no one is obliged to perform moral duty, because it was enjoined by Moses, but because it is written on men's hearts, and is enjoined by Christ; who in his gospel hath renewed the moral precepts of the law of Moses with greater efficacy than they were enjoined to the Jews, having established them on better promises than were held forth in the law.

5. That 'the brethren of the Gentiles,' who were bound by the decree, were the converted proselytes alone, may be argued from the reproof which Paul gave to Peter, for refusing to eat with the Gentiles in Antioch.

After the council, Peter followed Paul to Antioch, and did eat with the Gentiles, before certain persons came from James; but when they were come, he withdrew and separated himself. For this Paul blamed him openly, as compelling the Gentiles to Judaize. I ask, did Paul mean that Peter compelled the Gentiles to observe the four precepts enjoined in the decree? If the decree was general, we cannot doubt that all the converted Gentiles in Antioch were observing these precepts when Peter withdrew from them, and did not need to be compelled to observe them. And if they were not observing them, Peter did right to compel them; and was not to be blamed for so doing. Or, by Peter's compelling the Gentiles to Judaize, did Paul mean, that he compelled them to receive circumcision, which Peter compelled the Gentiles, by separating himself from them after the council passed their decree, cannot be understood on the supposition that their decree related to the whole body of the Gentiles; but it may easily be explained, if it related to the converted proselytes only. For when the converts from idolatry began to multiply in Antioch, through the labours of Paul and Barnabas, it is natural to think, that after the council of Jerusalem had bound the converted proselytes to observe the four precepts as formerly, the zealous Jewish believers in Antioch would insist, that the converts from idolatry ought to be put on the same footing with the converted proselytes, and be obliged to obey the four precepts: that the brethren of Antioch consulted James on the question, who, it would seem, sent them word by their messengers, that the converted idolaters were bound by the decree equally with the proselytes; that the idolatrous Gentiles, rightly instructed by Paul, refused to observe these precepts; and that on their refusal, Peter, who happened to be then in Antioch, withdrew from them; although, before the messengers returned from James, he had gone into their houses, and eaten with them. This conduct Paul justly condemned, as a compelling the converts from idolatry to Judaize, that is, to obey the four precepts as necessary to salvation, contrary to the truth of the gospel. For the idolatrous Gentiles having no connexion with the commonwealth of Israel, were under no obligation whatever to obey the law of Moses; and therefore, if any part of that law was bound on them by Peter, it must have been as a term of salvation, contrary to that freedom from the law of Moses wherewith Christ had made the idolatrous Gentiles free.

These arguments, if I am not mistaken, prove that 'the brethren of the Gentiles,' about whom the apostles and elders in Jerusalem deliberated, and concerning whom they passed their decree, were not converted idolaters, but converted proselytes. And I have been at the pains to establish this fact, First, Because it shows us that the four precepts enjoined in the decree were, as they are
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called in the decree, necessary things to the converted proselytes only; not however as terms of salvation, but to entitle them to those political privileges which were granted to them by the law of Moses. It is true, however, that consequently, these were not religious but political precepts, whose obligation was confined to the converted proselytes, and expired when that class of men ceased to exist. Secondly, because this decree, contrary to the intention of those who framed it, affording a plausible pretence to the Jews for insisting that all the Gentile brethren were bound to observe the law of Moses, the right knowledge of the persons who were bound by that decree will make us sensible, that the controversy concerning the obligation of the law of Moses, which rent all the Gentile churches in the first age, was determined by the apostle Paul according to the mind of his brethren apostles, and according to true, when he taught, that after the death of Christ, the obligation which lay on the Jews themselves to obey the law of Moses, arose merely from its being the municipal law of Judea. Thirdly, the right knowledge of the purpose for which the four precepts mentioned in the apostolical decrees, were enjoined on the converted proselytes, will convince us, that Paul’s practice, with respect to the law of Moses, was perfectly consistent with his doctrine concerning that law, and with the truth of the gospel, which made no alteration in any person’s political state. His doctrine was, that every one ought to continue in the political state wherein he had been called. Wherefore, when he exhorted the Jewish converts to continue subject to the law of Moses, it was only because it was the municipal law of Judea, which as good citizens they were bound to obey. For the same reason, he himself always obeyed the law whilst he resided in Judea. And even in the Gentile countries where the Jews were numerous, he observed the distinction of meats and days appointed by Moses, that he might gain the Jews to Christ. And when he came to Jerusalem with the collections, because a report prevailed, Acts xx. 21., that he taught all the Jews who were among the Gentiles to forsake Moses, saying, That they ought not to circumcise their children, neither to walk after the customs,” he, by the advice of James, assisted certain Nazarites to discharge their vow; and thereby showed the falsehood of the report which was spread concerning him. The truth is, he nowhere taught any of the Jews to forsake the law of Moses, and that whoever sought salvation by obedience to that law, separated himself from Christ, and was therefore, when he himself obeyed the law, and advised others to do so, it was not as a term of salvation, but merely as a matter of political obligation.

In giving to the assembly of the apostles, and elders, and brethren of the church of Jerusalem, who met to deliberate concerning the circumcision of the converted Gentiles, the appellation of The Council of Jerusalem, I have followed the ancient ecclesiastical writers, who generally gave it that name. Nor is the appellation improper. For though it was inferior to those assemblies which in after-times were dignified with the title of Council in this respect, that it was composed of members from one church only, it far surpassed them in all the quality of its members, and in the authority of its decisions. It was composed of all the apostles who were then in Jerusalem, men endowed with the continued inspiration of the Spirit of God; and of the elders of the church of Jerusalem, most, if not all of them. men upon whom the Holy Ghost fell on the memorable day of Pentecost; and of the brethren of the greatest note in that church, chosen by the different bodies of the faithful in Jerusalem, who assembled in separate places for the worship of God. Hence those brethren are called, in the preambles to the decrees, Acts xv. 22, 25. ‘chosen men’; and ver. 22. ‘chief men among the brethren.’ In short, the Council of Jerusalem, consisting of such men, was a more respectable assembly than any council which hath met since, or which will ever meet again. And its decisions are, without doubt, of greater authority than the decisions of those councils who have called themselves Oecumenical, because composed of members gathered from the greatest part of the Christian world; and Holy, on the feigned pretence that their decisions were dictated by the Holy Ghost.

CHAPTER I.

View and Illustration of the Facts asserted in this Chapter.

Because the false teachers had called Paul an apostle of men, and had said that he was made an apostle by the church at Antioch, or at best by the apostles in Jerusalem, he began his letter with affirming, that he was not an apostle of men, but an apostle appointed by Jesus Christ himself, and by God the Father who raised Jesus from the dead, ver. 1. —By mentioning the resurrection of Jesus, St. Paul glanced at the miraculous manner in which he himself was made an apostle by Christ after his resurrection; and of which Luke hath given an account, Acts ix. 3—9. He alluded to it likewise, ver. 5, where he calls it ‘God’s revealing his Son to him.’ So that St. Paul, both in respect of the time and of the manner of his being raised to the apostolic office, instead of being inferior, was superior to the other apostles: Christ came from heaven, by the appointment of his Father, to qualify him for that office, and to confer on it upon him. Next he told the Galatians, that all the brethren who were with him, joined him in this letter; by which he intimated, that they attested the whole of the facts he was going to relate, ver. 2. Then expressed his surprise, that the Galatians were so soon removed from his doctrine to another gospel, ver. 6. —which he told them was no gospel at all, ver. 7. —And because the false teachers affirmed, that, after conversing with the apostles in Jerusalem, Paul had become sensible of his error, and now enjoined circumcision, chap. v. 11. he twice anathematized every one who preached contrary to what they had heard him preach, though it were himself, or an angel from heaven, who did it, ver. 8, 9. —Then asked his opponents, whether, in so speaking, he endeavoured to please men or God? ver. 10. —It seems the Judaisers had represented him to the Galatians, as one who suited his doctrine to the inclinations of his hearers; a columny which they hoped would be believed, as Paul’s apostolical character was not then generally known. Besides, the Judaisers were for the most part bad men, and capable of affirming any falsehood which they thought would promote their views.

Further, the apostle’s enemies pretended, not only that he was an apostle sent forth by men, but that he was taught the gospel by Ananias, or by the brethren at Antioch, or by the apostles at Jerusalem. For he solemnly averred, that he received the gospel from no man, nor body of men whatever, but from Christ himself, ver. 11. —And in proof of that aversion, he appealed to his manner of life, both before and after his conversion, as a thing well known: That before his conversion he furiously persecuted the church, ver. 13. —and was exceedingly zealous of the traditions of Moses, chap. iv. 14. in that period, therefore, of his life, he had neither opportu-
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Chapter 1

1 Paul an apostle, not from men; neither (as is commonly supposed) from men, nor from any particular man, but by Jesus Christ, and God the Father, who raised him from the dead.

2 All the brethren who are with me, to the churches of Galatia.

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

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

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

6 I wonder that ye are so soon removed from the grace of Christ unto another gospel;

7 Which is not another; but some

Ver. 1—An apostle, not from men.—Perhaps in this Paul glanced at Matthias, who was an apostle sent from a general meeting at Jerusalem, as mentioned Acts 1, 19. Or his meaning may be, that he was not sent forth, nor did he claim the apostleship from the brethren of Antioch. See note 3 on this verse.

2. Neither by man. Here Paul seems to have had Peter and James in his eye, whom alone he saw as his first coming to Jerusalem after his conversion, and desire that he was appointed an apostle.

3. But by Jesus Christ. Paul was first made an apostle by Christ, when he appeared to him in the way to Damascus, Acts 9:15. And three years after that, his apostolical commission was renewed, Acts 22:11. So that he was sent forth, neither by the church at Jerusalem, nor by that at Antioch. The Holy Ghost, indeed, ordered the prophets at Antioch, Acts xxi. 8, to separate Paul and Barnabas, but it was to the work whereunto he had called them formerly. This separation was simply a recommending them to the grace of God by prayer. And, in fact, it is so termed. Acts xv. 36.

Ver. 2. All the brethren who are with me. The brethren here mentioned were the brethren of Antioch, especially those who were the apostle's fellow-servants in the gospel. So the word brethren is used in Phil. iii. 3. To separate Paul and Barnabas, but it was to the work whereunto he had called them formerly. This separation was simply a recommending them to the grace of God by prayer. And, in fact, it is so termed. Acts xxi. 36.

Ver. 3. To the churches of Galatia. Here it is remarkable, that the churches of Galatia are not, as the other churches to which Paul wrote, designated, the churches of God, or of Christ, perhaps to signify that office on him, a new convert of whose sincerity they had not as yet sufficient proof, ver. 20. After spending fourteen days with Peter, which was too short a space of time for him to be instructed by Peter in the knowledge of the gospel, he went into the countries of Syria and Cilicia, whither he was sent by the brethren, because the Jews in Jerusalem, exceedingly enraged against him for having deserted their party, and gone over to the Christian, sought to kill him, ver. 21. And from Cilicia, where he abode several years, he went, I suppose, into Galatia. Thus it came to pass, that for a long time after Paul's conversion he was personally unknown to the churches in Judea, who had heard nothing more concerning him, but that he who formerly persecuted the Christians, now preached the facts concerning Christ which he had formerly endeavoured to dispose of, ver. 22, 23. This great change of behaviour in so violent an enemy, occasioned the churches to glorify God on account of his conversion, ver. 21.

From these things it is evident, that when Paul went into Cilicia, and from Cilicia into Galatia, he had seen none of the apostles but two; and that he had never been at any general meeting of the apostles, to receive from them either the office of an apostle, or the doctrine of the gospel. And therefore, if he converted the Galatians in some journey which he made into their country from Cilicia, the doctrine which he preached, and the miracles which he wrought, must have been bestowed on him, not by man, but by Jesus Christ, and by God the Father, as he himself hath affirmed.

Commentary

Chapter 1

1 Paul an apostle, not sent forth from any society of men, neither appointed by any particular man, but by Jesus Christ, and by God the Father, who raised him from the dead, and after his resurrection sent him from heaven to make me an apostle;

2 All the brethren who are with me, to the churches of Galatia.

3 We wish grace to you, and happiness from God the Father, and from our Lord Jesus Christ, by whom the Father dispenses his blessings to men.

4 Because he gave himself to death for our sins, that he might deliver us from the bad principles, and practices, and punishment of this present evil age, agreement with the will of our God and Father, who determined to save us by the death of his Son.

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

6 I wonder that ye are so soon removed from the grace of Christ, unto another gospel;

7 Which is not another; but some

Ver. 1. An apostle, not from men.—Perhaps in this Paul glanced at Matthias, who was an apostle sent from a general meeting at Jerusalem, as mentioned Acts 1, 19. Or his meaning may be, that he was not sent forth, nor did he claim the apostleship from the brethren of Antioch. See note 3 on this verse.

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2. Paul an apostle, not sent forth from any society of men, neither appointed by any particular man, but by Jesus Christ, and by God the Father, who raised him from the dead, and after his resurrection sent him from heaven to make me an apostle;
there are, who, on pretence that their doctrine of justification by the law of Moses is authorized by God, trouble you with doubts concerning your profession, and wish to pervert the gospel of Christ. But even if we, or an angel from heaven, should preach to you a gospel contrary to what we have preached to you, let him be anathema. 2. As we said before, so now, (2 Tim. 2:17.) a second time I say, if any one preach to you a gospel contrary to what ye have received, (see Col. ii. 6.) note him be anathema. 3. (2 Pet. 3:9.) And now, do I make men my friends, or God? Or do I seek to please men? If indeed I still pleased men, I should not be the servant of Christ. 4. Now I certify you, brethren, concerning the gospel which was preached by me, that it is not according to men. 5. For I neither received it from man, nor was I taught it, except by the revelation of Jesus Christ. 6. For I have received, (2 Tim. 3:14.) certainly, of my behaviour formerly in Judah; that I excessively persecuted the church of God, and laid it waste. 7. And made progress in Judaism above many of the same age with myself in mine own nation, being more exceedingly zealous of the traditions of my fathers. 8. But when God, who separated me from my mother's womb, and called me by his grace, was pleased 9. To reveal his Son (2 Cor. xi. 23.) to me, that I might preach him to the heathen as risen from the dead, immediately I did not consult flesh and blood; 10. I should not be the servant of Christ.]—This is a cutting reproach to all those ministers who, under pretence of the doctrines of the gospel, fear of displeasing their hearers, or to gain popularity. 11. For I neither received it from man, nor was I taught it, except by the revelation of Jesus Christ. 12. For I neither received it from man, nor was I taught it, except by the revelation of Jesus Christ. 13. And laid it waste. [The word ἀναστάσεως being derived from ἀναστά, to raise, signifies to raise and destroy with great fury, as in the sinking of towns.] 14. And made progress in Judaism above many of the same age with myself in mine own nation; being more exceedingly zealous than any of them in maintaining the traditions of my fathers, in which, as a Pharisee, I placed the whole of my religion. 15. But when God, who separated me from my birth to be an apostle, and ordered my education with a view to that office, and who called me to it by his unmerited goodness, was pleased 16. To show his Son to me, that I might preach him to the heathen as risen from the dead, immediately after that I did not consult any man in Damascus, as having doubts concerning what I had seen, or as needing information concerning the gospel which I was called to preach.
17 Neither did I go up to Jerusalem to be instructed by them who were apostles before me: but I went away into Arabia, and again returned to Damascus.

18 Then, after three years, I went up to Jerusalem to become acquainted with Peter, and abide with him fifteen days.

19 But I saw no other of the apostles, except James the Lord’s brother. I

20 Now, the things I write to you, behold, before God, (Peter, 260.) assuredly, I do not falsely affirm.

21 After that I went into the regions of Syria and Cilicia:

22 And I was personally unknown to the churches of Judea which are in Christ.

23 But only they heard, that he who formerly persecuted us, now preached the faith which formerly he destroyed.

24 And they glorified God on my account.

Ver. 17. I went away into Arabia.—Luke, in his history of the Acts, takes no notice of the apostle’s journey into Arabia. But from the manner in which Acts 21. 3, it is mentioned here, it would seem that the apostle went into Arabia immediately after he recovered his sight and strength, which had been impaired by the light with which Christ was surrounded when he appeared to him, and by the manner in which he was cast out by that incommensurate appearance. Nevertheless, as we are told, Acts x. 9, that after Saul recovered his sight and strength, he was certain days with the disciples of Damascus, during which he preached Christ in the synagogues, we must interpret the word immediately, ver. 16. in such a manner as to admit, that after his conversion he spent a few days in preaching at Damascus, and then retired into Arabia; and that what is said, Acts iii. 22. Saul increased in note in strength, and confounded the Jews, &c. is an account of what happened after his return to Damascus from Arabia. See Harmony, Petrus, Observ. 5. And as Christ promised to tell Saul what he should do, Acts xxii. 10. we cannot doubt that it was by Christ’s direction he went into Arabia, to receive further revelations, and to inflame the discontents of the chief priests, who, as soon as they heard of his overthrowing the cause which he had persecuted, would endeavour to put him to death. Indeed, the Jews in general were so enraged against him for going over to the Christians, that when he returned from Arabia to Damascus, such of them as lived in that city took counsel to kill him. Acts xiv. 19. See also Acts x. 22. Ver. 18. To become acquainted with Peter.—This being Paul’s first visit to Jerusalem since his conversion, the brethren there shunned him, suspecting that he adorned himself a disciple, with a view to betray them. But Barnabas, who probably had heard the particulars of his conversion from Ananias, took him and brought him to the apostles, (Peter and James,) and declared to them how he had seen the Lord in the way, Acts xii. 24. It does not appear that on this occasion any thing was said, either by Barnabas or by Saul, concerning Christ making Saul an apostle, at the time he converted him, and concerning sending him to preach to the idolatrous Gentiles. Acts xvi. 10, 17. 18. Those things were not mentioned in Jerusalem till Paul went up to the council fourteen years after his conversion, Gal. ii. 2, 7, 8, 9.

19 James the Lord’s brother.—The Hebrews called all near relations brothers. This James was the son of Alphaeus by Mary the sister of our Lord’s mother. See the Pref. to the Epistle of James.

CHAPTER II.

View and Illustration of the Facts related in this Chapter.

From the history which the apostle gave of himself to the Galatians in the preceding chapter, it appears, that from the time of his conversion to his coming with Barnabas from Tarsus to Antioch, he had no opportunity of converting with the apostles in a body; consequently, in that period he was not made an apostle by them. In like manner, by relating in this chapter what happened when he went up from Antioch to Jerusalem, fourteen years after his conversion, in company with Barnabas and Titus, a converted Gentile, he proved to the Galatians that he was an apostle, before he had that meeting with the apostles in a body, ver. 1. For, at that time, instead of receiving the gospel from the apostles, he communicated to them the gospel or doctrine which he preached among the idolatrous Gentiles; not because he acknowledged them his superiors, or was in any doubt about the matter; but lest it might have been suspected that his doctrine was disapproved by the apostles, which would have harmed his success among the Gentiles, ver. 2. And to show that the apostles to whom he communicated his gospel approved of it, he told the Galatians, that not even Titus who was with him, though an idolater before his conversion, was compelled by the apostles to be circumcised, although it was insisted on by the
false brethren, who endeavoured to bring the Gentiles under bondage to the law, ver. 3. 4. And that he and Titus did not yield in the least to these false brethren, by obeying any part of the law as a condition of salvation, for so much as an hour; that the truth of the gospel might remain with the Galatians, and all the Gentiles, ver. 5. Next, to shew that the apostles of the greatest note were by no means superior to him, Paul affirmed that from them he received nothing. For however much they had been honoured by their Master formerly, these apostles added nothing either to his knowledge, or to his power, or to his authority as an apostle, ver. 6. But on the contrary, perceiving that he was commissioned to preach the gospel to the Gentiles, as Peter had been to preach it to the Jews, ver. 7.—because he who fitted Peter for preaching to the Jews, had fitted Paul for preaching to the Gentiles, by bestowing on him the gift of inspiration, and by enabling him, not only to work miracles in confirmation of his doctrine, but to communicate the spiritual gifts to his converts, ver. 8. They, knowing these things, instead of finding fault either with his doctrine or with his practice, James, Cephas, and John, who were the chief apostles in point of reputation, gave him the right hand of fellowship; thereby acknowledging him to be an apostle of equal authority with themselves, and equally commissioned by Christ to preach the gospel to the Gentiles, as they were to the Jews, ver. 9.—The only thing they desired of him was to exhibit the Gentiles to contribute for the relief of the poor, ver. 10. Moreover to make the Galatians fully sensible of his authority as an apostle, and of his knowledge in the gospel, Paul told them, when Peter came to Antioch under the council, he opposed him openly, because he was to be blamed, ver. 11. For, before certain persons zealous of the law came to Antioch from James, Peter, who had been taught by a vision to call no person unclean, did not eat with the converted idolatrous Gentiles; But when these zealous Jewish believers were come, he withdrew for fear of their displeasure, ver. 12. And others of the brethren in like manner dissembled in so much, that even Barnabas was carried away with their dissimulation, ver. 13. But this behaviour being contrary to the truth of the gospel, Paul publicly rebuked Peter for it, in the hearing of all the disciples at Antioch. And because, after giving him that reproof, he explained to the church the true doctrine of the gospel concerning the justification of sinners, he judged it proper to give the Galatians a short account of the things which he had said on that occasion, ver. 14-21. And as it does not appear that Peter, when thus reproved of Paul, offered any thing in his own defence, we may believe he knew the truth, and acknowledged publicly, that obedience to the law of Moses was not necessary to the salvation either of the Jews or of the Gentiles. Or, if he did not make this acknowledgment verbally, his silence on the occasion was equally expressive of the truth.

Peter's behaviour towards the idolatrous converts in Antioch, having proceeded, not from ignorance of the truth of the gospel, but from an unreasonable fear of the displeasure of the zealous Jewish brethren, it seems to show us, that one's knowledge is not always of itself sufficient to prevent one from falling into sin: as his denying his Master on a former occasion sheweth, that the resolutions which even good men, not constant followers of the justice of the Gospel, may at times for a season follow with the performance of the duty resolved on; but that, in every case, the assistance of God is necessary, to render one's knowledge of what is right, and his purpose to do it, effectual in practice; and that the person who hath made the greatest proficiency in knowledge and virtue, ought to be diffident of himself and humble, agreeably to Solomon's maxim, Prov. xlviii. 14. 'Happy is the man who feareth always.'

NEW TRANSLATION.

CHAP. II. Then, within fourteen years from my conversion, I went up again to Jerusalem with Barnabas, taking with me also Titus, one of the idolatrous Gentiles whom I had converted. (Ver. 3.)
2 And I went up by the direction of Christ; and after declaring in public the success of my ministry, I explained to the existence of the gospel depending on its decision, it was necessary to determine it in the most public and solemn manner possible. Accordingly, at this assembly, the apostles, the elders, and the church of Jerusalem, were present for the purpose of discussing the question. This assembly was not the same as the one at Antioch, but consisted of representatives from various provinces and cities. At this assembly, the apostles and elders were present, and the question of circumcision was discussed. The results of this assembly were recorded in Acts xxix. 27-12. This assembly was attended by the apostles and elders, as well as the Gentiles who were converts, and the latter were not required to observe the Mosaic law. The implications of this decision were far-reaching, and the Gentiles in Jerusalem, as well as those in all the churches, were required to observe the Mosaic law. Fortunately, Paul was not present at this assembly, as he was sent by the Gentiles to the church at Antioch at this time.

COMMENTARY.

CHAP. II. Then, within fourteen years from my conversion, I went up again to Jerusalem with Barnabas, taking with me Titus also, one of the idolatrous Gentiles whom I had converted. (Ver. 3.)
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apostles the gospel which I preach to the Gentiles: But to avoid offense, I did it privately to them who were of greatest reputation, namely, Peter, James, and John, (ver. 4,) lest perhaps, being suspected to preach differently from them, my future and past labors might become useless.

3. However, (vs. 110) not even Titus, who was with me, (ver. 16,) though a Greek, was compelled to be circumcised,

4. (See 15, 108.) On account even of the secretly introduced false brethren, who came in privy to spy out our liberty which we have by Christ Jesus, that they might bring us into bondage,

5. To whom we gave place by subjection, (vs. 110) not even for an hour, that the truth of the gospel might remain with you.

6. (As 15, 104.) Besides, from them who were of reputation (see ver. 2, note 2.) I received nothing, as an apostle. God does not show favor to men as regards external advantages. He did not raise them who attended Christ during his ministry, above me. For to me, they who were of reputation communicated nothing. (See Gal. 1, 16, note 1.)

7. But, on the contrary, perceiving that I was intrusted with the gospel of the uncircumcision, even as Peter was with that of the circumcision;

8. (For he who wrought inwardly in Peter, (as 147,) in order to the apostleship of the circumcision, wrought inwardly also in me, in order to convert the Gentiles;)

9. And knowing the grace which was bestowed on me, James, and Cephas, and John, who were thought to be pillars, gave to me and Barnabas the right hands of fellowship; that we

more after they returned to Antioch from the council, but rather evidence to the contrary, Acts xxv. 39. that opinion cannot be admitted. —Bzas thought this a journey not mentioned in the Acts, but which Paul and Barnabas made to Jerusalem, after carrying the alms, and before they went to the council. His opinion he founded on this, that Peter could not have refused to eat with the Gentiles, since he represented Paul to have done so. This is true, but Peter’s behavior did not proceed from ignorance, but from fear; for he was equally well informed of the freedom of the Gentiles from the law, before the council as after it, as is plain from his speech in the council. And therefore his behavior is due to a spiritual Appendix, which it could be, if it proceeded from ignorance.

2. To them who were of reputation. —The Greeks, as Bzas observes, used the phrase κατασκοπή, men of appearance, for κατακόρολοι, those who were in high estimation with others. By afterwards adding εἰς τὴν, ver. 6, and κατασκοπή, ver. 9, the apostle, according to his usual manner, shews us how to complete the elliptical phrase.

3. In vain. —-This is an allusion to the race. For he is said to run in vain, who loses the prize.

Ver. 3. Was compelled. —H-yavvsw. This word here, as in several other passages, signifies to be compelled, not by force, but by strong persuasion. See ver. 14, and chap. vi. 12.

Ver. 1. On the account even of. —This clause must be joined with the last words of the preceding verse, in the following manner: —Was compelled to be circumcised, on account even of the secretly introduced false brethren. —As it. Bzas thinks it is here put for ἵνα, nempe. But this makes no difference in the sense. —As is wanting in some MSS. —The apostle’s meaning is, that Titus was not compelled by the apostles and others at Jerusalem to be circumcised as young even of the false brethren, who, when they found that Titus was not circumcised, compelled, I suppose, of Paul to his brethren apostles on that account. By informing the Galatians, that after he had communicated to the chief apostles the gospel which he preached to the Gentiles, not even Titus, who was a Gentile, was compelled to be circumcised, Paul gave them the most convincing proof of the doctrine concerning the freedom of the Gentiles was entirely approved by the other apostles.

4. Secretly introduced false brethren. —These brethren were introduced into the meetings which Paul had with the apostles, by some of their acquaintance secretly, that is, not knowing their real character.

Ver. 3.-1. Not even for an hour. —The Clermont MS., and the Vulgate version, read, they shall not be expunged. But the whole strain of the epistle shows that it ought to be retained. See chap. v. 1-3.
10 Only desiring that we would remember the poor, which very thing I also made haste to do.

11 (2a. 104.) Moreover, when Peter came to Antioch, I opposed him personally, because he was to be blamed.

12 For before certain persons came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, being afraid of them of the circumcision.

13 And the other Jews also assembled with him, in so much, that even Barnabas was carried away with them by their dissimulation.

14 But when I saw that they did not walk rightly, (πεπίδοκοι) according to the truth of the gospel, I said to Peter before all, if thou, being a Jew, art called to Christ, why dost thou live as the Gentiles? and not after the manner of the Jews, why compellest thou the Gentiles to Judaize?

15 We who are Jews by nature, (ταῖς ἡσυχίαις) see Eph. ii. 3, note 2) and not sinners of the Gentiles.

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

17 But if, while we seek to be justified by Christ, we attempt to please God in any other way, then do we work to ourselves condemnation.

18 For if a man abide without works, he is justified not.

19 But we are justified by faith, (πεποιθόμενοι) not in works, lest we should be justified by our own works, lest any man should glorify himself.

20 For we are his workmanship, (ποιμενί) created in Christ Jesus, to do good works, which God hath prepared beforehand that we should walk in them.

21 Therefore, putting aside the works of the law, we serve in the newness of the spirit, and not in the oldness of the letter.

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3. Because he was to be blamed. 3.—Though the gift of inspiration apostles on the seeusted them from error in doctrine, it

the apostolic office, and in token that Barnabas was sent forth by the Holy Ghost, to preach the gospel to the Gentiles; and agreed that we should travel among the Gentiles, while they preached to the Jews in Judea.

10 The only thing they desired, was, that we would remember to make collections for the poor, among the Gentiles; which very thing I also made haste to do among the converted Gentiles in Antioch.

11 Moreover, to show that as an apostle Peter is not superior to me, I inform you, that when he came to Antioch after the council, I opposed him personally in the presence of the church, (ver. 14.), because in this very affair of the Gentiles he was blamable.

12 For before certain persons came from Jerusalem to us, he went with the converted Gentiles to Antioch. But when they arrived, he withdrew, and separated himself from them, as if it had been a sin to eat with them. But the true reason was, he being afraid of the converted Jews.

13 And the other Jews also hypoctrized with him, abstaining from the tables of the Gentiles. So that even Barnabas, who with me had preached salvation to the Gentiles without the works of the law, (Acts xiii. 39), was carried away with them by their dissimulation.

14 But when I saw that such eminent teachers did not walk rightly, according to their own knowledge of the true doctrine of the gospel, I said to Peter in the hearing of them all; in the hearing of Barnabas and all the brethren: If, in this case, because of Cornelius, thou, though thou art a Jew, livest after the manner of the Gentiles in respect of meat, and not after the manner of the Jews, because thou knowest the truth respecting that matter, why now compelst thou the converted Gentiles to obey the law by refusing to eat with them, as if the distinction of meats were necessary for their salvation?

15 I added, we apostles, who are by birth and education, and not isolated Gentiles, who are ignorant of God, and of his will respecting the salvation of sinners.

16 Knowing by the law and the prophets, as well as by our own do not preserve them from all prodigality and sin in conduct, as is plain from this instance. Wherefore, the most advanced, whether in knowledge or virtue, warned by Peter's example, ought to take heed they fall. The novices and uncertain with which Peter behaved when related by his brother Paul, describes great praise (see illustration, p. 251), and is highly worthy of the imitation of the ministers of the gospel, and of all Christians.

17 Ver. 12—13. Certain persons came from Jerusalem. 1.—The persons who came from Jerusalem. I imagine, were messengers who had been sent by the church in Antioch, to know his opinion concerning the converts from among the isolated Gentiles. For as there were some of that sort now in Antioch, the brethren there might think it necessary to inquire, whether they were to be regulated by the decree concerning the proselytes. And seeing Peter was on this occasion to eat with the Gentiles after the manner of the Jews, it might be conceived that James gave his opinion, that the converts from heathenism, as well as the converted proselytes, ought to observe the four necessary observances. For all were not to be known, but the knowledge of thy faith is in this matter equally with Peter. 11. He may have thought it prudent to inculcate this principle, according to the Corant of the converts, for fear of offending more zealous Jewish believers, who, with a degree of rigor which it is difficult to describe, insisted on the isolated Gentiles observing the four precepts. The other brethren at Antioch, who, like Peter, knew the truth, dissented also from the same motive. And the division was so general, that Barnabas himself parted in it. Nevertheless Paul singly stood forth to stem the torrent, and by his zeal and courage maintained the true doctrine of the gospel concerning the Gentiles, in spite of that great opposition.

2. Afraid of them in the circumcision. The Jews reckoned it impossible to eat with the proselytes of the genera, Acts x. 28. 3. Some were not permitted to them, being unclean to Jews.

13. Was carried away with them. Another observes, that the original word άπόλαφης signifies to carry or drive away a person against his will. He signifies to carry away by the force of authority and example, in opposition to judgment and conviction. 11. As I said to Peter before them all. This happened probably at the conclusion of some of their meetings. For on those occasions it was usual, after the reading of the law and the prophets, to give the assembly instruction. See Acts xii. 15. In this openly reproving Peter, Paul acted not only honestly, but generously, for it would have been mean to have found Paul with Peter behind his back, without giving him an opportunity to vindicate himself, if he could have done it in a more becoming and in a former instance, may have been suffered to fall, the more effectively to discourage the ambition of this instrument of his pretended once-sure success to supremacy and infallibility.

19.—We are Jews by nature. As in the first part of his discourse, where the apostle speaks only of himself and Peter, he meant to speak of all the teachers of the gospel, so in this second part, when he describes himself in the act of inculcating with the state of believers in general.

21. And not sinners of the Gentiles. On this Whewell remarks, that the word σινόρες in scripture signifies great and habitual sinners; and that the Jews gave the Gentiles that appellation, on account of their practice of idolatry, which was ascribed to them throughout the known world. From these notes, it appears, that there was a great and unanswerable distinction between the Jews and the Gentiles; and that a little apparent difference in point of doctrine, was not to be allowed to disturb the great line of distinction, which separated the two great and important classes in the world.
works of law, but only through the faith of Jesus Christ; even we have believed in Jesus Christ, that we may be justified (a) by the faith of Christ, and not by works of law. For by works of law no flesh shall be justified.

17 (To tē). But if, seeking to be justified (a) by Christ, even we ourselves are found sinners, will Christ be the minister of sin? By no means.

18 For if I build again those things which I destroyed, I constitute myself a transgressor.

19 (To ταο. 91.) Besides, I through law have died by law, (b) so that I must live by God.

20 I am crucified together with Christ. Nevertheless I live; yet no longer I, but Christ liveth in me. (c) (v. 105.) For the life which I now live in the flesh, I live by the faith which is of the Son of God, who loved me, and gave himself for me.

21 I do not set aside the grace of God. For if righteousness is through law, then certainly Christ hath died (hope) in vain.

count of their idolatry and other vices. Accordingly, Matt. xxi. 65. 'The son of man is betrayed into the hands of sinners,' means, is delivered into the hands of the Gentiles; as is plain from Matt. xx. 18.

Ver. 16.—1. Man is not justified by works of law. 2. So I translate the υπὲρ τοιούτου, without the article, because the proposition is true of every law whatever. Yet I acknowledge, that there are examples where the word υπὲρ, without the article, signifies the law of Moses. See Exe. iv. 69.

5. Through the faith of Jesus Christ.—According to Chandler, 'the faith of Jesus Christ' is the gospel of Jesus Christ. But I rather understand the apostle as meaning, the faith which Jesus Christ hath enjoined as the means of men's justification. For this is the genuine, not of the object, but of the agent. See Exe. iv. 45. and Rom. iii. 52. note.

Ver. 18. I constitute myself a transgressor.—Hammond thinks the word ἀνεπαρκής signifies (translates) a desirer or apostate. And in confirmation of his opinion observe, that Julian was called ἀνεπαρκής, the apostate, for deserting the Christian faith. But the common translation of this clause, in which the ordinary sense of the original word is given, agrees better with the context.

Ver. 19. I through law have died by law.—The words υπὲρ τοιούτου and ἐν τῷ are not in the verse are duties, not of the object, but of the cause or instrument. See Exe. iv. 20. and Rom. vii. 10, 11. notes. —That law here signifies the law of God in general, may be inferred, from its being said, that mankind die by law. For it was not by the curse of the law of Moses that Adam and his posterity died, but by the threatening annexed to the law given in paradise; and which, though published in the law of Moses, was not, properly speaking, the curse of that law, but the curse of the law of nature. See Gal. iii. 10, 13. notes.

Ver. 20. Christ liveth in me. —To show the advantage which believers derive from Christ's government, they are called his body, as being animated and directed by him. And he is said to 'live in them;' namely, by the influence of his Spirit dwelling in them, Rom. viii. 11. and enabling them to put to death the deeds of the body, ver. 13.

CHAPTER III.

View and Illustration of the Reasoning in this Chapter.

St. Paul having by many arguments proved himself a real apostle, and showed that his knowledge of the gospel was given him by immediate revelation from Jesus Christ, proceeds, in this and the following chapter, to treat of the doctrines in dispute between him and the false teachers. They affirmed, that no man could be justified but by the law of Moses, because the pardon of sin could be obtained only by the stonnements which it prescribed; and therefore they urged the Gentiles to become Jews, that they might have the benefit of these stonnements. But to impress the Galatians the more strongly with a sense of the danger of that doctrine, the apostle charged them with want of understanding for coming to it; and speaking of their not obeying the truth, as the effect of some fascination, ver. 1.—Then, by asking those who had gone over to Judaism, whether they had received the spiritual gifts by obeying the law, or by obeying the gospel, he showed them that obedience to the law was not necessary to men's acceptance with God, ver. 2.—And taxed them with folly, because after having had their acceptance with God, in the gospel dispensation, sealed to them by the gifts of the Spirit, they proposed to make themselves more acceptable by performing the ceremonies of the law of Moses, which sanctified nothing but the flesh, ver. 3.—Besides, by that course, they rendered all their former sufferings for resisting Judaism of no use, ver. 4. —And to finish his rebuke, he asked them, whether he had communicated the spiritual gifts to them, to prove that men are saved through obedience to the law of Moses, or to prove that they are saved through obedience to the gospel? ver. 5.

In what follows, the apostle overthrows the doctrine of the Judaisers more directly by observing, that even Abraham himself was justified, not by works like those of the law of Moses, but in the gospel method of faith counted for righteousness. And that they who like him believed in God, are Abraham's sons, and entitled to all the blessings of the covenant, ver. 6, 7. —And that God having determined to justify the nations by faith, preached the gospel, or good news of his determination by Abraham, saying, 'In thee shall all the nations be blessed,' ver. 8. —And therefore, in every age and nation, they who believe in God shall be blessed with Abraham, by having their
faith counted to them, as his was to him, for righteousness, ver. 9. — Whereas, according to the law of Moses itself, every one who seeketh justification meritoriously by the works of that law, most certainly is condemned by its curse, ver. 10.

Farther, to prove that by the law of Moses no man is justified in the sight of God, the apostle appealed to the Jewish prophets as testifying that doctrine, particularly Habakkuk, ver. 11. — Besides, the law does not require faith, but obedience to its precepts, as the condition of the life which it promises, ver. 12. — Wherefore every sinner being doomed to death by the curse of the law of Moses, no person can be justified by that law. But Christ hath bought us off from the curse of the law of Moses, which is in fact the curse of the law of nature, consequently from law itself as a rule of justification, by dying for us, ver. 13. — That the blessing of Abraham, the blessing of justification by faith, which, in the covenant with Abraham, God promised to bestow on all nations through his seed, might come upon the Gentiles through Christ Jesus; and that they might receive the gifts of the Spirit, promised as the seal of their title to justification and eternal life by faith, ver. 14.

But because Isaiah, as was observed Eze. v. Sect. 5. had foretold, chap. ix. 3-5, that the Gentiles were to come to the light of the Jews, and that they were to be converted to them; the Jews (Eze. v. Sect. 6.) contended, that the blessing of the nations in Abraham’s seed was to be accomplished by the Gentiles embracing Judaism, and by their receiving justification through the Levitical stonements. Wherefore, to overturn that false notion, the apostle reasoned in the following manner: — Even a human covenant is not set aside or altered, after it is ratified, except by the contracting parties, ver. 15. — But the promises of the covenant, concerning the countning of the faith of the nations for righteousness, were made, not only to Abraham, but to his seed; particularly this promise, “In thy seed shall all the nations of the earth be blessed.” He does not say, “in and seeds,” as speaking concerning a multitude of children, but as concerning one person only, “in and thy seed, who is Christ,” ver. 16. — I therefore affirm, that this covenant which was before ratified by God, concerning the blessing of the nations with justification by faith through Christ, in consequence of the promise made to Abraham as the federal head of believers, the law which was given four hundred and thirty years after cannot annul, so as to abolish the promise, by introducing a method of blessing or justifying the nations, different from that established by the promise, ver. 17. — Farther, if the inheritance be obtained by works of law, it is no longer bestowed by promise; yet God bestowed it on Abraham and his seed, as a free gift, by promise, ver. 18.

Ye will perhaps reply: If neither the inheritance nor justification is obtained through the works of the law of Moses, why was that law added after the covenant was made with Abraham? It was added for the sake of restraining the Jews from transgressions, and more especially from idolatry; and to continue till Christ the seed should come, to whom it was promised, that the nations should be blessed with justification by faith through him. Moreover, the law being added to the covenant for this other purpose, namely, to make the Israelites sensible that they were sinners, and that God was displeased with them, it was delivered by angels into the hand of a mediator, ver. 19. — For a mediator is not employed between persons in good agreement with one another, ver. 20. — From these things it followed, (though the apostle hath not drawn the conclusion), that a law which was given to make the Israelites sensible they were sinners, and which by its curse condemned every sinner to death without remedy, could never be intended for their justification. Is the law of Moses then, which makes us sensible of our transgressions, and subjects us to its curse, inconsistent with the promise of justification by faith? By no means. That operation of law, on the contrary,leweth the absolute necessity of the promise. For if any law could have been given, capable of delivering us from death temporal and spiritual, certainly righteousness might have been obtained by such a law, ver. 21. — But the law of Moses contained in the scripture, instead of communicating righteousness and eternal life to any person, hath shut up all mankind together in prison, as sinners sentenced to death, that the promise of justification, now published in the gospel, may be performed to all believers, ver. 22. — Wherefore, before the gospel was introduced, Jews and Gentiles were imprisoned as condemned criminals, and shut up together under the custody of law, so as to be obliged to have recourse to the method of justification by faith, which at the beginning was but imperfectly discovered, but which was afterwards to be fully revealed to all in the gospel, ver. 23. — So that the law was our pedagogue to bring us to Christ, that we might be justified by faith, ver. 24. — But the method of justification by faith being now universally made known in the gospel, Jews and Gentiles are no longer under the pedagogy of the law of Moses and of nature, ver. 25. — Besides, ye Jews and Gentiles are all the sons of God and heirs of eternal life, through your faith in Jesus Christ: so that to your being the sons of God, it is not necessary to subject yourselves to the law of Moses, ver. 26. — For at your baptism ye professed to put on the temper of Christ, ver. 27. — And where this is really done, there is in the gospel no preference given to men, as formerly under the law, on account of their descent, their outward condition, or their sex: but all are equally honourable and equally beloved of God as his sons, who possess the temper and virtues of Christ, ver. 28. — And with respect to you Gentiles, if ye are Christ’s brethren by possessing his temper and virtues, certainly ye are Abraham’s seed, and heirs of the heavenly country, according to God’s promise, ver. 29.

New Translation.

 Chap. III. — O seneales Galatians, who hath deceived you? not to obey the truth, to whom visibly Jesus Christ was set forth crucified (Ps. 116.) On account of the works of the law, ro.

Ver. 1—1. Seneales. — The word ग्रातू properly signifies persons void of understanding: also persons who, though they have understanding, do not form right judgments of things, through want of consideration.

2. Who hath deceived you? — The word ग्रातू signifies to fashion, or deprive one of the use of his faculties by looking on him. Hence Virgil, "Neque quisquis homo, oculus malum fractus agat." The word is used likewise for deceiving one with false appearances, after the manner of jugglers, in which sense I understand it here.

This word was used to denote things written on tablets, and hung up to public view.

2 O

Commentary.

 Chap. III. — The doctrine of justification by faith is so full of comfort, and the proofs of it are so clear, that I must ask you, O seneales Galatians, what false teacher hath deceived you, and turned you from the gospel, to whom plainly Jesus Christ was set forth crucified for you, in order to procure you eternal life, or if

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GALATIANS.

1. The gifts of the Spirit, whereby your acceptance with God was sealed. Or (q) an account of your yielding the obedience of faith?

2. Or an account of your yielding the obedience of faith?

3. When I communicated the gifts of the Spirit to you, few of you had any knowledge of the law of Moses.

4. Are ye so senseless, that having begun in the Spirit, ye now make yourselves perfect (middle voice) by the flesh?

5. Have ye suffered so many things in vain? (eia) surely indeed it is in vain. (See chap. v. 2.)

6. He, then, who supplied you with the Spirit, and wrought miracles among you, did he supply you (q, 156.) on account of the works of the law, or (eia) on account of the obedience of faith? (ver. 2. note 2.)

7. seeing Abraham believed God, and it was counted to him for righteousness.

8. Certainly, that they who are of faith, the same are (eia) the sons of Abraham.

9. (Tyr 33.) Wherefore they who are of faith, (see ver. 7. note 1.), are blessed with spiritual gifts proceed, is called 'the Spirit of adoption.' Rom. viii. 15. Now also the Jewish believers, when they heard of the descent of the Holy Ghost on Cornelius and his company, immediately concluded that God had granted them spiritual gifts, through miraculous means. The Galatians, therefore, in the gifts of the Spirit, have no clear evidence of the being accepted of God under the Gospel, their faith was not based on any spiritual experience, and this was the same as with the Galatians. 'Forth,' and in ver. 9., the word (*ευτύχειν) signifies submission, as also in Rom. xv. 22. LXX. He w 22. Behold obedience is better than sacrifice. In like manner, the compounded word (ευτύχεος) signifies submission, Rom. v. 19.

Ver. 3. Having been in the Spirit, &c.—The term is used in this verse, in the same sense as in 1 Cor. ii. 14., to denote the invisible and spiritual. 'Through the Spirit.' And the people who use such terms are calculated to purify the spirits of men; and because he disowns the assistance of men to obey its precepts. On the other hand, the law is called the flesh, because it naturalizes worship by sacrifice and purification of the body of the sacrifice, because that form of worship did not cleave to the conscience of the worshipper, but only his body, and because the Israelites were put under the law by their fidelity only.

Ver. 4. But he, then, who, &c.—Thus the apostle uses this person in this verse, he plainly speaks of himself; and insinuates, not only that he was the person who converted them, and bestowed on them the spiritual gifts, but that the teachers who had persuaded them to embrace Judaism, had conferred no spiritual gift on them; consequently had given no evidence of the truth of their doctrine.

2. Supplied to you the Spirit;—that is, the spiritual gifts. These, as distinguished from miracles, were faith or fortitude, prophecy, utterance or eloquence, discerning of spirits, foreign language, and their interpretation of foreign languages.

3. Did he these things to recommend the works of the law, &c.—that is, Did he these things to recommend the works of the law of Moses to you, as necessary to your salvation? or to recommend the obedience of faith, as the means of your justification? As this interpretation renders the apostle's question in this verse different from his questions in ver. 2. Received ye the Spirit by the works of the law, &c.—I have no doubt that it is the true interpretation; especially as it conveys not only a different meaning of the questions, but one that is very important.

Ver. 6. Seeing Abraham believed God, &c.—Here the apostle alludes to the transaction recorded by Moses, Gen. xvii., where we are told, ver. 6., that God 'brought' Abraham forth abroad, and said, Look now towards heaven and tell the stars, if thou be able to number them. And he said and said, 50. He shall thy seed be. And he believed in the Lord; and he counted it to him for righteousness. From this it is plain, that what Abraham believed was, that his seed should be numerous as the stars of the heaven; and that his belief of this promise implies the possession of the divine power, and goodness, and veracity, God counted it to him for righteousness. This transaction the apostle mentioned here, as the foundation of his doctrine in ver. 7. namely, that they who imitate Abraham in his faith are his sons, and heirs with him of the blessing of faith counted for righteousness. To show this connexion, I have translated *ευτύχεος by the English word seeing; a sense which it sometimes hath in the writings of the Greeks. See Esai. iv. 35. And it was counted to him for righteousness—\(\) that is, it was considered by God as an act commended by God, and on that account he was reckoned Abraham, and the nations (m) by faith, preached the gospel before to Abraham, saying, Surely in thee all the nations shall be blessed.

Ver. 9. Wherefore they who are of faith, according to God's promises, they who imitate Abraham in his faith, and who after his example seek to be justified by faith, are blessed with spiritual gifts, as the apostle has just observed. In vs. 7. "the works of the law" are referred to, and in that verse what the law required of men was called the "flesh," and the works of the Spirit, or faith, the "Spirit." And it is to be observed, that the law requires more than that a man should believe; in that case it is called "the flesh." But faith is the evidence of things not seen; and the law, as the apostle observes, requires that a man should do, and not believe; and the works of the law are said to be "the flesh." And it is plain that the apostle was not speaking only of the outward works of the law, for he adds, "What shall the end be of the commandment which God spake in the mouth of Moses, &c. 5. And the promise followed, saying, Surely in thee shall all the nations of the earth be blessed. The promise, according to God's promises, they who imitate Abraham in his faith, and who after his example seek to be justified by faith, are blessed in the same manner as he was." The promise, according to God's promises, they who imitate Abraham in his faith, and who after his example seek to be justified by faith, are blessed with spiritual gifts.
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be blessed with believing Abraham, by having their faith counted to them for righteousness.

10 But all, without exception, who seek justification by the works of the law, are under the curse; for it is written, (Deut. xxvii. 26), Accursed is every one who continueth in all the things which are written in the book of the law to do them.

11 Besides, that (τὰ νῦν) by law no one is justified (ἀπαραβίασθαι) before God, is manifest: for, the just (ἡ δικαιοσύνη) by faith shall live.

12 Also, the law is not of faith. But he who doth these things, shall live by them. (Rom. ii. 28) As the apostle, following the LXX, hath translated the words εὐγνώμονας, χρηματίζεται, or εὐγνώμονας, χρηματίζονται, or εὐγνώμονας, χρηματίζονται, as it is evident from the book of the law, by law, the law of Moses, is translated by law, the law of Moses, is translated by law, the law of Moses.

13 Christ hath bought us off from the curse of the law, having become a curse for us; for it is written, (Deut. xxvii. 23).
14 That the blessing of Abraham might come on the nations through Christ Jesus; as it is written, he that waiteth for the Lord shall inherit the land. 

15 Brethren, I speak after the manner of men: Yet no covenant is given to an infant. 

16 Now to Abraham were the promises spoken and to his seed: (See ver. 19.) He doth not say, And in seeds, as in (verse 16), concerning the practice of men: Yet no seed is one seed or altereth a ratified covenant, though but of a man. 

17 Brethren, in confining those who affirm that the blessing of the nations in Abraham, and in his seed, be to be accomplished by their conversion to Judaism, I speak according to the practice of men: Yet no seed is one seed or altereth a ratified covenant, though but of a man. 

18 Now, to Abraham were the promises made, that in him all the families of the earth shall be blessed; and to his seed, that it is likewise all the families, the Jews not excepted, shall be blessed. God doth not say, And in seeds, as in (verse 16) concerning one person be with, And in thy seed the nations are to be blessed; not through the whole of Abraham's seed, but through one of them only, who is Christ. 

19 All the nations shall be blessed through him, because the seed of Abraham is confessed, though he is one seed. 

20 I speak the Father's seal, And in (verse 19), concerning the practice of men: Yet no seed is one seed or altereth a ratified covenant, though but of a man. 

21 Brethren, I speak after the manner of men: Yet no one seed is one seed or altereth a ratified covenant, though but of a man. 

22 And, if Abraham had spoken concerning seed, he might have said, Isaac. 

23 But the words were not so spoken, as that it is one seed which this blessing came on. 

24 What then? Shall we enslave the nations? No, but we shall be enervated, as the word is rendered in our translation. 

25 What then? What shall we say? The earth is full of the knowledge of the Lord, as in (verse 24) concerning the practice of men: Yet no seed is one seed or altereth a ratified covenant, though but of a man. 

26 As it is written, there have been two covenants: The one, of law, and the other, of promise. 

27 The law, therefore, is of the works of the law, and he that doeth them shall live by them: The promise, on the other hand, is of the works of the Spirit, and he that believeth them shall live by them. 

28 Brethren, the Scripture did not give the promise to Abraham or to his seed, but to Gentiles also. 

29 If it be so, that the Gentiles have received the promise, what is the cause? 

30 For the seed is not all of one nature: for though as concerning the law, the seed is of Isaac; 

31 Yet he saith, not all that are promised are justified. 

32 That is, they are not all of one kind: for as concerning the law, the seed is of Isaac; 

33 But as concerning the promise, all of them are not justified. 

34 That is, they are not all of one kind: for as concerning the law, the seed is of Isaac; 

35 But as concerning the promise, all of them are not justified. 

36 Brethren, my word is not against the Scripture, for the Scripture saith the word of promise, 

37 The word of promise, that is, the truth. 

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

39 Brethren, he saith, that Isaac shall inherit the blessing. 

40 But they say, Abraham had two sons, Esaiah and Jochabed. 

41 What then? Two sons? As in (verse 40) concerning the practice of men: Yet no seed is one seed or altereth a ratified covenant, though but of a man.
Wherefore, this I affirm, that the covenant which was after ratified by God, (to be, 148.) concerning the blessing of the nations in Christ, the law which was made four hundred and thirty years after, cannot annul, (see 11,) so as to abolish the promise. 

BESIDES, if the inheritance even of the earthly country be obtained by works of law, it is no longer bestowed by promise as a free gift. Yet Moses expressly declares, that God bestowed the inheritance of Canaan as a free gift on Abraham by promise. 

But if the inheritance was not by the law, but by the promise as a free gift, why was the law added after the promise? It was added on account of restraining transgressions; and was to continue until the seed should come whom it was promised, that all things should be blessed in him; being spoken by angels, who put it in the hand of Moses, as a mediator between God and the people.

The giving of the law by a mediator, shewed the Israelites that God was displeased with them; because a mediator is not one; but God is. 

And so it was, that word seed, collectively, to denote a multitude of children, they used it likewise for a single person, and especially so. Gen. iv. 15. I will not call his name by thy mouth. It shall be called by his head, and shall bring his brother's hand. 

And E've, speaking of Seth, says, Gen. iv. 18. God hath made me another seed, instead of Abel whom Cain slew. The word seed being thus applied to denote a multitude of children, as well as to a single person, is in ambiguity; and therefore the Jews could not certainly know that they were to be the instruments of bringing forth the promise, unless it had been said, and in this sense. 

And though we have no example of the word seed used by the Hebrews for men, yet from the apostle's argument we may presume it was used in the plural, to denote an innumerable, or a diverse of children. In that sense, Eve had seeds in her two sons, as every person of any teacher, or even a child, is called a seed, Gen. xx. 13. So likewise Abraham had two seeds: Gen. xx. 12. In Isaac shall thy seed be called. And Abraham and Sarah the aged and barren woman will I make a nation, because he is thy seed, or seed. 

Now, because God fulfilled his promise to Abraham, that Abraham's descendants were to be the seed of Abraham in the nations were to be blessed. And if the Jewish doctors counted their claim by observing, that in the promise it is not said so, and is, in so much as God would have said it had he meant both Ishmael and Isaac, lest in thy seed the apostle might with propriety turn their own arguments against them themselves; especially as the Jews were one of the nations of the earth, that were to be blessed in Abraham's seed. Lastly, to see the word seed of a single person, was highly proper in the covenant with Abraham, whereas God declared his gracious purpose of making mankind, because that term leads us back to the original promise, that the seed of woman should bruise the head of the serpent.

2. Who is Christ?—Is either of the two sons of Sarah, as it is often interpreted, to the seed of Sarah? Here the apostle, regarding the meaning rather than the form of the word seed, saideth, hath put the relative pronoun in the masculine gender, notwithstanding the stranger word, or the exact rendering. See Ch. iv. 16. This language in the gender of the relative apostle hath made, pursuant to his affirmation, that the promise was to bless all the nations of the earth in Abraham's seed, God spake of one person only. 

The apostle therefore concludes that God's promise to bless all the nations of the earth in Abraham's seed, when he tells us that seed is to be called in Isaac. Abraham's seed I have made all the nations of the earth blessed. They have not been blessed in Isaac, although it was said of him, in Isaac shall thy seed be called. Neither have all the nations of the earth been blessed in Abraham's poverty collectively as a nation; nor in any other way of the Sarah's seed. 

He therefore is the only seed of Abraham spoken of in the promise, as the apostle Paul expressly asserts. Besides Peter and Paul, because a Christian, gave the same interpretation of this promise, Acts xviii. 28. Ye are the children of the children of the children, and of the covenant which God made with our fathers, being sworn unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. 

Upon you first, God hath raised up his servant Jesus, sent him to bless you, turning away every one of you from his misgivings.

3. So as to abolish the promise.—Though, [129] to [131], the promise be in the singular number, it comprehends all the promises, the promise to give the nation to Abraham's seed Christ; by confounding their faith to them for righteousness, mentioned in this verse, being put for all the promises, and among the rest, for the promise of the inheritance, mentioned ver. 18. 

BESIDES, if the inheritance be by law, then seed by the inheritance here, is the inheritance of all the promises, because they all belong to believers, as Abraham's seed by faith. But I rather think the inference of which the apostle would remove, is what he is to correct, Rom. iv. 11. The inheritance of the world, or hereby country of which Canaan was the type. 

Ver. 19. 1. It was added on account of restraining transgressions, that is, on account of the restraining the Israelites from that abominable idolatry, and the sins connected with idolatry; the evil of which the law discovered to them by its prohibitions, and cursed. Accordingly to this account of the law, idolatry, and all the solemnities practiced by the Canaanites and the other heathen nations that surrounded the Hebrews, were forbidden in the law under the severest penalties. Farther, the law was added after the promise, to show the Israelites what things were offensive to God, Rom. iii. 29. 

Also, by the manner in which it was given, becoming sensible of their transgressions, and of the punishment to which they were liable, they might be constrained to have recourse to the covenant with Abraham, in which justification was promised through faith, as it is now promised in the gospel. See Coloss. iii. 11. note 6, as the close. 

Because the nations who inhabited Canaan and the neighbouring countries were worshiped useless gods with feasting and many popous rites, by which their senses were delighted, and their imaginations strangely suggested; moreover, following Mammon, was of opinion, that a worship of the same pompous kind was prescribed to the Israelites that being directed to the worship of a living God whom they were to make no image or representation whatever, they might be prevented from having communion with those gods of the heathens. And it must be owned, that thus the imagination of idolatry arisen from the true interpretation of God's people to bless all the nations of the earth in Abraham's seed, when he tells us that seed is to be called in Isaac. Abraham's seed I have made all the nations of the earth blessed. They have not been blessed in Isaac, although it was said of him, in Isaac shall thy seed be called. Neither have all the nations of the earth been blessed in Abraham's poverty collectively as a nation; nor in any other way of the Sarah's seed. 

He therefore is the only seed of Abraham spoken of in the promise, as the apostle Paul expressly assures. Besides Peter and Paul, because a Christian, gave the same interpretation of this promise, Acts xviii. 28. Ye are the children of the children of the children, and of the covenant which God made with our fathers, being sworn unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. 

Upon you first, God hath raised up his servant Jesus, sent him to bless you, turning away every one of you from his misgivings.

2. Till the seed should come whom it was promised. It was not that the law, which was bounden every sinner to death, should continue any longer than till the seed should come whom it was promised, that in him the nations of the earth were to be blessed, by having their faith counted to them for righteousness. For Christ having come, and published in his gospel God's gracious invincibility of uniting believers of all nations by faith, if the law of Moses, which condemned every sinner to death without mercy, had been alone to rule, it would have made the promise of no effect. It was therefore added with great propriety at the death of Christ; especially as the gospel was then a dispensation of religion, more effective than the law for discovering sin and the penalty of transgressions. 

BETH, being commanded of angel: [132]—[134], Being commanded; or, as it is expressed Heb. vi. 3. Being spoke by angels. This is affirmed likewise by Stephen, Acts vii. 32. 

In the land of a mediator: If I mistake not, this is an allusion to Moses bringing down in his hand the two tables of the covenant, and to what he said to the Levites, Deut. v. 5. INX—In his name on Heb. xi. 28-34, the mediator of the covenant, and to the successions of the Jewish high-priests, by whose office were mediators between God and the people, and were at all times the word of Christ, till this time. But this interpretation does not suit the apostle's argument.

Ver. 20. 1. Now a mediator is not (i.e.) of one; that is, of parts in fellowship, or use, signifies in other passages; particularly, John xiv. 21-23. [129] 1 Cor. iii. 8, vi. 15, and 17, in other languages.
Galatians

played between parties who are in friendship: But God is in friendship only with the righteous.

1. Is not the law, then, which subjects men to the curse for their sins, contrary to the promises of God, wherein he declares that he will justify them by faith? By no means. The law, by subjecting men to the curse, without giving them that hope of mercy, obliges them to flee to the promises for justification. For if there had been a law given, which was able (possessed) to make sinners alive, certainly righteousness would have been (ex quo) by law.

2. But the Scripture hath shut up together (τὰ ταραττό) all under sin, that the promise (ἐστ) of the gospel of Jesus Christ might be given to them who believe.

3. Wherefore, before faith came, we were kept in darkness under law, shut up together? (ἐν τοις) unto the faith, which should afterwards be revealed.

4. So that the law hath been our pedagogue, leading us (συνέχει) unto Christ, that we might be justified by faith.

5. But faith being come, we are no longer under the pedagogue.

6. For ye are all the sons of God, (διὰ τὴν φύσιν) through the faith published (ἐκ πραγματείας) by Christ Jesus.

7. Besides, as many of you as have been baptized into Christ, (ἐν Χριστῷ) have put on Christ.

In Christ Jesus there is neither Jew nor Greek.

But God is one. — The latter clause of the 10th, and the first clause of the 11th verses, make an enigma, as the lexicographer, in which the conclusion is wanting. But if it had been expressed, the enigma would have stood thus: — The law was given in the hand of a mediator, ver. 19. Now a mediator is not employed between parties in friendship, ver. 20. Therefore, he who gave the law to the Israelites through angels in the hand of a mediator, was not in friendship with them. The clause which follows, 'But God is one,' is the universal proposition of another enigma, which is the major conclusion of the argument in the following synecdoche. This enigma, if it had been fully expressed, would have proceeded as follows: — God was not in friendship with the Israelites, but God is in friendship with all who are righteous: Therefore the Israelites were not righteous: Therefore, the apostle's observation concerning the giving of the law in the hand of a mediator, implied that God was not in friendship with the Israelites when he gave them the law, no his observation. — But God is one, being an antithesis to the other, implies that God was in friendship with Abraham, when he gave him the promises in person, without a mediator. But I think the interpretation of that clause given in the commentary, agrees much better with the history. For the first part of the law, called the ten commandments, God, or the angel who conversed with Moses, spoke to the Israelites himself. But his voice was so terrible that they were terrified to hear it no more. Now the terrorfulness of God's voice could proceed only from his impressing the Israelites with a sense of God's displeasure with them on account of their sins; and therefore, the putting of the law in the hand of a mediator, on account of the terror existent in the people by the voice of God, was a strong proof of their sinfulness: Exod. 20. 19. 'All the people saw the thunderings and the lightnings, &c. 19. And they said to Moses, Speak thou with us, and we will hear; but let not God speak with us, lest we die.'

Ver. 21. A law given, which was able to make alive: — Here St. Paul appears, that the law of Moses was utterly incapable of making the Jews alive, either from spiritual or temporal death; because it neither promised them the assistance of the Spirit of God to overcome the corruptions of their nature, nor the pardon of their sins repentance, issuing in deliverance from death temporal and eternal. Indeed, it was not only the absence of these, but the presence of another, that was the cause of this law's being unable to make alive; viz. the presence of the message of justification, except at the fall; it was then established: and till it came, Adam was kept in ward without hope, under the law he had broken. In like manner, the Gentiles under the law of nature, and the Jews under the law of Moses, were kept in ward as criminals, and had no hope of pardon but what the law of faith gave them, as made known absolutely in the first promise, Gen. iii. 15 and afterwards, in the covenant with Abraham.

22. Shut up unto the faith. — The law of Moses, instead of being contrary to the promises of God, or covenant with Abraham, effectually co-operated therewith. By the perfection and spirituality of its moral precepts, it makes us Jews capable of our inability to obey perfectly; and by its curse denounced against every one who does not obey perfectly, it makes us free, trembling and afflicted, to the method of salvation revealed to the forementioned Abraham by the Spirit of promise, and published to all mankind in the gospel. — This sense the proposition in hath likewise, ver. 24.

Ver. 21. The law hath been our pedagogue. — The servant who attended the children of great men to the court and religious race. On this verse Beza makes the following remark: — 'Est autem infinita quaedam Pauli enigmatis inclusio, insinuandae, quae ad nos hanc sententiam explicat: 'Perfection.' This is the enigma, signifying the rapidity of the apostle's genius, his great delight in the enigma. — Chandler thinks, that the apostle's observation concerning the giving of the law in the hand of a mediator, implied that God was not in friendship with the Israelites when he gave them the law, no his observation. — But God is one, being an antithesis to the other, implies that God was in friendship with Abraham, when he gave him the promises in person, without a mediator. But I think the interpretation of that clause given in the commentary, agrees much better with the history. For the first part of the law, called the ten commandments, God, or the angel who conversed with Moses, spoke to the Israelites himself. But his voice was so terrible that they were terrified to hear it no more. Now the terrorfulness of God's voice could proceed only from his impressing the Israelites with a sense of God's displeasure with them on account of their sins; and therefore, the putting of the law in the hand of a mediator, on account of the terror existent in the people by the voice of God, was a strong proof of their sinfulness: Exod. 20. 19. 'All the people saw the thunderings and the lightnings, &c. 19. And they said to Moses, Speak thou with us, and we will hear; but let not God speak with us, lest we die.'

Ver. 22. Ye are all the sons of God through the faith published by Christ Jesus. — Ye are all the church and people of God, and heirs of the promises, through believing the gospel. — See Gal. iv. 5. note 2 and 1 John ii. 20. note. — By this observation the apostle insinuated, that the dispensation was now at an end, in which men were sons or people of God by virtue of their descent from Abraham. For, on that account alone, the hermeneutics as a nation were called God's son, and his firstborn; Exod. 22. 22. Deut. xiv. 1. All who believe the gospel are the sons of that, which is, the people of God, and heirs of all the privileges which belong to the promised people of God.

Ver. 27. As many of you as have been baptized into Christ, have put on Christ: — That is, have professed that ye have put on Christ. — See Eus. iv. 1. Christ, here, signifies the Gospel of Christ. — By telling the Galatians, that in their baptism they professed to put on the virtues of Christ, the apostle insinuated, that by possessing the virtues of Christ, they were more truly the sons of Abraham and of God, than those who were related to Abraham by natural descent only, and to God by holding a place in his visible church. — Having the virtues of Christ wrought in them by the power of God accompanying the promise to Abraham, 'A father of many nations I have consumed thee,' they were truly the sons of God. — In the expression, 'I have put on Christ,' there is an allusion to the prophetic rite which in the first age usually accompanied baptism. — The person to be baptized put on his old clothes before he went into the water, and put on new or clean raiment when he came out of it; to signify that he had put off his old nature, with all his former bad principles and practices, and was become a new man. — Hence the expressions, 'putting on the old man, and putting on the new.' Eph. iv. 22, 24. — Wherefore baptism under the gospel, as the rite of initiation, is as effectual for making men the sons of God, as circumcision was under the law.
nor Greek, there is neither bond nor free,

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

28 And if ye be Christ's, certainly ye are Abraham's seed, and heirs according to the promise. Gen. xvii. 8.

Ver. 28.—1. There is neither Jew nor Greek. 2. He is here‐
bearing God's name for believers, as it is likewise James i. 27. The clause is elliptical, and must be supplied, as I have done, from the end of the verse, in this manner: “In Christ Jesus there is neither Jew nor Greek.” 3. In the gospel dispensation God pays no regard to men on account of their nativity; all the Gentiles, who are of the Dispersion, in Christ have an equal right to the privileges of the gospel, and are equally in favor with God, and are equal in respect of dignity. To the Jewish teachers in Galatia, who imagined that their being Abraham's children according to the flesh, would of itself secure their acceptance with God, this letter may have appeared a most humiliating doctrine: But to the Galatians it was of singular use, to prevent their being misled by those teachers, who strongly affirmed, that the Gentiles could not share in the privileges of the people of God, without being circumcised.

Nor male nor female:—Under the law, males had greater privileges than females, and were called the male sex, and the male animals had greater privileges than females; but this is changed, and females are treated in the same manner, with respect to the privileges of the gospel dispensation. The second question, concerning the keeping of the passover, is answered here. That as the heir of a great sign of God's covenant; they alone were capable of the priesthood, and of the kingdom; and inheritances belonged to them, preferentially to females in the same degree.

CHAPTER IV.

View and Illustration of the Matters contained in this Chapter.

The apostle having established the joyful doctrine, that believers in every age and country of the world, are heirs of the promise made to Abraham and to his seed, goes on in this chapter to answer two questions, which he knew would naturally occur to his readers, but which, according to his manner, he does not formally state. The first is,—Since all believers from the beginning were heirs of the promises, as well as of the things promised, why were they not put in possession of the promises from the beginning; by sending Christ into the world, and introducing the gospel dispensation in the first age; that the promises, especially the promise of pardon and eternal life through faith, might have been published universally, and preserved for the benefit of the heirs in every age? The second question is, Why were mankind left for so many ages to the directions of the laws of nature and of Moses, neither of which gave them any hope of pardon and eternal life?—To the first of these questions the apostle replied, That in not giving the heirs the knowledge of the promises by introducing the gospel dispensation immediately after the fall, God treated them as a prudent father treats his son while under age. During his non-age, he does not allow him to possess the estate of which he is the heir, because he has no discretion to use it aright, but he keeps him in the condition of a bondman. In the same manner, though believers from the beginning were heirs of the promises, God did not in the early ages put them in possession of them, by immediately setting up the gospel dispensation; because, in the first ages, the state of the world did not admit either of the universal publication of the gospel, or of its preservation, ver. 1. To the second question, concerning the keeping of the heirs for so many ages under the tuition of the laws of nature and of Moses, as the apostle answers, that as the estate must be prepared by a proper education for enjoying it with dignity, and is, therefore, in his childhood, placed under tutors who protect and instruct him, and stewards who manage his estate and supply him with necessaries, till the time appointed in his father's will for taking possession of his inheritance, ver. 2. So, to prepare believers for the actual inheritance of the promises under the gospel dispensation, God judged it proper to continue them for a long time under the bondage of the laws of nature and of Moses, that by experiencing the hardships of that bondage, they might be made more sensible of the happiness which they were to derive from the liberty of the gospel, ver. 3.

More particularly, it was not fit that a complete discovery of the method of salvation should be made to all mankind, by the publication of the promises in the gospel, till they were made sensible of the insufficiency of their own natural powers for discovering an effectual method of reconciling themselves to God. Accordingly, for many ages they were left to the guidance of their own reason; and during that period, they lost even the imperfect knowledge of the method of salvation which God had revealed to their first parents after the fall, notwithstanding, to preserve that knowledge, God appointed the sacrifice of beasts, as an emblem of that effectual sacrifice which the seed of the woman was to offer in due time. For mankind, not preserving the true meaning of these sacrifices, believed them to be real atonements, and in that persuasion multiplying them without end, they foolishly expected to be pardoned, through the number and costliness of the animal sacrifices which they offered. In this state of the world, God thought fit to introduce the law of Moses, in which the same sacrifices of beasts were appointed; not however as real atonements for sin, but expressly as types of the real atonement which God had promised should be made; that by bringing back the rite of sacrifice to its original intendment, and by reviving the expectation of a real atonement, mankind might be made sensible, that it is not possible for the blood of bulls and of goats to take away sin. This important truth was still more directly shewed in those precepts of the law of Moses, which ordered the same sacrifices to be offered for the same persons. For, as the apostle justly argues, Heb. x. 2. if these sacrifices had been real atonements, being once offered, and the sinner cleansed, he would have had no more conscience of sin; consequently, he needed not to have repeated these sacrifices. Thus the Levitical sacrifices, by reviving the expectation of a real atonement to be made in due time, and by shewing the utter inefficacy of the sacrifices of beasts to procure the pardon of sin, led the Jews to the sacrifice of Christ, the only real atonement; so that, as the apostle affirms, Gal. iii. 24, the law of Moses, by its sacrifices as well as by its curse, was a pedagogue to lead the Jews to Christ. Wherefore, when
the heathens, under the tuition of the light of nature, were made sensible of the insufficiency of their own natural powers to discover any effectual method of obtaining pardon; and when the Jews, by the law of Moses, were showed that it was not possible for the sacrifices of beasts to take away sin; and when the political state of the world admitted the gospel to be preached to all nations, and preserved when preached—then was 'the fulness of the time,' or the proper season for God's sending forth his Son into the world born of a woman descended from Abraham, to make a complete discovery of the method of salvation by the gospel revelation, ver. 4.—And by offering himself a sacrifice for sin to redeem believers, the heirs of the promises, from the tuition both of the law of nature and of the law of Moses; and to place them under the gospel dispensation, that they may 'receive the adoption of sons;' that is, all the privileges which belong to the sons or heirs of God.

Next, it is observed to believing Gentiles, equally with the believing Jews, are the sons of God, and heirs of the promises, the apostle addresses both, saying, Wherefore, because ye are sons, God hath sent forth his Spirit of his Son into your hearts, the Holy Spirit, whose gifts are evidences of your sonship, and embolden you to address God by the endearing appellation of Father, ver. 6.—Thou then who possessest the gifts of the Spirit, whether thou be a Jew or a Gentile, art no longer a bondman under the tuition of the law either of nature or of Moses, but a son; and if a son, then an heir of God, an heir of all the promises of God, through the atonement which Christ hath made for thee, ver. 7.—However, ye Gentiles ought to remember, that in your heathen state, being ignorant of the true God, ye worshipped with a slavish subjection things which are no gods, ver. 8.—But now, having acknowledged the true God as your Father, or, to express it better, being acknowledged by the true God as his sons, ye worship him acceptably with spiritual services. And being in this happy state, why do ye, by embracing Judaism, return to the same kind of basely unprofitable worship, by sacrifices, washings, and holy days, which ye practised in heathenism? ver. 9.—I am told ye observe the days, and new moons, and seasons, and years enjoined in the law of Moses; which kind of worship, though different in respect of its object, is in its nature the same with the worship ye formerly paid to your idols, and has the same tendency to beget in you a superstitious, slavish disposition. These observances, I know, ye have been taught to believe are necessary to your salvation. But I assure you, they are utterly ineffectual for that purpose, ver. 10.—I am afraid I have laboured in vain among you, ver. 11. Less, however, this rebuke might have offended the Galatians, he assured them that it proceeded from love; and desired the continuance of their affection, which, when he first preached to them, had been very great, ver. 12-20.

The apostle next turned his discourse to the false teachers, and asked them and their disciples, who wished to be under the law of Moses as the rule of their justification. Why they did not understand the law! He meant the written law of Moses, which, when rightly interpreted, taught the freedom of Abraham's seed by faith, from the bondage of the law, ver. 21.—To prove this, the apostle, entering into the deep meaning of the things which Moses hath written concerning Abraham, to believe is Abraham, as the father of the people of God, had two sons, the one by the bond-maid, Hagar, the other by the free-woman, Sarah, ver. 22.—But the one by the bond-maid was begotten by the natural strength of his parents; but the son who was born of the free-woman was begotten supernaturally, through the strength communicated to his parents by the promise, ver. 23.—These things, the apostle told the Galatians, are an allegory: For these mothers represent the two covenants, by which men are made the church and people of God. The one covenant is that of the law, given from Mount Sinai, whereby the descendants of Abraham, according to the flesh, were made the visible church and people of God; and which bringeth forth all its children in bondage to the law. This covenant is represented by Hagar, ver. 24.—Wherefore, her son Ishmael, whom she brought forth in bondage, was a type of the then present Jerusalem, or visible Jewish church, consisting of Abraham's natural descendants by Isaac; who are in bondage to the law, and who, if they have no relation to Abraham by nature, and to God but by being in his visible church, will be excluded from the inheritance of heaven; as Ishmael was from the earthly inheritance, on account of his being brought forth in bondage. Hagar and her son Ishmael are likewise types of those who, under the gospel dispensation, are members of God's visible church, merely by being born of parents who are members of that church, and who are in bondage to their lusts; for they likewise will be excluded from the inheritance of heaven, ver. 25.—The other covenant is that of the gospel, which was published from Mount Zion, Isa. ii. 3, where by believers, Abraham's children by faith, are made citizens of the Jerusalem above; that is, members of God's invisible catholic church, whose present position is in heaven. This covenant is fitly typified by Sarah the free-woman, who was constituted by God the mother of all believers. And her son Isaac, who was born in freedom, is an apt type of Abraham's children by faith, who being regenerated by God, are born in freedom from the bondage of the law, and from the slavery of sin; and are the catholic invisible church of God, and heirs of the heavenly inheritance, ver. 26.

The foregoing account of Abraham's wives and sons, and of the persons and things typified by them, the apostle told the Galatians was confirmed by Isaac, who foretold the conversion of the Gentiles, under the idea of their becoming Sarah's children by faith, in these words: Rejoice, O barren woman, &c. ver. 27.

Having thus established his allegorical interpretation of the history of Abraham's wives and sons, he drew there from the following conclusion concerning believers of all nations: 'We, brethren, after the manner of Isaac, are the children begotten to Abraham by God's promise. A father of many nations I have constituted thee,' and are the persons typified by Isaac, ver. 28.—But, says the apostle, as then Ishmael, who was begotten according to the flesh, persecuted Isaac, who was begotten according to the spirit, by mocking him, and by insisting that he should be excluded from the inheritance of God, so also the younger son, so it hath happened now: the Jews, the natural descendants of Abraham, persecute us believers in Christ, who are Abraham's spiritual seed, and endeavour to exclude us from the inheritance, because they were the church and people of God before us, ver. 29.—But what saith the scripture happened on that occasion? why, that God ordered Abraham to cast out the bond-woman and her son; for the son of the bond-woman shall not inherit with the son of the free-woman; thereby declaring, that those who are the people of God only by natural descent and outward profession, shall not inherit the heavenly, ver. 30.—Thus, brethren, it appears from the law itself, that the births of Ishmael and Isaac were ordered in such a manner as to show, that believers of all nations are the children of Abraham, not by the bond-woman, indeed, but by the free; consequently, that they are heirs of the promises, and of the heavenly country, although they are not in bondage to the law of Moses, ver. 31.
NEW TRANSLATION.

CHAP. IV.

1 Now I say, as long as the heir is a child, he differeth nothing from a bond-man, though he be lord of all:

2 (Acts, 78.) For he is put under tutors and governors, until the time of him that was appointed of his father.

3 So also we were withal children, being in bondage under the elements of the world.

4 But when the fulness of the time was come, God sent forth his Son, born of a woman, born under the law, born under the likeness of man:

5 That he might buy back those who were under the law, that we might receive the adoption of sons.

CHAP. IV.

Commentary.

1 Now if ye ask, why the gospel dispensation was not introduced immediately after the fall? and why the heirs, during so many ages, were left to the guidance of the law?—namely, the acknowledged end of Moses! I answer, As long as the heir is a child, he differeth nothing from a bond-man, although by right of inheritance he be the proprietor of the whole estate.

2 For he is put under tutors who teach him, and stewards who manage his estate, and supply him with necessaries, until the time before appointed of his father, for giving him the possession of his inheritance, arriveth.

3 So we also, the heirs of the promises, whilst we were children, were not put in possession of the promises, by the introduction of the gospel dispensation, immediately after the fall, but, to fit us for that dispensation, were placed in bondage under the elements of the world.

4 But when the time, before appointed of the Father for putting the heirs in possession of the promises, by the introducing of the gospel dispensation, was fully come, God sent forth, from heaven into our world, his Son, born of a woman, and born under the law; that, by his obedience unto death, he might buy off Jesus and Gentiles who were under law, that we might receive the adoption of sons; that we Gentiles might be made the people of God, and receive the blessings belonging to the people of God, by being introduced into the gospel church.

5 Ver. 1.-As long as the heir is a child, he differeth nothing from a bond-man, although he be lord of all. The time of this dispensation was that in which the Jews and Gentiles, being under the law and under the covenant of Moses, were the children of the world.

6 Ver. 2.-For he is put under tutors, which are the clergy of the church, and stewards, which are the bishops and presbyters, and under the law, which is the Mosaic law.

7 Ver. 3.-And the fulness of the time was come, when the church was ready to receive the gospel.

8 Ver. 4.-When the time was come, God sent forth his Son, born of a woman, born under the law, and born under the likeness of man, that he might buy back those who were under the law, that we might receive the adoption of sons.

9 Ver. 5.-That he might buy back those who were under the law, that we might receive the adoption of sons; that we Gentiles might be made the people of God, and receive the blessings belonging to the people of God, by being introduced into the gospel church.
And because ye are sons, God (καί τε κόρης) hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. (See Rom. viii. 15, note 2.)

7 So that thou art no more a bond-man, but a son; (See Gal. iii. 2, note 1.) and if a son, then an heir of God through Christ.

8 (Acts, 81.) However, then indeed, not knowing God, ye served as slaves (τω ως ήμερας εστε συνειδητα) those who are not gods by nature. See Eph. ii. 3, note 2.

9 But now, having acknowledged God, or rather, being acknowledged of God, why turn ye back again to the weak and poor elements, to which again, from the first, ye incline to be in bondage?

10 Ye carefully observe days, and moons, and seasons, and years.

11 I am afraid of you, lest perhaps I have laboured in vain among you.

12 Brethren, I pray you, Be as I am; for I am as ye are. Ye have injured me in nothing.

13 Ye know, indeed, that ( Acts, 117.) in weakness of the flesh I preached the gospel to you at first.

14 (Kae. 211.) Yet my temptation which was in my flesh, ye did not despise, neither did ye reject me; but received me as an angel of God, MAT, as Christ Jesus.
15 What then was your happiness! for I bear you witness, that, if possible, plucking out your eyes, ye would have given them to me.

16 So that I am become your enemy, when I speak truth to you!

17 They love you ardentlv, not honourably; for they wish to exclude us, that ye may love them ardentlv.

18 But ye are honourable to be ardentlv in love with a good man at all times, and not merely when I am present with you.

19 My little children, for whom I again travail in birth, till Christ be formed in you,

20 (1 Thess. iv. 10.) I could wish, indeed, to be present with you now, and to change my speech; for I am exceedingly in doubt (16th) concerning you.

21 Tell me, ye who wish to be under the law, that is, the law of Moses, do ye not understand the law?

22 For it is written, that Abraham had two sons; one by the bond-maid, and one by the free-woman.

23 But he, verily, who was of the bond-maid, was begotten according to the flesh, but he who was of the free-woman, (is) through the promise. (Gen. xviii. 10.)

24 Which things are an allegory: for (unto) these women are the two covenants: The one, verily, from Mount Sinai, bringing forth which the Galatians regarded the apostle at his first coming among them, cannot be more strongly painted than by these expressions.

Ver. 15. What then was your happiness!—It is necessary, who change saying, who change, may be taken in denigration. What, or How great then was your blessing of me! the blessings which ye gave me. This sense of the expression phrase, is unusual. In other passages of Paul’s writings, the word is used to denote blessed, or bases. Rom. ix. 23. Gen. xix. 22. We therefore must put it in the margin. I suppose it to be the true meaning, because it agrees better with the other with the sense of the apostle’s discourse.

Ver. 16. So that I am become your enemy—The apostle’s ad\- dressees, in putting the Galatians in mind of their former affection and gratitude to him as their spiritual father, and his contrasting it in this verse with their present temper of mind, is admirable.

Ver. 17. They love you ardentlv.—For this translation as ex, 2 Cor. xi. 1. Here, by importing the change of the apostle’s disposition towards him to the griffins of the false teachers, the apostle in some measure extinguished their fruit.

2. They wish to exclude us.—Instead of αἰσχρός, you, which is the common reading, some MSS. and printed copies have γιῖν, i. e., for which reason our translators have put it in the margin. I suppose it to be the true reading, because it agrees better with the other with the sense of the apostle’s discourse.

Ver. 22. For it is written.—As the apostle hath said, ver. 17. that he was going to reason from the law, the expression, ‘It is written,’ certainly means written in the law. Yet the passages quoted here from the law, Lev. i. 1, is one of many examples, in which the word law is used for the whole body of the Jewish revelation. See Rom. xi. 2, note. In ver. 29.—1. Which things are an allegory. This clause (ἦν ἄλλης προεστότης) is translated by Pearce, which things are allegorical, namely, by the prophet Isaiah, chap. iv. 17. But the frequent participles are sometimes put for their corresponding substantive nouns, (Ezra, vi. 16, last paragraph), the common translation, ‘which things are an allegory,’ is abundantly just. Properly, an allegory is, when persons and events present, or near at hand, with their qualities and circumstances, are considered as types or representations of persons and events more remote, to which they have a resemblance. Of this kind were the histories of some persons and events recorded in the Old Testament, as was shewed page 299. For the qualities and circumstances of these persons and events were, it seems, so represented by God, as to be apt representations of such future persons and events as God intended should attract attention of more power. This, however, is to be laid down as a fixed rule, that no ancient history is to be considered as allegorical, but those which God himself, or persons inspired by him, have interpreted allegorically.
25 (τῆς ἷγαροῦ ἀγρείων ἂν ἐγενέσθαι, for the name Hagar denotes Mount Sinai in Arabic), and she answered to the present Jerusalem, and is in bondage with her children. (See ver. 24, note 1.)

26 (οὐ, ἂν ἀποκτένων, see ver. 30.) But the freewoman, who is the mother of us all. (See ver. 24, note 1.)

27 For it is written, (Isa. liv. 1.), Rejoice, O barren, that beareth not: break forth and cry, thou that travailest not in birth: for more are the children of the deserts, than of her that was married. For, seeing the prophet, as well as the apostle, ver. 26, considers Sarah as the mother of all believers, we may not suppose she was made to conceive her son supernaturally, that she might be a type of the covenant under which believers are regenerated by the power of God; and that her son might be a type of all who by regeneration become members of the invisible church of God, called ver. 26, the Jerusalem after the flesh, which is free both from the bondage of the curse from the curse of the law. In like manner, Abraham's son by Hagar the bondmaid may have been begotten by the natural strength of the flesh, and born by a proper representation of such as are God's visible church, begotten by faith to the flesh; consequently, that, as the representation of the Jews, which was in bondage to the law, and which gave its members no title to the heavenly inheritance on account of the relation which they had to Abraham by natural descent. In this view, Hagar herself is a representation of the covenant from Sinai, by which the Haranites were made the visible church of God, and put in bondage to the law, and were by its curse excluded from the inheritance of heaven, if they had no other relation to Abraham but that of natural descent. In further confirmation of the allegorical meaning of the figures recorded by Moses, the apostle observes, ver. 29. That Ishmael, who was begotten according to the flesh, persecuted Isaac, who was begotten according to the spirit, as the Jews, the natural seed of Abraham, persecuted the believing Jews and Gentiles, his spiritual seed. Wherefore, as in his birth and condition, so in his character and actions, Ishmael was a fit type of the unbelieving Jews, Abraham's children; and Isaac, from the interpretation of the allegory, the apostle draws this conclusion, ver. 31. That all believers are the children of Abraham, not of the bond-woman, but of the free. (See Peter's equally good interpretation of Abraham's wife and sons; for he calls all believing holy women, whether Jews or Gentiles, the daughters of Sarah. If they, like her, believe, they become, 1 Pet. iii. 6. And Christ himself tells us, that those only are the children of Abraham, who do the works of Abraham, John vii. 15.)

28 Bringing forth children into bondage: The Jews are very properly said to have been driven into bondage by the covenant from Sinai, because the worship enjoined in that covenant was extremely troublesome and expensive; particularly their frequent separations on account of uncleanliness, their purifications and washings, their numerous sacrifices, and especially their three annual journeys to Jerusalem; all which were more grievous, that the Jews were of no avail in procure the favour of God, as moral governors of the Gentiles, by their additional care and trouble with which the pious Jews performed these things, their conscience of sin and dread of punishment being as great as before.

29 But the thigh of the covenant, which was formed for Isaac, established by the promise, his name being changed, Lehi, which is the name of Israel, is not new; it is alluded to by Isaiah; in that prophecy, Isaiah, chapter liv., it is written, Sing, O barren, thou that didst not bear, break forth and cry, thou that didst not work for child: for more are the children of the desolate, than of the married woman. (See chap. iv. 1.)

30 But the apostle, transferring the thought to the present Jerusalem, which was the temple, ver. 8., and by that represents the church, which was the temple, Jer. xxv. 27., and is in bondage with her children; and in that sense is called, the Jerusalem after the flesh, agreeable to his former designation, ver. 26., Calls her, the freewoman, who is the mother of us all.
Galatians

CHAPTER V.

39. But even so, he who was begotten
(according to the flesh) was persecuted
him who was begotten according to
the Spirit, as also now.

40. But what saith the Scripture? (Gen.
xxi. 10.) Lo! even Isaac was the bond-
maid and her son; for the son of the bond-
maid shall not inherit
with the son of the free-woman.

41. "Well then, brethren, we are not children
of the bond-maid, but of the free-woman.

CHAPTER V.

View and Illustration of the Matters contained in this Chapter.

The apostle, in the third chapter, having, from Abra-
ham's justification by faith, proved,—1. That all who be-
lieve are the seed of Abraham, whom God in the cove-
nant promised to justify by faith, proved,—2. That the law of
Moses, which was given long after the covenant was rais-
ed by the oath of God, could neither annul nor alter the
covenant, by introducing a method of justification differ-
ent from that which was so solemnly established in the cove-
nant;—3. That men are heirs of the heavenly coun-
try, of which Canaan was the type, not meritoriously by
obedience to the law, but by the free gift of God;—4. That
the law was given to the Israelites, not to justify them,
but to restrain them from transgressions, and by
making them sensible of their sins, and of the demerit
of their sins, to lead them to Christ for justification:—Par-
ting, in the fourth chapter observed, that the meth-
od of justification by faith, established at the fall, was
not universally published in the first ages, by immediate
introducing the gospel dispensation, because the state of
the world in the first ages did not admit thereof; and
because it was proper that mankind should remain a while
under the tuition of the light of nature, and of the law of
Moses:—Also having declared, that the supernatural pro-
creation of Isaac, and his birth in a state of freedom, was
intended to typify the supernatural generation of Abra-
ham's seed by faith, and their freedom from the bondage of
the law of Moses as a term of salvation;—the apostle,
in this fifth chapter, as the application of the whole of his
doctrine, exhorted the Galatians to stand fast in that free-
don from the law of Moses as a term of salvation, where-
with Christ had freed them in the gospel dispensation:

and by no means to be again held fast in bondage to any
ritual form of worship, ver. 1.—Then, with the authority
of an inspired apostle, he solemnly declared, that if they
sought salvation by receiving circumcision, Christ would
be of no manner of use to them as a Saviour, ver. 2.

The Judaizing teachers, who enjoined obedience to the
law of Moses as necessary to salvation, being sensible,
that the burdensomeness of the services required by Moses
might deter the Gentiles from receiving circumcision, had,
it seems, made the Galatians believe, that circumcision
did not bind those who lived out of Judea to obey the more
troublesome and expensive services of the law; such as
the offering of sacrifices, the paying of tithes, the going
up to Jerusalem three times in the year, &c.; but to obey
those precepts only which were of easy performance—
namely, the keeping of the sabbaths, the new moons, and
the other holy days enjoined in the law; the abstaining
from unclean meats, the avoiding of the company of the
uncircumcised, &c. Wherefore, to undeceive the Gala-
tians, the apostle solemnly testified to them, that every
circumcised person, who sought to be justified by the law of
Moses, bound himself to obey all its precepts without
exception, and subjected himself to its curse if he failed
in the least particular, ver. 5.—In short, they separated
themselves from Christ, who sought to be meritoriously
justified by the law of Moses; and, to their unspeakable
loss, excluded themselves from the grace offered in the
gospel, ver. 6.—as they might know from this, that all
who adhere to Christ are warranted, by the gifts of the
Spirit bestowed on them, to hope for justification through
faith, without the works of the law of Moses, ver. 5—
Besides, in the gospel dispensation, neither circumcision, nor the want of it, availth anything to men's acceptance with God, but faith, strongly working by love to God and to man, ver. 5.—Next, the apostle having observed, that at the first the Galatians made good proficiency in the doctrine of the gospel, he asked, who it was that now interrupted their progress, so as to make them forsake the truth! ver. 7—And hoped, that when they considered what he had written, they would not think differently from him concerning the method of justification, ver. 10.—And because his enemies had said, that since he conversed with the apostles at Jerusalem, he had altered his doctrine, and now taught the necessity of circumcision, he desired to know how it came to pass that the Jews still persecuted him! For, if he preached circumcision, the stumbling-block of the cross of Christ was certainly removed out of their way, ver. 11.—Then concluded with wishing them to cut off by excommunication the person who had subverted them, ver. 12.

The doctrinal part of the epistle being finished, the apostle, in what remains, advised the Galatians not to use their freedom from the law of Moses with respect to meats, as a pretext for grumbling and murmuring, the offence of their weaker Jewish brethren, who still thought the meats forbidden by Moses unclean, ver. 13.—Because, in so doing, they would break the great Christian law of love, ver. 14.—the Jews, by speaking of the Gentiles as profane persons, and the Gentiles, by representing the Jews as ignorant bigots. For, said the apostle, by thus giving occasion to the flesh to exercise its lusts in biting and devouring one another, ye will bring destruction on one another, ver. 15.—He therefore commanded them to obey the dictates of their spirit, and not to fulfil the lusts of their flesh. Withal, to make them the more watchful in that respect, he told them, that the inclinations of the spirit and of the flesh are oftentimes contrary to the one to the other; and that, through the prevalence of the inclinations of the flesh, men are frequently hindered from doing what their spirit, that is, their reason and conscience, incline them to do. At the same time, to encourage them, he assured them, that if they followed the dictates of their reason enlightened by the Spirit, they would not fall under the curse of any law whatever, ver. 18—Then, to shew what sort of actions the lust of the flesh would lead them to perform, he enumerated the works of the flesh; and, to make them sensible of the dangerous nature of these works, he foretold now, as he had done before, that they who do such things shall not inherit the kingdom of God, ver. 19—21.—Also he enumerated the fruits of the Spirit; and in their commendation took notice, that their excellence is so evident, that in no nation was there ever any law made against them, ver. 22, 23.—Further, as a powerful motive to renounce the works of the flesh, he assured them that all Christ's faithful disciples have crucified the flesh with its passions and lusts; In short, since the Galatians lived under the spiritual dispensation of the gospel, he commanded them to walk according to its rules, ver. 25.—And cautioned such as possessed the spiritual gifts, to avoid vain-glory in the exercise of them, that they might not provoke their brethren to anger and strife. And those who were destitute of the spiritual gifts, he exhorted not to envy those who were endowed with them. ver. 26.

NEW TRANSLATION.

CHAP. V.—I Stand fast, therefore, in the freedom wherewith Christ hath freed us, and be not again held fast in the yoke of bondage.

2 Behold, I Paul say to you, that if ye be circumcised, Christ will profit you nothing.1

3 (Mark 11 Petri 267.) And I testify, moreover, to every circumcised person, that he is a debtor to do the whole law.1

4 Ye are loved from Christ, who are justified (Eom. 1.) by the law; ye are fallen from grace.

5 (Eph. 98.) But we, through the Spirit, look for the hope of righteousness by faith.

Ver. 1. Be not again held fast.]—The apostle, though writing to Gentiles, might say, Be not again held fast in the yoke of bondage, because the law of Moses, which he was cautioning them to avoid, was a yoke of the same kind with that under which they had groaned while heathens. See Gal. iv. 3. note.—By this precept, the apostle likewise condemns the superstitions bodily services enjoined by the church of Jerusalem, which are really of the same nature with those prescribed by Moses, with this difference, that none of them are of divine appointment.

Ver. 2. If ye be circumcised, Christ will profit you nothing.]—This general expression must be limited, as in the commentary; because we cannot suppose that the circumcision of the Jewish believers incapacitated them from being profited by Christ. Further, as the preservation of Abraham's posterity, a distinct people from the rest of mankind, answered many important purposes in the divine government, (see Rom. xi. 3. note.) their observance of the rite of circumcision, declared by God himself to be the seal of his covenant with Abraham, was necessary to mark them as his descendants, as long as it was determined that they should be continued a distinctive people, and not assimilated to the Gentiles. This shows that the apostle's declaration is not to be considered as a prohibition of circumcision to the Jews as a distinctive mark, but as a rite to be retained by them as a memorial of their origin, and a pledge to the Gentiles of their future adoption. And therefore, while the Jews practised this rite, according to its original intention, for the purpose of distinguishing themselves as Abraham's descendants, and not for obtaining salvation, they did what was right. But the Gentiles, being of Abraham's race, were under no political obligation to circumcise themselves; consequently, if they received that rite, it must have been because they thought it necessary to their salvation; for which reason, the apostle absolutely prohibited it to all the Gentiles.

Ver. 3. He is a debtor to do the whole law.]—See the Illustr. ver. 3.—From chap. vi. 13. it appears, that the Judaizing teachers, who so earnestly enjoined obedience to the law of Moses as necessary to salvation, did not observe it themselves. This shows, that their sole motive in urging the Galatians to be circumcised, was, as the apostle in the passage just now cited observes, that they might avoid persecution from their unbelieving brethren, and have the honour of marking the Galatians prophetically to Judaism.

Ver. 4. Ye are loved from Christ.]—So the word ἐπίσπητος is translated by our translators, Rom. vii. 2. —The Vulgate hath here, 'Venit alia Christo! Benis, Evangelium separata Christi.' The apostle's meaning is, that whoever sought to be justified meritoriously by the law of Moses, and for that purpose received circumcision, dissolved his connexion with Christ; for Christ, who had been his Saviour, was neglected, and denounced all relation to, and dependence on Christ as a Saviour.

Ver. 5. Look for the hope of righteousness.]—So the word ἐπίσπητος is translated, Philipp. iii. 20.—Either this clause is elliptical,
CHAP. V.

6 For in Christ Jesus neither circumcision avails any thing, nor uncircumcision, but faith strongly working by love, 2

7 Ye did run well; but who put a stop to you, that ye should not obey the truth? 8

8 (Ch) This persuasion cometh not from him who called you. 9

A little leaven leaveneth the whole lump. 10

I am persuaded, (vi. 142,) concerning you (v. 155,) by the Lord, that ye will think nothing differently FROM ME: But he who troubleth you shall bear punishment, whatsoever he be. 11

12 But I, brethren, if I (v. 193,) new preachment, why am I (v.) now persecuted? Certainly the offence of the cross is abolished.

13 I wish they were even cut off who subvert you. 2

14 For the whole law is fulfilled in love. 60, by one precept, ver. 6, by this; Thou shalt love thy neighbour as thyself.

15 But if ye bite and devour one another, have a care lest ye be consumed by one another. 1

16 (Aen. 49. 20.) I command then, Walk by the spirit, and ye will not fulfill the lust of the flesh.

GALATIANS.

6 For in the gospel dispensation, neither circumcision avails any thing towards our acceptance with God, nor uncircumcision, but faith strongly working by love to God and to man. 7 At first ye made great progress in the doctrine and practice of the gospel: Who hath interrupted you in that good course, so as to make you now reject the truth? 8 This persuasion concerning the law, and the efficacy of its expulsion, is not wrought in you by him who first called you. 9 A little leaven, that is, the errors of one teacher, are sufficient to corrupt a whole church. 10 However, to comfort you, I am persuaded concerning you by the Lord, who, on reading what I have written, ye will not think differently FROM ME: But the teacher who, by his falsehoods, hath given you so much trouble, shall, when I come, be punished for it, whoever he be. 11 My enemies tell you, that I preach circumcision, brethren, if I now preach circumcision, why am I now persecuted by the Jews? Having left off preaching salvation through a crucified Messiah, certainly the offence of the cross is removed, (1 Cor. i. 23,;) and they should no longer persecute me. 12 I wish they were even cut off by excommunication, who subvert your faith by their malicious calumnies and false doctrines. 13 Now ye, brethren, have been called by the gospel into freedom from the law of Moses as the rule of your justification. Nevertheless, use not this liberty as a pretext for gratifying your lusts. 14 They who stickle for the law ought to be zealous in the offices of love. For the whole law, as it respects our neighbour, is fulfilled by obeying one precept, even this; Thou shalt love thy neighbour as thyself. 15 But if, from your zeal for, or your zeal against the law of Moses, ye wound and destroy one another's characters, have a care lest ye bring everlasting destruction on one another. 16 I command then, Walk according to the dictates of your spiritual part, and so ye will not gratify the lust of your animal nature; particularly, ye will not gratify the selfish passions of envy, malicious anger, revenge, and must be supplied thus. We look for the accomplishment of our hope of righteousness by faith; or, hope, the substantive noun, stands for the participles.—We through the Spirit look for the hoped righteousness by faith.

Ver. 6.—Nor circumcision. 1.—The apostle mentioned circumcision because the Galatians, from his speaking so much against circumcision, might have fancied there was something meritorious in uncircumcision. 2. But faith strongly working by love.—The account which the apostle gives here of faith deserves attention. He does not say that it is the ground of justification; nor that it is a speculatively true belief of the truths of the gospel; nor that it is an instrument or means of justification, or that it is the cause of justification; but he gives it as an active virtue in the persons justified; and this is the true idea of the faith here meant. Faith for faith's sake is not the faith which is justified by faith, because they were deficient in love to each other. 3. Ye did run well.—The exercises of faith and holiness enjoined in the gospel, are often in scripture compared to the ancient athletic exercises, especially to the race; because in each exercise (as greater exertions of activity and strength were necessary to obtain the prize, Heb. xii. 1.) 4. Who put a stop to you?—In the apocryphal, the apostle did not ask who was the person who had put a stop to them; but he expressed himself in an exhortatory and instructive manner. The word signifies one going across the course, so as to unjustly and stop another who is running. 5. And ye were even cut off. —This is a proverbial expression, in which the pernicious and infectious nature of erroneous doctrine and vicious example is set forth. Hence our Lord gave the name of leaven to the doctrine of the Pharisees and Sadducees. Matt. xvi. 11, 12. The same put the apostle gave to the doctrine of the Judasites in this passage, and to the incestuous person. 1 Cor. v. 7. See note 1. on that verse. 6. Even cut off.—Ver. 10. Shall bear punishment.—See 2 Cor. v. 6, 8. xii. 10. 7. But who put a stop to you?—Jordin thinks the apostle threatened to punish false teachers.

Ver. 11.—I command then, Walk by the spirit. —The apostle often uses the word spirit, to denote men's spiritual part, their reason and conscience
For the flesh lusteth against the spirit, and the spirit against the flesh; and these are contrary to one another, so that ye cannot do the things which ye incline, these ye cannot do.  

But if ye are led by the spirit, ye are not under the law. See the note on ver. 23.

Now, the works of the flesh are manifest: which are uncleanness, lasciviousness, idolatry, witchcraft, enmities, strife, envying, wrath, brawling, sects, heresies, concupiscence which I foretell you now, as I also have foretold, that they which practise such things shall not inherit the kingdom of God.  

But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such things there is no law.  

Besides, they who are Christ's, have crucified the flesh, with the affections and lusts.  

Since we live in the spirit, let us also walk in the spirit.  

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Ye have great need to subdue the lusts of the flesh: for the flesh strongly inclines men to act contrary to reason and conscience; and these principles are often contrary to each other, so that ye cannot always do the things which your better part inclines you to do. See Rom. vii. 18.  

But, to encourage you to subdue the flesh, know, that if ye habitually follow the dictates of your better part, ye are not under the curse of any law, so as to be punished.  

Now, the works produced by the lust of the flesh are manifest: namely, idolatry, fornication, and all kinds of uncleanness; such as incest, sodomy, bestiality, the indulging lascivious thoughts, and the reading of lascivious books; the worshipping of idols, sorcery, or a pretended communication with invisible malignant powers; enmities long kept up; quarrels issuing in unreasonable law-suits; ambitious envying; violent anger; brawling; causeless separations; the forming of sects in religion, for the sake of gain, in opposition to conscience; inward grieving at the happiness of others; the taking of men's lives unjustly, and the maiming of their members; intemperance to intoxication; lewd frolics, and running through the streets in the night-time; and such like evil practices: concerning which I foretell you now, as I have often done formerly, that they who practise such things shall not inherit the kingdom of God. A awful declaration!  

But the fruit which reason enlightened by the Spirit of God produces, is love to God and man; joy, occasioned by that excellent affliction; peace with all men; the patient bearing of injuries; a soft and sweet manner of speaking; a beneficent disposition; fidelity in engagements, promises, and trusts; calmness under provocations; temperance in the use of meats and drinks. In praise of these virtues I observe, that there never was any law or religion by which they were prohibited, or the persons punished who practised them.  

Besides, they who are Christ's brethren, (iii. 29.) have, from love to him, and admiration of his character, crucified the body with the passions and lusts proper to it.  

Since we live in the spiritual dispensation of the gospel, and, enjoy the spiritual gifts, let us also walk by the spirit: that is, by the rules prescribed in this spiritual dispensation.
Let us not be vain-glorying, provoking one another, envying one another.

In particular, let us who enjoy the spiritual gifts, beware of being puffed up with pride, lest we provoke one another to anger; and let us who want these gifts, abstain from envying those who possess them.

CHAPTER VI.

View and Illustration of the Exhortations in this Chapter.

The apostle, in what follows, recommends to the spiritual men who were teachers in the Galatian churches, to restore, by meek exhortations and affectionate rebukes, those who were surprised into any fault, ver. 1.—And to sympathize with, and assist one another in every distress, whereby they would fulfill Christ's law of love, ver. 2.—And because men's neglecting others in their distresses, often proceeds from pride, or an high opinion of themselves, the apostle exhorted every one to try his own work; and if he found it good, he would have matter of boasting in what he himself is, and not in the inferiority of others, ver. 4. This, he told them, was the only sure ground of boasting, because every one shall bear his own burden at the judgment, and be treated, not according to the opinion which he hath of himself, or which others have of him, but according to what he truly is, ver. 5.

Having thus instructed the teachers in their duty to the people, he shewed the people their duty to their teachers; for he commanded every one who was instructed in the word, to impart some share of all the temporal good things which he enjoyed, to the person who instructed him, ver. 6. And lest any of them might neglect to provide a proper maintenance for the ministers of the word, on the pretences which an immoderate selfishness is ready to suggest, he assured them, as certainly as men reap the kind of grain which they sow, ver. 7.—so certainly he who, neglecting good works, soweth into his flesh, by employing himself in procuring the gratification of his fleshly appetites, shall from such a course reap corruption: whereas he who soweth into his spirit the good seed of knowledge and virtue, shall from that course reap life everlasting, ver. 8. And therefore he exhorted the Galatians, whilst they had opportunity, to do good to all, especially to them who were of the household of faith, ver. 9, 10. Next, he desired them to consider what pains he had taken, in writing so large a letter to them with his own hand, to secure them against the sophistry of the false teachers, ver. 11. And having recalled these impostors to his thoughts, he could not finish his letter without observing, that the earnestness with which they pressed circumcision, proceeded entirely from their desire to live in pleasure, and to avoid persecution for preaching salvation through a crucified Messiah, ver. 12. To prove this, he assured the Galatians, that these circumcised teachers did not themselves keep the law; but they wished them to be circumcised, that they might boast among the unbelieving Jews of their having proselyted them to Judaism, ver. 13. But with respect to himself, he told them, that he had no worldly view whatever in converting them, and never wished to boast in any thing, but in the doctrine of salvation through the cross of Christ, by which the world was crucified to him, and he to the world, ver. 14. Then declared a second time, (see chap. v. 6,) that under the gospel, neither circumcision avails any thing towards our acceptance with God, nor uncircumcision, but an entire change of principles, dispositions, and actions, ver. 15. And having in this epistle plainly declared, and fully established the doctrine of justification by faith, he forbade the false teachers to trouble him any more on account of that doctrine, as he bare on his body marks of his sufferings for the gospel, whereby his sincerity in the things which he preached was put beyond all doubt, ver. 17. Then concluded with giving the Galatians his apostolical benediction, ver. 18.

NEW TRANSLATION.

Chap. VI.—1. Also, brethren, if any member of your churches, through the strength of temptation, or the frailty of his own nature, is surprised into any work of the flesh, ye who are teachers and rulers, restore such a person to his proper place in Christ's body, the church, by meek instructions and affectionate rebukes and wise counsels, that he may view himself as one of this frailty, lest he fall more deeply into temptation. 2. Instead of rebuking another with harshness, sympathize with another in every distress; and thus fulfill the law of Christ, which enjoins benevolence even to those who fall into sin. 3. For if any one, thinking highly of himself, is immoderately severe towards his brethren when they fall into sin, and does not assist the distressed, such a person, being nothing, deceiveth himself in thinking himself better than others. 4. But the worth of a man is shown by his works, let every one try his own work, rather than the work of others, and if good, then he shall have boasting in himself alone, and not in another, as worse than himself.

COMMENTARY.

Chap. VI.—1. Also, brethren, if any member of your churches, through the strength of temptation, or the frailty of his own nature, is surprised into any work of the flesh, ye who are teachers and rulers, restore such a person to his proper place in Christ's body, the church, by meek instructions and affectionate rebukes and wise counsels, that he may view himself as one of this frailty, lest he fall more deeply into temptation. 2. Instead of rebuking another with harshness, sympathize with another in every distress; and thus fulfill the law of Christ, which enjoins benevolence even to those who fall into sin. 3. For if any one, thinking highly of himself, is immoderately severe towards his brethren when they fall into sin, and does not assist the distressed, such a person, being nothing, deceiveth himself in thinking himself better than others. 4. But the worth of a man is shown by his works, let every one try his own work, rather than the work of others, and if good, then he shall have boasting in himself alone, and not in another, as worse than himself.

1. Ver. 1—1. If a man be surprised into any fault, ye, the spiritual men, restore such a person in the spirit of meekness; taking a view of thyself, lest even thou be tempted.

2. Ver. 2. Ye, the spiritual men, restore.—Exagregia, See Ew. lv. 12. note 1.—According to Locke, Glandier, and others, spiritual, the spiritual men, were those among the Galatians who were eminent for their knowledge and goodness. But I rather think they were persons who possessed the spiritual gifts. 1 Cor. xiv. 31. and so it belonged to instruct, admonish, and rebuke others. For the teachers and rulers were generally chosen from among the first converts, on whom the spiritual gifts were bestowed in the greatest plenty.

3. Ver. 3. Taking a view of thyself.—There is a great beauty in thus suddenly changing the discourse from the Galatian spiritual men to the reader himself. It rescues his attention, and carries the exhortation home to him with peculiar force.

4. Ver. 4. Lest even thou be tempted.—That is, fall by temptation; the cause being here put for the effect. The consciousness of our own frailty should dispose us to be merciful towards those who sin.
Galatians

1. To bring your actions to the trial, it is absolutely necessary: for every one, at the judgment, shall answer for his own actions only.
2. Now let him who is instructed in the doctrines and precepts of the gospel, impart a share of all the good things he enjoys to the instructor. By this good work, ye may have matter of boasting in yourselves, ver. 4.
3. To maintain them who teach you, is your duty. Therefore, do not deceive yourselves, God will not be mocked: for, as in the natural, so in the moral world, whatever a man soweth, that also he shall reap.
4. Therefore he who, by spending his time and wealth in gratifying his sensual desires, soweth into his own flesh, shall reap from such a sensual life reprobation; the utter destruction of his soul and body. But he who, by spending his time and wealth in improving his mind, and in doing good to others, soweth into his spirit, shall, from such sowing into the spirit, assuredly reap life everlasting.
5. Wherefore, having such a prospect, let us not flag in improving our minds, and in doing good to others: For, in the proper season, namely at the judgment, we shall reap (ver. 8.) the blessed harvest of everlasting life, if we faint not.
6. Certainly, then, while the season of sowing lasts, let us work good to all men, whatever their country or their religion may be, but especially to them who are of the family of God by faith; for, considering our persecuted state, we ought to be very attentive in succouring one another.

1. Ye see how large a letter I have written to you with my own hand. By this ye may understand my anxiety to preserve you in the true faith of the gospel.
2. As many of your teachers as wish to appear fair in the eyes of their unbelieving brethren, by their attachment to the law, these strongly persuade you to be circumcised, not because they think circumcision necessary to salvation, but only that they may not be persecuted by the unbelieving Jews, for preaching salvation through a crucified Messiah.
3. These hypocrites do not enjoin circumcision on any conscientious motives; for not even do the circumcision themselves keep the law of Moses; but they wish you to be circumcised, merely that they may boast, among the unbelieving Jews, of having persuaded you to receive that rite in your flesh.
4. But let it never happen to me to boast, except in salvation through the cross of our Lord Jesus Christ, by which the world is crucified to me—is reigned incapable, either of alluring me by its plea-
CONCLUSION.

As it was the general belief of the Jewish nation, that salvation could only be obtained by obedience to the law of Moses, it is natural to suppose, that many of the Jews who embraced the gospel would teach the Gentiles, that unless they were circumcized they could not be saved: And, on the other hand, that such of them as knew the truth of the gospel, would oppose that false doctrine with a zeal equal to the magnitude of its pernicious consequences. The truth is, this controversy actually took place very early in the church, and occasioned such keen disputation and dissension among the brethren, that it became necessary to apply to the apostles and elders in Jerusalem to have it determined. Accordingly, after deliberating on the matter with the chief brethren of the church, they unanimously decreed, that circumcision was by no means necessary to the salvation of the Gentiles; and sent copies of their decree to the churches in Antioch, and Syria, and Cyrrhus, by the hands of Barnabas and Paul. But the latter, who knew the extreme attachment of the Jews to the law, foreseeing, that notwithstanding the decision of the apostles and elders, some of the more zealous Jewish believers in every church would urge the Gentiles to receive the law as necessary to their salvation; and knowing, that by the prevalence of that doctrine the gospel would be overthrown, he judged it proper that the brethren of the Gentiles should be secured from being drawn into an error so pernicious. He therefore wrote immediately to the churches of Galatia, where, as he was informed, some had already gone over to Judaism, the letter, in which he proved by the strongest arguments, that circumcision was not necessary to the salvation of either Jews or Gentiles, but that faith working by love. The same doctrine he inculcated in most of his other epistles; and by his zeal for the truth of the gospel, and earnest endeavours to maintain it, he at length banished Judaism out of the Christian church. The epistle to the Galatians, therefore, in which this matter was debated and settled, being, as Chandler observes, the earliest of all the writings of the New Testament, in its most early period, carrieth, in the very nature of the question of which it treateth, a strong internal evidence of its antiquity and authenticity. For it is not to be supposed, that any person in the second or third age of Christianity would be at the trouble to write such an elaborate letter, for the purpose of determining a controversy, which it is well known had no existence in the church after the apostles' days.
EPHESIANS.

PREFACE.


St. Paul’s first coming to Corinth happened in the year 51, as was formerly shewed, Pref. to 1 Cor. sect. 1. On that occasion he abode among the Corinthians somewhat more than eighteen months, Acts xvii. 11, 18, then departed by sea for Judea. In his voyage, touching at Ephesus, a city famed for its commerce and riches, and for its being the metropolis of the province of Asia, he preached in the synagogue there with some prospect of success. But hastening to go to Jerusalem to keep the feast of Pentecost, he left Ephesus soon, Acts xviii. 19, 20, 21. His first visit, therefore, to the Ephesians, was in the year 53. From the history of the Acts it appears, that the Ephesians were a very dissolute people, and extremely addicted to magic; ‘walking,’ as the apostle expresseth it, chap. ii. 9; ‘according to the prince of the power of the air, the spirit which worketh in the children of disobedience.’—Their city, also, was the very throne of idolatry; the worship of idols being performed in no part of the heathen world with greater splendour than at Ephesus, on account of the famous temple of Diana, which was built between the city and the harbour, at the expense of all Asia; and in which was an image of that goddess, said to have fallen down from Jupiter, Acts xix. 25. This image, as we may well suppose, was worshipped with the most pompous rites by a multitude of priests, and a vast concourse of votaries from every quarter, who, to gain the favour of Diana, came to Ephesus to offer sacrifices at her shrine.

Such being the state of religion and morals among the Ephesians, St. Paul, who was expressly commissioned by Christ to turn the Gentiles from darkness to light, and from the power of Satan to God, resolved, at his departure from their city, to return soon, Acts xviii. 21. that he might have an opportunity of attacking idolatry in this its chief seat. Accordingly, having celebrated the feast of Pentecost in Jerusalem, ‘he went down to Antioch, and after he had spent some time there he departed, and went over all the country of Galatia and Phrygia in order, strengthening all the disciples,’ Acts xviii. 23, 23. And having passed through the upper coasts, he came to Ephesus, Acts xix. 1. On this occasion he preached boldly in the synagogue for the space of three months, discourse concerning, and proving the things which related to the kingdom of God, ver. 8. But the Jews, who had heard him with pleasure at his former visit, now opposed him violently, when they perceived that he preached salvation without requiring obedience to the law of Moses. They spake also with the greatest virulence against the gospel itself; in so much, that the apostle found it needful, and even dangerous, to frequent the synagogue any longer. Wherefore, separating the disciples from the unbelieving Jews, he discourse daily in the school of one Tyranus, who either was himself a disciple, or allowed the apostle the use of his school for hire: ‘And this,’ we are told, Acts xix. 10, ‘continued for the space of two years; so that all they who dwelt in Asia heard the word of the Lord, both Jews and Greeks.’

After leaving the school of the philosopher Tyranus, the apostle seems to have preached and worked miracles at Ephesus, in the places of most public resort; for his fame became so great, that ‘from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them,’ Acts xviii. 11. About this time, also, the apostle’s fame was greatly increased, by what happened to the seven sons of Sceva, one of the Jewish chief priests, who went about pretending to cast out devils. In short, Paul’s preaching and miracles were so blessed of God, that multitudes of the idolatrous inhabitants of Asia, strongly impressed by them, embraced the gospel; and among the rest, many who had practised the arts of magic and divination. These, to shew how sincerely they repented of their former evil practices, brought out the books which contained the secrets of their arts, and burned them publicly, notwithstanding they were of very great value: So mightily grew the word of the Lord, and prevailed in Ephesus itself. This extraordinary success determining the apostle to stay in Asia for a season, he sent Timothy and Erastus into Macedonia. But after they were gone, one Demetrius, a silversmith, who made shrines for Diana, calling together the workmen of like occupation with himself, said to them, ‘Sirs, ye know that by this craft we have our wealth: Moreover, ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people; saying, that they be no gods which are made with hands: So that not only this our craft is in danger to be set at nought; but also, that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshippeth.’ By this artful speech Demetrius engaged the craftsmen to such a degree, that they made a great tumult, laid hold on Gaius and Aristarchus, Paul’s companions, and rushed with them into the theatre, intending, no doubt, to throw them to the wild beasts which were kept there. But the town-clerk, speaking to the multitude with great calmness and prudence, quieted them and dismissed the assembly; so that the Christian preachers were let go in safety.

It is said, Acts xx. 1. That ‘after the uproar was ceased, Paul departed for to go into Macedonia.’ But as in the sacred history many events are narrated as in immediate succession, which happened at a considerable distance of time from each other, the passage just now quoted may be supposed an instance of that kind. For, if I am not mistaken, the apostle abode two or three months in Ephesus and its neighbourhood after the riot. This appears from his speech to the elders of Ephesus at Miletus, Acts xx. 19. ‘Remember that after three years, I left you and came to Ephesus, Acts xx. 19. 21. When he returned he preached in the synagogue three months, then taught in the school of Tyranus two years. On leaving the school of Tyranus, he preached and wrought miracles more publicly; the effect of which was, that many believed, and came and confessed their evil deeds, Acts xix. 18. Many also who used curious arts, being converted, brought their books and burned them, ver. 19. After which the apostle sent Timothy and Erastus into Macedonia, but he himself stayed in Asia till the riot of Demetrius. The things which happened after Paul left the school of Tyranus, to the riot of Demetrius, may have taken up five months; and these added to the two years and four months before mentioned, make his abode in Ephesus, from his first arrival to the riot, in whole, only two years and nine months. Wherefore, the remaining months of his three years’ abode at Ephesus must have passed after the riot; unless we are of opinion, that his transactions, from the time of his leaving the school of Tyranus to the riot, occupied eight months. However, as some of the Asians were his friends, Acts xix. 19, there is nothing improbable in supposing, that he remained in safety at Ephesus, or in the country adjacent, even after the riot; especially if he no
Sect. II. — Shewing that the Epistle, which, in our Canon, is inscribed to the Ephesians, was actually written to them, and was not originally inscribed to the Laodi- cæans.

Since the publication of Mill's edition of the Greek New Testament, many learned men have adopted his opinion, that the epistle in our Canon inscribed *To the Ephesians* was not written to the Ephesians, but to the Laodiæans. This opinion Mill hath endeavoured to support by the following arguments:—1. The testimony of Marcion the heretic, who, as Tertullian reports, *said the Epistle to the Ephesians was written to the Laodiæans*; or *called this the Epistle to the Laodiæans.* 2. St. Ia- sil, in his second book against Eunomius, insinuates, that the first verse of the epistle to the Ephesians ran originally in this manner: *'To the saints who are, and to the faithful in Christ Jesus,' without the words *in Ephesians*.—3. Certain passages in the epistle itself, which, in Mill's opinion, are neither suitable to the character of the Ephesians, nor to the habits which subsisted between them and their spiritual father Paul.

But to these arguments Lardner, who maintains the common opinion, opposes. 1. The agreeing testimony of all the ancient MSs. and versions of this epistle now extant; particularly the Syriac, Vulgate, Persic, and Arabic, all which, without exception, have the words *in Ephesians* in the first verse. For, as he very well observes, *'It is inconceivable how there should have been such a general agreement in this reading, if it was not the original inscription of the epistle."

2. The unanimous consent of all the ancient fathers, and Christian writers, who, without exception, bear witness that this epistle was written to the Ephesians, and never entertained the least doubt of it. This argument is well represented by Lardner, who, after the most accurate search into every thing pertaining to ecclesiastical antiquities, hath thus written, Can. vol. ii. page 394, *'That this epistle was sent to the church at Ephesus, we are assured by the testimony of all catholic Christians of all past ages. This we can now say with confidence, having examined the principal Christian writers of the first ages, to the beginning of the twelfth century; in all which space of time, there appears not one who had any doubt about it.' Of these testimonies, that of Ignatius, Bishop of Antioch, in the end of the first century, is very remarkable. In a letter which he wrote to the Ephesians from Smyrna, in his way to Rome, he says, chap. xii. *'Ye are the companions in the mysteries of the gospel of the Paul the sanctified, the martyr, deservedly most happy; at whose feet may I be found when I shall have attained unto God, who (παρεσφάλασθηναι), for (λήγειν), as (παρεκκλησην, Eph. ii. 31. is put for (λήγειν), throughout all his epistle, makes mention of you in Christ.*

3. Ignatius means that Paul commended the Ephesians, and never blamed them throughout the whole of his epistle, as he did elsewhere in the letters which he wrote to them. This is exactly true of the present epistle to the Ephesians. Moreover, by calling them *παρεκκλησι, companions or partakers of the mysteries of the gospel of Paul,* he alludes to those passages in the present epistle to the Ephesians, where the gospel is presented as a mystery made known to the apostle, and by him to them. Ignatius having thus plainly described our epistle to the Ephesians, there can be no doubt of the genuineness of its inscription. For if that epistle was written in the 9th of Nero, and Ignatius's epistle in the 10th of Trajan, as Bishop Pearson supposes, the distance between the two epistles will be only forty-five years; consequently, Ignatius being of age at the time Paul is supposed to have written to the Ephesians, he could not be ignorant of the truth concerning it. But, without citing more testimonies, it is sufficient to observe with Lardner, in the general, *'That Irenæus, Clement of Alexandria, Tertullian, Origen, and Cyprian, writers of the second and third centuries, quote this epistle as written to the Ephesians, as freely and plainly as they do his epistles to the Romans, Galatians, Corinthians, or any other of the acknowledged epistles of Paul; and that it is quoted, in like manner, by all the writers of every age, Latins, Greeks, and Syrians.'*
great a stress, Lardner observes, that his credit is very little in an affair of this kind. For Tertullian, who says Marcion called this ‘the Epistle to the Laodiceans,’ says also that Marcion rejected the epistles of Paul to Timothy and Titus. And though Grotius has remarked, that in speaking of the epistle to the Ephesians, Marcion had no temptation to falsify, the answer is, All the catholic writers of that age have called this the ‘Epistle to the Ephesians,’ and they had no temptation to falsify; for they had no interest to serve by it: And if Marcion ever said this epistle was written to the Laodiceans, meaning thereby that it was written, not to the Ephesians, but to the Laodiceans, he affirmed what was false; as we are expressly assured, by the unanimous testimony of men who had no interest to deceive us in this matter, and who could not be deceived themselves.—Further, though Tertullian hath said that Marcion called this the Epistle to the Laodiceans, he hath not said that Marcion founded his opinion on the authority of any ancient MSS; he had ever seen. On the contrary, there is reason to believe, that the copy of this epistle which Marcion used, was inscribed, not to the Laodiceans, but to the Ephesians, as Lardner hath showed. Besides, it is not said that Marcion founded his opinion on any ancient MSS, he had ever seen, so neither is it said, that any person who had opportunity to know the matter, told him that this epistle was written not to the Ephesians, but to the Laodiceans. We have good reason, therefore, to believe, with Lardner, that if this was Marcion’s opinion, he took it up without inquiry; being led to it, perhaps, as others since his time have been, by the manner that is made, Col. iv. 16. of an epistle from Laodicea.

4. With respect to St. Basil’s inquisition, that the words in Ephes. were wanting in the original inscription of this letter, Lardner hath observed, that if any ancient MSS. wanted these words, they were so little regarded as not to be followed by any of those who transcribed the scriptures. For there are no MSS. now extant, in which that reading is preserved. And even though it had been preserved in some, they could have no authority; because the omission of the words, in Ephes. would make this a general epistle; contrary to chap. i. 15. which shews, that it was addressed to some particular church, of whose faith and love the apostle had heard good accounts, and whom he begged not to faint at his afflictions for them, chap. iii. 15. Contrary also to chap. vi. 21. 22. which shews, that the members of this particular church were well acquainted with the writer, and took such an interest in him as to be comforted by the knowledge of his affairs. Nay, contrary to ver. 23. 24. of the same chapter, where the brethren in Ephesus are given for the brethren of a particular church, and then to all who loved our Lord Jesus Christ in sincerity.

5. To the passages in this epistle quoted to prove that it could not be written to the Ephesians, Lardner opposes a variety of other passages, which agree better to the Ephesians than to any other people; particularly those which shew, that the apostle was well acquainted with the persons to whom he wrote. For example, chap. i. 13. where he says, ‘By whom (Christ), after ye believed, ye were sealed with the spirit of promise.’ Also in the end of chap. i. having spoken of Christ as filling all his members with his graces and graces, he adds, chap. ii. 1. ‘Even you who were dead in trespasses and sins.’— Chap. iv. 20. ‘But ye have not so learned Christ. 21. Seeing ye have heard him, and have been taught concerning him, as the truth is in Jesus.’ Now, could the apostle say these things, unless he had been well acquainted with the persons to whom he wrote? or rather, unless they had been instructed and endowed with the spiritual gifts by himself?—Further, if the apostle had not been acquainted with the persons to whom he was writing, and if they had not been his own converts, would they have taken such interest in him, as to make it proper for him to send Tychicus to make known all things concerning himself? chap. vi. 21. 22. —To all the former, add chap. ii. 20. 21. 22. 23. 18. in which there are evident allusions to the temple of Diana; which shews still more plainly, that the epistle under consideration was written to the inhabitants of Ephesus.

6. The passages in this epistle which are quoted to prove that it could not be written to the Ephesians, may easily be interpreted consistently with the supposition that it was inscribed to the Ephesians; as shall be shown in the notes on the passages themselves, chap. i. 15. iii. 2. 4. 7. The salvation sent to the brethren in Laodicea, Col. iv. 15. is a strong presumption, that the epistle in the canon, inscribed to the Ephesians, was not directed to the Laodiceans. For the epistle to the Colossians being written at the same time with the supposed epistle to the Laodiceans, and sent by the same messenger, Tychicus, Eph. vi. 21. Col. iv. 7. 8. is it probable, that, in the epistle to the Colossians, the apostle would think it needful to salute the brethren in Laodicea, to whom he had written a particular letter in which he had given them his apostolical benediction?

To conclude, the arguments on the one side and on the other of this question, being fairly weighed, every impartial person, I should think, must be sensible, that Mill’s opinion stands on no solid foundation. And therefore I scruple not to affirm, with Dr. Lardner, that the epistle under consideration was not written to the Laodiceans, but to the Ephesians; as the inscription, which is undoubtedly genuine, expressly bears.—If any reader is of a different opinion, he may be indulged in it, because, as Chandler observes, ‘It is not material to whom the epistle was inscribed, whether to the Ephesians or Laodiceans, since the authority of the epistle doth not depend on the persons to whom it was written, but on the person who indited it; who was St. Paul, as the letter itself testifies, and all genuine antiquity concur.’

Sect. III.—Of the Occasion of Writing the Epistle to the Ephesians.

During the apostle’s imprisonment at Rome, among others who were sent to inquire after his welfare, Ephaphroditus came to him from the Philippian, and Ephesians from the Colossians. In return for the kindness of these churches, the apostle wrote to them the letters in the Canon of the New Testament, which bear their names. Now, as was observed in the last paragraph but one of the preceding section, seeing he sent his letter to the Ephesians by Tychicus, the bearer of his epistle to the Colossians, and left it to him to give the Ephesians an account of his state, (Eph. vi. 21.) and seeing Ephaphroditus, (Phil. iv. 18.), and Epaphras, (Col. i. 7. 8.) came from their respective churches, to give the apostle an account of their affairs, and to inquire how matters went with him, may we not suppose, that Tychicus also came on the same errand from Ephesus? especially as we have reason to think he was an Ephesian, from his being appointed by the churches of Asia, of which Ephesus was the metropolis, their messenger, along with Trophimus an Ephesian, (Acts xx. 20.), to accompany Paul to Jerusalem with the collections, Acts xx. 4. Besides, it appears, that about the time the epistle to the Ephesians was written, some person had given the apostle an account of their affairs; for he tells them, chap. i. 15. ‘That he had heard of their faith and love.’ This person, I suppose, was Tychicus, who may have told him likewise of the insidious arts used by the Judaizing teachers, for persuading the Ephesians to join the law of Moses with the gospel. But whoever the person was who gave the information,
be at the same time assured the apostle, that their arts
had not succeeded. The Ephesians maintained the faith
of Christ in purity, and lived suitably to their Christian
profession.

This good news filled the apostle with joy. Neverthe-
less, knowing how indefatigable the false teachers were in
spreading their errors, he wrote to the Ephesians the let-
ter which bears their name, not to censure them for any
irregularity of conduct, as he did the Corinthians, nor for
any deviation from the doctrine of the gospel, as he did the
Galatians, but merely to prevent them from being im-
pressed with the plausible arguments which the Judazers
used to persuade them to embrace the law of Moses. Of
these arguments, indeed, the apostle hath given us no
particular account. But, from the things which he hath
written, to establish the Ephesians in the faith and profes-
sion of the gospel, we may conjecture, that at Ephesus,
as in all other places, the false teachers suited their argu-
ments to the passions and prejudices of the persons they
addressed. And therefore, because the Ephesians, before
their conversion, had been captivated with an high admi-
rated of the heathen mysteries, and with the magnifi-
cence of the temple of Diana, and with the splendour of
her worship, and looked upon to themselves as keepers of
the temple of that idol, and boasted of the privileges which
her priests and votaries enjoyed; the Judazers talked to
them in the most pompous manner of the law of Moses,
and of its wonderful discoveries concerning the being and
attributes of God, the origin of things, the deluge, the
general judgment, &c. as far exceeding the discoveries
made in the most celebrated of the heathen mysteries.
They described likewise the magnificence of the temple
at Jerusalem, and the splendour of the worship performed
there, according to a ritual of

God's own appointment: They praised the efficacy of the
atonements made by the Levitical sacrifices, and the ad-

vantages which the Jews derived from the oracles of the
tree God, contained in their sacred books: Withal, they
exulted the Jews as the most honourable people on earth,
because they were the keepers of the only temple the true
God had on earth, and worshipped him in that temple,
and had among them an order of men, made priests by
God himself, to offer sacrifices for sin, and to perform all
the other parts of the worship of God.

The apostle, says, I have said, are not formally stated
by the apostle. Nevertheless, as was just now observed,
the things which he hath written in this epistle imply,
that the Judazers teachers objected to the Ephesians
with speeches of that sort. For, lest the admiration of
the heathen mysteries might have made them fond of the
law of Moses, whose discoveries they were told exceeded
the discoveries in the mysteries; and lest their passion
for a pompous worship might have inclined them to em-
brace the showy rites of Judaism, or perhaps to relapse
into heathenism, the apostle gave them such a sublime
view of the Christian doctrine and worship, as could not
fail to raise their admiration. Only, in giving it, he did
not follow the didactic method, but filled his letter with
rapturous thanksgivings to God for the great discoveries
made to the Ephesians in the gospel. And having men-
tioned some of these blessed truths, he ended them, 'The
mystery of God's will,' chap. i. 9.—and 'the mystery,'
by way of eminence, chap. iii. 3.—and 'the mystery of
Christ,' ver. 4.—and 'the mystery of the gospel,' chap.
vi. 19. and observed, that that mystery was made known
to the holy apostles and prophets by the Spirit, Eph. iii.
5. not to be concealed, like the heathen mysteries, but
to be published, that Jews and Gentiles receiving it, might
be gathered together into one church, ver. 10. or fellow-
ship, which he called a heavenly place, on account of the
discoveries of heavenly things that were made in it, chap.
ii. 6. Next, the apostle prayed that God would enlighten
their understanding, that they might know the greatness
and extent of the blessings promised to believers in the
mystery of God's will, ver. 18, 19. Then spake of
the dignity of Christ, whom God hath made head over all
things to the church, and of his power to fill all the mem-
bers of his church with spiritual gifts, ver. 20—23. And
among the rest, even the idolatrous Gentiles themselves,
who, notwithstanding the discoveries made in the heathen
mysteries, were living in deplorable ignorance and wicked-
ness, chap. ii. 11—13.

Next, with respect to the law of Moses, and the pom-
pous worship performed in the temple of Jerusalem, the
apostle told the Ephesians, that they and the rest of
the Gentiles, while idolaters, had indeed been excluded
from that worship, and of course were strangers to the cove-
nants of promise, and without the desire to have these
privileges was not to be regarded by them under
the gospel; because Christ, by his death, had abolished
the whole ordinances of the law of Moses, as of no far-
er use. And by joining Jews and Gentiles into one
new society, or church, the Gentiles were become joint
partners with the Jews in all spiritual privileges, chap.
i. 11—18.: And were no longer strangers and foreigners,
but fellow-citizens with the believing Jews, ver. 19.: And
were built with them on the foundation of the pro-
phets and apostles, into a great temple for an habitation
of God, chap. ii. 22.:—By representing the Christian
church under the image of a temple, the apostle, if I mis-
take not, insinuated, among other things, that it was in-
tended to be the repository of the mystery of God's will,
as the heathen temples were the repositories of the mys-
teries of the gods to whom they were consecrated.

Further, the apostle assured the Ephesians, that the
mystery of Christ had been made known to him and his
brethren apostles, more fully than in former ages to the
Jewish prophets; namely, that the Gentiles should be
joint heirs, and a joint body, and joint partners with the
Jews, of God's promises in Christ, through the gospel,
chap. iii. 3—6. And therefore, they were to give no
heed to the Judaising teachers, who excluded the Gen-
tiles from these privileges, merely because they were not
circumcised. And to the united body of Jews and Gen-
tiles, forming the Christian church, he gave the appella-
tion of 'the fellowship of the mystery,' chap. i. 9., the
honours and privileges of which he described, ver. 13—19.
as he doth likewise the bonds by which the members of
this fellowship are united; namely, 'one Lord or head,
one faith, one baptism, and one God and Father of us
all,' chap. iv. 4—6.: Not omitting the supernatural gifts with
which the members of this fellowship were endowed, chap.
iv. 11, 12.: Lastly, he expressly prohibited the Ephesians
from joining in any of the heathen fellowships, on ac-
count of the works of darkness committed in them, chap.
v. 11.

Upon the whole, I submit it to my readers, whether
the apostle, by representing the gospel in this epistle, no
less than five times, under the idea of a mystery, did not
mean to lead the Ephesians to compare it with their own
mysteries, for the purpose of making them sensible, —

That, in authority and importance, the discoveries con-
tained in the gospel infinitely exceeded the discoveries
made in the most celebrated of the heathen mysteries, and
were much more effectual for comforting and directing
mankind in their journey through life.—3. That Christ,
the head of the Christian fellowship, was much more
powerful than all the heads of the heathen fellowships
joined together.—3. That the Christian church, in which
the mystery of God's will was kept, was a far more ex-
cellent fabric than the temple of Diana at Ephesus.—4.
That the honours and advantages which the members of
the Christian church derived from Christ, their head, far
surpassed the honours and advantages which the initiated
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Sect. V.

To the Ephesians, viewed in the light wherein I have placed it, appears excellently calculated for repressing that vain admiration of the mysteries, which the Ephesian and other Gentile converts still entertained; and for enervating the specious arguments used by the Judaizers for seducing them to observe the law of Moses. This epistle, therefore, must have been of great use for confirming the whole body of the Gentile converts inhabiting the province of Asia, in the belief and profession of the gospel.

Before this section is concluded, it may be proper to observe, that the fourth, fifth, and sixth chapters of the epistle to the Ephesians are called, by Theodoret, The moral admonition; as containing a more complete system of precepts respecting the temper of mind which the disciples of Christ ought to possess, and respecting the duties which they owe to themselves and to each other, than is to be found in any other of St. Paul's epistles.

Sect. IV.—Of the Persons for whom the Epistle to the Ephesians was designed.

That the epistle to the Ephesians was designed for the use, not of the Ephesians alone, but of all the brethren in the proconsular Asia, not excepting those to whom the apostle was personally unknown, may be gathered from the inscription of the epistle, and from the benedictions with which it is concluded. The inscription runs thus, 'To the saints who are in Ephesus, and to the believers in Christ Jesus' by which last expression, I understand persons different from 'the saints in Ephesus,' namely, all the believers in the province of Asia. In like manner, in the conclusion of the epistle, we have, first a particular benediction, chap. iv. 23. 'Peace be to the brethren,' namely, in Ephesus; then a general one, ver. 24. 'Grace be with all them who love our Lord Jesus Christ in sincerity,' that is, with all the faithful in the proconsular Asia. For that there was a considerable intercourse between the churches of the proconsular Asia and that at Ephesus, appears from the first epistle to the Corinthians, which was written from Ephesus; where, instead of mentioning the church at Ephesus by itself, as saluting the Corinthians, the salutations are from the churches of Asia in general, comprehending Ephesus among the rest: 1 Cor. xvi. 19. 'The churches of Asia salute you.'—Paul, indeed, commonly directed his letters to the churches in the great cities, because they were more numerous than the other churches. Yet that he designed them for all the brethren in the neighbourhood, appears from the inscriptions of his epistles to the Corinthians, as was observed, Prelim. Es. ii. page 22. To these arguments add, the bonds by which the moral admonition delivered in the epistle to the Ephesians, as well as the catholic manner in which the

other matters contained in it are handled, shew clearly, that it was designed for others besides the brethren at Ephesus.

This remark, concerning the persons for whom the epistle to the Ephesians was designed, may be of considerable use in helping us to judge of some passages. For example, when we recollect that this epistle was directed 'to the faithful in Christ Jesus,' throughout the province of Asia, many of whom, it is to be supposed, had never seen Paul's face, we shall be sensible of the propriety of his saying to them, even according to the common translation, chap. iii. 2. 'If ye have heard of the dispensation of the grace of God given to me.' For although the brethren at Ephesus, with whom an apostle abode three years, and many of the inhabitants of the province of Asia, who had heard him preach in Ephesus, Acts xix. 10, must have known that he was appointed by Christ the apostle of the Gentiles, some of the churches of Asia, or at least some of the members of those churches, who had never seen him, may have been ignorant of the miraculous manner in which he was converted, and commissioned to be an apostle. And therefore, his mentioning these things, together with the revelations that were made to him of the mystery of God's will, in his epistle to the Ephesians, which was designed for their use likewise, may have been very necessary to enable them to make them understand what his knowledge and authority as an apostle of Christ were. Accordingly, as if this part of the epistle had been written for a class of readers different from those to whom the foregoing part was addressed, he introduces it with his name: Eph. iii. 1. 'On account of this, I Paul am the prisoner of Jesus Christ, for you Gentiles,' &c. See, however, the new translation of the passage.—In like manner, by considering the epistle to the Ephesians as designed for all the brethren in the province of Asia, we see the reason why the apostle has handled his subjects in a general manner, without making any of those allusions to particular persons and affaires, which might have been expected in a letter to a church gathered by himself, and in which he had so long resided, and with the members of which he was so intimately acquainted. Such allusions would not easily have been understood by strangers, and therefore they were with great propriety avoided.

Sect. V.—Of the Time and Place of writing the Epistle to the Ephesians.

During the apostle Paul's imprisonment in Caesarea, though it lasted more than two years, yet he did not write any epistles to the churches which he had planted, or to particular persons; at least we know of none which he wrote. But during his confinement at Rome, having more liberty, he wrote several epistles which still remain. For when the news of his confinement in that city reached the provinces, some of the churches which he had gathered sent certain of their most respected members all the way to Rome, as formerly mentioned, to visit and comfort him. Philip. iv. 18. Col. i. 7, 8. These messengers having given him a particular account of the state of the churches from whence they came, their information gave rise to the letters which the apostle wrote at that time; and which may be distinguished from his other letters, by the mention made in them of his imprisonment and bonds. Wherefore, the apostle's bonds being frequently introduced in his epistle to the Ephesians, chap. iii. 1. 11. iv. 1. vi. 12. there can be little doubt of its being written during his confinement at Rome: But whether in the first or in the second year of that confinement, learned men are not agreed. Many, supposing it to have been written at the same time with the epistle to the Colossians, have dated it in the end of the second year of the apostle's
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confiennent, at which time we know the epistle to the Co- lionians was written. And that these two epistles were written about the same time, they prove by observing that there is a great similarity of sentiment and expression in them; and that they were sent by the same messenger, namely, Tychicus, Eph. vi. 21. Col. iv. 7. But in Lard- ner's opinion, these circumstances are not decisive; be- cause Tychicus may have been sent twice from Rome into Asia by the apostle, with letters, during his two years' confinement; and because several reasons may have rendered it proper for him to write the same things to these churches, especially as a considerable space of time intervened between the writing of the letters in which they are contained. Rejecting, therefore, the late data of the epistle to the Ephesians, Lardner supposes it to have been written in the beginning of the first year of the apostle's imprisonment at Rome. And, in support of his opinion, he offers the two following arguments, Canon, chap. xii.

1. That Timothy, who joined the apostle in his letters to the Philippians, Colossians, and Philemon, did not join him in his epistle to the Ephesians. True. But might not Timothy, after joining the apostle in the letters mentioned, leave Rome on some necessary business before the epistle to the Ephesians was begun? That this was actually the case, we have reason to believe; for the apostle, in his letter to the Philippians, promised to send Timothy to them soon, chap. ii. 19. And in his epistle to the Hebrews, which was written after his release, he informed them that Timothy was sent away, Heb. xiii. 23. Wherefore, having left Rome before the letter to the Ephesians was begun, his name could not be inserted in the inscription, notwithstanding it was finished in such time as to be sent to Ephesus by the messenger who carried the letters to the Colossians and to Philemon.

2. Lardner's second argument for the early date of the epistle to the Ephesians is, that in his letters to the Philip- pians and to Philemon, the apostle expresses his hope of being soon released; whereas, in his letter to the Ephes- sians, he does not give the most distant indication of any such expectation. But the apostle, in his epistle to the Colossians, makes as little mention of his release as in his epistle to the Ephesians. And yet all allow that that epistle was written and sent along with the epistle to Philemon, in which the apostle expresses the strongest hope of that event. He did not think it necessary, it seems, to mention his enlargement in his letter to the Co- lossi ans, because he had ordered Tychicus to inform them of it: Col. iv. 17. ‘All things concerning me, Tychicus will make known to you.’ For the same reason he may have omitted mentioning his release to the Ephesians, as may be inferred from Eph. vi. 21. ‘Now, that ye also may know the things relating to me, and what I am doing, Tychicus will make known to you all things.’ The phrase- ology here deserves notice, ‘That ye also may know,’ which I think implies, that at this time the apostle had ordered Tychicus to make known all things concerning him to some others, namely, to the Colossians; consequently that the two epistles were written about the same time. And as Tychicus and Onesimus, to whom the apostle de- livered his epistles to the Colossians and to Philemon, were to take Ephesus in their way, he gave them his letter to the Ephesians likewise, and ordered them, when they delivered it, to enjoin the Ephesians to send a copy of it to the Laodiceans, with directions to them to send a transcript taken from their copy to the Colossians. Tychicus, therefore, and Onesimus, taking Ephesus in their way, delivered the apostle's letter to the church in that city, as they were directed, then proceeded with the letters to the Colossians and to Philemon, which when they delivered, their commission was at an end.

If the epistle to the Ephesians was written, as I suppose, soon after the epistles to the Colossians and to Philemon, the mention which is made of the apostle's release in his letter to Philemon, will lead us to fix the writing of the three epistles to the end of the second year of the apostle's confinement at Rome, answering to a. d. 60 or 61.

SECT. VI.-Of the Style of the Epistle to the Ephesians.

The critics have observed, that the style of the epistle to the Ephesians is exceedingly elevated, and that it cor- responds to the state of the apostle's mind at the time of writing. Overjoyed with the account which their mes- senger brought him of their faith and holiness, chap. i. 15, and transported with the consideration of the unsearch- able wisdom of God, displayed in the work of man's redemption, and of his astonishing love towards the Gentiles, in making them partakers through faith of all the benefits of Christ's death equally with the Jews, he soars high in his sentiments on these grand subjects, and gives his thoughts utterance in sublime and copious expressions. At the same time, he introduces various deep, and hitherto unknown doctrines, to which he gives the appellation of mysteries, in allusion to the occult doctrines which the Greeks dignified with the name of the mysteries of this or that god, and on the knowledge of which the initiated in these mysteries highly valued their stealth, and theconfigured in their breasts. In short, this epistle is written as it were in a rapture. Hence Je- rome, on chap. iii. says, "Nullam epistolam Pauli tanta habere mysteria, tam reconditum sensibus involuta, quae et apostolus in suo gloriam." Grothus likewise entertained an high opinion of this epistle; for he says, it expresseth the sublime matters contained in it, in words more sublime than are to be found in any human language: "Herum sublimitatem, aequam veris sublimi-ribus, quam unla unquam habuit lingua humana." This character is so just, that no real Christian can read the doctrinal part of the epistle to the Ephesians, without being impressed and roused by it as by the sound of a trumpet.

SECT. VII.-Of the Eleusinian and other heathen Mysteries, alluded to in this Epistle.

I. The apostle Paul, in this and in his other epistles, having often alluded to the heathen mysteries, and having condemned them all, on account of the shameful things practised in them, Eph. v. 11, 12. it is proper, both for understanding his allusions, and for shewing the propriety of his censure, to give, in this section, some account of these famed institutions.

Bishop Warburton, from whom I have taken the great- est part of this account, in his Divine Legation, b. ii. sect. 4, informs us, That each of the heathen gods, besides the worship paid to him in public, had a secret worship, to which none were admitted but those who were prepared by previous ceremonies. This secret worship was termed the mysteries of the god; which, however, were not per- formed in all places where he was publicly worshipped, but only where his chief residence was supposed to be. According to Herodotus, Diodorus, and Plutarch, who, in support of their opinion, appeal to the most ancient testimonies, these mysteries were first invented in Egypt, whence they spread themselves into most countries of Europe and Asia. In Egypt, they were celebrated to the honour of Isis and Osiris; in Asia, to Mythus; in Samothrace, to the mother of the gods; in Beotia, to Bacchus; in Cyprus, to Venus; in Crete, to Jupiter; in Athens, to Ceres and Proserpine, thought to be the same with Isis and Osiris; and in other places to other gods, to an incredible number. The most noted of these
mysteries, however, were the Orphic, the Bacchic, the Eleusinian, the Scelest, the Cynic, and the Mystenic. But the Eleusinian mysteries, celebrated by the Athenians at Eleusis, a town of Attica, in honour of Ceres and her daughter Proserpine, in process of time swallowed up all the rest. For, as Zosimus tells us, lib. iv. "These most holy rites were then so extensive, as to take in the whole race of mankind." Accordingly, ancient authors have spoken most of the Eleusinian mysteries. However, as they all proceeded from one fountain, and consisted of similar rites, and had the same end in view, at least till they were corrupted, what we are told of any of them, Warburton thinks, may be understood of them all.

The general object of the mysteries was, by means of certain shows and representations, accompanied with hymns, to impress the senses and imaginations of the initiated with the belief of the doctrines of religion, according to the views of them which the contrivers of the mysteries, or those who introduced them into any country, entertained. And, that the mystic shows might make the deeper impression on the initiated, they were always exhibited in the darkness of night.

The mysteries were divided into two classes, the lesser and the greater. The lesser mysteries were intended for the common people; the greater were set up in higher stations, and of more improved understandings. Plutarch seems to speak of a third class, called the intuitive, (see 2 Pet. 1. 16. note 2,); though others give that name to the second class. In both the mysteries, the doctrines of providence and future retributions were inculcated; but in the greater there were, besides, revealed to the initiated, certain doctrines called ægeæa, because they were never to be mentioned, except to such of the initiated as were capable of understanding them, and that under the most religious seal of secrecy.

In the celebration of the lesser mysteries, matters were so contrived, that the person to be initiated, at his entrance, was filled with an inexpressible horror. So Proclus, "In the most holy mysteries, before the scene of the mystic visions, there is a terror diffused into the minds of the initiated." So likewise Dyon Chrysost, in his account of the initiation into the lesser mysteries: "Just so it is, as when one leads a Greek or a Barbarian to be initiated, in a certain mystic dome excelling in beauty and magnificence, where he sees many mystic sights, and hears, in the same manner, a multitude of voices; where darkness and light alternately affect his senses, and a thousand other uncommon things present themselves before him." It seems the darkness was dispelled by the sudden flashing of light, immediately succeeded by a dismal darkness.—Warburton, who thinks Virgil's description of Æneas's descent into hell, an allegorical relation of his initiation into the Eleusinian mysteries, supposes that the mystic vision, which occasioned the horror in the mind of the initiated of which Proclus speaks, is described, Æneas, lib. vi. 273, where, in the very entrance of hell, all the real and imaginary evils of life, together with many frightful forms, are said to be stationed.

Vestibulum ante ipsum, primumque in failixis Orci, Locris, et utriusque passere culde cure; Parvenscum habitant morbi, triquetrae semen, Et Metus, et maladap Fauna, et turpe Egonia, (Terribiles visio formas) Leuthaneque Labortque, Tum magis muggiosa Luteus Nepus; et tuae membra Gaudia, mortuferaque adversus in immine Bethem; Ferreque Exemusium thalamo, et Dominarum demensa, Vipereum crucem vitis inmores cruciis, &c.

Corripit hic saebh trepsus formidosum ferrum Æneas, astrictaque aciem venenosis offerat.

Ino. 290.

Æneas, astrictaque aciem venenosis offerat.

—Farther, because Virgil represents Æneas, after passing the river Styx, and entering the Logus tentem, or purgatory, as distressed with the cries of the shades of infants cut off in early life, Warburton supposes that they were introduced into the mystic show, that by an exhibition of their miserable state, parents might be deterred from the barbarous practice of exposing their children, which prevailed among the Greeks.—Among the uncommon things represented in the lesser mysteries, Warburton saith, there were men and women properly habituated, who, personating the gods both supernal and infernal, passed in review before the initiated. And to each of them a hymn was sung, explaining their character, attributes, and actions. These hymns, Clemens Alexandrinus has termed, the theology of images or idols. Proclus likewise tells us, "In the celebration of the mysteries, it is said that the initiated meet many things of multiform shapes and species, which represent the first generation of the gods."

In the lesser mysteries, there were representations of Purgatory and Tartarus; and shows exhibited to the initiated, of persons suffering punishments in Tartarus, suitable to the nature of their crimes. And to represent the miserable state of the greatest criminals, men were introduced, who personated Theseus and Ixion, and Sisyphus and Phlegyas, suffering eternal punishments, and who, as they passed in review, gave each an admonition to the initiated, to beware of the crime for which he in particular was suffering: And for this Warburton appeals to that passage of the Æneid, where, as Æneas was passing by the gate of Tartarus, (for he was not permitted to enter), the Styx gave him an account of the punishments of the wicked imprisoned in that place of torment for ever, by the sentence of Rhadamantus.—Æneas, lib. vi. lin. 557.

Hinc exspecti genitus, et xáca sanans, Veritas, tum striptius (toti, trachaque catena), Consistit Ananias, stratemque extrema lassata, Subitoque factus fusos (cognita effere) fulminea Ursuntur puniit, quia tantus plagor ad astra, Tum vates or ses qua hoa, Dux mycter Teutrum, Num quia cuncta, semel et inscribere lumen. Saepe, cum haurit Hector prodest Averna, IPsum Deum putans docus, perseque omnia damnat. lin. 557.


But whatever impression these representations might make on the minds of the initiated, Warburton saith it was rendered in a great measure ineffectual, by the shows of the gods and goddesses who passed in review before them; and by the hymns which were sung to each, descriptive of his origin, his character, and his actions. For the vicious actions of the gods, celebrated in these hymns, must have led such of the initiated as were capable of reasoning on the subject, to consider the punishments inflicted on men for the very same crimes of which the gods themselves were guilty, as utterly unjust; consequently, to think the whole a fiction. So that the motives to virtue, arising from the representations of the punishment of the damned, were destroyed by the confirmation which the popular theology derived from the other parts of the shows in the lesser mysteries. The truth is, if a person was disposed to gratify any irregular passion, it was easy for him to excuse himself by the example of the gods, as we find one actually doing in Terence: "Ego homuncio, hoc non facerem!"

To remedy this inconvenience, Warburton saith the greater mysteries were contrived, in which such of the initiated as were judged capable of the discovery, were made acquainted with the whole delineation of the commonly received theology. The mystagogue, hieropont, or priest, who might be of either sex indiscriminately, and whose office it was to conduct the initiated through the preparatory ceremonies, and to explain to him the mystic shows, taught him, that Jupiter, Mercury, Venus, Mars, and the rest, were only dead men, who, while in life, were subject
to the same passion with themselves: But having been benefactors to mankind, grateful posterity had deified them; and with their virtues had canonized their virtues also.—The fabulous divinities being thus discarded, the mystagogue discovered to the initiated the Supreme Creator of the universe, who pervades all things by his virtue, and governs all things by his providence, and who is one, having neither equal nor second to himself. From this time the initiated was called Νασηνας, a beholder, to intimate that he saw things as they are, without disguise; whereas before, he was only μετέ, from μετα τι, which, one who was to keep his mouth shut, because he did not understand the true nature of things. This doctrine of the unity of God, taught in the greater mysteries, Warburton affirms, was the grand secret, αληθεία της μεγαλοπρεπούς, of which there is so much said in ancient authors.

The discovery of the Supreme Being was made in the greater mysteries, first of all by a mystic show or representation, which Periuss thus describes, “The ορθήδοξη is when he who is initiated beholds the divine lights.” To the same purpose, Themestius—“It being thoroughly purified, he now displays to the initiated a region all over illuminated, and shining with a divine splendour. The clouds and thick darkness are dispersed, and the mind emerges into day, full of light and cheerfulness, as before of disconsolate obscurity.” That which the priest thoroughly purified was οὐκ αἰματική, an image, which represented the Divine Being. When this was exhibited, the hierophant, habited like the Creator, sung a hymn in honor of the one only God; of which, according to Warburton, there is a fragment preserved by Clem. Alexand. and Eusebius, which begins thus: “I will declare a secret to the initiated. But let the doors be shut against the profane. But thou, Musæus, the offspring of fair Seleuc, attend carefully to my song; for I shall speak of important truths. Suffer not, therefore, the former prepossessions of your mind to deprive you of that happy life which the knowledge of these mysterious truths will procure you. But look on the Divine Nature; incessantly contemplate it, and govern well the mind and heart: Go on in the right way, and see the sole Governor of the world. He is one, and of himself alone; and to that one all things owe their being. He operates through all, was never seen by mortal eyes, but does himself see every thing.”

Because Musæus, who had been hierophant at Athens, directed Enea to the place in Elysium where his father’s shade abode, Warburton thinks Anchises opened to him the doctrine of perfection in these sublime words,—

Principio cæstus, ac terrae, campanoque liqueas., Eln. 721.
Luctuosissime globis Lunic, Thianum mortu,
Neque maculae add: techesum medium, ite cæsurae inserat.
Neque saeptis modum, et natiuc ac corpore inserant.
Inde hominum pænaeque genibus, tectisque volutam.
Et quæ materne fort mitias, sed acer parte portus, &c.

and that with this discovery of the unity, Enea’s initiation concluded. On this supposition it will follow, that before the unity of God was discovered to the initiated, the shows which represented the inhabitants of Elysium were exhibited to them. In the shows they saw legislators, and such as had brought mankind from a state of nature into a civilized state, enjoying happiness in the chief places of Elysium. Next to them the initiated beheld patriots, and those who had died for the good of their country. Virtuous and pious priests were represented as occupying the third place. And the lowest was assigned to the inventors of the mechanic and liberal arts.

The shows being ended, the initiated, as was observed above, were introduced to the sight of the αἰματική, or shining image, which represented the Creator; and the hymns in which the oracles, or secrets, concerning his nature, attributes, and operations, were delivered, being sung, the assembly was dismissed with the two following barbarous words, καὶ ἐκτός ἢ καὶ ὧν, which, as Le Clerc thinks, are only a bad pronunciation of κατὰ and ἐκτός, which he says signify, in the Phoenician tongue, It itch, and abstain from evil.

If we may believe Voltaire, the initiated, at almost every celebration of their mysteries, confessed their sins. For in his Essay on Universal History, chap. xii. after telling us that Aquinas said of confession, ‘It is not a downright sacrament, but a kind of sacrament,’ he adds, “Confession may be looked upon as the greatest check to secret crimes. The sages of antiquity had in some measure embraced this salutary practice. The Egyptians and the Greeks made confession of sins at their expiaations, and almost at every celebration of their mysteries. Marcus Aurelius, assisting at the mysteries of Cerus Eleusina, confessed to the hierophants.” But of the sins which the vulgar among the heathens confessed, those which the gods were supposed to commit, in whose honour the mysteries were celebrated, we may be sure made no part.

The nature of the greater mysteries being such as above described, the wisest of the ancients, Warburton says, spoke of them as very useful in forming men to virtue, and as the source of their best consolation. For which reason, as Zoëmyns tells us, when the Emperor Valentine resolved to suppress all nocturnal ceremonies, Festus, who governed Greece as Proconsul, informed him, that such a law, by abolishing the mysteries, would cause the Greeks to lead οὐκ αἰματική, a lifeless life, a life absolutely void of comfort. Nor is it any wonder, saith Warburton, that the Greeks should have considered the abolition of the mysteries as the greatest evil, since the life of man, without the support of the doctrine taught in the mysteries, was thought by them as no better than a living death: On which account Leocrates called the mysteries, “the thing which human nature stood most in need of.”

But notwithstanding, according to Warburton, the greater mysteries were contrived to correct the errors of the popular religion, inculcated by the shows in the lesser mysteries, and to impress the initiated with just notions of God, of Providence, and of a future state, he acknowledges, that the discovery came too late to counteract the pernicious influence of the shows in the lesser mysteries; and that the Orgies of Bacchus, and the mysteries of the mother of the gods, and of Venus, and Cypir, being celebrated in honour of deities who inspired and presided over the sensuous passions, it was natural for the initiated to believe that they honoured divinities when they committed the various actions of which they were the patrons. He likewise acknowledges, that the mysteries of these deities being performed during the darkness of night, or in dark places, and under the seal of the greatest secrecy, the initiated indulged themselves on such occasions in all the debaucheries with which the patron god was supposed to be delighted. The truth is, the enormities committed in the mysteries of these impure deities came at length to be so intolerable, that their rites were proscribed in different countries; as were the rites of Bacchus at Rome. See Livy, B. 39. No. 8. 18.

The English translator of Voltaire’s Essay on Universal History, hath subjoined the following note to the passage quoted above from that essay:—“These mysteries were so revered by the ancients, and kept with such secrecy, that the disclosing of them was reckoned the most impious action that could be committed. This, however, did not hinder several writers, in the first ages of Christianity, from prying into the great secret, and bringing it to light. Tertullian says of it, Tus tus αἰμα-
tis divinitus, &c. similem membro virili revelavit.”
Theodoret says it was, "Nature mulchiris image." Induced by these and other testimonies, Warburton himself acknowledges, what he hath termed "that very flagitious part of the mysterious rites when they were," namely, the carrying of the cross and calix in procession. Concerning this obscene rite, Leland, who, as shall be shewed immediately, differs from Warburton in his account of the design of the mysteries, saith, (Advantage and Necessity of the Christian Revolution, vol. i. p. 195. note,) that this obscene rite, instead of being introduced when the mysteries were at the worst, seems to have been one of those anciently used in the mysteries of Isis, from which the Eleusinian rites were derived. Warburton indeed saith, "it was introduced under the pretence of their being emblems of the mystical regeneration and new life into which the initiated had engaged themselves to enter." But Leland says, "it is no way probable that this was the original ground of introducing it, but a pretense invented for it after it was introduced; and observes, that Arnobius justly exposed the absurdity of couching holy mysteries under obscene representations, on pretense that they had a profound and sacred meaning."—Be this, however, as it may, the facts above mentioned, which are acknowledged by all, shew with what truth the apostle Paul styled the so-called heathen mysteries, Eph. v. 11. 'The unfruitful works of darkness: works which produced no good, either to those who did them, or to society; and prohibited Christians from joining in them, because the things which were done in them, under the seal of secrecy, were such, that it was even base to mention them, ver. 12.

Warburton tells us, that while all the other mysteries became exceedingly corrupt, through the folly or wickedness of those who presided at their celebration, and gave occasion to many abominable impurities, whereby the manners of the heathens were entirely vitiated, the Eleusinian mysteries long preserved their original purity. But at last they also, yielding to the fate of all human institutions, partook of the common depravity, and had a very pernicious influence on the morals of mankind. Wherefore, in proportion as the gospel gained ground in the world, the Eleusinian mysteries themselves fell into disrepute, and, together with all the other Pagan solemnities, were at length suppressed; Rollin thinks, by the Emperor Theodosius. (Antient Hist. vol. v. p. 15.)

II. It is now time to mention, that Bishop Warburton's account of the design of the mysteries hath been the subject of much controversy among the learned. His supposition, that Ciceron's account of Aeneas's descent into hell, in the sixth Æneid, is a description of the mysteries and of Æneas's initiation into them, hath been contradicted by some, who are of opinion that the poet conceived that episode merely to embellish his poem with an account of a future state; and that, by the apporation of the ghosts, which were afterwards to return to life, and become the great men of his country, he might have an opportunity of celebrating their praises.—In like manner, Warburton's doctrine concerning the design of the mysteries, that they were instituted to expose the falsehood of the vulgar polytheism, and to teach the doctrines of the unity, of providence, and of a future state, hath been opposed at great length by Dr. Leland, in his Advantage and Necessity of the Christian Revelation, vol. i. chap. viii. ix. For, page 189. having mentioned, that the most learned and zealous advocates for Paganism, as Apuleius, Iamblichus, Hierocles, Proclus, and others, after Christianity made its appearance, cried up the mysteries as the most effectual means for purifying the soul, and raising it to communion with the gods, Leland saith, "I cannot think that the legislators, in instituting the mysteries, concerned themselves much about restoring the soul to its original purity, in the Pythagorean or Platonic sense. What they had in view, by Warburton's own acknowledgment, was, to promote the cause of virtue, as far as was necessary for the ends of civil society. As to any thing farther than this, they were not solicitous. The mysteries seem to have been originally designed to civilize the rude people, to form and polish their manners, and, by shows and representations which were fitted to strike the imagination, to bring them to a greater veneration for the laws and religion of their country, which, among the pagans, was always regarded as a necessary ingredient in a virtuous character."—Such is Leland's account of the mysteries, which he supports, page 190. by appealing to Diodorus, who saith, "That in the Sicilian Feast of Ceres, which lasted ten days, was represented the ancient manner of living, before men had learned the use and culture of bread-corn." This representation was evidently designed to make men sensible of the value of a civilized life. The same thing may be gathered from more ancient writers, who tell us, "The principal subject of the Eleusinian mysteries was the life of Ceres, her wanderings after her daughter, and her legislation in Sicily and Africa, where she taught the inhabitants agriculture, and gave them laws, and thereby reclaimed them from their rude manners." This, Leland saith, is what Ciceron seems to have had in view, De Legibus, lib. ii. cap. 14. "Nam nihil cum multa divinissque videntur Athenae peperisse, atque in vitam humanam attulisse, tum nihil melius utraque mysteriae, quibus ex agrestis inanissimae vitis, exculti ad humanitatem et multis numus; neque solum cum letitia vivendi rationem acceptum; sed etiam cum spe meliorem oririendi." With respect to what Ciceron says of the mysteries, that they enabled men "to die with a better hope," Leland thinks it relates to what was instilled in the mysteries, that those who were initiated and purified, enjoyed after death greater felicity than others, and were honoured with the first places in the Pagan abodes; whereas others were forced to wallow in perpetual dirt, stink, and nastiness, page 191.—The like account of the mysteries Cicero gives at the end of his fifth book against Verres, cap. 72. "Teque Ceres et Libera, quam sacra, sicut omnium hominum et religionum fuerunt, longe maximis atque occultissimis ceremoniis continetur, a quibus initia vitis atque victis, legum, morum, manuactus, humanitatis exempla, hominibus et civitatibus datae; placide discuntur; quotum sacra populus Romanus a Graecia accepta et ascita, tantat religione et publice et privatis tutur." On this passage Adrian Turnebus remarks, "Initis vocatur ab initia vitis, in quibus Ciceron legum et frugibus, in quarrum reum memoria (mysteria) fiesbat, cum auta ferino ritu homines sibi vitam propagabant." Having thus explained and proved his own account of the mysteries, Leland proceeds to examine the proofs which Warburton hath produced in support of his doctrine, that the mysteries were instituted to disclose the error of polytheism, page 197. The first proof is that passage from St. Austin, concerning an Egyptian hierophant who informed Alexander the Great, that even the deities of an higher order had once been men. This is followed by two quotations from Ciceron, who, according to Warburton, tells us, not only that the Eleusinian mysteries, but the Samothracian and Lemnian, disclosed the error of polytheism. But Leland saith, "All that can be gathered from these two passages is, not that the error of the vulgar polytheism was taught in the mysteries, but only that the chief of the gods vulgarly adored, had been taken from the human race to heaven." But Ciceron, who mentions this, neither gives it as his own opinion, nor represents it as the doctrine of the mysteries, that they were not to be regarded as gods on that account, nor worshipped. On the contrary, in one of these passages
he plainly approves the dedication of famous and excellent men—and the worship of such deities he expressly prescribes in his book of laws."—ibu. ii. c. ii. p. 100, and c. ii. p. 115. Ed. Davis. Leland saith, p. 198, "Nor do I believe any one passage can be produced from all Pagan antiquity, to show that the design of the mysteries was to undermine the people as to the vulgar polytheism; and to draw them off from the worship of the national gods." All the ancients who have spoken of the mysteries, have represented them as instituted for the purpose of bringing the people to a greater veneration for the laws and religion of their country. "Some of the heathen, indeed," p. 198, "were sensible, that if it was once allowed that their gods had been of human extraction, this might be turned to the disadvantage of the public religion. Hence it was, that the Roman pontiff, Scævola, was for having it concealed from the people, that even Hercules, Æsculapius, Castor and Pollux, had been once mortal men, lest they should not regard and worship them as gods." And Plutarch, De Isid. et Orc, speaking of those who represented some of the gods as having been originally famous men, saith, "This is to overturn and dissolve that religious persuasion, which hath taken possession of the minds of almost all men from their birth: It is to open a wide door to the atheistical crowd."—But, saith Leland, page 200, "Whatever Plutarch and some others might think of it, those who conducted the mysteries seem to have been of another mind. For if they taught the initiated in the greater mysteries, that the gods commonly received had been once men, it is reasonable to suppose, that they took care the public religion should not suffer by it, by letting them know, that, notwithstanding this, they ought now to be regarded as gods, and to have that worship rendered to them which ancient tradition and the law required." Next, with respect to the mysteries being instituted to teach the doctrines of providence, and of a future state, by that representation of rewards and punishments in the life to come which was made in the shows of the lesser mysteries, Leland observes, page 193, that the virtues rewarded and vices punished in the shows, being those which more immediately affected society, these representations might be intended, by the legislators and civil magistrates, to produce good effects for the benefit of the state. Nevertheless, saith he, "some eminent Pagans seem not to have entertained so advantageous thoughts of the mysteries, as regard to their moral tendency;" particularly Socrates, who always declined being initiated. "It is true he is introduced in Plato's Phædo, as giving a favourable interpretation of the design of the mysteries;" but for his part, concerning those who instituted them, "that they were no means persons; and that they taught, that whatsoever went to hades without being expiated, would lie in the dirt, or filthiness; but that those who went thither purged and initiated, would dwell with the gods." The purification here referred to seems to have been the ritual purification prescribed in the mysteries concerning which, see Potter's Antiq. vol. I. p. 555. This purification, Socrates supposed, was intended to signify that the soul must be purified by virtue: but he does not say this was declared in the mysteries. To pass, however, from that circumstance, if Socrates spoke of the mysteries at all, considering the veneration in which they were held by the people, and the support which they received from the magistrates, he could not speak of them otherwise than he did. Nevertheless, as Leland observes, "his neglecting to be initiated is a much stronger proof that he had no good opinion of the mysteries, than any thing which can be produced to the contrary." Leland in his historical proceedings, page 202, to examine the proofs produced by Warburton, to shew, that the doctrine of the unity, or of the one God, the Creator and Governor of the world, was taught in the mysteries, and was the very object, or great secret, in all the mysteries throughout the Gentile world. The proofs of this are, first, two passages of Clements Alexandrinus, and one of Chrysippus. All that can be gathered from them, Leland saith, is, that the mysteries treated of the nature of the gods, and of the universe. In these passages, there is not one word to shew that the doctrine of the unity was taught in the mysteries. Nor is the passage produced from Strabo more express. It is true he saith, "The secret celebration of the mysteries preserves the majesty due to the divinity; and, at the same time, imitates its nature, which hides itself from our senses." But by the divinity, Leland thinks Strabo does not understand one supreme God, as distinguished from inferior deities, but the divinity to whose honour the mysteries were celebrated. Accordingly, he immediately after mentions Apollo, Ceres, and Bacchus, as the deities sacred among the Greeks; to each of which, according to the prevailing theology, divinity was ascribed. —The third testimony is from Galen, who, speaking of the benefit which would arise, not only to the physician, but to the philosopher who labours to investigate the universal nature by considering the parts of the human body, saith, "Those who initiate themselves here, have nothing like it in the Eleusinian or Samothracian mysteries." Now, though Leland allows that Galen, in this passage, intimates that the divine nature was treated of in the mysteries, he observes, that he saith nothing from whence we can form a judgment, whether the mysteries were designed to instruct men in the unity, or what kind of doctrine they taught; only that it was not to be compared to that which might be learned from considering the human body. —The fourth testimony is a passage from Eusebius, which, because some terms employed in the mysteries are used in it, is brought by Warburton to prove that the doctrine of the unity was taught in the mysteries. But this Leland thinks strange, as the contrary appears from the passage itself, where Eusebius expressly saith, "For the Hebrews people alone was reserved the honour of being initiated into the knowledge of the true God, the Creator of all things, and of being instructed in the practice of true piety towards him," page 205. —The fifth testimony is a passage from Josephus, than which, Warburton saith, nothing can be more explicit. But Leland is not of his opinion. In his discourse against Appius, Josephus shews that the Jews enjoyed advantages for acquiring the knowledge and practice of religion, superior to other nations. Wherefore, as the Gentiles boasted greatly of their mysteries in that respect, Josephus, who in all his works was careful not to give offence to the Gentiles, saith nothing to the disparagement of their mysteries; but, supposing them to be as holy as they would have them to be, he observes, that they only returned at certain seasons, and were solemnized for a few days; whereas the Jews, by the benefit of their sacred rites and laws, enjoyed all the advantages pretended to be in these mysteries, through the whole course of their lives. Leland adds, "It is observable, that Josephus doth not enter on the consideration of the nature and design of these mysteries, nor of the doctrines taught in them, though he is very plain and express in his account of the principles of the Jews, particularly relating to the one true God, the sole cause of all existence." But though Leland rejects the testimonies produced from ancient writers, as insufficient to prove that the doctrines of the unity, of providence, and of a future state, were taught in the mysteries, he acknowledges that the hymn of Orpheus, which Warburton hath quoted from Clem. Alexandrinus, is much more to his purpose, if it could be depended upon; because in it the doctrine of
the unity is plainly asserted. This hymn, Warburton endeavours to shew, was the very hymn which was sung to the initiated in the Eleusinian mysteries by the hierophant, habited like the Creator. But Leland saith, p. 207, it doth not appear from Clement, that that hymn made a part of the mysteries. "He takes notice, indeed, of a poem made by Orpheus on the mysteries, and which he supposes to have contained an account of the mysteries, and of the theology of idols. He also mentions the hymn in question, which he supposed likewise to have been composed by Orpheus, and which contained a quite contrary doctrine. But he doth not mean, that this hymn was a part of that poem in which Orpheus gave an account of the mysteries. He rather seems to have considered it as a distinct poem, composed by Orpheus afterwards, in which he supposed him to have recanted the doctrines he had taught in the former." To shew this, Leland appeals to Clement's account of the hymn, which is as follows: "The Thracian hierophant, and who was at the same time a poet, Orpheus the son of Coelus, after he had opened or explained the mysteries and the theology of idols, introduces the truth, and makes his recantation; singing, though late, a truly holy song."—Here, saith Leland, "Clement seems plainly to oppose these verses to the accounts which Orpheus had given of the mysteries, and makes them in effect a recantation of the whole theology of the mysteries, which he calls the theology of idols." But it is to be observed, that Clement represents him as late in making this recantation, and singing this holy song. Leland adds, "I do not well see upon what ground Clement could say this, if that very song made a part of the mysteries, and was sung by the hierophant himself, at the very time of the celebration of the mysteries, and before the assembly was dismissed. For in that case the verses were sung in the proper season in which they ought to have been sung, according to the order of the mysteries." Leland further observes, that Warburton, to shew that the hymn referred to belonged to the mysteries, and made the most venerable part of them, translates the latter part of the passage from Clement thus: "The sacreds then truly begin though late, and thus he enters on the matter." But Leland affirms, that there is nothing in the original answering to these words in his translation, "The sacreds then truly begin." Farther, he saith, page 208, "This hymn of Orpheus is very justly suspected; as would have appeared, if the whole had been produced. It is only the first part of it which is cited by Warburton from Clement's admonition to the Gentiles. But it is given more lately by the same Clement last Stemmata; and at still greater length by Eusebius, who quotes it from Aristotle, a Jewish paraphrast, who produces it to shew that Orpheus and the Greeks took their doctrine of God, the Creator of the Universe, from the books of Moses."

As a direct confusion of Bishop Warburton's doctrine concerning the mysteries, Leland saith, chap. ix., page 223. If the design of the mysteries had been such as Warburton represents it, "it is inconceivable that the ancient Christian writers should have so universally explained against them, as Warburton acknowledges they did, had they not been connected with the mysteries to Christianity, and some of them, no doubt, had been admitted both to the lesser and to the greater mysteries. And therefore being well acquainted with the nature and design of the mysteries, it was natural, that in the mysteries men were brought under the most solemn obligation to a holy and virtuous life, and that the secret doctrine taught in the greater mysteries, was intended to detect the error of polytheism, and to turn men from the worship of idols to the one true God, they must have had a good opinion of these mysteries as, so far at least, coinciding with the design of Christianity." How then came they, in discourses addressed to the heathens themselves, "frequently to speak of the mysteries in terms of the utmost abhorrence, as impure and abominable, and as rather tending to confirm the people in their indolency than to draw them off from it! The making such odious representations of the mysteries, suppose they knew the design of them to be what Warburton represents it, (and if it had been so, some of them must have known it), would have been absolutely inconsistent with common honesty. Nor can I believe," saith Leland, "that such excellent persons as many of the primitive Christians undoubtedly were, could have been capable of such a conduct."

Leland, page 225. mentions Clem. Alexandr., as one of the Christian writers who speaks of the representations in the mysteries as agreeable to the fables of the poets and mythologists concerning Jupiter, Ceres, Proserpine, Bacchus, and other deities; and calls "those who brought these mysteries from Egypt into Greece, The fathers of an execrable superstition, who sowed the seeds of vice, and wickedness and corruption in human life; and says, The mysteries were full of delusion and portentous representations, calculated to impose upon the people. He concludes his account of the mysteries with saying, "These are the mysteries of atheistical men. I may rightly call those atheists, who are destitute of the knowledge of him who is truly God, and most impudently worship a boy turned in stones by the Titans, a woman slaying things, and the parts which modesty forbids to name."—Leland adds, "This whole account of the heathen mysteries given by Clement, is transcribed and approved by Eusebius, who introduces it by observing, that Clement knew these mysteries by his own experience." Farther, "the account which Arnobius gives of the Eleusinian mysteries celebrated at Athens, is perfectly agreeable to that of Clement."

To take off the force of the preceding argument, Leland observes, page 226, that Warburton endeavours to account for the ill opinion which the ancient Christian writers entertained of the mysteries, by observing, that they bore a secret grudge to the mysteries, because "the Christians, for their contempt of the national deities, were branded by the mystagogues as atheists, and in their solemn shows represented as in Tarsus." But Leland saith, "this is by no means a proper apology for the ancient Christians, if the charge which they brought against the mysteries was false;" because no ill treatment from the heathens could authorize them to give a false and paltry representation of their mysteries. —The last thing Warburton has advanced, to take off the force of the argument arising from the testimony which the Christian writers have borne to the impurity of the mysteries, and which Warburton calls the strange part of the story, is, that after all they have said against the mysteries, they should so studiously and formally have transferred the terms, phrases, rites, ceremonies, and discipline of these odious mysteries into our holy religion." He adds, "Sure, then, it was some more than ordinary veneration the people had for these mysteries, that could incline the fathers of the church to so fatal a council." To this Leland replies, page 227, "The veneration which the people had for the mysteries, affords not the least presumption, that the design of them was to overthrow the popular polytheism, but rather the contrary. Yet, because of the veneration which was so generally paid to them," the Christians adopted "the terms used in the mysteries, the better to gain upon the heathens, and to show that Christianity effected that in reality which the heathen mysteries vainly pretended to do."

As an illustration of the foregoing answer, Leland, p. 238, produces a passage from the latter end of the
very discourse in which Clement shews that he had the worst opinion imaginable of the mysteries. He there speaks of the Christian religion, in allusion to the mysteries of Baœchos, and invites the heathens to quit the one, in order to embrace the other. He all along employs the terms which were made use of in these mysteries. He talks of celebrating the venerable orgies of the word.” To the hymns which were sung at the mysteries, he opposes a hymn sung to the great King of the Universe. He speaks of a Christian’s being initiated, and cries out, “O true holy mysteries! Being initiated, I am made holy.” He says, “The Lord himself acts the part of an hierophant,” or interpreter of the mysteries; and he concludes, “These are the Bachemalia of my mysteries: come then and be initiated.”—But, saith Leland, can anyone think that Clement means the same as allusion to the mysteries, because he really took them to be holy and useful things? The contrary plainly appears from this very passage, as well as from what he had said before in the Panegyric upon the Church; for but as they were accounted holy, and were considered as the most perfect means of purifying the soul, he takes occasion to show, that that venerable purity was really to be found in the Christian religion, and in its sacred duties and rites, which the heathens falsely attributed to their mysteries. Yet, saith Leland, I agree with this learned writer in the judicious remark which he makes, that the affecting to transfer the terms, phrases, and ceremonies of the mysteries into our holy religion, had a bad effect. It contributed very early to vitiate that religion which Ammianus Marcellinus, a Pagan writer, saw and acknowledged was absoluta et simplex, as it came out of the hands of its Author.

CHAPTER I.

View and Illustration of the Matters contained in this Chapter.

Because the Ephesians, in their heathen state, had held the mysteries of their idol gods in the highest veneration, on account of the supposed importance of the discoveries which were made in them to the initiated: and because they esteemed the initiated, on account of these discoveries, more honoured and happy than the rest of mankind—the apostle began this epistle with displaying the great dignity and happiness of the members of the Christian church, whether Jews or Gentiles; not by a formal declaration of their honours and privileges, but by thanks to God for having bestowed these great honours and privileges on them. Thus, first of all, he thanked God for his having blessed the Gentiles with every spiritual blessing in the Christian church, equality with the Jews, although they did not obey the law of Moses, ver. 3.—And because the Judaizing teachers affirmed, that this was contrary to God’s purpose respecting the Jews, the apostle, in his thanksgiving, took notice, that God had bestowed those blessings on the Gentiles as well as on the Jews, agreeably to an election of them before the foundation of the world, that they might be holy through love to God, on account of his great goodness to them; and through love to man, from a regard to the commandment of God, ver. 4.—Next, he thanked God for his having predestinated holy persons of all nations to be to his own children; that is, to be the objects of his love and the heirs of his happiness; not through obedience to the law of Moses, but through faith in Jesus Christ, agreeably to his own benevolence, ver. 5.—which is now made known by the gospel, in order that men may gratefully praise him for his goodness, which is admirably displayed by the great favour shewed to them on account of his beloved Son, ver. 6.—by whose blood or death, and not through the sacrifices either of Judaism or of heathenism, we his sons shall obtain redemption, even the forgiveness of our sins, according to the greatness of his goodness, ver. 7.—the knowledge of which, Paul told the Ephesians, God had made to abound in the apostles, together with sufficient wisdom and prudence to fit them for publishing it to the world, ver. 8.

Having mentioned the knowledge of the goodness of God in the redemption of the world, which was communicated to the apostles, St. Paul beseeches God particularly for having made known to them the mystery of his will concerning his pardoning sins through the blood of Christ, and making the Gentiles heirs of the inheritance of heaven through faith, equally with the Jews, in accordance to his own benevolent purpose, which he had formed from the beginning of his own accord, ver. 9.—Here it is proper to observe, that the riches of God’s goodness, in resolving to pardon men’s sins through the blood of death by his Son, and to bestow that great blessing on the Gentiles equally with the Jews, are called in this place the mystery of God’s will, because, like the heathen mysteries, these things had hitherto been kept secret, Rom. xvi. 25; and because they were discoveries of infinitely greater importance to mankind, and much more certain, than all the discoveries made to the initiated in the most famed of the heathen mysteries. May we not, therefore, suppose, that this honourable appellation was given by the apostle to the gospel, to render it venerable in the eyes of the Ephesians, and of all the Gentiles who admired the heathen mysteries!—Further, the apostle tells, that God’s benevolent intention, in making known to him, and to his brethren apostles, the mystery of his will, was, that by their publishing it to the world, he might, in the gospel dispensation, gather together Jews and Gentiles into one church or fellowship under Christ, ver. 10.—that by faith in him, and not by obedience to the law of Moses, the Jews themselves might inherit the blessings promised in the covenant to the spiritual seed of Abraham; to which blessings he had predestinated believers of all nations, agreeably to his purpose—who bringeth all things to pass, not according to the will of any man, or body of men,
but according to his own sovereign pleasure, ver. 11.—
and, in particular, that the believing Jews, even before he came, might occasion praise to God for his goodness and truth in the performance of his promises, by receiving the inheritance as a free gift through faith, and not as a debt through the law, ver. 12.—By whom (namely, by the Christ) ye Gentiles also have inherited the promises made to the spiritual seed of Abraham, having believed the word of truth, even the good news of your salvation, which was preached to you: By whom, also, after ye believed, ye were sealed, as God's children and heirs, with the Holy Spirit; so that ye can have no doubt of your salvation by faith without obedience to the law of Moses, ver. 13.—Which Holy Spirit, therefore, to believers, whether they be Jews or Gentiles, is the earnest or assurance that the inheritance shall be bestowed on them; and is to continue in the church, until the actual redemption of the people whom Christ hath purchased with his blood, is accomplished by the general resurrection, ver. 14.—Thus it appears, that the honours and privileges belonging to believers as the children of God, and as members of the Christian church or fellowship, are infinitely greater and more valuable than those of which the initiated, or members of the heathen fellowships, boasted.

After displaying the great excellency of the gospel revelation, and the honours and privileges belonging to the members of the Christian church, and tacitly contrasting these with the heathen mysteries, and with the privileges of the initiated, the apostle told the Ephesians, that the good news which he had received of their faith and love, made him daily give thanks to God on account of their happy state, ver. 15, 16.—and pray to God to give them both natural wisdom and revealed knowledge, in order that they might continue to acknowledge Christ as their Saviour, notwithstanding they should be persecuted for so doing, ver. 17.—also enlightened eyes of their understanding, that they might know the greatness of those privileges, which, by calling them into his fellowship, he had taught them to expect; and know likewise the glory of the inheritance which he had prepared for his children the saints, ver. 18.—and what the exceeding greatness of his power is with respect to believers, in making them as present alive from their trespasses and sins, (chap. ii. 5.), and in raising them hereafter from the dead to enjoy the inheritance; of which power, the apostle told them, God hath already given an illustrious example, in raising Christ, the head of the Christian fellowship, from the dead, and setting him down at his own right hand, ver. 19, 20.—far above all the different orders of angels in heaven, and potencies on earth, ver. 21.—and hath subjected all things under his feet, and hath given him to head over all things, for the benefit of the church, ver. 22.—which being animated, governed, and protected by him, as the human body is by its head, it is his body, by which his character, as Lord and Saviour of the church or Christian fellowship, is rendered complete, and is filled by him with all manner of gifts and graces, in order that every member of his body or fellowship may grow, under him, in perfection and happiness, ver. 23.

This sublime account of the resurrection of Christ, the head of the Christian church or fellowship; and of God's setting him down at his own right hand, as ruler both of the angelical hosts and of the princes and potencies on earth; and of his putting all things under his feet; and of his making him head over all things for the benefit of the church; and of his being rendered complete as the head of the Christian fellowship, by the union of its members to him; and of his making them alive from the death of sin; and of his filling them with miraculous gifts and moral graces, was, I think, designed by the apostle as a contrast, first, to the character and power of the false gods worshipped by the heathens as the heads of their fellowships, and, secondly, to the honours, advantages, and privileges which the initiated derived from their participation in those mysteries—and all with a view to make the Ephesians sensible, how far inferior in dignity and happiness the members of the heathen fellowships were to the members of the Christian church, which is a fellowship protected and governed by so high and powerful an head as Christ, whom the only true God hath raised to the government of the Universe, for the purpose of making the members of this noble fellowship holy and happy through all eternity.

NEW TRANSLATION.

CHAP. I.—Paul, by the will of God, an apostle of Jesus Christ, to the saints (18) who are in Ephesus, and to the believers in Christ Jesus:

2 Grace be to you, and peace (see Rom. i. 7, note 4.) from God our Father, and from the Lord Jesus Christ.

3 Blessed be the God and Father of our Lord Jesus Christ, (19) who hath blessed us with every spiritual blessing (20) in the heavenly places, (w., 167.) through Christ;

4 (Ksew) According as he hath elected us (21) through him before the foundation of the world;

2. In the heavenly places.—Here, and in chap. ii. 5., heavenly places, heavenly places, means the Christian church, called by Christ himself the kingdom of heaven, because the Christian church was foretold, Dan. ii. 41, under the character of God, of God of heaven would set up, and which shall never be destroyed. It is true, the proposition re, in the word re, spiritual, is not thought to denote the higher local situation of the heavenly places. Yet this doth not hinder us to interpret them of the Christian church, as much as that kingdom of God will not attain its perfect state, till it be translated to the regions above.—Rea thinks heavenly place denote heaven properly so called, because heavenly places signify heaven, Eph. iii. 10; consequently, that the apostle's meaning is, every spiritual blessing necessary to fit men for heaven. According to this meaning the translation should be, every spiritual blessing for heavenly places just now mentioned.

Ver. 4.—Elected us through him, before the foundation of the world.—This being said of the Ephesian brethren in general, it can't
world, that we might be holy, and unblameable in his sight; (v) through. (See ver. 15.)
5 (Gropes) His hath predestinated us to the adoption of son unto himself, (his) through Jesus Christ, according to the benediction of his own will,
6 (To the praise of the glory of his grace, (w) whereby he hath highly favoured us, (n, 187.) on account of the Beloved;
7 In whom we have redemption through his blood, even the forgiveness of sins, according to the riches of his grace;
8 (Hl:Hp) The knowledge of which he hath made to abound in us apostles, with all wisdom and prudence necessary to the right manifestation of the same to the world. See Col. i. 25.
9 Blessed therefore be the God and Father of our Lord Jesus Christ, who hath made known to us apostles the secret of his will concerning the pardon of sin, and concerning his making the Gentiles heirs of the everlasting inheritance through faith, agreeably to his own beneficent design which he formed within himself;
10 Namely, in the gospel, which is a dispensation calculated for the advised state of the world, by its publishing that secret, makes the following remark: "Here is a noble, beautiful, and affecting declaration from his grace, to the glory of his grace, and from the glory of his grace, to the praise of the name of Jesus Christ, who, by the grace of God, to whom belong the adoption of sons, whereby we are made to all the fulness of the times, (Eph. i. 23), to the glory of God."—John xi. 52.

V. 2.—In whom we have redemption, even the forgiveness of sins; (v) 4. (See ver. 15.) Seeing redemption consists in the forgiveness of sins, it follows, that the redeemed shall be delivered from death, the punishment of sin, by a blessed resurrection; and, in consequence of that deliverance, they shall be put in possession of the eternal inheritance. The great blessings, the apostles principally, before the creation of the world, the same as the apostles who are written to as "the称为 the" by power through faith, Exod. xvi. 6. I will redeem you with a stretched out arm, and with an outstretched hand, I will redeem you; and I will stretch out my hand, and will take you out of all the places where they have called your name, and will also consecrate you to me as a holy people. John iii. 16.

V. 8. With all wisdom is the fullness of peace. In the epistle of Paul, sometimes denotes that complete knowledge of the gospel doctrine which was communicated to the apostles by inspiration, I think, in this passage, it signifies the quality which commonly goes by the name of wisdom, because it is joined with prudence, and was an endowment very necessary to fit the apostles for discharging the duties of their office successively, under the guidance of the grace of God in the gospel.

V. 9. The mystery of his will: the whole doctrine of the gospel, taken completely, is called 'the wisdom of God in a mystery,' 1 Cor. ii. 7. not because any part of it is insignificant, but for the reasons mentioned in the note on that verse.——The same application is given to particular discoveries made in the gospel. For example, the salvation of the Gentiles through faith without obedience to the law of Moses, and the rejection, together with the future restoration of the Jews, are called 'a mystery,' Rom. xi. 25. as so many other particulars which were not made known to the Jews during the time of Christ, and especially afterwards. The rejection of the Gentiles is called 'the redemption of the purchased people,' Eph. ii. 14. See 1 John ii. 2, note 1. Because the Jew did not know that the privileges of election and adoption were here annexed to the grace of Christ, his chapter expressly maintained their title to these privileges in common with the Gentiles.

3. Benignity.——So it signifies, Luke xi. 11. Accordingly it is there rendered with the same word.

V. 6. To the praise of the glory of his grace.—On this Gosc.
gather together all believers into one body, society, or visible church, under Christ as their head, (see Col. i. 18, note), both Jews and Gentiles: I say, under him, 11 By whom even we Jews have inherited the promises that were made to the fathers, of which promise an exact instrument (ver. 5, note 1.) according to the purpose of him, who effectually worketh all things according to the counsel of his own will, 12 That we should be to the praise of his glory, (ver. 6.), who before hoped in the Christ.

chap. l. 13 (to the) By whom ye also have inheri-

terit, (from ver. 11. 12.) - Having believed the word of truth, the gospel of your salvation, (w.) by whom also, after ye believed, ye were sealed with the Spirit of promise, the Holy Spirit, 14 Who is the earnest of our inheritance, until the redemption of the purchased people, to the praise of his glory. (Ver. 12.)

15 For this reason, I also, having heard of the faith in the Lord Jesus which is among you, this some understand the last dispensation of religion, in which all the former dispensations terminated, and which was erected when the time fixed for it by prophecy was fully come. The word properly signifies, the plan which the master of a family, or his steward, hath established for the management of the family. Also it signifies, a plan formed for the management of any sort of business. In this passage it signifies, the plan which God had formed for accomplishing the salvation of believers, by gathering them together into one church, under Christ as their head or governor, chap. iii. 2.

To gather together (to) all things. Here, as in other passages of scripture, (to) is put for the, all things; see Ecc. iv. 21. 2. The word properly signifies, to recapitulate the principal matters contained in a discourse. Here it is used metaphorically, to denote the gathering together of believers of all nations into one church, of which Christ is the head. 3. Both things in the heavens, and things upon the earth. Because the powers of heaven, Luke xii. 29, denote the Jewish rulers and the shaking of the heaven and of the earth, foretold by Haggai, is interpreted by St. Paul, Heb. vi. 25. of the abdication of the Jewish and heathen religious, I am inclined to think, by things in the heavens and things upon the earth, in this verse, to understand the Jews and the Gentiles. According to this interpretation, the gathering of all things under Christ means, not only the forming of Jews and Gentiles into one catholic church, but the bringing of them both into the heavenly country, through the mediation of Christ, as is evident from ver. 11-13. Whereas, as things on earth, and things in heaven, both in this passage and Gal. i. 20, understand the angelical host; and by things on earth, believers of all nations, who, with the angels, shall at length be joined in one great society or church, for the perpetuation of worship. This passage is not translated very consistently, according to Heb. xii. 22. Here, by things in the heavens, understand the souls of the saints in heaven who died before Christ came into the world, and who are not to be made perfect till the resurrection.

In fact. According to the counsel of his own will. The apostle makes this observation, to convince the believing Jews that God will bestow on them, and on the believing Gentiles, the inheritance of heaven through faith, whether their unbelieving brethren are pleased or displeased therewith.

To the apostles. The word proper, (to) of the apostles, Xwv, Who before hoped in the Christ. -Chandler's note here is good. He saith, "This is a proper characterizing mark or distinguishing mark of the Jews. They had the promises of the Messiah or Christ, and therefore hoped in him before the time of his actual appearance. Thus we find it was the common character of the devout Jews, that they waited for the consolation of Israel, Luke x. 22., and that they looked for redemption in Jerusalem, ver. 38., that they hoped in the Messiah before the time of his appearance." This circumstance therefore proves, that the apostles are speaking in the Christ in this verse; for the Gentiles had no hope in Christ before he actually came, Eph. ii. 12.

Ver. 13-14. By whom ye also have been supplied the words 'have inherited,' from ver. 11. because that addition agrees better with the apostle's design, than the addition which our translators have taken from their translation of ver. 12. have trusted when. 2. Ye were sealed with the Spirit of promise. -This is an Hebraism for the promised Spirit. See Gen. iii. 13. note 1. -In allusion to the custom of merchants in the eastern countries, who marked their bills or parcels with seals, to distinguish them from the goods of others. Christ is said to have marked the Gentiles as the children of God, by bostering on them the name of Christ. Hence, when Peter rehearsed to the brethren in Jerusalem, how the Holy Ghost fell on Cornelius and his company, as on the Jewish believers at the beginning, they replied, Acts x. 38. 'Then hath God also to the Gentiles granted repentance unto life.' According to this idea, the ordinary influences of the Spirit on the minds of believers are also included in this sealing, because thereby they acquire the consciousness of the age of God, and are prepared for eternal life. Accordingly, though the extraordinary gifts of the Spirit, whereby the believing Jews and Gentiles in the first age were sealed as heirs of the promise, have long since been withdrawn, the ordinary influences of the Spirit of God still remain. And if they produce in any man a new nature, he is thereby marked or declared to be God's son; and that mark or seal is to him a stronger evidence of his title to the inheritance, than if he possessed the miraculous gifts; nay, than if an angel from heaven assured him of his title. Hence earliest ought we to be in our endeavours to obtain this most excellent seal of the Spirit. See Eph. v. 30. where likewise we are said to be 'sealed with the Holy Spirit to the day of redemption.' 14. Another reference to the mysteries of Diana received from the priests a sacred seal or ring, with the figure of a bull, as the mark of their initiation. And it is well known that the servants in the temples of particular gods, and even the workmen, had marks on their bodies, by which they were distinguished. Perhaps in this passage the apostle alludes to these marks also. See Gal. vi. 17. note 2.

Ver. 14. 1. Who is the earnest of our inheritance. -See 2 Cor. iii. 11. note 2. At this passage Jerome explains, "Si ait huius terrae, quam sit sit possessio? -If the earth is your possession, how great a possession is he?" See Col. i. 12, where the inheritance here spoken of is called the inheritance of the same grace in which the Gentiles also. See Gal. iii. 29. note 2, to the apostles. The redemption here spoken of, being the redemption of the body of Christ, purchased people from death by the resurrection, Rom. viii. 23. 'the earnest of the Spirit,' which is to remain in the church till that glorious event is accomplished, must be principally the ordinary influences of the Spirit, producing in believers that belief which is necessary to their inheriting heaven. See ver. 13, note 2.

Ver. 15. Having heard of the faith in the Lord Jesus which is among you. -This does not imply that the Ephesians were strangers to the apostle. He wrote in the same terms to the Thessalonians who were his converts, 1 Thess. iii. 4. For even when we were with you, we foretold you that we were to be afflicted, as also it hap- pened, even as ye know. 6. For this reason also, no longer bearing my anxiety, I was to know your faith, lest by some means I might have supposed that you had been tempted you, and our labour have been in vain. 6. But now when Timothy came to us from you, and gave us the good news of your faith and love.—In like manner, writing to Philemon, his own convert, he saith, verse 4. 'I give thanks to my God, making mention of thee always in my prayers, 6. Hearing of thy love towards the Lord Jesus, and all the saints.' Therefore, as the apostle's bearing of the faith and love of Philemon, does not mean that he was ignorant of these things till they were reported to him, but that he had an assurance of converting in the true faith of the gospel, and in their love to one another, so the
and of the love which IS to all the saints.

16 Do not cease (see 1 Thess. v. 17, note) to give thanks for you, making mention of you in my prayers:

17 That the God of our Lord Jesus Christ, the Father of glory, (Rom. i. 23, note 1,) would give the Spirit (56.) of wisdom and revelation, (6.) for the acknowledgment of him;

18 Also, the eyes of your understanding be enlightened, (in order that ye may know what is the hope of his calling, and what the riches (52.) of his inheritance, (53.) prepared (54.) for the saints;

19 And what the exceeding greatness of his power (142.) with relation to us who believe, (5.) according to the working of his strength, (see 2 Cor. iv. 17, note 5.)

20 Which he wrought (5.) in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places,

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

22 And subj ected all things under his feet, (1) and (Acts, Eph. iv. 11.) appointed him head (1) of all things in the church. (Acts, Eph. iv. 11.)
over all things (ς, 25.) for the church,

23 Which is his body, and the fulness of him who filleth all with all.

2. And appointed him head over all things for the church, as it is written, 'The head of every man is Christ; the head of the woman is the man; the head of Christ is God.' For in the church, the husband is the head of the wife, as Christ is the head of the church; and the church is the fulness of him who filleth all with all, that the church may be the habitation of God through the Spirit. For this reason, the apostle, speaking of the church, says, 'The fulness of Christ.' The apostle, having said, 'The head of the man is Christ,' then concludes, 'The head of the woman is the man;' and after having said, 'The head of Christ is God,' concludes, 'The fulness of Christ.' And so he explains the things that are in the church, which are written, 'The fulness of him who filleth all with all.'

3. Who filleth all with all. — See Col. ii. 10. note 1. The fulness which Christ becometh on his members, are called, chap. iii. 19. 'the fulness of God,' because they all come from God. The persons who were more especially filled by Christ with his gifts, were his apostles, prophets, evangelists, etc. as mentioned chap. iv. 7-16. For explaining the expressions, 'the body of Christ,' and 'the fulness of all the fulness of him who filleth all with all,' Chrysostom says as follows: — 'A little from the fulness of the fulness, he filleth all with all; and so the apostles, after having filled the church with all the fulness, go on to fill the fulness of Christ; that is, they bring to perfection all things, which was the mystery of the fulness of Christ in the gathering together of all things in him.' And so, he concludes: 'The fulness of Christ filleth all with all.'

CHAPTER II.

View and Illustration of the Doctrines in this Chapter.

The apostle begins this chapter with observing, that even the Ephesians, though lying under the sentence of death on account of their trespasses and sins, Christ had filled with his gifts and graces, ver. 3; that he describes the character and behaviour of the Ephesians in their heathen state, to make them sensible, that notwithstanding the advantages which they pretended to have derived from the heathen mysteries, all the Gentiles, not excepting the initiated themselves, were deeply sunk in the grossest ignorance and wickedness, ver. 2; that they, like the Jews, had set themselves down in the holy places of the Christian church, wherein salvation is promised as a free gift to all, through faith, and had sealed that promise to them by the gifts of the spirit, ver. 6; that the fulness of Christ, or how the exceeding greatness of God's grace, may be encouraged to expect pardon upon repentance, ver. 7; that the Ephesians, that the admission, not of the Gentiles only, but even of the Jews, into the Christian church, and their having the promise of salvation through faith sealed to them, they were owing entirely to the unmerited benevolence of God, and not to their own good works, so that no one could boast of having secured salvation, ver. 8, 9. At the same time he told them expressly, that these great favours were bestowed on them to fit them for good works, ver. 10. The apostle having thus described the character and state of both Jews and Gentiles before their conversion, he desired the Gentiles to remember, that, in their heathen state, none of them, not even the initiated in the mysteries, had any knowledge of Christ the Saviour, or hope of the pardon of sin, being aliens from the commonwealth of Israel, and strangers from the covenants, and without hope of pardon, nay, without the knowledge of the true God, ver. 11, 12. But now, by the pure favour of God, being sealed in Christ's church, they enjoyed such equal knowledge, and hopes, and privileges, as he could have wished for God's ancient people; for, though not circumcised, God had brought them nigh to himself, and to the Jews, by the blood of Christ, ver. 13. — who is the author of peace to both Jews and Gentiles, and made members of one church or fellowship, in which the true God is to be worshipped; having thrown down the Jewish peculiarities, which was the partition wall that had hitherto separated the Jews from the Gentiles, ver. 14. — and by the death of the flesh, hath taken away the cause of the enmity which subsisted between them, even the Levitical ordinances, that he might create the two into one new man, body, or well agreeing society, under himself as head or governor, thus making peace between them, ver. 15. — also that he might reconcile both in one body or visible church to God, having, through his cross, slain the cause of their enmity to God, even the wicked affections and passions of both, ver. 16. — and this peace with God, Christ preached by his apostles to the Gentiles, and to the Jews, ver. 17. — And therefore, through him, both have access in the Christian church to the worship of the Father of the universe, with hope of acceptance and pardon; a privilege much greater than any which the initiated in the heathen mysteries could claim, ver. 18. — Withal, that such of the saints, or priests of Diana, as were now become members of the 'fellowship of the mystery of God's will' by faith, and all in the province of Asia who formerly were employed about the temple of that idol, might have no cause to regret their having forsaken the apostle assured them, that they were no longer strangers to the covenants, and foreigners, as they had been, in the commonwealth of the true God, (see ver. 15.) but, by the knowledge and belief of the mystery of God's will, they became joint citizens in that commonwealth with the saints, and sons, belonging to the house, or visible church of God, as constituent parts of that great fabric, which is constructed for the use, not of the inhabitants of Asia alone, but of believers of all nations, the true saints of God, ver. 19. — For they were built upon the founda-
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The apostles and prophets, Jesus Christ himself being the chief corner-stone, ver. 20,—by which the whole building, consisting of Jews and Gentiles, being fittingly joined together, grew into an holy temple, for the Lord Jesus to officiate in as high-priest, ver. 21.—And in regard to the apostles and prophets, the foundations of the temple of God, were supernaturally fitted for their office, as is mentioned afterwards, (chap. iv. 7-11), that great temple of the Christian visible church, both in the manner in which it was built, and in the materials of which it is composed, as well as in its dimensions, described chap. iii. 18, greatly excelled the temple of Ephesus and at Jerusalem. Besides, being reared, not for the purpose of a ritual worship, and far less for celebrating the impires rites of an idol, like those performed in the temple of Diana, but for the holy spiritual worship of the true God according to the Christian manner, this temple greatly excelled the temple at Ephesus and at Jerusalem in the use for which it was built. To conclude, the apostle informs the Ephesians and the true believers in this great temple, the Christian church, in which the believing Jews also were built as constituent parts, is rendered glorious, not, like the temple at Ephesus, by the presence of a lifeless image of an idol, vainly pretended to have fallen down from Jupiter, nor even, like the ancient temple at Jerusalem, by any outward visible symbol of the presence of the true God; but by his real though invisible presence, filling every part of the fabric with the gifts and graces of his Spirit, ver. 22. See chap. i. 23, ii. 1.

By this grand figure the apostle hath taught us, that, under the gospel dispensation, the presence of God is not any longer manifested in a material temple, as under the Mosaic dispensation; neither is his worship limited to particular places and seasons; nor does it consist in ritual services. But any society of believers for worshipping God in spirit and in truth, is a real temple of God, because in that society prayers and praises are publicly offered to God. Nay, every individual believer is a temple, because God is always inwardly worshipped and praised by him. And with respect to the Ephesians in particular, since they were constituent parts of the great temple of God, the Christian church, their honour as the keepers of this temple, and as worshippers therein, was far greater than their honour as priests and worshippers of Diana; Nay, greater than it would have been, had they become priests and worshippers in the temple at Jerusalem.

New Translation.

2 (Er 64) In which formerly ye walked according to the course of this world, according to the prince of the power of the air, AND of the spirit which now inwardly worketh in the children of disobedience;

3 (Er 65) With whom also we all had our conversation formerly in the lusts of our flesh, doing the inclinations of the flesh and of the imaginations, and were by nature children of wrath, even as others.

Commentary.

2 In which trespasses and sins, before your conversion, ye walked according to the course of the heathen world, according to the prince of the power of the air, AND of the spirit which now inwardly worketh in the children of disobedience:—The trespasses and sins in which the Ephesians, before their conversion, walked as persons dead, were their idolatry, and the vices into which they were led by their idolatry. The Ephesians were dead likewise by trespasses and sins, as they were living under the sentence of death for their trespasses and sins. But being filled by Christ with his gifts and graces, the ungodly dead and dead in sins were delivered from the sentence of death. Trespasses are those sins which are committed through blindness or unbelief. Sin is the condition of the child of disobedience. The Greek word for trespass, trespasses, or lapsus, is used to denote Adam and Eve's first transgression, Rom. v. 12, but most strictly those acts of disobedience which are committed deliberately and habitually. It signifies signifies that continued idolatry and wickedness to which the heathens universally were addicted, as plain from the following second verse. 

3 With whom also we all had our conversation formerly in the lusts of our flesh, doing the inclinations of the flesh and of the imaginations, and were by nature children of wrath, even as others.

Ver. 1.—1. Even ye hath filled,—I agree with Chandler in opinion, that this verse is strictly connected with the last clause of the last verse of the preceding chapter; and that the words necessary to complete this verse, are to be taken from that clause, and not from the following fifth verse, as our translators have done; 'Even ye have been filled, (namely, with his spiritual gifts and influences), who were dead. 2. Dead in trespasses and sins:—For sin, or sinfulness, are the causes of the death of the soul. Adam was created a living soul, and was commanded to the contrary; the transgressions and sins in which the Ephesians, before their conversion, walked as persons dead, were their idolatry, and the vices into which they were led by their idolatry. The Ephesians were dead likewise by trespasses and sins, as they were living under the sentence of death for their trespasses and sins. But being filled by Christ with his gifts and graces, the ungodly dead and dead in sins were delivered from the sentence of death. Trespasses are those sins which are committed through blindness or unbelief. Sin is the condition of the child of disobedience. The Greek word for trespass, trespasses, or lapsus, is used to denote Adam and Eve's first transgression, Rom. v. 12, but most strictly those acts of disobedience which are committed deliberately and habitually. It signifies signifies that continued idolatry and wickedness to which the heathens universally were addicted, as plain from the following second verse. 

Ver. 2.—1. Even ye hath filled,—I agree with Chandler in opinion, that this verse is strictly connected with the last clause of the last verse of the preceding chapter; and that the words necessary to complete this verse, are to be taken from that clause, and not from the following fifth verse, as our translators have done; 'Even ye have been filled, (namely, with his spiritual gifts and influences), who were dead. 2. Dead in trespasses and sins:—For sin, or sinfulness, are the causes of the death of the soul. Adam was created a living soul, and was commanded to the contrary; the transgressions and sins in which the Ephesians, before their conversion, walked as persons dead, were their idolatry, and the vices into which they were led by their idolatry. The Ephesians were dead likewise by trespasses and sins, as they were living under the sentence of death for their trespasses and sins. But being filled by Christ with his gifts and graces, the ungodly dead and dead in sins were delivered from the sentence of death. Trespasses are those sins which are committed through blindness or unbelief. Sin is the condition of the child of disobedience. The Greek word for trespass, trespasses, or lapsus, is used to denote Adam and Eve's first transgression, Rom. v. 12, but most strictly those acts of disobedience which are committed deliberately and habitually. It signifies signifies that continued idolatry and wickedness to which the heathens universally were addicted, as plain from the following second verse. 

Ver. 3.—1. With whom also we all had our conversation formerly in the lusts of our flesh, doing the inclinations of the flesh and of the imaginations, and were by nature children of wrath, even as others.
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4 But God being exceedingly liberal in the exercise of his mercy, through his great love with which he loved us ancient people, 5 Even as Jews, who like the Gentiles were spiritually dead through the power of their trespasses, he hath made alive together (ἐν Χριστῷ, 25.) by Christ; (by grace ye are saved); 6 And hath raised us up together, and (ἀφέσε, transitive) hath set us down together in the heavenly places (ὑπὸ) by Christ Jesus; (see ver. 5, note.) 7 That he might show (ἐν αὐτῷ) to the ages which are to come, the exceeding greatness of his bounteous grace, by his goodness, not of yourselves; 8 For by grace ye are saved through faith; (ἀποκάλεσθαι) this affair is not of yourselves; 9 For there is the gift of God; 10 Nor by works, (ἐνσω, 175.) so that no one can boast. 11 For 98. Yet we are his workmanship, 12 Christ; (ἐκ) the Meredith and W. Germain MSS. and Vulgate have here ἐκ, with grace ye are saved); 13 And were by nature children of wrath—Nature often signifies man’s ignorance and education: Gal. ii. 14. We are Jews by nature—Also men’s natural reason and conscience: Rom. xi. 11. 14. The Gentiles who have not a law, do by nature the things of the law, whereas, &c.—Also the general sense and practice of mankind: 1 Cor. xi. 11. Hath not even nature itself taught you that if a man have long hair, &c.—Also the original constitution of any thing: Gal. ii. 14. Who are not gods by nature—Also a disposition formed by custom or habit: Thus Despina Thalidou was the Sycamore, Πηλικώσίας Μαρίνας ὁ ταχεύτων, "The Sycamore is no thing you speak short."

5. Hath raised us up together, and hath set us down together, in the heavenly places by Christ Jesus.—Since understand this of the resurrection of believers from the dead, and of their introduction into the enjoyment of grace in the presence of God, as their head and representative.—Others understand it of the resurrection of believers themselves at the last day. See note 5, ver. 10. 11. That is, to the ages which are to come, &c.—This sentiment the apostle expresses here not only i. 1, 2, but also note 3. on that verse. 2. The exceeding riches of his grace, by his goodness, &c.—The great blessings bestowed on Jews and Gentiles by Christ, are not the external privileges of the gospel only, but the blessings of pardon, justification, and eternal life, promised to all who believe. 3. Nor by works, &c.—Because being referred to the Ephesians in general, that circumstance, as well as the communication itself, by the Ephesians being saved, to understand their being delivered from the ignorance and wickedness of their former state, in which sense the word saved is used likewise Rom. xi. 26. 3. But, 3. 9.—It is equally true of our eternal salvation, that it is not of ourselves, but by grace: For we do not merit salvation—it is the gift of God. 2. And this is not of yourselves.—The relative clause, as Chandler observes, being in the manner quod, cannot stand for sæc. faith, which is future; but it has the whole sentence which goes before, as its antecedent. To show this, I have supplied τί εἰσίν, &c., which means, &c., of this affair, namely, your salvation through faith, is not of yourselves, it is the gift of God.—See note 9. 3. Or, though such things should to some refer to Christ’s death, not only to believe in him, but also to suffer for him; An opportunity hath been given you to believe and suffer, and grace to enable you to do both. Some ancient MSS. instead of τί εἰσίν, you have here, κανένα, &c., which Yule thinks is the true reading. 3. Nor by works, &c.—The translation τί εἰσίν, in our Bibles, represents God as appointing our works to be the evidence of our faith described ver. 2. Consequently, it is the making alive of their spirits of which he speaks, and not of their bodies: This making alive of the Jews, Christ accomplished by enlightening their understanding, invigorating their mental powers, subduing their passions, and directing their affections to right objects.—The common translation renders the Jews as made alive with Christ. But it is certain that Christ never spired...
created (e. 167.) through Christ Jesus (see) unto good works; for which God before prepared us, that we should walk in them.

11 Wherefore remember, that ye were formerly Gentiles by the flesh, who are called uncircumcision, by which is called circumcision made with hands on the flesh;

12 And that ye were at that time without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, (see Rom. iv. 4), not having hope, and without God in the world:

13 But now, in Christ Jesus, ye who formerly were far off, are brought nigh (e. 167.) through the blood of Christ.

14 For he is our peace, who hath made both one, and hath broken down the middle wall of separation;

15 And hath abolished (w) by his flesh the enmity, (e. 188.) concerning ordinances, (see ver. 16, note 2. and Col. ii. 14.)

works, because through the preaching of the gospel, and the influences of Christ's Spirit accompanying it, men are made alive from the spiritual death, and enabled to do good works. This creation of believers through Christ Jesus unto good works, Taylor, in his key prefixed to Romans, No. 29, under-stands the formation of the believing church, under the government of Christ, because in the Christian church believers enjoy the greatest advantages for performing good works; and because this formation of the church is termed, ver. 15, a creation of Jews and Gentiles into one new man under Christ. The same account is given of the making men alive, mentioned ver. 5. Others, however, with more reason think, that one's enjoying in the Christian church great advantages for becoming alive, and for doing good works, is not the whole of what the apostle means by being made alive, and by being created unto good works; but that these phrases include the operation of the Holy Spirit in making men alive, and in enabling them to do good works, by means of the advantages which they enjoy in the Christian church. For which God before prepared us. This is the literal translation of διὰ τῆς οἰκονόμης ἡμῶν διὰ τοῦ θεοῦ. So that the rendering in our Bibles, namely, 'which God hath before ordained, is utterly wrong. - If the preparation here spoken of is thought to have happened before the believing Jews and Gentiles heard the gospel, it may signify that operation of God upon the minds of those who are sincere in their religion, by which he inclines them to do good works.

15. Called uncircumcision, that is, uncircumcised persons. By the same figure of speech, 'made the righteousness of God,' ver. 31, signifies made righteous persons in the sight of God. See Rom. iv. 17.

2. Circumcision made with hands on the flesh. By this description of circumcision, the apostle puts his readers in mind of the inward circumcision, the circumcision of the heart made by the Spirit of God, of which the outward circumcision was only an emblem, Rom. ii. 29, and manifested that the Jews had no reason to boast of the outward circumcision, unless it was accompanied with the circumcision of the heart.

Ver. 12. Without God in the world. - In their heathen state, the Ephesians had not the true God for the object of their worship, and were ignorant both of the nature of God, and of these commandments.

Ver. 13. Who were formerly far off, are brought nigh. - It alludes to Eph. i. 19. Peace, peace to him that is far off, and to him that is near, with the Lord. - Luke xvi. 10. 'Two men went up into the temple to pray. - 13. And the publican standing afar off, etc. See also Paul xlii. 14. Ver. 14. - He is our peace,-that is, the author of our peace; the effect being put for the cause. 1 Thes. ii. 20. 'Ye are our glory and joy, that is, the cause of our glory and joy.

2. Who hath made both one. - The union of the Jews and Gentiles, so as to make them one people, was formerly so hard, (clay xxii. 22.) under the idea of making Judah and Israel licensious one nation, which was to be governed by David their king. - ver. 29. 'David my servant shall be king over them, and they shall have one shepherd.' Hence our Lord says, John x. 26. 'Other sheep I have, which are not of this fold. - And they shall hear my voice, and there shall be one fold, one shepherd.'

3. And hath broken down the middle wall of separation. - Because the Jews were separated from all other nations, and made the people of God exclusively by the law of Moses, the apostle says that law 'the middle wall of separation,' in allusion to the wall called Chez, which separated the court of the Israelites from the court of the Gentiles. Further, he observes, that God hath broken down that wall, hath abolished the law of Moses with its rites, which could be performed nowhere but in the temple of Jerusalem; and that by proclaiming the gospel, a spiritual form of worship, which may be performed everywhere, he hath joined Jews and Gentiles in one church, and made them all one people of God. Now this happy union could not have taken place, if the law of Moses had been continued. For the worship of God being limited by Moses to the temple at Jerusalem, the greatest part of the Gentiles could not come to Jerusalem to worship with the Jews.

Ver. 15. And hath abolished (w) by his flesh. - His flesh may signify either his coming in the flesh, or his death in the flesh. Understand it of the latter, because in other passages we are told, that an end was put to the law of Moses by Christ's death. See ver. 16.

2. The enmity, or cause of the enmity. The enmity which subsisted between the Jews and Gentiles, was the enmity of the Jews; for the rites of Moses were so odious to the Gentiles, as the rites of heathenism were to the Jews. Esther iii. 8. Their laws are divers from all people, neither keep they their laws, (Deut. xii. 10.) and they account as profane, everything held sacred by us. This enmity between the Jews and Gentiles was so great, that the Jews not only excluded the Gentiles from their temple, and from their homes, but they would not enter the house of any heathen, or converse with him familiarly. So Peter told Cornelius, Acts x. 28. According to what is said by Bengelius, this clause should be translated 'hath abolished the
16 And might reconcile both in one body to God (Eph. 2:13) through the cross, having slain the enmity by it: 

17 And coming, he brought good tidings of peace to you the far off, and to us the nigh.

18 (Col. 255). Therefore, through him, we have introduction, both of us, (w) by one Spirit to the Father.

19 Well, then, ye are (saw, 193) not now strangers and foreigners, but joint citizens with the saints, (as seen) belonging to the house of God: 

20 Being built up on the foundation of the apostles and prophets, Jesus Christ himself being the bottom corner-stone; 

law of the common-rooms by precepts, namely, the precepts of the gospel. See Matt. 4:1. But as a stone comes from a word which signifies to seem good, or to be agreeable to one's own ideas, precepts denote a precept, or an injunction founded in the mere pleasure of the person who enjoins it; accordingly, it is used to denote Augustus's decree concerning the taxing, Luke c. 1. In like manner, men's obsequies, or literary injunctions of the Pythagorean philosophy, is called dignitizing, Col. ii. 10. Wherefore are the ritual ordinances of Moses, being founded in the pleasure of God, are called by Moses, [in every place, i.e., everywhere manifested.] But this name cannot be applied with propriety to the precepts of the gospel, which are all founded in the nature and reasons of things. In the Syriac version, the preposition is translated with, so as to give the following sense: He hath abolished the law of the commandments, together with the ordinances which it enjoined. 

4. Concerning ordinances.—The ordinances of the law, being designed to keep the Jews separated from the rest of mankind, that they might preserve the privileges of God concerning Christ; these are also to preclude the blessings which God was to bestow on all nations through Christ's death—thereby every appointment to continue only till Christ came and died as a sacrifice for sin. After his death there was no longer any occasion to continue the ordinances and figure of the law, which were the cause of the enmity that had so long subsisted between the Jews and Gentiles. Wherefore they were all abolished at Christ's death, according to Daniel's prophecy, in xxiii. 28. 'Seventy weeks are determined upon thy people—to make reconciliation for iniquity, &c.' Hence, in allusion to Daniel's prophecy, and to the other preachers relating to himself, our Lord, before he was crucified, cried with a loud voice, 'It is finished.' And the apostle Paul, rightly understanding the influence of Christ's death in abolishing the Mosaic institutions, as far as they had a relation to religion, told the Corinthians, chap. ii. 11. 'Christ hath blotted out the handwriting of ordinances with his blood,' and in his blessed state 'nailed it to the cross,' that all might see that it was blotted out. See Col. ii. 11, note 5. So that from the time of Christ's death, the law had no influence, either to make or to continue the enmity of the people of God—but through the death of Christ abolished the law of Moses, as the law of God's temporal dominion over the Jews, it remained in its full force as the municipal law of Judæa, the government making in its civil laws, as being inconsistent with national, which were not contrary to piety or morality. The Jews, therefore, after the death of Christ, were still bound, as before, to observe the institutions of Moses, as the law of their state. Hence the apostle told the Corinthians, 1 Cor. vi. 19. 'Hath any orcunstructed one been called, let him not be unequipped.' See Preface to the Galatians, sect. 1. No. 3. 3. End of paragraph.

Ver. 16.—1. Reconcile both in one body. —The Latins also used the word corpus, body, to denote a number of men united together by a common interest, and governed by the same laws. See the Office, &c. 

To, God, having slain the enmity by it. —The reconciliation described in this verse, being the reconciliation of Jews and Gentiles to God, the enmity which is said to have been slain by the cross of Christ, is that which subsisted between God and them, through the corruption of their nature. But the creation of the two into one new man, mentioned ver. 15, being the uniting of Jews and Gentiles into one new man, signifies the same. See the Office, &c. In that verse as abolished, was the hatred which the Jews and Gentiles have to one another on account of the idea of worship peculiar to each. Hence the propriety of the expressions used by the apostle. In the one case it is, having abolished the enmity, namely, men's hatred and sinful passions, (ver. 15) and in the other, 'having slain the enmity,' namely, men's hatred and sinful passions, the cause of the enmity; and in the other, 'having slain the enmity,' namely, men's hatred and sinful passions, (ver. 15) and in the other, 'having slain the enmity,' namely, men's hatred and sinful passions, the cause of the enmity. In other passages of scripture, likewise, these great effects are ascribed to the cross of Christ; and particularly, our sweet passions are with much propriety said to be crucified with Christ, Rom. vi. 6; Gal. vi. 14. For all of the arguments that can be offered to persuade sinners to return to God, through the atonement of Christ, are the most powerful. It is the greatest expression of the love of God to sinners; as a propitiation for sin, it gives present believers the sure hope of.
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21 By which chief corner-stone, the whole building being fitly joined together, as the walls of an house by the corner-stone in the foundation, growseth, by the accession of new converts, into an holy temple for the Lord Jesus to officiate in as high-priest.

22 In which temple, ye Jews also are built together with the Gentiles, to be an habitation for God, not by any visible symbol of his presence, as anciently, but by the indwelling of the Spirit, who is bestowed on you in the plenteous of his gifts, both ordinary and extraordinary.

In our learned and elegant apostle, that through an enemy to this mechanical spirit of religion in the Ephesians, yet, according to his known character, he accommodated himself to their humour, and the natural turn of their enthusiasm, by writing to his converts in a kind of archaic style, and almost with a perpetual allusion to building, and to that majesty, order, and beauty, of which their temple was a masterpiece. His lordship, however, is mistaken in supposing that St. Paul, in this noble figurative passage, accommodated himself to the peculiar enthusiasm of the Ephesians. For before this, in writing to the Corinthians, he affirmed, that their body was a temple of the Holy Ghost, 1 Cor. vi. 19; and ch. iii. 11, 12, he represented the Christian church as a temple of God.—Ver. 16. 'Know ye not that ye are the temple of God?'—Ver. 17. 'Which temple ye are,'—Nor is this doctrine peculiar to Paul. It was taught by Peter likewise. For he represents Christians as living stones, built upon Christ, so as to be a spiritual temple. Nay, it was taught long before by Ezekiel, who hath given a figure of the Christian church, under the figure of a great temple, chap. xli. 4.

Wherefore, although the apostle in this noble description alluded to the temple of Diana, it was not for the purpose of accommodating himself to the peculiar enthusiasm of the Ephesians, but to display that enthusiasm. The whole body of citizens of Ephesus gloried exceedingly in the honour which their city derived from being adorned with so magnificent a structure; and were intoxicated with the splendour of the worship which was performed therein. The apostle, therefore, to lessen their admiration of that famous temple, and to wean them from the worship of the heathen image of an idol, with great propriety addressed them, that the Christian church was a temple much more magnificent and beautiful, being built, not upon the foundation of wooden piles driven deep in the earth, like the temple of Diana, see chap. iii. 17, but upon the more sure foundation of the apostles and prophets, Jesus Christ himself being the bottom corner-stone. That this great temple is built, not of stones and other building materials, but of living men, whose minds are purified by faith; and that it is dedicated, not to any idol, but to the living and true God, who fills every part of it with his presence, ch. iii. 19, and is worshipped in it, not by the ceremonies that are used in the temple of Diana, but by holy affections and virtuous actions, produced in the worshippers by the operation of the Spirit.

CHAPTER III.

View and Illustration of the Discoveries contained in this Chapter.

The apostle having formerly shewed, that the Gentiles, though uncircumcised, are predestinated to the adoption of sons unto God, chap. i. 5, and have redemption through Christ's blood, chap. i. 7, and, as the sons of God, are heirs of heaven, chap. i. 11, and made into one church with the Jews, so as to grow together into an holy temple for the Lord to officiate in, chap. ii. 21; he, in this chapter, informed the Ephesians, that his doctrine concerning the Gentiles was so offensive to the Jews, that it had occasioned his imprisonment, first at Caesarea, and then at Rome, ver. 1.—But he assured them, and all in the province of Asia who were not acquainted with his apostolic commission, ver. 2.—That by revelation God had made that doctrine known to him, as he had before told them in few words, chap. i. 8, 9. And to recommend it to the Ephesians, and the other brethren in Asia, he termed it, 'The mystery,' ver. 3.; and 'The Mystery of Christ,' ver. 4.—And observed, that in other generations it was not made known to the sons of men, as it is now made known to his holy apostles and prophets by the Spirit, ver. 5.—The short account of which mystery is this, that the Gentiles are joint heirs with the Jews, and a joint body, and joint partakers of God's promise concerning Christ; that is, of all the blessings promised to the spiritual seed of Abraham through Christ, ver. 6.—Which therefore he terms, 'the unsearchable riches of Christ,' ver. 8.—These riches the apostle was appointed, not to conceal, but to publish, that all men might know what a grand, and holy, and glorious, and advantageous society, the fellowship of the mystery of God and of Christ is, which is now established by the building of the Christian church, ver. 9.—Nay, he assured the Ephesians, that the angelic hosts themselves have acquired a more comprehensive idea of the multiform wisdom of God, through 'the fellowship of the mystery' or church, ver. 10.—As it is now constituted, according to the arrangement which, from the beginning, God had made of the dispensations of religion, to prepare the world for the coming of Christ Jesus, ver. 11.—Next, as one of the chief privileges which all the members of the fellowship of the mystery of Christ enjoy in the present constitution of the church, the apostle mentioned liberty of praying to God through the mediation of Christ, and access to his presence at all times, with assurance of being heard, ver. 12.

But, as the apostle was now about to maintain the before-mentioned doctrine concerning the Gentiles, he entreated the Ephesians not to be discouraged on account of his sufferings for them, which were their glory, ver. 13.—And told them, that his history of God and of Christ, the Head of the fellowship of the mystery, might dwell in the hearts of the Ephesians through faith; and that, as constituent parts of the temple of God, being rooted and founded in the love of Christ, they might be able to comprehend with all the saints, the different dimensions of that great fabric, the church, which is the temple of God, composed of believers of all nations, ver. 14.—And, as constituent part of the temple of God, be themselves filled with all the fulness of God, ver. 19.
New Translation.

CHAP. III.—1 (Τετταρ∂αιν) For the sake of this, I Paul, am a prisoner (να Χριστήν, 24?) being accused (κατασχόμενος, 25.) on account of you Gentiles.

2 (Καπ. I, 44.) Seeing ye have heard of the dispensation of the grace of God, which was given me on your account:

3 That by revelation he made known to me the mystery; of which I was before in few words.

4 (Ὑπερ, 6.) By which, when ye read it, ye may perceive my knowledge (οἱ, 166.) of the mystery of Christ,

5 Which in other generations was not made known (να Χριστήν, 24?) to the sons of men, as it is now revealed to his holy apostles and prophets by the Spirit.

6 That the Gentiles should be joint heirs, and (κοινωνία) a joint body, and joint partakers of his promise (οἱ, 168?) concerning Christ, (ὁς) through the gospel;

7 Of which I was made a minister, according to the commandment of God given me by Christ Jesus our Lord.

 Commentary.

CHAP. III.—1 For the sake of this doctrine, that the Gentiles are predestinated to the adoption of sons (chap. i. 5.), and are made one church with the Jews, I Paul am a prisoner belonging to Christ Jesus, on account of you Gentiles.

2 Ye cannot doubt of my being imprisoned for you Gentiles, seeing ye have heard of the grace of God, which was given me on your account, to preach the gospel to you, without requiring you to obey the law of Moses:

3 That by revelation God made known to me the great secret concerning the Gentiles, (see ver. 5.), as I wrote before in few words.

4 By which, when ye read it, together with the preceding, ye may perceive more perfectly than ever by my former preaching, how well-founded, and how complete, my knowledge of the mystery of Christ respecting the Gentiles is;

5 Which mystery in former times was not made known to the sons of men, in the full, particular, and clear manner in which it is now revealed to the holy apostles and prophets of Christ, by the inspiration of the Spirit; (see Col. i. 26. note 5.).

6 Namely, that the Gentiles, without obedience to the law of Moses, should, by faith, be joint heirs with the Jews of the heavenly inheritance, and a joint body with them, and joint partakers of God's promise concerning the blessing of the nations in Christ, through the gospel;

7 Of which gospel I was made a minister by Christ himself, who

Ver. 1. On account of you Gentiles.—The apostle mentions his imprisonment for preaching the privileges of the Gentiles, to convince the Ephesians that he firmly believed what he preached concerning the Gentiles. From the account which Luke hath given, Acts xviii. 12, it appears that he had been conveyed from Damascus to Caesarea, and there met with Aquila and Priscilla, who, according to their profession, were of the professional order of prophets. On his conversion, he was circumcised and went to Jerusalem, Acts x. 6. With him also was a certain Virtus, a Roman, Acts xii. 25, who wrote to him. And by him he wrote to the Galatians, who, we may suppose, were well acquainted with the apostle and his apostolic counsellor. The same address he used in writing to the Galatians, who were his converts, and well acquainted with his apostleship, Gal. i. 12. 'For ye have heard of my conversation in times past.'

Ver. 2. Seeing ye have heard of the dispensation. —I. If the particle τοῦ, in this passage, is translated with or, as I have done, and as it will be best to translate, (see chap. iv. 21), what the apostle may say will apply to the Ephesians, who, in Donel, were well acquainted with his prophetic and apostolic counsellor. The same addresses may be considered as proposed to the Ephesians, who, in that case, were the same apostle, observing the nature of the Spirit, Rom. i. 5. It may be observed here, the apostle speaks of his apostleship, as existing in what is called the dispensation of the grace of God, Acts xix. 20, and one of the things particularly in which he was so employed was to declare the grace of God, by preaching the gospel, in few words; Acts xx. 27. For he says, Acts xxvii. 23, 'I have had many tribulations by the Jews in many cities, preach the gospel, and was almost ready to give up the ghost.' The grace of God is that which the apostle sought to communicate. This grace was contained in few words, as the apostle himself testifies, Acts xxvii. 23, 'I have had many tribulations by the Jews in many cities, preach the gospel, and was almost ready to give up the ghost.' The grace of God is that which the apostle sought to communicate. This grace was contained in few words, as the apostle himself testifies, Acts xxvii. 23, 'I have had many tribulations by the Jews in many cities, preach the gospel, and was almost ready to give up the ghost.'

Ver. 3. By which, when ye read it. —The apostle means, that by reading what he had formerly written, and what he was now writing, concerning his having received the knowledge of the mystery of God's will by revelation, the Ephesians might perceive, that although the dispensation of the grace of God, which was given him on the account of the Gentiles, was the dispensation of the grace of God, by which he was employed to predict the salvation of the Gentiles, at the same time, that the Gentiles were made joint heirs with the Jews of the inheritance promised to Abraham and his seed, and one body or church with the Jews, and partakers of his promise concerning Christ, by faith, without being circumcised, is called a mystery, for the reason mentioned chap. i. 9. note 2. From what I understand here, and in other passages, concerning the revelation which was made to him of this mystery, Locke, in his preface to the Ephesians, infers, that although the other apostles knew the freedom of the Gentiles from the law of Moses, all of them, except Paul, were ignorant of the then understood he was made free from it, and that he himself was a disciple of the Galatians. In this case, Paul, as he was mistaken. For Paul, himself, expressly affirms chap. iii. 5., that the mystery of which he speaks is 'revealed to the holy apostles and prophets by the Spirit.' Besides, what is said Acts xii. 31, on which he builds his whole argument, does not imply that the Gentiles were admitted into the dispensation of the grace of God, as a condition of their salvation; but it is necessary to their entrance into the dispensation of Jewish privileges, in which Paul did agree with him. And, therefore, to show that he never taught the Jews to break the law of Moses as the municipal law of Judea, he performed the rites which were prescribed by the law, under the influence of his own conscience, Acts xxiii. 3; and of his being converted, 'I was broken down.' The apostle, therefore, had good reason to affirm, that the mystery of Christ was not made known, although as it was revealed to him and to the other holy apostles, and prophets of Christ.
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8 Unto me, I say, who am less than the least of all the saints, was this grace (ver. 7) given, to preach to the Gentiles the unsearchable riches of Christ? 

9 And to make all men see what the fellowship is, of the mystery, which was hid from the ages, and from the fathers, 10 To whom now to the governments and to the principalities and to the powers in the unseen world, who now rule over the inhabitants of the earth: 11 According to the disposition of the ages (στατικές τῆς ημέρας) which he made for Christ: 12 Except whom we have liberty of speech, (see Eph. ii. 18, note) and with confidence through the faith of his name. 

13 Therefore, I beseech you, that ye faint not at my afflictions (κεκοιμημένοι) for you, which is your glory.

Ver. 8—1. Who am less than the least of all the saints: 2. This is a comparative formed from the superlative, the force of which is, it is difficult to express in the English language. Paul speaks of himself in the humble manner, compared with the others apostles and ministers of the word, called the saints. Eph. vi. 12, note 5. 3. An on his being born formerly a blasphemer of Christ, a persecutor of his disciples, and exceedingly injurious in the sight of all the church. Acts vii. 58. 4. To preach the Gentiles the unsearchable riches of Christ. 5. These unsearchable perfections, which are the secrets of Christ, are the only truths in which they render the present state perfectly happy. See ver. 10, note. 6. Here, and in the whole of this verse, it is extremely important to note that the word fellowship is used in a spiritual sense throughout. The word fellowship does not mean simply being united to the church. It is a word of relationship, of the relationship in Christ. 

Ver. 12. Except whom we have liberty of speech, (see Eph. ii. 18, note) and with confidence through the faith of his name. 4. The word confidence has an interesting history. It comes from the Greek word εμπιστοσύνη, which means confidence or confidence in a person or thing. This word is used in the New Testament to refer to the confidence that one has in God and his promises. 

Ver. 13. Therefore I beseech you, that ye faint not at my afflictions (κεκοιμημένοι) for you, which is your glory. 1. The words translated by Greek word κοιμημένοι, properly denote the manner of death, in which a person dies, being either in unconsciousness or in execution. In the latter sense it is used in Heb. ii. 2, to denote the placing of the soul in the state in which it is before the judicial process. It is a word of various significations. Here, in the sense, it denotes the death of the body, by which the body is made manifest in the flesh, and preached to the world. All these deaths or dispensations of the apostle Paul, that were spread forth to the world through the Gospel, are to be understood as the deaths of the body, by which the body is made manifest in the flesh, and preached to the world as such. 

Ver. 15. Confident in the faith of Christ. 1. On this clause, Blass remarks that confidence, or assurance of acceptance, is the effect of our faith, as the apostle here affirms, it cannot be the cause of faith, as some ignorantly and dangerously suppose. 2. Ver. 15. Translate: "Confident in the faith of Christ."
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14 For the sake of this, I bow my knees to the father of our Lord Jesus Christ, 15 From whom the whole family in heaven, and upon earth, is named, 16 Praying, That according to the riches of his glory, he would grant you to be mightily strengthened through His Spirit, (w. 141.) in the inward man: 17 That Christ may dwell (is) through faith in your hearts; and being rooted and founded in love, 18 That ye may be thoroughly able to comprehend, with all the saints, what is the breadth, and length, and height, and depth, 19 And to know the love of Christ, which surpasseth knowledge: Also, that ye may be filled (w. 143.) with all the fulness of God, 20 (a) Now, to him who is able to do exceeding abundantly (is) all that we ask or think, according to the power which strongly worketh in us.

false, comes, as Beza observes, from αὐτός, order, to give way, to draw back; and signifies to believe as a coward in time of battle, by deserting one's place or post.

2. My affections for you, (ὑπέρ) which is your glory. The relative τις being placed between two nouns, αὐτός and ἐν, the one in the plural, and the other in the singular number, it may, according to the idiom both of the Hebrew and Greek languages, be made to agree with either. Here it agrees with ἐν, which is in the singular number.

Ver. 14. Of our Lord Jesus Christ. These words are wanting in the Alexandr. MS. and in some of the ancient versions. And Jerome in his commentary tells us that they were wanting in the Greek copies, and were added by the Latins. Mill acknowledges that they were not to be placed before Jesus' time, but not in all; for they are in the most ancient Clementine MS. and in the Vulgate version, and that their meaning is agreeable to the apostle's doctrine in this and in his other epistles, concerning the dominion of Christ. I add, that the doubled words are in the first Syriac, as they are in the Latin, the latter of these in the sense of the following verse; which, according to the propriety of the Greek language, may be rendered οὕτως, χάρις. So it is expressed in the Syriac. For, because the relative οὗτος may refer to him, and not to the nearest antecedent, our Lord Jesus Christ, See Ex. iv. 65.

Ver. 15. The whole family. The word ἡγέω, family, signifies a number of people sprung from one father, and living together in one place. Here it signifies all rational creatures, called the family of God, because they derive their being from him, and are supported by him.

In heaven, and upon earth, is named. The Father of our Lord Jesus Christ being here declared the Father of all the intelligent beings in the universe, the heathen divinities are expressly excluded from having any hand in the creation and preservation, either of angels or of men. Further, the Father of our Lord Jesus Christ being the maker and governor of all rational beings, he is the object of their worship; and, on that account, is infinitely greater than Diana, the idol of the Ephesians, whose highest praise was, 'that all Asia and the world worshipped her;' Acts x. 28, as their mother and protector, Eph. ii. 21, note 3. Some think the apostle, in this passage, condemns likewise the false of the Simonians and Valentinians, concerning the origin of things.

Ver. 16. That Christ may dwell through faith in your hearts. The apostle had called the church the 'temple of God.' chap. ii. 21. Here, he represents every individual believer as the habitation of Christ, who came from heaven that he might rule in the hearts of men. And surely the indwelling of Christ in our hearts, by the faith of his doctrines and promises, is a much greater honour than that which the sacred image of Diana was said to possess, through the residence of an image of Diana, falsely reported to have fallen down from heaven, Acts xiv. 28. So the apostle makes a better appeal from evil than the veneration of that idol pretended to possess, by carrying about her shrine, mentioned Acts xiv. 29.

Ver. 17. And being rooted and founded in love. Ye cannot have, as it appears, the idea of the place from the Greek word ἀκυρωματίζειν, founded, here used in its literal signification, agreeably to the apostle's representation of the Christian church as the temple of God, built not of stones, but of men who believe and obey the gospel. See ver. 18, note.

Ver. 18. What is the breadth, and length, and height, and depth. Those are properties of a building, and are applied to the Christian church as a temple, in allusion, as Ulianus observes, to the temple of Diana, which Pliny, Nat. Hist. lib. xxxvi. c. 14. tells us, being built on a wholly ground, uncommon pains were taken to secure a proper foundation for it. Its length was 265 feet, and its breadth 250; it was supported by 107 pillars, each of them 60 feet high; it was built at the expense of all Asia, and 20 years were spent in finishing it. With this magnificent fabric, the apostle here, as in chap. ii. 20—22, tacitly compared the vastly nobler fabric of the Christian church, whose dimensions are unspeakably greater, being composed of believers of all nations, of the Greek copies before Jerome's time, but not in all; for they are in the most ancient Clementine MS. and in the Vulgate version, and that their meaning is agreeable to the apostle's doctrine in this and in his other epistles, concerning the dominion of Christ. I add, that the doubled words are in the first Syriac, as they are in the Latin, the latter of these in the sense of the following verse; which, according to the propriety of the Greek language, may be rendered οὕτως, χάρις. So it is expressed in the Syriac. For, because the relative οὗτος may refer to him, and not to the nearest antecedent, our Lord Jesus Christ, See Ex. iv. 65.

Ver. 19. To know the love of Christ, which surpasseth knowledge. This prayer doth not imply any contradiction. Though the love of Christ be great, that it cannot be comprehended by the understanding of men, the apostle, with great propriety, prayed that the Ephesians might be made to know as much of it as the insufficiency of their faculties permitted them to know, in order to their being sensible of the wisdom and power of God in gathering the Christian church, not only from among the Jews, but from among the idolatrous Gentiles also; and knowing the members of that church such unspeakable privileges.

Ver. 20. Now, to him who is able to do exceeding abundantly (is) all that we ask or think, according to the power which strongly worketh in us. —The change which the Ephesians had already experienced, not only in their views of things, but in their temper, and disposition, through the strong working of the power of God in them, was a sufficient foundation on which to build their hope of receiving all the blessings promised to
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21 To him as glory by the church (w. 67.) for Christ Jesus, throughout all the endless successions of ages. Amen.

21 I say, to him who is able and willing to do all this for you, be the highest praise ascribed by the church for Christ Jesus, his unspeakable gift, throughout all the endless successions of ages. Amen.

them in the gospel; and particularly, the blessing of a glorious resurrection to an eternal life of happiness with God in heaven.

Ver. 21-1. To him be glory by the church for Christ Jesus. The mediation of Christ being to end when he delivers up the kingdom to the Father, the glory to be ascribed to God by the church through all eternity, is not to be given through the mediations of Christ, but it is to be given for Christ, that is, for having saved the church by his death, his resurrection, and his government, as mediator. Wherefore, the proper translation of this clause is not, by or through Christ, but for Christ.

This sublime doctrine is to be considered, not only as a strong expression of the apostle's admiration of God's goodness to men, but also as a means of strengthening the faith of the Ephesians. For lest the great blessings which the apostle had taught them to expect, might seem too much for sinful creatures to receive, and more than God would be willing to bestow on them, he unde the doctrinal part of his epistle, in which these blessings are described, a doxology to God, as both able and willing to bestow on believers blessings far and greater than they are able to ask, or even to conceive.

2 Throughout all the endless successions of ages. He repeats the word the, after the word in, literally, throughout all the generations of the life of ages. Blackwell has translated it by the, i.e. c. 2. 2. 4, 7. "The variety and emphasis of the elegant and sublime repetitions in the third and last verses of this chapter, cannot be realized in any translation," and adds, "that it is equal to that celebrated passage in Numbers, wherein he describes, in a sort variety of synonymous words, the utter overthrow of the Israelites, and the forces in Canaan, in the following manner:—In all respects they were entirely defeated, and they suffered no small mischief in any particular, but they were cut off with an universal destruction, both army and fleet; there was nothing but what perished."

CHAPTER IV.

View and Illustration of the Precepts delivered in this Chapter, as founded on the foregoing Discoveries.

The great discoveries in the foregoing part of this epistle, to which the apostle hath given the appellation of the mystery of God, and of Christ, were set forth by him, not merely for the purpose of enlightening the Ephesians from the vain mysteries of their idol gods, and of fixing them in the belief and profession of the gospel; but also for giving them an elevation of sentiment and affection becoming those whose minds were enlightened with the knowledge of the mystery of God's will; and, at the same time, for leading them to a right behaviour in all the relations of life wherein they were placed. Accordingly, as a proper introduction to the excellent summary of morality contained in the remaining chapters of this epistle, the apostle, from the consideration of the great privileges which the Ephesians enjoyed in the Christian fellowship, earnestly besought them to live in a manner worthy of the calling by which they were called; that is, of the honourable appellations bestowed on them by God since their admission into the Christian fellowship, ver. 1. And first of all, he commanded them to assist each other when in distress, from a principle of love, ver. 2. and to live together in peace, because the disciples of the initiated into the mystery of God, make one body or society, are animated by one Spirit, have one hope of their calling, one Lord, one faith, one baptism, and one God, the supreme ruler of the universe, ver. 3-6. whereas, none of the heathen fellowships had any such bonds of union, leading them to consult each other's interest. Next he informed them, that for the right instruction and government of this well united body, or fellowship, various supernatural gifts were distributed to the different members thereof, by Christ the head of the fellowship, ver. 7. And from Paul, ix. viii. proved, that the power of distributing these gifts to men, was conferred on Christ as the reward of his death, ver. 8. and in confusion of the unbelieving Jews, who affirmed that the Christ was never to die, John xii. 34. he told them, that the expression in the Psalm, "He ascended high," implies Messiah's descent from heaven and death on earth, ver. 9. 10. Then observed, that by these gifts some were fitted to be Apostles, some Prophets, some Evangelists, and some Pastors and Teachers, ver. 12. in order that they might build the church of Christ, ver. 13. Wherefore, the fellowship of the mystery of God was a much more excellent and better regulated society than any of the heathen fellowships, on account of the extraordinary endowments possessed by its directors and teachers. But, lest the Ephesians might think that the miraculous gifts, with which Christ had endowed the directors and teachers in his fellowship, were always to remain, the apostle told them, they were to continue only till the doctrines and precepts of the gospel were so well understood, and the church had arrived at such maturity, that it could subsist by its own vigour without any supernatural aid, ver. 13, 14. In the mean time, he commanded the whole teachers of the Christian fellowship to speak to the people the true doctrines of the gospel from love, that they might adhere closely to Christ the head of the body or fellowship, by holding the doctrine delivered to them by those teachers whom he had inspired and authorized, ver. 15, 16.

Having thus explained the bonds by which the members of the fellowship of the mystery of God are united, the principles by which they are actuated, the supernatural gifts with which many of them were endowed, especially those who were appointed to instruct and direct the whole body, and the duty of those who were appointed by Christ instructors, St. Paul, as an inspired apostle or mystagogue of the mystery of God, in the name and by the authority of Christ, the head of the fellowship, commanded the Ephesians to relinquish the vices which prevailed among the idolatrous Gentiles, and particularly, no longer to walk as the other Gentiles walked, in the foolishness of their minds. For although the Gentiles boasted that their mysteries were the only true wisdom, and the only effectual support of the soul, they were in reality foolishness, and led those who were guided by them into every kind of sensuality, ver. 17, 19. contrary both to the doctrine and to the example of Christ, ver. 20, 21. Likewise, he commanded them to lay aside all their former lusts, and to be renewed in their mind after the image of God, which, he told them, consists in righteousness and true holiness; an idea of God very different from the representations of the heathen gods given in the mysteries, ver. 22, 24. and particularly, to abstain from lying, anger, theft, and obscene discourse; because these vices grieved the Spirit of God, who had sealed or marked them as persons belonging to the fellowship of Christ, and who were to be saved, ver. 25, 30. Then a second time prohibited anger in all its modes, and enjoined kindness, and forgiveness of injuries, after the example of Christ their head, ver. 31, 32.

NEW TRANSLATION.

CHAP. IV. 1 (Ow) Now I, the prisoner (w. 164.) for the Lord, beseech you to walk CHAP. IV. 1 New I, who am a prisoner for preaching the doctrine of the Lord concerning you Gentiles, beseech you by the au-
worthy of the calling by which ye are called!

2 With all humility of mind, and meekness, and long-suffering, (Eph. 4:25.) support one another in love.

3 Carefully endeavour to preserve the unity of the Spirit (Eph. 4:3) by the bond of peace.

4 There is one body, and one Spirit, as also ye have been called (Eph. 4:6.) to one hope of your calling;

5 One Lord, (1 Cor. viii. 6.) one faith, one baptism,

6 One God and Father of all, who is (Eph. 4:5.) over all and in all, (Eph. 4:10.) and in you all.

7 But to every one of us is given grace, (Eph. 4:7.) according to the measure of the gift of Christ,

8 (3o., James iv. 6.) 1 Pet. ii. 6.) For he saith, He ascended on high, he took captivity captive, and gave gifts to men. (See Col. ii. 15.)

9 (Ye 11.) Now this expression, He ascended on high, is an expression that also he has descended first into the lower parts of the earth (Eph. iii. 13.)

Ver. 1. Walk worthy of the calling (Eph. 4:1.) by which ye are called. This calling signifies those honourable appellations which God had bestowed on the Ephesians, by admitting them into his church. Of these the following were the chief: Children of Abraham and of God; The true Israel of God; Heirs of Heaven; Children of the Elect.

Ver. 2. All humility of mind, and meekness, and long-suffering. (Eph. 4:13.) These are the graces which are hindrances to all the other graces of the spirit. These are the graces which are hindrances to all the other graces of the spirit.

Ver. 3. Support one another in love. (Eph. 4:3.) The church is like a body, and each member of it is to sustain and support one another. Each member of the body is to sustain and support one another.

Ver. 4. There is one body, and one Spirit. (Eph. 4:4.) These are the graces which are hindrances to all the other graces of the spirit. These are the graces which are hindrances to all the other graces of the spirit.

Ver. 5. One Lord, one faith, one baptism. (Eph. 4:5.) These are the graces which are hindrances to all the other graces of the spirit. These are the graces which are hindrances to all the other graces of the spirit.

Ver. 6. One God and Father of all. (Eph. 4:6.) These are the graces which are hindrances to all the other graces of the spirit. These are the graces which are hindrances to all the other graces of the spirit.

Ver. 7. But to every one of us is given grace. (Eph. 4:7.) According to the measure of the gift of Christ. (Eph. 4:7.) These are the graces which are hindrances to all the other graces of the spirit. These are the graces which are hindrances to all the other graces of the spirit.

Ver. 8. He ascended on high, he took captivity captive, and gave gifts to men. (Eph. 4:8.) These are the graces which are hindrances to all the other graces of the spirit. These are the graces which are hindrances to all the other graces of the spirit.

Ver. 9. Now this expression, He ascended on high, is an expression that also he has descended first into the lower parts of the earth. (Eph. 3:13.) These are the graces which are hindrances to all the other graces of the spirit. These are the graces which are hindrances to all the other graces of the spirit.
Chap. IV.

10 He was ascended above them, and the right hand of power, and hath received gifts of the Holy Ghost, and hath filled the earth.

11 And hath set him over all the nations, and hath given him for an head over all things, to the church of God.

12 Whereof I was made a minister, according to the sure promise of our Lord Jesus Christ.

13 Unto him give glory and dominion for ever and ever.

14 That we, being delivered from the hand of our enemies, might serve him without fear, in holiness and righteousness before him, all the days of our life.

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15 But speaking the truth in love, we may make all the members grow in him who is the head, even Christ.

16 (Eph. 4, 16.) By whom the whole body being grafted together, and compacted through the service of every joint, he maketh increase of the body in measure according to the working of each particular part, to the building of itself by love.

17 Wherefore, this (v. 55.) I command and testify by the Lord, that ye no longer walk as the other Gentiles walk in the foolishness of their mind:

18 Being darkened in the understanding, they are alienated from the life of God, through the ignorance which is in them, and through the hardness of their heart.

19 Who, being without feeling, have given themselves up, by lasciviousness, to the working of all uncleanness with greediness.

20 But ye have not so learned Christ:

21 (Eph. 4, 13.) Since indeed ye have heard him, and have been taught (w. 168.) concerning him, as the truth is in Jesus.

22 ALSO I COMMAND, (from v. 17,) with respect to the former conversation, that ye put off the old man, which is corrupted (v. 23.) by the deceitful lusts;

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

Ver. 15. But speaking the truth in love, &c. As speaking the truth to one another in communion is enjoined ver. 26. this must be a direction to the ministers of the gospel, to teach their people.

5. We may make all the members grow. V. 25. which is a transitive substantival in this passage, as its substantive i.e. hath 1 Cor. iii. 6, 7.

16. By whom the whole body being grafted together, &c. See the parallel passage, Col. i. 18. The apostle's meaning is, that as the human body is formed by the union of all the members to each other under the head, and by the fitness of each member for its own office and place in the body, so the church is formed by the union of its members under Christ, the head. Farther, as the human body increases, till it arrives at maturity, by the energy of every part in performing its proper function, and by the sympathy of every part with the whole; so the body, or church of Christ, grows to maturity, by the proper exercise of the gifts and graces of individuals for the benefit of the whole. By comparing the body to the human body, the apostle teacheth, That there ought to be no envy nor ill-will among Christians, on account of the gifts which individuals possess, ver. 3. That every one should pay to others that respect and obedience which they owe to them on account of their station and office, ver. 11. That no teacher should pervert the doctrine of the gospel, ver. 15. And that each, by employing his gifts and graces properly, should extend the knowledge and influence of the Christian religion to the utmost of his power, ver. 16. See 1 Cor. xii. Illustration, at the close.

Ver. 17. And the other Gentiles walk (v. 12.) in the foolishness of their mind. This is the adjective ignorant, led, 1 Pet. i. 18. Morris, meaning, foolish behavior. The expression comprehends, not only idiosyncrasy, Acts xv. 15. which the legislator and philosophers pretended to justify upon political principles, but all the vices flowing from, or connected with idiosyncrasy, and of which the apostle hath given a particular account, Rom. i. 26. Now, as idiosyncrasy was nowhere practiced, but in a splendid, or with more allurements than we see Ephesians; and as it was nowhere more ingeniously defended, and its influence is in corrupting the mind, and was nowhere more conspicuous, it was highly proper to set before the Ephesians a picture of their ancient manners, with an express injunction to relinquish them.

Ver. 18. Who being without feeling, &c. Literally, being void of sorrow, hardened against all impressions of grief on account of their wicked actions. Some read evil for nothing. These wicked men, displacing the resurrection of the body, and the immortality of the soul, have no hope of happiness after this life; and therefore they have given themselves up to work uncleanness, &c. But though this resurrection they may have compromised; so that, as it is expressed in the subsequent clause, they have given themselves up to the working of all kinds of uncleanness with greediness.

2. Work all uncleanness with greediness. Eκ ακαίρωσεν. This word is commonly used to denote covetousness, because the more the covetous man possesses, the more he desires. It is the case likewise with those who are under the power of other bad passions, especially lust, which, the more it is gratified, the more craving it becomes. Hence this word is used, 2 Pet. ii. 14. to denote insatiable desire in general, but especially lust. See Eph. v. 3, note 1. 1 Cor. v. note 1. 2 Cor. xii. note 11.

Ver. 22. And the other Gentiles walk, &c. As other passages Jesus signifies the gospel or doctrine of Jesus, so here Christ has the same significance. From this passage it appears, that very early some professors of the gospel neglected locating the duties of morality. Some commentators think this verse should be joined and translated in the following manner: 'They walk in the foolishness of their mind.' But ye are not so disposed: ye have learned Christ. Of this absurd, but emphatical manner of expression, we have a similar example, Luke xii. 23. Matt. xiii. 22. Acts x. 48, &c. But ye shall not be so: but be that which is greatest among you, let him be as the younger.'

Ver. 23. Decentable lusts. The lusts of the flesh are justly called decentable, because they deceive men into the belief that they are harmless, notwithstanding they will be their destruction at last. Ver. 26. And that ye put on the new man, &c. As the new man is in scripture compared to clothes, for two reasons: First, because they render persons beautiful upon the soul, in corrupting the mind: Secondly, because they may be put off or on at pleasure. Chandler says, the soul in the corruptions, 'Put off the old man, and put on the new,' did not allude to the custom of exchanging clothes, practised in the first ages at baptism; see Gal. iii. 27. note:
CHAP. IV
25 Wherefore, putting off lying, speak the truth every one (v. 24, 243,) to his neighbour; for we are members one of another.

26 Be angry, but do not sin. Let not the sun go down on your wrath; 26
27 Neither give (v. 19) space to the devil.

28 Let him who stole steal no more; but rather let him labour, working with his hands, as he is called, that which is good, that he may have to distribute to him who hath need.

29 Let no corrupt speech come out of your mouth; but if any speech be good for the use of edification, speak that, it may minister pleasure to the hearers. (See chap. v. 4.)

30 And grieve not the Holy Spirit of God, neither ye be sealed (v. 26) until the day of redemption. (See chap. i. 13, 14, notes.)

31 Let all bitterness, and anger, and wrath, and clamor, and evil speaking, be taken away from among you, with all malice: (See Col. iii. 8.)

32 But be ye to one another kind, tenderhearted, forgiving (v. 31) each other, even as God for Christ’s sake hath forgiven you. (See Col. iii. 13, 13.)

but that the allusion is, either to the ancient theatrical representations, in which the actors assumed, and then laid aside, the charac-
ters or to the festivals of Bacchus, in which the Ephesians ran about the streets disguised in masks, singing songs in honour of Bacchus, and committing many disorders and violence.

Ver. 25.—Let him labour, working with his hands, as he is called, that which is good, that he may have to distribute to him who hath need. —That is, speech offensive to the hearers, or which tends to corrupt their minds. Thus is the kind of speech called obscenity, and double meaning, Eph. v. 1. Wherefore, obscene discourse of every kind is strictly forbidden in this prohibition. The character of rotten speech, however, is applicable likewise to filthiness, vanity, railing, backbiting, calumniating and calumniating, and profane jestsings on religion and its ministers—because all such speech is not only offensiveness, but is also offensive to the ears. (See Titus, xiii. 15.)

31 In particular, let all perverseness of temper, and anger, and wrath, and reviling and evil speaking which oftentimes place even after anger hath subsided, be taken away from among you, with all the degree of ill-will towards others. For these things are displeasing to the Spirit.

32 But be ye to one another kind, and tender-hearted, especially when any one of you is in distress, forgiving one another the injuries done you, after the example of God, who, for Christ’s sake, hath forgiven you much greater offences committed against himself.

Ver. 26.—Be angry, but do not sin. —Anger, like all the other natural passions, is given for wise purposes; such as v. 1. To make us exert ourselves vigorously in repelling the sudden assaults of enemies, robbers, and the otherwise expression of displeasure, it is exercised with propriety towards children, servants, and other inferiors, to make them sensible of their faults, and to restrain them from committing the like faults in future. The anger of superiors in such cases, if it be not excessive or too long continued, is not only allowable and commendable, especially if more prudential methods have been used to restrain the offender without effect. But if anger be excited by trivial or slightest provocations, or if it hurries the angry person to violent actions, or if it is long continued in it, it is evil, as the apostle has mentioned in his precept concerning it.

2. Let not the sun go down on your wrath. — As the Jewish day ended at sun-setting, the meaning of the expression is, that wrath must not be long continued in, for the reason mentioned in the commentary.

Ver. 27.—Neither give space to the devil. — Do not suffer, or make any false accredited. Thus, 1 Tim. iii. 11. The women in like manner must be grave, (v. 12;) not slanderers. — In this sense the Sept. translator took the word in the verse under consideration, 'Ut non detur locum calumniatorum. ' So likewise do Erasmus. According to their translation, the apostle signifies, give no occasion to foul the holy religion which ye profess.

31. Anger and wrath. — Be at war, anger, is the passion begins, but yel, wrath, is the passion carried to its height, accompanied with a desire of punishment, and leading the enraged person to re-venge, and even to curse his adversary.

32. Tender-hearted. — Literally having good heart. (See Rom. iv. 31.) This expression is very different from the former of Epiclesis, who speaks to this purpose, "If one is in addition, then may say to him, Thou hast pity on him, but take care not to feel any pity."
CHAPTER V.

View and Illustration of the Precepts in this Chapter.

Because the characters and actions of the heathen deities, according to the notions which were entertained of them, were vicious in the extreme, and had a most pernicious influence in corrupting the manners of their worshippers, the apostle, in different parts of this epistle, but in a more solemn manner in the beginning of this chapter, held up to the Ephesians the characters of God and of Christ, as truly venerable, and worthy of imitation. For he commanded the Ephesians, now become the children of God through faith, chap. i. 5, to be imitators of God, as his beloved children, and to walk in love to one another after the example of Christ, the head of their fellowship, who had loved them so exceedingly as to give himself a sacrifice for their sins, ver. 1, 2. Next, he ordered them to avoid whoring; a vice which the heathens practised with greater restraint, and which the apostle excluded; because the persons guilty of these impurities are so odious to God, that they shall have no inheritance in the kingdom of Christ and of God, ver. 3, 4, 5. And because the heathens pretended to justify these practices by the example of their false deities, the apostle cautioned the Ephesians against being deceived with false speeches; and told them, that God had declared his disapprobation of such solicitations, his judgments brought on the nations who were guilty of them, ver. 6. The Ephesians therefore were not now to be partakers with the heathens in these vices, ver. 7. Because, though formerly such of them as were initiated in the mysteries thought themselves enlightened, they were really in darkness as to matters of religion and morality. Whereas, being truly enlightened by the gospel, it became them to walk as persons rightly instructed, ver. 8.—Withal, to lead them to a proper behaviour, he pointed out to them the virtues which are the natural fruits of minds well enlightened, ver. 9, 10. And forbade them to join in any of the fellowships of the heathen mysteries, which he justly termed the unfruitful works of darkness, because they produced no fruit to those who continued in them, except external death, ver. 11. He added, that the things done in the mysteries during the darkness of the night were so abominable, that it was an offence against modesty so much as to mention them, ver. 12.—Besides, the gospel expressly condemns these base actions, by which its excellent nature is clearly manifested, ver. 13, 14.—Next, he ordered the Ephesians to walk correctly, that they might not, by an unseasonable ostentation of their religion, provoke their persecutors to put them to death, ver. 15.—But rather, by their prudent conduct, to prolong their lives, ver. 16.—Yet they were not to conclude the good-will of their brethren towards them, by becoming, like them, madmen, running about the streets in the frantic manner of the Bacchanaeans, ver. 17. Nor, like them, drinking to excess, which would lead them to all manner of dissoluteness, ver. 18. Nor singing lewd songs in their social meetings, on pretence of their being inspired: But when filled with the Spirit in these meetings, they were to sing psalms, and hymns, and spiritual odes, ver. 19. Especially hymns of thanksgiving, addressed, through Jesus Christ, to the true God, the real author of all the good things mankind enjoy, ver. 20.

With respect to religious duties, the apostle in a general manner exhorted the Ephesians to be subject to one another in the fear of God; that is, to perform to each other, from a principle of piety, all the duties of social life, according to their different stations, and to the relations and subordinations in which they stood to each other, ver. 21. Then proceeding to particulars, in the natural order of these relations, he began with the duties of wives and husbands, which he illustrated by the example of Christ and the church; and on that occasion explained a very deep mystery relating to Christ and the church, couched in the formation of Eve, and in her marriage with Adam, ver. 22—30.

New Translation.

Chap. V. 1. Be ye, therefore, imitators of God, as children beloved;

2 And walk in love, even as Christ loved us, and gave himself for us, an offering and a sacrifice to God, (w) for a sweet-smelling savour;

3 But whoredom, and all uncleanness, (a) and covetousness, let them not even be named among you, as it becometh saints.

4 Also (worse than) obscenity, and foolish talking, and deceive meanings, are things not

Ver. 2.—1. An offering and a sacrifice. (b) that is, both a peace-offering and a sin-offering. Christ's love in dying for us, is a strong reason for our loving one another: because, if we do not love one another, we are destitute of that disposition which rendered Christ so acceptable to his Father; and do not deserve to be called his disciples, nor to share in the inheritance of God's children.

2. Sin-offering. (c) This epithet was given to the sin-offering, Lev. iv. 11, as well as to the burnt-offering, Gen. xviii. 21. It denotes the acceptableness of these offerings to God. For in the warm eastern cliimes, nothing is more refreshing than fragrant scents. And as in the highly figurative language of the ancient Hebrews, sweet-smelling savours to denote odours possessing a moral quality in another, God is said to smell a sweet savour from sacrifices, to signify that he perceived with pleasure the good disposition which the offerer expressed by such an act of worship. Wherefore, when the apostle tells us, that Christ gave himself for us, an offering and a sacrifice to God, for a sweet-smelling savour, he teaches us, that Christ's sacrifice of love was highly acceptable to God; not only as a signal instance of obedience to his Father's will, and a great expression of his love to mankind, but also on account of its happy influence in establishing the moral government of the universe of things.

Ver. 3.—1. All uncleanness and covetousness. (b) Because uncleanness and covetousness, is placed between uncleanness in this verse, and obscenity in the next, some commentators think, that in this passage it denotes the works of the flesh carried to the greatest excess. And it must be acknowledged, that uncleanness is used in Scripture for all those inordinate desires which are never satisfied with the enjoyment of their objects. See Eph. iv. 29, note 2; however, as an unsatisfiable desire of money is sometimes the parent of whoredom and uncleanness, they are sometimes in this passage, which would stand in its ordinary acceptation. See ver. 5. of this chapter. The influence of covetousness to lead men into all kinds of vice, was acknowledged even by the heathens. Inde lice sectarum causa, Steva cupidio Indeminit censura, sed quae reverenda legem 1 Quid mutet, aut pudor est inquam properantur avarit 2

Quran, Surat, Al iman, 172.

Let them not even be named among you. (d) If the simple meaning of the verses here mentioned had been unaltered, certainly the apostle would not, contrary to his own precepts, have introduced these names into his letter, to be read by the Ephesians. We must, therefore, by the word meaning, understand a naming with approbation and delight; in which sense it is used likewise, 1 Cor. x. 28, note 5. Ver. 4.—1. And foolish talking. (e) This is that kind of speech by which one neighbour is rendered ridiculous and contemptible,
prophet, but thanksgiving rather is proper. For this ye know, that no man receiveth of the Spirit of God, unless he be an idolater, hath inheritance in the kingdom of Christ, and of God. (1 Cor. vi. 9, 10, 18. 24.)

6. Let no one deceive you (1 Thess. ii. 11) with false speeches; for, on account of these things, the wrath of God cometh upon the children of disobedience. (Col. iii. 6.)

7. Wherefore, be not partakers with them.

8. For ye were formerly, darkness itself, notwithstanding the light ye pretended to derive from your boasted mysteries. But now ye are truly enlightened by Christ: behave as persons enlightened.

9. Now, the fruit of the Spirit, by which ye are enlightened, consists in doing all good offices to your neighbours, and in righteousness in your dealings, and truth in your speech.

10. In the whole of your behaviour, shew that ye approve what is acceptable to the Lord Christ:

11. And have no fellowship with those who celebrate the heathen mysteries, which being transacted in the darkness of night, are really the unspeakable works of darkness, as the unspeakable fruit to the initiated, except eternal death: But rather even reprouse them.

12. For the impure and wicked actions which are secretly done in the mysteries by the initiated, are so abominable, that it is base even to mention them.

13. Now, all these reprovable actions, which are practised in celebrating the heathen mysteries, are manifest as sinful by the gospel: and seeing every thing which discovers the true nature of actions to be evil, the gospel, which discovers the evil nature of the actions performed in the mysteries, is light.

called in our language lucubrations, and in Latin scurrillicita, securillitum. In the preceding verse, the apostle prohibited impure actions: in this verse, he cautioned the Ephesians against obscene

language.

2. And double meanings. — The word εὐεξίαν denotes unfairly turned discourse; and is used either in a good or bad sense. In the good sense, it denotes urbanity or courtesy in discourse. Here it is used in the bad sense, for such unfairly turned discourse as, in casu expressions, conveys lewd meanings.

3. Are things not proper, viz. works not to be borne: But the phrase not proper is equally strong, as it signifies that which is improperly improper. For things immodestly improper in Christians.

4. But thanksgiving rather is proper. — By thanksgiving the apostle means, to speak and discourse of the other and harmony of God's work of creation, the deliverances wrought for us, and the benefits conferred on each, in defence of God, the great blessings of sin and misery, and the gift of eternal life consequent therefrom, with whatever is necessary to prepare us for these blessings. Discourses on these subjects will naturally produce thanksgiving to God from the hearers, and give them an unapproachably holy, or that can be derived from obscene discourses, however unfairly turned. Accorded to this interpretation, thanksgiving, the effect, stands for such discourses as are the causes of thanksgiving, see the parallel passage, Col. iii. 16. 17. Some critics are of opinion, that εὐεξίαν here means incorrectly pleasant discourse. See chap. iv. 29.

5. No sorcerer, nor unclean person. — In this, and his other epistles, the sorcerer in the most express manner condemned condemnation, and uncleanness of all sorts, because he himself was expressly persecuted these things, even in their temples, as acts of worship which rendered them acceptable to their gods. See Rom. i. 27. note. I. How different from heathenism is the worship, which proceeds, that they who continue in these views, shall for ever be excluded from the presence and kingdom of God!

2. Not covetous man, who is an idolater. — The covetous man is he whose chief care is to gain money, whether to spend it on his lusts, or hoards it. Such a man is justly reckoned an idolater, because he spends his treasure in that for the support of his life, and for his enjoyment, his whole dependence is on his riches; they are the objects of his strongest affections, and all his cares are employed about them. See the parallel passage, Col. iii. 5.

3. Hath inheritance in the kingdom of Christ, and of God. — The kingdom, even after Christ had obtained it, and been delivered it upon the Father, 1 Cor. xv. 28. is called his kingdom, as well as the kingdom of God, because it was exercised and established by him, and because, though he does not any longer govern it, he possesses the chief pre-eminence in it, after his ascension, Acts. i. 9, 10, and he governs his church with the same eternal and unchangeable power as he did when he was in the flesh. See chap. iv. 29.

6. The wrath of God cometh. — The word coming, being the present indicative, when it is sometimes put for the future, (see Acts. iv. 12), the apostle's meaning may be, that severe punishment will come on the children of disobedience at the day of judgment.

Or his meaning may be, that the wrath of God hath already come, and will come on the children of disobedience: consequently he hath in his eye the punishment already inflicted on the heathen, the Canaanites, the Assyrians, and the Babylonians, who, as nations, have all been destroyed as a result of their enormities committed, as also that destruction which the apostle knew was in the course of providence yet to come on such nations as disobeys God by their iniquity and licentiousness.

Ver. 8. Children of light. — Children of disobedience, ver. 5, and children of light in this verse, are distinguished persons, children of the quality which they were supposed to possess in an eminent degree: For the Hebraic writer, in using a word such as εὐεξίας, does not mean that the Ephesians were forbidden to enter into any of the heathen fellowship; a sense of the precept which is confirmed by the following verse.

2. Unfruitful works. — That is, works which produced no good, either to those who wrought them, or to society.

3. Works of darkness. — The apostle calls the heathen mysteries works of darkness, because the impure actions which the initiated performed in them, under the notion of religious rites, were done in the night time; and by the secrecy in which they were acted, were acknowledged by the persecutors to be evil.

1. But rather even reprouse them. — The word εὐεξίας signifies to reproce, 1 Tim. v. 5.; to confute, 2 Tim. iv. 2.; to correct, John vii. 48.; and to condemn, because the effect of error and confusion, properly administered, is to convince. The apostle wished the Ephesians to use their superior knowledge, derived from the gospel, in showing the initiated the absurdity of the mysteries, and the silliness of the things done in them.

Ver. 12. It is base even to mention. — The initiated were taken engaged not to divulge the mysteries. Here the apostle intimates, that the engagement was sincere, because it was made even to mention the things that were done in these mysteries.

Ver. 13. Every thing which makes manifest is light. — By this the apostle hath showed how absurdly the heathens go to their mysteries the application of light, and to the application of enlightened persons. For if those mysteries had been really light, they would have made no secret of them, besides those which were done in the mysteries themselves, manifest in their true colours. The honourable application of light
Wherefore it saith, Awake thou who sleepest, (Eph. ii. 1.), and Christ shall shine upon thee.  

See then that ye walk accurately, not as (senses) unwise, but as wise men: (See Col. iv. 6.)  

Gaining time, because the days are evil. (See Col. iv. 5.)  

(1. See 2.) For this, do not become (sense) madmen; but understand ye what the will of the Lord is.  

And be not drunk with wine, (or 's), by which cometh dullness; but be ye filled (or 's, 169) with the Spirit.  

Speak to one another in psalms, and hymns, and spiritual songs, singing and making melody in your heart to the Lord. (See Col. iii. 16.)  

Give thanks at all times for all things, in the name of our Lord Jesus Christ, to God, even the Father.  

Be subject to one another in the fear of God.  

Ephesians.  

Because the gospel sheweth the true nature of every human action, it saith to all the Gentiles, and even to the initiated in the mysteries, Awake thou who sleepest in the darkness of heathen ignorance, and arise from the dead state in which thou liest through trespasses and sins; and Christ shall shine upon thee with the light of truth, whereby all thy faculties shall be enlivened.  

See then that ye, upon whom Christ now shineth, walk accurately according to his precepts; not as unwise men, provoking your heathen neighbours by im prudent rebukes, (ver. 11.), but as wise men, avoiding their vices, and endeavouring to reclaim them by the influence of your example.  

Prolonging your time in the world through this prudent conduct. For the days in which ye live are full of trouble, Gen. xlvii. 9.  

Yet, for the sake of gaining time, do not become madmen, by joining the votaries of Bacchus in their frantic rites; but understand ye what the will of Christ is; that he does not allow you to partake in these impurities.  

And be not drunk with wine, as the heathens are when they celebrate the feasts of Bacchus their god of wine, by which drunkenness cometh dullness of manner, (wheedled, browlings, riots). But when ye propose to be joyful, be ye filled with the Spirit with those grand discoveries which by the Spirit are made to you in the gospel.  

Instead of singing, loud songs, like the heathens in the festivals of their gods, repeat to one another, in the seasons of your joy, the Psalms of David, and those hymns and spiritual songs which are dictated to you by the Spirit, singing them, and making melody in your heart by accompanying them with devout affection, a melody most pleasing to the Lord.  

Give thanks at all times for all things in your lot, whether they be prosperous or adverse, through the mediation of our Lord Jesus Christ, to God the only real Father of all the happiness that is in the universe.  

With respect to relative duties, my exhortation in general is, Be subject to one another, in the various relations wherein ye stand to one another; and do it from a regard to the authority of God, who hath appointed these relations.
V. 22. Wives, be subject to your own husbands, as to the Lord. (1 Cor. xiv. 34.)
23. For the husband is the head of the wife, even as Christ is the head of the church (Eph. v. 23), because he is the saviour of the body.
24. (Acts, 79.) Therefore, as the church is subject to Christ, so also let the wives be to their own husbands in every thing.

25. Husbands, love your own wives, even as Christ also loved the church, and gave himself for her;
26. That he might sanctify her, having cleansed her with a bath of water, and with the word;
27. That he might present her to himself, glorious, a church not having spot, or wrinkle, or any such thing; but that she might be holy, and without blemish.

28. For this reason shall a man leave his father and mother, and shall be joined to his wife, and the two shall become one flesh.
29. This mystery is great, but I speak concerning Christ, and his church.

22. In particular, wives, be subject to your own husbands, in the same manner that ye are subject to the Lord Christ.
23. For the husband is the head of the wife, and is entitled to direct her; even as Christ is the head of the church, and is entitled to govern it, because he is the saviour of the body: He bestows all blessings on the church.
24. Therefore, as the church is subject to Christ in every thing, because he is his head and saviour, so also let wives be subject to their own husbands in every thing pertaining to the management of the family, because he supports it.
25. On the other hand, husbands, love your own wives, and not other women, cherishing and nourishing them, (ver. 29,) even as Christ also loved his spouse the church, and gave himself to die for her.
26. That he might sanctify her, and fit her for becoming his spouse, having cleansed her emblematically by baptism, as brides are wont to be cleansed with a bath of water, and with the word, from the superstitions of Judaism and heathenism.
27. Christ thus cleanses the church, that at the day of judgment (Rev. xvi. 7,) he may present her to himself, glorious, without sin, with all the beauty of holiness, a church not having spot, or wrinkle, or any imperfection; but that she may be perfectly amiable, both in mind and body, being holy, and without any blemish.
28. Since Christ loves the church as his own body, so ought husbands to love their own wives as their own bodies, on account of their affectionate services. He who loveth his wife, loveth himself; he promotes his own happiness.
29. The wife being a part of the husband's person, he ought to love her as himself. For no man in his right wits ever yet hated his own body, but nourisheth it with food, and cherisheth it with clothing, as even the Lord, by his powerful government, nourishes and defends the church.
30. This he does, because he can say of his church what Adam said of Eve, that we are members of his body, being of his flesh, and of his bones.
31. For this reason, that the woman is of the man's flesh and of his bones, shall a man leave his father and his mother, and shall be clearly united to his wife, and by this union the two shall become one person, loving one another entirely, and having the same inclinations, and the same interests.
32. This close union of the first man with the first woman, on account of her being formed of his bones and flesh, is a great secret. But in so saying, I speak of those things as they are emblems of Christ, and of the church.

The husband's love for his wife is compared to Christ's love for the church. The husband is the head of the wife, and the wife is the body of the husband, just as Christ is the head and the church is the body of Christ. The husband is to love his wife as Christ loved the church, sanctifying her and presenting her to himself as holy and without blemish. Similarly, Christ presents the church to himself as a bride without spot or wrinkle. The husband is to leave his father and mother and be joined to his wife, becoming one flesh with her. This is a great mystery, as Christ's love for the church is a great mystery. The husband is to love his own wife, not another woman, cherishing and nourishing her as Christ loved the church. Christ gave himself to die for her, sanctifying her and presenting her to himself. Husbands are to leave their father and mother and be joined to their wives, becoming one flesh with them. This mystery is great, but I speak concerning Christ and his church.
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33 Therefore, also, let every one of you in particular so to love his wife as himself, avoiding邪恶的行为 and behaviour towards her which is tyrannical, harsh, and bitter; and, on the other hand, let the wife take care to reverence and obeye her husband.

The apostle urges the Ephesians to love their wives, because the Lord Jesus Christ is being exceedingly addicted to whoredom, many of them hold their wives in little estimation.

Ver. 32. The mystery is great, but I speak concerning Christ, and concerning the church, in connection with the first clause is thus translated: "A mystery, how great, because it contained an important emblematical meaning concerning the regeneration of believers, and their union with Christ, which hitherto had been kept secret, but which he had discovered in the 38th verse; for hence, in allusion to what Adam and Eve had been created, this is to be spoken of by the apostle as concerning Christ and believers, 'We are bone of his bones, and flesh of his flesh,' that is, in the church, and by the application of Adam's words concerning Eve, to Christ and his church, he intimates, First, That the formation of Eve, a rib taken out of Adam's side, was a figure of the regeneration of believers, by the breaking of Christ's body stated in ver. 35. Secondly, That Adam's love for Eve is an emblem of that love being formed in his bosom, was a figure of Christ's love to believers, because they are become his body, as is observed in ver. 13. Thirdly, That Adam's marriage with Eve was a figure of the eternal union of Christ with believers in heaven, mentioned in ver. 10, for he is the Father to be united to his church. In giving this emblematical representation of these ancient facts, the apostle expresses his extraordinary probability. In the first place, neither the art of writing, nor any permanent method of conveying instruction being invented, it was necessary to make such striking actions and events as could not easily be forgotten, emblems of the instruction intended to be perpetuated. See Eve, page 291. In this supposition, Adam, in whom the human race began, was a natural image of Christ, in whom the human race was to be restored, and his deep sleep, the opening of his soul, and the formation of Eve of a rib taken out of his side, were emblems of Christ's death, the opening of his soul, and the regeneration of believers, by the death of his body. The love which Adam expressed towards Eve, and with whom he was united in marriage, were living images of the love of Christ towards believers, and of his eternal union with them in one society after their resurrection. And Eve herself, who was formed of a rib taken from Adam's side, was a natural image of believers, who are regenerated both in their body and in their mind, by the same side of Christ's body. And since the circumstnbances which accompanied the formation of Eve, being fit emblems of the formation of the church, we may suppose they were brought to pass in prefiguring that great event; and, by prefiguring it, to show that it was decreed of God from the very beginning.

The Apostle, however, of these images, is not the only reason for supposing that the formation of Eve, and her marriage with Adam in Paradise, were emblems of the regeneration of believers for the death of Christ, and of their eternal union with him in heaven. The singular manner in which Eve was formed, and the declaration at her marriage with Adam, 'Therefore shall a man leave his father and mother, and cleave unto his wife;' and the love of Christ towards his church, and the love of His church towards Him, strongly lead to that conclusion. Eve was not formed of the dust of the earth, as all other living creatures were made (not excepting Adam himself), but of a rib taken from Adam's side while he was in a deep sleep. Now, upon this account it is said, when sooner he was awakened, that in which the apostle had suggested is not admitted. Further, unless some deep instruction were conveyed under the formation of Eve, what occasion was there for Adam, at his marriage with her, to declare, 'This is now bone of my bone, and flesh of my flesh;' she shall be called woman, because she was taken out of man; therefore shall a man leave his father and mother, and cleave unto his wife: and they two shall be one flesh?' For although the taking of Eve out of Adam might be a reason for Adam's affection towards her, it was no reason for the affection of his posterity towards their wives, who are not so formed. The reason of their love to their wives, as of the loving creatures of the same species with them, was that she was bone of his bone, and flesh of his flesh, and became his body, as is stated in ver. 30. Then, in allusion to what Adam and Eve were taught by God himself to consider one such. It is a small continuation of the apostle's emblematih interpretation of the formation and marriage of Eve, in that scripture we find a variety of images and emblems for illustration and interpretation. For example, Rom. vii. 4, Adam is expressly called 'the husband of one wife,' who was to come, on which account, 1 Cor. xi. 8, Christ is called 'the last Adam.' Next, the apostle calls the union of believers of all nations, 'the body of Christ,' and the members thereof are said to be 'members of this body of Christ, and of his bones.' In allusion to the formation of Eve, the emblem of the church. For as Eve was formed of a rib taken out of Adam's side during his deep sleep, so believers are regenerated both in mind and body, and formed into one great society, of which Christ is the head and governor, by the breaking of his body on the cross. Thirdly, In allusion to the formation of Eve, our Lord thought fit, when He meant to symbolize the pointing out one symbol only of his death, He appointed two. And in explaining the first of them, he expressed himself in such a manner as to show that he had his eye on what happened to Adam when Eve was formed. 'This is my body.' But in the second, 'For your regeneration.' Fourthly, In allusion to the regeneration of Eve, after the resurrection, is called 'a marriage.' Rev. xii. 1, and the New Jerusalem, that is, the inhabitants of the New Jerusalem, the society of the redeemed, is termed the bride, the Lamb's wife; and the preparing of men for that happy union, by introducing them into the church on earth through faith, and by sanctifying them through the word, is called, '2 Cor. ii. 2,' a fitting one to husband, that (at the resurrection) they may be presented a chaste virgin to Christ, in allusion, I suppose, to the presenting of Eve to Adam, in order to her marriage with him. And to show that in this expression the apostle had the idea of Eve's marriage in his mind, he mentions, ver. 3, the subtility of the devil in deceiving Eve. Finally, the union of the Jewish church with God, as the figure of the catholic church, consisting of the regenerated of all nations, is by God himself termed 'a great wife,' Jer. ii. 25, Ezek. xvi. 8, 32; and God is called 'the husband' of that people, Isa. v. 5, and their union to him by the law of Moses is termed 'the day of his espousals,' ver. ii. 2.

CHAPTER VI.

View and Illustration of the Precepts and Discoveries in this Chapter.

The apostle having explained the duties of wives and husbands, proceeds to the duties of children and parents, ver. 1-4; then to those of slaves and masters, ver. 5-9; as, with the account of relative duties in general, wherein it is observable, that here, and Col. iii. 18. &c. he begins all along with the duty of the inferior, as Peter likewise doth, 1 Pet. iii. 1-7; perhaps to teach us, that the right behaviour of the superior is not only a matter of greater difficulty, but is necessary to entitle the inferior to the regard of his superior.

Having delivered these precepts, the apostle added a general exhortation to the Ephesians, to be strong in the performance of all their duties; which he enforced by the discovery of another deep article of the mystery of God, namely, that evil angels are leagued together against men, and continually occupied in templing them to sin, with a view to ruin them, ver. 10-15. But that the Ephesians might not be too much terrified with this discovery, the apostle showed them what an excellent defence against the attacks of the devil God had furnished them with, in the complete armour which he had provided for them, ver. 13-18, called therefore 'the complete armour of God.'

Next, the apostle begged the Ephesians to pray for him, that he might be enabled to speak plainly and boldly in support of the gospel, when brought before the king, and his ministers, which it seems he expected would happen soon, ver. 19, 20. But to free them from their anxiety on account of the danger he was exposed to, he told them that he had sent Tychoius the deacon to give them information concerning his affairs, ver. 21, 22. Then, as a token of his love, he gave to them, and to all the brethren of Asia who were sincere in their attachment to the Lord Jesus Christ, his apostolical benediction, ver. 23, 24.
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CHAPTER VI.

Children, obey your parents in every thing consistent with your duty to the Lord; for this is just.

Honour thy father and mother, which is the first commandment with promise.

That it may be well with thee, and that thou mayest be long lived in the land.

Now, fathers, do not provoke your children to wrath, but bring them up in the correction and instruction of the Lord.

Servants, obey your masters according to the flesh, with fear and trembling, in the integrity of your heart, as to Christ.

Not (serv, 230) with eye-service, as men-pleasers, but, as servants of Christ, do the will of God from the soul (Col. iii. 22.

With good will, acting as servants to the Lord, and not to men only.

Knowing, that whatsoever good work any one doth, for that he shall receive the reward of the resurrection of the just, in heaven; and respect of persons is not with him.

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

Put on the complete armour of God, that ye may be able to stand against the crafty wiles of the devil.

For we wrestle not against flesh and blood, but against the principalities, against the powers, against the world chiefest, against the spiritual wickedness of the air in high places.

Ver. 1. This is just. Children should obey their parents in every thing lawful, as it is in itself, even although the parents be unbelievers; as it is a proper return for the maintenance and edification which they receive from their parents, and as it is enjoined by the laws of every well regulated state.

Ver. 2. Which is the first commandment with promise. In the second commandment there is a promise of mercy to them who keep the commandments in general; but the fifth is the first commandment which hath a promise annexed to it in particular. This observation concerning the promise in the law to those who honoured their parents, the apostle made, to show that the honouring of parents is a matter of the greatest importance to the well-being of society, and highly acceptable to God.

Ver. 3. Be strong. By mentioning three different times in this and the following verses, the slave’s subjection to Christ, the apostle hath indicated the hardships of slavery; for he hath shewn that both the master’s power of commanding, and the slave’s obligation to obedience, are limited by the law of Christ.

Ver. 8. Or a freeman. By this appellation Geyse understands a servant who is not a slave: a hired servant.

Ver. 11. Put on the complete armour of God. By calling the Christian virtues and graces, the complete armour of God, the apostle represents the disciples of Christ, whose enemies and persecutors were many, as engaged in a dangerous warfare, and, I think, contrasts their virtues with the complete armour fabled by the bravest poets to have been fabricated by the gods, and bestowed on their favourite heroes. That armour was vastly inferior to the complete armour of God; for, in the first place, the Christian’s complete armour is really of divine workmanship, and is actually bestowed on the Christian soldier, whereas the other is mere fiction. In the second place, the armour used to have been given by the heathen gods, consisting of brass and steel, could only defend the body of the hero who was covered with it; but the complete armour given by the true God, consisting of the Christian virtues, is useful for defending the mind of the faithful against all the temptations with which their enemies attack them. In the third place, the complete armour of God gives strength to the Christian soldier in the battle, and therefore is far preferable to any armour made of metals, which may defend, but cannot strengthen the body of the warrior. See 1 Tim. vi. 8, 9, 10.

Ver. 12. Against the crafty wiles of the devil. By ‘crafty wiles of the devil’ the apostle means, not simply the temptations which arise from the moods of the flesh, the love of pleasure, the fear of persecution, the cosmetics of evil example, the solicitations of the wicked, the persuasions of the philosophers, and of the unbelieving Jews, and the false promises of heretical teachers in the church itself; but all these temptations, as prepared and pointed against men by such skilful, experienced, and malicious enemies as the devil and his agents. Accordingly it is added in the following verse, ‘We wrestle not with flesh and blood only, but with government, with powers, . . . of whom the devils are the lords.’
blood only, but with governments, with powers, of the world, and with the evil spirits of wickedness in the heavenly regions.

13 For this reason, take up the complete armament of faith, to be able to resist in the evil day, and, having fully withstood every thing, to stand.

14 Stand, then, having your loins girded about with truth, and having on the breastplate of righteousness (2).

15 And having your feet shod with the preparation of the gospel of peace.

16 Over all, take up the shield of faith, with which ye shall be able to quench all the fiery darts of the wicked one. (See 1 Pet. v. 9.)

17 And receive the helmet of salvation, (1) and the sword of the Spirit, which is the word of God.

2. Flesh and blood. —Is a Hebraism denoting mankind in general. Thus, Matt. xvi. 17: "Flesh and blood hath not revealed it to thee," but thy Father which is in heaven, that is, man himself, revealed it to thee. Wherefore, in the verse under consideration, flesh and blood, as standing in opposition to governments, and powers and wicked spirits, signifies man in general, who everywhere opposes the gospel, and persecutes its professors.

3. But with governments, with powers. —These being distinguished from flesh and blood, which is an Hebraism for mankind, see ver. 12, note 2, cannot be the governments and powers of the earth, but the evil angels, who have these appellations given them here, and Rom. viii. 28, either on account of the power which they exercise as the rulers of the darkness of this world, or on account of the station and authority which they possessed before they were cast out of heaven.

4. With the rulers of the darkness of this world. —See John i. 6, note 3. —Syr. &c. —Adversus potentissimam mundi luapi tentaculum. —against the Prince of darkness, or the Devil, who is the head of all the ruling spirits in the world, as his ordinary residence, and to whom the evil angels are subject, and obey, and whose will is irresistible, and whose power is unanswerable, as he delivers and overthrows those whom he chooses. Hence, in this verse, "with the rulers of the darkness of this world," &c., signifies, and should be translated of those spirits, in general, who exercise power over the world, and are subjects of the Devil, and obey him in all the affairs of the universe. —On the word, see the note on Eph. i. 16. —Verse i. 9, call the rulers of the darkness of this world, &c., in both instances, "powers, &c.,&c." —Chandler understands this to refer to the government of the heathen world, and not to the evil angels. —But his note is not at all consistent with his translation of the verse: "rulers of the darkness of this world," &c., which he translates, "powers of darkness, &c." —On the word, see the note in the margin on this verse.

5. And with wicked spirits. —Syr. &c. —spiritalis malus. —So the phrase is to be rendered in this place, a spirit of evil, a evil spirit, as in Acts xix. 13, "a spirit of divination," &c. —That is, the evil angels, or wicked spirits, with whom we fight; and it is a quality so much more dangerous, that it exists in beings whose natural faculties are very great. —By spiritual wickednesses in heavenly places. —Chandler understands false pretensions to inspiration in the church. —The critical observers, that the repetition of the preposition in this verse, is very emphatical, as it shows the length and difficulty of the battle. —In the heavenly regions. —Eph. ii. 2. —This is the region of the air, because, chap. i. 21, "the spirits are represented as inhabiting the air, which the Hebrews called heaven, and the first heaven." —The account of the spiritual enemies of mankind, given by the apostle in this passage, is agreeable to the doctrine of the other inspired writers; particularly John, who represents the devil and his angels as opposing liberty and wickedness. —As lying under the dominion of the devil, 1 John v. 19. And without doubt, it was by the usurpation and domination of evil spirits, that mankind were so universally reduced to idolatry. Wherefore, since the progressive design of the gospel was to destroy these evils, it is certain that the devil and his angels would oppose its progress, by stirring up their adherents to persecute both the preachers and the believers of the new revelation, to the end that the first Christians were maintaining against the devil and his subjects, the opposition of idolatry, was, with great propriety, ascribed to the Ephesians, as their city was the most venerable of idolatry, by means of the worship of Diana, there performed, with the greatest splendor and ceremony of rites, in the most magnificent temple in the world, and with a vast concourse of priests, votaries, and reconnoiters of all sorts. Besides, magical works, the peculiar continuance of the devil, are, at the time the apostle wrote this epistle, to have been practiced at Ephesus more than in any other city or country in the world, Acts xix. 19, 20.

6. We fight not with flesh and blood, but with the spiritual enemies of wickedness in the heavenly regions.

13 For this reason, ye are not sufficient to resist the evil of the demons; for they are able to resist these malicious demons in the evil day of temptation, chap. xvi. 13, and they have fully practiced every stratagem to ruin you, that ye may be able to stand firm.

14 Stand then, having your loins girded with truth, as soldiers are girded with the military belt, and having on the breastplate of righteousness, as a defense against the calumnies with which the wicked attack your reputation; and, like soldiers who defend their legs and feet with greaves, have your feet shod with the preparation necessary for preaching the gospel of peace.

15 As soldiers have their weapons, which they turn every way for the defense of their whole body, so, over your whole body, take up the shield of faith; the firm belief of the doctrines and promises of the gospel; with which ye are able to extinguish all the fiery darts, that is, the most deadly temptations, of the devil.

16 And, as soldiers have helmets to secure their heads against strokes, and swords to annoy their enemies, receive the helmet of the hope of salvation, which will defend you against the fear of death, and the spiritual sword, which is the word of God, that therewith ye may put your enemies to flight.

17. —Verse i. 9, this is called the 'breath of faith and truth,' cannot be in this place those truths which are the objects of the Christian faith, but a sort of means, or, as it is sometimes rendered, a weapon, or a weapon in the Christian faith in opposition to that which is hypocracity, or, for sincerity in the profession of their faith, the whole faculties of their mind would be invigorated, and themselves put in a constant readiness for action; just as a soldier who is girded with the military belt, is fitted either for fighting or for running away.

18 Having on the breastplate of righteousness. —In the parallel passage, 1 Thess. v. 8, this is called the 'breath of faith and truth.' —The note there. —Perhaps the apostle in this passage alluded to Isa. lix. 17, where Moses is said to have put on 'righteousness as a breastplate;' that is, by the uprightness of his conduct, and his consciousness thereof, he defended himself from being moved by the calumnies and reproaches of the wicked.

19. —Verse i. 9, the 'word of God,' is here put for 'the word of God,' and should be translated, concerning the word of God, as the object of faith, and the means of putting on the breastplate of righteousness. —Verse v. 11, the word of God, which is the very charm of doctrine, because in the most consummate measure and glory are joined. —Verse ii. 2, the word of God, by way of renunciation, because in him the most consummate measure and glory are joined. —Verse v. 17, and receive the helmet of salvation. —Verse i. 9, this is called the 'helmet of salvation.' —The apostle says, 'And for an helmet the hope of salvation.' —Verse v. 11, 'And for an helmet the hope of salvation.' —Chandler's note on this, and the passage, 1 Thess. v. 8, 'It is, and for an helmet the hope of salvation.' —Chandler's note on this. —Verse v. 11, the 'helmet of salvation,' is the defense of the head, to preserve it from deadly blows. —And in like manner, 'the hope of salvation,' built on the promises of God, and arising from the consciousness of integrity, will ward off, or preserve from the fatal effects of all temptations from worldly terrors and evils, so that they shall not disorder the imagination, or prevent the judgment, or cause men to desert the path of duty to their final destruction. —Verse ii. 19, and the sword of the Spirit, which is the word of God. —Here the apostle calls the word of God 'the sword of the Spirit,' because it was given by inspiration of the Spirit, and because the doctrines, promises, and precepts of the word of God, are the most effectual means of putting our spiritual enemies to flight. Of the effect of the word of God, we have an illustrious example in our Lord's temptation in the wilderness, where he put the devil to flight by questions from the scriptures of the Old Testament;—here also, chap. ii. 2, that all the parts of the complete armour of the ancients are elegantly introduced in the apostle's account of the Christian's complete armour; for there is first the military belt, called by the Greek ἱλάται, and by the Latin latae. This called the next, the breastplate, which was covered with brass or iron, in order to extinguish them, or prevent their effect. —Verse ii. 19, and receive the helmet of salvation, in the parallel passage, 1 Thess. v. 8, it is, 'And for an helmet the hope of salvation.' —Verse ii. 19, and receive the helmet of salvation, in the parallel passage, 1 Thess. v. 8. —Verse v. 11, 'And for an helmet the hope of salvation.' —Verse v. 17. —Verse ii. 19, and receive the helmet of salvation. —Verse v. 8. —Verse v. 11, it is, 'And for an helmet the hope of salvation.' —Verse v. 8. —Verse ii. 19, and receive the helmet of salvation. —Verse v. 8. —Verse v. 17. —Verse ii. 19, and receive the helmet of salvation. —Verse v. 8. —Verse v. 17. —Verse ii. 19, and receive the helmet of salvation. —Verse v. 8. —Verse v. 17. —Verse ii. 19, and receive the helmet of salvation. —Verse v. 8. —Verse v. 17. —Verse ii. 19, and receive the helmet of salvation. —Verse v. 8. —Verse v. 17.
18 (Acts, 119.) With all supplication and prayer, let your prayers be made, as well for the Gentiles as for all the saints, with all perseverance and prayer for all the saints, as also for yourselves. (Acts, iv. 2.)

20 For which reason I execute the office of an ambassador in a chain, that I may speak boldly concerning the mystery of the godhead, as also concerning the mystery of the gospel. (Col. iii. 3.)

21 Now, that ye also may know the things relating to me, and what I am doing, Tychicus, a beloved brother and faithful minister in the Lord, will make known to you all things. (Col. iv. 7.)

22 Whom I have sent to you for this very purpose, that ye may know my affairs, and that he may comfort your hearts. (Col. iv. 11.)

23 Peace to the brethren, and love, with faith, from God the Father and the Lord Jesus Christ. (Col. iv. 18.)

Accordingly, in the parallel passage, I Thes. v. 8, the breast-plate is said to consist of two parts, faith and love. Next to the breast-plate were the greaves, which were the lower part of the breast-plate. The greaves were made of metal, and were made of different sorts, and were used to defend the feet against the strokes of swords and missile weapons. The shield was made of wood, covered with plates of brass or steel. But besides the defensive armour just described, offensive weapons were likewise necessary to render the soldier's armour complete; particularly the sword, which was used with the right hand, while the shield was held on the left. These had distinct names, and were mentioned in the Bible. (Eph. vi. 17.)

Ver. 31. Without supplication and prayer, let your prayers be made, as well for the Gentiles as for all the saints, as also for yourselves. (Acts, iv. 2.) The second object of these petitions is the perfection of the Church, the society of the saints, and the enemies of the gospel; for which purpose the apostle prays, that they may be comforted with his faith and love, and be strengthened in their faith and love. (Col. iv. 7.)

Ver. 22. Whom I have sent to you for this very purpose, that ye may know my affairs, and that he may comfort your hearts. (Col. iv. 11.)

Ver. 23. Peace to the brethren, and love, with faith, from God the Father and the Lord Jesus Christ. (Col. iv. 18.)

2 Tycho-is will make known to you all things, etc. (Eph. vi. 20.)—This passage is a clear indication of the power that this epistle originally had a general reception, and was directed to no particular church. For how could Tycho-is be sent to "the saints which are in Rome," and to the "elders" in Christ Jesus, unless he knew the apostle's affairs, and therefore to comfort their hearts? It is evident, therefore, that this epistle was sent to the saints of some particular place. Who are these saints? and to whom should they be, the saints at Ephesus, to whom as Dr. Lardner has shown, by the consent of all the ancient MSS. and versions, it was addressed?—Acts xx. 19. Tycho-is was called an Ephesian. Perhaps Tycho-is was of the same city, which may be inferred from the way why the apostle sent his letter to the Ephesians by him, "that he might comfort their hearts," by making them acquainted with what had happened to him in Rome, and what he was doing there. But whether he was an Ephesian or not, the character of Tycho-is is the same. (Eph. iv. 15.)

Ver. 2. Tychicus, a beloved brother and faithful minister in the Lord, also, with whom I have had constant communication; for he is the gospel of the Lord Jesus Christ. (Col. iv. 7.)

Ver. 6. In these two verses we are told of Asia, and of Asia, Tychicus and Trophimus. (Acts xx. 2, 4.)

Ver. 7. All things concerning me, Tychicus, a beloved brother and faithful minister in the Lord, also with whom I had constant communication; for he is the gospel of the Lord Jesus Christ. (Col. iv. 7.)

Ver. 8. The apostle says, "In these two verses we are told of Asia, and of Asia, Tychicus and Trophimus." (Acts xx. 2, 4.)

Ver. 10. This is the most important fact, that the epistle was directed to the Ephesians, it is difficult to understand how the apostle continued himself with giving general salutation, without mentioning any of his numerous acquaintance and friends, with whom he had been intimate during his long residence at Ephesus. (Acts, xvi. 40.) But the answer is, the epistle had to be written by the apostle in the apostle's first epistle to Timothy, the second epistle to Timothy, and also to Titus, in this letter, it is written to the Ephesians, because of their privilege in the Ephesians, as well as the Philippians and Colossians, to know what success he had in preaching at Rome, and what success he had met with, what comfort he had enjoyed under his sufferings, what converts he had made to Christ, and in what manner the violence of the gospel affected the minds of the inhabitants of Rome. (Acts, xvi. 40.)
PHILIPPIANS.

ESSAY VII.—On the Mediation of Christ.

One cannot view the present state of the world, without taking notice of the misery and sin which prevail in it. The earth would be a wilderness, were it not cultivated with great care and labour. It nourishes a number of plants and animals noxious to man. The fruits forced from it by human labour, are oftentimes destroyed by inclement seasons. Men, its chief inhabitants, are many of them excessively wicked, and their wickedness is productive of much misery to themselves in the present life, and to others who are affected by it. Besides, all of them are naturally liable to a variety of painful diseases, and to death.

This disordered state of the world hath been the occasion of much anxious speculation, to those who, fancying that things might have been so ordered as to exclude all evil, both natural and moral, have considered the admission of sin and misery into any system formed by an infinitely powerful, wise, and benevolent Being, as absolutely impossible. Hence the ancient Persians, and after them the Manichæans, to account for the present disordered constitution of things, affirmed, that the world was the work of two independent infinitely powerful Principles, that is, one good and the other evil. Others of the Easterns accounted for the evils which are in the world, by supposing that mankind had existed in some prior state, and are punished here for the sins which they committed in that prior state, and that their punishment is intended to purify and reform them. This was the doctrine of the Pythagoreans, and of some of the Jews, John ix. 1, 2.—But a third sort of reasoners, not satisfied with either of these solutions, maintained, that the world hath existed from eternity by successive generations and corruptions, in the manner we see it present, without any first cause at all. This was the opinion of the Ariantist philosophers. A fourth sort affirmed, that the world owes its origin to what they termed the fortuitous concourse of atoms, and that it is not governed by any intelligent principle whatever. This was the scheme of the Epicureans, who, to avoid the odium of the populace, pretended indeed to acknowledge the existence of gods, but denied that they made the world, or took any concern whatever in its affairs.

In this uncertainty, or rather darkness, concerning the origin of the world, revelation hath seasonably interposed. For it assured us, That there is but one first Cause of all things, who is not only infinitely powerful, but infinitely good: That all the beings in the universe derive their existence from him, are absolutely dependent on him, and subject to his government; That whatever evil exists in the world, is the natural consequence of that freedom of will with which God originally endowed his rational creatures, in order to render them moral and accountable agents: And that the first parents of mankind, abusing their liberty of action, subjected themselves and their posterity to sin and death by one single act of disobedience: But that, for remedying these evils, God was graciously pleased in his original plan, to appoint the mediation of his Son, whereby the penal consequences of sin are so far prevented, that they do not take place in all cases; for as many of mankind as are delivered by him from the power of sin, shall at length be also delivered from its punishment, and be raised to a degree of perfection and happiness, greater than if they never had sinned. The mediation therefore of Christ, by which he remitted the evils which were introduced into the world through the disobedience of the parents of the human race, hath for its object to deliver mankind, first, from the power, and, secondly, from the punishment of sin.

SECT. I.—Of the Mediation of Christ as a Priest, whereby the penal consequences of Sin are so far prevented, that they do not take place among Mankind universally.

To prevent the penal consequences of sin from taking place among mankind universally, revelation assured us, that the Son of God, by the appointment of his Father, made propitiation for the sins of mankind by his sufferings and death in the human nature; that is, by his sufferings and death he hath rendered it consistent with the character of God, as the moral governor of the world, in certain cases to pardon sinners: For we are told, Rom. v. 12. that 'as by the obedience of one man, (Adam), sin entered into the world, and by sin death—so by the obedience of one man, (Christ), righteousness entered into the world, and by righteousness life'; that is, an opportunity of becoming righteous, and of obtaining life, was granted to mankind on account of the obedience of Christ.

To this account of the ruin and recovery of the human species, various objections have been made. And, first, it hath been loudly urged, That to involve all mankind in sin and misery, on account of a disobedience to which they were nowise necessary, and to bestow righteousness and life, or an opportunity of obtaining these blessings, through an obedience in which they had no concern, are both of them contrary to our natural ideas of the justice and goodness of God.

To this objection, however, it is a sufficient answer to observe, that the very same constitution takes place in the present state of things. For we see evils brought on the innocent, and favours communicated to the guilty, through actions in which neither the one nor the other
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had any hand. Thus, the misconduct of kings and rulers brings misery on their subjects, who are not necessary to their follies. The sins of parents, in like manner, bring poverty, distress, and even death, on their innocent children. — On the other hand, the wisdom and justice of princes are productive of happiness to their people: The virtues also, and heroic deeds of parents, bring honours and riches to their descendants, which remain with them often to the latest posterity.

This constitution of God, whereby evils are brought on innocent persons, for the faults of others in which they were nowise concerned; and blessings are conveyed to the unworthy, for the good deeds of others to which they contributed nothing— is not repugnant to the ideas which mankind entertain of justice and goodness. For, by universal consent, in all well regulated human governments, without any imputation of injustice, a similar constitution is established by law, through which, on the one hand, children are involved in the punishment inflicted on their parents, for crimes of which the children are entirely innocent; and, on the other, are made to share in the honours and rewards conferred on their parents, for virtues to which the children contributed nothing.

Since, then, by the appointment of men, so many evils befal the innocent, and so many benefits come to the undeserving, on account of actions performed by others, in which they had not the least concern, why should it be thought inconsistent with the justice and goodness of God, as moral governor of the world, to have subjected Adam's posterity to sin and death on account of his offence, notwithstanding they were in no respect necessary thereto? And having subjected them to these evils, it certainly must appear both proper and just, that he should have provided a remedy for them by the obedience of his Son, although the persons benefited by it contributed nothing to his obedience. Wherefore, the account which revelation hath given of the introduction of sin and misery into the world, and of the method in which these evils are remedied, cannot be found fault with, although in either case no regard was had to the personal demerit of the individuals affected thereby; but, in both, God acted agreeably to the sovereignty of his own will.

To prevent any mistake, however, on this head, let it be observed, that what hath been advanced it by no means follows, that mankind are not to be rewarded or punished according to the nature of their own deeds. For, as B. Butler hath observed, Analogy, part ii. chap. 5. sect. 7. "The world's being under the righteous government of God, does indeed imply, that, finally and upon the whole, every one shall receive according to his personal deserts: And the general doctrine of the whole scripture is, that this shall be the completion of the divine government. But during the progress, and, for aught we know, even in order to the completion of this moral scheme, vicarious punishments may be fit and absolutely necessary." And if so, vicarious rewards may also be necessary for the same end.

Secondly, To the foregoing vindication of the account given in revelation of the ruin and recovery of the human species, it may be objected, that the evils which, according to the present constitution of things, are brought on the innocent by the vices of the guilty, and the benefits which the undeserving receive through the good deeds of the virtuous, are things merely accidental, owing to the natural relations by which mankind are connected: Consequently, that no argument can be drawn from such a constitution, to prove that it was consistent with the justice and goodness of God to subject Christ, an innocent person, to sufferings and death, for the sake either of saving the guilty from the penal consequences of their transgressions, or of bestowing favours on the undeserving. True. Such an argument does not follow from that part of the constitution of things just now explained: But it follows from another part of the same constitution, equally original and equally evident. For, to use Butler's words immediately following those already quoted, "Men by their follies run themselves into extreme distress, into difficulties which would be absolutely fatal to them, were it not for the interposition and assistance of others. God commands by the law of nature, that we afford them this assistance, in many cases where we cannot do it without very great pains and labour and sufferings to ourselves. And we see in what variety of ways one person's sufferings contribute to the relief of another; and how or by what particular means this comes to pass, or follows, from the constitution and laws of nature which come under our notice; and being familiarized to it, men are not shocked with it." For example, many, by their vices and follies, bring on themselves diseases, and a variety of accidents, which would often prove fatal to them, were it not for the timely assistance afforded to them by others, who, in kindling them that assistance, sometimes expose themselves to great dangers, and sometimes subject themselves to long and painful sufferings. Having therefore, in the present constitution of things, instances of innocent persons suffering voluntarily, by the express appointment of God, extreme evils for the sake of alleviating or removing the temporal penal consequences of the sins of others, it cannot be thought inconsistent with the justice and goodness of God, in his original plan of the government of our world, to have provided that the eternal penal consequences which he hath connected with sin, shall not in every case, and to every person, inevitably follow their transgression; and even that this deliverance should be accomplished by a person different from the sinner himself, who, for a purpose so benevolent, voluntarily exposed himself to the greatest sufferings for a time. To object against this appointment, is in reality to object against God's original constitution of nature, and against the daily course of his providence in the government of the world. For, as the before mentioned excellent author hath observed, Anal. part ii. ch. 5. sect. 7. "The world is a constitution or system, whose parts have a mutual reference to each other: And there is a scheme of things gradually carrying on, called the course of nature, to the carrying on of which God hath appointed us, in various ways, to contribute. And when, in the daily course of nature, we are appointed that innocent people should suffer for the faults of the guilty, this is liable to the very same objection as the instance we are now considering. The infinitely greater importance of that appointment of Christianity, which is objected against, does not hinder but it may be, as it plainly is, an appointment of the very same kind with what the world affords us daily examples of. Nay, if there were any force at all in the objection, it would be stronger, in one respect, against natural providence than against Christianity: Because, under the former, we are in many cases commanded, and even necessitated, whether we will or no, to suffer for the faults of others; whereas the sufferings of Christ were voluntary."

Thirdly, To the efficacy of the sufferings and death of Christ in preventing the future penal consequences of sin, it hath been objected, That we do not understand how they can have any such efficacy. True; we do not understand this, because revelation hath only discovered to us the fact, without explaining the manner in which it is brought to pass. Nevertheless, from the silence of scripture, and from our ignorance of the manner in which Christ's sufferings and death operate in preventing the future penal consequences of sin, it doth not follow, that his sufferings and death have not such efficacy, by an extraordinary and tyrannical appointment. They may have it in
the way of natural consequence. For, to use B. Butler’s words, Anal. part ii. c. 5. sect. 7. “What has been often alleged in justification of this doctrine, even from the apparent natural tendency of this method of our redemption—it tends to vindicate the authority of God’s laws, and deter his creatures from sin; this has never yet been answered, and is, I think, plainly unanswerable: though I am far from thinking it an account of the whole of the case. But without taking this into consideration, it abundantly appears, from the observations above made, that this objection is not an objection against Christianity, but against the whole general constitution of nature. And if it were to be considered as an objection against Christianity, or, considering it as it is an objection against the constitution of nature, it amounts to no more in conclusion than this. That a divine appointment cannot be necessary or expedient, because the objector, does not discern it to be so; though he must own, that the nature of the case is such as renders him incapable of judging whether it be so or not, or of seeing it to be necessary, though it were so.”—Further, as the same excellent reasoner observes in the same page, “Though it is highly right, and the most pious exercise of our understanding, to inquire with due reverence into the ends and reasons of God’s dispensations; yet, when those reasons are concealed, to argue from our ignorance, that such dispensations cannot be from God, is infinitely absurd. The presumption of this kind of objections, seems almost lost in the folly of them: And the folly of them is yet greater, when they are urged, as usually they are, against things in Christianity, analogous or like to those natural dispensations of providence which are matter of experience. Let reason be kept to, and if any part of the scripture account of the redemption of the world by Christ, can be shewn to be really contrary to it, let the scripture, in the name of God, be given up. But let not such poor creatures as we, go on in objecting against an infinite scheme, that we do not see the necessity or usefulness of all its parts, and call this reasoning.”

Fourthly, To the efficacy of the sufferings and death of Christ in preventing the future penal consequences of sin, it hath been objected that it is unnecessary; because, sinners being rendered capable of pardon by repentance, God, whose goodness is infinite, will pardon them without any atonement: that is, he will, in consequence of the sinner’s repentance, prevent the future penal consequences of his sins from befalling him. But, before an objection of this kind is urged, the objector ought to know, whether there are any reasons which make the punishment of sin necessary under the moral government of God: And if there are such reasons, whether they may be dispensed with in every case where repentance takes place: And what effect the dispensing with these reasons, and the pardoning of the sinner simply on his repentance, would have on the other subjects of God. To the determining of these questions, such a knowledge of the whole plan of God’s moral government, and of the relation of its various parts to each other, and of the purposes for which, and the means by which he carries on his government, is necessary, as doth not fall within the comprehension of human reason. In such a state of ignorance, for any one to determine, in opposition to the scheme of salvation made known in revelation, that God may and will pardon sinners simply on their repentance, seems not a little presumptuous.

Were we to judge of this matter by what happens in the present life, we should be led to believe, that repentance will not, by itself, prevent the penal consequences of sin in the life to come. For when men ruin their fortunes by extravagance, or their health by excess in sensual indulgences, it is well known, that repentance alone doth not remove these evil consequences of their follies and excesses. In like manner, when individuals incur the penalties of human laws, no wise governor finds it either reasonable in itself, or expedient for the good of the community, to free the criminal from the punishment which the wholesome laws of the state have been concerned to such crimes, merely because he hath repented of them. The punishment of criminals is necessary to deter others from committing the like offences. Wherefore, if in the present life repentance is never found of itself to remove the temporal evil consequences which God hath connected with vice; also, if men themselves being judges, repentance ought not to prevent the punishment of crimes injurious to society, what reason hath any person, from the present constitution of things, to expect that repentance of itself will prevent those penal consequences which God may have thought fit to annex to vice in the life to come? Much more, what reason hath any one, from the present constitution of things, to expect that repentance and reformation will put the sinner into the condition he would have been in, if he had always preserved his innocence? The prevalence of propitiatory sacrifices in every age and country of the world, certainly sheweth it to be the general sense of mankind, that repentance is not of itself sufficient to procure the pardon of sin; but that something besides is necessary to induce the Deity to be propitious, even to the penitent sinner.

I acknowledge, indeed, that the prevention of the bad consequences of vice, and the removal of these consequences when they happen, which is in the present constitution of things sometimes takes place through the timely assistance of others, affords a presumption, that the connection between sin and punishment is not so rigid, but that in certain cases it may be broken. This presumption, however, goeth no farther than to afford a slight hope, that punishment, even in the life to come, may possibly be avoided through some foreign assistance. But whether any such assistance be actually provided, and what that assistance is, and by whom it is to be afforded, cannot be known from the present constitution of things.

It is God alone who can discover these things to us. Wherefore, if revelation teacheth that God hath been pleased, through the vicarious sufferings of his Son, to prevent those penal consequences from coming on sinners in the future life, which in the original constitution of things he hath connected with sin, these things should not be objected against because they are not discoverable by human reason. The only thing proper for us to do is, to inquire whether it be really a doctrine of revelation, that through the sufferings of Christ the penal consequences of sin are, in the life to come, to be prevented from coming on the sinner, who, having repented of his sins and reformed his conduct, is capable of being pardoned? And if, on inquiry, this is found to be a doctrine of revelation, “our wisdom is,” as Butler observes, “thankfully to accept the benefit, by performing the conditions upon which it is offered, without disputing how it was procured on the part of Christ.”

Sect. II.—Shewing it to be a Doctrine of Revelation, that Christ hath made atonement for the sin of the world by his death.

That Christ hath made atonement for the sins of men by his sufferings and death, is revealed in all those passages of scripture where his death is represented as a propitiatory sacrifice. For since, according to the ideas which, in every age and nation, mankind have entertained of propitiatory sacrifices, they were believed to have a real efficacy in procuring the pardon of sin, the scriptures, by calling Christ’s death a sacrifice for sin, have declared it to have that efficacy; and have taught us to expect pardon, through the efficacy of that sacrifice.
To recite all the passages of the Jewish and Christian revelations, in which the sufferings and death of Christ are spoken of as a propitiatory sacrifice, and the pardon of sin is represented as owing to the efficacy of that sacrifice, would lengthen this Essay beyond bounds. The following appear to be some of the principal passages, and therefore they merit the reader's attention:—Isa. iii. 6. 'The Lord hath laid on him the iniquity of us all.' 10. 'When thou shalt make his soul an offering for sin, he shall see his seed.'—John i. 29. 'Behold the Lamb of God, which taketh away the sin of the world.'—Rom. iii. 25. 'Who hath given God hath set forth as a propitiation through faith in his blood, for a proof of his own righteousness in passing by the sins which were before committed through the forbearance of God.' 26. 'For a proof also of his righteousness in the present time, in order that he may be just, when justifying him who is of the faith of Jesus.'—Rom. iv. 25. 'Who was delivered to death for our offences, and was raised again for our justification.'—Gal. iii. 13. 'Christ hath bought us off from the curse of the law, having become a curse for us.'—Eph. i. 7. 'By whom we have redemption through his blood, even the forgiveness of sins.'—Heb. ii. 14. 'Since then the children partake of flesh and blood, even he in like manner partook of these, that through death he might render ineffectual him who had the power of death, that is, the devil.'—Heb. ix. 25. 'Not however, that he should offer himself once as the high-priest entereth into the holy places every year with other blood. 26. For then he must often have suffered since the formation of the world; but now once, at the conclusion of the ages, he hath been manifested to abolish sin-offering by the sacrifice of himself. 27. And so much as it is appointed to men once to die, and after that the judgment; 28. So also Christ, being once offered in order to carry away the sins of many, will, to them who wait for him, appear a second time without sin-offering, in order to salvation.'—Heb. x. 10. 'By which will we are sanctified, through the offering of the body of Christ once.'—1 Pet. iii. 18. 'For Christ also hath once suffered for sin, the just for the unright, that he might bring us to God.'

These passages, with many others which might be mentioned, taken according to their plain meaning, in conjunction with what Christ said to his disciples, when he instituted his supper, to prevent his death, and the ends for which he died, from being forgotten in the world; namely, 'This is my body of the new covenant which is shed for many for the remission of sins,' Matt. xxvi. 28. I say, these passages teach us, That Christ's sufferings and death have, as B. Butler expresses it, "an efficacy additional to, and beyond mere instruction, example, and government."

To elude, however, the force of the argument taken from the account given in the scriptures of the end for which Christ suffered and died, some have affirmed,

First, That Christ's death is called a sacrifice for sin, not because it was really such a sacrifice, but merely in accommodation to the prejudices of mankind, who from the beginning of the world, expected the pardon of their sins through the efficacy of sacrifice. To this the answer is, 1. We know that Christ's death is not called a sacrifice for sin, in accommodation to the prejudices of the Jews, and in conformity to the Mosaic phraseology; but that the Mosaic phraseology was founded on the Levitical sacrifices being types or prefigurations of the sacrifice of Christ. So we are assured, Heb. viii. 5. 'These serve with a representation and shadow of heavenly things, since Moses, when about to construct the tabernacle, was admonished of God—See now, saith he, that thou make all things according to the pattern which was shown thee in the Mount.' For from this it appears, that as the tabernacle which Moses finished was a copy of the tabernacle shewed to him on the Mount, so the Levitical priesthood, which he appointed, was a type of the priesthood of Christ; and the service of the Levitical priests, which he appointed to be performed in the earthly tabernacle, agreeably to the pattern shewed to him in the Mount, was a type of the service of Christ, as an high-priest, in the heavenly holy places. The same thing appears from many other passages in the Epistle to the Hebrews. Wherefore, the death of Christ was not called by the inspired writers a sacrifice for sin, in allusion to the Levitical sin-offerings; but these were called sacrifices for sin, because they were types or prefigurations of the real sacrifice of Christ. 2. If, in the account which the inspired writers have given of Christ's death as a sacrifice for sin, they have not alluded to the Levitical sacrifices, it will readily be allowed, that they have far less alluded to the heathen sacrifices. For these not being of divine institution, as the Levitical sacrifices were, if the sacred writers have called Christ's death a sacrifice for sin, in allusion to the heathen sacrifices, they have given to those superstitions an importance to which they were by no means entitled. 3. If Christ, in speaking of his blood as shed for the remission of sin, and his apostles, in sacrificing to his death all the efficacy which the sacrifices for sin were supposed, both by the Jews and Gentiles, to possess, have not expressed what is true in fact, but only have accommodated their language to the ill-founded and foolish hopes of mankind, they have deceived us in a matter of the greatest importance. And the Epistle to the Hebrews, which was written professedly to prove that Christ really offered himself a sacrifice for sin, is a pernicious writing; because, by establishing a false fact, it had led mankind to trust for the pardon of their sins to a lie.

Secondly, To destroy the argument by which Christ's death is proved to be a real sacrifice for sin, taken from the account given of it in scripture, there are some who contend that it is called a sacrifice for sin in a metaphorical sense only; because he died for the confirmation of his doctrine concerning the pardon of sin to be obtained through repentance, and as an example of patience and fortitude in suffering for righteousness sake, whereby his disciples are strongly excited to virtue. The persons of whom I speak, supposing, it seems, that to the pardon of a sinner nothing is requisite but his repentance and reformation, affirm, that Christ's death, by which the reformation and virtue of the world are so effectually promoted, may be called a sacrifice for the sin of the world in a metaphorical sense, with as much propriety as prayer, and praise, and almsgiving, are called sacrifices with which God is well pleased.'—But not to insist on what is well known, that prayer, and praise, and almsgiving, are nowhere called sacrifices for sin, I reply, 1. That if Christ's death had no other efficacy in procuring pardon for sinners, but by promoting their reformation, and exciting them to virtue, the sufferings and death of any other prophet or martyr may, with as much truth and propriety as the sufferings and death of Christ, be called a sacrifice for sin; and the salvation of sufferers may as truly be ascribed to their sufferings and death, as to Christ's; at least, in as far as their sufferings added weight to their doctrine; and in proportion to the influence which their doctrine, in conjunction with their example, hath had in exciting others to virtue. Yet notwithstanding where in scripture are the sufferings of any prophet or martyr termed a sacrifice for the sin of the world; nor is the salvation of sufferers ascribed to any of them; nor are they among the sacrifices of which in particular, the apostle Paul, who, next to his Master, suffered the greatest evils for the confirmation of the gospel, and who exhibited such admirable examples of all the virtues, both active and passive, hath nowhere spoken of his own sufferings and death as a sacrifice for sin. He speaks, indeed, Philip,
ii. 17. of his willingness to be 'poured out upon the sacrifices and service of the faith' of the Philippians. But not to mention, that the faith of the Philippians is called the sacrifice, the allusion is not to the sin-offering, but to the meat-offering, on which oil was commonly poured, Lev. vi. 15. Consequently, the apostle's meaning, strict of the metaphor, is simply, that he was willing to die for the confirmation of the faith of the Philippians, that being made strong, it might be rendered acceptable to God; as is evident from 2 Tim. iv. 6, where the same expression is introduced and applied to the apostle's dying: '这份 συναγωγή, 'I am already poured out, and the time of my departure hath come.' In short, so far was Paul from considering his own sufferings as a sacrifice for sin, that he rejected the idea with abhorrence: 1 Cor. i. 13. 'Was Paul crucified for you? 1—2. If the efficacy of the death of Christ in saving mankind, consisted only in its being a confirmation of his doctrine, and in its being an illustrious example of courageous suffering for truth, whereby mankind are powerfully excited to virtue, How can those be saved by his death who lived before he came into the world, most of whom never heard that he was to come and die, and could know nothing either of his doctrine or example? In like manner, How can those be saved by his doctrine and death, who, although they have lived since his coming, never have heard of either? And yet, in the scriptures, all who shall be saved from the beginning to the end of the world, are expressly declared to be saved through the efficacy of his death: John ii. 2. 'He is the propitiation for our sins; and not for ours only, but for the sins of the whole world.'—John xi. 51. 'This he spake not of himself; but being high-priest that year, he prophesied that Jesus should die for that nation; And not for that nation only, but that also he should gather together in one the children of God who were scattered abroad.'—3. Although it be true that Christ's death hath a powerful influence in promoting the practice of virtue among those to whom it is made known, that influence cannot be the only reason of its being called 'a propitiation for the sins of the whole world.' To merit that appellation, it must, as was formerly observed, have some efficacy additional to, and beyond mere instruction, example, and government, of which many of mankind are to have the benefit, although they have never heard of Christ's death.—What that influence is, and how it operates in procuring pardon for penitent sinners, God hath nowhere told us; but its effects he hath clearly enough revealed from the beginning of the world, in the sentence which he passed on the serpent after it seduced our first parents, Gen. iii. 15. by foretelling that 'the seed of the woman would bruise the serpent's head,' and in so doing have his 'own heel bruised.' God declared, that the seed of the woman, by dying, would render the malicious contrivance of the devil for destroying the human species abortive. Accordingly, in the sentence which God passed on Adam and Eve, by saying, that she was to 'bring forth children in sorrow,' and that he was 'to eat bread in the sweat of his face, till he returned to the ground,' God intimated, that he permitted them to live and beget children: and placed them and their posterity, from that time forward, to the end of the world, under a law better suited to their weakened nature, than that which they had lately broken; and that he granted them this grace, or favour, on account of the seed of the woman having his heel bruised when he should bruise the serpent's head. In this first instance, therefore, the death of Christ in prospect had the efficacy to suspend the chief temporal penal consequences of Adam's sin. And by procuring for him, and all his posterity, a new trial under a more gracious law than the first, it will, in the second instance, prevent the eternal penal consequences of sin, with respect to all who, through faith and repentance, are capable of being pardoned. Such, then, according to revelation, is the efficacy of the sufferings and death of Christ as a sacrifice for sin, in preventing the penal consequences of men's transgressions, both in this life and in that which is to come.

Sect. III.—Of the Mediation of Christ as a Prophet and King, whereby mankind are delivered from the power of sin.

Having described and defended the mediation of Christ as a priest, whereby sinners are freed from the punishment of sin, it remains to treat of his mediation as a prophet and king, by which they are delivered from the power of sin.

After mankind had remained under the guidance of their own reason, as long as was necessary for making them sensible, by experience, of its insufficiency to lead them to the knowledge and practice of their duty; and after the most learned heathen nations had actually lost the knowledge of God, and were become excessively corrupted, it pleased God to send his Son into the world, as a prophet divinely commissioned and inspired, to teach them the doctrines and precepts of religion, and to make known to them the rewards and punishments of a future state.

Christ's mediation as a prophet, Butler hath described, Anm. part ii. chap. 5. sect. 6. in the following terms—"He published anew the law of nature, which men had corrupted, and the very knowledge of which, to some degree, was lost among them. He taught mankind, taught us authoritatively, to live soberly, righteously, and godly, in this present world, in expectation of the future judgment of God. He confirmed the truth of this moral system of nature, and gave us additional evidence of it; the evidence of testimony. He distinctly revealed the manner in which God would be worshipped, the efficacy of repentance, and the rewards and punishments of a future life. Thus, he was a prophet in a sense in which no other ever was. To which is to be added, that he set us a perfect example, that we should follow his steps." To this mediation of Christ as a prophet it may perhaps be objected, that it was not necessary, because, by his own immediate operation, God might have communicated to mankind, at their birth, whatever knowledge of the doctrines, and precepts, and sanctions of religion, was requisite. True; he could have done this: but the objector should remember, that in the knowledge of religion by the mediation of his Son, is analogous to the method in which God instructs them in the knowledge of the things pertaining to the present life. For, notwithstanding he could easily have brought the whole human species into the world with the knowledge and experience of full-grown men, he hath not thought fit to adopt that constitution, but bringeth them all into the world infants, ignorant of every thing; and maketh use of the mediation of their parents and teachers, for conveying to them the knowledge necessary to their conducting the affairs of the present life properly. Just so, God hath not thought fit to bring the human species into the world, endowed with the complete knowledge of spiritual and divine things; but, for their instruction in these matters, maketh use of the mediation of Christ, that is, maketh use of the labours of the holy prophets, apostles, and ministers of Christ, seconded by the influences of his Spirit. And where the instruction of prophets and apostles, and of the ministers of the gospel, is withheld, Christ, in the course of his providence, raiseth up in every nation teachers from time to time, whose labours, likewise, he rendereth successful to a certain degree, by the influences of his Spirit. Wherefore, this method of instructing mankind in matters of religion and morality, by the
meditation of Christ, being similar to the method in which God instructs them in the matters which relate to the present life, by the mediation of parents and teachers, it cannot be objected against as unwise in view of God.

Secondly, for delivering mankind from the power of sin, and leading them to the practice of virtue, God appointed his Son's meditation as a king; that is, he hath made him governor of the world, and appointed him to erect a kingdom in it which is not of this world, and authorised him to govern it, not by force, but by methods suited to that rational nature, and that liberty of action, wherewith he hath endowed men, that, becoming his subjects willingly, they may obey his laws from choice. This spiritual kingdom Christ hath erected, by uniting into one church, or religious community, all those, who through his mediation as a prophet, being enlightened with the knowledge of true religion, have received his laws as the rule of their conduct. To this church Christ hath committed all those revelations which God hath pleased to make to mankind, both in early and in later times, to be preserved for the benefit of the world. In this church also, Christ hath appointed the pure spiritual worship of God to be performed publicly, and a standing invitation to religion to be given to sinners to the end of the world, by ministers specially set apart to that office, to open their eyes, to turn them from darkness to light, and from the power of Satan to God. This church, or religious community, Christ governs not only by laws written on the hearts of individuals, but also by laws written explicitly in his word. With this church Christ is ever present in an invisible manner; and is gradually enlarging it, and thereby is extending his kingdom through the world; and hath promised to protect it by his providence against its enemies, so that the gates of hell shall never prevail against it in such a manner as to destroy it. Besides this outward visible church, consisting of all who are favoured with an external revelation, and who profess to believe that revelation, Christ hath another church or kingdom, which likewise is not of this world, called his cathedra invisibilis church, consisting of all persons, scattered over the face of the earth, who live in obedience to his laws written on their hearts, and who worship God by those natural acts of piety which right reason dictates. This church also Christ protects by his providence, so that it shall never perish. To the end of the world there shall still be men in every age and nation, who make conscience of knowing and doing the will of God according to the light afforded them by their own natural powers, and by such instructors as from time to time Christ raiseth up to teach them. Lastly, though great numbers of mankind, both in his visible church and out of it, do not obey the laws of Christ sincerely, yet as all are bound to obey him, they shall all be judged by him at last; and in such a manner, that his government will issue in infinite and endless happiness to the obedient, but in unutterable misery to the obstinately rebellious. For Christ is gone to prepare a place for his people, and will return to take them to himself, that where he is, there they may be also. At which time likewise he will send everlasting destruction on them who know not God, as well as on them who obey not the gospel of his Son.

To the mediation of Christ as a king, for the purpose of delivering mankind from the power of sin, and of training them to virtue, it hath been objected, that it is unnecessary, because, as God might have brought every individual of the human species into the world perfect in knowledge, so he might have brought them into the world perfect in virtue; and if, afterwards, any of them had fallen into vice, he might have restored them by an immediate exertion of his own power, without having recourse to such a complicated constitution as the mediation of his Son. True: But it should be considered, that in the natural world nothing is brought to pass by an immediate exertion of the power of God, excepting what are called the laws of nature. All other things are accomplished by the intervention of means. For instance, whatever hath life, is brought into the world by the instrumentality of parents, although God could have brought them into life merely by willing it. In like manner, he might have supported the life of animals by his own power, without the intervention of means, if he had so pleased. Yet he hath chosen to do it by food, to the production whereof a great variety of means are employed; in each of which his wisdom, and power, and goodness, are as much exerted and displayed, as they would have been if the life of animals had been supported by an immediate exertion of his power, without any means. This being the course which God follows in the administration of his natural kingdom, why should it be thought proper for him to follow a different course in the government of the moral world? As Taylor justly observes, In accomplishing his purposes, in the moral as well as in the natural world, God hath multiplied and beautifully diversified the displays of his perfections, in such a sensible manner, that the attention of his intelligent creatures is roused, their powers of contemplation are exercised, their admiration and gratitude are excited to a much higher degree, than if every thing in the natural and moral world had been produced without means. In this constitution, therefore, there is the greatest propriety; since it is impossible to turn our eyes to any part of either world, without beholding God in those multiplied and varied exercitations of his perfections, by which he accomplishes his purposes. So that in both worlds God employs means, not because he is deficient either in wisdom or in power, but to multiply the instances of both; and to set these before his rational creatures, as the most engaging subjects of contemplation, and the most powerful motives of action:—A method of exerting his perfections more proper in the moral world than even in the natural; because to render men accountable, it is necessary that they be induced by rational considerations to become virtuous from choice.

Thus, as Butler observes, it appears, that against the mediation of Christ as a prophet and king, there lieh no objection, but what may be urged with equal force against the natural providence of God.

Sect. IV.—Of the Objection to the Mediation of Christ, taken from the Dignity of his Person.

Notwithstanding all that hath been said in vindication of the mediation of Christ, there is still remainder, which we have not hitherto mentioned, but which I have reserved last of all, to be treated of by myself, because being loved, not against any one part of the mediation of Christ, but against the whole thereof, it requires to be completely discussed. The objection of which I speak, is that taken from the dignity of the Mediator, and the vicinity of the creatures for whom his mediation was appointed.

In scripture, the Mediator is said to be the only begotten Son of God, the brightness of his Father's glory, and the express image of his person; the first-born of all the creatures, lying in heaven and on earth, visible and invisible; and who having made all things, uphouldeth them by the word of his power, and governs the whole as its Lord or proprietor. This great personage is said to have divested himself of the form of God, and to have appeared on earth in the likeness of man, and to have humbled himself still further, by suffering the painful and ignominious death of the cross as a malefactor; and all for the purpose of saving the sinful inhabitants of this earth, which, in comparison of the immensity of the universe, is as
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nothing; and who being, as is supposed, the lowest order of God's rational creatures, their salvation, it is affirmed, was an end too inconsiderable to merit that a person of such dignity should assume the human nature, and therein die as a malefactor to accomplish it; and that, after his resurrection, he should continue united to the human nature for ever. These things, it is said, are so astonishing, that our understanding, dazzled and confounded by them, cannot conceive them to be possible.

This objection being considered by infidels as sufficient to overturn the gospel from the foundation, merits our attention; especially as it is plausible, and at times hath occasioned doubts in the minds even of enlightened believers. To remove this embarrassing objection, let it be observed, that notwithstanding the mediation of so great a person as the only begotten Son of God, for the salvation of the human species, may at first sight appear a transaction unworthy of him, on account of the low rank mankind hold in the creation, and on account of the small dimensions of the earth, their present habitation, in comparison with the other orbs which are supposed to be inhabited, and which compose the great system of the universe, the mediation of the Son of God for the salvation of such creatures will not appear unworthy of him, if the importance of the human species, as rational creatures, is justly estimated, and the constitution of the earth, their present dwelling-place, is duly attended to.

And first, to begin with the earth, the habitation of the human species, for whose salvation the mediation of Christ was appointed, it is acknowledged, that, in respect of its magnitude, it holds but a middle rank even among the orbs of which our solar system consists. Nevertheless its importance, as the dwelling-place of mankind, may depend, not so much on its relative magnitude, as on the exquisite contrivance of its parts, their nice arrangement, their suitableness to produce the ends for which they were designed. Judging of the earth according to this rule, although it now lieth under the curse of God, and bringeth forth to man nothing spontaneously but thorns and thistles, Gen. iii. 18. it was, in its primitive state, more excellent in many respects than it appears to be at present; as may be gathered from the excellence of its productions before it was cursed of God. Gen. ii. 9. 'Out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for fruit; the tree of life also in the midst of the garden,' whose fruit, by the operation of God, possessed the noble quality of rendering those who ate it immortal; just as the present fruits of the earth, by the same operation, keep men alive for a time; also it produced 'the tree of knowledge of good and evil,' which may be called the tree of death, because its fruit was of such malignity, that it not only introduced death into the body of him who ate of it, but also corrupted his mind by inflaming his passions; as our first parents by fatal experience found. Further, the importance of our globe in the mundane system may be learned from this, that one of the purposes for which the mediation of the Son of God was appointed, is declared in scripture to be, to put the righteous in possession of an habitation similar to the earth in its primitive state, that illustrious display of the perfections of God which was made in its original constitution, may not perish from the universe. Hence, the habitation of the righteous after the resurrection, is called 'a new heaven and a new earth;' and the creation thereof is termed, by the apostle Peter, Acts iii. 21. 'The restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.' In this new earth, wherein the righteous are to live for ever in an embowed state, there will be no curse to spoil its con- texture, or to mar its productions, or to blast its beauty, as in this earth; but it will remain, without any change, an illustrious monument of the great Creator’s wisdom, power, and goodness, to all eternity; as was just now observed. And if so, are we not warranted to suppose, that, in the view of God, our earth had a pre-eminence above many other parts of the universe?

2. With respect to the human species, for whose salvation the mediation of Christ was appointed, although their habitation be but of small dimensions, considered in relation to the immensity of the universe, they may be of more account for their numbers than the inhabitants of any other world in the system, however great its dimensions may be. For who can tell, whether rational beings anywhere else propagate their kind, as the human species doth? and whether, anywhere else, the constitution taketh place which subsists in our world, in which multitudes die almost as soon as born, and multitudes live only a few years, then are removed, and their places are filled by new comers, who in like manner die and are succeeded. And, for as much as all who die, whether in early infancy or in advanced age, are to be brought a second time into life, namely by a general resurrection, and on that occasion are all to be finally disposed of, according to their different capacities and deserts; I say, when the mystery or secret purpose of God in creating such a number of human beings in this manner completed, the human species may be found more considerable for their number, than the inhabitants of other orbs whose dimensions are greater, but who do not die. And on account of their immense number, this our species may have been judged by God worthy to be redeemed, or saved from perishing, by the mediation of so great a person as his only begotten Son.

The multiplication of the human kind by generation, which takes place in our system, is a thing so wonderful, whether their bodies or their souls are considered, that were it not a matter of daily experience, it would be thought an absolute impossibility. Wherefore, if generation takes place in no other system of rational beings, the human species, to which that faculty hath been imparted, may be of more importance in the sight of God, than any other species which doth not possess the same faculty; and on account of their number, the new earth, or material habitation, which is to be assigned to them who are saved after they are restored to life, will probably be of greater magnitude than any earth or material habitation existing at present in the universe.

3. As the human species, the inhabitants of this earth, may, in respect of their number, be more considerable than the inhabitants of any other habitable globe, they may be more considerable even in respect of their nature. For as Taylor hath observed, in his Key to Romans, No. 139, the human body, though it is now contaminated with disease and subjected to death, having been created in its original state capable of immortality, it may have been the chief of all the organized material works of God; the work in which his wisdom and power shone most illustriously. For, as it is composed of a dense or gross fleshly substance, its structure must on that account be the more exquisite, in order to its being united to, and animated by a rational spirit, in such a manner that its organs of sensation should convey to that spirit ideas of things external; and its members, being actuated by the votations of that spirit, should become fit instruments of its operations during its union with the body. The superior excellence of the mechanism of the human body, may likewise be understood from God’s declared resolution to raise the bodies of all his holy prophets since the world began. In this new earth, wherein the righteous are to live for ever in an embowed state, there will be no curse to spoil its con- texture, or to mar its productions, or to blast its beauty,
having raised them in this excellent form, reunited to their spirits, he will continue them so united for ever, that this most admirable piece of material mechanism may remain as eternal monument of his divine skill in its formation.

Next, with respect to the human spirit, although its faculties are greatly weakened, and their operations are exceedingly obstructed, through the disorder introduced into the human frame by our first parents eating the forbidden fruit, its faculties are of such a nature, and its operations are so excellent, as plainly to demonstrate, not only that man was originally made after the image of God, but that at the resurrection, when the human spirit is joined to a body fashioned like to the glorious body of Christ, its faculties will appear vastly superior to what they are now supposed to be. Wherefore, in respect of their spirits, the human species may be beings of an order eminently excellent. The sin which hath been, and still is in the world, is no proof of the meanness of the human nature; otherwise, as Taylor justly observes, No. 133, the angels who sinned will be proved to be as mean and contemptible in their nature as men. As little will the weakness of infancy, the imperfections of our views in the first stages of life, and our being subject to pain, disease, and death, prove us to be an inconsiderable part of the creation; since, as the same author remarks, the Son of God experienced in our nature all these disadvantages, and yet lost nothing of his original excellence. In short, for any thing that appears, there may be in the human mind powers and faculties equal to those of the highest angels, which, in the future state, when the soul is united to its glorified body, will display themselves in an admirable manner; agreeably to our Lord's declaration, Matt. xiii. 43. 'Then shall the righteous shine forth as the sun in the kingdom of their Father.'—The human species, both in respect of their body and spirit, being of a nature so excellent, their preservation must be acknowledged an end not unworthy of the infinite wisdom of God to accomplish, even by so great an interposition as the mediation of his own Son.

4. Although mankind, through the disobedience of their first parents, have been degraded below their natural rank, who, as Taylor suggests, can tell, whether the trials which in this degraded state they are exposed to, may not be more severe than the trials allotted to any other species of the rational creatures of God? The corrupted and diseased bodies in which our spirits are lodged, and which have a great influence, not only on our passions, but on our powers of perception and reasoning; the state of infancy and childhood, in which we remain so long subject to animal appetites and passions, without the aids of experience and reason, and in which habits of sensuality are early formed; the pernicious influence of the evil examples which continually surround us; with many other disadvantages, all concurring to render a right conduct in our present state extremely difficult;—I say, these things considered, the virtue of beings placed in such unfavourable circumstances, though it be not a perfect virtue, may in some respects excite the more perfect virtue of other beings who are not exposed to such a long and severe course of trial as that to which mankind are subjected. Wherefore, to produce a virtue thus tried, may have been an end not unworthy of the mediation of the Son of God: especially if we add,

6. That the virtue of beings circumstanced as men are, and exercised under such embarrassing difficulties and temptations, being superior to the virtue of other intelligent creatures who have not been so exercised and tried, it is far from being unreasonable to suppose with Taylor, that, by their trials and acquirements, the redeemed of the human species may be fitted for nobler employments and higher charges than other beings, who, perhaps, were naturally superior to them, but who are their inferiors in this second stage of their existence, not having been exercised and improved as they have been. To use the before-mentioned excellent author's words:—"Who can tell, how widely such as have honourably passed through the trials of this state may be dispersed through the universe; how much their capacities shall be enlarged; what offices and trusts will be put into their hands; how far their influence shall extend; and how much their salvation may contribute to the good order and happiness of the universe!" Something of this kind seems to be intimated in those expressions of scripture, in which the redeemed of the human species are represented as made 'kings and priests unto God, even the Father;' and in those passages where it is promised to him who overcometh, that 'he shall sit with Christ on his throne, even as he overcometh, and is set down with his Father on his throne.' And since we know by revelation, that some of the angels are at present employed as ministering spirits to such of the human race as shall be heirs of salvation, may not the redeemed of the human species, now raised to an high degree of perfection, be themselves employed, according to their different capacities, in the like offices to beings of an inferior nature? And notwithstanding the number of mankind, who from the beginning to the end of the world are to be thus exalted and rewarded, though great, may be but small in comparison of those who shall perish, this, instead of being an objection to the foregoing conjecture, is rather a confirmation thereof; because, being a proof of the severity of the trial to which mankind are exposed, it enhances the virtue of those who pass through that trial with honour, and showeth, that notwithstanding their number should be comparatively small, it was not below the dignity of the Son of God, for the sake of saving them, to assume the human nature, and to continue united to it for ever, as an eternal monument of what he did and suffered for their salvation.

6. We may even ask with Taylor, "Who can determine how far the scheme of redemption may exceed any scheme of the divine wisdom in other parts of the universe? Or how far it may affect the improvement and happiness of other intelligent creatures, even in the remotest regions?" The divine dispensations towards men may be made known in other systems by revelation, even as the sin and punishment of the angels have been made known to us. Besides, we are told expressly, Eph. iii. 10. 'That now to the governments, and to the powers in the heavenly regions, the manifold wisdom of God is made known through the church.' And St. Peter assures us, 1 Epist. i. 12, that 'these things the angels desire to look into.' It is therefore the sense of revelation, that the heavenly hosts study the wisdom and grace manifested in our redemption; and that they increase their stock of knowledge, by contemplating those displays which God hath made of his love in his dealings with mankind. If so, is it unreasonable to suppose, that the mediation of the Son of God for the salvation of men, will be made known to other systems of God's reasonable creatures; to whom also, if they stand in need of it, the benefit of Christ's death may be extended? And although they should not need any atonement, because they have not sinned, the knowledge that such an atonement was required and made for others, may have an influence in supporting God's government even among them, and in confirming them in their obedience for ever.

7. Lastly, As there is but one God who made and rules the universe, however different the methods may be by which he governs his rational creatures dispersed through the immense regions of space, it is reasonable to conclude, that these methods are all connected by some general principle, which hath such influence in them all, as to form one great and efficient plan for promoting the virtue and happiness of the whole. Now, who can tell
whether the mediation of Christ for the salvation of the human species may not be a principle of the kind just now described? and whether it may not contribute to promote the virtue and happiness of all the rational creatures of God to whom it shall be made known, as well as to promote the virtue and happiness of the human species, for whom it was more immediately intended? It is true, we are ignorant at present of the manner in which Christ's mediation will operate among the various systems of God's rational creatures. But when a communication is opened among the different orders of intelligent beings dispersed through the universe, it is reasonable to think, that the manner in which the mediation of Christ opereth in promoting the virtue and happiness of the rational creatures which compose these different systems, will be discovered. And when that period arriveth, the mediation of Christ for the salvation of the human species will doubtless appear a truer and more highly worthy of God to have accomplished, and of the Son of God to have accomplished, even by a method so unexpected as his sufferings and death in the human nature.

Upon the whole, from the foregoing views of the human species, which are by no means irrational, this system, in which the purposes of God respecting us are brought to pass by trials and by a scheme of providence, which, for aught we know, have no place anywhere else in the universe, may exceed all the other systems, so far as to render the scheme of our redemption, and the mediation of so great a person as the only begotten Son of God for accomplishing it, highly worthy of the divine wisdom, notwithstanding the dimensions of the earth, our present dwelling-place, be incomconsiderable, compared with the immensity of the creation; and notwithstanding our species may, at first sight, appear inferior to the other rational creatures of God. For, as hath been already showed, the effects of the mediation of Christ for our salvation, may in many respects be highly beneficial to all God's rational creatures to whom it is made known; to those who inhabit the remotest regions of the universe, and even to such of them as hold the highest ranks in the scale of the creation.

PREFAE TO PHILIPPANS.

SECT. I.—Of the founding of the Church at Philippi.

Paul, with his assistants, Silas and Timothy, after having preached in most of the countries of the Lesser Asia, were directed by the Holy Ghost to pass over into Europe, in the spring of the year 51, for the purpose of offering salvation to the Greeks, at that time the most celebrated people in the world for their genius and learning. These messengers of God, therefore, loosing from Troas, landed at Neapolis, a city of Macedonia; but making no stay there, they went directly to Philippi, at that time a Roman colony. At Philippi, as the writer of the Acts of the Apostles informs us, chap. xvi. 18, they abode a considerable time, and converted many; among whom was Lydia, a native of the city of Thyatira, who now resided in Philippi for the sake of commerce; and the jailer of the prison into which Paul and Silas were cast. These, with the rest of the converted, afterwards rendered themselves remarkable by their love to the apostle, and their zeal to advance the progress of the gospel. Feeling themselves unspeakably happy in being brought out of the darkness of heathenism, they conceived, it seems, a strong desire that their countrymen should share in the same felicity; for while the apostle preached in Thessalonica, the metropolis of Macedonia, the brethren at Philippi sent him money twice, that the success of the gospel might not be hindered by its preachers becoming burdensome to the Thessalonians. The same attention they showed to the apostle, and for the same reason, while he preached the gospel in Corinth, 2 Cor. xi. 9.—These, however, were not the only proofs which the Philippians gave of their good disposition. Their behaviour in other respects was every way worthy of their profession. They maintained the doctrine of the gospel in purity, and walked in the holy manner required by its precepts. The Christians at Philippi, therefore, were deservedly much beloved of the apostle. He visited them often as he passed to and from Greece, and in these visits confirmed them in the faith, and gave them much spiritual consolation.

SECT. II.—Of the Occasion of Writing the Epistle to the Philippians.

The brethren at Philippi having heard of their spiritual father's imprisonment at Rome, sent Epaphroditus, one of their most esteemed pastors, to that city, to comfort him, by making known to him their love, and by supplying him with money, that he might want nothing necessary to render his confinement easy, chap. iv. 18. In making this present to the apostle, all the brethren of that church, no doubt, contributed according to their ability; but none more liberally, we may believe, than Lydia, who was the apostle's first convert there, and who showed such attachment to Christ, and such regard to his servants, that she constrained them to lodge in her house all the time of their first abode at Philippi.—These bishops, likewise, and deacons, (of whom it seems there were several now in that church,) showed equal forwardness with the other brethren in expressing their respect for the apostle by so seasonable a gift; as may be gathered from his mentioning them particularly in the address of his letter.

This new instance of the Philippians' love to their spiritual father, and of their zeal for the gospel, making a deep impression on his mind, he wrote to them the letter in the canon bearing their name, in which he first of all praised them for their faith, and for their earnest desire to contribute to the spreading of the gospel. Next, as news which he knew would be most acceptable to the Philippians, he informed them, that he had preached with great success in Rome, and that his imprisonment, instead of hindering, had furthered the gospel, by making it known even in the palace itself. Then he expressed his hopes of being soon released: in which case he promised to visit them: but in the meantime he would send Timothy to comfort them. Also he thanked them in the most handsome manner for their kind remembrance of him, and for their care in supplying his wants. And to make them easy, he told them, that through their liberal gift he had every thing which his present situation rendered necessary.

From the manner in which the apostle expressed himself on this occasion it appears, that before he received the Philippians' present he was in great want even of necessaries; which may seem strange, considering how numerous and rich the brethren in Rome must have been. But we should remember, that as Paul had not converted the Romans, he did not think himself entitled to maintenance from them: That being a prisoner, he could not work, as in other places, for his own support: That from
the churches where enemies and opposers had raised a faction against him, he never would take any thing: And that the Philippians were the only church with which he communicated, as concerning giving and receiving. This honour he did them, because they loved him exceedingly, had preserved his doctrine in purity, and always had behaved as sincere Christians.

The excellent character of the Philippians may be understood from the manner in which this epistle is written. For while most of his other letters contain reproaches of some for their errors, and of others for their bad conduct, throughout the whole of the Epistle to the Philippians no fault is found with any of them; unless the caution, chap. ii. 3, 4, to avoid strife and vain-glory in the exercise of their spiritual gifts, can be called a reproach. But his letter is employed entirely in commending them, or in giving them exhortations and encouragements, which, as Chrysostom long ago observed, "is a strong proof of the virtue of the Philippians, who gave their teacher no subject of complaint whatever." However, though the apostle entertained a good opinion of the Philippians, he by no means wished them to rest satisfied with their present attainments. For he told them, that he himself constantly endeavoured to make further progress in virtue, and ordered them all to walk by the same rule. The affectionate and encouraging strain in which the letter to the Philippians is written, was owing in part to the good account which Epaphroditus their pastor had given of their behaviour. But having brought word also, that the Judaizing teachers were endeavouring to introduce themselves among the Philippians, the apostle judged it necessary to put them on their guard against persons, whose whole business was to destroy the purity and peace of the churches. And therefore, in chap. iii. it is observable that the apostle's zeal for the truth, and his great love to the Philippians, led him to speak of these corruptors of the gospel with more bitterness than in any of his other letters. Perhaps, also, he was directed to do so by a particular impulse of the Spirit, who judged it proper that this sharpness should be used for opening the eyes of the faithful, and making them sensible of the malignity of the false teachers, and of the pernicious tendency of their doctrine.

After giving the Philippians, with their bishops and deacons, his apostolical benediction, St. Paul thanked God for their conversion; declared his persuasion that God would preserve them in the faith to the end of their lives, through the confirmation which the gospel would derive from his sufferings; expressed the most tender affection for them; and prayed God to bestow upon them spiritual blessings, that they might be filled with the fruits of righteousness, ver. 1—11. In the next place, lest they might have been afraid that his long imprisonment had been hurtful to the gospel of Christ, he assured them that it had contributed to advance that good cause, ver. 12. In so much that the gospel was now known in the palace itself, ver. 13. That the indulgence shown to him had made many of the brethren more bold in preaching than formerly, ver. 14.—Yet they were not all actuated by laudable motives, ver. 15. For some preached publicly, merely to enrage the priests and magistrates against him, as the ringleader of the Christians, ver. 16. But he told the Philippians, he knew that this, through the direction of the Spirit of Christ, would rather contribute to his enlargement, ver. 19. At the same time he declared his resolution boldly to defend the gospel when brought before the emperor, even although it were to bring death upon himself, ver. 20. To be continued in life, he told them, would promote the cause of Christ, but to die would be more for his own advantage, ver. 21. Therefore he was in a strait whether to choose life or death, ver. 23. Only knowing that his continuing in life would be more for their interest, ver. 24. He was persuaded by the apostle to visit them, ver. 26. In the mean time he exhorted them all to behave suitably to the gospel and, in particular, strenuously to maintain the true doctrine of the gospel, both against the unbelieving Jews and against the heathens, ver. 27. And to be in no respect terrified by their threatenings, ver. 28. But to suffer cheerfully for their faith in Christ, ver. 29. After the apostle's example, ver. 30.
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CHAP. I.—Paul and Timothy, servants of Jesus Christ, to all the saints (44) in Christ Jesus who are in Philippi, with the bishops and deacons:

2 Grace be to you, and peace (Rom. i. 7, note 3, 4.) from God our Father, and from the Lord Jesus Christ.

3 I thank my God upon every remembrance of you.

4 (Always in every prayer of mine for you all, with joy making prayer).

5 (Eph. 190.) For your fellowship in the gospel from the first day till now:

6 Being persuaded of this very thing, that he who hath begun in you good work, will be completing it unto the day of Jesus Christ. 

7 As it is just for me to think this (Phil. 1. 7), concerning you all, because I have you in my heart, both in my bonds, and in my (my) defence, and confirmation of the gospel; ye all being joint partners of my grace.

8 For God is my witness that I long after you, with the bowels of Christ Jesus. (See Eus. iv. 84.)

9 And this I pray, that your love still more and more may abound through knowledge, and in all the sight of God.

10 In order that ye may approve the things that are excellent;

Ver. 1.—I. Paul and Timothy.—See Preface to I. Thessalonians, sect. 3, where the reason of Paul's inserting Timothy's name in the inscription of several of his epistles, although he was no apostle, is explained.—For Timothy's history and character, see Preface to I. Timothy.

2. Servants of Jesus Christ.—Gr. ἀπόστολοι, literally bondmen, slaves. This appellation was given to the chief ministers of the eastern princes. Wherefore it may be considered as an honourable title, as was observed Rom. i. 1, note 1. Or this appellation Paul and Timothy took, perhaps to express the labours and hardships while they were undergoing in the service of Christ.—In writing to the Philippians, Paul had no occasion to assert the apostolical authority. Therefore, they were discoursing among them, and all of them loved and obeyed him sincerely as an apostle of Christ.

3. With the bishops and deacons.—The English translator had rendering this, "Serviorum et ministrii." That the apostle ordained bishops and deacons in all the churches which he planted, I think evident from Acts xvi. 22, where they are called by the general name of elders: that there were such at Epheus, appears from Acts xx. 17, 18, where the elders of the church are expressly called bishops. Further, Gal. vi. 20, "The minister is set a servant of the church." And Col. iv. 17, 18, the presidents are spoken of: And Col. iv. 17, Archippus is said to have received "a ministry in the Lord among the Colossians." The apostle did not mention the bishops and deacons in the inscription of his other epistles, but there were reasons for mentioning them in this epistle, and for omitting them in the rest: It was a letter of thanks to the church at Philippi for the present of money they had sent him; and in making the collections for that purpose, the bishops and deacons may have shown such a forwardness as invited this mark of respect and gratitude. His letters to the other churches were all consisting of points both of faith and practice; and therefore they were not addressed to the bishops and deacons, but they might have imagined these writings were their property, and that if he addressed them they were the most proper persons to the people, they thought it; or at least to interpret them according to their own ideas; and that by this letter, Paul might show his respect to them, and make allowance to the people of the property of his imputed epistles, and to teach them to read and interpret them for themselves concerning their true meaning, they were all described to the churches, or to the saints in general. Besides, though they were first delivered to the bishops, or presidents, of the particular churches; it was not left to them to communicate the contents of these letters to the people by word of mouth; but they were ordered to read them in the apostles own words to all the hearers (I Thess. iv. 19); Thess. v. 27, and such as chose it, might take copies of these for their own use.

Ver. 3. Upon every remembrance of you.—I. In Capes, "auf every remembrance of you." The English translators think that Paul means by this, "All remembrance of you that hath been known to me," and that he is thinking of, and thinking with, the Philippians when he thinks of the conversion of the Thessalonians. Here the apostle prayed that their love here might multiply and abound.

Ver. 7. Because I have you in my heart, both in my bonds and my defence, and confirmation of the gospel.—Here the apostle declared that his sincere desire of the perseverance of the Philippians was the same with his bondages and sufferings. Paul having expressed in the apostles his attachment, his anxious concern for the comfort and prosperity of the Philippians, he now declares that heareth was to be his chief concern for their faithful maintenance of the apostles, and that he desired it for the good of the gospel. It is a root of all virtue (I Tim. i. 18). That the apostle had spoken of himself as a "servant of the Lord," and said that he was "a bondman of the Lord Jesus Christ" (Phil. i. 1), and that he was "a prisoner of the Lord Jesus Christ" (Phil. i. 7), and now that he is describing the nature of the bonds which he bore, and the restraint which he was under in the service of the gospel, he said to the Philippians, "I thank my God upon every remembrance of you." Paul speaks of the bondages which he bore in the service of the gospel as the same with every remembrance of the Philippians. It is a root of all virtue; and this apostle has expressed it by the term, "Because I have you in my heart." For "Because I have you in my heart, both in my bonds and my defence, and confirmation of the gospel," or the apostle has said, "Because I have you in my heart, I am both in bonds and in my defence, and confirmation of the gospel."

Ver. 8. Your love still more and more may abound.—The apostle had showed great love to mankind, and the Philippians had shewed great love to his person; and the apostle desired that the Philippians should love one another more, and thus increase the love which they had for the apostle. The Philippians had shewed great love to the apostle; and the apostle desired that the Philippians should love one another more, and thus increase the love which they had for the apostle. The apostle therefore desired that the Philippians should love one another more, and thus increase the love which they had for the apostle. The Philippians had shewed great love to the apostle; and the apostle desired that the Philippians should love one another more, and thus increase the love which they had for the apostle.

Ver. 9. The words set the apostle above all the other men of his time. For he was a great man, and was full of grace and truth. And the apostle set the Philippians above all other men of his time. For he was a great man, and was full of grace and truth. And the apostle set the Philippians above all other men of his time. For he was a great man, and was full of grace and truth. And the apostle set the Philippians above all other men of his time. For he was a great man, and was full of grace and truth. And the apostle set the Philippians above all other men of his time. For he was a great man, and was full of grace and truth. And the apostle set the Philippians above all other men of his time. For he was a great man, and was full of grace and truth. And the apostle set the Philippians above all other men of his time. For he was a great man, and was full of grace and truth. And the apostle set the Philippians above all other men of his time. For he was a great man, and was full of grace and truth. And the apostle set the Philippians above all other men of his time. For he was a great man, and was full of grace and truth. And the apostle set the Philippians above all other men of his time. For he was a great man, and was full of grace and truth. And the apostle set the Philippians above all other men of his time. For he was a great man, and was full of grace and truth. And the apostle set the Philippians above all other men of his time. For he was a great man, and was full of grace and truth. And the apostle set the Philippians above all other men of his time. For he was a great man, and was full of grace and truth. And the apostle set the Philippians above all other men of his time. For he was a great man, and was full of grace and truth. And the apostle set the Philippians above all other men of his time. For he was a great man, and was full of grace and truth. And the apostle set the Philippians above all other men of his time. For he was a great man, and was full of grace and truth. And the apostle set the Philippians above all other men of his time. For he was a great man, and was full of grace and truth. And the apostle set the Philippians above all other men of his time. For he was a great man, and was full of grace and truth. And the apostle set the Philippians above all other men of his time. For he was a great man, and was full of grace and truth. And the apostle set the Philippians above all other men of his time. For he was a great man, and was full of grace and truth. And the apostle set the Philippians above all other men of his time. For he was a great man, and was full of grace and truth. And the apostle set the Philippians above all other men of his time. For he was a great man, and was full of grace and truth. And the apostle set the Philippians above all other men of his time. For he was a great man, and was full of grace and truth. And the apostle set the Philippians above all other men of his time. For he was a great man, and was full of grace and
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which are excellent! and that ye may be sincere, and without occasioning stumbling, until the day of Christ; 39 and then, like trees of righteousness, which are through Jesus Christ, to the glory and praise of God.

13 Now, I wish you to know, brethren, that the things which have befallen me have turned out rather to the advancement of the gospel.

13 (Tit. 3:20.) For my bonds, (σωμάτων, as 164.) an account of Christ, are become manifest in the whole palace, and in all other places. 14 And many of the brethren in the Lord, being assured by my bonds, have become much more bold to speak the word without fear.

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

16 Now, they who from strife preach Christ, do it not sincerely, thinking to add affliction to my bonds.

17 But they who preach from love do it sincerely, (see ver. 16,) knowing that I am placed for the defence of the gospel.

Ver. 16—1. That ye may approve the things which are excellent. 2. And that ye may be sincere; — not, from mē, from, or out, the shining or splendour of the sun, and τιμῆς, Pachamarae's Dict. Property it denotes such things as, being examined by the brightest light, are found pure and without fault. In the New Testament, it is applied both to man’s reputation and mind and conduct. Elmer hath showed that it is used in that sense also by heathen writers. —Having said, ver. 9. Thus I pray (that) your love may yet more and more abound, &c. &c. He adds a new petition in this verse, i.e., that ye may be sincere: for the word ἄμεσα, εὐθύς, &c. He states the object, oρθός εἰς τον χριστόν, not to the Jews, nor to the Greeks, nor to the church of God. —See 1 Cor. iv. 3.

Ver. 12. The things which have befal me; —i.e., τιμῆς, literally, 'the things relating to me.' The apostle means that he had been a prisoner in Rome, and been kept in bonds there together with all the rest of those who had bailed him during his confinement. Ver. 13. Are well known in the whole palace, &c. &c. In Rome, the praetorium was the place where the praetor determined causes. More commonly, however, it signified a place without the city, where the praetorian cohorts or regiments of guards were lodged. In the provinces, the governor’s palace was called the praetorium, Mark xv. 16, both because the governor administered justice in his own palace, and because they had their guests stationed there. Of this use of the word we have an example, Mark xvi. 8. See also Acts xxiii. 31. Wherefore, though the apostle was himself at Rome when he wrote this, and though the matters of which he wrote were done in Rome, he uses the word praetorium, in the provincial sense, to denote the emperor’s palace, because he wrote to persons in the provinces. The knowledge of the true cause of the apostle’s confinement may have been spread through the palace by some Jewish slaves in the emperor’s family, who happening to hear Paul in his own hired house, were converted by him. At this time Rome was full of Jewish slaves. And that some such belonged to the palace, or had access to it, we learn from Josephus, De vita san., who tells us he was introduced to the emperor by means of a Jewish convert. —Such of the slaves in the palace, who had embraced the gospel, whether heathen or Jews, would not fail to show the officiers of the court whom they served, the true nature of the Christian faith, and the real cause of the apostle’s imprisonment; that it was for no crime, but only for preaching a new scheme of doctrine. And as it was now fashionable among the Romans to circulate a passion for philosophy, and many of them had a strong curiosity to be informed of every new doctrine which was being launched, and every strange occurrence which had happened in the province, it is not unreasonable to suppose that the knowledge in the palace would explain the Christian religion to the emperor’s domestics, and relate to them the resurrection of his author from the dead, and that some of them were of high rank, highly impressed with their religion, embraced the gospel. Those, with the persons who converted them, are ‘the saints of Caesar’s household,’ mentioned chap. iv. 22, as including the Philippians.

2. And in all other places.—The Christians at Rome were numerous before the apostle’s arrest; but their number was greatly increased in his preaching, and by the preaching of others also. It is no wonder, then, that in all places of the city the real cause of the apostle’s imprisonment, and the true nature of the gospel, were so well known.

Ver. 11. The word.—The Alexandrian, Clement, and other MSS., together with the Syriac and Vulgate versions, read οἰκονομίας, 'the word of God.'

Ver. 12. Some, indeed, even from envy and strife.—preach Christ.—By Christ, here, we are not to understand that corrupt gospel which the Judaizers preached, who made circumcision necessary to salvation. For of that gospel the apostle would not say, as he does, ver. 18, 'I espouse that Christ is preached.' This verse states the same idea as the preceding; 'The transitive sense of ἀποκρίνεσθαι, hath 1 Cor. xiii. 32. ἀποκρίνεσθαι αὐτῷ, He be no occasion of stumbling: neither to the Jews nor to the Greeks, nor to the church of God.' —See 1 Cor. iv. 3.
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CHAP. I.

18 What then? Am I sorry? No. But in whatever manner, whether in pretence or in truth, Christ is preached, even in this I rejoice, yes, and will rejoice.

19 For I know that this will turn out to me for salvation through your prayer, and according to the leading of the Spirit of Jesus Christ:

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

21 For to me to live is Christ, (verse 20.) but to die is gain.

22 Now, if I live in the flesh, this is the fruit of my work. (Kas. 21.) Yet what I should choose, I do not know.

23 For I am straitened of the two, having a strong desire to depart and be with Christ, (verse 90.) because that is far better.

24 (verse 100.) Nevertheless, to abide in the flesh is more needful for you.

25 And being firmly persuaded of this, I know that I shall live and abide some time with you all, (verse 19.) for the advancement of the joy of your faith;

26 Wherefore, "I live in the flesh," is to live burdened with those afflictions to which men are subject by reason of the body.

27 Yet what I shall choose do I not know. [Verse 19.]—The original word yephe, commonly signifies to cause, but signifies to cause to be, as in Job xxvi. 25. LXX, it simply signifies to cause; as it is likened in a passage of Juvenal. Ad Nicenum, which Periech graphed in his name on this verse. The apostle knew that it was far better for him, in respect of immediate happiness, to be with Christ, than to remain in the flesh. Yet he was in a strict way he ought to choose, because his life, though burdensome to his body, was necessary to his usefulness to the Philippians, and to all the Gentile churches, of whose privileges he was the strenuous defender.

28 Ver. 26. Having a strong desire (verse 23.) to depart.—The simple word signifies to cause to depart, and the compound word yephe, to depart.

29 This is, then, to cause to depart, and the compound word yephe, to cause to depart. Here, in the first horizon, he presses one's returning from a feast, Luke ii. 4. And because on such occasions people were commonly joyous and the mais, we philosophy taught them to die cheerfully, make use of the word yephe to signify to die, in which sense it is used, likewise, in this verse. Or it may be translated "to return: namely, to God.

30 And be with Christ, which is far rather from all things by much far better.—Verse 23. Mortuus est, aequissimius. This is the highest superlative, which is impossible to form in any language. From that the apostle adds, we may infer that he had no knowledge of our expectation of a middle state of insensibility between death and the resurrection. For if he had known of such a state, he would have thought it better to live and promote the cause of Christ and of religion, than by dying to fall into a state of absolute insensibility. Besides, how could he say that he had a desire to be with Christ, if he knew he was not to be with him till after the resurrection? See 2 Cor. vi. 8, note; Rom. vi. 9, note 2. The use of philosophy, it hath been said, is to teach us to die. But as Paul has observed, one page of the gospel is more effectual for that purpose than volumes of philosophy. The reason why the apostle gives of another life, is, to a good mind; a support more strongly than the Stoical consolation drawn from the necessity of nature, the order of things, the unimportance of our enjoyments, the safety which they occasion, and many other such topics, though, they may awn the mind with a stubborn patience in bearing the thought of death, can never raise it to a fixed contempt thereof; much less can they make us consider it as a real good, and insensible with the dead of dying; or by desiring the apostle on this occasion strongly expressed.

31 Ver. 26. I know that I shall live and abide some time with you all.—His expectation of living, is a proof that the apostle wrote this letter toward the end of the second year of his imprisonment, as we have already observed. See also chap. ii. Perhaps his hope arose from his knowing that the Christians in Caesar's household were now on the point of receiving his release; or it might be discovered to him by revelation that he would be released. In the commentary, I have explained yephe-
And that your boasting concerning me in Christ Jesus may abound, through my coming again to you.  

Only (ἐν ὑμῖν ἐν ἐμοὶ) be ye worthy of the gospel of Christ; that, whether coming and seeing you, or being absent I shall hear of your affairs, I MAY FIND that ye stand fast in one spirit, with one soul, jointly contending for the faith of the gospel;  

And not terrified in any thing by your adversaries: which to them indeed is a demonstration of perdition, but to you of salvation, and that (ἐν θεω) from God.  

For to you (τοῖς ἐντῷ, ἱστ. 310.) this with respect to Christ hath been graciously given, not only to believe on him, but also to suffer for him.  

Having the very same conflict as ye saw in me, and now hear to be in me.  

Thus, I shall abide some time occasionally with you all; because, as Pierre observes, it is not to be thought that the apostle meant to tell the Philippian, that he would fix his abode with them, and leave off travelling amongst the churches which he had planted.  

Ver. 28. That your boasting concerning me in Christ Jesus may abound, through my coming again to you. When the Philippian epistle was written, Paul was in Rome, and as a chief apostle of Christ, the Judaizers, as Pierre observes, accused, perhaps that his long imprisonment was a proof of his being deserted of Christ. If so, his coming to them again would effectually overturn that argument, and show that the boasting in him as an approved apostle was well founded.  

Ver. 27-1. That ye stand fast in one Spirit. —Beza's note on this clause is, "Standing firm athletes conquer great men saviors, etc." then add, "by the Spirit I understand the Holy Spirit." But the subsequent clause again does not suit this interpretation.  

2. Jointly contending. —Συνεχείας τινων. This word denotes the action of the constables in the Olympic games called Aσπασίαι, where it signifies the greatest exertion of courage and strength.  

3. For the faith of the gospel. —Ἐπίσπευδατον. This word is rightly translated in our English version; being the dative of the object, and not of the instrument. By the faith of the gospel, some understand the doctrine of salvation by faith, without obedience to the law of Moses; but I think it better to understand it in a more general sense, for the whole of the gospel taken completely, which the unbelief of the Jews and brethren endeavoured to overturn, not only by argument, but by persecuting the Christians.  

Ver. 26-1. Which to them indeed is demonstration of perdition. —The epistle with which the Philippian refused to obey the law of Moses, was considered, not only by the unbelieving Jews, but by the Judaizing Christians, as a proof of their damnation. —In like manner, the resolution with which the Christians refused to join the heathens in their worship, was considered by the heathens as an obstinacy in atheism which would bring on them eternal punishment in Tartarus.  

The apostle, in the preceding chapter, having exhorted the Philippian to walk worthy of their Christian profession, by maintaining the faith of the gospel, and by living in concord with one another, he, in the beginning of this chapter, besought them all, by every thing most affecting in the Christian religion, to complete his joy, ver. 1—by being alike disposed to maintain the faith of the gospel, and by cultivating the same mutual love, and by minding one thing, namely, the promoting the honour of Christ, ver. 2—and for that purpose he counselled them, in the exercise of their spiritual gifts, to avoid strife and vain-glory, and to cultivate an humble disinterested temper of mind, ver. 3, 4.—after the example of Christ, ver. 5.—who, though he was in the form of God, and knew that he was entitled to like worship with God, ver. 6.—divested himself of these honours, and took the form of a servant, by becoming man, ver. 7.—In which state he humbled himself still further, by suffering death, even the death of the cross, for the salvation of the world, ver. 8.—But on that account God hath exalted him in the human nature to the dignity of Saviour, which is above every dignity possessed by angels in heaven, or by men upon earth, ver. 9.—and in the same nature hath exalted him to the office of Lord, or governor, over every thing in heaven, and earth, and hell, ver. 10.—But all to the glory of God the Father who exalted him, ver. 11.  

After proposing this great example of humility, obedience, and reward, the apostle very properly exhorted the Philippian to work out their own salvation, by imitating Christ's humility and obedience, ver. 12.—Not discouraged with the difficulty of the undertaking, because God worketh in men both to will and to work effectually, ver. 13.—Then mentioned certain duties, to which the Philippian were to be especially attentive, ver. 14—16.—Assuring them, if it were necessary for the perfecting of their faith and holiness, that he was willing to die for them, ver. 17, 18.  

Next he informed them, that he hoped he was able to send Timothy to them soon, who, by bringing back word
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CHAP. II.

2. **(Throbewy, sec Col. ii. 9, note 1.)** Complete ye my joy by this, (in) that ye be alike disposed, having the same love, joined in soul, minding one thing.

3. Do nothing through strife or vain-glory; but in humbleness of mind reek on one another better than yourselves.

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

5. (Taq. 93.) Wherefore, let this disposition be in you which was even in Christ Jesus;

6. Who being in the form of God, did not think it robbery to be like God.

**Ver. 1.** If there be any consolation in Christ,—This is not an expression of doubt, but the strongest affirmation that there is the greatest consolation in Christ, 2 Cor. i. 1.

**Ver. 2.** That ye be alike disposed. — Be not, supposing ye are alike, to be the same with me: in the end of the verse, considers the former phrase as a general direction, of which the clauses which follow are the particular. But, in my opinion, the direction in the beginning of the verse refers to ver. 27. of the preceding chapter, where the Philippians were exhorted with one soul jointly to contend for the faith of the gospel, whereas their mind went about, being among their own friends, and leading to the spirit of strife and vain-glory in the exercise of their spiritual gifts, as mentioned in ver. 3. of this chapter. See the following note.

2. Minding one thing. — The word πνεύμα sometimes denotes an act of the soul, πνεύμαν καντήμαν, to be of the soul, Acts xxiv. 21. We may, therefore, to hear of the (πνεύμα καντήμαν), what thou thinkest. — Gal. iv. 10. (That πνεύμα καντήμαν, ye will change nothing.) Sometimes it denotes an act of the will, Phil. iv. 2. Exodus i. 11. Hebrews, (πνεύμα καντήμαν) be to be of the same undeveloped disposition. — Phil. iv. 1. There is a disposition to be in you which was even in Christ Jesus; hence the Greeks used the word πνεύμα to denote the affections. Further, as an operation of the will, πνεύμα signifies to set one's affections on an object, so as to use every means in one's power to obtain it; Col. ii. 3. To see πνεύμα, to see thy affections on things above, and endeavor to obtain them. — Phil. iv. 10. I rejoiced, that now at length πνεύμαυε, ye have made your care of me to flourish again. In such cases πνεύμα has the same meaning with πνεύμαν καντήμαν, of the same mind with, etc. See Tit. iii. 8.

3. Do nothing through strife or vain-glory. — This, with what follows, was written to caution the Philippians against strife and vain-glory in the exercise of their spiritual gifts; faults which the brethren at Corinth and Rome had fallen into.

But by humilityreck one another better than yourselves. — The apostle does not mean that we should reckon everyone without distinction superior to ourselves in natural talents, acquired gifts, or even in goodness; but that we should, by our humble behaviour, acknowledge the superiority of those who are above us in status or office; or who we are sensible exceed us in gifts and graces: for general expressions are always to be limited by the nature of the subject to which they are applied. Besides, we cannot suppose that the apostle requires us to judge falsely, either of ourselves or others.

Wherefore, let this disposition. — That ye be alike disposed. — 1 Thes. v. 12, 13. Literally, Let this be desired by you, which was desired evidently by Christ. — See ver. 27. note 2.

Ver. 6. — Who being in the form of God. — As the apostle is speaking of what Christ was before he took the form of a bondman, the form of God, of which he is said, 'Let this be desired by you, which was desired by Christ.' See ver. 7. note 2.

Ver. 7. — And having been in the form of God. — As the apostle is speaking of what Christ was before he took the form of a bondman, and having been in this form, the form of God, of which he is said, 'Let this be desired by you, which was desired by Christ.' See ver. 6. note 2.

Ver. 8. — Therefore, let this disposition. — That ye be alike disposed. — 1 Thes. v. 12, 13. Literally, 'Let this be desired by you, which was desired evidently by Christ.'
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7 The form of God, with the worship due to God, Christ might have retained. Nevertheless, he divested himself of all, when he took the form of a bond-man, being born in the likeness of men, and contrived himself with the honour due to a man eminent in the lowest station of life.

8 And being, in fashion as a man, subject to all the evils incident to man, he humbled himself, still further by becoming obedient to death, even the ignominious death of a slave.

9 And therefore, in regard of his humility, (John v. 27.) obedience, and love of righteousness, (Heb. i. 9), God hath exceedingly exalted him, and hath bestowed the apostle is not censure the Philippian's against Christ, but in censure of those that withheld the example of Christ, to give up, for the benefit of others, what they were in possession of, or had the right to.

3. And being, in likeness of men, subject to all the evils incident to man, is the same with the concept of the passage; and, as such, it is a very evil thing, or a thing which is bad, or is in a very evil state, or in a very evil condition.

4. And therefore, in regard of his humility, (John v. 27.) obedience, and love of righteousness, (Heb. i. 9), God hath exceedingly exalted him, and hath bestowed

5. The form of God, with the worship due to God, Christ might have retained. Nevertheless, he divested himself of all, when he took the form of a bond-man, being born in the likeness of men, and contrived himself with the honour due to a man eminent in the lowest station of life. Therefore, in regard of his humility, (John v. 27.) obedience, and love of righteousness, (Heb. i. 9), God hath exceedingly exalted him, and hath bestowed

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CHAP. II.

10 That at the name of Jesus every knee should bow, of things in heaven, and of things on earth, and of things under the earth;—all who are in the state of the dead must do this:

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

12 (Verse 33.) Wherefore, my beloved disciple, since in imitation of Christ (ver. 8. ye have always obeyed God, even when I was present only, but now in mind of what he requires, but you must not only, but now more in my absence, with fear and trembling, strongly work out your own salvation.

13 For it is God who inwardly worketh in you, (rev. ob. from beneficence,) both to will and to work effectually—so the original word signifies. Ver. 12.—It is God who inwardly worketh in you, &c.—According to the Arminians and moderate Calvinists, the word θεωρείσθαι (ver. 12) translated inwardly worketh, does not in this passage signify any irresistible operation of the Deity on the soul, to give it a desire to work, but to give a desire to work effectually. For of Satan it is said, Eph. ii. 2. that "he, having inwardly worketh in the children of disobedience," &c. Rom. vii. 15. we have the effectual workings of sinful passions in our members; and Theseus. ii. 11. ἐποίησεν, 'the strong working of error.' These passages, they think, no one understands of a physical, but of a moral working, which leaves the will free for its actions, and consequently free agents. They likewise observe, that if God inwardly worketh in men by my influence which is irresistible, and to which no co-operation of theirs is necessary, there would be no occasion for exhorting them strongly to work out their own salvation, since the whole is done by God himself. Besides, they think the inward working of God in men, to will and to work without imposing on their freedom, may be explained in the following manner.—First, by the operation of His Spirit God gives men enlightened eyes of the understanding; Eph. i. 17. whereby they are enabled to discern the truth of the doctrines and promises of the gospel, and to perceive the beauty of virtue and the deformity of vice, and to form just notions of the great influence of the one and of the other. Secondly, He occasions these views on things to recur to them frequently, and by such force as to engage their attention: The consequence of which is, that the love of virtue and the hatred of vice is necessary, in order that they may be possessed of those pleasures of the present life, which cannot be enjoyed with innocence, are dear to men, and therefore are possessed by men as God thus worketh. Also such an earnest desire of the happiness of the life to come is excited in them, as leaves them no longer unmoved to conduct. Thirdly, when men are in danger of falling into sin through strong temptation, the Spirit of God, by raising their conscience, restrains them. Or, if they fall into sin, the Spirit of God brings them to repent, by the condescensions and painful stingings of their own conscience. Fourthly, A communication of the power of God into men's lot being ordered by God, he either suits their trials to their strength, or he gives them assistance in proportion to the greatness of their trials; so that he never suffers men to be tempted above what they are able to bear. Such an inwardly laying thus explained the manner in which God by his Spirit worketh in men to will and to work out their own salvation, observe, that notwithstanding the operations of the Spirit of God have a powerful influence in restraining men from sin, and in exciting in them virtue, no violence is thereby done to human liberty. This they infer from what God said concerning the Antichristians, Gen. vi. 3. 'My Spirit shall not always strive with men; and from the apostle's command, 'not to quench the Spirit, nor to grieve him; for these things,' they say, imply that the operations of the Spirit of God may be restrained, consequently, that in the affairs of their salvation men are free agents, and must themselves co-operate with the Spirit of God; which, they affirm, the apostle's exhortation in the passage under consideration evidently evinces.

2. From beneficence—(ver. 13.) The word ἐνάθλημα sometimes signifies good will or benevolence, as here, and Luke xi. 14. 'Glory to God in the highest, and on earth peace, (εἰρήνη) good will towards men.' The motive which induced God to work inwardly being described here, the proposition is right of translated from, Pierce, who translates the preceding clause thus, 'work out another's salvation, which means the meaning of this clause is, God worketh in you, both to will and to work from beneficence; making beneficence, the principal source from which men are to work out each other's happiness. Both in will and to work effectually,' and as an objection to this translation of verse 13, that in the first clause of the verse ἐνάθλημα signifies inwardly worketh. For ἐνάθλημα both both significations, and in scripture it is not uncommon to find the same Greek
14 Do all things without murmuring and disputings.

15 That ye may be unblamable and unrebukable among the children of God - unblemished and unblamed among the children of God - in the midst of a crooked and perverse generation - among a crooked and perverse generation - among whom shine ye as luminaries in the world.

16 Holding forth the word of life - for reproof - to me (us) in the day of Christ, that I have not run (am not run) in vain, neither have I laboured in vain.

17 And if I be now puffed up, it is by the sacrifice and offering of your faith, as a libation to render it acceptable to God, I am glad to die for that end, and rejoice with you all.

18 (Supply the.) - After the same manner be ye also glad, and rejoice with me.

19 (Acts 103.) - Now, I hope in the Lord Jesus to send Timothy to you soon, that I also may have good courage when I know your affairs.

20 For I have no one like disposed, who will sincerely take care of your affairs. 5

21 For all seek their own, not the things of Christ Jesus.

22 But ye know (Jesus, Rom. v. 4 note.) the proof of that, who as a son wifeth (from the following clause) a father, 4 so he hath served with me in the gospel.

23 (Note or) Well, then, I hope to send him immediately, so soon as I shall see how it will go with me.

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14 Do all things, good offices to each other, without murmuring and without disputings: Be not like discontented servants, who murmur against their master's commands as oppressive; nor like disobedient children, who dispute their father's injunctions as unreasonable.

15 That ye may be unblamable and unrebukable among the children of God - unblemished and unblamed among the children of God - in the midst of a crooked and perverse generation - among a crooked and perverse generation - among whom shine ye as luminaries - among whom shine ye as luminaries - in the world.

16 Holding forth the word of life for reproof to me (us) in the day of Christ, that I have not run in vain, neither have I laboured in vain.

17 And if my blood be even poured out upon the sacrifice and offering of your faith, as a libation to render it acceptable to God, I am glad to die for that end, and rejoice with you all in the confirmation which your faith will receive thereby.

18 After the same manner be ye also glad when ye suffer for the gospel, and partake with me in the joy of exaltation to Christ.

19 Now I hope to be able, through the goodness and power of the Lord Jesus, to send Timothy to you soon, that I also may be encouraged under my affliction, when I hear of your joys, and of the trials which I have heard of you.

20 But I have chosen to send, because I have no one here at present so much of my own disposition, as person who has so many at my orders for the spreading of the gospel, consequently, who will be so anxious to advance your interests.

21 For all the teachers here seek their own pleasure and profit, and not the things belonging to Christ Jesus.

22 But I need not commend that worthy person to you; ye know the proof which he gave of his good disposition at Philippi, that he was in the affliction, diligent, and submissive manner in which a son serveth with a father in any business, so he hath served with me in the work of the gospel.

23 Well, then, I hope to send him to you immediately, so soon as I shall see what the issue of my appeal to Caesar will be.
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(24, 25.) However, though I am willing to be parted from you, yet I shall send Epaphroditus to you, my brother, and fellow-labourer, and fellow-soldier, but your messenger, and minister to my want.

26 For he longed after you, and was exceedingly grievous because he had heard that he was sick.

27 For indeed he was sick nigh to death; but God had mercy on him; and not on him only, but on me also, that I might not have sorrow upon sorrow.

28 Wherefore I have sent him the more speedily, (Vulg. fastinantis,) that seeing him again, ye may rejoice, and that I may be the more without sorrow.

29 Receive him, therefore, in the Lord with all joy, and have such persons in great estimation.

30 Because (as) in the work of Christ he drew nigh to death, not regarding His life, that he might fully supply the want of your service toward me.

CHAPTER II.

31 However, though I am willing to be parted from you, yet I shall send Epaphroditus to you, my brother, and fellow-labourer, and fellow-soldier, but your messenger, and minister to my want.

32 For he longed after you, and was exceedingly grievous because he had heard that he was sick.

33 For indeed he was sick nigh to death; but God had mercy on him; and not on him only, but on me also, that I might not have sorrow upon sorrow.

34 Wherefore I have sent him the more speedily, (Vulg. fastinantis,) that seeing him again, ye may rejoice, and that I may be the more without sorrow.

35 Receive him, therefore, in the Lord with all joy, and have such persons in great estimation.

36 Because (as) in the work of Christ he drew nigh to death, not regarding His life, that he might fully supply the want of your service toward me.

CHAPTER III.

37 View and Illustration of the Matters contained in this Chapter.

Sr. Paul wrote the most of his epistles to confute the erroneous doctrines and practices of the Judaizing teachers, who, in the first age, greatly disturbed the churches; more especially by their affirming, that unless the Gentiles were circumcised after the manner of Moses, they could not be saved. But, as these teachers artfully suited their arguments to the circumstances and prejudices of the persons whom they addressed, the controversy had a new aspect in every epistle. And the apostle's reasons, in confusion of their doctrine, comprehended a great variety of particulars for explaining and establishing the doctrines of the gospel, highly worthy of the attention of Christians in every age.

Among the Philippians, as among the Corinthians, the Judaizers supported their erroneous doctrines, chiefly by magnifying their own character and authority as teachers. This appears from their appealing to their circumcision as a proof of their right descent from Abraham; and from their calling themselves the circumcision, to intimate that they were the keepers of the former revelations, and the only objects of the divine favour. Moreover, they boasted of their knowledge of the ancient revelations, and of the care with which they observed the divine law. And on all these accounts they hoped the Philippians would pay more regard to their opinions in matters of religion, than to Paul's, whom they affected to despise, because he was born among the Gentiles; by which they said his descent from Abraham was at least rendered uncertain. Withal, supposing him to have been educated at Taras, they affirmed that his knowledge of the ancient revelations was
superficial and erroneous; and that having apostatized from the institutions of Moses, it was little wonder that he now represented those institutions as of no avail in the sight of God.

His confutation of the pretensions of these wicked men, and of the calumnies by which they endeavoured to lessen his authority, the apostle introduced with telling the Philippians, that to write the same things to them, concerning the false teachers and their pretensions, which he had written to other churches, and which he had ordered Epaphroditus to represent to them, was by no means troublesome to him, seeing it was safe for them, ver. 1.—Wherefore, as he had written to others, so he now wrote to them, to beware of the Judaisers, whom he called dogs, a name which the Jews, in contempt, gave to the Gentiles; and evil workmen or laborers, on account of their corrupting the gospel. And because the unbelieving Jews boasted in the appellation of the circumcision, as importing that they alone, of all mankind, were acceptable to God, the apostle desired the Philippians to beware of them, calling them the circumcision, to show that they were soon to be destroyed. This bitterness in speaking against the unbelieving Jews and Judaising teachers, the apostle used, I suppose, by the direction of the Spirit, to make the Philippians shun his company and conversation, and to put them on their guard not to allow them any footing in their church, ver. 2.—Next, he assured the Philippians that the disciples of Christ are the circumcision: They are persons acceptable to God, because they possess the inward qualities signified by circumcision, and worship God in spirit, and boast in their relation to Christ as his disciples, and not in their fleshly descent from Abraham, nor in any rite pertaining to the flesh. At the same time, to show the falsehood of the calumnies which these deceivers spread abroad concerning the apostle's extraction, he told the Philippians, that if any particular teacher among them had confidence of acceptance with God, on account of his descent and privileges as a Jew, he himself had more cause for such confidence than that teacher; by which they might know, if he spoke in a slighting manner of those things, it was not from envy, as being destitute of them, ver. 4.—For he was circumcised on the eighth day after his birth: He was a branch from the stock of Israel. He belonged to the honourable tribe of Benjamin, which did not join in the defection under Jeroboam: Though born in Tarsus, he was an Hebrew, descended from Hebrew parents: And was educated a Pharisee, a sect which was acknowledged to have the most perfect knowledge of the law, ver. 5.—These particulars the apostle mentioned also in his epistle to the Corinthians, 2 Cor. xi. 22.—And to make the Philippians still more sensible of his title to have confidence in the flesh, he told them, that from his earliest years he was so exceedingly zealous of the law, and of the traditions of the fathers, that he persecuted the Christians as enemies to both. And with respect to his own obedience to the law, he assured them that it was altogether blameless, ver. 6.—Wherefore, whatever honour the false teachers could claim on account of their knowledge of the law, and of the care with which they obeyed its precepts, that honour was more justly due to him. Nevertheless, all these things, which indeed formerly he considered as the greatest advantages, he now looked on as things to be cast away, because they were of no use in the justification of sinners, ver. 7.—Nay, he regarded all human attainments as things to be cast away, when set in competition with the excellency of the knowledge of Christ Jesus his Lord; and had actually thrown them all away, that he might obtain justification through him, ver. 8.—Not by his own righteousness, which never could merit justification, but by a righteousness of faith, ver. 9.—So termed, not because faith is itself a perfect righteousness, but because it is the only principle that can lead men to that measure of righteousness of which they are capable; and in particular, to suffer with Christ for the truth, ver. 10.—Which righteousness will be rewarded with a glorious resurrection from the dead, ver. 11.—These blessings of faith counted for righteousness, and of resurrection from the dead, the apostle had not yet received; but he represents himself as striving to lay hold on them. And by comparing his exertions for that purpose, with the exertions of those who contend in the games, he gives us a lively picture of the labour and difficulty of the Christian course, ver. 12, 13, 14.—Then he exhorted the Philippians to follow his example, in striving to obtain justification and eternal life by faith, ver. 15, 16, 17.—And pronounced all who sought to be justified by the sacrifices and purifications of the law of Moses, enemies to the death of Christ, ver. 18.—And assured them, that their end would be perdition, because their only view in teaching such a method of justification, was to gratify their own lusts, ver. 19.—Whereas the teachers of truth, and their disciples, had no temptation to pervert the gospel; because they lived in a pure and heavenly manner, and looked for the coming of Christ from heaven, ver. 20.—to re-fashion their present body, (which was humbled or made mortal by sin,) into the likeness of his own glorious body, at the resurrection, ver. 21.

The apostle's method of confuting the Judaisers in this epistle is worthy of notice. He doth not, as in his epistles to the Romans, to the Galatians, and to the Hebrews, bring arguments from the writings of Moses and the prophets; but, to the assertions of the Judaisers he opposes his own affirmations as an inspired apostle; expresses a just abhorrence of the teachers who corrupted the gospel; and vindicates his own character and qualifications as an apostle. This method he followed, because he knew it was sufficient for establishing the Philippians, who, from the beginning, knew him to be a true apostle of Christ, loved him as their spiritual father, and were sure he would not deceive them.—In those epistles in which he confuted the errors of the Judaisers by arguments from the writings of Moses and the prophets, St. Paul made the churches to which they were sent, and all who should afterwards believe, sensible, not only that he was an apostle, but a learned Jewish doctor, who was well acquainted with the ancient scriptures, and who understood their true meaning.

**New Translation.**

**Chap. III.** Now, my brethren, rejoice in the Lord; to write the same things to you, to me, indeed, is not troublesome, and for you it is safe.

**Ver. 1.** Now therefore to write the same things to you, which I have written to other churches, and which I have desired Epaphroditus to tell you, to me indeed is not troublesome, and for you it is safe.

**Ver. 2.** For you it is safe. The condemnation of the errors of the Judaisers, which the apostle was about to write in this chapter, he had already written in his epistle to the Ephesians, and to the Colossians. Also, he had desired Epaphroditus to tell them the same things to the Philippians by word of mouth; but, as he did not think it proper to communicate to them by Epaphroditus verbally, all the Philippians might not have had an opportunity of hearing them; or they might have misunderstood them.
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2 Beware of dogs; I mean malicious furious bigots. Beware of false teachers; those especially mentioned ver. 18. Beware of the unbelieving Jews, who, though they call themselves the circumcision, may more properly be called the excision, because are long God will destroy them.

3 The Jews, being destitute of the qualities signified by circumcision, have no title to the name, and should be shunned. We are the true circumcision who worship God in spirit and in truth, and have no reliance on our descent from Abraham, nor on any rite pertaining to the flesh.

4 Though, indeed, if salvation were to be obtained by these things, I might have confidence even in the flesh. Nay, if any other teacher have confidence in the flesh, I have more reason for such confidence than he hath.

5 I am no proselyte: My circumcision was on the eighth day after my birth. My progenitors were not proselytes, for I am one of the descendants of Israel, of the tribe of Benjamin: And though born in Tarsus, I am an Hebrew descended from parents who were Hebrews: And with respect to the law, I was educated in Jerusalem and a Pharisee.

6 With respect to my zeal for the law, and for the traditions of the elders, it was great; as I shewed by persecuting the church. And with respect to the righteousness which the Jews affirm to be obtained by law, I am unblamable, having observed its precepts with the greatest care from my youth.

7 Nevertheless, what things were gain to me, these I counted  [Greek] loss for Christ.

Whereas, having them in writing, they could examine them at their leisure, and have recourse to them as often as they had occasion.

Ver. 2.- Beware of dogs.-The apostle calls the bigots among the unbelieving Jews, dogs, because they backed against the doctrines of the gospel, and against its faithful teachers, and were ready to devour all who opposed their errors. Our Lord used the word dogs in the same sense when he commanded his apostles not to give that which is holy to dogs. Perhaps the unbelieving Jews are called dogs, likewise, to signify that in the sight of God they were now become as abominable for crucifying Christ and persecuting his apostles, as the idolatrous heathens were in the eyes of the Jews, who, to express their detestation of them, called them dogs.- ver. 15. The atrociously wretched are called dogs.

1 Without are dogs.

2 Beware of evil labourers.-So the word [Greek] translated Matt. xx. 1.-As the apostle honoured those who faithfully assisted him in preaching the gospel with the appellation of fellow-labourers, we may believe, that by evil labourers he meant false teachers, called also 2 Cor. xi. 15. deceitful labourers; because instead of building, the church of Christ by its foundation.

3 Beware of the excision.-The word [Greek] is formed by the apostle in ridicule of the unbelieving Jews, and the Judaising teachers in the Christian church, who called the circumcision the circumcision. For [Greek], i.e. properly signifies to cut off all around whatever is superfluous. But [Greek], from which the verb is derived, signifies, aware a summum ad infinitum, i.e. to cut, to rend. The former operation is performed to rend a thing more polished and perfect; the latter, to destroy it. Wherefore [Greek], the excision, the appellation given to the unbelieving Jews and Judaising teachers, is finally contrived to express the pernicious influence of their doctrine; perhaps also to signify the destruction which was coming on them as a nation. The account given of these wicked men, Rom. xvi. 16. Gal. vi. 12. Tit. ii. 11. shows, that they deserved all the harsh names given them in this place.

Ver. 3. We are the circumcision.-We, the disciples of Christ, who have the superfluous excises of passion and evil desire cut off from our hearts, and who worship God spiritually, alone deserve the honourable appellation of the circumcision, that is, of circumcised persons. See 1 Tim. iv. 17.

Ver. 4.-Of the tribe of Benjamin.-It is an observation of Theodoret, that the Benjaminites were more honourable than the four tribes which descended from Bilhah and Zilpah, Sarah's handmaids or slaves. They were more honourable likewise, on account of their adherence to the law of Moses, when the ten tribes were seduced to idolatry by Jeroboam.

5 An Hebrew of the Hebrews.-The Jews who lived among the Greeks, and who spake their language, were called Hellenists. Acts vii. 1. Ix. 29. 36. Many of these were descended from parents, one of whom only was a Jew. Of this sort was Timothy. Acts vii. 44. But those who were born in Judea, of parents rightly descended from Abraham and Isaac, and who, receiving their education in Judea, spake the language of their forefathers, and were thoroughly imbued in the Jewish and learning of the Hebrews, were reckoned more honourable than the Hellenists; and to mark the excellence of this and learning, they were called Hebrews; a name the most ancient, and therefore the most honourable, of all the names borne by Abraham's descendants; for it was the same given to Abraham himself by the Canaanites, to signify that he had come from the other side of the Euphrates. An Hebrew, therefore, possessing the character and qualifications above described, was a more honourable person than an Israeliite, as that name marked no more but one's being a member of the commonwealth of Israel, while a Jew might be born and bred in a foreign country. Paul indeed was born at Tarsus, in Cilicia; yet, being an Hebrew of the Hebrews, he received his education in Jerusalem, and spoke the language used there, and understood the Hebrew in which the ancient oracles of God were written, he was a Jew of the most honourable class, and was far preferable to the Judaising teacher at Philippi, if, as Mr. Pierce conjectures, and the apostle himself seems to intimate, he was only an Hebrew. The reader need observe, however, that all the privileges hitherto mentioned by the apostle were derived from others; but those he is going to mention were of his own acquisition.

Ver. 6. The righteousness which is by law.-The greatest part of the Jews firmly believed, that the righteousness required in the law consisted chiefly in observing its ritual precepts. And therefore if a person was circumcised, he was considered as a deity in the sight of God. Moreover, the Hebrews, the sacrifices observed, the sabbaths and other festivals enjoined by Moses, made the necessary purification in those cases of pollution, paid the tithes of all they possessed, and abstained from the crimes injurious to society, or, if he committed any such, was considered as purified for them according to law, he was, as the apostle expresseth it, With respect to the righteousness which is by law, unblamable. Further, as the ritual services enjoined in the law were not burdensome to the nature of things, but in the commandment of God; and as, according to the law, atonement was made for sins committed in the performance of those services, they were, on account of their being done from a regard to the divine will, considered as acts of that more acceptable to God than even the performance of moral duties. In the third place, as these ritual services were both numerous and hornitorious, and required so frequently that they gave almost constant employment to the priests, Jerome, the diligent and exact performance of them was thought equivalent to a perfect righteousness, and so meritorious, that it entitled the performer to immortality and eternal life. All these circumstances Paul entertained, whilst he continued a Pharisee. But he relinquished them when he became a Christian, as he informs us, ver. 7.

Ver. 7.- What things were gain to me.-[Greek] properly signifies the gain or profit which is made by merchandise, or otherwise. The things which the apostle formerly reckoned gain to him, but which since his conversion he counted loss, were those mentioned in the note on ver. 6. and not his living in all good conscience before God. For he who said to the Corinthians, I would that all men were even as myself, 1 Cor. x. 12. 'Our boasting is this,-that with the greatest simplicity and sincerity we have had our conversation in the world,' could not say of any degree of moral righteousness he had attained by the grace of God, that he counted it loss; unless he thereby meant, that it was to be thrown away as of no use in procuring his justification meritoriously. See vers. 8. note 1.

2 These I counted loss for Christ. 1-5. The word [Greek] signifies loss incurred in trade; and moreover that kind of loss which is sustained at sea in a storm, when goods are thrown overboard for the sake of saving the ship, and the people on board. In this sense the word is used by Luke, Acts xiv. 10. 21. 22. 28. Rom. ix. 27. 30. 40. Ephes. x. 30. 31. And in other parts. Accordingly Beza explains it by destruction, mischief. The term thus understood, gives a beautiful sense to the
8 Nay, most certainly also I count all things as loss (ver. 7, note 2.) for the excellency of the knowledge of Christ Jesus my Lord; for whom I have thrown away all things, and reckon them to be dung, that I may gain Christ, 

9 And be found in him, not holding mine own righteousness which is from the law, but that righteousness which is from God, through faith by faith; 

10 And may know him, and the power of his resurrection, and the fellowship of his sufferings, being conformed to his death, 

11 (Eph. 1:22.) That any how (κατὰ τὸν οἶκον αὐτοῦ, ἐνεπορευθήκα) I may arrive at the resurrection from the dead. 

12 (Oxy, 356.) For I have not yet received the crown; but I made perfect, but I pursued; (v. 17.) that I may lay hold on (ὑπάρχω) that for which (ὑπάρχω) indeed I was laid hold on by Christ Jesus. 

13 For the excellency of the knowledge of Christ Jesus. — The apostle counted all things lost, not only because they were inefficacious in procuring for him a meritorious justification, but because in themselves they are of little value in comparison with the ex- cellency of knowledge of Jesus as Saviour, and of the method of salvation through him, with which the apostle was so revisited, that all other knowledge, and every human statement, he despised as things not worthy of his care, while voyaging to eternal life. 

14 And reckoned them to be dung. — Paul was excommunicated by the Jews in Jerusalem, and expelled from the city: a treatment which none others met with, who were not so obnoxious to the Jews as Paul was, after he deserted their party and became a Christian. Acts, xvi. 3. 

15 The apostle's meaning is, that he considered all the things in which he formerly gloried, as of no more value in procuring a meritorious justification, than the filth of the streets, which pollute those who handle it. — The prophet Isaiah hath spoken in the same manner of the legal righteousness on which the Jews put the greatest value, chap. lix. 6. 

16 But we are all as unclean things, and all our righteousnesses are as filthy rags. 

17 This is found in him. — This expression Pierce explains by Locke's note on Gal. iii. 27. "By taking on them the profession of the gospel, they have been, put on Christ; so that to God looking on them, there appears nothing but Christ. They were, as it were, covered all over with Christ, as a man with the clothes he hath put on." 

18 The righteousness from God. — We have the phrase ἀναθεματικόν, or the apostate, or the stranger, used, I think, only in this passage. It is opposed to ἀναθεματικόν, the Gentile, Gentile Gentile Gentile's, Gentile the Gentile's Gentile's Gentile's Gentile's righteousness, which is from the law, and the righteousness which is from God by faith. — 3. By faith. — ἐπιθυμήσας.Endeans this think he may be translated, upon faith; to signify that the righteousness which cometh from God, is built upon faith as its foundation, just as believers are said to be built upon the foundation of the apostles and prophets. 

2. By faith, — ἐπιθυμήσας. Endeans think he may be translated, upon faith; to signify that the righteousness which cometh from God, is built upon faith as its foundation, just as believers are said to be built upon the foundation of the apostles and prophets. 

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19 Ver. 10.—And may know him. — Our translators, whom I have followed here, supposed that the infinitive, ἐπιθυμήσας, was put for the subjunctive, ἐπιθυμήσας, that it answers to κατὰ τὸν οἶκον αὐτοῦ, ἐνεπορευθήκα, ver. 9. But Bengelius, because the article is in the genitive case, is of opinion, that ἐπιθυμήσας is governed by τῷ καιρῷ, in the end of the preceding verse; consequently, that righteousness, which is from God by faith, is righteousness which cometh from God, and not self-righteousness. Notes on Gal. v. 15-21.

20 And the end thereof be found a believer in him as Saviour, not holding mine own righteousness, which is from law, as the means of my salvation, but that righteousness which is from the faith enjoined by Christ, even the righteousness which is from God by faith; that being the only righteousness of which a sinner is capable; 

21 And that I may know Christ (ver. 8.) experimentally as my Saviour, and the power of his resurrection in confirming my faith in him as my Saviour, and the fellowship of his sufferings, being conformed to his death, by dying, as he did, a martyr for truth; 

22 That any how, at the end of the race, I may arrive at the resurrection from the dead: obtain a body like to Christ's glorious body, which is the peculiar privilege of the sons of God, Rom. viii. 23. 

23 For I have not yet received the prize, as having finished the race, nor yet am I made perfect, by being complete of the day of Christ; But I pursue, that verily I may lay hold on that righteousness which cometh from God by faith, and that glorious resurrection, (ver. 11.), for obtaining which indeed I was laid hold on by Christ Jesus, when he appeared to me, and forced me to take hold of the.
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13 Brethren, I do not reckon myself to have laid hold on the prize, as having finished the race: But one thing I do, not minding indeed the things behind me, but stretching forward to those things before me.

14 I follow (συνεχώς) along the mark, (ἐπεξεργάζομαι, mind: voice) exceedingly stretching myself forward to the things before me—the part of the course yet to be run over;

15 As many therefore, as wish to be perfect, (ἐπιταγμός) let us think this: And if ye think differently concerning any other point, even that God (ἐπιστημόνως) will discover to you.

16 However, to what we have come, (ἐγκινοῦμεν) let us go by the same line, (ὁποία) let us mind the same thing.

17 Brethren, be joint imitators of me, and (ἐπιλογίως) look steadfastly on them who walk so as we have us for an example.

18 For many walk, (πολλοί) who have often said to not yet received, (ἐλατὴρός) righteousness from God by faith, mention

ver. 9, and a blessed resurrection from the dead, mention
ver. 11, which taken together he terms the prize, ver. 11. Now, of the former, as well as of the latter, it may be said with truth, that believers do not receive in the present life. In the present life it is pep, and indeed by believers, but not bestowed on them till their trial is finished, and sentence pronounced concerning their whole being, according to the general judgment.

2 Nor yet am I made perfect.—Thus, Pierre, thanks is, was observed in opposition to the Judaizers, who taught that perfection was to be obtained by obeying the laws of Moses; Gal. iii. 3. Are ye so foolish, that having begun in the Spirit, (συνεφόρος) ye would be made perfect by the flesh?—Others, however, of opinion, that by using the word συνεφόρος, the apostle alluded to the princes bestowed on the victors in the Greek games. For, as of the victors, some were more valuable than others, being rewarded with victor's corn, victor's oil, and victor's cup, (ταῖς ἐπικρήσεις, ταῖς ἐπικρήσεις) and the persons who obtained them, were συνεφόρος, ταῖς ἐπικρήσεις, to be made perfect. These latter prizes were crowns of leaves, some of trees, and some of herbs. But the inferior prizes were tripods, shields, cups, &c. The former were greatly preferred to the latter, not for the materials of which they consisted, but for the honours and privileges of which they were the symbols. Le Clerc, however affirms, that no presence from any ancient author can be produced, in which ταῖς ἐπικρήσεις, ταῖς ἐπικρήσεις, to be made perfect, signifies to be rewarded with the prizes in the games. But, although the Greeks did not use the word in this manner, it may have it here: as it was well known that the apostle both visited in some Greek worlds, means which, though uncertain, are analogous to their ordinary constructions. Accordingly, we find him using the very word ταῖς ἐπικρήσεις, ταῖς ἐπικρήσεις, in the other passages, to lay hold on prizes, ταῖς ἐπικρήσεις, ταῖς ἐπικρήσεις, in the metaphorical style, is to lay hold on the prize, when he delivered the confessor by the judges of the games. In the subsequent clause, this word, whose proper signification is to take a fast hold of a thing, is elegantly used by the apostle, to denote Christ's laying hold on him, as he was going to Damascus to persecute his disciples, and his forming him into the stadium to run, that he might lay hold on righteousness from God, and a glorious retribution, called the prize of the calling of God from above. See ver. 11, note 3.

Ver. 14. I follow along the mark. (συνεχώς) The word συνεχώς is derived from συνεχέω, to be continuous, as evident from Pliny's application of it to the genus: Herod. p. 363. As we are to understand it here, συνεχώς, to syncretize, or incorporate. As it is employed in the present construction, is to follow along, συνεχώς, to lay hold on, in the metaphorical style, is to lay hold on the mark, whose word συνεχώς, to lay hold on, when it carried on by the apostle, in the following sense that which he obtained in Christ. The expression of the apostle's meaning is, that in running for the prize of righteousness by faith, and on of a blessedness, he kept within the prescribed bounds: He suffered all the persecutions and afflictions, which God and the judge of the race, (ὁμοίως) appointed him to suffer, without murmur, or grudge, or complaint, or flagging. He was even willing to die a martyr, for the truth, that he might be conformed to Christ in his death. This was not the case with the false teachers mentioned ver. 15, who were enemies of the cross of Christ, and who corrupted the gospel to avoid suffering.
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you, and now even weeping I say, are enemies of the cross of Christ; the whole in perdition, whose god is in the belly, and whose glory is in their shame; who (apostate) mind earthly things. (See Col. iii. 3.)

20 (Tit. 3.) But our conversation is for heaven, (if so) from whence also we look for the Saviour, the Lord Jesus Christ.

21 ('O ap τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ) Who will re-fashion our humbled body, (in order that it may become of a like form with his glorious body, according to that strong working, by which he is able also to subdue all things to himself.)

Ver. 18. For many walk.--He speaks here of the Judaizing teachers, mentioned chap. i. 16, as preaching Christ innocently, and with a view to add affliction to the apostle's house. And the description which he gives of their deluded manners is agreeable to what is said of them elsewhere, particularly 2 Cor. xi. 13. 20. 1 Tim. v. 5.

Ver. 19. --Whose god is the belly.--The apostle gives the same character of the Judaizing teachers, Rom. xiv. 13 Th. i. 11. And therefore it cannot be doubted, that he is speaking here of them and of their disciples, who, we may well suppose, resembled their teachers, not in their principles only, but in their manners also.

2. Whose glory is in their shame.--These false teachers not only lived in gluttony, drunkenness, and debauchery, but they gloried in these vices, and in the money which they drew from their disciples, although all these things were most abhorred.

3. Who mind earthly things.--Pierce supposes, that in this expression the rules of the law of Moses, which were of an earthly nature, are included.

Ver. 20.-But our conversation is for heaven.--As the verb ἀποκατάφησιν, from which ἀποκατάφησις is derived, signifies to be healed, in general, see Philip. i. 27. the common translation, which is that also of the Syriac and Vulgate versions, may be retained. But Le Clerc affirms, that ἀποκατάφησις and ὀρθία, being words of the same signification, the clause ought to be rendered, Our city, namely, the new Jerusalem, is in heaven. Beza, however, and others translate it, Our citizenship is in heaven; so that we do not, like the persons mentioned ver. 5, 'mind earthly things.' See Col. iii. 1-3. This, it must be acknowledged, is a good sense of the passage, provided it is authorized by the original.

2. From whence also we look for.--Though the antecedent was here, he is in the place by his own error placed in the singular, because it respects the meaning rather than the form of its antecedent. See Eph. iv. 66. 2 Peter thinks this adversative may be removed, by supposing that ἐκ is included in τῆς ἐκ τῆς, from which place we look for the Saviour to come. The apostle, by a common figure of speech, ranks himself with those who are to be alive at Christ's second coming. See 1 Thess. iv. 15. note.

3. The Saviour.—Eustathius has quoted a passage from Cicero, to show the greatennesses contained in the word ἀνακατάφησις, answerer. But they are meanesses contemptible, compared with those implied in the name Jesus, answering to παρθένος, answerer. The transcendent excellence of which great name the apostle hath let forth, chap. ii. 10, 11.

Ver. 21.--Who will re-fashion the body of our humiliation, in order that it may become of a like form with the body of his glory. The body of our humiliation, is our body humbled into a state of mortality by the sin of the first man; and it is contrasted with the body of Christ's glory, or the glorious incorruptible body in which he now lives as Saviour and universal Lord. Like to this glorious body of the Saviour, of which an image was given in his transfiguration, is rendered as 1 Cor. xv. 43. note 2, the bodies of those who now have their conversation for obtaining heaven, and shall be new made when Christ returns. So that here, as Rom. viii. 23. the redemption of the body from corruption by a glorious resurrection, is represented as the especial privilege of the righteous.

2. Wherewith he is able to subdue all things to himself.—Here, from Christ's being able to subdue all wicked men and evil angels, by converting such of the former as are capable of conversion, and by punishing the rest along with the evil angels, the apostle judgently concludes, that he is able, by the same power, to re-fashion the humbled fleshly body of the saints, so as to make them of a like form with his own glorious body. It deserves to be remarked, that Christ is here and in the whole of the preceding verses, the subject of the whole discourse, with himself, by his own proper working, or whatever term of expression is the same. See the note on ver. 1. In general the same subject is carried, and is completed, 1 Cor. xv. 25. Heb. xi. 8. For removing this difficulty, see 1 Pet. iii. 18. note 3, where Christ's resurrection, as sacrificed to the Father, to the Spirit, and to Christ himself, is explained.

CHAPTER IV.

View and Illustration of the Matters contained in this Chapter.

To the foregoing condemnation of the doctrines and practices of the Judaizers, the apostle, as the application of his discourse, subjoined, in the beginning of this chapter, an exhortation to the Philippians to stand firm in the belief of the doctrine of Christ, and in the constant practice of his precepts.

In what follows, St. Paul proceedeth to a new subject. Euodia and Syntyche, two Christian women of note in Philippi, having differed on some points of doctrinal or practical, the apostle besought them to lay aside their disputes, and be united to each other in affection, ver. 2.-And to bring about their reconciliation, he requested a person in Philippi, whom he calls his true co-partner, to help them to compose their differences; because they were sincere in the belief of the gospel, and had formerly assisted himself, and Clement, and other faithful preachers, in the work of Christ, ver. 3. Next, he gave the Philippians directions concerning their temper and conduct as Christians. They were to cherish spiritual joy, moderation, freedom from anxious cares, and to be often employed in prayer, ver. 4.-6. All these virtues they were to practice, according as they had learned them from him, and had seen them exemplified in him, ver. 8.-9. In very polite terms, he thanked the Philippians for their affection to him, expressed by the care they had taken to supply his wants, ver. 10. —But lest, from the warmth of his gratitude, they might fancy that his present distress was a measure of displeasure at his poverty, he told them that the want of the necessaries of life were not evils insupportable to him; for he had learned in every state to be content; and was able to bear all sorts of distress, through his brethren, through Jesus Christ, ver. 11.-13. Yet he commended them for attending to his state, ver. 14. —And told them he accepted their present the more willingly, because they were the only church, he had received any thing from while he preached in Macedonia, ver. 15. —From which they would
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see that he was not covetous of gifts; and that he received their present only because he sought from them pious actions, as the fruit of his labours among them, which in the end redounded to his advantage, ver. 17.—Knowing, however, that it would give them joy, he told them, that through their liberal gift sent by Epaphroditus, he now had ever thing he wished, and was filled with comfort, ver. 18.—Withal, to encourage them in such good works, he assured them that God would supply all their wants abundantly, ver. 19.—In which persuasion, he addressed a short doxology to God, ver. 20.

The apostle having, in this handsome manner, thanked the Philippian church for their present, he desired the bishops and deacons to salute every saint at Philippi in his name; and sent them the salutation of the brethren who were with him at the writing of this letter, ver. 21.—adding, that all the saints in Rome salute them, but chiefly they of Caesar’s household, ver. 22. For the gospel being made known in the palace, by means of the apostle’s bonds, chap. i. 12, 13. it had made such an impression on some of the emperor’s domestics, that they embraced and professed the Christian faith. Having, therefore, friends in the palace, the apostle hoped to be released through their good offices, chap. i. 95, ii. 24. Nor was he disappointed in his expectation. For, after having been confined two years, he was set at liberty.

St. Paul concluded this epistle, as usual, with his apostolical benediction sealed with an amen, to shew his sincerity in all the things he had written, ver. 23.

NEW TRANSLATION.

CHAP. IV.—Wherefore, my brethren, whom I greatly love, and whom I long exceedingly to see, and who are to be my joy and crown, (see 1 Thes. ii. 19 note), so stand firm in the Lord, O beloved.

2 Euodia I beseech, and Syntyche I beseech, to be of the same mind in the Lord.

3 And ye (yourselves) I entreat also, true yoke-fellow, help (serve) these women who (in, 164.) for the gospel have combated together with me, and with Clement; and the rest of my fellow-sufferers, whose names are in the book of life.

4 Rejoice in the Lord always: I say, again, Rejoice.

Ver. 1.—Wherefore, my brethren, &c.—This being the conclusion and application of the discourse in the preceding chapter, it ought not to have been separated from it. See 1 Cor. x. 24, where the discourse and the chapter end with a similar exhortation.

2. Exceedingly longed for;—καταστειλείς. The Hebrews gave this phrase a translation to things which they greatly valued, and which were the objects of their strongest desire. In this place the word expresses likewise the apostle’s longing to see the Philippians.

3. And crown;—Πάντας τινί. St. Paul often compared his labours in the gospel to the combats in the games. Here, by an elegant and bold figure, he calls his Philippian converts his crown, in allusion to the crowns which the victors in the games were rewarded. His meaning is, that their conversion and perseverance would procure him much honour and a great reward at the judgment.

4. O beloved;—Ιερουσαλήμ. It is scarce possible to express affection more strongly than the apostle hath done in this short verse, by the various tender epithets which he bestowed on the Philippians: not in flattery, but from the real feelings of his heart, penetrated not only with gratitude for their attention to him in his distress, but with esteem on account of the excellence of their character and behaviour.

Ver. 2. To be of the same mind in the Lord;—Ως και εὐλογήσω. Paul calls Philippians his fellow-labourers, as well as the Cretans. Whithby is of opinion, that the apostle exhorted these women to promote the gospel with one mind and accord; and support his opinion by this argument, that no one can be of the same judgment with another, merely by courtesy.

Ver. 3. True yoke-fellow;—.sendKeys. From 1 Cor. vii. 7. It is more than probable that Paul was never married. But when Euodia, Hist. iii. 30, tells us, the ancients thought otherwise; and that they have been followed by some of the moderns, who suppose the apostle’s wife was here addressed. But the gender of the substantive, which is masculine, ἀνδρον, shows this to be a male. Whence if the apostle had addressed a female, he would have written τὴν συμμαθέαν.

Ver. 4. Rejoice;—Χαίρετε. Eusebius indeed affirms, that the Greek vocatives, though masculine in their termination, are sometimes feminine in their signification. But in this he is contradicted by Eustath.—But, following Theophylact, it gives it as his opinion, that this yoke-fellow was the husband either of Euodia or of Syntyche; and that these women were female preachers. I also think the husband of one of these women was meant here; and that he is called true yoke-fellow, on account of his excellent character as a husband. Others suppose the title was addressed by the title of true yoke-fellow, because being one of the apostle’s chief converts at Philippi, he had assisted him in the gospel.—Will think Epaphroditus was the husband of the yoke-fellow, and that the women were to be helped by him at Philippi, and had laboured with him in the gospel. But on this supposition, Epaphroditus, at the time the apostle wrote, must have been at Rome, or in some other place. But of one of the above suppositions is admitted, some or one or other of the bishops or deacons, mentioned chap. i. 1. may have been addressed by the title of yoke-fellow, which is the title of a fellow-labourer, and by which the apostle addresses his fellow-labourers in these words, that they are written in the book of life; i.e. refer to the personal service of Christ with them, and to express his charitable belief concerning them, that being faithful labourers, they were to be rewarded with eternal life.

CHAP. IV.—Wherefore, my brethren, whom I greatly love, and whom I long exceedingly to see, and who are to be my joy and crown, (see 1 Thes. ii. 19 note), so stand firm in the Lord, O beloved.

2 Euodia I beseech, and Syntyche I beseech, to lay aside your disputes, and be of the same friendship towards each other, which the Lord requires in his servants.

3. And I entreat thee also, faithful yoke-fellow, in the work of Christ, to help these women (Euodia and Syntyche) to compose their differences; who are worthy of this mark of attention, because they courageously maintained the truth of the gospel, along with me, Clement, and the rest of my fellow-labourers at Philippi; whose names I am persuaded are in the book of life, as persons to be saved.

4. Instead of being much grieved with the evils to which ye are exposed, by his name, appears to have been a Roman city, as Philippus was a Roman colony, he may have been converted there, and may have assisted the apostle soon after his conversion, or in some after period.

2. Who for the gospel have combated together with me;—Probably some Jewish teacher at Philippi had embraced Euodia and Syntyche to the party. But these two women having sedulously opposed his corrupt doctrine, the apostle calls it very properly, a combating with him, and with Clement, and with the rest of his fellow-labourers. Or, these women, as Theophylact thinks, may have been aged widows; whose office it was in instruct the younger of their own sex; and who may have met with much trouble and persecution, both from the unbelieving Jews and Gentiles, while they faithfully discharged their duties.

That there were ancient in the church aged widows, employed to teach the younger of their own sex the principles and precepts of the gospel, appears from 1 Tim. v. 16. And that the sufferring of persecution for the gospel required as great an exercise of courage as the Paganian games, is intimated in Acts x. 22. Withal, there is added a holy εἰρήνη καὶ προδοσία, a combat of sufferings.

3. And with Clement;—The ancient Christians have told us, that this is the Clement who afterwards became bishop of the church at Rome, and who, to compose some素晴 errors, which had arisen in the church at Corinth, about their spiritual guides, wrote an epistle to the Corinthians, which is still extant.

4. Whose names are in the book of life;—In scripture there are two books mentioned, in which men’s names are said to be written. 1. A book in which the names of those are written whom God allows to live on earth. Of this book speaks, Rev. xii. 17. 2. If not, blot me, I pray thee, out of thy book which thou hast written.”—Also, Isaiah, chap. iv. 2. Every one written among the living in Jerusalem.”—2. A book in which the names of those who are to inherit heaven and eternal life are written. Of this book our Lord speaks, Luke x. 20. Rather rejoice because your names are written in heaven.” Also the apostle, Heb. xii. 23. First-born who are written in heaven.” This book is called, Rev. xvi. 8. The book of life of the Lamb.” And, Rev. xxii. 21. The Lamb’s book of life.” Of this book Christ likewise hath spoken, Rev. xix. 12. If any man take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the Lamb.” In this book Matthew refers, chap. iii. 18. A book of remembrance was written for them that feared the Lord, and that thought upon his name.” These things, however, are not to be taken literally. They are metaphors formed on the customs of men, when they wrote the names of the apostle and different books. But on this supposition, Epaphroditus, at the time the apostle wrote, must have been at Rome, or in some other place. But of one of the above suppositions is admitted, some or one or other of the bishops or deacons, mentioned chap. i. 1. may have been addressed by the title of yoke-fellow, which is the title of a fellow-labourer, and by which the apostle addresses his fellow-labourers in these words, that they are written in the book of life; i.e. refer to the personal service of Christ with them, and to express his charitable belief concerning them, that being faithful labourers, they were to be rewarded with eternal life.
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270. a second time, rejoice ye. (See ch. iii. 1.
1 Thess. v. 16. note.)
5 Let your moderation be known to all men. The Lord is nigh.
6 Be anxious solicitude about nothing, but in
7 And the peace (Rom. i. 7. note 4.) of God, which surpasseth all understanding, will guard your hearts, and your minds, (w., 167.) through Christ Jesus.
8 Finally, brethren, whatever things are true, whatever things are noble, whatever things are just, whatever things are pure, whatever things are praiseworthy, be beating, whatsoever things are of good fame, if there be any virtue, and if any praiseworthy, attentively consider these things.
9 (A) Also ye have learned, and received, (see Col. ii. 6. note.) and heard, and seen in me: These things praiseworthy, the God of peace will be with you.
10 (as) But I rejoiced greatly in the Lord, that now the length ye have made your care of me to flourish again, (A 2 cor. 215.) in which indeed ye were careful, (chap. ii. 2. note.) but ye had not an opportunity.

Concerning his own beneficent government of the world for the good of his church, and concerning his return to judge the world in righteousness, and to render to every one according to his deeds.

This joy comes also from our belief of the promises which Christ hath made to us, concerning the pardon of sins, the assistance of his Spirit, the efficacy of his power to preserve us from the snares of the devil, the resurrection of the body, the life everlasting in the righteousness, the creation of the new heavens and a new earth, for the righteous to dwell in, and their eternal felicity in that happy place. The apostle exalted the Philippians to rejoice almighty in the Lord, not only because they discovered and perceived the great power of the gospel, and that he is a permanent source of joy to believers, but because the joy flowing therefrom was able to support them, both under the fear and the feeling of the sufferings to which they were subjected.

2. To all men. The apostle desired the Philippians to make their moderation evident to all men, because thereby they would effectually recommend their religion to their persecutors. In this sentiment Peter agreed with Paul. I Pet. ii. 12.

3. The Lord is nigh. Every signifies, either in respect of place or time. Here I understand it of place. The Lord is here, observing your behaviour. If it is understood of time, the meaning is, the Lord will soon come and destroy the Jewish commonwealth; so that the power of one class at least of your persecutors will shortly be an end.

6. With thanksgiving. On this see the note. That, after beginning his prayers with complaints and tears, he ended them with thanksgivings. The exhortation in this verse implies, not only that the afflicted have many necessities for which they ought to give God thanks; but that they ought to be thankful for their very afflictions, because they are the means by which the Father of their spirits maketh those partakers of his holiness, in order to fit them for living with himself in heaven for ever.

7. The peace of God. This I take to be the happiness which God bestoweth on his people in the life to come; called also, the rest of God. And to that interpretation the characters here given of the peace of God agree;—it is so great that it surpasseth human understanding; and the hope of enjoying it, is the most effectual preservative of the affections and thoughts from sin. Others by the peace of God understand, the peace arising from reconciliation with God through Jesus Christ; others, the peace which God himself possesseth in the enjoyment of his infinite perfections. In this latter sense of the phrase, the apostle's meaning is, that the pleasures which good dispositions afford, have a great efficacy in making men steadfast in the profession of religion. The peace of God is used only here and Col. iii. 15. where it signifies the peace which God enjoys.

8. Whatever things are true, whatever things are noble, whatever things are praiseworthy, whatsoever things are of good fame, if there be any virtue, and if any praiseworthy, attentively consider these things;
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11 I do not speak this (Acts 25:4.) because I was unhappy (5:21) a slave. For I have learned, in whatever state I am, to be contented. 2

12 I am able to bear all things through Christ who strengthens me. 1

13 Withstanding, ye have done well, when ye jointly communicated to me in my affliction. 2

14 And know ye also, O Philippians, that in the beginning of the gospel, when I went forth from Macedonia, 2 in Thessalonica, there was no church communicated with me, in the matter of giving and receiving, but ye only. 2

15 For even when I was in Thessalonica, ye sent indeed once and again to my necessity. 1

16 Not because I earnestly seek a gift, but I earnestly seek fruit that may abound to your account. 3

17 And now I have all things, and abound: I am filled, having received from Epaphroditus the things sent by you, a smell of a sweet savor, a sacrifice acceptable, well-pleasing to God. 3

18 (a) But my God will supply all your wants, through Christ Jesus, according to his riches in glory. 1

19 I need no longer to write you of Epaphroditus, for he is my brother, my fellow-worker, my beloved fellow-soldier; he was, for your part, also sentinel over your affections. 2

16. Where the apostle saith, the Philippians sent once and again to his necessity in Thessalonica. For Thessalonica being the chief city of Macedonia, their communicating with him in the matter of giving and receiving, was not after he departed from Macedonia, but whilst he was in that country. Some are of opinion that the translation should be, 'when I was departing, or about to depart from Macedonia.' But although the Greek may bear this sense, yet, for the difference of time, it will not remove the difficulty. For the Philippians sent money twice to the apostle, their first present, at least, could not be received when he was departing. I therefore think that Epaphroditus must be translated, or sent forth from Thessa

20. For even when I was in Thessalonica, Chrysostom observes, that the emphasis in this sentence is to the apostle's necessities: the inhabitants of so small a town as Philippi were so ready, and so generous to the apostle, that they frequently provided for him, in the shape of money, when he was at Thessalonica in the metropolis of Macedonia, that the gospel might be spread in those countries, being preached to them without any expense to themselves. Yet it must be remembered, that even in Thessalonica the apostle maintained himself more by his own labour than by the contributions of the Philippians. 1 Thess. ii. 9-10. 2 Thess. iii. 7-9.

21. Not because I earnestly seek-. So εὐθείας properly signifies, the apostle's meaning, as Pierce expresseth it, is, "Not do I mention all this because I am desirous of a gift from you, now or at any time, for the sake of the gift itself. But what I desire on all such occasions is, that your relation may produce such good effects as may turn to account to you." 1 Thess. iv. 13-18.

22. All things,-All and every thing. Here our translators have followed the Vulgate, Habeat veniam omnium. Estius observes, that one of the meanings of veniam is, to receive rent from lands, or wages for labor. But this sense might be translated, 'I have from you all things.' And by using this word the apostle may have insinuated, that what he had received from the Philippians was due to him, on account of his having preached the gospel to them.

23. The things sent,-Besides money, the Philippians may have sent to the apostle clothes and other necessaries. A smell of a sweet savor, a sacrifice acceptable, well-pleasing to God. - These were the epistles and books, and other kinds of sacrifices; not only to the peace and thank-offerings, but to the burnt-offerings and sin-offerings. See Eph. v. 3. 6. Here they are given to the present, which the Philippians sent to the apostle; not because that present partook of the nature of any sacrifice or offering whatsoever, as is plain from this, that it was offered immediately to the apostle, and not to God; but merely to
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20 Wherefore, let us join heartily in sacriﬁcing to God, even our Father, who hath exceedingly loved us in Christ, the glory of inﬁnite goodness; and let us so do for ever and ever. Amen.

21 Wish health in my name to every one in your city, who professeth to believe in and obey Christ Jesus. The preachers of the gospel who are with me, wish you health.

22 All the Christians in Rome wish you health, and especially the Christians in Caesar's family, who by this testiﬁy their esteem of you, as an account of your faith, so an account of your affection to me.

23 I now give you my apostolical benediction: May that favour of our Lord Jesus Christ which he bestows on his faithful disciples, remain with you all. Amen.

COLOSSIANS.

PREFACE.

Laodicea, Hierapolis, and Colosse, mentioned Col. iv. 13, as cities in which there were Christian churches at the time this epistle was written, were situated not far from each other, in the Greater Phrygia, an inland country in the Lesser Asia. Of these cities Laodicea was the greatest, being the metropolis of Phrygia, and near it stood Colosse by the river Lycus where it falls into the Meander. Laodicea, though inferior in rank to Laodicea, was a great and wealthy city, and had a Christian church, which perhaps was more considerable than the churches in Laodicea and Hierapolis, on account of the number and quality of its members; and therefore it merited the attention which the apostle paid to it, by writing to the Colossians the epistle in the canon which bears their name.

The inhabitants of Phrygia were famous for the worship of Bacchus, and Cybele, the mother of the gods. Hence she was called Perga Matrim, by way of distinction. In her worship, as well as in that of Bacchus, both sexes practised all sorts of debaucheries in speech and action, with a frantic rage, which they pretended was occasioned by the delirium to which they were reduced. These were the orgies (from ὀργίας, orgias) of Bacchus and Cybele, so famed in antiquity; the lewd rites of which being perfectly adapted to the corruptions of the human heart, were performed by both sexes without shame or remorse. Wherefore, as the Son of God came into the world to destroy the works of the devil, it appeared in the eye of his apostle a matter of great importance, to carry the light of the gospel into countries where these abominable impieties were digniﬁed with the honourable appellation of Virginal worship, especially as nothing but the heaven-descended light of the gospel could dissipate such a pernicious infection. That this salutary purpose might be effectually accomplished, St. Paul, accompanied by Silas and Timothy, went at different times into Phrygia, and preached the gospel with great success in many cities of that country, as we are informed by Luke in his history of the Acts of the Apostles, and as shall be proved more particularly in the following section.

SEC. I.—Showing that the Apostle Paul preached the Gospel, and planted Churches in Colosse, Laodicea, and Hierapolis.

From the history of St. Paul's travels given by Luke, it appears that his constant custom was, to go directly to the chief cities in every country where he proposed to introduce the gospel. This method he followed, ﬁrst, Because in the great cities he had an opportunity of making the doctrine of salvation known to multitudes at once; and among others, to persons of station and education, who being best qualiﬁed to judge of the nature and evidences of the gospel, their example, if they embraced the gospel, knew would have a powerful inﬂuence on others. Secondly, Because whatever corruption of manners prevailed among the natives of any country, he supposed would be more predominant in the great cities than anywhere else; and being there supported by all the countenance which authority and example could give them, he foresaw that the triumphs of the gospel, in overthrowing these corruptions thus supported, would be the more illustrious. The apostle's constant custom, therefore, being to go directly to the great cities in all the heathen countries, they must be mistaken who are of opinion, that Paul, in his journeys through Phrygia, never once visited either Colosse, or Laodicea, or Hierapolis, notwithstanding we are told, Acts xvi. 4, that Paul and
Silas travelled through the Lesser Asia, to deliver the decree of the apostles and elders in Jerusalem to the churches which they had planted; and in particular, that they went throughout Phrygia, Acts xvi. 6. Also we are told, Acts xviii. 23, that on another occasion Paul went over all the country of Galatia and Phrygia in order.

Nevertheless, to prove that Paul did not preach the gospel in Colossae, two passages in his epistle to the Colossians are appealed to. The first is, chap. i. 4. 'Having heard of your faith in Christ Jesus, and of the love which ye have to all the saints.' This, it is said, implies that the Colossians were not converted by Paul; and that he had only heard of their being converted by some other teacher. But the apostle might express himself in that manner, consistently with his having converted the Colossians, because it was his custom, when absent from the churches which he had planted, to make inquiry concerning their state, (1 Thess. iii. 5,) that he might know whether they persevered in maintaining that great article of the Christian faith, which he was so anxious to establish, but which was everywhere opposed by the Judaizing teachers, namely, that both Jews and Gentiles, under the gospel, were entirely freed from obedience to the law of Moses as a term of salvation; and that obedience to the gospel was the only thing required in order to meet with the acceptance with God. This doctrine the apostle, Col. i. 26. termed 'The mystery which was kept hid from ages and from the generations;' and, ver. 27. 'The mystery concerning the Gentiles, which is Christ to them the hope of glory.'

Wherefore, when Epaphras came from Colossae to the apostle, it is natural to think, that, according to his usual manner, he inquired concerning the state of the Colossians: And being informed by him that the greatest part of them persevered in the true faith of the gospel, Col. i. 8. notwithstanding the attempts of the false teachers to seduce them, he was greatly elated, and with perfect propriety said to them, chap. i. 3. 'We give thanks to the God and Father of our Lord Jesus Christ always when we pray for you: 4. Having heard of your faith in Christ Jesus, and of the love which ye have to all the saints.'

Besides, it ought to be remembered, that the apostle spoke in the same manner of the faith and love of other churches and persons of whose conversion he himself was undoubtedly the instrument. Compare Philothen, ver. 5. with ver. 19. of that epistle. See also 1 Thess. iii. 6. and note 1. on Eph. i. 15.—Wherefore, the passage under our consideration is no proof at all, that the Colossians were indebted to some other teacher than Paul for their faith in the gospel.

The second passage quoted from Paul's epistle to the Colossians, to prove that he never preached the gospel in Colosse, Laodicea, and Hierapolis, is chap. ii. 1. 'I wish you to know how great a combat I have for you, and for them in Laodicea, and for as many as have not seen my face in the flesh.' But this by no means implies, that the brethren in Colosse and Laodicea had not seen the apostle when he wrote this letter to them. For, as Theodoret justly observes in his preface to this letter, the apostle's meaning is, that his combat was for the converted Gentiles in Colosse and Laodicea, who doubtless had often seen his face; and not for them alone, but 'for as many as had not seen his face in the flesh;' that is, for all the converted Gentiles every-where, and in every age of the world. That is this the true meaning of the expression. Theodoret proves from the next verse, where the apostle does not say, that your heart may be comforted, as he would have done if the Gentiles of Colosse and Laodicea had been of the number of those who had not seen his face in the flesh; but that their heart, namely, who have not seen my face, may be comforted as well as yours.

In the third place it is alleged, that the apostle himself points out Epaphras as the spiritual father of the Colossians, chap. i. 7. 'As ye have also learned it from Epaphras.' But, in my opinion, the word also indicates the direct contrary. The Colossians had learned the true doctrine of the gospel, not from the apostle alone, but they had 'learned it from Epaphras also,' who, as a faithful minister of Christ, and fellow-labourer with the apostle, after his departure, had not failed to put the Colossians in mind of his doctrine. Besides, if Epaphras had converted the Colossians, the apostle, instead of saying, chap. iv. 12. 'Epaphras, who came from you, a servant of Christ, salute you,' would rather have said, as Lardner has observed, Epaphras, by whom ye believed; or somewhat to the like purpose, expressive of the obligations they lay under to him.

The following are the arguments which prove that Paul converted the Colossians. First, This apostle, speaking of the Christian church, says, chap. i. 25. 'Wherefore I am made a minister, according to the dispensation of God, which was given me on your account, fully to preach the word of God.' But if the dispensation of God was given Paul, on account of the Colossians, fully to preach the word of God, can it be imagined, that, notwithstanding he was so often in Phrygia, he would neglect his commission so far as never to preach the gospel in Colosse? Secondly, Throughout the whole of this epistle, the Colossians and the Colossians are represented as taking a special interest in each other's affairs, like persons who were bound to each other by the strongest ties of friendship. For example, chap. ii. 5. 'Though in the flesh I be absent, yet in spirit I am with you, rejoicing when I see your order, and the firmness of your faith.'—In like manner, chap. iv. 7. 'All things concerning me, Tychicus, a beloved brother, and faithful minister, and fellow-servant in the Lord, will make known to you. 8. Whom I have sent to you for this very purpose, that he may know the state of your affairs, and comfort your hearts.' Nay, as a person for whose opinion the Colossians had the highest regard, he bare testimony to them concerning Epaphras their own pastor, chap. i. 7. that he 'was a faithful minister of Jesus Christ with respect to them,' and chap. iv. 13. 'had much zeal for them, and for those in Laodicea, and those in Hierapolis; all which are expressions of such an affection, as would naturally subsist between persons converted to the faith of the gospel, and him who had converted them.'—Thirdly, The apostle wrote the salutation to the Colossians with his own hand, as he did to the other churches which were planted by him, and who knew his handwriting. Whereas, in his epistle to the Romans, who were strangers to him, the salutations were written by Tertius. Fourthly, That the Colossians were converted by an apostle, appears from chap. ii. 6. 'Seeing then ye have received Christ Jesus the Lord, walk ye in him: 7. Rooted in him, and built upon him, and made firm in the faith, even as ye have been taught, abounding in it with thanksgiving.' This the apostle could not have said to the Colossians, if their only teacher had been Epaphras, or any other who was not an apostle. See also chap. i. 6. 'From the day ye heard it, and knew the grace of God in truth.' These things, as Dr. Lardner very well observes, Can. vol. ii. chap. 14. show that the Colossians were converted by an apostle. Now, who should this be but Paul himself, who made so many journeys into their country, and preached there with such success?

Upon the whole, we may believe that the churches in Colosse, Laodicea, and Hierapolis, were planted by St. Paul, with the assistance of Timothy in particular; and therefore, in writing this epistle, Timothy joined the apostle, as one well known to the Colossians, and greatly respected by them.
We learn the news of Paul's confinement at Rome reached the Christians in Colossae; they sent Epaphras, a native of their city, chap. iv. 12. and formerly an idolater, chap. i. 13, but now a Christian minister in their church, chap. i. 7., all the way to Rome to comfort the apostle, by declaring the affection which the Colossians bore to him as their spiritual father, chap. i. 8., and to give him an account of their state, and to bring them back word how matters went with him, chap. iv. 7—9.

From Epaphras the apostle learned, that the greatest part of the Colossians persevered in the faith, and were remarkable for their love to all the brethren, chap. i. 4.: But that certain false teachers had persuaded some of them to worship angels, and to abstain from animal food, and to observe the Jewish festivals, new moons, and sabbaths, and to mortify their bodies by long continued fastings; in short, to practise the rites of the law of Moses as absolutely necessary to their salvation, chap. ii. 16—23.

Long before the light of the gospel shone on the world, the Greeks had introduced their philosophy into many of the countries of the Lesser Asia, and among the rest into Phrygia, where it would seem the doctrines of Pythagoras and of Plato were much admired. The followers of Plato held, that the government of the world is carried on by beings inferior to the gods, but superior to men, such as the Jews believed angels to be. These they called daimones, a name which in the Greek language signifies divinities; and these they enjoined their sect to worship, on account of their agency in human affairs. See Col. ii. 8. note 2. The philosophy of Pythagoras led to a different discipline. They held, that mankind had all lived in some pre-existent state, and that for the sins committed by them in their pre-existent state, some of their souls were sent into human bodies, and others of them into the bodies of brutes, to be punished for, and to be purged from their former sins. Wherefore, believing the whole brute creation to be animated by human souls, they held it unlawful to kill any thing which hath life, and abstained wholly from animal food. Withal, effectually to free themselves from the vices and pollutions contracted in their pre-existent state, they practised repeated and long-continued fastings, and other severities, for the purpose of thoroughly subjecting the body with its appetites to the soul.

From the things which the apostle Paul hath written to the Colossians, it appears that some of them had embraced the discipline of Pythagoras, and of others of them the philosophy of Plato; and that the Judaizers who came to Colosse, the more effectually to recommend the law of Moses to the Christians in that city, had affirmed that Pythagoras derived his discipline, and Plato his dogmas, from the writings of Moses. That these false teachers made use of an argument of this kind, to recommend the Jewish institutions to the Colossians, is the more probable, that some of the early Christian writers, and if I am not mistaken, some of the Jewish writers also in the first ages, affirmed the very same fact. See Ryan's history of the effects of religion on mankind, sect. 2. The truth is, the Pythagorean discipline bears some resemblance to the abstinenence from unclean meats, and to the fastings enjoined in the law of Moses. But, be this as it may be, it cannot be denied that the Pythagorean precepts, both concerning the abstinenence from animal food, and concerning the mortification of the body by fasting and other severities, together with the doctrines of Plato concerning the agency of angels in human affairs, and the honour which is due to them from men on that account, are all expressly condemned by the apostle in his epistle to the Colossians. This being the case, may we not believe that the Judaizing teachers, who it is well known artfully suited their tenets to the characters and prejudices of the persons whom they addressed, talked to the Colossians, in a plausible and pompous manner, concerning the dignity and office of angels, and represented them as proper objects of worship to mankind, on account of the blessings which they received through their ministry? and even insinuated, that, to render mankind complete in knowledge, new revelations of the will of God, more perfect than those made by Christ, might be expected through the ministry of angels, who they affirmed were better acquainted with the will of God than it was possible for Christ to be; as, according to them, he was nothing but a man! Nay, these impostors may have gone so far as to obtrude their own false doctrines on the Colossians, as new revelations made to them by angels. Further, in proof of the agency of angels in human affairs, and to show that they are proper objects of men's worship, they would not neglect to tell the Colossians, that the law of Moses was given by the ministry of angels, and that angels conducted the Israelites into Canaan. And with respect to such of the Colossians as were tainted with the Platonic philosophy, we know that to persuade them to worship angels, or at least to make use of their mediation in worshipping God, they professed that it was arrogance in sinners to worship God without some mediator, and therefore they exhorted the Colossians, as an exercise of humility becoming them, to send up their prayers to God by the mediation of angels; which they said was more acceptable to God, and more effectual than the mediation of Christ, who could not be supposed to have power with God, like the angels his ministers in the government of the world. Lastly, As the heathens in general, trusting to propitiatory sacrifices for the pardon of their sins, were extremely attached to that kind of sacrifice, we may suppose, although it is not mentioned by the apostle, that the Judaizers told the Colossians, since there were no propitiatory sacrifices prescribed in the gospel, it was undoubtedly the will of God to continue the sacrifices and purifications of the law of Moses, which he himself had appointed as the means of procuring the pardon of sin. And by this argument also, they endeavoured to allure the Colossians to embrace the law. Upon the whole, the Judaizers recommended the law as an institution excellently calculated for procuring the pardon of sin, and for perfecting men in virtue, consequently as absolutely necessary to salvation.

But this whole form of doctrine, by drawing men away from Christ the head, and making them forget all the benefit which they may derive from his mediation, it was necessary that an effectual remedy should be provided for putting a stop to so pernicious a scheme of error. And such a remedy the Spirit of God actually provided, by inspiring the apostle Paul to write this excellent epistle, wherein all the errors of the false teachers are condemned, either directly or by establishing the contrary truths. In particular, the Levitical sacrifices and purifications were shewn to be of no manner of use under the gospel, by the apostle's doctrine, chap. i. 14. that 'we have redemption through the blood (that is, the sacrifice) of Christ, even the forgiveness of sins.' In like manner, the vain figment, that angels are superior in dignity and power to Christ, was entirely destroyed by the apostle's doctrine, chap. i. 15. that Christ is 'the image of the invisible God, the first-born (or Lord) of the whole creation;' ver. 16. 'Because by him were created all things which are in the heavens, and which are upon the earth, things visible, and things invisible, whether he be thrones, or dominions, &c.' Consequently, that the angels themselves, whatever their nature or their office in the universe may be, were created by Christ, and are absolutely subject to him: ver. 16. 'That he is the
head (or ruler) of the body, even of the church; ver. 19. For it pleased the Father, that in him all the fulness (of perfection and power) should continually dwell: consequently, that the Colossians had no inducement to worship, either evil angels through fear, or good angels from humility. And, to put these important doctrines concerning the dignity and office of Christ beyond all doubt, the apostle told the Colossians, chap. i. 25, 26, that he was commissioned by God to preach them to the world. Next, because the false teachers instituted, that a more perfect revelation of the will of God might be expected through the ministry of angels, than that which Christ had made, the apostle assured the Colossians, chap. ii. 3, 'that in him all the treasures of wisdom and knowledge are laid up.' And added, ver. 4. 'this, concerning Christ's possessing all the treasures of wisdom and knowledge,' I affirm, that no one may deceive you with plausible speech, concerning the office and power of angels in the government of the world. He therefore ordered them, ver. 8. 'to take care that no one made a prey of them, through an empty and deceitful philosophy.' he meant the Platonic philosophy, in which the dignity and office of angels were so highly extolled; because, ver. 9. 'in Christ continually dwelleth all the fulness of the Godhead bodily.'—Also, because the Judaisers endeavoured to persuade such of the Colossians as were tainted with the Pythagorean philosophy, to receive the precepts of the law of Moses concerning meats and fasting, as conformable to the Pythagorean precepts, and as having the same influence to purify the soul; the apostle told them, that they had no need, either of the Platonic dogmas concerning the dignity and mediation of angels, or of the Pythagorean precepts concerning abstemiousness from animal food, and concerning the mortification of the body; because, ver. 10. 'they were made perfect, in every thing necessary to their sanctification and salvation, by the precepts, meditation, and government, of him who is the head of all government and power.'—Further, because the Judaisers extolled the sacrifices and purifications appointed in the law of Moses, as the only effectual means of obtaining the pardon of sin, the apostle assured them that these were of no use now: Because, ver. 14. Christ, by his death, had blotted out the handwriting of ordinances contained in the law, with its curse, and had nailed it to his cross in its blotted out state, that all might see that the curse of the law was removed. He therefore ordered them to resist every teacher who attempted to impose on them, either the ordinances of the law of Moses, or the Pythagorean abstemiousness and mortifications, and the like. He forbade them to rule you in meat, or in drink, or in respect of a festival, or of a new moon, or of Sabbaths. And in relation to the worshipping of angels as more powerful mediators than Christ, he said to them, ver. 19. Let no teacher 'make you lose your reward, delighting in humility and the worship of angels,' ver. 19. 'and not holding the head,' plainly telling the Colossians, that in prizing God, if they made use of the mediation of angels, or of their presence of humility, and worshipped them as the authors of the blessings which they enjoyed, they renounced Christ the head, and deprived themselves of the benefit of his mediation, and lost all the blessings they were entitled to as the members of his body. Withal, to make the Colossians still more sensible of their folly in listening to the false teachers, the apostle asked them, ver. 20. 'Since ye have died with Christ from the elements of the world; that is, since ye have been freed, by your death with Christ, both from the heathen philosophy and from the law of Moses. Why then, living under that philosophy and law, do ye subject yourselves to the ordinances of either? for things are not according to the commandments of God, but, ver. 23. 'according to the commandments of men?'—Besides, ver. 23. though these commandments have the appearance of wisdom, in reality foolishness; being destructive of the vigour both of the mind and of the body.

Pierce, in his note on Col. ii. 18, where the worshipping of angels is condemned, thus writes: 'St. Paul seems to me to have here a more especial regard to one particular sect of the Jews, the Essenes. As what he mentions, ver. 23. of the neglecting of the body, will be shown presently to suit them, so they had somewhat peculiarly among them relating to angels: For thus Josephus, De Bello Judaic. lib. ii. c. 7. sive 12. assures us, that when they received any into their number, they made them most solemnly swear, that they would keep or observe the books of their sect, and the names of the angels, with like care.' In confirmation of his opinion, Pierce quotes a note of Dr. Hudson on the above passage from Josephus, to the following purpose: 'It is hard to say why the Essenes took such care of the names of angels. Was it that they made use of them in their charms to cure diseases? Or, did they pay them any such worship as the apostle condemns, Col. ii. 18.? The other things there condemned are certainly theirs, and agree to the Essence above all others.' See Col. ii. 23, note 7.

More, de Rebus Christianis ante Constantinum Magn. seems to think, that the great concern of St. Paul, in his epistle to the Colossians, taught the creation of all things by God's beloved Son, chap. i. 15, 16, 17. proceeded from his observing the beginnings of that absurd notion concerning the creation of the world by an evil principle, which was first broached in the Christian church by the Gnostics, and which afterwards was propagated by their disciples, the Marcionites, Encratites, and Manicheans; or at least, that it proceeded from his foreseeing, by the spirit of prophecy, the rise and progress of the monstrous tenets of these heretics, all flowing from their doctrine concerning the creation of the world by an evil principle; and because he was anxious to guard the truthful against their pernicious errors.

The same author, after describing the cosmogony of the ancient heretics above-mentioned, adds, That they differed greatly from each other in their manners. Such of them as were of a morose disposition, and aversive to sensual pleasures, ordered their disciples to weaken and subdue the body, as the fountain of all pravity, by hunger, and thirst, and every kind of hardship: And forbad the use of wine, and of marriage, and of whatever tended to the gratification of the body; in order that the mind, being delivered from the fetters and contagion of matter, might be free. Hence came that austere manner of life, which the Marcionites, Encratites, Manicheans, and other ancient heretics, led.—That such of them as were inclined to sensual pleasures, by the very same dogmas concerning the pravity of matter, and concerning the evil principle, took to themselves a liberty of gratifying their lusts without fear. For they affirmed, That pietas consists in the knowledge of God, and in the union of the mind with him: That they who attain this union, and by contemplation draw their mind away from their body, have no concern with the actions of the body; and therefore are under no obligation to restrain its propensities. Hence proceeded the dissolute lives of the Cappadocians and others, who affirmed that all things were lawful to them; and that temperance was enjoined to men, not by God, but by the maker of the world, whom, as we have said, they represented as an evil being. Of this twofold discipline, proceeding from one and the same fountain, there are many traces in scripture. For among the first corrupters of Christianity, the apostle Paul mentions the who assumed to themselves a great show of wisdom, by a voluntary neglecting of the body, Col. ii. 23. And the apostles Peter and Jude speak of others, who were so
corrupted as to affirm, that Christ had purchased for them a liberty of sinning; and who argued that whatever their lusts inclined them to do was lawful. See I John, Preface, sect. 3.

Before this section is concluded it may be proper to remark, with Lardner, that in the epistle which our Lord directed St. John to write to the church of the Laodiceans, there are traces of the errors which the false teachers endeavoured to disseminate in Phrygia. For example, to shew that angels are not superior to Christ in dignity and power, and that they are not to be worshipped on account of their ministry in the government of the world, he in that epistle asserted his own power as Creator of the world, nearly in the terms made use of by Paul in his epistle to the Colossians. For he calls himself, Rev. iii. 14. 'The beginning (195), the efficient cause) of the creation of God.' Next, because the false teachers, who troubled the churches of Phrygia, were puffed up on account of their pretended knowledge of things which they had not seen, Col. ii. 18, and thought themselves complete in every respect, by obeying the precepts of the law of Moses, and the prescriptions of the heathen philosophy, Christ condemned that vain boasting in the Laodiceans: Rev. iii. 17. 'Thou sayest, I am rich and increased with goods, and have need of nothing, and knowest not that thou art wretched, and miserable, and blind, and naked.'—And whereas St. Paul said to the Colossians, chap. ii. 10. 'Ye are made complete by him who is the head of all government and power;' Christ said to the Laodiceans, Rev. iii. 18. 'I counsel thee to buy of me gold tried in fire, that thou mayest be rich, and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see.'

It may be proper also to take notice, that although the worship of angels was at the first represented in the churches of Phrygia, by the apostle's epistle to the Colossians, it afterwards prevailed among them to such a degree, that the council which met at Laodicea, the metropolis of Phrygia, found it necessary to condemn that idolatry by their 35th canon, as Theodoret informs us in his note on Col. ii. 18, as follows: 'This mischief continued long in Phrygia and Pisidia. Hence the council which met at Laodicea, in Phrygia, made a law against praying to angels; and to this very day there are to be seen among them, and in the neighbouring parts, the oratories of St. Michael.'—The 35th canon of the council of Laodicea, to which Theodoret refers, is in the following words: 'Christians ought not to leave the church of God, and go and name angels, or gather assemblies. If, therefore, any one is found to practise this secret idolatry, let him be Anathema, because he has left our Lord Jesus Christ the Son of God, and has turned to idolatry.'—The time of the meeting of this council is uncertain. Lardner, vol. 8, p. 293, thinks it was held a. p. 363. This is the council of Laodicea which, in its last two canons, declared what sacred books were to be publicly read in the churches.

Sect. III.—Of the time when the Epistle to the Colossians was written; and of the Persons by whom it was sent.

At the time the Apostle wrote this letter, he was in bonds for preaching the gospel, Col. iv. 3. But his confinement was not so strict as to prevent his preaching occasionally. For he mentions, chap. iv. 10. 'his fellowship and sufferings in the kingdom of God,' who had been a consolation to him. This agrees with Paul's first confinement at Rome, where, Acts xxi. 30, 'he dwelt two whole years in his own hired house, and received all who came in unto him; 31. Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.'—Now, on the supposition that this epistle was written during the apostle's first confinement at Rome, since it was sent by the persons who carried his letter to Philemon, in which he desired him to provide a lodging at Colosse, because he hoped to see him soon, ver. 22, we have reason to think that both letters were written in the second year of the apostle's confinement, and towards the end of that year answering to a. p. 61, when the apostle had a prospect of being soon released.

The letter to the Colossians was not sent by Epaphras their own pastor. That good man, from the time of his arrival in Rome, had exerted himself so strenuously in the cause of Christ, that he became obnoxious to the magistrates, and was imprisoned, Philm. ver. 23. The apostle, therefore, sent this letter by Tychicus, and Onesimus, a slave who had run away from his master Philemon, but whom the apostle converted in Rome, and sent back to Colosse.

Because Tychicus, the bearer of the apostle's letter to the Colossians, carried likewise his letter to the Ephesians, Eph. vi. 21, 22, and because there is a remarkable agreement in the sentiments and language of both epistles, many have conjectured that they were written about the same time. See Pref. to Ephesians, sect. 5. This too was Locke's opinion, who says, "They seem to be writ at the very same time, in the same run and warmth of thoughts, so that the very same expressions, yet fresh in his mind, are repeated in many places: The form, phrase, matter, and all the parts quite through, of these two epistles, do so perfectly correspond, that one cannot be mistaken in thinking one of them very fit to give light to the other."—But though this observation be just in general, it will not hold in every instance. For in comparing some of the similar passages of the two epistles, we must not fancy, because the expressions are the same, or nearly the same in both, that their meaning is precisely the same. The different circumstances of the churches to which these letters were addressed, and the different views which the apostle had in writing to them, occasioned him, in some instances, to affix different meanings to the same expressions. The false teachers made their errors into different forms, suit them, as was observed above, to the characters and prejudices of the persons whom they wished to persuade. And therefore, in confuting them, the apostle was obliged to give him arguments a new turn; so that, although in words some passages may be the same in different epistles, they are not the same in sense. Of this we have an example in the inscriptions of the epistles to the Ephesians and to the Colossians; wherein, in the former we have, τημῷ τοὺς ἐν Ἐφέσῳ, καὶ τοῖς πνεύμα ἐν Ἑρωμήν; and in the latter, τοῖς ἐν Κολοσσεῖς ἐποιεῖ, καὶ πνεύμα ἐν φυσιν ἐν Χριστῷ. For in the epistle to the Ephesians, the phrase ἐν τῷ πνεύμα ἐν φυσιν, signifying to the believers in Christ Jesus; namely, who were in the province of Asia, as distinguished from the saints who were in Ephesus: Whereas the same phrase, in the epistle to the Colossians, signifies to the faithful brethren in Christ; as is plain from the clause, τοῖς ἐν Κολοσσεῖς, which is connected both with τῷ πνεύμα and with πνεύμα ἐν φυσιν ἐν Χριστῷ. The reason is, if τοῖς πνεύμα ἐν φυσιν ἐν Χριστῷ, in the inscription to the Colossians, is translated 'to the believing brethren in Christ,' it will be of the same import with τῷ πνεύμα, 'to the saints.'—For other examples, see Col. ii. 13, note 2, and ver. 14, note 5. Wherefore, a proper attention to the above observation is necessary, in many instances, to our understanding the true meaning of the apostle Paul's writings.
COLOSSIANS.

CHAPTER I.

View and Illustration of the Doctrines and Discoveries contained in this Chapter.

The apostle began the doctrinal part of this epistle with confuting their leading error; the error for the sake of which all the rest were introduced; namely, that the institutions of Moses, but especially the Levitical sacrifices, were still necessary, because there were no propitiatory sacrifices in the gospel. This false and most destructive doctrine the apostle exploded, by shewing, that they who are 'translated into the kingdom of God's beloved Son, have redemption through his blood, even the forgiveness of sins;' consequently, that in the gospel dispensation God hath appointed a propitiatory sacrifice of real efficacy, namely, the sacrifice of the blood of Christ, to which believers can have sure recourse for pardon, and have no need of any other propitiatory sacrifice whatsoever, ver. 13, 14.—But lest the Colossians might have been told by the Judaizers, that the pardon of the sins of the whole world was an effect too great to be ascribed to the once shedding of Christ's blood, the apostle observed, that the atonement made by that one sacrifice is perfectly sufficient for the taking away the sins of all who believe, because the supereminent dignity of Christ enhanced the merit of his death.—Christ's dignity the apostle described in a magnificence of language suggested by the grandeur of the subject. He is the image of the invisible God, and the Lord of the whole creation, ver. 15.—For he created all things in the heavens, and upon the earth, visible and invisible, ver. 16.—And by him all things are upheld, ver. 17.—The apostle having thus described the original dignity of Christ as God's beloved Son, for the purpose of displaying the merit of his death, proceeded to speak of the honour and power which he received in the human nature, as the reward of his death; whereby he hath shewed, in a conspicuous light, the folly of those who endeavoured to persuade the Colossians to prefer the mediation of angels to the mediation of Christ. He is the head of the body, even of the church, and the beginning or author thereof. He is also the first-born or Lord of the dead, having died to raise them again to life, ver. 18.—This greatness, both in the natural and moral world, he hath received from his Father, that he may unite angels and men in one great community under himself as their head, in order that they may be happy in their subjection to God, and in the society of one another, to all eternity. For, saith the apostle, it pleased God, in whom all the fulness of the Godhead was made perfect, to put all things in subjection to Christ, and to head over them all; and through the exercise of his authority and power, by him to unite all things under him as head, having made peace between them by the blood of his cross, ver. 20.—Even the idolatrous Gentiles, notwithstanding their former wickedness, he hath thus united, ver. 21.—In one body with the Jews, in his church, through the death of his Son, to render them holy and unblemish'd in Christ's sight at the last day, ver. 22.—To be in that manner presented before Christ, the apostle told the Colossians, would be their happy lot, since they were continuing firm in the faith of the gospel doctrine, which, because of its efficacy to sanctify sinners, was preached to every creature under heaven: of which gospel Paul was made a minister by Christ himself, ver. 23.

But lest his imprisonment for having preached salvation to the believing Gentiles, equally with the Jews, through the death of Christ, although they did not obey the law of Moses, might have led the Colossians to suppose the truth of his doctrine, the apostle told them, that he rejoiced in the affliction he was enduring for them; that is, for maintaining their title to salvation; and that these afflictions were expressly appointed to him by Christ, for the purpose of building his body, which is his church, ver. 24.—Of which church, he told them a second time, he was made a minister, or apostle, to build it by fully publishing God's determination to save the believing Gentiles, ver. 25.—Then he informed them, that this determination was a mystery or secret, which, during the Mosaic dispensation, was kept hid both from the Jews and from the Gentiles, but was now discovered to such of the Jews as God thought fit to employ in publishing it to the world, ver. 26.—To those preachers, God was pleased to make known by revelation the greatness of the glory of this mystery concerning the Gentiles; that is, the glorious excellence of that part of his plan which relates to the Gentiles; namely, That Jesus Christ, to them also, is the author of the hope of a glorious resurrection to eternal life, as well as to the Jews, ver. 27.—Him, therefore, all the inspired Christian teachers preach as the only Saviour of the world, exhorting every man to receive him as Saviour, and teaching every man with all wisdom the true doctrines of religion, that at the day of judgment they may present every man perfect, both in respect of holiness and pardon, ver. 28.—And to accomplish that glorious end, Paul himself laboured with the utmost vigour in preaching Jesus Christ, the hope of glory to believers of all nations, and in defending that doctrine with success, in proportion to the supernatural gifts bestowed upon him as an apostle, ver. 29.

NEW TRANSLATION.

CHAPTER I.

I. Paul an apostle of Jesus Christ, by the will of God, and Timothy our brother,

2 To the saints and faithful brethren in Christ who are at Colosse, grace be to you, and peace from God our Father, and from our Lord Jesus Christ.

VER. 1.—Paul an apostle of Jesus Christ, &c. To convince the Colossians, that all the things contained in this epistle were dictated by the Spirit of God, Paul began it with assuring them, not only that he was an apostle of Jesus Christ, but that he was made an apostle by the will of God the Father; an honour which none of the false teachers could claim.

VER. 2.—And Timothy our brother. —Timothy's early piety, his excellent endowments, his zealous labours in the church, and his great acuteness, made him very worthy of their regard. Paul allowed him to join in writing several of the letters which he addressed to the churches; nor, however, did he add anything to his own authority, but rather to add to Timothy's influence: for which purpose also, he calls him here his brother, rather than his son. See Pref. to 1 Thess. sect. ii. about the middle.

COMMENTARY.

CHAPTER I.

I. Paul, made an apostle of Jesus Christ by the appointment of God, (see Gal. chap. i. Illust.) and Timothy, who, though not an apostle, is our brother in the ministry.

2. To the saints and faithful brethren in Christ who are at Colosse. May virtuous dispositions be to you, and happiness temporal and eternal (see Rom. i. 7. notes 3, 4.) from God the Father of Jews and Gentiles, and from our Lord Jesus Christ, by whom God dispenses these blessings to mankind.

VER. 2.—And faithful brethren in Christ who are at Colosse. —If the epistle had called the Colossians saints, in a moral sense, there would have been no occasion to have added to the expression the appellation of faithful brethren. Saints means all in Colosse who made an outward profession of believing the gospel; and faithful brethren denotes those who to that profession joined a suitable practice. This epistle, therefore, was addressed to the whole community of Christians at Colosse, and more especially to such of them as were sincere in their profession as Christians.

VER. 3.—That is, the Father of us all. —According to Essence, God is called the Father of all, and not of Christ only, because he is the high dignity to which they are raised by having the same Father with Jesus Christ, ver. 3; also to shew, that believers are the especial objects of God's love.
CHAP. I.

3. We give thanks to the God and Father of our Lord Jesus Christ, always when we pray for you;
4. (Chap. v.) Having heard of your faith in Christ Jesus, and of the love which ye have to all ( Acts, 48.) the saints.
5. (Acts) Through the hope which is laid up for you in the heavens; of which ye have heard before in the word of the gospel;
6. Which is present ( ver. 19.,) among you, as also in all the world, and is bringing forth fruit, even as (ver. 17.), among you from the day ye heard and acknowledged the grace of God in truth;
7. As ye also learned it from Epaphras, our beloved fellow-servant, who is a faithful minister of Christ ( Col. 1.) with respect to you;
8. Who likewise hath signified to us your love in spirit.

9. For this reason also, from the day we heard these things, our prayers cease not pray ing (see 1 Thess. v. 17.) for you, and requesting that ye may be filled with the knowledge of his will, through all wisdom and spiritual understanding given to you;
10. In order that ( Eph. 1.) ye may walk worthy of the Lord to all pleasing, bringing forth fruit by every good work, and increasing (ver. 17.) in the knowledge of God;
11. Being strengthened with all strength, according to his glorious power, unto all patience and long-suffering with joy.

12. We give thanks to the Father, who maketh us fit for a portion of the inheritance of the saints in the light.

Ver. 4. Having heard of your faith in Christ Jesus.]—The apostle did not mean his having heard of the conversion of the Colossians, but of their persevering in the belief of the great doctrine of the grace of God, that men are saved by faith without obedience to the law of Moses. See Pref. sect. 2. page 1. p. 1. Now, as some had been seduced by the false teachers from this true faith, Pref. sect. 2. page 1. p. 1., the whole body of the saints at Colosse, but of the faithful brethren there; that is, of those who had persevered in the truth, by rejecting all that was false from them. See Eph. 1. 16. note 2.

Ver. 5. Through the hope which is laid up for you.]—Here hope is put for eternal life, the object of the Colossians' hope; if the sense given in the commentary is not admitted, the meaning may be that the Colossians loved the saints on account of their entertaining the same hope of eternal life with themselves.

Ver. 8. 9. Which is present among you as also in all the world.]—Here is a statement of the. apostle, signifying the Roman empire, a sense which it has in other passages, particularly Luke ii. 1. 'There went out a decree from Caesar Augustus,' that is, the whole world should be taxed.'—In like manner, every nation under heaven. Acts ii. 5. signifies those nations only with whom the Jews have had communication. So also Cyrus, in his decree concerning the Jews, says, Ezra i. 2. 'The Lord God of heaven hath given me all the kingdoms of the earth.' Thus understood, the meaning of the apostle's expression is no hyperbole. For, at the time the gospel was written, A. D. 61, the gospel had been preached and received in most of the countries within the Roman empire, and which had produced a great change in the manners of those who received it.—As the word ἐπιστέφω, present, is commonly applied to things having life, it here means multiplied itself.

Ver. 12. 13. Which is present among you as also in all the world.]—This is in allusion to the partition of the land of Canaan into so many portions, which were distributed to the Israelites by lot. And thy inheritance, and thy possession, in Canaan, is an inheritance in the land of Canaan, is an inheritance in the land of Canaan, which was divided among the tribes of Israel. And it is an inheritance in the land of Canaan, which was divided among the tribes of Israel. And in the inheritance of the natural seed of Abraham, was a type of the inheritance of the spiritual seed, the children of God. Here, in Tit. ii. 11. 1 Pet. v. 10. the grace of God signifies the gospel. In writing to Gentiles, the apostle with great propriety termed the gospel the grace of God; for this, among other reasons, that therein God declared his gracious intention of making the Gentiles heirs of the heavenly commonwealth by faith, even as he had done with the Jews, without requiring them to obey the law of Moses, ver. 12. This doctrine, in other passages, is called the truth and the truth of the gospel. Wherefore, their 'hearing and acknowledging the grace of God in truth,' means their hearing and acknowledging the true doctrine of the gospel concerning the salvation of the Gentiles by faith.
COLOSSIANS.

13 Who, for that purpose, hath delivered us from the power of darkness, and hath translated us into the kingdom of his beloved Son.

14 Whom we have (aXeTiXevoov) redemption through his blood, even the forgiveness of sins.

15 (Oo) He is the image of the invisible God, the first-born of the whole creation.

16 (Oo, 254.) Because (as) by him were created all things which are in the heavens and which are on the earth, whether visible, or invisible, whether thrones, or dominions, or principalities, or powers, all things were created (aXeTiXevoov) through him, and he (as) for him.

2. The inheritance of the saints.—This inheritance compriseth, not only the heavenly country, of which Canaan was the type, but all the privileges of the cashal bowed on believers, to fit them for the enjoyment of the heavenly country.

13. For when the tabernacle is the image of the real tabernacle, the sun is living in the light of the glory, and enjoying all the privileges mentioned xxv. 13, it is the true tabernacle of the Lord, John 1. 14. Hence it is, as the apostle proclaims to the Greeks, Acts xxvi. 18, that the sun is the first-born of every creature, Acts xxvi. 18. —See 1 John 1. 5. n. 3. Moreover, it was proper to call men living under the dispensation saith no light, in the following verse, to call all other men under the power of darkness. In other passages also, the word light signifies the dispensation: Eph. v. 8. Now ye are light in the Lord. 1 Thess. v. 5. All ye are sons of the light. 2 Cor. iv. 4. Let him that ruleth in the glorious gospel. See Rom. xiii. 2 note, and Col. i. 16, where much of the Sun was made apostate, prophet, and inspired teachers, and the Son, and the other note, saith perfect on the word of the ministry.

Ver. 12.—1. The power of darkness.—Evil spirits are called. Eph. v. 12. the rulers of darkness of this world, and their dominion is styled, Luke xxi. 33. the power of darkness, as here, for the reason mentioned 1 John 5. 19 note. See also Acts xxi. 13. His beloved Son. —The apostle calls Jesus God's beloved Son, because God gave him that appellation by a voice from heaven at his baptism. —See John 1. 14. For the mutual subjects of the kingdom of his Son are the objects of his love.

Ver. 13. Redemption through his blood, even the forgiveness of sins.—Through his blood is an expression of the passage "by whom, as by his forgiveness of sins is an explanation of redemption."—The words through his blood are wanting in the Syriac and Vulgate Version also in the Clementine, and the other manuscripts MSS. Some think they were transcribed here from Eph. i. 7. But as there are many expressions in the two epistles particularly the same, which really do both belong, it is no reason why the words in question should be reckoned an interpolation.

The Son is called the image of the invisible God, —Here he is the substantive person of the third person, and hath for his antecedent God's beloved Son, because he is the image of the invisible God, and express image of his substance; Heb. i. 2. In the creation of all things he exhibited the perfections which the Son, as such, seeth in him during his abode upon earth, John 1. 11. —The apostle calls him the Son, who was called the image of the invisible God, Col. i. 15, because he beholds men's hearts with the light of the gospel, Col. iv. 6. the light of the glory of the grace of Christ, and because he manifested the divine perfections in the most clearly by that fulness of grace and truth which abode in him during his abode upon earth, John 1. 14. —The apostles call him the image of the Son of God, 2 Thess. iii. 17 because he abides into men's hearts with the light of the gospel, Col. iv. 6. the light of the grace of Christ, and because he manifested the divine perfections in the most clearly by that fulness of grace and truth which abode in him during his abode upon earth, John 1. 14. —The apostle calls him the image of the invisible God, because he appeared to the patriarchs by his Son. But this opinion is attended with great difficulties, as Whitney has shown in his note on Heb. ii. 2. —The Son, then, says the apostle, is called the image of the invisible God, 1 Peter iv. 18. In the same sense only Christ said to Philip, John xvi. 9. 'He that hath seen me, hath seen the Father.' But it should be considered, that in other passages of scripture the word image denotes likeness, but similitude, of nature and properties. 1 Cor. xv. 35. 'As we have borne the image of the earth.' And thus the image of the invisible heavenly —Heb. i. 1. the law containing a shadow of the good things to come, and not the very image of the things. 2. The first-born of the whole creation;—So the phrase aXeTiXevoov is translated. Rom. viii. 14. —He is the first-born of the whole creation, 1 Cor. iv. 15. —He is the first-born of the whole creation, xxvi. 18. —It bears upon the sense of this passage. For surely the Son is the creation of all things, does not prove him to be the first-created, unless the power of creation is called the first-born of the whole creation, which is one, I think, will suffice. As little does the Son's creation all things prove, that he himself is the first-creating himself. Yet these absurdities will be established by the apostle's reasoning.

13. Who, for that purpose, hath delivered us from the power of darkness, and hath translated us into the kingdom of his beloved Son. That in the kingdom of the Father or a beloved Son, namely, into the gospel church.

14. By whom we all have redemption through his death, even the forgiveness of sins. So that in the kingdom of the Father and beloved Son there is a propitiation for sin provided, more effectual than the Levitical sacrifices.

15. That the shedding of his blood should procure forgiveness of sins for all who believe, cannot surmise that, when ye consider that, which is the image of the invisible God, the first-born of the whole creation. These high titles belong to the Son, because by him were created all things which are in the heavens and which are upon the earth, things visible, the material fabric, and the living things therein, and things invisible, good angels and bad, the differences of whose nature and office I express by thrones, lordships, governorships, and powers: all things were created through God by the Son, for he that is for the manifestation of his wisdom and power, and to be governed by him.
And he is (ἐστιν) before all things, and (καὶ) by him all things (ἐστιν) consist.

And he is the head of the body, 

For it pleased the Father, that in him all the fulness (ἐστιν) should dwell.

And by (ἐν πάση) him to reconcile all things (ἐστιν) to him, having spoken of Christ as the head of the body or church, I agree with 5. 

And, having made all things, he is in existence prior to all things, and by his power all things stand together in the harmonious order in which he at first placed them.

And he is the head of the great body or society called the church. He is also the beginning or author of the church, the first-born or lord of the dead, (Rom. xiv. 8), who make the greatest part of the church, that in all respects he may be the chief person next to God.

This account of the greatness of the Son needs not surprise you. He derives his greatness from the Father: For it pleased the Father, that in him all the fulness of perfection and government should continually abide. See chap. ii. 9.

And by him to unite all things to him as his head, having spoken of Christ as the head of the body or church, I agree with 5. 

And by him to unite all things (ἐστιν) to him as his head, having spoken of Christ as the head of the body or church, I agree with 5. 

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And by him to unite all things (ἐστιν) to him as his head, having spoken of Christ as the head of the body or church, I agree with 5.
25. (Ch.) Wherefore I am made a minister, according to the dispensation of God, which was given to me (as a seal) on your account, faithfully to preach the word of God; 26. The mystery which was kept hid from the ages, and from the generations, but now is made manifest to his saints. (See Eph. iv. 25-26.)

27. To him,—Pierce reads here se, to himself; making this sense, "in hath pleased the Father by him to reconcile all things to himself." But I prefer the common reading and translation, as most consonant to the apostle’s design of displaying the greatness of Christ’s person and office: Having made peace through the blood of his cross, &c.

23. Since ye continue in the faith, founded and stable, and not removed from the hope of the gospel, which ye have heard, which hath been preached to every creature which is under heaven, (col. i. 6, note 1.), and of which I Paul am made a minister. 24. If now rejoice in my sufferings for you, and in my turn fill up the remainder of the afflictions of Christ in my flesh for his body, which is the church; 25. (Ch.) Wherefore I am made a minister, according to the dispensation of God, which was given to me (as a seal) on your account, faithfully to preach the word of God; 26. The mystery which was kept hid from the ages, and from the generations, but now is made manifest to his saints. (See Eph. iv. 25-26.)

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27 To whom God was pleased to make known what is the riches of the glory of this mystery (which is Christ), to you the hope of glory:

28 Whom we preach, admonishing every man, and teaching every man with all wisdom, (see 1 Cor. xii. 8, note 1.), that we may present every man perfect in Christ Jesus.

29 (1st) For which I also labour, combating vigorously, according to the effectual working of him who worketh effectually in me with power.

as in the parallel passage, Eph. v. 2. 'to his holy apostles and prophets,' a sense which the word saints has, Jude ver. 3. 'Such of the Jews and Gentiles as received the gospel, and were fitted for that office by the gifts of the Spirit,' are called, Eph. v. 11. 'the same perfected for the work of the ministry.'

Ver. 27. Which is Christ to you the hope of glory.—'Εγγυήσεως τοῦ Χριστοῦ, of 路μάκος τοῦ Χριστοῦ, the relative ; it agrees in gender with 路μάκος, the relative.

Ver. 28. To admonishing every man.—'Νομιμοποιοῦντες, admonishing every man as a father his own children.

29. And teaching every man in Christ Jesus. The apostle repeats the words every man three times in this verse, not as having preached to every individual, but to show, as Baza observes, that in preaching he made no distinction between Jews and Gentiles.

3. That we may present every man perfect in Christ Jesus.—The word 完成 properly denotes, the priest's bringing the sacrifice or offering to the altar. The apostles and other ministers of the word, like priests, being appointed to an acceptable offering to God, Rom. xvi. 16. they laboured, by their doctrine, their admonitions, and their reproofs, to render every man perfect in Christ Jesus; perfect both in respect of the knowledge and practice of the gospel. Phil. ii. 12. The apostle speaks of his being poured out as a sacrifice and service of the faith of the Philippians; also 2 Cor. xi. 2. where he saith, he had bestowed the Corinthians to one husband, to present them as a chaste virgin to Christ.

Ver. 29. Combating vigorously.—The word 批判 properly denotes the exertions of those who contended in the Grecian games. To these combustions Paul fitting compared himself. Phil. iv. 13. He describes, where he met with the greatest opposition from evil spirits and wicked men; and in preaching the gospel he sustained terrors and sufferings, much greater than those which the athletes endured in the combats. See Col. ii. 1. note 2.

CHAPTER II.

View and the Discoveries and Precepts contained in this Chapter.

In the preceding chapter, by displaying the power and dignity of Christ, who died as a sacrifice for the sins of the World, and by teaching that God hath appointed and accepted that sacrifice, the apostle established the doctrine of the atonement on a sure foundation; and by setting forth the efficacy and extent of the atonement, that through it the Gentiles hope for a glorious resurrection, he greatly recommended the gospel to the Colossians. Further, by declaring Christ's commission to his apostles to preach salvation to the Gentiles through his death, and by describing his own labours as an apostle in preaching that great blessing, he had shewed what obligations mankind lie under to him for communicating and perpetuating such interesting discoveries. Deeply impressed, therefore, with the importance of these matters, he begins this second chapter with wishing, that the Colossians knew what a combat of affliction he was sustaining for preaching that Jesus Christ is the hope of glory to the Gentiles, ver. 1.—His sufferings for that doctrine he wished them to know, that the hearts of the Gentiles might be comforted by the full assurance of its truth which his sufferings would give them, so as to lead them openly to profess that doctrine. And, because the Gentiles entertain the highest veneration for the mysteries of their gods, the apostle, to entice the Colossians to put a just value on the doctrines of the gospel, calls the atonement for the sin of the world made by the death of Christ, and the hope of pardon, and of a glorious resurrection to eternal life, which the Gentiles were allowed to enter into by virtue of that atonement, 'the mystery of God and of Christ,' a mystery infinitely more grand, more interesting, and more certain, than any of the mysteries of the heathen deities, of which the Phegrians were so fond, ver. 3.

Farther, to shew the Colossians that the things written in the preceding chapter, concerning Christ's being the image of the invisible God, and the Maker and Governor of all things, constitute a principal part of the mystery of God and of Christ, the apostle introduced the subject anew in this place, by observing, that in Christ 'are all the treasures of wisdom and knowledge laid up,' ver. 3. This second display of Christ's dignity was the more necessary, because the false teachers at Colosses, with a view to discredit his mediation and gospel, affirmed, that he was nothing but a man; and talked in the most pompous manner of the dignity and office of the angels, by whom the law was given. This we learn from ver. 4. where the apostle told the Colossians, that he said these things concerning the dignity, the knowledge, and the power of Christ, that no false teacher might deceive them with enticing speeches, for the purpose of discредiting Christ, or of magnifying angels, ver. 4. Next he assured them, that his anxiety for the purity of their faith proceeded from the interest which he took in their affairs, ver. 5.—and therefore he commanded them, agreeably to the account given them of Christ, that he is the image of the invisible God, the Maker and Governor of the world, the Saviour of mankind, and the only Mediator between God and man, to walk in him; they were constantly to hold that belief concerning Christ, and to yield him the honour and obedience due to his greatness, ver. 6.—and to continue closely united to him, and built upon him, and made firm in the faith of the true doctrine of the gospel concerning his person and offices, as they had been taught it; and to give thanks to God for the discoveries made to them concerning Christ's dignity and office, ver. 7.—He exhorted them, therefore, to take care
that no false teacher made a prey of them, through the empty and deceitful philosophy of the Platonists, which was calculated to support the heathen idolatry, and was obstrued on them to establish the worship of angels as greater in knowledge and power than Christ, and was contrary to the duty which they owed to Christ, ver. 8, in whom dwelleth all the fulness of the Godhead bodily, ver. 9, so that to be made complete, whether in respect of knowledge, or sanctification, or pardon, or favour with God, Christ’s disciples need not have recourse, either to angels, or to the law of Moses, or to the Greek philosophy. In every respect they are not completed by him who is the head of all government and power; the head and ruler of all the angelical hosts, ver. 10. In particular, Christ’s disciples, by the circumcision not made with hands, the Christian circumcision, consisting in putting off the whole mass of the sins of the flesh, are more effectually purified than the Jews were by the circumcision which was made with hands upon their body, or than the heathens by the Pythagorean abstinences and mortifications. So that they had no occasion to have recourse to the bodily circumcision, nor to the mortifications prescribed by the Pythagoreans, to render them complete in respect of purity, ver. 11. This Christian circumcision, he told them, was accomplished by their baptism, in which their being buried under the water typified the death and burial of the old man or nature, through the death of Christ. Moreover, being raised out of the water of baptism with Christ, it was both an emblem and a pledge of their resurrection with him to eternal life; so that in respect of pardon, likewise, they were made complete by him, and had no need of the Levitical expiation, ver. 12. For you Gentiles, although dead through the sins and uncircumcision of your flesh, God will make alive together with Christ, having forgiven you all trespasses, ver. 13. And to shew that by his own death Christ hath made both Jews and Gentiles complete in respect of pardon, the apostle observed, that he hath blotted out the moral precepts of the law of nature, as sanctioned in the law of Moses with the curse. These apostle called the handwriting of ordinances, because the chief of them were written by God himself; and declared that they were contrary to the Gentiles, because they subjected them, as well as the Jews, to death for every offence; but that Christ had blotted out the handwriting, and in its blotted out state had nailed it to the cross, to make all men sensible, that the law, on account of its weakness, was abolished, together with the curse, ver. 14. Further, Christ’s disciples are made complete by him in respect of government. For such of the angels as are inimical to mankind, he hath stripped of their power by his cross, and hath triumphed over them by means of it. So that no person need be terrified when he recollects the malice and power of evil spirits, nor be tempted to worship them, either from hope or from fear, ver. 15.

In what follows, the apostle gave the Colossians two exhortations, founded on the doctrine he had laid down in ver. 10. The first was, That since they were made complete in the knowledge of their duty by the precepts of Christ, they were not to allow any judging teacher to rule them in meats, or in drinks, or in a festival, or in a new moon, or in subhats, ver. 16. These, even in the Mosaic dispensation, were of no value but as shadows of gospel dispensations. And therefore, as the body, of which these services were the shadows, was Christ’s body, the church, and as all the blessings represented by these shadows were now bestowed by Christ on his church, there was no more need of the Mosaic shadows to prescribe them, ver. 17. The second exhortation was, That since Christ was the head of all government and power, the Colossians were not to allow any teacher tinctured with the Platonic philosophy to make them lose their reward; namely, the benefit of Christ’s mediation, by persuading them from humility to worship angels. These false teachers, by boldly describing the nature and office of the different orders of angels, intruded into things of which they had no knowledge, and were actuated by a foolish vanity, ver. 18. Besides, they renounced Christ, the head of all government and power, by whose influence alone the whole body, or church, groweth. And by renouncing him, they deprived themselves of the benefit of his intercession, and of all the other blessings which he hath purchased for believers, ver. 19. Having thus taught the Colossians their duty, he said to them, Since your death with Christ in baptism, and by your professing the Christian faith, ye have renounced your former philosophical and religious opinions, in as far as they are contrary to the doctrines of the gospel, why, as ye yet still entertained these false opinions, have ye subjected yourselves to the ordinances which are built upon them? ver. 20. Namely, the Pythagorean precepts, Neither eat, nor taste, nor handle, ver. 21. Such meats as occasion the destruction of life in order to their being used; that is, eat, &c. no animal food, ver. 22. Which precepts, as well as the precepts of the Platonists, formerly mentioned, concerning the worship of angels, have indeed an appearance of wisdom, as they recommend a worship voluntarily offered, together with humility, and the mortification of the body; But, in reality, they are mere foolishness; especially the precepts which enjoin abstinence from animal food, and frequent fasting for mortifying the passions, because they make no provision for the satisfaction of the body, which is as real a part of our nature as our soul, and needs to be strengthened with such food and drink as is fit for it; otherwise it cannot serve the soul in the functions and duties of life, ver. 23.

New Translation.

Chapter II. 1 (Ver. 93.) Wherefore, I wish you to know how great a combat I have for you, and run them in Laodicea, and as many as have not seen my face in the flesh: (See Pref. sect. 1.)

2 That being compacted together in love, their hearts may be comforted, (See Wt. 146.)

Commentary.

Chapter II. 1 Wherefore, I wish you to know what a great combat I sustain for you Gentiles in Colose, and for them in Laodicea, and as many as have not seen my face in the flesh: I esteem, for all the believing Gentiles everywhere, to the end of the world, whose privileges I maintain:

2 That being compacted together into one church with the Jews in love, their hearts may be comforted, even by their attaining, through

Ver. 1. I wish you to know. 1. That I have a great combat for you. This verse does not contain a reason for what goes before, but is an inference from it. γενετ. έν παντι εκ του προερχομενου τασαριανου και άνερπτη. For the meaning of παντι, see ver. 18, note 2.

2. Hence this combat. η θησαυρους. This apostle means the persecutions he had suffered all along, for preaching salvation to the Gentiles through Christ without obedience to the law of Moses; and more especially his two imprisonments at Caesarea, during which he was tried for his conduct without the law, in prison; and after his second imprisonment at Rome, Felix and Festus, together with his imprisonment at Rome. Perhaps, also, the opposition which the Judaizers made to his doctrine concerning the Gentiles, his anxiety to maintain their privileges, and the earnestness and frequency with which he prayed for them, were parts of the combat of which he speaks.

3. And for them in Laodicea. 1. Laodicea was the metropolis of the Great Syria. It was washed by the river Lycus, which joineth their streams near it. The situation of Laodicea near the Lycus, distinguished it from other cities of the same name, being called Laodicea on the Lycus after the king who founded it, named Diosippus, afterwards Rhesa, and last of all Laodicea, from Laodice the wife of Antiochus the son of Seleucus, for his life before the Roman governor, Felix and Festus, together with his imprisonment at Rome. Perhaps, also, the opposition which the Judaizers made to his doctrine concerning the Gentiles, his anxiety to maintain their privileges, and the earnestness and frequency with which he prayed for them, were parts of the combat of which he speaks.
even by all the riches of the full assurance (see 1 Thess. 1. 5. note 8) of understanding, to the acknowledgment of the mystery of God, even of the Father, and of Christ." 3 (KJV) In whom are all the treasures of wisdom and knowledge laid up? See ver. 9. 4. Now this (verse 55.) I affirm, that no one may deceive you with plausible speech. 5 For though in the flesh I be absent, yet in spirit I am with you; rejoicing (see Acts 20. 21.) when I see your order, and the firmness of your faith in Christ. 6 (1 Thess. 2:1.) Since, then, ye have received Christ Jesus the Lord, wait ye in him, your sufferings for the gospel, the greatest degree of the full assurance of salvation, founded on understanding, leading them to the acknowledgment of the mystery of God, namely, the Father, and of Christ; that is leading them to profess their belief of the Father's purpose of saving the Gentiles by faith in the Lord Jesus, which was formerly a secret, but is now made known by Christ, who hath accomplished that gracious purpose. 3 In whom, and not in angels, are all the treasures of wisdom and knowledge. Colossians 3:9. 4. Now this, concerning the treasures of wisdom and knowledge deposited in Christ, I affirm, that no one may deceive you with plausible speech, concerning angels, as if they were superior to Christ in knowledge, divinity, and power; and concerning the law given by their ministration, as if it were more effectual for your salvation, than the gospel given by Christ. 5 For though in the body I be absent, yet in spirit I am with you, by the interest I have in you, and the pains I take to know your affairs; and have much joy when I hear of the order with which ye worship God, and submit to your teachers and religious officers; and of the firmness of your faith in the doctrine of Christ, concerning the salvation of men by faith. 6 Since, then, ye have believed on Christ Jesus the Lord, as the image of the invisible God, the maker of all things, and as the head, that is, the teacher and ruler of the church; and have trusted to his mediatory death, and not to the mediation of angels, nor to the sacrifices of the law for pardon, continue in and behave suitably to that faith;...
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7 Rooted in him, and built upon him, (Eph. ii. 20.), and established in the faith, even as ye have been taught; abounding in it with thanksgiving.

8 Beware lest there be any one who makes a prey of you through an empty and deceitful philosophy, which is according to the tradition of men, according to the element of the world, and not according to Christ.

9 For in him dwelleth all the fulness of the Godhead bodily. (See Chap. i. 15. ii. 9.)

10 (Koim ouc epi tòs éntomh) And ye are made complete, (Eph. i. 16.), who is the head (tòn en pie) of all government and power. (See verse 6.verse 15.)

Verse 7,1. Rooted in him. The apostle alludes to Christ's authority. John xv. 1. 'I am the true vine, ye are the branches.' They were to be rooted in Christ, as plants are to the beneficent influence of the sun. 2. And built upon him. The church, consisting of all true believers, is represented. Eph. ii. 21, 22. as a great house of temple, built by God and dignified by God, and 'built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone.' See chap. iii. 11. Verse 8. Any one who makes a prey of you. The word σετες, (see also verse 29), properly signifies to make a prey of any one, or to cause one to become a prey of any one. It is proper to apply it to the false teachers, who were too ready to collect money from their hearers, and to strip the churches of their goods and wealth, and to allure others to their seductions. This is the meaning which I wish to express in the translation. See verse 14. The apostle does not condemn sound philosophy, but that kind of which has no foundation in truth and being, formed merely from imagination, aimed at the pride of human reason, is supported by the tradition that is, the affir- mations of the inventors, handed down from one to another. See the note on verse 2, toward the end. Of this kind was the philosophy of the Platonists concerning demons. (See 1 Cor. x. 20, note.) whom they represented as carrying away men's servants to God, and as bring- ing back from God the blessings prayed for. They spoke of them, likewise, as governing the elements, and all human affairs, by a sort of independent power. And for that reason Plato enforced his discipline to humour and worship demons. But in opposition to that philosophy, Christ, who was the true come, the hero of all, 1 Thess. iv. 4, 5, 6, 7, 8, 9, 10, and ears of same great king, beholding and hearing all things. These the philosophers call demons; but the holy scriptures call them angels, and that most properly; for they carry the Father's commands. The angels carry the children's to the Father. And therefore the scripture represents them as ascending and descending. Not that he needs such intelligence, who beforehand knows all things; but because it is more expedient for us mortals to make use of such mediators, that we may the more nobly and reverently the Supreme Governor, and the great power of his government. From a sense hereof we deduce a maxim: 'Speak to us, but let not God speak to us, lest we die.' The latter part of this quotation, the argument taken from humility, by which, as we are told, ver. 18. the false teachers of Colosse recommended the worship of angels, is plainly enough unmasked. Even in To- bellus's day, complete in the Greek, he has written: 'And the angel who conducted Tolus said, chap. xii. 15. 'I am Raphael, one of the seven holy angels which present the prayers of the saints.' In this verse we have a proof of the early influence of the Greek philosophy in corrupting the gospel.

3. According to the elements of the world. 1 Thess. ii. 11, elements, denote, among other things, the first principles of science. See 2 Pet. iii. 10, 11, 12. But the world's so distinguished from philosophy, may signify here, as in Gal. iii. 3. the heathen religions or the worship, called demons, because they contained only the first principles of piety, exceedingly corrupted by heathen superstitions. Ver. 9. All the fulness of the Godhead. All that is in God, is in Christ. This word was derived from πλήρω, which signifies not only full, but finished, perfect, complete; that which is perfect, or complete. See Heb. x. 12, signifies completed, perfected; and esp. xiv. 15, the fulness of the earth, denotes every thing contained in the earth. The noun signifies, in the original, to brine to, to bring into, to bring together; the Græce, and other ancient languages, not understanding the apostle's meaning in this passage, as

Chap. II. 7. And be ye rooted in him as the root is rooted in the stock, and built upon him as upon a sure foundation; and by this close connection with him, ye be established in the faith of the gospel, even as ye have been taught by me, growing more and more in it, with thanksgiving to God for having made you partakers of so great a blessing.

8 More particularly. Take care lest any teacher make a prey of you through an empty and deceitful philosophy, calculated to recommend the worship of angels, and abstinence from animal food; which philosophy is founded neither on reason nor on revelation, but on the unsatisfied desires of men, and to attribute to the idolatrous worship of the heathen world, but not conformable to the doctrine of Christ; consequently it is utterly wrong.

9 For in Christ dwelleth all the fulness of perfection and government, proper to the Godhead, bodily, so that the philosophy which represents angels as greater in power and knowledge than Christ, is false.

10. And ye are made complete, in every thing necessary to your salvation, by him who is the head, even Christ, who has given you both government and power in the world; and have no need of the heathen philosophy, nor of the rites of Moses, nor of the intercession of angels, nor of any new revelations which they can bring.

11. He foretold that 'the fulness of the Godhead' was made manifest in Christ. Col. i. 15. and 'eternal being, who, they descend from God by the fulness of power, and they all bow themselves to him. According to the heathens, the fulness of the Godhead consisted of the inferior deities, those who imagined themselves over the particular things of nature. In the Bible, the Godhead was composed of the angels. Which, therefore, they called the eyes, and the hands, and the feet of the Godhead. (See verse 18.) But most Christians, according to the literal import of the word πλήροις, hold that the fulness of the Godhead was only in the Father, in the Son, and the Holy Ghost, in the fulness of perfection and government which is essential to the Godhead; and that fulness they believe is essential also to Christ as the Son of God. The same, who held Christ to be only a man, affirm, that divine perfections were confounded on him as the reward of his sufferings; and to fit him for being the head or governor of the body, of that, is of the church. Yet, how the fulness of the divine perfections could be communicated to the man Jesus Christ, without his becoming God, it is not easy to conceive. To avoid this difficulty, others explain Christ's humanity in the same sense as the Hebrews explain the term 'human.' The word ἄνθρωπος, (see also verse 29), indicates the unity of the divine and human nature in the person of Jesus Christ. In support of this opinion he observes, that since the apostle, in the passage referred to, prayed God to fill the Ephesians with all the fulness of God, he could not mean by that expression, the fulness of the perfections essential to God; because God filled them with an ordinary fulness of spiritual blessings whereof he filleth men. This, Pierce saith, was not the fulness of one gift, but of all the gifts of God; and that the apostle means the fulness of all the gifts which were then bestowed on the disciples of Christ. These, he saith, are called the fulness of the Godhead, not because they exist in the Godhead, but because God; just as he called the 'increase of God.' Col. ii. 19 doth not mean an increase of perfection luminant in God, but an increase of spiritual blessings produced in believers by God. From this he concludes, that the fulness of the Godhead dwelt in Christ, and consisted in the sum of all the fulnesses, or excellency, which from the Godhead was communicated to Christ, in order to dignify his name. It is, according to the evangelist, a 'fulness of grace and truth;' such grace and truth as came by Jesus Christ; and are received by no. John i. 14-16. And of his fulness we have all received.' Agreeably to this interpretation, Pierce thinks the sense, as verse 19. verse 20, to be translated. And ye are filled by him.

Most Christians, however, believe, that the fulness of the Godhead which dwelt in Christ means that fulness of the divine perfections which was communicated to the man Jesus Christ, by virtue of the union of the divine nature with the human for the person.

2. Hence, etc. The word πλήροις, commonly translated body, like its corresponding Hebrew word, signifies substance, See Wofl word on this verse. Wherefore, the word ,// also might be translated substantially. Augustine, in his notes on Joel i. 18, as quoted by Pierre, explains the word under consideration: 'In quo quippe habentur substantiae divinae, non menor sublinfert in imaginem tempori a regis (Salomonis) fact, et corporifruit; in etsi sole argentei.' See verse 18.
11 By whom also ye have been circumcised with the circumcision made without hands, by the putting off of the body of the sins of the flesh, even by the circumcision of Christ,

12 Being buried with him in baptism, wherein also ye were raised with him by faith in the working of God, who raised him from the dead.

13 (Kai, 207.) For you, who were dead (κρατωμένοι, ὀπίσθεν, εἰς τὸν θάνατον; from ver. 13.), through the belief of the strong working of God, who raised him from the dead.

14 He hath blotted out (ἐξαφανίσθη, ἐξαφανία, εἰς τὸ ἀποκτησμένον, ἐκ τοῦ παλαιοῦ, ἐκ τοῦ παλαιοῦ, ἐκ τοῦ παλαιοῦ, ἐκ τοῦ παλαιοῦ, ἐκ τοῦ παλαιοῦ, ἐκ τοῦ παλαιοῦ, ἐκ τοῦ παλαιοῦ, ἐκ τοῦ παλαιοῦ, ἐκ τοῦ παλαιοῦ, ἐκ τοῦ παλαιοῦ, ἐκ τοῦ παλαιοῦ, ἐκ τοῦ παλαιοῦ, ἐκ τοῦ παλαιοῦ, ἐκ τοῦ παλαιοῦ, ἐκ τοῦ παλαιοῦ, ἐκ τοῦ παλαιοῦ, ἐκ τοῦ παλαιοῦ, ἐκ τοῦ παλαιοῦ, ἐκ τοῦ παλαιοῦ, ἐκ τοῦ παλαιοῦ, ἐκ τοῦ παλαιοῦ, ἐκ τοῦ παλαιοῦ, ἐκ τοῦ παλαιοῦ, ἐκ τοῦ παλαιοῦ, ἐκ τοῦ παλαιοῦ, ἐκ τοῦ παλαιοῦ, ἐκ τοῦ παλαιοῦ, ἐκ τοῦ παλαιοῦ, ἐκ τοῦ παλαιοῦ, ἐκ τοῦ παλαιοῦ, ἐκ τοῦ παλαιοῦ, ἐκ τοῦ παλαιοῦ, ἐκ τοῦ παλαιοῦ, ἐκ τοῦ παλαιοῦ, ἐκ τοῦ παλαιοῦ, ἐκ τοῦ παλαιοῦ, ἐκ τοῦ παλαιοῦ, ἐκ τοῦ παλαιοῦ, ἐκ τοῦ παλαιοῦ, ἐκ τοῦ παλαιοῦ, ἐκ τοῦ παλαιοῦ, ἐκ τοῦ παλαιοῦ, ἐκ τοῦ παλαιοῦ, ἐκ τοῦ παλαιοῦ, ἐκ τοῦ παλαιοῦ, ἐκ τοῦ παλαιοῦ, ἐκ τοῦ παλαιοῦ, ἐκ τοῦ παλαιοῦ, ἐκ τοῦ παλαιοῦ, ἐκ τοῦ παλαιοῦ, ἐκ τοῦ παλαιοῦ, ἐκ τοῦ παλαιοῦ, ἐκ τοῦ παλαιοῦ, ἐκ τοῦ παλαιοῦ, ἐκ τοῦ παλαιοῦ, ἐκ τοῦ παλαιοῦ, ἐκ τοῦ παλαιοῦ, ἐκ τοῦ παλαιοῦ, ἐκ τοῦ παλαιοῦ, ἐκ τοῦ παλαιοῦ, ἐκ τοῦ παλαιοῦ, ἐκ τοῦ παλαιοῦ, ἐκ τοῦ παλαιοῦ, ἐκ τοῦ παλαιοῦ, ἐκ τοῦ παλαιοῦ, ἐκ τοῦ παλαιοῦ, ἐκ τοῦ παλαιοῦ, ἐκ τοῦ παλαιοῦ, ἐκ τοῦ παλαιοῦ, ἐκ τοῦ παλαιοῦ, ἐκ τοῦ παλαιοῦ, ἐκ τοῦ παλαιοῦ, ἐκ τοῦ παλαιοῦ, ἐκ τοῦ παλαιοῦ, ἐκ τοῦ παλαιοῦ, ἐκ τοῦ παλαιοῦ, ἐκ τοῦ παλαιοῦ, ἐκ τοῦ παλαιοῦ, ἐκ τοῦ παλαιοῦ, ἐκ τοῦ παλαιοῦ, ἐκ τοῦ παλαιοῦ, ἐκ τοῦ παλαιοῦ, ἐκ τοῦ παλαιοῦ, ἐκ τοῦ παλαιοῦ, ἐκ τοῦ παλαιοῦ, ἐκ τοῦ παλαιοῦ, ἐκ τοῦ παλαιοῦ, ἐκ τοῦ παλαιοῦ, ἐκ τοῦ παλαιοῦ, ἐκ τοῦ παλαιοῦ, ἐκ τοῦ παλαιοῦ, ἐκ τοῦ παλαιοῦ, ἐκ τοῦ παλαιοῦ, ἐκ τοῦ παλαιοῦ, ἐκ τοῦ παλαιοῦ, ἐκ τοῦ παλαιοῦ, ἐκ τοῦ παλαιοῦ, ἐκ τοῦ παλαιοῦ, ἐκ τοῦ παλαιοῦ, ἐκ τοῦ παλαιοῦ, ἐκ τοῦ παλαιοῦ, ἐκ τοῦ παλαιοῦ, ἐκ τοῦ παλαιοῦ, ἐκ τοῦ παλαιοῦ, ἐκ τοῦ παλαιοῦ, ἐκ τοῦ παλαιοῦ, ἐκ τοῦ παλαιοῦ, ἐκ τοῦ παλαιοῦ, ἐκ τοῦ παλαιοῦ, ἐκ τοῦ παλαιοῦ, ἐκ τοῦ παλαιοῦ, ἐκ τοῦ παλαιοloquentes, concerning us, fully declared by Christ in the precepts of the gospel. In this verse the apostle shows, not only the import, but the absurdity of adding, either the doctrine, or commandments of men, to the gospel. For if Christ is not made complete by Christ in his precepts, nothing can be added to his gospel, and the whole of his commandments; for, to me, Christ is made complete by Christ in the precepts of the gospel, and the whole of his commandments.

2 Who is the head of all government and power? The supremacy of Christ over all the sciences. Or the doctrine of Christ's supremacy and authority over all other sciences and systems. Or the doctrine of Christ's supremacy and authority over all other sciences and systems.

3 The body of the sins of the flesh. The whole mass of the sins of the flesh, according to the use of the word body in the Hebrew language. The body of sin is sold to the wages of death, against, according to his precepts, work together for their good.

4 Because the body of Christ. That is, all the members of Christ are united in one body. All the members of Christ are united in one body.

5 As to the circumcision which is made without hands. In this verse the apostle shows, not only the importance and necessity of the fourth commandment, but the absurdity and impious boldness of men, to add to the commandments of God, anything that is not contained in the commandments of God.

6 Not being able to help us. Not being able to help us.

7 If any man walk in this manner. If any man walk in this manner.

8 According to the body of Christ. That is, the body of Christ is made up of all the members of Christ, and the whole of the members of Christ are made up of all the members of Christ.

9 As to the commandments of God, and the whole of the commandments of God.

10 As to the commandments of God, and the whole of the commandments of God. As to the commandments of God, and the whole of the commandments of God.

11 In particular, ye Gentiles have no need of the Jewish circumcision to render you holy and acceptable to God. Ye have received a more excellent circumcision from Christ, by which also ye have been circumcised with the circumcision made without hands of men; namely, the circumcision of Christ, made by the putting off of the body of the sins of the flesh, even by the circumcision which Christ requires.

12 This appears from your being buried with him in baptism, as persons whose old man hath been crucified with him (see Rom. vi. 6, note 1); in which baptism also, that it might be a complete emblem of your circumcision, ye have been raised with him out of the water, as persons made spiritually alive, through your belief of the strong working of God, who raised him from the dead.

13 Also you believing Gentiles, who were dead on account of trespasses and the uncircumcision of your flesh, God will make alive together with him; he will raise you to eternal life, a new man, as it were, even as he raised Christ; so that being made complete by Christ, in respect of particular, ye have no need of the Jewish expectations.

14 And to shew that ye Gentiles are made complete in respect of the promise of Christ, and have no need of any Jewish expectations, God hath blotted out the handwriting of ordinances concerning us, that men's knowledge proceeds from their animal passions, which have their seat in the flesh.

15 Because the promise of Christ is ye are made complete in Christ, and have no need of any Jewish expectations, because the promise of Christ is ye are made complete in Christ, and have no need of any Jewish expectations.

16 For the promise is of Christ. That is, the promise is of Christ, and is made complete in Christ, and is made complete in Christ.

17 In particular, ye Gentiles have no need of the Jewish circumcision to render you holy and acceptable to God.
which was contrary to us, and hath taken it from among us, nailing it to the cross.

15 Having spoiled governments and powers, he made a show of them openly, tripping over them (καταπατώντας) by his cross.

16 (Col. 2, 15.) Wherefore, let no one judge the Gentiles, which was contrary to us, as it subjected us to the curse for every sin, and hath taken it from among us, nailing it to the cross in its blistered-out state, that all might see it blistered out.

15 Further, ye Gentiles are made complete by Christ, in respect of government and protection; for having spoiled evil angels of every dispensation of their usurped power, Christ hath showed them openly as vanquished, tripping over them by his cross; so that ye need not be afraid of the devil, who formerly seduced and oppressed you.

16 Further, since ye are made complete in the knowledge of the purpose of the dispensing of the powers of the Gentiles, which was contrary to us, as it subjected us to the curse for every sin, and hath taken it from among us, nailing it to the cross in its blistered-out state, that all might see it blistered out.
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you in meat, or in drink, or in respect of a festival, or of a new moon, or of Sabbaths; 39

17 Which are a shadow of things to come, (see Heb. x. 1 note 1,) but the body is Christ's body.

18 Let no one make you lose your reward, by delighting in humility; and the worship of angels, 3 intruding into things which he hath not seen, being (as) without cause puffed up by his own carnal mind.

19 And not (except) holding firmly the head, 4 by which the whole body, (Col. ii. 19,) through the joints and ligaments, being served and compacted, increaseth with the increase of God.

20 For, 5834 Further, since ye have died with Christ (see Eph. ii. 6,) from the elements of the world, why, as living in the world, do ye subject yourselves to ordinances 13 of one's own carnal mind.

condemning their conduct, the apostle's direction will appear more proper, if the clause be translated, "Let none rule you even," &c. a verse which the word ενω γινομενων will easily bear in the writings of the church, where it was customary to express the government of their rulers by saying, that they judged Israel.

3 In meat or in drink; for the law of drink was forbidden, except to the Nazarites, who were not to drink wine nor strong drink during the days of their separation. Now as then that account they were thought more holy than others, it is not improbable that the elders, who pretended to have received from Moses and the prophets, by tradition, many precepts not written in the law, might enjoy abundance from wine and strong drink to such of their disciples as aimed at superior holiness. See Heb. x. 19, Rom. xvi. 17, note.

4 Or in respect of a festival; η ἑορτας. A festival, as distinguished from New moons and Sabbaths, signifies a day of rejoicing annually observed. Of these, some were enjoined in the law; others, by private authority; such as those instituted in commemoration of the deliverance of the Jews by Esther, and of the purification of the temple by Judas Maccabaeus.

5 Or of a new moon, or of Sabbaths. 5 The whole of the law of Moses being abrogated by Christ, Col. ii. 11 note, Christians are under no obligation to observe any of the Jewish holidays, not even the seventh day Sabbath. Wherefore, if any teacher made the observance of the seventh day a necessary duty, the Colossians were to receive him. But though the brethren in the first age paid so regard to the Jewish seventh day Sabbath, they set apart the first day of the week, the Lord's day, as the chief worship day, and for commemorating the death and resurrection of their Master, by eating his supper on that day also, for the purpose of private exercises of devotion. This they did, either by the precept or by the example of the apostles, and not by virtue of any injunction in the law of Moses. Besides they did not sanctify the first day of the week in the Jewish manner, by a total abstinence from every labour of every kind. That practice was condemned by the council of Laodicea, as Judaising. See Sueton. Thes. Ecclesiast. v. 2293.

18. — Verse 17. make you lose your reward — This is an exhortation founded on the second article of the doctrine contained in v. 16. Namely, that Christ is the head of all government and power. For if, on any pretence, one forecourt Christ and attacheth himself to angels, shall lose the whole benefit of Christ's mediation. Pierce, on the authority of Demetrius, thinks ενω γινομενων, in this verse, should be translated condition. Our translators, following Chrysost, make the Greek commentators, have rendered it, beforehand. Others, because διακοσμητος signifies, to Col. ii. 15. "Let the peace of God (v. 14, 15) rule in your heart;" in Hebrews, the word διακονημενος extraordinarily, and as it should be understood, signifies, to minister. But as διακονησθαι comes from διακονον, a reward, the compounded word διακονητας more properly signifies, to remit a reward from yourself, thus not withholding the worship of angels, more powerful mediators than Christ, will certainly occasion.

By delighting in humility, &c. The word διακονης, often in scripture, signifies to take pleasure in things. Thus, Mark xii. 37. διακονητας, which delight to walk in long robes; 2 Sam. xv. 30. δυνατον την ευγενειαν σου, I have no pleasure in thee; I Sam. xv. 22. διακονηθης, hath delight in thee; 2 Sam. i. 9. In the law of the Lord is delight, ascribing delight to the sign. It is signified likewise to Is. ii. 5. διακονητας, I wish you to know.

3 In the worship of angels, &c. Because the Jews entertained a great respect for the angels, on account of their supposed agency in human affairs, exclusive of most of their considerations at the giving of the law, (cf. x. 2 note,) the apostle, in this epistle, and in his epistle to the Hebrews, was at great pains to show, that the Son is greater than all angels. Hence the false apostles intimated, that those persons who were addicted to the worship of angels, recommended the practice as an exercise of humility most acceptable to God, on pretence that it was prescribed in the law, and enjoined by their god; but, in reality, it was designed to engross God's honor, &c. the priestly office, and to substitute an inferior worship for that of angels, whom the Hebrew writer, in short, and by means of the several talents and gifts of his members — being served with every thing necessary, and united into one body, increaseth exceedingly. See Eph. iv. 16, note.

20 Wherefore, since in your baptism ye died with Christ, (ver. 12,) and thereby are loosed from the institutions, both of religion and philosophy, (ver. 8,) under which ye formerly lived, why, as ye were still living under these institutions, do ye subject yourselves to the ordinances prescribed by these institutions.

21 Not holding firmly the head. — Here, the worshiping of angels is declared to be a renouncing of Christ, as Governor, Saviour, and Mediator. Consequently, a renouncing of all the benefits of his government and mediation. — The same may be said of the worshipping of saints: For, though it is not so directly taught in this passage, the arguments by which the worship of angels is condemned, conclude equally against the worshipping of saints. Besides, an object of worship ought to be both omniscient and every-where present, which neither angels nor saints can be. The apostle's exhortation in this verse is a good caution to us, to beware of all refinements in Christianity, which have no signification in the authority, office, and honour of Christ, as head of the church.

2 By whom, &c. — Here the gender of the relative is, different from that of the antecedent v. 18, 20. Of this solution, there are other examples in the sacred writings. See Est. iv. 21. In the present instance, it may be removed by rendering, "by whom," or, "by which," after v. 20, thus, Not holding firmly the head Christ, from whom, &c. For so we have it expressed in the parallel passage, Eph. iv. 15, v. 20. — Verse 21. Since ye have died with Christ from the elements of the world. That is, since ye have renounced at your baptism all your former principles and practices. — The apostle, in ver. 12 of this chapter, had affirmed, that the burial of the body under the water of baptism represented the putting off of the body, and with it all the sinful appetites and passions which have their seat in the body. Here, carrying on the same illustration, the apostle still has the Colossians, that have been buried with Christ in their baptism as dead persons, they had shaken off all their former obligations, arising from the principles of religion and philosophy which they had adopted in their heathen state. — Διακοαναζωσθα τω ἀποκτενων και εἰς νέαν ἐπιθησθατε, in the same form of expression with τοι οὕτως τοι κατεστάθη, Pet ii. 2. deliver yourselves to the new birth, and being born again, &c. — Pet ii. 3. — δια τον αυτοκτόνον, as he died for us. — 4 Why, as living in the world. — When Δια τον αυτοκτόνον is used in a moral sense, by the inspired writers, it commonly, if not always, denotes the Gentiles. See 1 Cor. i. 19. Wherefore, Pierce is mistaken in supposing, that this and what follows was addressed to the Jews as distinguished from the Gentiles.

3 Do ye subject yourselves to men? — The phrase ενεργοις ἁγιοις, may be translated, agreeable to the Hyperboles which were used, were the rules of the Pythagoreans respecting abstinence from animal food, mentioned in the following verse, and of the Platonists concerning the worshipping of angels, condemned in ver. 11. Which, it seems, some of the church at Colosse had actually
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CHAPTER II.

21 Particularly the following, Neither eat, nor taste, nor handle,
22 Whatever things (ye) tend to destruction in the eating, or according to the commandments and doctrines of men.

23 Which indeed have (μεταγ. ἐλπ. 60) an appearance of wisdom, (εἰς, 165, by) will-worship, and humility, and a not sparing of the body, but not of (εἰς τὰς ἐν 60) by any provision for satisfying of the flesh.

began to follow: perhaps at the persuasion of the Judaising teachers, who wished to subject them to all the rites of the law. See the Preface, sect. 2.

Ver. 21.—Neither eat, nor taste, nor handle, whatsoever things tend to destruction in the eating, or according to the commandments and doctrines of men. The word 60 translated eat, may be seen in the Lexicon. Others translate this clause, Touch not, the words are 60. Which is a precept of the Essenes. We have the phrase in this sense complete; 1 Cor. vii. 1. It is good for a man (μεταγ. ἐλπ. 57) not to touch a woman. The second precept is by some understood of those meats which the law forbade as unclean; and the third, of those things by touching of which the body was greatly defiled. But the next verse, Whatever things tend to destruction in the eating, according to the commandments and doctrines of men, and the direction, ver. 8. Take care lest there be any one who makest a prepost in thee, through an empty and deceitful philosophy, which is according to the tradition of men; shew clearly that these are Pythagorean, rather than Jewish precepts, and that they relate wholly to men. The apostle writes morally here, personating the false teachers delivering these precepts to their disciples; in which there is a beautiful gradation—Eating being more than tasting, and tasting more than handling.

Ver. 22.—Indecently; by which is meant, according to the ancient physiologists, called the formation of things under, generation, and their death or destruction. Corruption, (ὁ ναὸς, the temple, speaking of the death of the body, says, 1 Cor. xx. 42. It is known to corruption. And, 2 Pet. ii. 12. 57. corruption, is used to denote the destruction of life, so it is in this passage.

2. In the using, ἐργάζεσθαι. Corruption. If this is translated, in the absence, it will signify that the teachers here spoken of reckoned the eating of animals an abusing of them.

3. According to the commandments and doctrines of men. The description of the commandments which the apostle blamed the Colossians for obeying, shows that he meant the Pythagorean ordinances concerning abstinence from animal food, and not the ordinances of Moses concerning abstinence from unclean meats. For the apostle could not say that the ordinances of Moses were the commandments and precepts of men.
and actions, which he called their earthly members; namely, fornication, &c. ver. 5.—Then told them, that however pleasing the heathens might think these things were to their gods, they were so provoking to the true God, as to draw down his wrath on the persons who were guilty of them, ver. 6.—And that though formerly, while heathens, they lived in the habitual practice of these vices, ver. 7—it now became them, in their Christian state, to put them all away, together with anger, &c. ver. 8,—because at their baptism they professed to put off the old man, with his deeds, ver. 9.—By calling fornication, with the other vices, their old man, the apostle insinuated that the Phrygians were much addicted to these vices. Further, he exhorted the Colossians to put on the new man, who is new made through knowledge of the truth, after the image of God, ver. 10.—And to encourage them to acquire the new nature of which he spake, he told them that it communicates such a dignity to the person who possesses it, that God does not regard whether he be a Greek or a Jew, &c. But that, in the new creation, every man is honourable everywhere, according to the degree in which he possesses the nature of Christ, ver. 11.—Withal, to show them the excellence of the new man, he described his qualities, fruits of the Spirit, &c. and exhorted the Colossians, as the elect of God, to put them on, ver. 12, 13.—And over all to put on love, which he represented as a griddle whereon the spiritual dress is made perfect or complete, ver. 14.—Then prayed, that in consequence of their putting on the qualities above mentioned, the peace of God might rule in their hearts; which was an implied promise, that so it should be, ver. 15.—Next, because the worshipers of Cybele and Bacchus, identifying themselves to be inspired by these deities, ran through the streets and fields during their festivals, in a frantic manner, committing numberless extravagances, and singing lewd songs in honour of the gods whom they worshipped, the apostle, to prevent the Colossians from joining in these madnesses, commanded them to have the word of Christ dwelling in them richly, that is, to call it frequently to their remembrance, and to speak it to one another with all prudence: and in their social meetings, when they felt themselves moved by the Spirit, instead of singing lewd songs after the manner of the heathens, to teach and admonish one another by singing psalms, and hymns, and odes dictated by the Spirit; and to do so with true inward devotion, to the honour of the Lord, ver. 16.—And whatever they said or did by inspiration, to do all in such a manner as to promote the honour of the Lord Jesus, whose disciples they called themselves. Further, because the heathens offered solemn thanksgivings to Bacchus, as the giver of all the good things man-kind enjoy, the apostle ordered the Colossians to ascribe the honour and praise of all blessings to God alone, who is the real Father or Author of every thing good: And to give him thanks for his favours, through the mediation of Christ, ver. 17.—Having thus directed the Colossians to mortify their corrupt earthly affections, and to acquire the holy dispositions of the new man, who is created after the image of God, to avoid imitating the heathens in their lewd speeches and songs; the apostle, in the remaining part of the chapter, inculcated the relation of the husband and wife, the duty of children and parents, the duty of husbands and wives, ver. 18, 19.—From these, he passed to the duties of children and parents, ver. 20, 21.—Then described the duties of slaves; on which he insisted at greater length, on account of the difficulty of these duties, ver. 22, 23.—And last of all, he inculcated the duties of masters, chap. iv. 1, with which this chapter should have ended.—See the Illustration prefixed to Eph. vi. at the beginning.

New Translation.

Chap. III.—1 (Bes. 128.) Since, then, ye have been raised with Christ, seek the things which are above, where Christ sitteth at the right hand of God.

2 ( Steph.) Set your affections on things above, not on things on the earth.

3 For ye are dead: (sae. 211.) But your life is hid with Christ (v. 165.) by God.

4 When Christ shall appear, with whom our life is hid, (from v. 3.) then ye also shall appear with him in glory.

5 Put to death, therefore, ye members, which are on the earth: Fornication, impurity, unnatural lust, evil desire, and covetousness, which is idolatry.

Commentary.

Chap. III.—1 Since, then, ye have been raised with Christ in baptism, (ch. ii. 12, note.) in token that ye shall be raised from the dead, pursue the joys which are above, where Christ now sitteth at the right hand of God, to bestow these joys on his people.

2 And that ye may be earnest in the pursuit, set your affections principally on heavenly things, and not on the empty perishing riches, honoures, and pleasures of the earth.

3 To do so is wise: For ye must die, and leave all the things which are on earth. Nevertheless, your bodily life will be safely laid up with Christ by God, to be restored to you at the resurrection of the just.

4 So that when Christ shall appear to judge the world, with whom our life is hid, then ye also shall appear with him, raised to life in glorious immortal bodies.

5 Since ye are thus to be raised, instead of the Pythagorean mortifications, put to death your corrupt actions which are committed on earth; namely, fornication, whether with married or unmarried women, lechery in thought and speech, seduction, evil desire of every kind, and covetousness, which is idolatry. See Eph. v. 5, note 2.

Ver. 1. Seek the things which are above.—In scripture, seeking denotes the constant employing of one's thoughts and endeavors for obtaining the object of one's desire. Matt. vii. 21. Wherefore, in this passage, the apostle exhorted the Colossians earnestly to pursue the joys of heaven, not by the superstitions practices condemned in the foregoing chapter, but by the practice of real piety and virtue. And that they might be effectually excited to do so, he advised them, ver. 2, to make the joys of heaven the objects of their strongest affections.

Ver. 2. Your life is hid with Christ by God. 1 This is said in allusion to the custom of hiding treasures, for their safe preservation.

At the time the apostle wrote this to the Colossians, they were in possession of their lives. Whether their hope must have been, that whether they were put to death by their persecutors, or died in the course of their own life, their life would not be lost. God and Christ had bound themselves by promise, to restore it to them at the resurrection.

Ver. 5. Put to death therefore your members which are on earth, fornication, &c.—The apostle having represented the vicious appetites and passions of the human heart under the idea of a body, chap. ii. 17. the body of the sins of the flesh, because they have their seat in the body, he, in this passage, elegantly calls the sinful actions to which these bad affections prompt men, 'the members of that body,' or old man. See Rom. vi. 13, note 1. and the Illustration prefixed to Rom. vi. 14. According to some commentators, 'Members which are on the earth' is an epithet for 'earthly members.'

2. Unnatural lust. 1.—The word ἄμωμος denotes the unnatural lust which men indulge with men. Hence the subjects of that lust were called ἄμωμοι. The heathens were extremely addicted to that vice. See Rom. i. 26, 27. 1 Cor. vi. 9. Thes. i. 5. 1 Thes. i. 6. note 4. In confirmation of the translation which I have given of the word ἄμωμος, I observe that the Syriac version reads: 'members posteriors, unnatural lust.'

3. Evil desire. 1.—Evil desires. Under this appellation, im-
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1 For which things (αγαθὰ) the wrath of God cometh upon the children of disobedience; 2 In which things ye also walked, when ye lived in them. 3 But now ye also put away all these: anger, wrath, malice, evil-speaking, obscene discourse, from your mouth. 4 Lie not one to another, having put off the old man, with his practices, 5 But put on the new, which is renewed in knowledge, after the image of him who created him. 6 And have put on the new, (see ver. 12. 14.) who is renewed (μετανοεῖται) by knowledge, (ἐπιστήμων) after the image of him who created him. 7 Where there is neither Greek nor Jew; circumcision nor uncircumcision; barbarian, Scythian, slave, freeman: but Christ is all, and in all. (See Gal. iii. 28.) 8 Put on, therefore, (Σταθερὸν ἐσθίον) as elected of God, holy and beloved, bowels of compassion, kindness, humility of mind, meekness, long-suffering. 9 Support one another, and forgive one another, if any one have a complaint against any one: Even as Christ forgave you, so also do ye. 10 And over all these put on love, which is a bond of perfection.

And let the peace of God rule in your moderate desire of every kind is forbidden; and more especially the inordinate desire of the pleasures of the table, which lead men to gullery and drunkenness. 11 Ver. 8. Obeume discourse.—Adversus μαθημάτων, called αγαθὰ, ἐπιστήμων, ἐπιστήμων, ἐπιστήμων. 12 Support one another, and forgive one another, if any one have a complaint against any one: Even as Christ forgave you, so also do ye. 13 And over all these put on love, which is a bond of perfection.

15 And let the peace of God rule in your moderate desire of every kind is forbidden; and more especially the inordinate desire of the pleasures of the table, which lead men to gullery and drunkenness.

For which things (αγαθὰ) the wrath of God cometh upon the children of disobedience; in which things ye also walked, when ye lived in them. But now ye also put away all these: anger, wrath, malice, evil-speaking, obscene discourse, from your mouth. Lie not one to another, having put off the old man, with his practices.

6 For which things (αγαθὰ) the wrath of God cometh upon the children of disobedience; in which things ye also walked, when ye lived in them. But now ye also put away all these: anger, wrath, malice, evil-speaking, obscene discourse, from your mouth.

9 Support one another, and forgive one another, if any one have a complaint against any one: Even as Christ forgave you, so also do ye. And over all these put on love, which is a bond of perfection.

And let the peace of God rule in your moderate desire of every kind is forbidden; and more especially the inordinate desire of the pleasures of the table, which lead men to gullery and drunkenness.

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believers in the life to come, rule in your hearts, through the exercise of the virtues I have recommended; to which happiness also ye are called by God, who has joined you together in one body, that ye may love and support one another. And be ye thankful to God, who has bestowed on you so excellent a hope.

16 Let the doctrine which Christ spake, and which he inspired his apostles to speak, be often recollected by you; and with the greatest prudence teach and admonish each other, by the Psalms of David, and the other hymns recorded in Scripture, and by such songs as yourselves or others have uttered by inspiration of the Spirit; singing them with true devotion in your hearts to God. And whatever ye speak or do, do all agreeably to the character and will of the Lord Jesus. And instead of the thanksgivings which the votaries of Barchus offer to him, as the giver of good things to men, give ye thanks to God, even the real Father, from whom all good things come; and do so, not through the mediation of angels, but through the mediation of Christ.

18 As to relative duties, my command is, Husbands, be obedient to your own husbands, whether they be Christians or heathens, as it is fit for the government of the family, and afterwards for that of the whole Church; and also to the Lord, as to yoursuperior obligations.

19 On the other hand, Husbands, treat your wives with kindliness, and do not use bitterness when you reprove them; lest it estrange their affection from you, and make them negligent of their duty.

20 Children, while ye are young, your parents’ family, and depend on them, be obedient to them in all things relating to your education, and to your deportment; for this is well-pleasing to Christ.

21 Fathers, do not exasperate your children by harsh commandments, or by rebuking and chastising them more severely, and more frequently, than their faults deserve, lest they be discouraged.

22 Servants, obey in all things your masters according to the flesh, whether they be heathens or Christians, serving them well, not only when their eye is on you, as men-pleasers do, but also in their absence, from the rectitude of your own disposition, as fearing God, whose eye is always on you.

23 And whatever service ye perform, whether it be easy or burdensome, work it from the soul, cheerfully and faithfully, as working to the Lord Christ, whom ye cannot deceive, and not to men only; (See Eph. vi. 7. commentary.)

24 Knowing that from the Lord ye shall receive the recompense of the inheritance; for ye serve the Lord Christ.

for great peace, the meaning of the exhortation, Study to be of a remarkably peaceable disposition. Yet as, in the parallel passage, Romans, viii. 6, God’s peace is required to be in the heart, so this too must passeth all understanding. I take the sense to be as in the commentary. See Phil. iv. 7. note 1.

2. And be ye thankful.—According to Julius Pollux, the word ἀγαθοκράτους means the discourses concerning Christ; especially as the apostle immediately subjoins, and with all wisdom teach and admonish each other, by psalms, &c. If this is the meaning of the Psalms, the translation must thus: ‘Let the speech concerning Christ dwell richly among you.’

3. Teach and admonish (ἐκτάσθησθε) each other.—Properly, ἐκτάσθησθε is the present tense of the third person. Thus, Matt. viii. 22. ‘Let the dead bury (ἐκτάσθησθε) their dead.’ But it is used likewise for the first person, Acts xii. 14. ‘We have been bound (ἐκτάσθησθε) ourselves with a curse.’ And for the second, Rom. xii. 9. ‘Thou shalt love thy neighbour as (ἐκτάσθησθε) thyself.’ In the passage before us, and in ver. 13. (ἐκτσθήσθησθε) denotes the second and third person jointly, yourselves and others, or each other.

4. Psalms, and hymns, and spiritual songs.—See Eph. v. 19. notes. Gs., are poems which were composed to be sung, accompanied with a lyre or other musical instrument. That the brethren who were able to repeat the psalms and hymns recorded in the Jewish scriptures, or who had been taught to them by the Spirit, should repeat them, not only in the public assemblies, but in private meetings, to those who had not copies of the scriptures, or who were not able to read them, was extremely proper. By hearing these psalms and hymns recited or sung, and by joining in singing them, both their knowledge and their joy would be promoted.—In these public and private meetings, such of the priests as had the world’s office committed to memory, were in like manner to instruct and admonish each other by rehearsing them.

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CHAPTER IV.

View and Illustration of the Precepts contained in this Chapter.

25 But he who doth unjustly, shall receive for the injustice he hath done (Kau, 267.) for there is no respect of persons. And stealing, and many of the masters were tyrannical and cruel to their slaves. Perhaps, also, he was thus particular in his precepts to slaves, because the Jews held perpetual slavery to be unlawful, and because the Justianists taught that doctrine in the church. But from the apostle's precepts it may be inferred, that if slaves are justly acquired, they may be lawfully retained; as the gospel does not make void any of the political rights of mankind. See 1 Tim. vi. 1. note 1.

25 But he who doth unjustly, either as a servant, by neglecting his master's work, or as a master, by being harsh to his servant in his requisitions and in his chastisements, shall receive punishment for every act of injustice and cruelty he hath committed. For at the judgment there is no regard had to the station of persons.

Ver. 25. Shall receive for the injustice he hath done, &c.—The greatness of the temptations to which rich men are exposed, by their splendour and high station, will be no excuse for their tyranny and oppression: As on the other hand, the subjection which the insubordination and severity of a tyrannical master hath laid in the way of his slave, will be no excuse for his idleness and unfaithfulness.—In this and the preceding verse, the apostle gave great consolation to slaves under the hardships of their lot.

His account of relative duties the apostle finishes, in the beginning of this chapter, with a direction to the proprietors of slaves, to be not only just, in maintaining them properly, even after they have become incapable of working, but also generous, in bestowing rewards on such of them as distinguished themselves by their ability and faithfulness, ver. 1.—Here the third chapter ought to have ended; or rather at chap. iii. 17.

To render his practical admonition in the more complete, the apostle recommended to the Colossians perseverance in prayer, with due thanksgiving, as the best means of obtaining God's assistance to enable them to fulfill all the duties of life, ver. 2.—Next he exhorted the Colossians to pray for him, that God would grant him an opportunity to preach the true doctrine of the gospel freely, for which he was in bonds, ver. 3.—And courage to preach it in that bold manner, which became him whom Christ had made his apostle to the Gentiles, ver. 4.—Then he counselled the Colossian brethren to beware of provoking the heathens by any imprudent display of their zeal, but rather, by conducting themselves wisely, to avoid persecution if possible, ver. 6.—And in particular, when conversing with unbelievers, to make their discourse mild and courteous; but at the same time season it with the salt of wisdom and truth, that they might be able to answer every person properly, who inquired into the grounds of their faith, ver. 6.—And after telling them, that he had sent Tychicus and Onesimus to give them an account of his affairs, ver. 7, 8, 9.—he presented the salutations of the brethren by name, who were with him, ver. 10, 14.—and desired them in his name to salute the brethren in Laodicea, ver. 15.—Moreover, to convince the Colossians that his doctrine and precepts were everywhere the same with those contained in this letter, he ordered them, after they had perused it, to take care to have it read in the church of the Laodiceans; and to read in their own church the epistle which was to come to them from Laodicea, supposed to be the epistle to the Ephesians; a copy of which it seems was to be sent by the Ephesians to Laodicea, for the benefit of all the churches in that neighbourhood, ver. 16.—Next he desired them to encourage Archippus in the work of the ministry, ver. 17.—Then wrote the salutation with his own hand: And concluded the whole, with giving them his apostolical benediction, ver. 18.
5 Walk in wisdom, toward them who are without, gaining time. (See Eph. v. 15, 16, notes.)

6 Let your speech be always with grace, seasoned with salt, knowing how you ought to answer every one. (See 1 Pet. iii. 15.)

7 All things concerning me, Tychicus, a beloved brother, and faithful minister, and fellow-servant in the Lord, will make known to you;

8 Whom I have sent to you for this very purpose, that he may know your affairs, and at the same time comfort your hearts, by giving you an account of my constancy in preaching, and my affection for you.

9 With Onesimus, a faithful and beloved brother, who is my fellow-prisoner, and whom I have sent to you for this very purpose, that he may make you known to all things which are done here.

10 Aristarchus, my fellow-prisoner, saluteth you, and Mark, Barnabas’s sister’s son, concerning whom ye got orders? If he come to you, receive him;

11 And Jesus, who is called Justus, they of the circumcision. These alone are labourers with me in the kingdom of God, who have been a consolation to me.

12 Epaphras, who came from you, a servant of Christ, wishes you health; at all times fervently striving for you, by prayers, that ye may stand perfect and completed in the whole will of God.

5 Behave with prudence towards them who are out of the church, thereby avoiding persecution, and gaining time to spread the gospel among persons disposed to listen to it.

6 Let your speech to unbelievers at all times be courteous, and seasoned with the salt of piety and virtue, knowing how to make a proper answer to every one who desires an account of your faith.

7 All things concerning me, Tychicus, a Christian brother beloved by all who know him, and a faithful minister, and my fellow-servant in the work of the Lord in this place, will make known to you with fidelity;

8 Whom I have sent to you for this very purpose, that he may know your affairs, and at the same time comfort your hearts, by giving you an account of my constancy in preaching, and my affection for you.

9 With him I have sent Onesimus, now a faithful and beloved Christian, who is from your city. To whom I have made known to you all things which have happened to me here.

10 Aristarchus, who, for his zeal in preaching the gospel, as a prisoner like me, wisteth you health; as also Mark, Barnabas’s sister’s son; concerning whom ye got orders: if he come to you, receive him as a faithful minister of Christ.

11 And Jesus, who is named Justus, saluteth you. They of the Jewish nation, converts to Christ; and the only persons of that denomination who have sinned against their own gospel, and who have been a consolation to me. These faithful ministers of Christ, of the Jewish nation, acknowledge you as their brethren, though ye be uncircumcised Gentiles.

12 Epaphras, who came from you, a servant of Christ, wishes you health; at all times fervently striving for you, by prayers, that ye may stand perfect and completed in the knowledge and practice of the whole will of God; and especially in the knowledge of salvation through faith, without circumcision.
13 For I hear him witness, that he hath much affection for you, and them in Laodicea, and them in Hierapolis.

14 Luke, the beloved physician, and Demas, salute you. (See 2 Tim. iv. 10, note 1.)

15 Salute the brethren in Laodicea, and Nympha, and the church (see vii. 232,) in his house.

16 And when this epistle hath been read (see ch. 217.) to you, cause that it be read also in the church of the Laodiceans. And that ye also read (see vi. 2.) the one from Laodicea.

17 And say to Archippus, Take heed to the ministry which thou hast received in the church of Christ, that thou mayest fulfil it properly. All the pastors of your church ought to exert themselves in opposing the false teachers.

18 My salutation I Paul write with my own hand, to assure you that this epistle is really mine. 2 Thess. iii. 17. Remember my bonds. My gracious dispositions, together with the favour of God and good men, remain with you all. Amen.

19 And saluteth you,—The apostle did not mention Epaphras’s imprison- ment to the church of the Colossians, lest it might have affected them too generally. But he informed Philemon of it, ver. 23, that he might communicate it to his pastor and principal brethren, to whom it was proper to account for Epaphras’s delaying to return. With respect to the rest, that they might not attribute his absence to any thing wrong, the apostle, in this and the following verse, gave Epaphras a very high character for fidelity and diligence in the work of the gospel; and assured the Colossians that they were the subject of Epaphras’s earnest prayers, and that he expected great things from them, and for the brethren in Laodicea, and in Hierapolis. See following note.

20 Ferrerly serving you by prayers, that ye may stand perfect and complete.—The word εὐσεβίαν, properly denotes, combining in one the ideas of reverence, of piety, and of devotion. Here it signifies the greatest fervency of desire and affection in prayer. For the meaning of εὐσεβίαν, compare, see Col. ii. 19, note.

21 Ver. 13. Them in Laodicea,—(see Col. ii. 1, note 3), and them in Hierapolis.—Hierapolis was a considerable city in the Greater Phrygia, situated on the Meander, not far from Laodicea and Colossae. It was named Hierapolis, that is, the holy city, from the multitude of its temples. But it is not known what particular deities it was its tutelary gods. It is borne the image of Apollo, of the Ephesian Diana, of Cybele, and of Asia. The two last mentioned idols were worshipped in Hierapolis on account of the medicinal springs with which it abounded.—There was likewise a Mephitis, or opening in the earth, from which a pestilential vapour issued, which killed any animal which happened to breathe in it.

22 Ver. 14. Luke, the beloved physician,—Luke was deservedly beloved of the apostle Paul. He was not only an excellent and an intelligent disciple of Christ, but the apostle’s affectionate and faithful friend, as appears from his attending him in several of his journeys through the Lower Asia and Greece. He likewise accompanied him when he carried the collections to the saints in Judea, where, during the apostle’s two years’ imprisonment at Jerusalem, he wrote his second Epistle, and to him he sent his salutation before Felix and Festus, and heard the speeches which he had recorded in his history of the Acts. And when the apostle was sent a prisoner to Italy, Luke accompanied him in the voyage, and remained with him in Rome till he was released. Last of all, this excellent man was with the apostle during his second imprisonment in the same city; on which occasion, when his other assistants deserted him through fear, Luke abode with him, and ministered to him, 2 Tim. iv. 11, note.

23 And Nympha, and the church in his house,—It seems Nympha had a numerous family of slaves and others, who, having embraced the gospel, formed a church, or society for religious worship, among themselves. See Rom. xv. 6, note 2.
THESSALONIANS.

PREFACE.

SECT. I.—Of the Introduction of the Gospel at Thessalonica; and of the date of St. Paul's First Epistle to the Thessalonians.

For the history of the Acts of the Apostles it appears, that St. Paul first passed into Europe to preach the gospel, after he had delivered the decrees of the council of Jerusalem (Acts xvi. 4.) to the churches in the Lesser Asia, whereby the Gentiles were declared free from obeying the law of Moses, as a term of salvation. In the course of that journey Paul having come to Troas, as was mentioned in the Preface to the epistle to the Philippians, sect. 1., there appeared to him in the night a vision of a man in the habit of a Macedonian, praying him to come over into Macedonia, and help them. In obedience to that call, which they knew to be from Christ, the apostle, with his assistants Silas and Timothy, went first to Philippi, and laid the foundation of a very flourishing church there. After that they went to Thessalonica, a great sea-port town of Macedonia, which being anciently called Thermas, gave its name to the bay on which it was situated. At that time Thessalonica was the residence of the Proconsul who governed the province of Macedonia, and of the Questor who had the care of the Emperor's revenues. This city, therefore, being the metropolis of all the countries comprehended in the province of Macedonia, (see 1 Thess. i. 7. note,) and the seat of the courts of justice, and the place where the affairs of the province were managed, and carrying on an extensive commerce by its merchants, was full of inhabitants, among whom were many philosophers and men of genius. There was likewise, to this city, a constant resort of strangers from all quarters; so that Thessalonica was remarkable for the number, the wealth, and the learning of its inhabitants. But, like all the other cities of the Greeks, being utterly corrupted with ignorance in matters of religion, with idolatry, and with all sorts of wickedness, it was a fit scene for the apostle to display the light of the gospel in. He therefore went thither directly after leaving Philippi, and, as there was a Jewish synagogue in Thessalonica, he entered into it soon after his arrival, according to his custom, and three sabbath-days-presumed with the Jews out of the Scriptures. His discourses, however, had not that success with the Jews which might have been expected, a few of them only believing; whilst of the religious proselytes a great multitude embraced the gospel, among whom were many women of the first distinction in the city. Yet the greatest part of the Thessalonian converts were idolatrous Gentiles; as appears from the apostle's first epistle, in which he speaks to that church in general, having turned from idols to serve the living God.—The many converts which the apostle made in Thessalonica from among the idolatrous Gentiles, and his receiving money once and again from the Philippians while he preached in Thessalonica, Philip. iv. 16., show that he abode in that city a considerable time after he left off preaching in the synagogue. But his success among the proselytes and idolatrous Gentiles exciting the indignation and envy of the unbelieving Jews, they gathered a company, and brake into the house of Jason, where the apostle and his assistants lodged, intending to bring them forth to the people, that they might be put to death in the tumult. But they happily escaping, the brethren by night sent Paul and Silas away to Berea, a neighbouring city of note; where likewise they convert-ed numbers of religious proselytes and idolatrous Gentiles, and even many of the Berean Jews. For the latter being of a better disposition than their brethren in Thessalonica, 'they received the word with all readiness of mind, and searched the Scriptures daily whether those things were so.' But the Thessalonian Jews hearing of the success of the gospel in Berea, came and stirred up the idolatrous multitude, so that Paul was constrained to depart. Silas, however, and Timothy, not being so obnoxious to the Jews, abode there still. In this flight the apostle was accompanied by some of the Berean brethren, who conducted him to Athens, and who, when they departed, carried his order to Silas and Timothy to come to him forthwith. In obedience to that order, Timothy alone came to Athens. But the apostle immediately sent him back to Thessalonica, to comfort the brethren, and to exhort them concerning their faith, 1 Thess. iii. 1, 2.—After Timothy left Athens, Paul endeavoured to plant the gospel in that celebrated mart of learning by the force of reasoning alone, without the aid of miracles. The Athenian philosophers, however, not being convinced by his discourses, though he reasoned in the most forcible manner against the polytheism to which they were addicted, he made but few disciples. Leaving Athens, therefore, before Timothy returned from Thessalonica, he went to Corinth, the chief city of the province of Achaia, in hopes of being better received. This happened soon after the Emperor Claudius banished the Jews from Rome. For, on his arrival at Corinth, the apostle found Aquila and Priscilla, lately come from Italy, in consequence of the Emperor's edict.

St. Paul had not long been at Corinth when Timothy came to him from Thessalonica, Acts xviii. 5, and, no doubt, gave him such an account of affairs in Thessalonica, as made him sensible that his presence was greatly wanted in that city: But the success with which he was preaching the gospel in Achaia rendered it improper for him to leave Corinth at that time. To supply therefore the want of his presence, he immediately wrote to the Thessalonian brethren this his first epistle, in which, as we shall see immediately, he treated of those matters which he would have made the subjects of his discourses had he been present with them.

From these facts and circumstances, which are all related in the history of the Acts, it appears that this first epistle to the Thessalonians was written, not from Athens, as the interpolated postscript at the end of the epistle bears, but from Corinth; and that not long after the publication of Claudius's edict against the Jews, which happened in the twelfth year of his reign, answering to A. D. 51. I suppose it was written in the end of that year.

SECT. II.—Of the Occasion of Writing the First Epistle to the Thessalonians.

It seems the idolaters in Thessalonica, greatly displeased with their fellow-citizens for deserting the temples and worship of the Gods, were easily persuaded by the Jews to make the assault, above described, against the Christian teachers. The Jews, however, and the idolatrous rabble, were not the only enemies of Christ in Thessalonica. The philosophers, of whom there were many in all the great cities of the Greeks, finding the gospel very favourably received by the people, would naturally, after their manner, examine it scientifically,
and oppose it by arguments. This I may venture to affirm, because, while the magistrates, the priests, and the multitude, were endeavouring to suppress the new doctrine by persecuting its preachers and adherents, it is not to be imagined that the men of learning in Thessalonica would remain inactive. We may therefore believe, that many of them reasoned both against the doctrines of the gospel and against its miracles; repro- bating the former as foolishness, and representing the latter as the effects of magic. And with respect to its preachers, they spoke loudly against them as impostors, because they had not appeared, with Jason and the rest, before the magistrates, but had fled by night to Berea. For, with some show of reason, they might pretend, that this flight was proceed from the falsehood of their doctrine and miracles. Besides, having left their disciples in Thessalonica to bear the persecution alone, without giving them any aid, either by their counsel or their example, the philosophers might urge that circumstance as a proof that the pretended messengers of God were deficient in courage, and had no affection for their disciples,—to the great discredit of Paul, in particular, who had boasted of his fortitude in suffering for his faith, and had professed the greatest love to the Thessalonians.

If the reader will, for a moment, suppose himself in the place of the learned Greeks, at the time the gospel was first preached in Thessalonica, he will be sensible how natural it was for them to oppose it by disputation; may, he will acknowledge that their discourses, after the apostle's flight, might be such as we have represented. On this supposition it can hardly be doubted, that these discourses were reported to Timothy in Berea, by the brethren who came to him from Thessalonica, after Paul's departure; and that, when Timothy followed the apostle to Athens, he informed him particularly of every thing he had heard. What else could have moved the apostle to send Timothy back to Thessalonica, to exhort the brethren concerning their faith, and to caution them not to be moved by his afflictions? 1 Thess. iii. 2, 3. The truth is, the danger the Thessalonians were in, of being moved by the specious reasonings of the philosophers addressed to their prejudices, was great, and would have required the presence of the apostle himself to fortify them. But as the unbelieving Jews and Gentiles were greatly enraged against him, he could not return, but employed Timothy to perform that office; which he was well qualified to do, by his extraordinary talents and endowments. Timothy, therefore, returning to Thessalonica, gave the brethren the necessary exhortations and encouragements, which no doubt proved of great use to many.

During this second visit to the Thessalonians, Timothy had an opportunity of hearing from the philosophers themselves, the objections which they urged against Paul's character and behaviour, together with the arguments whereby they endeavoured to disprove the gospel. So that when he came to the apostle at Corinth, we may suppose he explained the whole to him with greater precision than formerly; and added, that although the sophists had endeavoured to shake the faith of the Thessalonians, they had stood firm hitherto, and had borne the persecution with admirable patience, 1 Thess. iii. 6. Nevertheless, being young converts, they were but ill fitted to maintain such powerful opponents, either in the way of arguing or of suffering, unless they were properly assisted. Indeed the apostle himself, when he fled from Thessalonica, was so sensible of this, that during his abode in Thessalonica, he laboured to establish a church ther of the Church of the Thessalonians, he might strengthen his converts, by defending the gospel against the cavils of the men of learning; 'but Satan hindered him,' 1 Thess. ii. 18. Wherefore to supply the Thessalonian brethren the want of his presence and counsel, he wrote them from Corinth this first epistle, in which he furnished them with a formal proof of the divine original of the gospel, intermixed with answers to the objections, which we suppose the learned Greeks, who made the gospel a subject of disputation, raised against its evidences; together with a vindication of his own conduct, in fleeing from Thessalonica when the Jews and the idol- trous multitude assaulted the house of Jason, in which he and his assistants lodged.

This account of the apostle's design in writing his first epistle to the Thessalonians, and of the subjects handled in it, I acknowledge is not explicitly declared in the epistle itself. But in the Exception of the Gospels, the true spirit and rule of the New Testament, the author of these inspired writings I have shewed, that it is not by any formal declaration, but by the nature of the things written, that he commonly discovers the purpose for which he wrote. This is the case, particularly, in the first epistle to the Thessalonians, where the nature of the things written clearly leads us to consider it as a proof of the divine original of the gospel, and a refutation of the objections raised against the gospel and its preachers: for the whole sentiments evidently point toward these objects; and viewed in that light, the language in which they are clothed exhibits a clear unambiguous meaning, as shall be shewn in the illustrations prefixed to the several chapters. Not to mention that, on supposition the apostle had these objects in view when he wrote this epistle, many of his expressions acquire a beauty and energy, which entirely disappear when we lose sight of the apostle's design. To these things add, that the long apology which the apostle makes for his sudden flight from Thessalonica, together with the many warm expressions of his affection to the Thessalonians, which take up a considerable part of the second, and the whole of the third chapters, appear with the greatest propriety, considered as a vindication of the apostle's conduct as a missionary from God; whereas, in any other light, these particulars appear to be introduced for no purpose. Since, therefore, the things written in the first epistle to the Thessalonians form a regular and connected proof of the divine original of the gospel, there can be no doubt of the apostle's intending that proof, both for the confirmation of the faith of the Thessalonians, and for enabling them to convince unbelievers.

The subjects handled in this epistle, being matters in which all the brethren throughout the province of Macedo- nia were equally concerned with the Thessalonians, the apostle ordered it to be 'read to all the holy brethren,' chap. v. 27; that is, it was to be read publicly, not only in the church of the Thessalonians, but to the brethren in Philippippi and Berea, and in all the other cities in the province of Macedonia where churches were planted. Nay, it was intended to be shewed to the unbelieving inhabitants of that province, whose curiosity might lead them to inquire into the causes of the rapid progress of the gospel, or whose malice might incline them to impugn the Christian faith; at least, the things written in this epistle are evidently answers, which the Thessalonians were to give to such as required a reason of the faith that was in them.

Before this section is finished, it may be proper to remark, that the proof of the divine original of the gospel, contained in the first epistle to the Thessalonians, being written by one of the greatest inspired preachers of the gospel, and being designed for the consideration of persons celebrated for their genius and learning, it will ever merit the attention of the friends of the Christian religion, and should not be overlooked by its enemies; because it may be supposed to exhibit the principal arguments on which the Christian preachers themselves built
their pretensions as missionaries from God, and by which they so effectually destroyed the prevailing idolatry, and turned great numbers of the heathens every-where to the faith and worship of the true God.

Sect. III.—Of the Subjects treated in the First Epistle to the Thessalonians; and of the Persons mentioned in the Inscription as the Writers of this Epistle.

In the opinion of the best critics and chronologers, this being one of the first inspired writings which the apostle Paul addressed to the Greeks, whose philosophical genius led them to examine matters of science and opinion with the greatest accuracy, he very properly chose for the subject of it, the proofs by which the gospel is shewed to be a revelation from God. The reason is, by furnishing a clear and concise view of the evidences of the gospel, he not only confirmed the Thessalonians themselves in the faith thereof, as a revelation from God, but enabled them to persuade others also of its divine original; or, at least, he taught them how to confute their adversaries, who, by misrepresentations and false reasonings, endeavoured to overthrow the gospel.

The arguments proposed in this epistle, for proving the divine original of the Christian revelation, are the four following:—1. That many and great miracles were wrought by the preachers of the gospel, professedly for the purpose of demonstrating, that they were commissioned by God to preach it to the world. —2. That the apostles and their assistants, by preaching the gospel, brought upon themselves, everywhere, all manner of present evils, without obtaining the least worldly advantage, either in possession or in prospect. —3. That in preaching this new doctrine, they did not, in any respect, accommodate it to the prevailing inclinations of their hearers, nor encourage them in their vicious practices: They used none of the base arts peculiar to impostors for gaining belief; but that their manner of preaching and acting was, in all respects, suitable to the character of missionaries from God; so that, on account of their personal character, they were entitled to the highest credit as teachers. —4. That the first preachers of the gospel delivered to their disciples, from the very beginning, precepts of the greatest strictness and holiness; so that by the sanctity of its precepts, the gospel is shewed to be a scheme of religion every way worthy of the true God, and highly beneficial to mankind.

Further, though it was proper that Paul, who was the chief preacher and worker of miracles, should be the writer of this letter to the Thessalonians, yet, as Silvanus and Timothy had assisted him in preaching, and had themselves wrought miracles among the Thessalonians, and were teachers of the same virtue, disinterested character, and were equally faithful in preaching the gospel, they joined him in it, to give the greater weight to the appeals he was about to make to the Thessalonians. For every thing said in this letter is said of them all, and is equally true of them all; as the Thessalonians well knew. However, the arguments taken from their miracles, character, and precepts, will not have their full weight, unless we recollect, that the things affirmed of Paul and Silvanus and Timothy, are true of all the apostles and inspired preachers of the gospel without exception. In the next place, although the first epistle to the Thessalonians was written by Paul alone, Silvanus and Timothy are fitly mentioned in the inscription, for this other reason, that being ministers of the word, who possessed the gift of discerning spirits, when they read the first copy of this letter, they were qualified, by that gift, to know whether every thing contained in it was dictated to Paul by the Spirit of God; and therefore, by allowing their names to be inserted in the inscription when it was transcribed, they declared it to be so, and added their testimony to all the doctrines and facts contained in it. By the way, this shews the propriety of the apostle’s joining Sotheneus with himself, in
the inscription of his first epistle to the Corinthians; and Timothy, in the inscription of his second epistle to the same church, and in the inscriptions of his epistles to the Philippians and Colossians. For Paul, though an apostle, willingly submitted his writings to be tried by those who possessed the gift of discerning spirits; as is plain from 1 Cor. xiv. 37. 'If any one be really a prophet, or a spiritual person, let him acknowledge the things I write to you, that they are the commandments of the Lord.' Soothwise, therefore, being a spiritual person, very properly joined Paul in his letter to the Corinthians, because by his gift of discerning spirits, he was equally qualified with Silvanus and Timothy to attest that all the things contained in the letter to which his name is prefixed, proceeded from the inspiration of the Spirit of God.

In this epistle, besides proving the divine original of the gospel, the apostle, by wholesome reproofs, corrected certain vices and irregularities which the Thessalonians had not yet amended. Now on this subject let it be observed, once for all, that notwithstanding a great change was wrought in the manners of the first Christians by their believing the gospel, they did not become all at once perfect, either in knowledge or virtue. The operation of the gospel, in rooting out their old prejudices, and in correcting their predominant vices, was gradual, and oftentimes slow. Hence, though the first Christians were all of them much more knowing and virtuous than the generality of their heathen neighbours, there were particulars in the behaviour and habits of many of them which needed correction. Not to mention, that through the imperfection of their knowledge of a religion altogether new to them, they were in danger of deceiving themselves with respect to their favourite vices, and of being deceived by the specious reasonings of the false teachers, who, from interested motives, flattered them in their evil practices. Wherefore we ought not to be surprised, if in most of the epistles which St. Paul wrote to his converts, some irregularities are reproved. These faults were the natural, and almost unavoidable consequences of their former character, their imperfect views, and their national prejudices.

With respect to the Thessalonians in particular, the apostle, well knowing that it was difficult for them, all at once, to divest themselves of their former habits, thought proper, when treating of the holy nature of the precepts of the gospel, to renew in the most solemn manner those precepts against fornication, in all its forms, which he had delivered to them from the very first. And his earnestness on this topic was an intimation to them, that he thought them still defective in purity. The same suspicion he insinuated at the conclusion of his exhortation, chap. iv. 9. 'But concerning brotherly love, ye have no need that I write to you' for this implied, that they needed to be written to concerning chastity, as he had done in what immediately goes before.—Further, because the apostle had been informed by Timothy, or some other person, that they did not pay a proper respect to their teachers when they admonished them concerning the irregularities of their behaviour, he besought them to obey those 'who laboured among them in the Lord,—and to esteem them very highly with love, for their work's sake,' ch. v. 12, 13. It seems the Thessalonian brethren had not acquired a just idea of that subordination to their teachers, which was necessary to the very existence of the Christian societies, while they had no protection from the civil powers, but rather were oppressed by them. The truth is, the Christian churches could not subsist in those early times, amidst the storms of persecution which came upon them from every quarter, except by maintaining a cordial union among themselves, and by following carefully the directions of their spiritual guides.

On the other hand, the rulers and pastors of the church of the Thessalonians being discouraged, and perhaps intimidated, by the refractory disposition which many of their people showed when rebuked for their vices, had, it seems, forborne to admonish them. The apostle therefore addressed them likewise, requiring them to be faithful, and plain, and earnest in admonishing every one who sinned; and particularly those who went about meddling in other people's affairs, and neglecting their own, chap. v. 14. For notwithstanding St. Paul, while in Thessa- lonica, had expressly forbidden these practices, there were some who still followed them, to the great scandal of the Christian name.

This plain dealing of the apostle towards all his disciples, seconded by the fidelity of their own pastors, had no doubt, in time, the desired effect upon the first Christians. For, considering the honesty of disposition which they had shewed, in so readily forsaking the idolatrous practices in which they had been educated, and in embracing the gospel at the hazard of their fortunes and lives, it cannot be doubted, that most of them paid a proper regard to the earnest remonstrances of their spiritual father, delivered to them by the direction of the Holy Ghost, and to the admonitions which, from time to time, their several pastors gave them, agreeably to the mind of Christ; correcting at length those irregularities, in which, after their conversion, they had continued through mistake, or inattention, or prejudice, or habit; and attaining to such a holy manner of living as was suitable to the gospel; so that even the heathens, in process of time, regarded them with admiration, on account of their virtuous.

CHAPTER I.

View and Illustration of the Subjects treated in the first Chapter of this Epistle.

The apostle's design in this epistle, as was shewed in the Preface, sect. 3. being to furnish the Thessalonian brethren with a proof of the divine original of the gospel, both for establishing themselves, and for convincing unbelievers, he elegantly introduced his subject by declaring, that he gave thanks to God at all times, or daily, for their faith and love, and perseverance of hope; which he told them was an evidence of their election by God to be his people, although they did not obey the law of Moses, ver. 3, 3, 4.—Then, to make the Thessalonians sensible that their faith in the gospel was well founded, he put them in mind of the arguments by which they had been induced to receive the gospel as the word of God.

The first argument which he mentions is, That the gospel had been offered to the Thessalonians, not in word, or preaching only, but in preaching accompanied with great and evident miracles, performed in their presence; and with the gifts of the Holy Ghost, communicated to them after they believed. And these miracles and supernatural gifts, he affirms, had wrought in them 'much assurance,' that is, the strongest persuasion of the truth of the gospel; in which persuasion they were confirmed by the holy disinterested behaviour of the preachers of the gospel, ver. 5.—But this being a branch of his second argument, the apostle only mentions it here, referring the more full consideration of it to chap. ii.—He adds, that the Thessalonians had shewed the strength of their faith, by imitating the apostles, and the Lord Jesus, in suffering much affliction for the gospel with joy, ver. 6.—so that they were patterns of faith and fortitude to all the brethren in the
provinces of Macedonia and Achaia, ver. 7.—Further, he affirms, that from them the fame of the gospel had resounded, 'not only in Macedonia and Achaia, but also in every place, their faith in one God only was spoken of' as a thing very extraordinary, ver. 8.—That their fellow-citizens, who had carried their religion into distant countries, had told at the same time, in what manner the preachers of the new religion had entered, and established themselves among the Thessalonians; that they had done it by great and evident miracles; and that the Thessalonians, struck with these miracles, had turned from idols, and were become the worshippers of one living and true God.' ver. 9. and looked for the return of his Son from heaven, who, as the preachers of the gospel affirmed, had been raised from the dead; even Jesus, who would deliver them from the wrath to come on unbelievers at the day of judgment, ver. 10. —Now, that the Thessalonians looked for the return of Jesus from heaven, and that God had raised him from the dead, and that they expected, at his return, to be delivered by him from the wrath to come on unbelievers, are all fully mentioned in this place, because their expectation of these things, shows what a strong impression the miracles wrought in confirmation of the gospel had made on the minds of the Thessalonians. Moreover, the resurrection of Jesus from the dead, being a demonstration of his character as the Son of God, and of his power and authority as Judge of the world, it is an undeniable proof of the divine original of the gospel, and renders the rejection of it extremely dangerous.

Here, then, is the first argument by which the gospel is proved to be a revelation from God. The apostles and evangelists wrought miracles, to show that they were actually sent of God to publish those great discoveries to which they have given the name of To every one, The Gospel, or good news from God. Now, on this argument I observe, that the efficacy of miracles to prove a divine commission, when wrought expressly for the purpose, is so plain, that little reasoning is needful to show it. Persons of ordinary understandings, equally with those whose minds are more improved, naturally reason as Nicodemus did, John iii. 2. 'Rabbi, we know that thou art a teacher come from God; for no man can do those miracles which thou dost, unless God be with him.' Wherefore, being thus a dictate of common sense, the apostle had no occasion to show, that a teacher who works miracles in confirmation of his doctrine, is commissioned of spiritual gifts. All he had to do was to make it evident, that his own preaching at Thessalonica had been accompanied with undeniable miracles. To the Thessalonians, however, this was not necessary. They had been eye-witnesses of his miracles, and had been convinced by them; and after their conversion they had received from the apostle the gifts of the Holy Ghost, and among the rest the power of working miracles, and of speaking foreign languages; which power, such of them as possessed it had often exercised. Nevertheless, to convince those who should live in after ages, that the first preaching of the gospel was accompanied with great and evident miracles, the writers of this epistle have taken the very best method that could be devised, by that method which carries absolute conviction with it. They speak plainly to the Thessalonians in this letter, concerning the miracles which they wrought in their presence, and the spiritual gifts which they conferred on them; and affirmed before them all, that those miracles and gifts produced in them the fullest assurance of the divine original of the gospel; and that the Thessalonians showed the strength of their persuasion, by forsaking the established idolatry, and suffering with joy much affliction for the gospel. They further affirmed, that the miracles which they wrought among them were done publicly, and so well known, that when the unbelieving inhabitants of their city went with their merchandise to foreign countries, they not only reported that the Thessalonians had forsaken the worship of the gods, but that they had been persuaded to do so by the miracles which the preachers of the new religion had wrought in their presence, and by the extraordinary favours which these preachers conferred on their disciples. Now, who does not see, that open appeals of this kind, made to the Thessalonians concerning the miracles which were wrought in their presence, and concerning the impression which these miracles made on their minds, and the change produced in their religious sentiments through the influence of that impression, are undeniable proofs that miracles were really wrought at Thessalonica, and spiritual gifts conferred; and that by the power of these miracles and gifts, the Thessalonians were turned from worshipping idols, to serve the living and true God! For, three persons in their right senses, as Paul, Silvanus, and Timothy undoubtedly were, cannot be supposed to have made open appeals of this nature to such numerous societies as the church of the Thessalonians, and the other churches in which this epistle was to be read, where every individual must have known whether the matters affirmed were true or false, unless they had been conscious to themselves that they were all strictly true. As little can it be supposed, that the Thessalonians and the rest would have received and preserved the letter in which these things were affirmed, unless they had known them to be all strictly true. Wherefore, that great and evident miracles were wrought at Thessalonica; that spiritual gifts were conferred on them who believed; and that these miracles and spiritual gifts produced among the Thessalonians such a firm persuasion of the truth of the new religion, that many of them forsok their idol gods, embraced the gospel, and worshipped the one true God only; and that this change of religion brought upon them much affliction—are all as certain, as that the Thessalonians embraced the gospel, and that this epistle was written by Paul, and sent to Thessalonica.

New Translation.

I. THESSELAONIANS. View. 401

2 We give thanks to God at all times for

2 Having great satisfaction in your conversion, we give thanks

Commentary.

Ver. 1.—1. Paul, and Silvanus, and Timothy, to the church of the Thessalonians which is in God the Father, and in the Lord Jesus Christ: Grace be to you, and peace from God our Father, and the Lord Jesus Christ.

2—This is an expression of the same kind with that, 1 John v. 20. 'We are in the true God, in his Son Jesus Christ.' We are in subjection to the true God, by being in subjection to his Son.

Ver. 2. We give thanks to God at all times for you all.—From this and from many other passages in Paul's epistles, we learn that it is the duty of Christians, and especially of the ministers of the gospel, to pray for others, and to praise God for all that is ex-
I. THESSALONIANS.

Chap. 1.

To God at all times for you all, making mention of you in our prayers. See Phil. 1. 3-5.

3 Without ceasing remembering your work of faith, and labour of love, and perseverance (see Rom. ii. 7.) of the hope of our Lord Jesus Christ, in the sight of God, even our Father.

4 Knowing, brethren, beloved of God, your election.

First Argument in Proof of the Divine Original of the Gospel, founded upon the Miracles by which it was confirmed.

5 For our gospel came not to you (as) in word only, but also (as) in power, and in the Holy Ghost, and with much assurance, as ye know what sort of men we were among you for your sakes.

6 And ye became imitators of us, and of the Lord, having embraced the word in much affliction, with joy of the Holy Ghost.

7 So that ye are become (ver. 1 Pet. iii. 8. note s.) patterns to all that believe in Macedonia and Achaia.

8 (Tit. 1.) Besides, from you the word of the Lord hath resounded, not only in Macedonia and Achaia; but also in every place to which our fellow-citizens resort, communicated to the first believers, for the purpose of edifying each other, and for confirming the truth of the gospel.

9 Your work of faith, in allusion to our Lord's words, John vi. 29. This is the work of God, that ye believe. The apostle uses the same phrasing, Phil. i. 6. Faith therefore is truly a good work.

10 Labour of love. Some hold that this indicates that labour in working with their hands, to which the Thessalonians submitted from love to their distressed brethren, that they might have wherewith to relieve them.

11 In the sight of God, even our Father. Some join this with the first clause. Without ceasing remembering in the word, &c. But I prefer the sense which arises from the order of the words in the original, and which I have followed in the translation.

12 Your election. This being said in the whole church of the Thessalonians, cannot be understood of the election of every individual in that church, eternal life. For there were amongst them some who walked disorderly, 2 Thess. iii. 11., concerning whom the apostle desired, that they should lose their privileges, chap. v. 14. Besides, the election of the Thessalonians was such as left the temple, and made haste to get rid of the perverted men, as hampered them so effectually as to make his labour amongst them fruitless, chap. iii. 2. The power of faith was not inconsistent with the power of their election to eternal life. Those who, on hearing the gospel, hated the change of their state, and turned to Christ, and Jesus, 1 Thess. ii. 13. were afterwards called by God. So that the Lord the God hath chosen (electe) them to be a special people to himself, above all people that are upon the face of the earth. But the Joining in their election delayed the election of the Gentiles to be the people of God while they refused to subject themselves to the law of Moses. Wherefore it was highly proper to assure the Thessalonians, that they were elected, or made the people of God, by faith in Christ above.

The controversy, agitated in later times, concerning particular election, was not known in the primitive church. Brethren, whatever the secret purpose of God may be, it was extremely dangerous for any person to presume on his election, in such a manner as to neglect the working out of his own salvation with fear and trembling. For more concerning election, see Rom. ix. 11. note s. 1 Pet. i. 1. note s. 2 Pet. i. 2. verse.

But also with power. In scripture, power, usually signifies, that supernatural power whereby Jesus and his apostles were enabled to work miracles, for the confirmation of the gospel. Acts x. 38. How God moved and wrought miracles of the Holy Ghost, (see Acts x. 38.) and with power. Matt. xvi. 22. And in the name of Jesus Christ. Acts iii. 6. 10. By the power of the Holy Ghost. Matt. xvi. 22. Truly the signs and miracles of an apostle were fully wrought among you, with all patience, by signs and wonders, and by the power of God. Acts xii. 23. Those spiritual gifts of prophecy, healing diseases, speaking foreign languages, and the interpretation of languages, in which the apostles
your faith to God-ward is spread abroad, so that we have need to speak any thing.

9 For they themselves publish concerning us, what sort of entrance we had to you, and how ye turned to God from idols (ἀποστολή), to serve the living and true God;

10 And to wait for his Son from heaven; whom he raised from the dead, even Jesus, (παντοκράτωρ) who delivered us from the wrath which is to come.

For the sakes of commerce, the news of your faith in the true God is spread abroad by them; so that we have need to speak anything, either in our own praise or in yours.

9 For your fellowship and the joy of hearts, which ye have in the presence of our God and Father, in that ye have been translated into a peculiar people, a royal priesthood, to serve God, who bought you with his own blood; to proclaim the praises of him that hath glorified you.

10 and in expectation, not the appanage on earth of any of the gods, who are formerly worshipped by you, but of God's Son from heaven to judge the world, whom, when he raised from the dead, even Jesus our Master, who, as Judge, will deliver those who believe from the wrath which is to come upon them who obey not the gospel.

CHAPTER II.

View and Illustration of the Matters contained in this Chapter.

In this chapter, the apostle proposes his second argument in proof of the truth of the gospel. It is taken from the character, the behaviour, and the views of the persons who first preached it. Now the importance of this argument will appear, if we consider what the things were which the preaching of the gospel published, and required mankind to believe. They told everywhere, that Jesus their Master is the Son of God; that he wrought many miracles in Judaea; that he was crucified by the Jews, his crucifixion being the most evident of all his miracles; that he was exalted to the right hand of God, that he is the mediator of the new covenant, and by his name for God. In all this he was confirmed in the next verse, they were distinct: as in Acts 14:10.

...and their disinterestedness in preaching the gospel, were extended to those particularities by which the moral character was raised above all dispute. Living in every respect, therefore, such men as missionaries from God ought to be, the evidence of the gospel, so far as they depend on human testimony, derives great lustre from the character and behaviour of its first preachers.

His illustration of these topics for the apostle begins with showing that those who are truly converted were fully persuaded of the truth of all the matters which they preached. For he said to the Thessalonians, that their entrance among them was not in word only. They did not come with a seducing story in their mouth, which they themselves did not believe, ver. 5. Their persuasion of the things which they preached, they showed at their entrance among the Thessalonians, by the persecution which they had suffered, and by their sufferings for the gospel. So they, Although they had before suffered, and were shamefully handled at Philippi, (they had been scourged, and laid in the stocks, as ye know, we were bold, through our God, to speak to you the word of God, amidst a great tumult."

That is, amidst a new and heavy persecution, raised against us in your city by the unbelieving Jews, ver. 2. Their preaching the gospel under persecution is fully mentioned by the apostle, as a proof of their firm persuasion of the things which they preached, because impious, having nothing in view by their fictions but to acquire fame, or power, or riches, or pleasures, they abound eneering a long-continued course of heavy sufferings in proseling these fictions; for, less is to be expected by suffering for maintaining them.—Next the apostle affirms, that their elevation, or gospel, did not proceed from error; that is, from an erroneous opinion, rashly taken up, without any foundation; nor from those in-
pure worldly motives which influence impostors; neither did they use any guile in contriving or in gaining credit to the gospel which they preached, ver. 5.

But the freedom of the apostles, and other ministers of the word, from error, impurity, and guile, being circumstances which rendered their testimony credible in the highest degree, it was proper to speak of these things at more length. And therefore, beginning with their freedom from guile, the apostle observes, that as persons 'commissioned of God to preach the gospel,' they delivered its doctrines and precepts exactly as they received them from God; at no time preaching 'so as to please men, but God, who knew their hearts.' And this they did, notwithstanding they were sensible that the doctrines of the gospel, as they delivered them, would be reckoned by the Greeks foolishness; and that its precepts would be condemned as unreasonable severities, because they were contrary to the maxims and practices of the world, ver. 4. Who does not see, that if the Christian preachers had been impostors, they never would have framed a gospel, or scheme of religion, of this kind!—And as the Christian preachers used no guile in framing their exhortation, or gospel, so they used none of the base arts practised by impostors for procuring credit to it. They never accused any person with fawning flattering speeches to win his affections, (Eph. ii. 1-3.) neither did they make hypochristical pretensions to extraordinary piety, 'as a cloak to cover covetousness,' (2 Cor. 2. 14.) nor to cover covetousness of their understanding and of the purity of their heart. Wherefore, no reasonable person can suspect, that they were influenced, either through weakness or vice, to receive a scheme of error, held out to them by their Master, without any evidence to support it. To be more the converse of this, we need only compare with them the first discourses of such enthusiasts and impostors as have deluded the world; whose credulity may easily be traced, in the weakness of their understandings, and in the viciousness of their lives. Upon the whole, as the apostle informs us, the gospel is distinguished from enthusiasm and impostors in general by the qualities above mentioned; so, by the same qualities, they were distinguished from the Greek philosophers in particular; who, though they were free from enthusiasm, and spoke admirably concerning the moral virtues, yet followed the most absolute courses in private; and in teaching had no regard to any thing but to the hire which they received for their instructions.

The apostle and his assistants having, in this and the preceding chapter, proved the divine original of the gospel, by the miracles which they wrought in the presence of the Thessalonians; by the miraculous gifts which they conferred on them who believed; by the example of all false teachers, 2 Pet. ii. 3.—But so far were the ministers of the gospel from behaving among their disciples at Thessalonica in an impious insolent manner, that they 'were well employed to govern themselves at their expense, after the example of all false teachers;' 2 Pet. ii. 3. And with respect to maintenance, they had also a right to be maintained by those to whom they preached; and on that score, if they had lived honestly, they might have established themselves at their expense, after the example of all false teachers, 2 Pet. ii. 3. But far more were the ministers of the gospel from behaving among their disciples at Thessalonica in an impious insolent manner, than they did, when they were entertained with the table of their host. 2 Pet. ii. 3. And in fact they hazarded, by preaching it to them, and all this from no motive, but because the Thessalonians were become dear to them, on account of their love of truth, ver. 8. And with respect to maintenance, they put the Thessalonians in mind, that instead of demanding anything from them on that account, they would rather have entailed them the expense of all their labors; they did not desire from them that which they desired from their masters.—Lastly, with respect to evasive, to show that, in believing the gospel, the apostle and his associates were neither blinded by the fervor of enthusiasm, nor prejudiced by the influence of vicious inclinations, they appealed to the sober, holy, and virtuous manner of living, which they all along followed among their disciples, and especially among the Thessalonians: 'Ye are witnesses, and God also, how honestly, and justly, and unblamably, we lived among you who believe,' ver. 10. This is not the manner of life which false teachers, who are blinded by the flames of enthusiasm, or seduced by corruption of heart, follow among their disciples.—Such never fail to make themselves known by some vicious practice which cleaves to them, and which they justify by their erroneous principles. See 2 Pet. ii. 19. Jude 4.—Further, to shew that they were not blind enthusiasts, Paul and his assistants called on the Thessalonians to bear witness to the correctness with which they exhorted every one of them, 'even as a father his children;' to follow all the branches of holiness, ver. 11. And how they solemnly testified that they should walk worthy of the true God, whom they now worshipped; and suitably to the nature of that glorious dispensation into which he had called them, ver. 12. Appeals of this kind, made by the preachers of the gospel to their own disciples, concerning the manner in which they lived among them, and concerning the instructions and exhortations which they gave them, are incontestable proofs, both of the soundness of their understanding and of the purity of their heart. Whereupon, no reasonable person can suspect, that they were influenced, either through weakness or vice, to receive a scheme of error, held out to them by their Master, without any evidence to support it. To be more the converse of this, we need only compare with them the first discourses of such enthusiasts and impostors as have deluded the world; whose credulity may easily be traced, in the weakness of their understandings, and in the viciousness of their lives. Upon the whole, as the apostle informs us, the gospel is distinguished from enthusiasm and impostors in general by the qualities above mentioned; so, by the same qualities, they were distinguished from the Greek philosophers in particular; who, though they were free from enthusiasm, and spoke admirably concerning the moral virtues, yet followed the most absolute courses in private; and in teaching had no regard to any thing but to the hire which they received for their instructions.
much insisted on by the learned Greeks, for discrediting the gospel. And, because these objections were levelled against the miracles and character of the Christian preach- ers, they are introduced with great propriety after finishing the arguments drawn from these topics.

**Objection 1.**—The apostle, after thanking God that the behaviour of the preachers of the gospel, as well as their miracles, had induced the Thessalonians to receive their word as the word of God, proceeds to observe, that they showed the strength of their faith by becoming imitators of the churches of God in Judea; having suffered the same things from their own countrymen, as the others of the Jews, ver. 14. This manner of expressing the sufferings of the Thessalonians for the gospel, the apostle adopted, because it gave him an opportunity of answering a very plausible objection, which the philosophers raised against the gospel, from the unbeliefe of the Jews in Judea. Said they, the Christian preachers build the gospel upon the Jewish revelation; and tell us, that their master gave himself out in Judea, as the great personage foretold by the Jewish prophets; and that in confirmation of his pretensions he wrought many miracles in different parts of the country. But the rejection of the gospel by suffering the Jews, their putting Jesus to death, and their persecuting his disciples, are strong presumptions, or rather clear proofs, that the gospel is inconsistent with the Jewish revelation; and that the Jews did not believe the miracles which Jesus pretended to perform, but considered him as an impostor, and his miracles as feats of magic. This objection, it is true, the apostle has not stated; but, seeing what follows is a direct answer to it, and comes immediately after the Thessalonians are said to have suffered like things from their own countrymen, as the churches of God in Judea had suffered from the Jews, we cannot avoid supposing, that when he says of the Jews, ‘Who have both killed the Lord Jesus, and their own prophets, and have greatly persecuted us; and they please not God, and are contrary to all men,’ &c. he intended to remove any suspicion that might arise to the prejudice of the gospel, from the unbelief of the Jews, their crucifying the Lord Jesus, and their persecuting his apostles. For it is the same as if he had said, The Jews indeed have killed the Lord Jesus; but they have also killed their own prophets, notwithstanding they wrought miracles among them, and were universally acknowledged to be true prophets. The same persons have persecuted us, the apostles of Jesus, in the persuasion that they please God. ‘But they do not please God;’ for in this, as in their whole conduct, ‘they are enemies to mankind,’ ver. 15.—and in a little time God will shew his extreme displeasure with them, for crucifying his Son, and persecuting his apostles, by destroying their nation, ver. 16.—So remarkable were the Jews in all ages for their enmity to the messengers of God, that Stephen challenged the council to shew which of the prophets their fathers had not persecuted. This being the character of the Jews, their rejection of the gospel, their killing the Lord Jesus, and their persecuting his apostles, afford not the smallest presumption, either that the gospel is inconsistent with the Jewish revelation, or that the miracles of Jesus and his apostles were false. In these things, the Jews behaved as their fathers did to the prophets who brought the former revelations from God to them; and the punishment which soon fell on them shewed, how much God was displeased with them for so doing.

**Objection 2.**—The second objection was levelled against Paul and Silas in particular; being founded on their behaviour during the tumult at Thessalonica. These men, said the philosophers, though the chief preachers of the new doctrine, did not appear with Jason and the brethren before the magistrates, either to defend it, or to suffer for it. What could this be owing to, but to their consciousness that the whole was a fraud; or, to their timidity! either of which was irreconcilable in missionaries from God, who boasted in their sufferings as adding weight to their testimony concerning their Master. Something of this sort must have been said against Paul and Silas; otherwise their behaviour, which was advised by the Thessalonians themselves, Acts xvii. 10, needed no apology, at least to the Thessalonians; and far less so earnest an apology as that which the apostle has offered in this chapter, where he assures the brethren, that when he fled to Berea, he intended to be absent ‘during the time of an hour,’ or for a few days only, till the rage of the Jews should subside; and that accordingly, while in Berea, ‘he had endeavoured with great desire to see them,’ ver. 17, ’and would have come to them once again, but Satan hindered him,’ by bringing the Jews from Thessalonica to Berea, where they stirred up the people against him, and obliged him to flee to Athens, ver. 18.—Yet on neither of these occasions did he flee from a consciousness of fraud, or from the fear of death; but from his wishing to have an opportunity of perfecting the faith of the Thessalonians, and of converting a greater number of the Gentiles. For he considered them, and the rest of his Gentile converts, as his hope, and joy, and crown of glorying at the day of judgment, ver. 19.—and to convince them that he really believed his future happiness would be increased by their perseverance, and by the conversion of the Gentiles, he repeated the same assurance ver. 20.

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**Second Argument in Proof of the Divine Original of the Gospel, taken from the Character, Behaviour, and Views of its first Preachers.**

**New Translation.**

**Commentary.**

**Ver. 1.** That it was false; καθαραὶ ἐστίν. Here as signifies false; but the word is used in that sense 1 Cor. xi. 11. If Christ hath not because of his suffering, and false speech, the proffer Jeremiah, speaking of false, says, Jer. vii. 6, ‘Let me not use myself with false speeches.’ The prophet Jeremiah, speaking of false, says, Jer. vii. 6, ‘Let me not use myself with false speeches.’ See Ezek. v. 9. Properly: ‘suffering an empty person or thing: consequently, a thing descriptive of truth. The apostle meaning is, that his entrance among the Thessalonians was not the entrance of a deceiver, who, with a view to draw money from his hearers, or to acquire power, or to live in pleasure among them, told them stories which he himself knew to be false. To this interpretation the reason assigns. In the following verse agrees: his sufferings for the gospel being the evidence proof: but who said of his not having preached in vain to the Thessalonians, his sufferings were no proof. Beza, if the apostle had meant to say, that his entrance were not in vain, the expression would have been, γεγονότα γὰρ τὸ φθινόν με ἐπιβεβαίως. The interpretation which mountain gives of this passage is: ‘Non falsi, non mendaci, non ingeniorum morte praebentes.’ Ver. 2.—Shamefully handled; ἐφόδιασεν. Shaming, with rods was a punishment so ignominious, that the Roman law forbade it to be inflicted on any Roman citizen.
3 (Tit. 3:1-7) Besides, our exhortation was not from error, nor from impurity, nor to gain, but was as from God, fitted to the preaching of the gospel, even as we behoved the gospel, which is the power of God and the wisdom of God. 

4 But as we were approved of God to be entrusted with the gospel, as we speak, not as pleasing men, but God, who trieth our hearts.

5 For neither at any time came we with flattering speech, as ye know, neither with a cloak of covetousness, but as true witnesses of God, were we called to the gospel of God.

6 Neither sought we from men (τὸν ἐπιστήμην) honour, neither from you, nor from others, though we could have used authority as Christ's messengers.

7 But we were gentle among you: Even as a nurse cherisheth her own children;

8 So, taking affectionate care of you, we were well pleased to impart to you, not only the gospel of God, but also our own lives, because ye were become dear to us.

9 (Tit. 3:1-7) Besides ye remember, brethren, our labour and toil; for night and day we wrought, in order not to overload any of you, when we preached to you the gospel of God.

10 Ye are witnesses, and God also, how holly, and righteously, and unblamably, we lived with you who believe.
every one of you, as a father his own children," exhorting and comforting you.

12. And testifying, that we should walk worthy of God, whom hath called you into his own kingdom and glory.

On these accounts also we give thanks to God without ceasing, that (1 Thessalonians 1:2-3) when ye received the word of God, as from us, ye embraced not the word of men, but, as it is in truth, the word of God, which also worketh effectually in you who believe.

Answer to the Objection against the Truth of the Christian Miracles, taken from the Unbelief of the Jews in Judea, and their persecuting Jesus and his Disciples.

14. For ye, brethren, became imitators of the churches of God which are in Judea in Christ Jesus, because ye also have suffered like things from your own countrymen, even as they have from the Jews,

15. Who both killed the Lord Jesus, and their own prophets, and have persecuted us, and do not please God, and are contrary to all men;

16. Hindering us (1 Thessalonians 5:5) to preach to the Gentiles that they may be saved; so that they fill up the measure of their iniquities always; but the wrath of God is coming upon them at length.

17. (1 Thessalonians 4:14) Wherefore, brethren, being scattered, while he was preached in Corinth, recorded to us, that in preaching the gospel, Paul had no view, but to promote the glory of God, and the salvation of men.

Ver. 14. Because ye also have suffered like things from your own countrymen, even as they have from the Jews.

Ver. 15. Which both killed the Lord Jesus, and their own prophets, and have persecuted us, and do not please God, and are contrary to all men.

Ver. 16. Hinder us to preach to the Gentiles that they may be saved; so that, instead of pleasing God, the Jews are filling up the measure of their iniquities always; but the wrath of God is coming upon them at length.

Ver. 17. Wherefore, brethren, being scattered, while he was preached in Corinth, recorded to us.
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Ver. 17.—1. Being separated from you.—This is commonly applied to parents who are deprived of their children; in which sense Chamber says it is used by Euripides.
2. During the time of an hour.—2 Cor. vii. 5. God is 5. Because likewise used the same sense; hence moments, etc., more vast, etc., Victoria lists. The apostle meant, that when he left Thessalonica to Berea, he proposed to be absent only a few days, till the rage of the Jews was abated; after which he intended to return. As he himself tells them, he was more earnestly, etc., on that account, endeavored to return, and actually made two attempts for that purpose. But the coming of the Jews from Thessalonica, to stir up the people in Berea against them, frustrated his design, and obliged him to leave Macedonia.
3. The Thessalonians.—This is the only instance wherein 2 Cor. xi. 15, is used affirmatively; for, in the usual signification, it would turn the verse into an absurdity, by making a reason for what was before, and at the same time the repetition of the same sentiment. Whereas, translated affirmatively, though it is a repetition, it is added with great elegance, to enforce the answer to the question in ver. 15. The manner in which the apostle speaks of the Thessalonians in this passage, shows that he expected to know his converts as the day of judgment. Here, we may hope to know our relations and friends then. And as there is no reason to think, that in the future life we shall lose those natural and social affections which constitute so great a part of our present enjoyment, may we not expect that these affections, purified from every thing animal and terrestrial, will be a source of our happiness, that here likewise? It must be remembered, however, that in the other world we shall have one another, and so much on account of the relation and friendship which formerly subsisted between us, as on account of the knowledge and virtue which we possessed. For among rational beings, whose affections will all be united to the high state of moral and intellectual perfection to which they shall be raised, the moral affections and warmest friendships will be those which are founded on excellence of character. What a powerful consideration this, to excite us to cultivate in our relations and friends the noble and lasting qualities of knowledge and virtue, which will prove such an essential source of happiness to them, and to us, through the endless ages of eternity!

CHAPTER III.

View and Illustration of the Subjects contained in this Chapter.

Objection 3.—By the reasoning in the beginning of this chapter it appears, that the learned Greeks took occasion, from the sufferings of the Christian preachers, to raise a third and very plausible objection against the miracles which they wrought in confirmation of the gospel. Said the philosophers, If these men really possess miraculous powers, why do they flee from their enemies, and not rather work miracles for their own preservation; which at the same time would convince the most obstinate that they are sent of God! The behaviour of these pretended missionaries from God, who, instead of restraining their enemies by their miraculous power, fly from them in the utmost flattery, is a clear proof that their miracles are nothing but impostures on the senses of mankind. The reader will recollect, that this very argument was used for discrediting our Lord's miracles, Matt. xxiv. 22. Also the chief priests, with the scribes and elders, said, He saved others, himself he cannot save. If he be the king of Israel, let him come down from the cross, and we will believe him. This objection was much insisted on by the philosophers, some of the Thessalonian brethren who came to Berea informed Timothy thereof, who, when he followed the apostle to Athens, no doubt related the matter to him. Now, this being a natural objection, the apostle was greatly distressed that he had it not in his power to return to Thessalonica, to shew the falsity of it. Wherefore, when he could no longer bear his anxiety, he determined to remain at Athens alone, ver. 1. And sent Timothy to establish the brethren, and to exhort them concerning their faith; ver. 2.—by telling them, that no man should be moved by these afflictions;—he meant the afflictions which had befal, him, in particular flight from Thessalonica and Berea, as is plain from what follows:—for yourselves know that we were appointed to this:—we apostles were appointed to suffer, and were not allowed to deliver ourselves from persecution by the grace. ver. 3.—Thus the Thessalonians knew. For Paul had told them, when Christ made him an apostle, he appointed him to suffer for his name; that all men might
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have a clear proof of his being himself fully persuaded of the things which he preached. The power of miracles, therefore, was bestowed upon the apostles, that they might deliver themselves from persecution. They were to prove the truth of the gospel by their sufferings, as well as by their miracles. Besides, Paul having foretold the very persecution which befell him in Thessalonica, his sudden flight could not be imputed to fear occasioned by any unforeseen evil, but to Christ's injunction to his apostles, when persecuted in one city to flee into another. Upon the whole, the apostle's fleeing from Thessalonica and Berea, was no proof of the falsehood of his miracles, as his enemies contended; neither was it inconsistent with his character as a missionary from God, ver. 4.

Objection 4. — A fourth objection was levelled by the philosophers against Paul in particular. They affirmed, that notwithstanding all his faith and speeches to the Thessalonians, he did not really love them. For he had left them to bear the persecution by themselves, without giving them any assistance, either by his exhortations or his example. And from this they inferred, that he was an hypocrite, who had deceived them with professions of a love which had no place in his heart. In answer, the apostle told the Thessalonians, that they might know how tenderly he loved them, from the following circumstances: — That, not knowing what impression the arguments of the sophists might make upon them, his anxiety for their perseverance in the faith was extreme; and that he sent Timothy to them from Athens, for this purpose also, that he might know their faith, ver. 5. Further, he told them, that being informed by Timothy of their firm adherence to the gospel, and of their entertaining a most affectionate remembrance of him, his spiritual father, at all times; and that they as earnestly desired to see him, as he to see them, ver. 6. — The good news had given him the greatest consolation in all his afflictions, ver. 7. — Because their standing firm in the Lord, was life to him, ver. 8. — Wherefore he could not be enough thankful to God, for all the joy which he felt on account of their steadfastness, ver. 9. — And having the greatest concern for their welfare, his daily prayer to God was, that he might be allowed to visit them, in order to supply the deficiencies of their faith, by giving them more complete views, both of the doctrine of the gospel, ver. 10. — Withal he prayed, 'that God and Christ would remove every obstacle,' which might hinder his prosperous journey to them, ver. 11. — And still farther to convince them how tenderly he loved them, he sent Timothy in particular, to make them 'abound as much in love to one another, and to all men, as he abounded in love towards them,' ver. 12. — That their hearts might be established unblemished in his presence, and as found so at the coming of Christ to judgment, ver. 13. — Sentiments and affections of this kind never were found in the breast of any impostor. And therefore the apostle's tender feelings thus warmly expressed, the sincerity of which the Thessalonians could not call in question, when they considered his known veracity, as well as all the other circumstances mentioned in this earnest apology, might well convince them, that the enemies whereby the enemies of the gospel endeavoured to discredit him as a missionary from God, were without foundation.

Answer to the Objection urged against the Preachers of the Gospel, for not delivering themselves from persecution by their miraculous powers.

NEW TRANSLATION.

CHAP. III.—1 Wherefore, no longer (vex- tern) bearing our anxiety; we were well pleased to be left at Athens alone,2

2 And sent Timothy our brother, and a minister of God, and our fellow-labourer in the gospel of Christ, to establish you, and to exhort you concerning your faith;
3 That no one should be moved by these afflictions; for yourselves know that we are appointed thereunto. ( Acts ix. 16.)

4 For even when we were with you, we foretold you that we were to be afflicted, as also happened, (ex. 209.) as ye know.

VER. 1.—1. No longer bearing our anxiety.] — Even were literally signifies bearing or carrying, but never forbearance; the anxiety affixed to it by our translators. I have supplied the word anxiety, because the following verse it appears, that the apostle was at this time in great distress, lest the Thessalonians should have been moved from the faith of the gospel, by the false arguments of the unbelievers.

2. Athens alone.] — Though Timothy and Silas were ordered to follow the apostle from Berea to Athens, Acts xviii. 13. only Timothy came to him there; Acts xviii. 1. It is plain, therefore, that when Timothy left Athens, the apostle remained in that city alone; which was a very trying situation, as he expected great opposition from the Athenian philosophers.

3. Our fellow-labourer in the gospel.] — Acts xviii. 11. Timothy did not go to Athens with Paul and Silas, because of Paul's departure. He had probably been with the apostle at Thessalonica, and had assisted him in converting the Thessalonians; which is implied in the expression, our fellow-labourer in the gospel.

4. As also happened.] — That is, as also happened, which denotes the assurance which the apostle took, either from joy or fear. — The Thessalonians were not, on account of the afflictions which had befal len the apostle, to be moved from the profession of the gospel, through fear of his being an impostor, because he had not restrained his enemies by his miraculous power, but had fled first to Berea, and then to Athens.

CHAP. III.—1 In Athens Timothy informed me, that the unbelievers urged my fleeing from Thessalonica as a proof of my being destitute of miraculous powers; and the argument being specious, I was afraid it might make an impression on you. Wherefore, no longer bearing my anxiety on that account, I was well pleased to be left in Athens, without any assistant.

2. And sent Timothy, our brother, who has devoted himself to serve God, and who was our fellow-labourer in the gospel of Christ among you, to establish you in the profession of the gospel, and to exhort you concerning the foundation of your faith.

3. Of one of the topics I desired him to insist on was, that none of you should be moved by those afflictions which befell us. For yourselves know, that when Christ made me his apostle, I was appointed to suffer persecution, to shew my persuasion of the things which I preached.

4. For even when we were with you, we foretold you that we were to be afflicted in your city; as also happened, as ye know. And we fled, because Christ commanded us, when persecuted in one city, to flee into another. So that we are not allowed to exercise our miraculous powers for saving ourselves from persecution.
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5 For this reason also, no longer bearing
my anxiousness, I sent to know your faith, lest
by some means the tempter! may have tempt-
ed you, and our labour have become in vain.

6 But now when Timothy came to us from
you, and gave us the good news of your faith
and love, and that ye have good remembrance
of us at all times; ardently desiring to see us,
even as we also to see you:

7 By this, brethren, we were comforted3
concerning you, in all our affliction and neces-
sity, even by your faith.

8 (Ous) For now we live,2 (1 Thess. 1:10) when
you were in our affliction and distress.

9 (Teg. 98.) But what thanksgiving can
we return to God concerning you, for all the
joy with which we rejoice through you in the
presence of our God?

10 Night and day we most exceedingly re-
quest to see your face, and to supply the
deficiencies of your faith.

11 Now may God himself, even our Father,
and our Lord Jesus Christ,2 make straight our
way into you.

12 And may the Lord fill you, and make
you overflow with love to one another, and
to all, even as we also to you;

13 That he may establish your hearts, un-
blamable in holiness before God,2 even our
very very sometimes signifies to reduce that which is out of joint; and
having reduced it, to knit and strengthen it. Sometimes also it signifies
to make a thing perfect. Heb. xiii, 21, in which latter sense it seems to be used in this passage. For the apostle wished
to give the Thessalonians more complete views, both of the doc-
trines and evidences of the gospel, and to impart to them spiritual
gifts in greater plenty. Rom. i. 11.

Ver. 5. And that ye have good remembrance of us at all times.—The apostle, no doubt, means their remembering him with re-
spect, as a teacher sent from God; and with gratitude, since he
had given them the knowledge of the true God, and of eternal
life. These are the best foundations of a respectful, grateful
remembrance; for, as Dr. Chandler observes, the persons who are
converted by the labours of the faithful ministers of Christ, owe it
to their own power, and not to the labours of others; which is an
obligation that will not be soon or easily forgotten. It were therefore
to be wished, that such motives of affection, as the office and
services of the ministers of the gospel, were more constantly and
generally recollected by their hearers.

Ver. 6. Make straight our way into you.—This being the first sort of the inactive passive, there is no occasion to change it into active perfect, as some critics propose.

8. Concerning you, in all our affliction and necessity.—Always signifies a necessity or pressure of any kind, but especially that which is occasioned by poverty. This kind of necessity the apostle endured now in Corinth, as in other places, particularly in Thessalonica, where he wrought with his hands for his own maintenance, and even for the maintenance of his assistants, Acts xvi. 34. The afflictions of which he here speaks, were the persecutions which, in a lesser or greater degree, he suffered from the unbelieving Jews and Gentiles in every place where he preached the gospel. The apostle's generosity, in bearing all manner of afflictions and straits for the advantage of others with patience, and in rejoicing in them, is truly noble, and worthy of the highest admiration.

Ver. 7. And now we know the Lord.—The apostle would not have thought life worth the having, if his disciples had not persevered in the faith. But having heard of their steadfastness, all sense of his misery was gone, and joy had taken full possession of his soul; and really lived. In like manner, faithful ministers of the gospel, after the apostle's example, have no higher joy, than when they find their wishes, their prayers, and their labours, effectual for the conversion of their people, and for their establishment in truth and virtue.

Ver. 8. All the joy—That is, for the exceeding great joy. Thus James ii. 1. 'Count it all joy; count it the greatest joy.' The apostle's joy arose from the conversion of the Thes-
salonians, and next from their steady perseverance in the faith and
proposition of the gospel, amidst great temptation and persecu-
tion.

2. In the presence of our God.—Joy in the presence of God, signifies not a carnal or worldly joy, but a spiritual joy, such as God approves.

Ver. 9. To supply the deficiencies of your faith.—Spare.
I. THESSALONIANS.

FATHER, at the coming of our Lord Jesus Christ with all his holy angels,3 who, with joy, will witness your acceptance and glorious reward.

Acts, when applied to sinful men; but through the grace of God, and the mediation of Jesus Christ, the faithful of the sincere will be saved, and their sins forgiven. In short, they shall be treated by God, before whom they are to appear after the judgment, as if they had been always immutable. They shall receive the reward due to a perfect righteousness.

At the coming of Jesus Christ with all his holy angels,4 as we are told, Matt. xxv. 27, 31, 32. These angels will be the help and support of the elect, on the day of their perfection, Deut. xxviii. 2. Zech. v. 9. They are likewise called his holy angels, Jude, ver. 14. It is of them, and not of the righteous, that the apostle here speaks; for the righteous will not appear till they are raised from the dead, so cannot come with Christ from heaven.

On that awful day, all the righteous after their resurrection, shall stand before the judgment-seat of Christ. The wicked likewise shall be there accommodated. And even the evil angels, who are now reserved in chains of darkness to the judgment of the ages, being brought thither, shall be sentenced to punishment. The design of Christ in coming to judgment, is to complete the kind design of his first appearance. Then he came to put mankind in the way of salvation; now he will appear to destroy salvation on the heirs thereof, by a solemn sentence of punishment.

CHAPTER IV.

View and Illustration of the Precepts and Discoveries contained in this Chapter.

To make all mankind sensible how worthy of God the Christian religion is, St. Paul and his assistants, in this chapter, appeal to the holy nature of the precepts of the gospel, which they delivered to the Thessalonians from the very first. In reckoning this appeal a third argument in proof of the divine original of the gospel, I think I am not mistaken. Because, if the apostle's intention therein had only been to animate the Thessalonians to a conversation worthy of their Christian profession, there was no occasion for his insisting so earnestly, and so repeatedly, on his having formerly delivered all these precepts to them; but his enjoining them now, in the name of God and of Christ, would have been sufficient.

To this account of the apostle's design in calling the attention of the Thessalonians to the precepts of the gospel, I cannot think it any objection, that he has not, in so many words, declared it to be his design. In the essay on his style and manner of writing, we have taken notice, that it was not his custom formally to declare the purpose for which his arguments are introduced. That circumstance leaves his readers to gather from the nature of the things which he writes. In the present case, therefore, seeing he appealed to the commandments which he had given them in the name of the Lord Jesus, the author of the gospel, after putting them in mind of the miracles which he had wrought in their presence, and of his own sincerity and disinterestedness in preaching the gospel, can it be thought that he made such an appeal in such a discourse, with any other view but to make all who should read this letter sensible that the gospel, being worthy of God, is truly of divine origin?

Let us now see how the apostle states this argument.

First of all, he besought and exhorted the Thessalonians, by the Lord Jesus, to abound in that holy manner of living, which he and his assistants had formerly assured them was the way to please God, ver. 1. Next, he told them, they knew what commandments he had given them by order of the Lord Jesus, ver. 2. Then repeated some of these commandments, whereby it appears, that they were directed chiefly against those abominable impurities in which the heathens universally lived, and which many of them practised as worship acceptable to their idol gods. In particular, he had represented to them, that God would not suffer their sanctification, and their abstaining from all the kinds of abominations, ver. 3. By declaring this to be the divine will, the apostle made the Thessalonians sensible from the beginning, that the will of the true God was a very different will from that of the gods whom they formerly served, who willed their votaries to worship them with the grossest acts of uncleanness and intemperance. He told them likewise, that God willed them to use their bodies in an holy and honourable manner, ver. 4. — not as a passive instrument of lust, after the manner of the Gentiles, who, being ignorant of God, committed these base actions in honour of their false deities, to whom they ascribed the most immoral characters, ver. 5. — Also, it was the will of God that no man should injure his brother in respect of chastity, because the Lord Jesus will punish men for all such wicked actions. This the apostle affirmed he had formerly told and fully testified to them, ver. 6. Besides, they were to consider, that God had not called them to be his votaries, for the purpose of gratifying any impure lust, as the heathen gods were supposed to have called their votaries, but to a continued life of purity, ver. 7. And therefore he assured them, that whosoever despised his precepts concerning purity, 'despaired not men only, but God, who had given him his Holy Spirit,' and had inspired him to deliver these precepts in his name, ver. 8. — Failing in his appeal to the commandments which he had delivered to the Thessalonians from the beginning with this solemn declaration, the apostle had directly affirmed, that all the precepts of the gospel are the precepts of God, and every way worthy of him. And by placing them in this light, he holds them up to the view of all mankind as a clear proof of the divine original of the gospel; or, as the apostle himself expresses it, chap. ii. 13. as a proof that the gospel is the 'word, not of men, but of God,' which it would not be, if their precepts were not precepts of holiness.

To complete this argument, St. Paul shews the efficacy of the doctrines and precepts of the gospel to make men holy, by taking notice that the Thessalonians, since their conversion, were become remarkable for their love to the brethren, ver. 9. — not in their own city only, but 'through all the province of Macedonia.' And because, by such a conduct, they greatly strengthened the evidences of the gospel, he 'exhorted them to abound still more,' that excellent virtue, ver. 10. — and earnestly to study to be quiet, and to mind their own affairs, and to labour diligently, 'in some honest occupation,' 'as he had formerly commanded them,' ver. 11. — because thus they would be esteemed even by the heathens, and have wherewith to supply their own wants, without being obliged to any person, ver. 12. The lewdness, and ill-nature, and officious meddling in other people's affairs, which the apostle tells the Thessalonians he had condemned at his first coming among them, and had forbidden under the most tremendous penalties, were vices to which the Greeks in general were excessively addicted; and therefore, in addressing them, it is evident he was by no means desirous of accommodating the gospel to the humours of men.

The direct and open appeals made, in this epistle, to the Thessalonians, and to all in whose hearing it was to be read, concerning the sanctity of the precepts which the apostle delivered in public and in private, whether at his first coming among them, or when he was better acquainted with them, are clear proofs that the preachers of the
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CHAP. IV.

3 For this is the will of God, even your sanctification: 4 and ye should abstain from whoredom: (1 Cor. v. 1. note 1.)

4 That every one of you should know to possess his own body in sanctification and honour.

CHAP. IV.

1. (To express) What remains then, brethren, is, that in further proof of the divine original of the gospel, we appeal to the purity of its precepts. We therefore beseech and exhort you, by the Lord Jesus, seeing ye have formerly been taught by us how ye ought to behave in order to please God, that ye would abound more in that holy way of living.

2 For we know what commandments we gave you by the Lord Jesus,

3 For this is the will of God, even your sanctification: that ye should abstain from whoredom: (1 Cor. v. 1. note 1.)

4 That every one of you should know to possess his own body in sanctification and honour.

Ver. 3. 3 For this is the will of God, even your sanctification: that ye should abstain from whoredom: (1 Cor. v. 1. note 1.)

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4 That every one of you should know to possess his own body in sanctification and honour.

Ver. 4. 1. That every one of you should know to possess his own body in sanctification and honour.

2. Even your sanctification. —As above, hence, does not signify the separation of the Thessalonians from the heathen world, and their consecration to the service of God; a sense in which the word is used Judges xxi. 17; Lev. xix. 26; but their separation from those impure lusts and base actions, by which the heathens honoured their false deities. It is therefore put for moral holiness; as it is likewise, ver. 4. 7. of this chapter.

Ver. 4. 1. That every one of you should know to possess his own body in sanctification and honour.

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5 Not in the passover of lust, even as the Gentiles 1 who know not God: 2
6 That no man should go beyond bounds, 3 (see 206.) or defraud 4 his brother in this matter, because the Lord is an avenger (206.) for all such: as we also formerly told, and fully testified to you. 5 (see 91.) Besides, God hath not called us (see, 190.) for impurity, but (w) for holiness.
7 Wherefore, then, he who despiseth 6 us despiseth not man, but God; 5 (see 218.) who (see 218.) certainly hath given his Spirit, the Holy Spirit, (w) to us.
8 But concerning brotherly love, ye have no need that I write to you: for ye yourselves are taught of God 6 to love one another.

10 (see 94.) And indeed ye do it toward all the brethren, who are (see 187.) through Macedonia: but we exhort you, brethren, to abound more therein.

11 And earnestly to study to be quiet, and to mind your own affairs, 1 and to work with your own hands, 2 as we commanded you.

12 That ye may walk decently towards them who are without, and may have need of nothing from others.

Fourth Argument, taken from the Resurrection of Jesus the Author of the Gospel, whereby God declared him his Son, the Governor and Judge of the World.

13 (see 101.) Now I would not have you to be ignorant, brethren, concerning those who sleep; 1 (see 14, 16.) that ye may not be grieved, even as the others, 2 who have no hope: 3

13 I will next speak of Christ's resurrection, and of his return from heaven to raise the dead: because these things not only afford consolation to them who have lost their relations, but demonstrate the divine original of the Gospel. Now I would not have you imagine the resurrection of the body. All these considerations the apostle has suggested. 1 Cor. vi. 19-20.

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For, if we believe that Jesus died, and rose again; so also, them who sleep (he) in him (ch. i. 1. note 2) will God bring with him.

For, if we believe that Jesus was put to death for calling himself the Son of God, and rose again from the dead, to demonstrate the truth of their assertions; so also we must believe, that they who have died in subjection to Jesus, will God at the last day bring with him into heaven.

Besides, to show you in what manner the righteous are to be brought into heaven with Christ, this I affirm to you, by the command of the Lord, that the dead in Christ shall rise first.

For the Lord himself will descend from heaven (av) with a shout, with the voice of an archangel, and with the trumpet of God, and the dead (or) in Christ shall rise first.

For the Lord himself shall descend from heaven with a shout, with a shout, with the voice of an archangel, and with the trumpet of God, and the dead in Christ shall rise first.

Ver. 14. 1. For, if we believe that Jesus died, and rose again; so also, them who sleep (he) in him (ch. i. 1. note 2) will God bring with him.

For, if we believe that Jesus was put to death for calling himself the Son of God, and rose again from the dead, to demonstrate the truth of their assertions; so also we must believe, that they who have died in subjection to Jesus, will God at the last day bring with him into heaven.

For the Lord himself will descend from heaven with a shout, with the voice of an archangel, and with the trumpet of God, and the dead in Christ shall rise first.

Ver. 15. 1. For, if we believe that Jesus died, and rose again; so also, them who sleep (he) in him (ch. i. 1. note 2) will God bring with him.

For, if we believe that Jesus was put to death for calling himself the Son of God, and rose again from the dead, to demonstrate the truth of their assertions; so also we must believe, that they who have died in subjection to Jesus, will God at the last day bring with him into heaven.

For the Lord himself will descend from heaven with a shout, with the voice of an archangel, and with the trumpet of God, and the dead in Christ shall rise first.

Ver. 16. 1. For, if we believe that Jesus died, and rose again; so also, them who sleep (he) in him (ch. i. 1. note 2) will God bring with him.

For, if we believe that Jesus was put to death for calling himself the Son of God, and rose again from the dead, to demonstrate the truth of their assertions; so also we must believe, that they who have died in subjection to Jesus, will God at the last day bring with him into heaven.

For the Lord himself will descend from heaven with a shout, with the voice of an archangel, and with the trumpet of God, and the dead in Christ shall rise first.
17 (Verse) Afterwards, we, the living who remain, shall be caught up in clouds, to meet the Lord in the air, and be with the Lord for ever. 

18 In a moment, in the twinkling of an eye, at the last trumpet: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. 

19 For this perishable must put on imperishable, and this mortal must put on immortality. 

17 After the righteous are raised, we, the people of Christ, who are living on the earth at his coming, being changed, shall, at the same time, be caught up in clouds to meet the Lord in the air. 

18 In a moment, in the twinkling of an eye, at the last trumpet: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. 

19 For this perishable must put on imperishable, and this mortal must put on immortality.
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CHAPTER V.

View and Illustration of the Matters contained in this Chapter

The apostle, after describing the coming of Christ to raise the dead, and carry the righteous with him into heaven, does not quit the subject of Christ's return; but proceeds in this chapter to foretell the terror which his appearing will occasion to the wicked, and the punishment which he will inflict on them. This circumstance merits the reader's attention, because it proves, that, in describing Christ's return to the earth, the apostle had some farther view besides that of comforting the Thessalonians under the death of their relations. For if this had been his only purpose, nothing more was necessary but to tell them, 'If they believe Jesus died and rose again, so also them who sleep in Jesus will God bring with him.' Wherefore, since in the preceding chapter he not only mentions the resurrection and departure of the righteous into heaven, but enters into a particular description of the circumstances of Christ's coming to judgment, by which his power and greatness, as the Son of God and Judge of the world, will be manifested; also, since in this chapter he goes on to foretell the terror which Christ's return will occasion to the wicked, and the punishment which he will inflict on them; it seems to me plain, that his chief design in all this was to shew, that by committing the judgment of the world to Christ, the Father hath confirmed his Son's gospel, and hath authorized him to punish all who do not obey it; as the apostle also expressly affirms, 2 Thess. i. 6, 7.

To the authority, however, of Christ as Judge, and to the argument for the divine original of the gospel founded therein, it may be objected, that we have no evidence thereof excepting the apostle's prophecy, and Christ's own prediction, that he will return as Judge. I therefore reply, that although, in ordinary cases, a prophecy proves nothing till it be accomplished, yet we have complete evidence, in Christ's resurrection from the dead, that the prophecies concerning his return to judge the world will in due time be accomplished. For, seeing the chief priests and elders of the Jews put him to death as a deceiver, because he called himself 'the Christ, the Son of the blessed God,' and because he affirmed, that 'they should see him sitting on the right hand of power, and coming in the clouds in heaven;' namely, to raise the dead and judge the world; his resurrection from the dead is certainly a demonstration from God, that he is his Son; that he is now on the right hand of power, and that he will come in the clouds of heaven to judge mankind. Hence, the first preachers of the gospel always appealed to Christ's resurrection, as the proof of his return to judgment. For example, Paul, in his oration to the learned Athenians, Acts xvii. 31. 'He will judge the world in righteousness by that man whom he hath appointed; whereof he hath given assurance unto all men, in that he hath raised him from the dead.'—3 Cor. iv. 14. Knowing, that he who raised up Jesus from the dead, will raise us up also by Jesus, and will present us with him.—And in this epistle, 1 Thess. i. 10. 'And to wait for his Son from heaven, whom he raised from the dead, even Jesus, who delivers us from the wrath which is to come.' Hence also, in the proof of the divine original of the gospel under our consideration, the apostle very properly connects Christ's return with his resurrection from the dead; and produces the two events thus connected as his fourth argument.—1 Thess. iv. 14. 'For if we believe that Jesus died, for calling himself the Son of God and Judge of the world, and you again, to prove that these characters really belong to him; even so must we also believe, that they who sleep in Jesus will God bring with him' from the dead into heaven. The truth is, we cannot believe the resurrection of Jesus, without believing that he is the Son of God, and the Judge of the world; and if we believe that he is the Son of God and the Judge of the world, we must believe that his gospel is a revelation from God.

Further, the argument taken from Christ's power and dignity as Judge, is introduced in this proof of the divine original of the gospel with peculiar propriety; because it effectually removed those prejudices which were entertained, from the very beginning, against Christ and his gospel, on account of his having been publicly put to death, as a deceiver, by the chief priests. For his crucifixion, though a stumbling-block to the Jews, was necessary to his resurrection, whereby his dignity as the Son of God, and his power as Judge of the world, have been established beyond contradiction. Since then the return of Christ to judgment is indubitable, the righteous may rejoice in the prospect; firmly persuaded, that they shall obtain the resurrection to eternal life promised them in the gospel. On the other hand, the wicked may tremble, when they think of the circumstances of Christ's advent foretold by his apostle, and of that terrible punishment which he will then inflict upon them, and from which none of them shall escape. Nay, insinuates themselves, although they may believe nothing at all of the matter, should not make light of the warning which the gospel revelation hath given them of Christ's return; because the bare possibility of its happening ought to fill them with terror.

His description of the punishment of the wicked the apostle introduces with observing, that there was no need for his writing any thing to the Thessalonians, concerning the time of Christ's coming to judge the world, ver. 1.—Because, from what he had formerly told them, they knew perfectly that the time of it is uncertain, not having been revealed to any person; and that it will be sudden and unexpected, ver. 2.—and will occasion great terror and astonishment to the wicked, when he comes to punish them. And their terror will be exceedingly increased by this, that, about the time of Christ's coming, 'they will promise to themselves peace and safety' for a
great length of years. But while in this state of security, ‘sudden destruction shall come upon them, and none of them shall escape,’ ver. 3. —This is all the apostle thought fit to write at present concerning the punishment of the wicked. Nevertheless, as he hath declared, chap. iv. 17., that the righteous are to be caught up from the earth, in clouds, to join the Lord in the air, that they may be for ever with him, it follows, that the wicked, being left on the earth, shall be burnt in the conflagration which the apostle Peter assures us will consume the earth after the judgment is ended, 2 Pet. iii. 10–12. This being the unavoidable lot of the wicked, had not St. Paul good reason to call their punishment destruction, and to declare that none of them shall escape!

Having set forth the punishment to be inflicted on the wicked at the coming of Christ, under the idea of destruction, the apostle told the Thessalonians, that being fully instructed concerning the design of Christ’s coming, that event will not be terrible to them, ver. 4, 5. —Yet, they were not to be slothfully and securely like the wicked, but they were to watch continually, ver. 6, 7.—and, as persons living in the midst of enemies, they were always to have on the Christian armour, ver. 8.—because God had not appointed them to wrath, or destruction with the wicked in the general conflagration, but to salvation through Jesus Christ, ver. 9.—who died for this end, that whether they were of the number of the dead or of the living at his coming, they may live in endless happiness with him, ver. 10.—Lastly, he desired

The Fourth Argument continued.

NEW TRANSLATION.

CHAPTER V. —1 (a) However, concerning the times and the seasons, brethren, ye have no need that I write to you;

2 For yourselves know perfectly, that the day of the Lord so cometh as a thief in the night.

(Matt. xxi. 44. 45. 46.)

3 For when they shall say, Peace and safety, then sudden destruction cometh upon them,
as the pains of child-bearing on her who is with child; and they shall not escape.

Ver. 1. —1 However, concerning the times and the seasons, ye know, brethren, ye have no need that I write to you; —in them when they find themselves overtaken by the judgment, than to compare it to the pains of child-bearing. This description is the more affecting, that the verb, to suffer, is used, and is the only word in all the gospels, so cometh; sudden destruction cometh; representing the certainty and instantaneousness of its coming.

2. And they shall not escape. —The persons who shall not escape the terrible destruction of that day, are they who know not God, and who obey not the gospel of our Lord Jesus Christ. And the destruction which cometh upon them, is everlasting destruction from the presence of the Lord, and from the glory of his power, 2 Thess. i. 8, 9.

Though the apostle Paul hath often spoken of Christ’s return from heaven, and of the resurrection of the dead, the judgment of the world, and the state of the righteous and of the wicked after the judgment, this is the only passage in which he hath professedly given an account of these great events. Yet, as he hath not introduced all the particulars relating to them, which he himself, his Master, and the other apostles have occasionally mentioned, it will not be unprofitable if in this place, taking I Thess. iv. 14. and v. 1, 2, 3, 4 as the groundwork of the description, I shall insert in their order, the further discoveries concerning the judgment of the world, and the final issues of things, which are made to us in other parts of the scripture.

Before the coming of Christ to put an end to the world, all those events included in the mystery of God which he hath declared to his servants the prophets, must be finished, Rev. x. 7. But as many of these events have not as yet taken place, the coming of Christ may still be at a great distance. Accordingly, the apostle Peter hath forewarned, 2 Pet. iii. 4, that in the last days there will be scoffers, who, because his coming is delayed for a long time, will ridicule the promise of his coming, and affirm, that the world never shall have an end. For the same reason also, as Paul informs us, in these three men, immediately before the coming of Christ, will promise to one another peace and safety, for a great length of years. While the last generation of the wicked are thus living in a state of absolute security, the Lord himself will descend from heaven in their unspeakable astonishment. And their confusion will be augmented by the visible majesty in which he shall appear. For he will come ‘in his own glory,’ Luke xi. 26. and ‘in the glory of
4 But ye, brethren, are not in darkness, (1 Thess. 5, 1971) so that day should, like a thief, come on you, 1

5 All ye are sons of light, and sons of day: we are not sons of night, neither of darkness. 2

6 Therefore, let us not sleep, even as the others; but let us watch, and be sober.

7 For they who sleep, sleep in the night, and they who get drunk, 1 are drunken in the night.

8 But we being sons of day, let us be sober, putting on the breast-plate 1 of faith and love, and for an helmet 2 the hope of salvation.

4:1 1 Thess. 5:2 2 Thess. 3:5

1. THESALONIANS.

4:1 But ye, brethren, are not in darkness; ye are not in a state of ignorance and security, like the heathen, as the day of Christ should, like a thief in the night, come on you unexpectedly, and fill you with terror.

5:1 All ye who believe are enlightened persons, and persons for whose benefit the day of judgment is appointed. We are not persons living in the night of heathenish ignorance, nor other persons for whom the darkness of eternal death is designed.

6:1 Therefore, as persons enlightened, let us not stupefy ourselves with sensuality, even as the heathens; but let us keep ourselves awake, and preserve the right use of reason by habitual temperance.

7:1 For they who sleep, sleep in the night, and they who get drunk, do it in the night; that is, the stupidity and sensuality in which the heathens live, are suitable to the darkness of ignorance in which they live.

8:1 But we being persons for whom the day of judgment is appointed, let us be sober; and being surrounded with enemies, let us wear the breast-plate of faith and love as a defence to our hearts, the seat of the passions, and for an helmet the hope of salvation, which will defend our head, the seat of reason. See Rom. xiii. 12.

And as this fire is said to be prepared for the devil and his angels, it is reasonable to think that they also shall be punished in the configuration. But while we believe that he who will endure to be conformed to Christ through suffering will be saved, we may think that his condescending wisdom will not order the conflagration of their wrath to be combustible, whose souls may survive this second death of the body, just as it is survived the first, Matt. xvi. 27. Yet both the one and the other will be saved, and will, I think, be happiness, and beauty to the world, and to the church, who are without the law. Therefore, let us live in the spirit of the world, and in the spirit of the church, and the church will be saved, and the world will be saved.

6:1 Now the things which we have to say of the heathens are very true. The heathens are not only corrupt in their outward manners, but also in their inward thoughts. And as they live in darkness, they also reason in darkness, and have no knowledge. They do not understand the things which are of God, and can understand nothing of the things which are of Christ. For they are not able to understand the Apostle's words, 1 Cor. xii. 2. And as they cannot understand the things which are of God, so they cannot understand the things which are of Christ. For they are not able to understand the Apostle's words, 1 Cor. xii. 2.

8:1 It seems the trumpet shall sound twice. 1 The righteous who sleep in Jesus shall rise again, and those who are alive at his coming. 1 Thess. iv. 16. This change, by which the bodies of the living shall be transformed like to Christ's glorious body, shall be produced in a moment, in the twinkling of an eye, during the sounding of the last trumpet, 1 Cor. xv. 52. It seems the trumpet shall sound twice. 1 The righteous who sleep in Jesus shall rise again, and those who are alive at his coming. 1 Thess. iv. 16. This change, by which the bodies of the living shall be transformed like to Christ's glorious body, shall be produced in a moment, in the twinkling of an eye, during the sounding of the last trumpet, 1 Cor. xv. 52.

8:2 The trumpet shall sound twice. 1 The righteous who sleep in Jesus shall rise again, and those who are alive at his coming. 1 Thess. iv. 16.

8:3 The trumpet shall sound twice. 1 The righteous who sleep in Jesus shall rise again, and those who are alive at his coming. 1 Thess. iv. 16.

8:4 The trumpet shall sound twice. 1 The righteous who sleep in Jesus shall rise again, and those who are alive at his coming. 1 Thess. iv. 16.

8:5 The trumpet shall sound twice. 1 The righteous who sleep in Jesus shall rise again, and those who are alive at his coming. 1 Thess. iv. 16.

8:6 The trumpet shall sound twice. 1 The righteous who sleep in Jesus shall rise again, and those who are alive at his coming. 1 Thess. iv. 16.

8:7 The trumpet shall sound twice. 1 The righteous who sleep in Jesus shall rise again, and those who are alive at his coming. 1 Thess. iv. 16.

8:8 The trumpet shall sound twice. 1 The righteous who sleep in Jesus shall rise again, and those who are alive at his coming. 1 Thess. iv. 16.

8:9 The trumpet shall sound twice. 1 The righteous who sleep in Jesus shall rise again, and those who are alive at his coming. 1 Thess. iv. 16.

8:10 The trumpet shall sound twice. 1 The righteous who sleep in Jesus shall rise again, and those who are alive at his coming. 1 Thess. iv. 16.

8:11 The trumpet shall sound twice. 1 The righteous who sleep in Jesus shall rise again, and those who are alive at his coming. 1 Thess. iv. 16.

8:12 The trumpet shall sound twice. 1 The righteous who sleep in Jesus shall rise again, and those who are alive at his coming. 1 Thess. iv. 16.
chap. V.

9 For God hath not appointed us to wrath, but (as 

apostles) to the acquisition of salvation through our Lord Jesus Christ, 10 Who died for us, that, whether we wake or sleep, we may live together with him. 

chap. iv. 17.

11 Wherefore, comfort one another, and edify 

(see ver. 6, literally, one the other) each the 

other, even as also ye do.

13 Now, we beseech you, brethren, to know them who labour among you, and who preside over you in the Lord, and admonish you; 

19 And to esteem them very highly (es) with love and good will be, of a long-suffering disposition towards all.

15 Take care that no one return evil for evil to any one, but always pursue ye what is good, both towards one another, and towards all.

16 Always rejoice. (Matt. v. 11, 12. Rom. v. 2.)

and passions in a great measure depend, it must be of importance to defend the head against the intrusion of such thoughts and imaginations, as have any tendency to excite bad affections, or carnal desires. But, for that purpose, nothing is better than to have the head as filled with the glorious hope of the salvation offended to us in Christ, as with all good thoughts and imaginations whatever. This hope, therefore, is most elegantly termed the Christian's armour. The exhortation to the Thessalonians to arm themselves, teaches us, that the soul's light must not only watch but fight. See Ephes. vi. 17, note 1.

Ver. 9. God hath not appointed us to wrath. The design of God in sending his Son, was not to condemn but to save the world; they, therefore, who are appointed to wrath, are such only who wilfully and obstinately refuse to believe and obey the gospel.

Ver. 10. Wake or sleep. Become the work here used is ανεξαπατησεις, and not ανεξαπατησεσαι. Wholly thinketh the apostle is speaking of natural sleep, and not of 

soul's state. Beware that you are not going to sleep. But Bension hath shewn, that the two first-mentioned words are used indiscriminately, both by sacred and profane writers, for death. Further, he observes, that whoever ενοχηπαίτας signifies to be on our guard, it is not true, that if we are found asleep, that is, off our guard, we shall live with Christ. The antithesis, therefore, between verse 9, and verse 10, proves here should signify to sleep. 

2. Live together with him. In the opinion of some commentators, this import, that the righteous in the state of the dead will live with Christ. But, in any opinion, this is the best explanation of their living with Christ after the resurrection.

Ver. 11. Edify each other, even as also ye do. This being the exhortation with which the apostle concluded his discourse, chap. iv. concerning Christ's carrying with him into heaven those who are alive at his coming, and those who are then raised from the dead, it shows that the expression, ver. 10. Whether we wake or sleep, means, Whether we are alive or dead. It were much to be wished, as Chandler observes, that Christians, entering into each other's true interests, would banish from their conversation that calumny, slander, folly, and filthiness, which engrosses so much of this short transitory life; and, by discoursing of things of substantial worth, endeavour to fortify each other against the wiles of the devil.

Ver. 12. Know them that labour among you, and who preside over you. This is the epistle is addressed, with respect to persons in adversity, always maintain that rational joy which the doctrines and promises of the gospel inspire.
17 Pray without ceasing.  
18 (For every prayer and every supplication, that is made by the holy ones, with a pure heart.)  
19 And the prayer of our ceasing.  
20 Despair, not the Spirit.  
21 Prove all things; hold fast that which is good.  
22 Abstain from every appearance of evil.  
23 And the grace of our Lord Jesus Christ be with your spirit. Amen.

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17 Pray without ceasing.  
18 (For every prayer and every supplication, that is made by the holy ones, with a pure heart.)  
19 Quench not the Spirit.  
20 Despair, not the Spirit.  
21 Prove all things; hold fast that which is good.  
22 Abstain from every appearance of evil.  
23 And the grace of our Lord Jesus Christ be with your spirit. Amen.

24 And may the peace of God, which passeth all understanding, attend your souls.  
25 The grace of our Lord Jesus Christ, and the love of God, and the fellowships of the Holy Ghost, be with you all. Amen.
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24 Faithful is he who hath called you; who also will do it.

25 Brethren, pray for us!

26 Salute all the brethren with an holy kiss. (See Rom. xvi. 16, note 1.)

27 I adjure you, by the Lord, that this epistle be read to all the holy (see Essay iv. 49.) brethren.

28 The grace of our Lord Jesus Christ be with you. Amen. (See Eph. vi. 24, note 2.)

II. PREFACE.

Sect. I.—Of the Occasion of Writing the Second Epistle to the Thessalonians.

From the matters contained in this epistle it appears, that the messenger who carried Paul's first letter to the Thessalonians, gave him, when he returned, a particular account of their affairs, (see 2 Thess. iii. 11,) and, among other things, informed him, that many of them thought the day of judgment was to happen in that age; because in his letter the apostle seems to insinuate, that he was to be living on the earth at the coming of the Lord: 1 Thess. iv. 15. 'We who are alive and remain unto the coming of the Lord.'—Ver. 17. 'Then we who are alive and remain, shall be caught up.'—Chap. v. 4. 'But ye are not in darkness, so as that day should, like a thief, lay hold on you.'—Ver. 6. 'Therefore, let us not sleep, even as the others; but let us watch and be sober.'—The same person also informed the apostle, that such of the Thessalonians as thought the coming of Christ and the end of the world at hand, were neglecting their secular affairs, in the persuasion that all business of that sort was inconsistent with the care of their souls: That certain false teachers among the Thessalonians pretended to have a revelation of the Spirit, importing that the day of judgment was at hand: That others affirmed they were sent by the apostle to declare the same things by word of mouth: Nay, that a forged letter had been handed about in Thessalonica, as from him, to the same purpose.—An error of this kind being exceedingly prejudicial to society, it was necessary to put a stop to it immediately; and the rather, that being imputed to Paul, it was utterly subversive of his apostolical character and inspiration. The state, therefore, of the Thessalonians was no sooner made known to the apostle, than he wrote to them this second
epistle; in which, as in the former, Silas and Timothy joined him, to show that they were of the same sentiments with him concerning that momentous affair.

The foregoing account of the occasion and design of writing the second epistle to the Thessalonians, is taken from chap. ii. 1, where the apostle besought the Thessalonians, 'with relation to the coming of Christ, and their gathering together around him,' (described in his former epistle, chap. iv. 14–18,) not to give the least heed to any teacher pretending to a revelation of the Spirit, who affirmed that the day of Christ was at hand; or who brought any verbal message or letter to that purpose, as from him. The whole was a falsehood, wickedly framed. And to convince them that it was a falsehood, he assured them in the most express terms, that before the day of the Lord there will be a great apostasy in the church; that the man of sin is to be revealed; that he will oppose and exalt himself above every one who is called God, or who is an object of worship; and that he will sit, or continue a long time, in the church, as God. Then he put this question to the Thessalonians, ver. 5. 'Do ye not remember, that when I was yet with you I told you these things?' So that if they had recollected the apostle's discourses, they would easily have perceived the falsehood of the things which the deceivers pretended to inculcate as a message from him. The chief design, therefore, of this epistle was, to convince the Thessalonians that the apostle and his assistants did not entertain the opinion imputed to them, that the coming of the Lord and the day of judgment were to happen in their lifetime; and to foretell the rise and progress of the 'mystery of iniquity,' together with the coming and destruction of the 'man of sin;' that the faithful, being forewarned, might not be surprised at these events when they took place in the church.

Sect. III.—Shewing that none of the Apostles believed the Day of Judgment was to happen in their Lifetime.

Grotius, Locke, and others, have affirmed, that the apostles of Christ believed the end of the world was to happen in their time; and that they have declared this to be their belief, in various passages of their epistles. But these learned men, and all who join in that opinion, have fallen into a most pernicious error. For thereby they destroy the authority of the gospel revelation, at least so far as it is contained in the discourses and writings of the apostles; because, if they have erred in a matter of such importance, and which they affirm was revealed to them by Christ, they may have been mistaken in other matters also, where their inspiration is not more strongly ascertained by them than in this instance. In imputing this mistake to the apostles, the dared have heartily joined the learned men above mentioned, because a mistake of this sort effectually overthrows the apostles' pretensions to inspiration. It is therefore necessary to clear them from so injurious an imputation.

And, first, with respect to Paul, who was an apostle of Christ, and Silvanus, who was a prophet and chief man among the brethren, and Timothy, who was eminent for his spiritual gifts, I observe, that the epistle under our consideration affords the clearest proof that these men knew the truth concerning the coming of Christ to judge the world. For in it they expressly assured the Thessalonians, that the persons who made them believe the day of judgment was at hand, were deceiving them: That before the day of judgment there was to be a great apostasy in religion, occasioned by the man of sin, who at that time was restrained from shewing himself, but who was to be revealed in his season: That when revealed, he will sit, that is, remain a long time in the church of God, as God, and shewing himself that he is God; and that afterwards he is to be destroyed. Now, as these events could not be accomplished in the course of a few years, the persons who foretold that they were to happen before the coming of Christ, certainly did not think the day of judgment would be in their lifetime. And as for the expressions in the former epistle, which have been thought to imply that Paul believed the day of judgment at hand, we have shewed, in note 1. on I Thess. iv. 15. that they are mere rhetorical forms of expression, which ought not to have been made the foundation of a doctrine of this magnitude. Besides, St. Paul, Rom. xi. 23–36, by a long chain of reasoning having shewed, that, after the general conversion of the Gentiles, the Jews in a body are to be brought into the Christian church, can any person be so absurd as to per severe in maintaining, that this apostle believed the end of the world would happen in his own lifetime?
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Next, with respect to the apostle Peter, I think it plain, from the manner in which he hath spoken of the coming of Christ, that he knew it was at a great distance: 3 Pet. iii. 8. Knowing this first, that scoffers will come in the last of the days, walking after their own lusts; 4. And saying, where is the promise of his coming? For from the time the fathers fell asleep, all things continue as at the beginning of the creation. 8. But this one thing, let it not escape you, beloved, that one day is with the Lord as a thousand years, and a thousand years as one day. 9. The Lord who hath promised, doth not delay, in the manner some account delaying; Now, seeing Peter hath here foretold, that in the last age the wicked will mock at the promise of Christ’s coming, on account of its being long delayed—and from the stability and regularity of the course of nature, during so many ages, will argue that there is no probability that the world will ever come to an end—it is evident that he also knew the coming of Christ to judgment was at a very great distance, at the time he wrote that epistle.

The same may be said of James. For in the hearing of the apostles, elders, and brethren, assembled in the council of Jerusalem, he quoted passages from the Jewish prophets, to show, that all the Gentiles were, in some future period, to seek after the Lord, Acts xv. 17. But if James looked for the general conversion of the Gentiles, he certainly could not imagine the end of the world would happen in his time.

Lastly, the apostle John, in his book of the Revelation, having foretold a great variety of important events respecting the political and religious state of the world, which could not be accomplished in a few years, but required a series of ages to give them birth, there cannot be the least doubt that he likewise knew the truth concerning his master’s second coming. And therefore, to suppose that he imagined the day of judgment was to happen in his own lifetime, is a palpable mistake.

Upon the whole, seeing the apostles, and other inspired teachers of our religion, certainly knew that the coming of Christ to judgment was at a great distance, every impartial person must be sensible they have been much injured, not by the enemies of revelation alone, but by some of its friends, who, upon the strength of certain expressions, the meaning of which they evidently misunderstand, have endeavoured to persuade the world that the apostles ignorantly believed the day of judgment was at hand. These expressions may all be applied to other events, as shall be showed in the next section; and therefore they ought to be so applied, because candour requires that sense to be put on an author’s words which renders him most consistent with himself.

Sacr. IV.—Different Comings of Christ are spoken of in the New Testament.

In this Article I propose to show, that there are other comings of Christ spoken of in scripture, besides his coming to judgment; and that there are other things besides this mundane system, whose end is there foretold; and that it is of these other matters the apostles speak, when they represent the day of their master, and the end of all things, as at hand.

1. First, then, in the prophetic writings of the Jews, (2 Sam. xxii. 10-12.; Psal. xcvi. 2-5.; Isa. xxix. 1.), great exaltations of the divine power, whether for the salvation or destruction of nations, are called the coming, the appearing, the presence of God. Hence it was natural for the apostles, who were Jews, to call any signal and evident interposition of Christ, as governor of the world, for the accomplishment of his purposes, his coming, and his day. Accordingly, those exhortations of his power and providence, whereby he destructive Jerusalem and the temple, abrogated the Mosaic institutions, and established the gospel, are called by the apostles his coming and day; not only in allusion to the ancient prophetic language, but because Christ himself, in his prophecy concerning these events, recorded Matt. xivv., habitually that expression of the Son of Man, in allusion to the following prophecy of Daniel, of which his own prophecy is an explanation: Dan. vii. 13. 'I saw the night visions, and beheld, one like the Son of Man came with the clouds of heaven, and came to the Ancient of Days. And they brought him near before him. 14. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him. His dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.' This prophecy, the Jewish doctors with one consent interpreted of their Messiah, and of that temporal kingdom which they expected was to be given him. Further, they supposed he would erect that temporal kingdom by great and visible exertions of his power, for the destruction of his enemies. But they little suspected, that themselves were of the number of those enemies whom he was to destroy, and that his kingdom was to be established upon the ruin of their state. Yet that was the true meaning of 'the coming of the Son of Man in the clouds of heaven.' For while the Jewish nation continued in Judaea, and observed the institutions of Moses, they violently opposed the preaching of the gospel, by which Messiah was to reign over all people, nations, and languages. Wherefore, that the everlasting kingdom might be effectually established, it was necessary that Jerusalem and the Jewish state should be destroyed by the Roman armies. Now, since our Lord foretold this sad catastrophe, in the words of the prophet Daniel, Matt. xivv. 30. 'And they shall see the Son of Man coming in the clouds of heaven, with power and great glory;' and, after describing every particular of it with the greatest exactness, seeing he told his disciples, ver. 34. 'This generation shall not pass till all these things be fulfilled;' can there be any doubt, that the apostles (who, when they wrote their epistles, certainly understood the true import of this prophecy), by 'their master’s coming,' and by 'the end of all things,' which they represent as at hand, meant that coming to destroy Jerusalem, and to put an end to the institutions of Moses!—It is no objection to this, that when the apostles heard Christ declare, 'There shall not be left here one stone upon another, that shall not be thrown down,' they connected the end of the world, or age, with that event: Matt. xxiv. 3. 'Tell us, when shall these things be, and what shall be the sign of thy coming, (ως προφέρεται εἰς μέλλοντα), and of the end of the age?' For as the Jewish doctors divided the duration of the world into three ages; the age before the law, the age under the law, and the age of the Messiah; the apostles knew that the age under the law was to end when the age under Messiah began. And therefore, by the end of the age, they meant, even at that time, not the end of the world, but the end of the age under the law, in which the Jews had been greatly oppressed by the heathens. And although they did not then understand the purpose for which their master was to come, nor the true nature of his kingdom, nor suspect that he was to make any change in the institutions of Moses; yet when they wrote their epistles, being illuminated by the Holy Ghost, they certainly knew that the institutions of Moses were to be abolished, and that their master’s kingdom was not a temporal, but a spiritual dominion, in which all people, nations and languages, were to be governed, not by external force, but by the operation of truth upon their minds, through the preaching of the gospel.
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Further, that the apostles, by the coming of Christ, which they represented as at hand when they wrote their epistles, meant his coming to establish his spiritual kingdom over all people, nations, and languages, and not his coming to put an end to this mundane system, is evident from what Christ himself told them, Matt. xvi. 28. 'There be some standing here, who shall not taste of death till they see the Son of Man coming in his kingdom.' And, agreeably to this account of the coming of Christ, and of the end of all things, I observe, that every passage of their epistles, in which the apostles have spoken of these things as at hand, may, with the greatest propriety, be interpreted of Christ's coming to establish his everlasting kingdom over all people, nations, and languages, by destroying Jerusalem, putting an end to the law of Moses, and spreading the gospel through the world. Thus, 1 Cor. x. 11. 'These things—were written for our admonition, upon whom (τὰς της σοις) the ends of the ages are come,' means, the end of the age under the law, and the beginning of the age under the Messiah.—Philip. iv. 5.

1. Let your moderation be known to all men; the Lord is nigh; namely, to destroy the Jews, your greatest adversaries.—Heb. x. 25. 'But now once, (εἷς γε τούτων) at the conclusion of the ages,' the Jewish jubilees, 'he hath been manifested to abolish sin-offering by the sacrifice of himself.'—Heb. x. 25. 'Exhorting one another daily, and so much the more, as ye see the day approaching;' the day of Christ's coming to destroy Jerusalem and the Jewish state.—Ver. 37. 'For yet a very little while, and he who is coming will come and will not tarry.'—James v. 7. 'Wherefore, be patient, brethren, unto the coming of the Lord.'—Ver. 8. 'Be ye also patient; strengthen your hearts, for the coming of the Lord,' to destroy the Jews your persecutors, 'draweth nigh.'—Ver. 9. 'Behold, the Judge standeth before the door.'—1 Pet. iv. 7. 'The end of all things,' the end of Jerusalem and of the temple, and of all the Mosaic institutions, 'hath approached.' Be ye therefore sober, and watch unto prayer.'—1 John ii. 18. Young 'children, it is the last hour' of the Jewish state; and, as ye have heard (from Christ, in his prophecy of the destruction of Jerusalem) that the antichrist cometh, so now there are many antichrists; whence we know that it is the last hour of the Jewish state.

2. There is another coming of Christ spoken of by the apostles, different likewise from his coming to judge the world, and to put an end to the present state of things; namely, his coming to destroy the man of sin,' 2 Thess. ii. 8. 'Him the Lord will consume by the breath of his mouth, and will render inefficacious by the bright shining of his coming.' This singular event, which will contribute greatly to the honour of God, and to the good of his church, being out of all proportion to the ordinary interposition of the power of Christ in the government of the world, is, agreeably to the Scripture style, fitly called 'the coming of the Lord,' and 'the bright shining of his coming.' But this coming is nowhere in Scripture said to be at hand.

3. There is likewise a day, or coming of Christ, spoken of by Paul, different from his coming to judgment, and from both the former comings—I mean, his releasing his people from their present trial, by death. 1 Cor. i. 8. 'He also will confirm you until the end without accusation, in the day of our Lord Jesus Christ.'—Philip. i. 6. 'He who hath begun in you a good work, will be completing it until the day of Jesus Christ.'—1 Thess. v. 23. 'May your whole person, the spirit, and the soul, and the body, be preserved unblamable, unto the coming of our Lord Jesus Christ.' It is true, the release of Christ's servants from their present trial by death is accomplished, for the most part, by no extraordinary display of his power; yet it is fitly enough called his day and coming, because by his appointment all men die, and by his power each is carried to his own place after death. Besides, his servants in particular, being put on their duty like soldiers, must remain at their several posts till released by their commander; and when he releases them, he is fitly said to come for that purpose.

4. Besides all these, there is a day, or coming of the Lord to judge the world, and to put an end to the present state of things. This coming, Christ himself hath promised, Matt. xvi. 27. 'The Son of Man shall come in the glory of his Father, with his holy angels; and then shall he reward every man according to his work.' Now, this being a real personal appearing of Christ in the body, it is, more properly than any other of his comings, called the day and coming of Christ. And the purposes of it being more important than those of his other comings, the exhortations of his power for accomplishing them will be most signal and glorious. On that occasion, likewise, he will appear in far greater majesty than formerly. For whereas, during his first abode on earth, his dignity and perfections were in a great measure concealed under the veil of his human nature, at his second coming, his glory as the image of the invisible God, and as having all the fulness of the Godhead dwelling in him bodily, will be most illustriously displayed, by his raising the dead, judging the world, destroying the earth, punishing his enemies, and rewarding his servants.—Hence this coming is, with great propriety, termed 'the revelation of Jesus Christ,' and 'the day' of his revelation, when he shall be glorified in his saints, and admired of all them who believe.'

Thus it appears, that when the apostles wrote, there were four comings of Christ to happen—three of them figurative, but the fourth a real personal appearance; that these different comings are frequently spoken of in Scripture; and that, although the coming of Christ to destroy Jerusalem, and to establish his everlasting kingdom, be represented by the apostles as then at hand, no passages from their writings can be produced, in which his personal appearance to judge the world is said, or even insinuated, to be at hand. The truth is, if the different comings of Christ are distinguished, as they ought to be, we shall find, that the apostles have spoken of each of them according to truth; and that the opinion which Infidels are so eager in maintaining, and which some Christians have unadvisedly espoused, to the great discredit of the inspiration of the apostles, as if they believed the day of judgment was to happen in their lifetime, hath not the least foundation in Scripture.

CHAPTER I.

View and Illustration of the Things contained in this Chapter.

It seems, the messenger who carried the apostle's first letter to the Thessalonians had informed him, that they were exceedingly strengthened by it, and bare the persecution, which still continued as violent as ever, with admirable constancy.—This good news was so acceptable to Paul and his assistants, that they began their second letter with telling the Thessalonians, they thought themselves bound to return thanks to God for their increasing faith and love, ver. 3—and that they boasted of their faith and patience, in all the persecutions which they endured, to other churches, ver. 4. (probably the churches of Achaia), in expectation, no doubt, that their example would have a happy influence on these churches, in leading them to exercise the like faith and patience under
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sufferings.—And, for the encouragement of the suffering Thessalonians, the apostle observed, that their behaviour under persecution demonstrated God's righteousness in having called them, notwithstanding they were of the Gentile race, into the gospel dispensation, ver. 5.—Yet it was just in God to punish their Jewish persecutors, by sending tribulation upon them, ver. 6.—while he was to bestow on the Thessalonians a share in his rest, along with the believing Jews, when Christ will return from heaven with his mighty angels, ver. 7.—to punish all who know not God, and who obey not the gospel of his Son, ver. 8.—with everlasting destruction, by flaming fire ensuing from his presence, ver. 9.—The apostle adds, that, at the judgment of the world, Christ will be glorified by the ministry of the angels, who shall put his sentences in execution, and be admired by all who believe, and, among the rest, by the Thessalonians, ver. 10.—And in this persuasion, he always prayed that their behaviour of the Thessalonians might be such as would induce God to judge them worthy of the gospel, whereby they were called to eternal life; and also to perfect in them the work of faith with power, ver. 11.—That, on the one hand, the name of the Lord Jesus Christ might be glorified through them by their persevering in the faith of the gospel, even when persecuted; and, on the other, that they might be glorified through him, by the virtues which they were enabled to exercise, in a degree proportioned to the grace of God, and of Christ, bestowed upon them; for these virtues would excite in the minds of their persecutors, the highest admiration of their character, ver. 12.

NEW TRANSLATION.

1 Paul, and Silvanus, and Timothy, to the church of the Thessalonians, which is in God our Father, and in the Lord Jesus Christ.

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

3 We are bound to thank God always concerning you, brethren, as is fit, because your faith growth exceedingly, and the love of every one of you all towards each other aboundeth;

4 So that we ourselves boast of you (in, 163.) to the churches of God, on account of your patience and faith, in all your persecutions and afflictions which ye sustain.

5 This is a proof of the righteous judgment of God, (see άναλογία, 154.) in that ye were counted worthy of the kingdom of God, for which ye even suffer.

6 (Eph. 137.) Notwithstanding, I rejoice with God to give in return affliction to them who afflict you;

7 And to you the afflicted (166) rest with us, when the Lord Jesus shall be revealed from heaven, with the mighty angels;

8 Insisting punishment (162) with flaming fire, on them who know not God, and on them who obey not the gospel of our Lord Jesus Christ.

Ver. 1. God our Father.—God is the Father of all mankind, by creation; and of them who believe, by regeneration; and that whether they be Jews or Gentiles.

Ver. 3. Your faith growth exceedingly.—This teaches us, not to satisfy ourselves with a general belief, that the gospel is from God, nor with a superficial view of its doctrines and precepts. Our persuasion of the divine origination of the gospel should grow in strength daily, and our views of its doctrines and precepts ought to become more clear and extensive. For, as all the virtues derive their life and operation from faith, the stronger our faith is, the greater our virtue will be. In this light, it is of the utmost importance frequently to review the evidences of the gospel, that we may therby strengthen our faith; and to watch the scriptures daily, for the purpose of improving our views of the doctrines and precepts of our religion.

Ver. 4. We ourselves boast of you to the churches of God.—This passage shews us, what is the occasion of joy to faithful ministers: It is the faith, and peace, and charity, and patience, of the churches in which they minister.—As Hebron observes, the apostle's address here is suitable. He excited the expectation of other churches by bestowing of the Thessalonians to them; and he praised them, not for the manner in which he had praised them, in the hearing of the churches.

Ver. 5. Righteous judgment of God.—It is a proof that God hath judged justly and impartially, in bestowing the gospel upon you, and that he knows the hearts of mankind.

Ver. 6. The kingdom of God.—So the gospel is called by our Lord. Matt. xii 28 'The kingdom of God is come to you.'

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COMMENTARY.

1 Paul, and Silvanus, and Timothy, to the church of the Thessalonians, which is in subjection to the true God our Father, whereby it is distinguished from an assembly of idolatrous Gentiles, and in subjection to the Lord Jesus Christ, whereby it is distinguished from a synagogue of unbelieving Jews.

2 May virtuous dispositions be multiplied to you, with complete happiness from God our common Father, and from the Lord Jesus Christ, by whom the Father dispenses these blessings to men.

3 He, who in our former letter (11.) prayed the Lord to fill you with faith and love, are bound to thank God always concerning you, brethren, as is fit; because, agreeably to our prayers, your faith in the gospel growth exceedingly, notwithstanding the persecution which ye suffer, and because the love of every one of you all towards one another aboundeth;

4 So that we ourselves boast of you to the churches of God planted by us in these parts, on account of your singular patience and faith, under all the persecutions, and under all the afflictions which ye sustain, whether from your own countrymen, or from the unbelieving Jews in your city.

5 This your exemplary faith and patience under persecution, we told the churches, is a demonstration of the righteous judgment of God, who counted you Gentiles worthy of the kingdom of God, into which he hath called you, (1 Thess. ii. 12.), and for which ye even suffer.

6 Notwithstanding God is justified by your patience in suffering, he reckons it right to give in return affliction to them who afflict you. This I declare, to terrify your persecutors;

7 And to comfort you who suffer, I add, that God reckons it right to give to you Gentiles who are accounted enemies by us Jews, when the Lord Jesus shall be revealed as the Son of God, by coming from heaven with his mighty angels;

8 Insisting punishment with flaming fire on the heathens who do not acknowledge God, but worship idols and atheism, who believe not the gospel of our Lord Jesus Christ, when preached to them; or who, though they profess to believe it, obey not its precepts.

The apostle calls the gospel dispensation 'the kingdom of God,' in allusion to Dan. ii. 41. 'In the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed.' See ver. 11. note 1.

Ver. 1. Notwithstanding, it is just.—The meaning is, Notwithstanding, by the persecution which ye endure, the righteousness of God's judgment, in counting you worthy of his kingdom, is demonstrated, yet it is just with God to punish them. See

Ver. 6. Notwithstanding, it is just.—The meaning is, Notwithstanding, by the persecution which ye endure, the righteousness of God's judgment, in counting you worthy of his kingdom, is demonstrated, yet it is just with God to punish them, &c.

Ver. 7. Rest with us.—Blessings. The apostle does not mean relaxation from persecution. The believing Jews had no relaxation in that sense, any more than the believing Gentiles. But he means relaxation from the troubles of this life at death, and the enjoyment of eternal rest, the rest of God, along with the believing Jews.

Ver. 8. Insisting punishment with flaming fire.—So καταστροφή, literally signifies. See 1 Pet. ii. 14, where καταστροφή is translated punishment. Some are of opinion, that καταστροφή should be joined with the last clause of the preceding verse, thus,—shall be revealed from heaven in flaming fire. But the construction I have adopted is more suitable to the design of Christ's second coming, which is to comfort the righteous, as well as to punish the wicked. Besides, the Syriac transatorial hath, 'Gentiles shall appear in vehement ignis.'—Thus κάτω, the fire of flames, is an Hebrazism which denotes, that the fire will descend from heaven in flaming flames, and the wicked shall burn fiercely, so as to occasion a great light. And who obey not the gospel.—The belief of the gospel is often termed by Paul the obedience of faith; because God hath commanded men to believe the gospel. Hence Christ told the Jews,
II. THESSALONIANS.

9 These wicked men, being raised from the dead, shall suffer punishment, even everlasting destruction, by fire issuing from the presence of the Lord; the fiery cloud by which the presence of the Lord will be rendered illustrious; and from that glorious to

10 In that day, when he shall come to be glorified (v. 167.) through his saints, and to be admired by all the believers, and by you, because our testimony was believed (v. 188.) by you.

11 (Ecc. 2) On which account also we always pray concerning you, that our God may count you worthy of the calling, and fulfill all the good-will of his goodness in you, and the work of faith with power;

John vi. 20. "This is the work of God, that ye believe on him whom he hath sent." Hence also faith is called a work, 1 Thess. i. 2. "Your faith also is spoken of in this city, as the declaration of your praise, and of the unbelieving Jews in his eye, and all who, like them, obstinately and maliciously oppose the gospel to judgment."

To understand this account of the punishment of the wicked, we must recollect, that the Jews, the righteous are to be caught up from the earth, "in clouds, to join the Lord in the air." 1 Thess. iv. 17. "Consider therefore that the wicked shall not be caught up, but are to be left on the earth." And in regard to the apostle assures us that the present earth, "is safely preserved by the word of God, and by the fire against the day of judgment, and by the judgment of fire upon the ungodly," 2 Pet. iii. 7. It follows, that the wicked shall be the first to be raised from the dead, and those who were alive on the earth at the coming of Christ, shall begin to suffer the punishment due to them, in the flames of the fire, in the fire of the general conflagration. This is what Paul likewise declares in the 6th verse of the 2nd chapter, and John, Rev. xvii. 8, where, speaking of the destruction of Jerusalem and God's people by fire, he says, they were "made as the sea, an example to all those who after them, would live ungodly, an example of that dreadful punishment by fire which God will inflict on the wicked at the day of judgment."

John iii. 33. "He shall come to judgment, and the world by his glory shall be judged, and the world in the glory of his power." This is also the glory of his power, in the presence of the Lord, and from the glory of his power, it is probable that the fire which is to burn the earth, with the wicked left thereto, will issue from the presence of the Lord, that is, from the pillar of fire by which God manifested his presence among the Israelites in the wilderness.

The fiery cloud with which Christ is to be surrounded when he judge the world, is, to the same reason, called his presence. See ver. 24. It is also called "the glory of his power," because it is a token of the great power with which the Father hath invested him, as Lord and Judge of the world. In the description which the apostle Peter, 2 Pet. iii. 10, 12, hath given of the burning of the earth, he says, "under an account of the order in which it will proceed. He begins with the heavens, or air which surrounds the earth, and the burning of the heavens, air, or the earth, is to be set on fire, ver. 13 and the earth thereto, burning furiously, shall be dissolved; and, ver. in the flames spreading thence, worlds above worlds shall utterly burn; and the burning penetrating to the center, the earth shall be dissolved, and all what is composed shall be melted, reduced to a homogeneous mass of liquid fire, which will either continue burning, or be extinguished in order to a renovation, as it pleased God."

Seeing the fire in which the wicked are to be punished is called by our Lord, Matt. xxv. 41. "fire prepared for the devil and his angels." It is not inferred, that these malicious spirits also are to be burnt in the flames of the conflagration of this punishment, they may be inferred, if, as some suppose, they are united to other bodies of such a nature as to be affected by fire. Other particulars concerning the fallen angels, mentioned in scripture, seem to agree with this account of their punishment. For example, we are told, Eph. ii. 2 that they have their habitation at present in the air, 2 Pet. ii. 4. "As they feast in the gallows which is in the air, and the day of judgment being the time expressly fixed by Judas for their judgement and punishment, do not they afterwards deny that it is possible to believe, that when the heavens, or atmosphere of air surrounding this earth, is set on fire, therefore the sinners shall be burnt in their prison house, even as the devil shall be burnt in the brass image where he is left, so that our Lord's sentence is to be understood literally of the devil, and his wicked angels, and not metaphorically. And that the effect of this burning upon both will be the utter destruction of their bodies, without any hope of their ever regaining new bodies; while their spirits, surviving the destruction of their bodies as long as it please God, shall be made unexpiably miserable by their own thoughts, without any alleviation to alleviate the bitterness of their most unutterably state. These things are all so terrible, that the sound of them, though distant, shall strike terror even those who are most sunk in wickedness and iniquity.

Ver. 9.1. Everlasting destruction signifies that destruction of the animal life which is called death, but is no where used to denote the extinction of the immortal soul. When, therefore, the wicked are said to be punished with everlasting destruction from the presence of the Lord, it cannot be from that injury, to the immortality of the soul, for which they are here under sentence, and in which they stand condemned. For, as we have already observed, the punishment of the wicked, cast into the lake which burneth with fire and brimstone, is called the second death, Rev. xiv. 15. to intimate, that as the soul or thinking principle in men is not destroyed in the first death or destruction of the body, so neither is it to be extinguished by the punishment of the body in the general conflagration; which therefore is called the second death. And second the wicked shall never be delivered from this second death by any new resurrection, it is properly termed 'everlasting destruction.' Nevertheless, whether an end is to be put to their misery, and at what period or in what manner it is to be ended, is not revealed, and rests with God alone to determine.

2. From the presence of the Lord. — The luminous cloud with which the Lord shall be surrounded when he comes to judge the world, is called as his face, or presence, because thereby his presence, when he comes to judge the world, will be manifested, as the presence of God was manifested at Sinai by a cloud, whose appearance was like 'devouring fire,' Ezek. xxiv. 17. See 2 Pet. ii. 1. Note 2.

Ver. 10.1. In that day. — The words εἰς τὸν χρόνον δυστικού, εἰς σάρξ, or presence, because thereby his presence, when he comes to judge the world, will be manifested, as the presence of God was manifested at Sinai by a cloud, whose appearance was like 'devouring fire,' Ezek. xxiv. 17. See 2 Pet. ii. 1. Note 2.

Ver. 11.1. Judge you worthy of the calling. — Some are of opinion that the action of calling is here put for the designation of the whole of that calling. But it is more natural to interpret it as the gospel, by which men are called to lay hold on eternal life; and so the meaning will be, May our God, who instructs your actions, find you Thessalonians always making a right improvement of the gospel, whereby ye will be judged by him worthy of it.

2. And full — Others translate εἰς τὸν χρόνον, or presence, because in other passages the word is used in that sense. See Col. i. 9. Note 1.

3. The good-will of his goodness. — The same refers to v. 5. — This, as Black adds, is the shortest and the most charming expressive formation that is to be found in that immense genealogical and admirable benevolence of God, which no words or thoughts can fully express, but was never so
II. THESALONIANS.

12 That the name of our Lord Jesus Christ may be glorified (v. 167.) through you, and ye through him, according to the grace of our God, and of the Lord Jesus Christ.

12 That the power of our master Jesus Christ may be displayed to your persecutors, through you, on whom he hath bestowed such fortitude and zeal; and that ye may appear honourable in their eyes through him, in proportion to the degree in which these virtues have been wrought in you by the grace of our God, and of the Lord Jesus Christ.

happily and so fully expressed as here." Soc. Class. vol. I. p. 151.—
Because the word he is not in the original, and because it is never applied to God in the New Testament, Channer is of opinion, that it denotes the goodness of the Thessalonians in making the collections for the saints in Judea; and that the apostle probably here, that is, in this epistle, wrote it. But then this time the epistle was written, the Thessalonians had not made these collections; for which reason I prefer the interpretation given in the commentary.

Ver. 12. And ye through him.—By the glorification of the Thessalonians, Theophylact understood their glorification at the day of judgment. But I rather understand it of their glorification in the eyes of their persecutors; because that fortitude in suffering for the gospel, which by the grace of God and of Christ they were enabled to shew, could not fail, he was observed in it, to raise in the minds of their persecutors an high admiration of their character.

CHAPTER II.

View and Illustration of the Subjects handled in this Chapter.

To excite the attention of the Thessalonian brethren to the things the apostle was going to write concerning the time of Christ's second coming, and to give them the greater weight, he began this chapter with beseeching them, in relation to the coming of Christ to judge the world, and their gathering together around him in the air, of which he had written in his former letter, ver. 1.—not to be so soon shaken from any honest purpose which they had formed concerning worldly affairs, nor thrown into confusion, neither by any pretended revelation of the Spirit obstructed upon them by false teachers, nor by any verbal message as from him, nor by any letter forged in his name, importing that he believed the day of judgment was at hand, ver. 2.—And to remove the impression which had been made on the minds of the Thessalonians by these base arts, the apostle assured them, in the most express terms, that the day of the Lord shall not come, till there first happen a great apostasy in religion among the disciples of Christ, and the man of sin be revealed; that is, till a tyrant shall rise up in the church, which should exceedingly corrupt the doctrine of Christ, and grievously oppress his faithful servants, ver. 3.—Next he described the character and actions of that tyrannical power, and instituted, that it would continue a long time in the church, openly opposing both God and Christ, ver. 4.—Then asked them, if they did not remember, that when he was with them he told them these things, ver. 5.—And that there was a power then existing, which restrained the man of sin from revealing himself, ver. 6.—and would restrain him, till it was taken out of the way, ver. 7.—Which things, if they had not been written, and revealed; that is, by the apostle, but after the man of sin is revealed in his season, and that continued during the time; and when he was allied to him, he shall be destroyed, ver. 8.—In the mean time, to enable the Thessalonians, and every one who might read this letter, to judge properly of the apostasy, the apostle described the manner in which it was to enter, and the vile arts by which it was to be established, ver. 9, 10.—And to put the faithful upon their guard against the authors and abettors of the apostasy, he declared, that such as give heed to these impostors will at length, through the strong working of error, be seduced to believe the greatest and most pernicious lie that ever was devised, and shall on that account be condemned, ver. 11, 12.—Then expressed his charitable opinion concerning the Thessalonians; that they would neither be involved in the sin, nor in the punishment of the revolting which he had described, ver. 13, 14.—and exhorted them to hold fast the doctrine which he had delivered to them, whether by sermons or by letters, ver. 15.—And that they might be enabled to do so, he earnestly prayed that Christ and God would comfort them, and establish them in every good doctrine and practice, ver. 16, 17.

NEW TRANSLATION.

CHAP. II.—1 Now, we beseech you, brethren, (comp. 207.) concerning1 the coming of our Lord Jesus Christ, and our gathering together (see above, 185.) around him;

2 That ye be not soon shaken1 (ver. 12, 10.)

2 That ye be not soon shaken from your purpose of following the

Commentary.

CHAP. II.—1 Now, because there are some who affirm that the end of the world is at hand, we beseech you, brethren, in relation to the coming of our Lord Jesus Christ, to judge the world, whereof I have written in this and in my former letter, and to our gathering together around him after the judgment; (see 1 Thess. iv. 17, note 5.)

1.—1. We beseech you concerning,—or in relation to. Some commentators adopt the common translation of this clause, because it is the apostle's custom to express the words of the things most dear to them: as 1 Cor. 1v. 31. 1 Thess. v. 27. 2 Tim. iv. 1. But in none of these passages is the preposition επί, or any other preposition whatever, used.

2. Now, the Lord Jesus Christ, 1—(ver. 167.)—Grotius, Hammond, Le Clerc, Whitby, Wetstein, and others, understand of Christ's coming to destroy Jerusalem; and especially, that this letter was written to correct the mistaken notion into which the Thessalonians had fallen, concerning the coming of Christ to judgment, described in the former letter: I say, considering all these circumstances, we can have no doubt that the coming of Christ, spoken of in this verse, in his coming, not to destroy Jerusalem, but to judge the world, and to raise the righteous, gathered round him in the air after the judgment, into heaven.

3. And our gathering together around him,—Of this the apostle had written in his former epistle, iv. 17. We shall be caught up in clouds to join the Lord in the air; and so we shall be for ever with the Lord! See note 3. on that verse.

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from your purpose, nor troubled, neither by spiritual nor by worldly, nor by letter, as (1 Pet. 1:21), from 1 Thess. 2:2), intimating that the day of Christ is at hand; and let no man deceive you by any method; for that day shall not come, unless there come the apostasy first, and there be revealed that man of sin, the son of perdition.

(See Rev. viii. 11.)

Epistle. I. 10. To have waited for the Son of God from heaven, and no doubt considered it as a most joyful event, yet the frailty of many of the apostles was such, that the thought of his immediate appearing had unhinged their minds, and led them to neglect their worldly affairs, whereby much confusion was occasioned, which the apostles endeavoured to remedy by this letter.

3. Neither by spirit. — As many of the disciples, in the first age, were endowed with the gift of inspiration on particular occasions, the false teachers began very early to give out, that their erroneous doctrines had been decreed to them by the Spirit of God; hoping, by that deceit, to more effectually recommend their deceptions. Of these false pretences, an instance is made in 1 John iv. 6. But to prevent the faithful from being misled by such crafty impostors, some of the brethren in every church were endowed with the gift of discerning spirits, whereby they were enabled to judge of the sincerity of their pretended inspiration, and the nature of the inspiration by which any teachers spake, 1 Cor. xiv. 20. It would appear, however, that the false teachers in the church of the Thessalonians had not been thus judged; perhaps because they pretended that what had been revealed to them, was agreeable to the apostle’s first letter, and to the message sent to them from which they had fathomed. Or the Thessalonians had not paid sufficient attention to the judgment which the discerners of spirits were to pass upon these impostors, on which account the apostle gave them this caution.

Nor by word, nor by letter. — As we see in 1 Thess. 5:19. It seems one of the false teachers pretended to bring a message from the apostle to the Thessalonians, intimating that the day of Christ was at hand. Nay, they had forged a letter, as from him, to the same purpose. The practice of forging messages from the apostles, in order to gain credit among the brethren in distant parts, began very early, Acts xx. 35, as did the practice likewise of forging revelations of the Spirit, 2 Pet. ii. 1; 1 John iv. 1. Also, that letters were forged in Paul’s name, appears from 2 Thess. iii. 17.

5. Intimating that the day of Christ is at hand. — Knatchbull thought this clause should be joined with the beginning of the next verse, in the following manner: ‘As that the day of Christ is at hand, let no man deceive you by any method; it will not come, unless the apostasy be first revealed.’ See note 1. on ver. 3.

Ver. 3. — Unless there come the apostasy first. — 2 Thess. ii. 3. And there be revealed that man of sin, that son of perdition.

2 Thess. ii. 3. And there be revealed that man of sin, that son of perdition.

Ver. 2. And he shall be revealed. — What this means, will be shewed ver. 6, note 2.

3. That man of sin, that son of perdition. — The article, joined to these appellations, is emphasized, as in the former clause implying that the ancient prophets had spoken of these persons, though under different names; particularly the prophet Daniel, whose descriptions of the little horn and blasphemous king agree so exactly in meaning with Paul’s descriptions of the man of sin, and son of perdition, and little one, that there can be little doubt of their being the same person. But this will best appear by a comparison of the passages:

Dan. vii. 21. And the same horn made war with the saints, and prevailed against them.

Dan. xii. 1. And he shall be revealed according to his will, and he shall exalt and magnify himself above every god, and shall speak marvellous things against the God of gods.

Dan. xii. 9. And he shall also stand up against the Prince of princes.

Dan. vii. 1. I considered the horns, and behold there came up among them another little horn, before whom there were three of the first horns plucked up by the roots.

Dan. xii. 7. And he shall think to change times and laws; and they shall be given into his hand.

Dan. xii. 10. And in his state he shall honour the god of forces; (Mahanaim), gods who are protectors, that is, tutelary angels and saints.

Dan. xii. 2. And he shall be revealed the God of his fathers, not the desire of women.

Dan. vii. 11. I beheld then, because of the voice of the great words which the horn spake, I beheld even till the beast was slain, and his body destroyed without being burned.

Ver. 26. And they shall take away his dominion, to consume and to destroy it to the end.

Dan. xii. 21. And he shall be broken without hand.
II. THESSEALONIANS.

4 Who will first appear, and after that shall appear himself above every one who is called a god, or an object of worship? So that he, in the temple of God, as a god sitteth, openly shewing himself that he is a god.

5 Do ye not remember, that when I was with you, I told you these things?

6 And ye know what now restrains him in order to his being revealed in his own season.

7 For the mystery of iniquity already inwardly worketh, only till he who now restrains be taken out of the way.

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6. And ye know what now restrains him in order to his being revealed in his own season.

7. For the mystery of iniquity already inwardly worketh, only till he who now restrains be taken out of the way.
2 And then shall be revealed that lawless one, (i.e. 61.) Him the Lord will consume by the breath of his mouth and will rend in effectual, 1 by the shining of his coming 3.

8 Of whom the coming is after the strong working of Satan, with all power and signs, and miracles of falsehood; 8

9 And with all the deceit of unrighteousness among them who perish, because they embraced not the love of the truth that they might be saved.

10 And for this cause, God will send to them the strong-working of error, (as 154.) to their believing a lie.

12 That all may be condemned who have

Roman state. 1 To this conjecture the fathers may have been led by tradition, or they may have informed themselves from Daniel's prophecies. But in whatever way they obtained the notion, it seems to have been true. For the power of the emperors, and of the magistrates under them, first in the heathen state of the empire, and afterwards when it had been Christianized, was that which restrained the man of sin, or corrupt clergy, from exalting themselves above all that is called god, or an object of worship civil and religious.

6. 1 And then shall be revealed that lawless one, being the man of sin, whose character and actions are described in ver. 4, the ruin of the present person, as was observed in note 2 on ver. 6, must mean that he would no longer work so successfully, but that he should expose himself possessing the character of the lawless one as in his own person, and performing the actions ascribed to the man of sin. For, as the apostle observes, there are three cases in which this kind of destruction could take place.

3. Will consume. 4: As before. This word, Chandler observes, is used to denote a lingering gradual consumption, being applied to the waste of time, to the dissipation of an estate, and to the slow death of being eaten up of worms. He supposes it has the same meaning here, importing that the man of sin is to be gradually destroyed by the breath of Christ's mouth.

8. By the breath of his mouth. 5 So by his breath should be translated in this passage, where the prelating of true doctrine, and its efficacy in destroying the man of sin, are predicted. For, the mouth being the instrument by which speech is formed of breath or air blown out of the lungs, breath of his mouth is a proper figurative expression, to denote the speaking or preaching of true doctrine. Accordingly, the preaching of the gospel is termed, Rev. xvi. 15. 'a sharp sword proceeding out of the mouth of God.' Hosea v. 1. 'I have hewed them by the prophets; I have slain them by the words of my mouth.'

8. And will rend in effectual. 6 So rendeth shall be translated. See Rom. iii. 31. note 1.

6. By the shining of his coming. 7 So the shining of his coming shall be. The word rendered in this passage, as darkness is dispelled by the rising of the sun, so the mystery of iniquity is destroyed by the light that is in the heathen state of the empire, or the great apostasy, and thereby evil would cease, or the true doctrine of the gospel shine. On this verse Benson observes, that if St. John and St. Paul have prophesied of the same corruptions, it should seem, that the head of the apostasy will be destroyed by some signal judgment, after its influence or dominion hath been greater than it could have been destroyed by the force of truth. Daniel titles him, that after the little horn is consumed and destroyed, chap. vii. 27. 'the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High.' This, by many, is supposed to be the millennium, of which John hath prophesied Rev. x. 4, and of which so many contradictions have been written, but which, I suppose, means nothing but the happy state of the church, after the general conversion of Gentiles and Jews to the Christian faith, though the mystery of iniquity would prevail in the apostle's days. But the man of sin, that lawless one, was not to show himself openly till that which restrained was taken out of the way. The coming, therefore, of the man of sin, or his beginning to reveal himself, was to happen after the empire became Christian, and to take place in the year of the Lord, as in the following clauses.

5. 2. After the strong working of Satan, with all power, and signs, and miracles of falsehood. 8 The structure of this sentence requires that Satan be joined, not with power, with signs, and miracles, but with power and signs, power and signs. Now, 'power, and signs, and miracles of falsehood,' are either signs and miracles, and exertions of power, performed not in reality, but in appearance only; or more improperly upon them, or, they are real signs and miracles performed for the establishment of error; consequently, they are the works of evil spirits. Of this sort, the miracles performed by Pharaoh's magicians may have been; also some, if any, may be performed by heathen historians. For the apostle intimates here, that by some kind of miracles, or strong working which had the appearance of miracles in the eyes of the

10. And by every deceit which wickedness can suggest, for the purpose of persuasion, among them who perish, because they do not cherish the love of true doctrine, by which they might be saved; but delight in error, that they may be at liberty to gratify their vicious inclinations.

11. And for this cause, God, as a punishment of their wickedness, will permit the inworking of error in the minds of these false teachers, to lead them to believe a lie the most monstrous and perversity that ever was invented.

12 So that all, both teachers and people, shall be condemned, who

villain, Satan established idolatry in the heathen world. Nay, our Lord himself foretells, that false Christians should give great signs and wonders, in so much that, if it were possible, they would deceive the very elect. Wherefore, speaking of the working of the man of sin was to be after the strong working of Satan, with all power, and signs, and miracles. It is not improbable that some of those by the miracles which the corruptions of Christianity were introduced may have been real miracles performed by evil spirits, called here 'miracles of falsehood,' because they were done for the establishment of error. See Rev. xii. 13, 14, where the same events are thought to be foretold.

The coming of the lawless one, with all power, and signs, and miracles of falsehood, plainly avouches, the Magisterial and Antichristian character of the man of sin, as some pretend. For, instead of working miracles, he utterly disclaimed all pretensions of this kind. In like manner, and for the same reason, the man of sin cannot be the fullest leaders of the Jews, in their revolt from the Romanism, as Le Clerc and Whitby have affirmed; nor any of the heathen Roman emperors, as others have imagined. Besides, although these emperors ordained themselves above all others, and opposed Christ very much, they did not apostatize from the Christian faith, nor sit in the temple of God.

10. With all the deceit of unrighteousness. 9—Jesus saith unto him, 10 'I am the way, the truth, and the life: no man cometh unto the Father, but by me.' There is no deceit in Christ. Judgment. 11—For this cause, God will send to them the strong-working of error; that is, shall bring in, or shall permit the strong-working of error in their hearts. For the Hebraic word denoting action, is used to express, not the doing, but the bringing about of some evil thing, being the sense of the word in 2 Cor. x. 1, note, and Philm. iv. 1. From this we learn, that, as a punishment of their sins, God suffers wicked men to be self-hardeners in sin. Wherefore, as the sin of the person of this in the passage consisted in not loving the truth, what could be more just or proper than to punish them, by subjecting them to the effects of the greatest errors and lies? The Greek legislators and philosophers were punished in the same manner, by God's giving them up to unlearnedness, through the lusts of their own hearts. Rom. i. 28. This being the course of things established by God, the consideration thereof ought strongly to excite us to cherish the love of truth. 12. To their believing a lie; 11—Jesus saith unto him, 12 'for this cause, God shall send to them the strong-working of error.' This form of expression does not always denote the final cause, but oftentimes the effect simply; and therefore the clause might be translated, 'as they will believe a lie.' The lie here intended by the Spirit of God, I suppose, is the monstrous lie of transubstantiation, or of the conversion of the bread and wine in the Lord's supper, into the real identical body and blood of Christ, through the will of the priest accompanying his pronouncing the words of institution; notwithstanding there is no change whatever produced in the accidents, or sensible qualities of these substances. This impious fiction is not only a palpable contradiction to the senses and reason of mankind, but a more pernicious falsehood, being the foundation of that fictitious power of partaking sin, and of saving or damnning men, according to their own pleasure, which the Roman ecclesiastics have blasphemously attributed to themselves and by which they make men utterly negligent of holiness, and of all the ordinary duties of life. Now, seeing the strong working of error, ending in the belief of a lie, was to be sent on these men as a punishment for their not loving the truth, it is highly proper, as the only thing necessary to be said, that they believed the lie, as the lady, because they in a canonical manner loved not the truth, but had pleasure in iniquity. Therefore, the more they by their believing a lie being rendered highly criminal, will be more properly punished with condemnation, ver. 12.
not believed the truth, but have taken pleasure in unrighteousness.

The SS. have not believed the truth concerning the prophecies which procure the pardon of sin and the favour of God, because they have taken pleasure in unrighteousness.

2. Have not believed the truth, but have taken pleasure in unrighteousness. — Languages signify both to take pleasure in a thing, and the use of it. From this we learn, that it is not the simple ignorance of truth which exposes men to damnation. In many cases this may be no fault in the ignorant. But it is such a refusal to believe, through their taking pleasure in unrighteousness, which will prove fatal to them; for a disposition of that sort, renders the wicked altogether impenetrable.

It is now time to inform the reader, that learned men have differed as to the sense of a part of the prophecies of this chapter. Nevertheless, the diversity of interpretation given of this and of the other prophecies of God, does not prove them uncertain. The facts and circumstances mentioned in these prophecies, are for the most part, facts and circumstances which bore no relation to the events of the ancient church. The prophecies, for the most part, contained the following statements: the coming of Christ; the church as an institution; the civilization of the earth; the prosperity of the Jews; and the sudden destruction of the Roman empire. In this, the following passages of prophecy have been given any of the present, the proper method of ascertaining its meaning is to compare the various events to which it is thought to relate, with the words of the prophecies, and to adopt that which most exactly agrees, in all its parts, to the present condition of things.

According to this rule, though many different interpretations have been given of the prophecies of the Bible, as a whole, and of the state of the church, it is still the opinion, that the present state of the church, is a fulfillment of the prophecies. But such an interpretation of the prophecies as is stated above, is not the only interpretation which is possible. The present state of the church, is a fulfillment of the prophecies, and the interpretation of the prophecies is the same as that of the present state of the church. The interpretation of the prophecies is the same as that of the present state of the church, because the prophecies are fulfilled in the present state of the church. The interpretation of the prophecies is the same as that of the present state of the church, because the prophecies are fulfilled in the present state of the church. The interpretation of the prophecies is the same as that of the present state of the church, because the prophecies are fulfilled in the present state of the church. The interpretation of the prophecies is the same as that of the present state of the church, because the prophecies are fulfilled in the present state of the church.
II. THESALONIANS.

13 But we are bound to give thanks to God always concerning you, brethren, beloved of the Lord, because God hath chosen you from the beginning to salvation, through sanctification of the Spirit and belief of the truth;

14 To which he called you, by our gospel, to the obtaining of the glory of our Lord Jesus Christ;

15 Well then, brethren, stand fast, and hold fast the traditions which ye have been taught, whether by word or by letter.

16 And may our Lord Jesus Christ himself, and God even our Father, who hath loved us, and given us everlasting consolation and good hope through grace,

17 Comfort your hearts, and establish you in every good word and work.

probability never will take place but in a time, the knowledge of which is not in man's power even in the highest degree, it is evident, therefore, that this prophecy, which speaks of the future and is certain to be fulfilled, is in accordance with the accomplishment of it by the council of heaven, as it was in the case of the wise virgin, according to the promise of the Lord. The grace of God is the same in the case of the wise and foolish virgins, and the grace of the Spirit is the same in the case of the saved and the lost. The grace of the Spirit is the same in the case of the saved and the lost, and the grace of heaven is the same in the case of the saved and the lost. The grace of heaven is the same in the case of the saved and the lost, and the grace of the Spirit is the same in the case of the saved and the lost.

13 But I do not mean that ye Thesalonians shall be conserved either in this revolt against God or in the punishment thereof. For we are bound, as I told you before, to give thanks to God always concerning you, beloved of the Lord Jesus Christ, because God hath chosen you from the beginning to salvation, through sanctification of the Spirit and belief of the truth.

14 To which he called you, by our gospel, in order to obtaining a share in the glorious inheritance which our Lord Jesus Christ will bestow on his faithful servants at the last day.

15 Well then, whilst they shall perish who love not the truth, brethren, stand fast, and hold fast those precepts and doctrines which ye have been taught, whether by our preaching or by our letter; nor let any one cast out the word of God, at the last day.

16 And to enable you so to do, I pray that our Lord Jesus Christ himself, and God even our Father, who hath loved us as a father loveth his children, and hath given us everlasting consolation under the ministration of life, and a well-founded hope of eternal life through our faith.

17 Comfort your hearts under afflictions for the gospel, and establish you in every good doctrine and practice, in opposition to the attempts of impostors to seduce you.

the apostle terms his doctrines in general traditions. 2 Thess. iii. 6. 'Withstand every doctrine which is not according to the word of our Lord and of the apostles.' This application Paul gave to the doctrines and precepts of the gospel on a double account; first, because they were delivered by Christ and by the Spirit to the apostles, mere and infallible; secondly, because the doctrines delivered them to the world in the same authority, without attempting to prove them by any other argument. See Col. ii. 2. According to the account of the matter, the precepts in the text. 'Hold fast the traditions which ye have been taught.' Apply to none but to those which are written and precepts which the apostles, and other inspired teachers, delivered to the world as revelations from God. And no doctrines merit the name of traditions, in the scripture sense of the word, but such as were taught by the apostles of Christ, or by other spiritual men, who received them by immediate revelation from him. And through the inspired teachers, to whom these doctrines were revealed, communicated them to the world first of all by word of mouth, they cannot now be known to be theirs, but by their holding a place in these writings which are allowed to be the genuine productions of these inspired teachers. The traditions, therefore, on which the church of Rome lays so great stress, are of no manner of value.

16. — May our Lord Jesus Christ, and God even our Father, who hath loved us. — This, and what follows, though standing immediately connected with 'God even our Father,' must be understood as repeated concerning our Lord Jesus Christ, unless οὐ ἐν ὑπόθεσιν be put for ὑπόθεσιν, which is scarcely to be admitted: For the clause, 'may our Lord Jesus Christ,' will be a sentence without meaning, if it is not completed in one or other of the methods just now mentioned. In this passage, the same operation is ascribed to the Son as to the Father, agreeably to what Christ himself hath told us, John v. 19. What things soever he doth, these also doth the Son likewise.

2. And give us everlasting consolation. — That is, the means of never failing consolation; as is plain from the following verse, in which the apostle wishes that Christ and God might actually comfort their hearts.

3. And good hope through grace. — Good hope is an euphemistic expression, signifying hope, not of ordinary blessings, but of such as are great and lasting, and the hope of which is well founded, being found in the grace and favour of God, which must never fail. Ver. 17. Establish you. — Εὐφραίνεσθε signifies to support a thing in such a manner as to render it firm, and preserve it from falling. Here it is applied to the mind, and denotes the establishment of it in the belief of every good doctrine, and in the practice of every virtue, by strengthening it, and giving it just views of the doctrine and precepts of religion, and by infusing into it a sincere love of both.}

CHAPTER III.

View and Illustration of the Matters contained in this Chapter.

In the end of the foregoing chapter, by praying God to comfort and establish the Thesalonians, the apostle intimated, that God's grace and assistance, obtained, whether by their own prayers or by the prayers of others, is the best preservative from apostasy and sin. Wherefore St. Paul, at this time, being deeply afflicted with the malice and rage of the unbelieving Jews, who, while Galio was proconsul of Achaia, had made the Eunuch of Cyrene his interpreter, in which his life was endangered, he besought the Thesalonians to pray to God in behalf of him and his assistants; that, by their bold and faithful preaching, the gospel might be as speedily and successfully propagated through the world, as it had been among the Thesalonians, ver. 1—and that they might be delivered from those ungodly and unreasonable men of the Jewish nation, who pretended to have faith in the true God, but had it not, ver. 2. However, that the malice of the Jews might not terrify the Thesalonians too much, he put them in mind of the power and faithfulness of Christ, who will not suffer his servants to be tempted above what they are able to bear, ver. 3.—then prayed God to direct them all to that which was good, ver. 4.—And because his former letter had
not reclaimed the disorderly among them, he, in the name and by the authority of Christ, commanded the faithful to avoid the company and conversation of them who had not obeyed his former order concerning working for their own maintenance, ver. 6.—And to add the more weight to his command, he put the Thessalonians in mind, that when he and his assistants were with them, they did not, on presence of their being employed in preaching the gospel, lead an idle life, ver. 7.—nor intrude themselves into the houses of the rich, nor live on other people's labour; but wrought daily for their own maintenance, ver. 8.—This course they followed, not because they had no right to maintenance from their disciples, but to make themselves examples of prudent industry to the Thessalonians, ver. 9.—Further, he put them in mind, that when he was with them, he commanded, if any man did not work, none of them should give him to eat, ver. 10.—And because he was informed, that there were still among them persons who did not work at all, but who went about idly, begging and censuring other people's actions, pretending perhaps, that, as the day of judgment was at hand, to employ themselves in worldly affairs was inconsistent with the care of their salvation, ver. 11.—such idle persons he commanded immediately to correct their disorderly way of living, ver. 12.—And the faithful he exhorted, not to become weary of honestly working for their own maintenance, and of doing acts of charity to the really needy, ver. 13.—At the same time, that his injunctions might be better obeyed by the disorderly than formerly, he desired the rulers of the church, if any refused to do the things commanded, in this letter, to point them out to the faithful, that they might put them to shame, by avoiding their company, as he had directed, ver. 14.—yet they were not to regard them as enemies, but to admonish them as brethren, who might still be reclaimed, ver. 15.—Next, to shew his great affection to the Thessalonians, he prayed for all manner of happiness to them, ver. 16.—Lastly, to authenticate this epistle, the apostle with his own hand wrote the salutation; and declared it to be the mark by which all his genuine letters might be distinguished from such as were forged, ver. 17. In my former letter, (chap. v. 14.), I ordered your rulers to rebuke them who walked disorderly; but their rebukes have been disregarded. Wherefore now we command you, brethren, by the authority of our Lord Jesus Christ, that ye shun the company of every brother, who, having been once and again admonished, still walketh disorderly, and not according to the precepts which he received from us.

VER. 1. Even as among you.—This is a very high commendation of the Thessalonian brethren, and was designed to encourage them in their attachment to the gospel.

VER. 2. Delivered from brutish and wicked men.—As that which I have translated brutish men, literally signifies men who have no place; that is, who deserve to have no place in society; consequently unreasonable brutish men, who act merely from the impulse of their passions, and who, like wild beasts, should be avoided. No doubt the apostle, when he wrote this, had the heathen priests and philosophers in his eye, as well as the unbelieving Jewish zealots. Yet seeing the latter were so exceedingly enraged against him for preaching salvation to the Gentiles, without requiring them to obey the law of Moses, that they followed him from place to place, and raised a furious storm of persecution against him wherever they found him, by informing the rulers and magistrates against him: it is not improbable the former were particularly pointed at in this passage, especially as they had lately made an insurrection at Corinth, with an intention to have the apostle put to death.

VER. 3. For all men have not faith.—Faith, in this passage, does not signify the actual belief of the gospel, but such a desire to know and to do the will of God, as will dispose a person to believe the gospel, when fairly proposed to him.—In this the Apostle points not only at the Jews, who boasted of their faith in the true God, and in the revelations of his will which he had made to them, but at the Greek philosophers likewise, who had assumed to themselves the pow'r of dispensing with the gospel or truth.

VER. 3. Keep you from the evil one.—As τον τρομωόντα. This is the same given in other passages of scripture to the devil; Matt. vi. 13; Acts 19. 24; Eph. vi. 16.—The apostle assures the Thessalonians that the Lord Jesus would establish and keep them from the evil one, to prevent their being too much distressed with fear for their own perseverance, when they found him so anxious to be delivered from brutish and wicked men.

VER. 4. Ye both do, and will do.—The apostle in this expresses his good opinion of the greatest part of the Thessalonian brethren, but not of every one of them without exception, as is plain from verses 11—14.

VER. 8. 1. May the Lord direct your hearts to the love of God, and to the patience which Christ exercised in all his afflictions, that ye may be preserved from apostacy.

VER. 8. 2. And to the patience of Christ.—As the patience of Job is the patience of which we are so anxious as examples, so the patience of Christ is the patience which he exercised in his sufferings.

VER. 9. 2. Walketh disorderly.—Arrears, disorderly persons, are they who profess to be subject to the discipline of the gospel, yet do not walk according to its precepts. See 1 Thess. 4. note 1. What the apostle condemned under this description was idleness, (ver. 11.), and by the solemnity with which he introduces his charge, we are taught that it is most offensive to God, and dangerous to ourselves and others, as well as a weak representation of ourselves and truth. May all who have a regard to religion, be prepared to this! The same charge is repeated, ver. 14. See note 2. on that verse.

VER. 9. 2. Tradition which he received from us.—See chap. ii. 15. Col. ii. 8. notes.
II. THESSALONIANS.

7 For yourselves know how ye ought to imitate us; because we did not walk disorderly among you;
8 Neither did we eat bread as a gift from any one, but with labour and toil we wrought night and day, in order not to be a burden on any of you.
9 Not because we have not right, but that we might give ourselves to you for a pattern, that in us ye might imitate us.

10 (KJV 493.) And therefore when we were with you, this we commanded you, that if any one would not work, neither let him eat.
11 For we hear that there are some who walk among you disorderly, not working at all, but busybodies in other people's affairs.

12 Now, brethren, we have commanded you by the love of our Lord Jesus Christ, that with quietness they work, and eat their own bread.
13 And ye, brethren, be not weary in well-doing.

14 (ως, if any one do not obey our command, point out that man, and keep company with him, that he may be ashamed.)
15 Yet do not count him as an enemy, but admonish him as a brother.
16 And may the Lord of peace himself give you peace always in every way. The end.

Ver. 10. — 1. Not because we have not right; — When our Lord first sent out the twelve to preach, he said to them, Matt. x. 9. "The workman is worthy of his hire;" and by so saying, conferred on his apostles a right to demand maintenance from those to whom they preached. See 1 Cor. ix. 4, note. This right Paul did not insist on among the Thessalonians, but wrought for his own maintenance while he preached to them. Lest, however, his enemies might think this an acknowledgement that he was no apostle, he here asserted his right, and told them, that he had demanded no maintenance from them, to make himself a pattern to them of prudent industry.
2. For, brethren, — We may see from this passage, how far the apostles were from depending on the voluntary contributions of the churches. They worked diligently for their own support, not for their own comfort, but on the principle that they were "the servants of the living God." "We must do the right thing," says the apostle; "for it will be a good thing for you and for me."
3. For, if the apostle did not make the necessary and laborious work of preaching the gospel an excuse for not working, the Thessalonians had no reason to excuse themselves from working, on pretence they were attending to their neighbours' affairs. For, if, the apostle did not make the necessary and laborious work of preaching the gospel an excuse for not working, the Thessalonians had no reason to excuse themselves from working, on pretence of their mind other people's affairs; which in truth was but idle meddling.

Ver. 11. — 1. Take notice that man; — A like direction is given, Rom. xv. 17. 1 Cor. v. 9, 11. 13. Phil. iii. 17. But see the word ἀνακρίνεις, put a mark upon that man, mean excommunicate him; to which meaning the subsequent clause seems to agree. Groshe de construes the words οὐδὲν ἐφέρας, with οὐδὲν ἔθηκας. 2. Give no notice of that man by a letter. But the phrase in that sense is not common. See Benson on the passage.
2. Keep no company with him, that he may be ashamed. — From this and other passages, particularly Matt. xviii. 15—17. Tit. iii. 10. and ver. 6. of this chapter, it appears that Christ had established a wholesome discipline in his church, to be exercised by the pastors and people for reclaiming those who sin. This discipline does not consist in corporal punishment, imprisonments, fines, and civil incapacities; but in the administration of admonitions and rebukes. When there are without effect, and the offender continues unrepentant, he is to be excluded from joining the church in the office of religion. In that case, however, the faithful must not lose, either their affection for the offending party, or their hope of his recovery; but must continue to admonish him as a brother, till he appears incorrigible. When this happens, he is to be cast out of the society, and avoided as a sinner. But the word οὐκ ἐκτιμήσῃς, except in the offices of humanity, would be dangerous. Matt. xviii. 17.

Ver. 16. — 1. The Lord of peace. — The apostle calls Christ 'the Lord of peace,' in allusion to Isa. ix. 6, where he is foretold under the character of 'the Prince of peace,' because he was to reconcile Jews and Gentiles to God and to one another, making peace between God and them; and 'making of two one new man,' whose members are to live in peace with one another. — This prayer the apostle subjoins to the foregoing command, in imitation of Christ, if there are some who still walk among you disorderly. — From this it appears, that, after writing the former letter, the apostle had received a particular account of the state of the Thessalonian church. Probably the messenger who carried that letter gave him an account of their affairs at his return, or
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Lord be with you all.

17 The salutation of Paul with mine 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.

2. The Lord be with you all.—This wish is founded on Christ's promise, Matt. xxviii. 20. "Lo, I am with you always, even unto the end of the world." With this promise Paul may have been made acquainted by revelation. Ver. 17. The salutation, &c. which is the token in every epistle.—Paul commonly employed one to write, or at least to make a fair copy of his letters, especially if they were of any length. Wherefore, as impostors had now begun to forge letters in his name, of which he learned many instances of that fraud, he wrote the salutation in all his letters with his own hand. And that the faithful at Thessalonica might be able to distinguish his genuine letters from such as were forged, he desired them to take particular notice of that mark. It seems the apostle's converts were generally acquainted with his handwriting.—Describing inscriptions, that Paul may have dictated some of his epistles, while his hands were employed in the labours of his occupation of tent-making; and says, This may account for some small inaccuracies of style at which little minds have been offended, but which good judges easily know how to excuse.

CONCLUSION.

As the first epistle to the Thessalonians contains a formal proof of the divine original of the gospel, founded on the knowledge and experience of the persons to whom it was addressed, its primary intention was to establish them in the faith of the gospel. Yet, like the other inspired writings, it was calculated for the benefit of all the churches of Christ to the end of the world. Accordingly, it has been of singular use to them in every age; for from it we learn what the facts and circumstances were on which the apostles built their pretensions to a divine commission, and by which they persuaded mankind to embrace the gospel. And our knowledge of these facts and circumstances leads us to believe, that the rapid progress of the gospel was owing neither to fraud nor to enthusiasm, nor to the power of the sword, but to the excellent nature of the gospel; the holy lives of its first preachers and professors; the undeniable miracles which the apostles wrought in proof of their mission from God; the gifts of the Spirit which they bestowed on their converts; the witness which they bore to the resurrection of their master; and their appealing to that great miracle, in proof that, according to his promise, he will return from heaven to reward the righteous, and to punish the wicked. For these being matters of fact, obvious to the senses of mankind, the vulgar, equally with the learned, were able to judge of them; and, being strongly impressed by them, great numbers of them became Christ's disciples. Wherefore, although no miracles are now wrought in confirmation of the gospel, and the spiritual gifts have long ago ceased in the church, we have still abundant evidence of the divinity of our religion. The first epistle to the Thessalonians affords a convincing proof, that the gospel was established in the chief city of the province of Macedonia by its own intrinsic excellence, accompanied with miracles and with the exercise of the spiritual gifts, notwithstanding the philosophers, of whom there were many in Thessalonica, endeavoured to overturn it by reasoning; and the unbelieving Jews, to stop its progress, stirred up the heathens to persecute those who professed it. For the miracles and spiritual gifts which accompanied the preaching of the gospel, rendered it superior to all opposition.

The second epistle to the Thessalonians, although it was written to correct a particular error, being an illustrious monument of the inspiration of its author, affords to us who live in these latter times an additional, and I may say an increasing evidence of the truth of our religion. Certain false teachers, by misinterpreting an expression or two in the apostle's first epistle, had made the Thessalonians believe, that the coming of Christ to raise the dead and carry the righteous into heaven was at hand, and thereby had occasioned them to neglect their worldly affairs. To undeceive them, the apostle, in his second epistle, assured them, that before the coming of Christ a great apostasy or defection from the true faith and practice of the gospel would take place in the church; that that defection would not happen all at once, but would proceed by slow degrees to the height and extent determined; and that to carry it to that height, a long series of ages was requisite. And to shew that the apostasy would be of a long continuance, the apostle foretold the particulars of which it was to consist, described the persons by whom it was to be introduced, and discovered the vile arts by which they were to establish it. Withal, that the Thessalonians might not be too much affrighted with the foresight of the evils which the apostasy would occasion, and that the faithful who beheld these evils might not be tempted to think God had cast off all care of his church, the apostle foretold that the apostasy would be destroyed—but in a gradual manner as it had been introduced; and even described the means by which it would be destroyed; namely, by the scriptures put into the hands of the people, and by the preaching of the true doctrine of the gospel out of the scriptures; so that the eyes of the people, long blinded by the arts of the deceivers, being opened, they would at length discern and acknowledge the truth.—No events similar to those having ever taken place in any prior age of the world, the prediction of them by the apostle, and their happening exactly as they were foretold to us, who have seen the rise and progress, and begun destruction of the apostasy, are such a demonstration of the inspiration of St. Paul, and of the truth of our religion, as cannot be gainsaid.

The matters contained in the two epistles to the Thessalonians being of such importance, we may believe that the presidents of the Thessalonian church, in obedience to the apostle's adjuration in his first epistle, took care to have both of them frequently read to the people in their public assemblies; who, considering them as expressions of their spiritual father's love to them, and of his earnest concern for their salvation, would hear them read with pleasure, and be greatly strengthened and comforted by them.—May the reading of these excellent writings have the same happy effects on the disciples of Christ, to the end of time!
I. TIMOTHY.

PREFACE.

Sect. I.—The History of Timothy's Conversion to Christianity.

Paul and Barnabas, in the course of their first apostolic journey among the Gentiles, having come to Lystra, a city of Lyciaonia, in the Lesser Asia, Acts xiv. 6, preached there some time, and converted a pious Jewish woman, named Lois, with her daughter Eunice, whose husband, it is thought, was then dead, 2 Tim. i. 5.—Soon after this, Timothy, Eunice's son, who had been brought up by his mother and grandmother in the Jewish religion, and in the knowledge of the scriptures, 2 Tim. iii. 15, being greatly affected by the apostle's discourses, believed.—From the time of his conversion, Timothy made such proficiency in the knowledge of the gospel, and was so remarkable for the sanctity of his manners, as well as for his zeal in the cause of Christ, that he attracted the esteem of all the brethren in those parts. Accordingly, when the apostle came from Antioch in Syria to Lystra, the second time, they so praised Timothy, that 'he would have to go forth with him,' Acts xvi. 2, 3. The testimony of the brethren, however, was not the only reason of this choice. Timothy was pointed out as a fit person to be ordained an evangelist, by a revelation made either to Paul himself, or to some of the Christian prophets in Lystra, 1 Tim. i. 18. In the mean time, Timothy, though a Jew, not having been circumcised by reason that his father was a Greek or Gentile, it was proper he should bear that mark of his descent; because, without it, the Jews would have looked on him as a Gentile, and have despised his instructions. This, and not any opinion that circumcision was necessary to salvation, determined the apostle to propose, and Timothy to receive the rite by which the Jews, from the earliest times, had been distinguished from the rest of mankind. Afterwards, the eldership in Lystra, the more strongly to impress Timothy with a sense of the importance of the function he had undertaken, solemnly set him apart to the office of an evangelist, by the laying on of their hands, 1 Tim. iv. 14, and by prayer. This was followed by the laying on of the apostle's hands, for the purpose of communicating to Timothy the gifts of the Holy Ghost, 2 Tim. i. 6.

Timothy, thus prepared to be the apostle's fellow-labourer in the gospel, accompanied him and Silas when they visited the churches of Phrygia, and delivered to them the decrees of the apostles and elders at Jerusalem, freeing the Gentiles from the law of Moses as a term of salvation. Having gone through these countries, they at length came to Troas, where Luke joined them, as appears from the phraseology of his history, Acts xvi. 10, 11, &c.—In Troas, as was mentioned, Pref. to 1 Thess. sect. 1, a vision appeared to Paul, directing them to go into Macedonia. Loosing therefore from Troas, they all passed over to Neapolis, and from thence went to Philippi, where they converted many, and planted a Christian church. From Philippi they went to Thessalonica, leaving Luke at Philippi; as appears from his changing the phraseology of his history at ver. 40. We may therefore suppose that, at their departing, they committed the converted at Philippi to Luke's care.—In Thessalonica they were opposed by the unbelieving Jews, and obliged to flee to Berea, whither the Jews from Thessalonica followed them. To elucidate their rage, Paul, who was most obnoxious to them, departed from Berea by night to go to Athens, leaving Silas and Timothy in Berea. At Athens Timothy came to the apostle, and gave him such an account of the affected state of the Thessalonian brethren, as induced him to send Timothy back to comfort them. See Pref. to 1 Thess. sect. 1.—After that, Paul preached at Athens; but with so little success, that he judged it proper to leave Athens, and go forward to Corinth, where Silas and Timothy came to him, and assisted in converting the Corinthians. And when he left Corinth, they accompanied him, first to Ephesus, then to Jerusalem, and after that to Antioch in Syria.—Having spent some time in Antioch, Paul set out with Timothy on his third apostolic journey, in which, after visiting all the churches of Galatia and Phrygia, in the order in which they had been planted, they came to Ephesus the second time, and there abode long. In short, from the time Timothy first joined the apostle as his assistant, he never left him, except when sent by him on some special errand. And by his affection, fidelity, and zeal, he so recommended himself to all the disciples, and acquired such authority among them, that Paul inserted his name in the inscription of several of the letters which he wrote to the churches, to shew that their doctrine was one and the same. His esteem and affection for Timothy the apostle expressed still more conspicuously, by writing to him those excellent letters in the canon which bear his name; and which have been of the greatest use to the ministers of the gospel, ever since their publication, by directing them to discharge all the duties of their function in a proper manner.

Sect. II.—Of the Time when the First Epistle to Timothy was written.

In the third verse of the first chapter of this epistle, the apostle saith, 'As I entreated thee to abide in Ephesus, when going into Macedonia, so do: that thou mayest charge some not to teach differently.' From this it is plain, 1. That Timothy was in Ephesus when the apostle wrote his first letter to him.—2. That he had been left there by the apostle, who, at parting with him, entreated him to abide in Ephesus.—3. That this happened when Paul was going from Ephesus into Macedonia.—And, 4. That he entreated Timothy to abide in Ephesus, for the purpose of charging some teachers in that church not to teach differently from the apostles.

In the history of the Acts of the Apostles, there is no mention of Paul's going from Ephesus into Macedonia but once; namely, after the riot of Demetrius, Acts xx. 1. For which reason, Theodoret among the ancients, and among the moderns, Estius, Baronius, Capelius, Grosliius, Lightfoot, Salmisius, Hammond, Witsius, Lardner, Benson, and others, have given it as their opinion, that the apostle speaks of that journey in his first epistle to Timothy. Yet, if I am not mistaken, the following circumstances will shew their opinion to be ill-founded.

1. When the apostle went from Ephesus into Macedonia, as related Acts xx. 1. Timothy was not in Ephesus, having gone from that city into Macedonia with Eratus, by the apostle's direction, Acts xii. 22. And in the first epistle to the Corinthians, which was written after Timothy's departure from Ephesus, we are informed, that he was to go from Macedonia to Corinth, 1 Cor. iv. 7. 'I have sent to you Timothy.—1 Cor. xvi. 10. 'If Timothy be come, take care that he be among you without fear.' Vers. 11. 'Send him forward in peace, that he may come to me: for I expect him with the brethren.'
But before Timothy returned from Corinth, the apostle left Ephesus, and went into Macedonia, where the brethren above mentioned met him. 2 Cor. ii. 12, 13, having Timothy in their company; as is plain from his joining the apostle in Macedonia, in his second epistle to the Corinthians, which all agree was written from Macedonia, immediately after the brethren from Corinth gave the apostle an account of the success of his first letter. Wherefore, since Timothy was not in Ephesus when the apostle left that city after the riot, it could not be the occasion on which the apostle said to him, 'As I entreated thee to abide in Ephesus, when going into Macedonia, so do.' But the journey into Macedonia, of which he speaks, must have been some other journey not mentioned in the Acts. — To remove this difficulty, we are told, that Timothy returned from Corinth to the apostle, before his departure from Ephesus, and that he was left there after the riot; but that something happened, which occasioned him to follow the apostle into Macedonia; that there he joined him in writing his second epistle to the Corinthians; and having finished his business in Macedonia, he returned to Ephesus, and abode; agreeably to the apostle's request. But as these suppositions are not warranted by the history of the Acts, Timothy's joining the apostle in his second epistle to the Corinthians may still be urged as a proof, that he came with the brethren directly from Corinth to Macedonia. — Further, that Timothy did not go from Macedonia to Ephesus, after joining the apostle in his second epistle to the Corinthians, but returned with him to Corinth to receive the collections, I think is plain from Acts xx. 4, where he is mentioned as one of those who accompanied Paul from Corinth to Jerusalem, with the collections.

2. When the apostle wrote his first epistle to Timothy, 'he hoped to come to him soon,' chap. iii. 14. But, from the history of the Acts, it is certain, that in no letter written to Timothy after the riot, till his first confinement in Rome, could the apostle say, that 'he hoped to come to him soon.' He could not say so in any letter written from Troas, the first place he stopped at after leaving Ephesus: For at that time he was going into Macedonia and Achaia, to receive the collections from the churches in these provinces. Neither could he say so, after writing his second epistle to the Corinthians from Macedonia: For in that epistle he told the Corinthians he was coming to them with the Macedonian brethren, who were commissioned to attend him in his voyage to Jerusalem with the collections, 2 Cor. x. 4, and that he meant to sail directly from Corinth to Judea, 2 Cor. i. 16. — As little could he write to Timothy, that 'he hoped to come to him soon,' when he altered his resolution on occasion of the lying in wait of the Jews, and returned into Macedonia, Acts xx. 3: For he was then in such haste to be in Jerusalem on the day of Pentecost, that when he came to Miletus, instead of going to Ephesus, he sent for the elders of that church to come to him, Acts xx. 16, 17. — When he arrived in Judea, he could not write that 'he hoped to come to Ephesus soon;' for he was imprisoned a few days after he went up to Jerusalem. And having continued two years in prison at Cesarea, he was sent bound to Rome, where likewise being confined, he could not, till towards the conclusion of that confinement, write to Timothy, that 'he hoped to come to him soon.' And even then he did not write his first epistle to Timothy: For Timothy was with him at the conclusion of his confinement, Phil. ii. 19—23.

3. From the first epistle we learn, that the following were the errors Timothy was left in Ephesus to oppose: Fables invented by the Jewish doctors to recommend the observance of the law of Moses as necessary to salvation; Uncertain genealogies, by which individuals endeavoured to trace their descent from Abraham, in the persuasion that they would be saved merely because they had Abraham to their father: Intricate questions and strifes about some words in the law: Perverse disputings of men of corrupt minds, who reckoned that which produced most gain to be the best kind of godliness; and opposers of knowledge falsely so named. — But these errors had not taken place in the Ephesian church before the apostle's departure: for in his charge to the Ephesian elders at Miletus he foretold, that the false teachers were to enter among them after his departing, Acts xx. 29. 'I know, that after my departing shall grievous wolves enter in among you, not sparing the flock.' 30. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.' The same thing appears from the two epistles which the apostle wrote to the Corinthians; the one from Ephesus before the riot of Demetrius, the other from Macedonia after that event; and from the epistle which he wrote to the Ephesians themselves from Rome, during his confinement there: For in none of these letters is there any notice taken of the above mentioned errors, as subsisting among the Ephesians at the time they were written; which cannot be accounted for on supposition that they were prevalent in Ephesus, when the apostle went into Macedonia after the riot. I am therefore of opinion, that the first to Timothy, in which the apostle desired him to abide in Ephesus for the purpose of opposing the Judaizers and their errors, could not be written, either from Troas or from Macedonia, after the riot, as those who contend for the early date of that epistle suppose; But it must have been written some time after the apostle's release from his confinement in Rome, when, no doubt, he visited the church at Ephesus, and found the Judaizing teachers there busily employed in spreading their pernicious errors.

4. In the first epistle to Timothy, the same sort of persons, doctrines, and practices, are reproved, which are condemned in the second. Compare 1 Tim. iv. 1—6, with 2 Tim. iii. 1—5, and 1 Tim. vi. 20, with 2 Tim. ii. 14, and 1 Tim. vi. 4, with 2 Tim. ii. 16. — The same commands, instructions and encouragements, are given to Timothy in the first epistle as in the second. Compare 1 Tim. vi. 13, 14, with 2 Tim. iv. 1—5. — The same remedies for the corruptions which had taken place among the Ephesians, are prescribed in the first epistle as in the second. Compare 1 Tim. iv. 14, with 2 Tim. i. 6, 7. — And as in the second epistle, so in the first, every thing is addressed to Timothy, as superintendent both of the teachers and of the laity in the church of Ephesus: All which I think imply, that the state of things among the Ephesians was the same when the two epistles were written; consequently, that the first epistle was written only a few months before the second, and not long before the apostle's death.

These arguments appear so convincing to Pearson, Le Clerc, L'Enfant, Cave, Fabricius, Mill, Whitefield, and others, that they were unanimously of opinion, Timothy was left by the apostle in Ephesus, as he went into Macedonia, not after the riot of Demetrius, but after he was released from his first confinement in Rome. And from that circumstance they infer, that he did not write his first epistle to Timothy till some time in the end of the year 64, or in the beginning of 65. I think it was written from Nicopolis. See Pref. to Titus, sect. 1.

To the late date of the first epistle there are three plausible objections, which must not be overlooked.

Object 1. It is thought, that if the first epistle to Timothy was written so early, he could not, with any propriety, have said to Timothy, chap. iv. 12. 'Let no man despise thy youth.' — But it is replied, That Servius Tullius, in classing the Roman people, as Aulus Gallius relates, lib. x. c. 38, divided their age into three periods: — Childhead, he limited to the age of seven-
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SECTION III.

Of the Occasion of Writing the First Epistle to Timothy.

After Paul was released from his bonds in Rome, and Timothy had returned to him from Philippi, whether he had sent him, Phil. ii. 19. it is reasonable to suppose, that they went together into Judea to visit the Hebrews, according to the apostle's promise, Heb. xiii. 23, taking Crete in their way. And having exhorted and comforted the brethren in Judea, who were greatly distressed by the tumults which brought on the war with the Romans, they departed to visit the Colossian and Ephesian churches; the latter of which merited the apostle's particular attention, on account of the pains he had been at in planting it, as well as on account of the number and quality of its members. See these things more fully narrated, Pref. to Titus, sect. 1.

On his arrival at Ephesus, finding the false teachers busy in spreading their errors, he no doubt rebuked them sharply, and charged them to teach the true doctrine of the gospel. And because the neighbouring churches of Asia, by reason of their frequent intercourse with the Ephesian brethren, might be either greatly profited, or greatly hurt, according as truth or error prevailed in Ephesus, the apostle, when going from that city into Macedonia, judged it necessary that Timothy should remain there, for the purpose of restraining the false teachers, by publicly confuting their errors, and condemning their evil practices.

But Timothy being young, and the true committed to him being weighty, the apostle, after his departure, wrote to him this excellent letter from Philippi, or rather from Nicopolis, Tit. iii. 12, to direct him in the discharge of his duty, and, at the same time, to establish his authority with the Ephesians. Agreeably to this design, the commission given to Timothy, at parting, to oppose the false teachers, is mentioned; and the particular errors he was to condemn, together with the truths he was to inculcate, are specified in chap. i. For the same purpose, in chap. ii. the apostle prescribed the manner in which the public worship of God was to be performed in the church at Ephesus. And, because it was necessary that Timothy should be assisted by a sufficient number of well-qualified fellow-labourers in the ministry, the apostle, in chap. iii. explained the qualifications of the persons he was to ordain as bishops and deacons.-In chap. iv. he foretold the heresies which were to prevail in the church in after-times, and the mischief which they would occasion, that the faithful might be sensible these things did not happen by accident, but were permitted of God, and would be directed to an unhappy issue.-In chap. v. he instructed Timothy in the right method of admonishing the old and the young of both sexes; and mentioned the age and character of such widows, as were to be employed by the church in teaching the younger women the principles of religion.-Lastly, in chap. vi. he described the duties which Timothy was to inculcate on slaves; condemned strifes about words, and perverse disputations; spake strongly against the inordinate love of money; and required him to charge the rich to be rich in faith and good works.

With these directions and rules to Timothy, in his character of superintendent of the church at Ephesus, the apostle mixed many earnest charges to him, in his character as an evangelist, to shew himself a pattern of all the virtues which he recommended to others; and, considering the excellency of Timothy's disposition, and his great veneration for the apostle, it cannot be doubted that he observed the directions and charges contained in this letter with the most religious anxiety. There is no reason to think his labours at Ephesus were so blessed of God, that the false doctrines and corrupt practices of the
Judaizing teachers in that city were for a while repressed. For at the time the epistle to the church of Ephesus was written, she seems to have maintained an excellent character, as appears from what is expressed in that letter, Rev. ii. 1-7.

Sect. IV.—Of the Use which the Church, in every Age, is to make of St. Paul’s Epistles to Timothy and Titus.

Though the errors of the Judaizing teachers in Ephesus, which gave rise to the apostle’s epistles to Timothy, have long ago disappeared, the epistles themselves are still of great use, as they serve to shew the impiety of the principles from which these errors proceeded. For the same principles are apt, in every age, to produce errors and vices, which, though different in name from those which prevailed in Ephesus in the apostle’s days, are precisely of the same kind, and equally pernicious.—These epistles are likewise of great use in the church, as they exhibit to Christian bishops and deacons, in every age, the most perfect idea of the duties of their function; teach the manner in which these duties should be performed; describe the qualifications necessary in those who aspire to such holy and honourable offices, and explain the ends for which these offices were originally instituted, and are still continued in the church.

The very same things, indeed, the apostle, about the same time, wrote to Titus in Crete: but more briefly, because he was an older and more experienced minister than Timothy. Nevertheless, the repetition of these precepts and charges is not without its use to the church still, as it maketh us more deeply sensible of their great importance: Not to mention, that in the epistle to Titus there are things peculiar to itself, which enhance its value. In short, the epistles to Timothy and Titus, taken together, containing a full account of the qualifications and duties of the ministers of the gospel, may be considered as a complete body of divinely inspired ecclesiastical canons, to be observed by the Christian clergy of all communions, to the end of the world.

These epistles, therefore, ought to be read frequently, and with the greatest attention, by those in every age and country who hold the sacred order, or who have it in view to obtain them; not only that they may regulate their conduct according to the directions contained in them, but that, by meditating seriously on the solemn charges delivered to the apostle, in the persons of Timothy and Titus, their minds may be strongly impressed with a sense of the importance of their function, and of the obligation which lieth on them to be faithful in discharging the duties in respect of which they be considered, as the apostle Paul as making one great community, which he sometimes called the church of God, sometimes the body of Christ, and sometimes the house or temple of God; as is evident from Eph. ii. 19. Ye belong to the house of God: 20. Being built upon the foundation of the apostles and prophets, Jesus Christ himself being the bottom corner-stone. 21. By which the whole building being aptly joined together, growth into an holy temple for the Lord. 22. In which ye also are built together for an habitation of God by the Spirit.”—This account of the house, temple, or church of God, sheweth, that no particular society of Christians, however numerous or pure, is the church of the living God,” exclusively of all other Christian societies; but that the appellation belongs to every society of believers who hold the doctrines contained in the scriptures, and who worship God in the manner there prescribed: And that the whole of these churches, taken collectively, is the pillar and support of the truth.” For if the apostle had spoken of any particular church, as the pillar and support
of the truth, exclusively of the rest, not the church at Rome, but the church at Ephesus, must have been that church; because Timothy, in this epistle, was instructed 'how to behave himself in the church of the living God' at Ephesus, and not at Rome. 'Nevertheless, not even the church at Ephesus was called by the apostle 'the church of the living God,' exclusively of all the other churches of Christ, else he excluded the churches at Philippi, Thessalonica, Corinth, Colosse, and the rest, from being churches of the living God, notwithstanding they were planted by himself. But this no reasonable person will believe.—Therefore, the claim of the church of Rome to be the only Catholic church, if they mean to exclude all those who are not of their communion from being churches of Christ, ought to be rejected with contempt, because it is an usurpation manifestly contrary to scripture.

In proof, however, that the Romish church is 'the only church of the living God,' which is 'the pillar and support of the truth,' the Papists appeal to Christ's promise to 'build his church on Peter as on a rock;' and boldly affirm, that the church which he was to build on Peter, was the church afterwards to be planted at Rome. But since, in speaking to Peter, Christ mentioned no particular church as to be built on him; also, since it is not pretended that the church at Rome, or any of the Gentile churches, was planted by him, there is no reason to think, that the church which Christ was to build on Peter was the church at Rome. Our Lord spake of his universal church, which, it is well known, was built, not on Peter alone, but 'on the foundation of all the apostles and prophets, Jesus Christ himself being the bottom cornerstone,' as declared in the before-cited passage, Ephes. ii. 19–22.—Further, the church to be built on Peter was to be of such stability, that, 'the gates of hell were never to prevail against it.' Both this character belong to the church at Rome, or to any particular church built by any of the apostles? It belongs to the Catholic church alone. For notwithstanding some particular churches, of which the Catholic church is composed, have been, and others may yet be overthrown, they will at no time be all destroyed; but as in times past, so in times to come, there will always, somewhere, be societies of Christians, who maintain the true faith and worship enjoined in the gospel. So that, while the world standeth, the church of Christ shall at no time be extinct.—Thus it appears, that the church of the living God, which is the pillar and support of the truth, and against which the gates of hell shall never prevail, is no particular church, but the Catholic or universal church, consisting of all the churches of God, which have existed from the beginning, and which shall exist to the end of the world.

3. In opposition to the claims of the Papists I observe, that as there is no reason for thinking the Romish church 'the only church of the living God,' so there is no reason for thinking her 'the only pillar and support of the truth;' by virtue of any powers which her bishops, as Peter's successors, have received from Christ, to determine infallibly what is true doctrine and what false; and to remit or retain sins authoritatively. By Christ's promise, 'Whatsoever thou shalt bind on earth, shall be bound in heaven, and whatsoever thou shalt loose on earth, shall be loosed in heaven,' infallibility in doctrine was not confined to Peter. The same promise, and in the same words, was made to all the apostles, Matt. xvii. 18.—In like manner, the power of remitting and retaining sins was bestowed, not on Peter singly, but on him with the rest of the apostles: not, however, as bishops of particular churches, but as persons who were to be endowed with the gift of inspiration, to render them infallible in doctrine and discipline. This appears from John xx. 21, where Christ said to his apostles in general, 'As my Father hath sent me, even so send I you. 22. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost. 23. Whose soever sins ye remit, they are remitted unto them, and whose soever sins ye retain, they are retained.'

Granting, however, for argument's sake, that the powers of declaring infallibly what doctrines are true and what false, and of remitting and retaining sins, had actually been bestowed on Peter alone, as the Papists contend, the bishops of Rome cannot claim these powers, as Peter's successors, unless they can shew, not only that they were bestowed on Peter, as bishop of the church which was afterwards to be planted at Rome, but also that they were promised to his successors in that charge. Now, that these powers were bestowed on Peter as an apostle, and not as the future bishop of Rome, hath been sufficiently proved already. And that they were not promised to the bishops of Rome, as Peter's successors, is absolutely certain; because neither in what Christ said to Peter, when he bestowed these powers on him, nor in any other passage of scripture, is there the least insinuation that they were to descend to his successors in the bishoprick of a church which did not then exist. Therefore, the powers of binding and loosing, and of remitting and retaining sins, which the bishops of Rome have arrogated to themselves as Peter's successors, not being warranted by scripture, ought to be strenuously opposed as an usurpation spiritual tyranny, destructive of the religious liberty of Christians.

3. In opposition to the bold pretensions of the Papists, I moreover affirm, that the claims of the Romish church to be 'the pillar and support of the truth,' by virtue of the power of making laws for the government of the Catholic church, both in spirituals and temporals, which all Christians are bound to obey, and which the Papists, without any proof, contend, belongs to the bishops of Rome as Peter's successors, have no foundation in scripture.

The Papists, indeed, as we are informed by the Rhemish translators of the New Testament, in their note on Matt. xvi. 19, assure us, 'That the keys of the kingdom of heaven,' which Christ promised to give to Peter, 'signify the height of government, the power of making laws, of calling councils, of the principal voice in them, of confirming them, of making canons and wholesome decrees, of arrogating the contrary, of ordaining bishops and pastors, of deposing and suspending them, finally, the power to dispense the goods of the church both spiritual and temporal; which signification of pre-eminent power and authority by the word keys, the scripture expresseth in many places.—Moreover, it signifieth that men cannot come into heaven, but by him, the keys signifying also authority to open and shut, as it is said of Christ, Apoc. iii. 7. 'Who hath the key of David: He shall open, and no man shutteh, by which words we gather, that Peter's power is marvellous, to whom the keys, that is the power to open and shut heaven, is given.' All these powers, the Papists contend, were bestowed on Peter, in the metaphorical promise of 'giving him the keys of the kingdom of heaven.' But before this is admitted, they ought to shew, by better proofs than they have hitherto produced, that these paramount extensive powers were signified by the word keys.

The only proofs to which they appeal are, the promise to Peter, 'Whatsoever thou shalt bind on earth,' &c. and the promise to the apostles in general, 'Whosoever sins ye remit, are remitted,' &c. But these promises are no certain evidence, that the high powers and prerogatives above-mentioned were conferred on Peter under the name of the keys; because the power of binding and loosing, and of remitting and retaining sins, easily admit of a different and more rational interpretation, as shall be shewed by and by.—Further, that by promising
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to Peter 'the keys of the kingdom of heaven,' together with the powers of 'binding and loosing,' and of 'remitting and retaining sins.' Christ did not confer on him supreme and uncontrolled authority over his brethren apostles, and over the Catholic church, is clear from Christ's own words, Luke xxii. 24. 'There was also a strife among them, which of them should be accounted the greatest. 25. And he said to them, The kings of the Gentiles exercise lordship over them; but ye shall not be so. 26. But he who is greatest among you shall be the servant of all. And he that shall be the least among you all, the same shall be greatest.'—

Matt. xxiii. 8. 'Be not ye called Rabbi, for one is your master, even Christ; and all ye are brethren.'—

Peter, having thus expressly forbidden any one of his apostles to usurp authority over the rest; also having declared them all brethren, that is, equals in authority, is it to be supposed that the keys of the kingdom of heaven, he subjected to him the rest of the apostles, together with all who at that time believed on Christ? Farther, allowing, that by the powers of binding and loosing, of remitting and retaining sins, Christ actually meant, as the Papists contend, the powers of making laws, and of establishing constitutions of discipline binding on the whole community of Christians, can any reasonable person believe that these powers were conferred on Peter exclusively of the rest of the apostles, who recollects that these powers were afterwards conferred on all the apostles? Powers of such magnitude, said to be bestowed on Peter, and through him conferred on the bishops of Rome, ought not to be acknowledged on doubtful evidence, and far less on no evidence at all; as that certainly must be reckoned, which is contradicted by Christ himself.—This, however, is not all. We know, that by 'the keys of the kingdom of heaven,' and the powers of 'binding and loosing,' &c. Peter himself did not understand 'the height of government, the power of making laws, of calling councils,' &c.; neither did he fancy that the prerogatives were conferred on him singly. For at no time did he either exercise or claim authority over his brethren apostles. As little did he assume the sole government of all the churches of Christ planted in his lifetime. More particularly, he did not call the Council of Jerusalem, which met to determine the question concerning the circumcision of the converted Gentiles. Neither did he preside in it. That office the apostle James seems to have performed. For, as president of the Council, he summed up the debate, and dictated the decree, by which the Gentiles were freed from obedience to the law of Moses, as a term of salvation.—Lastly, no instance can be produced of Peter's opening heaven to any one, or of his shutting it against any one, according to his own pleasure.—How ridiculous, then, must it appear in the bishops of Rome, to assume powers and prerogatives, as Peter's successors, which we are certain Peter himself never pretended either to possess or to exercise!—See Gal. ii. 14. note.

These things considered, may not 'the keys of the kingdom of heaven,' and the powers of 'binding and loosing,' which was promised to Peter in common with the other apostles, Matt. xxviii. 18, may be interpreted of his being inspired, as an apostle, to declare infallibly the laws of the gospel, (see Harmony of the Gospels, sect. 74, p. 317.), rather than of his being authorized to pronounce excommunications, anathemas, degradations, and other censures and penalties or punishments, as the Rhemish translators of the New Testament affirm; which sentences are all ratified in heaven. In like manner, the power of 'remitting and retaining sins,' which was promised to all the apostles, may more naturally be interpreted of their being enabled by inspiration to declare whose sins, according to the tenor of the gospel, are to be forgiven, and whose sins are not to be forgiven; than to interpret it, as the Romanists do, of a power granted to their priests to pardon and absolve sinners, on their performing the penitential works of praying, fasting, alms, and other penances of human invention; and, if these are not performed, to continue the sinner under the guilt of his sins, though truly pardoned, and to send him to purgatory, till released by the efficacy of their prayers and masses. See James v. 14, 15, 16. notes.

In opposition to the high claims of the bishops of Rome as Peter's successors, I observe that they cannot prove, by good historical evidence, Peter's having ever been a bishop of the church at Rome; consequently they cannot be his successors in a see which he never filled. It is true, to prove that Peter was the first bishop of the church at Rome, the following testimonies from the fathers are appealed to by the Papists:—Irenæus, who was bishop of Lyons in Gaul, and who flourished about the year 172, tells us, 'that Linus was the first bishop of Rome, by Peter and Paul, and after him Anacletus, and the third Clemens.' Tertullian, who flourished about the year 200, saith, 'Clemens was the first bishop of Rome after Peter.' See Fulke's note on Rom. xvi. 16, in his edition of the Rheims New Testament.—Eusebius, who flourished about the year 315, in his E. Hist. b. 3. c. 2, without limiting that either Paul or Peter were bishops of Rome, thus writeth: 'After the martyrdom of Paul and Peter, Linus first obtained the episcopate of the church of the Romans.—Of him, Paul writing to Timothy, makes mention in the salutation in the end of the epistle, saying, Eubulus, and Pudens, and Linus, and Claudia, salute thee.' The same Eusebius adds: 'Peter was the first bishop of Antioch.' E. Hist. b. 3. c. 36. 'At the same time flourished Ignatius, who is still highly honoured, being the second in the succession of the church of Antioch after Peter.' But in chap. 23. of the same book Eusebius saith, 'Eudocius being who was the first bishop of Antioch, Ignatius succeeded him.'—Jerome, who flourished about the year 329, saith, 'Peter sat at Rome 25 years, until the last year of Nero. If so, Peter came to Rome in the second or third of Claudius, and from that time forth had his ordinary residence among the Christians in Rome, as their bishop, till his death. Yet the same Jerome, in his book of illustrious men, chap. 16. calleth "Ignatius the third bishop of the church of Antioch after the apostle Peter."—Damascus, who was himself a bishop of Rome, and contemporary with Jerome, saith, "Peter came to Rome in the beginning of Nero's reign, and sat there 25 years." But as Nero reigned only 14 years, if the testimony of Damascus is to be credited, we must believe that Peter survived Nero 11 years, and was not put to death at his own will. Especially as the proposed sense of the promise is agreeable to the fact. Acts ii. 14-10, and is founded on Dan. ii. 44., where the erection of the Christian church is foretold under the idea of a kingdom which the God of heaven was to set up, and which was never to be destroyed.

—For the same reasons, the power of 'binding and loosing,' which was promised to Peter in common with the other apostles, Matt. xxviii. 18, may be interpreted of his being inspired, as an apostle, to declare infallibly 3 K
The reports of the ancients concerning Peter's being the first bishop of Rome are not so different and so inconsistent, as is a proof that these reports were not founded on any certain tradition, far less on any written evidence; but took their rise, in all probability, from the bishops of Rome themselves, who very early attempted to raise themselves above all other bishops; and for that purpose spake of themselves as Peter's successors in the see of Rome. And because, in the third and fourth centuries, when religious controversies were carried to a great height, and the churchmen who were put out of their places generally fled for redress to the bishops of Rome, it was natural for the oppressed to advance the power of their protectors, by readily admitting all the claims which they set up as Peter's successors. Nay, some of them may, from flattery, have invented the strange story of Peter's having sat as the bishop of Rome 25 years; notwithstanding, according to the ancient tradition already mentioned, he was the first bishop of Antioch. But the improbability of Peter's having resided in Rome, as bishop of the church there, for so many years, will appear from the following well known facts. Paul's epistle to the Romans was written a. u. 57 or 58, that is, in the third or fourth year of Nero, when, according to Jerome, Peter had acted as bishop of the church at Rome full 15 years. Now in that epistle, although many salutations were sent to persons of inferior note, no salutation was sent to Peter. This I think could not have happened, if Peter had been then residing in the church at Rome as its bishop. See Heb. xi. 25. In the letter which Paul wrote from Rome, during his first imprisonment, which lasted more than two years, he made no mention of Peter, not even in his letter to the Colossians, chap. iv. 10, 11, where he recites the names of all the brethren of the circumcision, who were his fellow-labourers in the kingdom of God. Is not this a strong presumption that Peter did not then reside in Rome as its bishop?—Towards the end of Paul's second imprisonment, he thus wrote to Timothy, 'At my first answer none one appeared with me, but all forsook me. May it not be laid to their charge?' If Peter then resided at Rome, as bishop of the church there, is it to be thought that he would have forsaken his brother apostle on so trying an occasion, when the testimony of Jesus was to be maintained before the emperor, or his prefect?—Lastly, is it probable that Paul, who never had been in Rome, and was personally unknown to most of the brethren there, would have written to them so long a letter to instruct them in the true doctrine of the gospel, and to compose the divisions which had taken place among them, if Peter had resided among them, and instructed them as their bishop, during the space of 25 years? Besides, would Paul, who, in his epistle to the Hebrews, hath so often mentioned the apostles, under the denomination of their rulers, have omitted, in his epistle to the Romans, to mention Peter, if he had been residing among them as their bishop at the time it was written?

Since, then, the most ancient Christian fathers, Tertullian excepted, mention Peter as the first bishop of Antioch; and since the testimonies concerning his being the first bishop of Rome are of a later date, and are in themselves not only different but inconsistent; also, since there are such strong presumptions in Paul's epistles, that Peter did not reside in Rome during Paul's lifetime, there is good reason to think that he never was bishop of the church at Rome. But if Peter never was bishop of Rome, the claim of the bishops of that church to be his successors in an office which he never held, is ridiculous. Wherefore, although it were true that the powers promised to Peter were promised, not only to him as the bishop of a particular church, but also to his successors in that episcopate, the bishops of Antioch, as his successors, would have a better title to these powers than the bishops of Rome.

If any more arguments were necessary to refute the extravagant claims of the bishops of Rome to infallibility in doctrine and discipline, the following well known facts might be mentioned as absolutely decisive. Different bishops of Rome, in different ages, have directly contradicted each other in their decisions concerning doctrine, as well as concerning discipline. The same may be said of councils, both general and particular, where the bishops of Rome have presided, either in person or by their legates. Where, then, is the so much vaunted infallibility of the bishops of Rome! And where the infallibility of councils, on which so much stress hath been laid both in ancient and modern times?

From the foregoing facts and reasonings it appears, that the church of Rome is not 'the church of the living God, which is the pillar and support of the truth,' exclusively of all other Christian churches. Far less is it 'the pillar and support of the truth,' by virtue of any infallibility which its bishops possess as Peter's successors in the bishoprick of Rome. The honour of supporting the truth, as shall be shewed immediately, belongs to no particular church whatever, but to the Catholic church, consisting of all the churches of God which have existed from the beginning, and which are up to the end of the world.—Further, it appears that the bishops of Rome have no just title to supreme authority over all the churches of Christ, as successors to the apostle Peter; because there is no certain evidence that he preceded them in the bishoprick of Rome. To conclude, the claim of the bishops of Rome to infallibility and supreme authority in the Catholic church, which they have founded on a fact so destitute of evidence as Peter's having been the bishop of Rome during 25 years, ought to be strenuously resisted by the whole Christian world, as subversive of the liberty wherewith Christ hath made mankind free in all religious matters.

If the sufficiency of the claim of the church of Rome to be 'the pillar and support of the truth,' will appear still more clearly, if we consider what the truth is, of which the church of the living God is the pillar and support.

The truth which is supported by the church of the living God, as by a pillar placed on a firm foundation, is not any particular system of doctrine, or any system of human invention, such as the symbols of faith, which, both in ancient and modern times, have been composed by convocations of the clergy, assembled in councils, whether general or particular, under the patronage of the civil powers. But the truth which is supported by the church of the living God, is that scheme of true religion, consisting of the doxologies, precepts, and promises, which God hath made known to mankind by revelation; and which having been consigned to writing by the apostles and prophets, to whom it was revealed by the Spirit, their gospels and epistles contain the truth, expressed in that 'form of sound words,' which the apostle Paul commanded Timothy 'to hold fast,' 2 Tim. i. 13.

Agreeably to this account of the truth, the gospel revelation is called the truth in the following passages of scripture—Gal. iii. 1. v. 7. Eph. i. 13. 2 Thess. ii. 16. 1 Tim. ii. 4. vi. 5. 2 Tim. ii. 15. 16. Tit. i. 1. and elsewhere.——The inspired writers having so often called the gospel revelation the truth, it can hardly be doubted, that when the apostle Paul, in his first epistle to Timothy, gave to the church of the living God the honourable appellation of 'the pillar and support of the truth,' he meant to tell him, that the Catholic church, by preserving in their original integrity the inspired writings of the evangelists and apostles, and of Moses and the prophets, which contain the revelations of God from first to last,
have supported or preserved the truth in the world. For all the revelations of God to mankind being exhibited, in an indelible manner, in the writings sealed with their church, if any errors, either in faith or practice, are attempted to be introduced by false teachers, or by men covetous of power or of riches, they may be detected and refuted, not by appealing to the decrees of councils, and to the creeds of particular churches, but to the divinely inspired scriptures, fairly interpreted according to the plain unconstrained meaning of the passages which relate to these subjects, taken in connection with the context where they are found.

Thus it appears, that the universal church of the living God, preserving the scriptures in their original integrity, in which the whole revelations of God are contained, hath not only secured the truth of revelation itself from being shaken by the attempts of infidels to overthrow it, but has prevented its doctrine, precepts, and promises, from being corrupted by false teachers and worldly men, who endeavour to make gain of godliness. Moreover, by handing down the scriptures from age to age, in the church, the Catholic church hath prevented the revelations of God from being lost. And by so doing, the church of the living God hath actually become the pillar and support of the truth; because, if the scriptures had either been corrupted or lost, the revelations of God, which are the truth, would have been corrupted or lost together with them.

III. It remains to show in what way the divinely inspired scriptures, which contain the gospel revelation, which is the truth, have been preserved in their original integrity by the church of the living God.

Some of the writings of the New Testament were inscribed and sent to particular churches; such as Paul’s epistles to the Thessalonians, the Corinthians, the Romans, the Ephesians, and the Colossians. Others of them were written and sent to particular persons; such as his epistles to Timothy, Titus, and Philemon; and John’s epistles to Gaius, and the Elect Lady. Others of them were inscribed and sent to persons professing the Christian faith, who were scattered through widely extended and distant countries; such as Paul’s epistles to the church of Galatia, and to the Hebrews; Peter’s two epistles to the strangers dispersed through Pontus, Galatia, Cappadocia, Asia, and Bithynia; and the epistle of James to the twelve tribes scattered abroad. These writings, though sent to particular churches and persons, were not intended for their use alone, but for the use of the whole community of Christians everywhere. It is therefore reasonable to believe, that while the particular churches and persons to whom the apostles sent their epistles, preserved the originals with the greatest care, they would transcribe them, not only for the use of their own members, but for the use of their brethren in other churches, to whom, no doubt, they sent these transcripts, that they might have an opportunity of taking copies of them, and of dispensing them for general edification. Moreover, as in the first age the disciples of Christ were very zealous in spreading the knowledge of their religion, we may believe that in whatever country they travelled for the purpose of preaching Christ, they carried with them such of the sacred writings as were in their possession, that their converts might take copies of them to be used in their public assemblies for worship, and by themselves in private. Thus, copies of the gospels and epistles were in a short time carried into all the provinces of the Roman empire, and even beyond the bounds of the empire, where the gospel was introduced. And these writings being considered by the disciples of Christ as their most precious treasure, the copies of them were preserved with much more care, and were multiplied to a far greater degree, than the copies of any other extant at that time: insomuch, that there is no longer writing existing, of which there are so many ancient MSS. copies remaining, as of the writings which compose the canon of the New Testament.

Of those ancient MSS. of the New Testament which still remain, some are found in the libraries of princes, universities, and monasteries, and some have been brought into Europe from different and distant parts of the world. These, added to the former, have considerably increased the number of the ancient copies of the scriptures; so that the learned of this and the preceding ages have had an opportunity of examining and comparing many very ancient copies, both of the whole New Testament, and of particular parts thereof. Accordingly, these learned men have, with incredible labour, faithfully collected all the various readings of the copies which they collated, and have found, that although in number these readings amount to many thousands, the greatest part of them make no material alteration in the sense of the passages where they are found. And with respect to those which alter the sense of particular passages, the same learned men, by that Critical skill for which they were famed, have been able in most instances, with a good degree of certainty, to fix upon the genuine readings of all the doubtful passages.

Every one, however, must be sensible, that if the scriptures had come down to us only in the copies preserved in any one church of the living God, and we had been restrained from consulting the copies preserved elsewhere, as we must have been if the scriptures had been entrusted to a particular church, the errors unavoidably occasioned by the carelessness of transcribers, and by other causes, could not in many instances have been corrected, unless by the uncertain conjectures of critics, which, in writings divinely inspired, would have been of no authority. Whereas, by consulting copies of the scriptures found in different and distant parts of the world, the faulty readings of one copy have been happily corrected by the concurrent better readings of other copies, confirmed by the readings preserved in the ancient translations of the scriptures still remaining; so that we have the text of the gospels and epistles as it was originally written by their inspired authors, or nearly so.—The world, therefore, being indebted for the preservation of the scriptures, not to any one church of the living God, but to the whole community of churches of Christ, each having contributed its share by the copies which it hath preserved, the universal church, and not any particular church, is the church of the living God, which, by preserving the scriptures, hath become in very deed the pillar and support of the truth.” See 1 Tim. vi. 20, note 1.

The same reasoning will apply to the ancient oracles of God, which were delivered to the Jews to be kept. For, by carefully preserving the Hebrew scriptures, in which the former revelations are recorded, and by handing them down from age to age uncorrupted, notwithstanding in their disputes with us Christians they had many temptations to corrupt them, the church of the living God among the Jews was to them, as the Christian church is to us, the pillar and support of the truth.

Here, however, it is to be carefully observed, that although the church of the living God hath supported the truth, by preserving the scriptures in which it is contained, neither the truth itself, nor the writings in which it is contained, derive any part of their authority from the Catholic church. The truth derives its authority from the inspiration by which it was made known to the evangelists and apostles; and the copies of the scriptures in our possession, which contain the truth or revelations of God, derive their authority, not from the church, but from their being materially the same with those written
by the inspired penmen. And of this we are assured, in the same manner that we are assured of the genuineness of the writings of other ancient authors. Only the proofs in behalf of the authenticity of the scriptures, arising from the ancient copies of these writings in our possession, are more in number, and of greater weight, than the proofs which can be produced in behalf of the authenticity of any other ancient writing whatever.

CHAPTER I.

View and Illustration of the Matters contained in this Chapter.

St. Paul began this epistle with asserting his apostolical dignity, not because Timothy was in any doubt concerning it, but to make the Ephesians sensible of the danger they incurred, if they rejected the charges and admonitions, which, by the commandment of God and of Christ, the apostle ordered Timothy to deliver to them, ver. 1, 2.—Next, to establish Timothy's authority with the Ephesians as an evangelist, he renewed the commission he had given him at parting; namely, to charge some who had agreed to the office of teachers, not to teach differently from the apostles, ver. 3.—And, in particular, not to draw the attention of the people to those fables which the Jewish doctors had invented to make men rely on the ritual services of the law as procuring the favour of God, notwithstanding they were utterly negligent of the duties of morality; neither to lay any stress on those endless genealogies whereby individuals traced their pedigree from Abrahams, in the persuasion that, to secure their salvation, nothing was necessary but to be rightly descended from him; an error which the Baptist, long before, had expressly condemned: Luke iii. 8. 'Begin not to say within yourselves, We have Abraham to our father,' ver. 4.—This kind of doctrine the apostle termed vain babbling, because it had no foundation in truth, and made men negligent both of piety and charity, ver. 5, 6. —Further, because, in recommending these fables and genealogies, the Judasists pretended they were teaching the law of Moses, the apostle assured Timothy they were utterly ignorant of that law, ver. 7.—which he acknowledged to be a good institution, provided it was used lawfully; that is, agreeably to its true nature, ver. 8.—

NEW TRANSLATION.

Chap. 1.—1. Paul, an apostle of Jesus Christ, by the commandment of God our Saviour, and of the Lord Jesus Christ our hope;—

2. To Timothy, my genuine son in the faith; (genuine; grace, and (grace) peace, from God our Father, and Christ Jesus our Lord.

3. As I entreated thee to continue in Ephesus, when going into Macedonia, so do thou that thou mayest charge some not to teach differently.

Ver. 1.—1. By the commandment of God.—This clause, if joined with what goes before, signifies that Paul was made an apostle by the commandment of God and of Christ. See Tit. 1. 3. note 1. But joined with what follows, the meaning is, that he wrote this epistle to Timothy by the commandment of God and of Christ. This construction I have adopted as most suitable to the apostle's design:—

2. To Timothy, who is my genuine son in the faith, being like minded with myself: May gracious assistances, merciful deliveries, such as I have often obtained, and inward peace from God our Father, and from Christ Jesus our Lord, be multiplied to thee.

3. As I entreated thee to continue in Ephesus, when I was going into Macedonia, I now, by the commandment of God, require thee so to do; that thou mayest charge the Judasists not to teach differently from the inspired apostles of Christ;

COMMENTARY.

Chap. 1.—1. Paul, an apostle of Jesus Christ, write this epistle by the commandment of God, the contriver of our salvation, and of the Lord Jesus Christ, on whose death, and not on the sacrifices of the law, our hope of eternal life is founded;—

2. To Timothy, who is my genuine son in the faith, being like minded with myself: May gracious assistances, merciful deliveries, such as I have often obtained, and inward peace from God our Father, and from Christ Jesus our Lord, be multiplied to thee.

3. As I entreated thee to continue in Ephesus, when going into Macedonia, I now, by the commandment of God, require thee so to do; that thou mayest charge the Judasists not to teach differently from the inspired apostles of Christ;

because he had converted him, and thereby conveyed to him a new nature. We have the same phraseology, Phil. 1. 24. 'my son Onesimus, whom I beg of my bonds.' 1 Cor. iv. 19. 'To Christ Jesus, by the gospel, I have begotten you.'—Perhaps also the apostle called Timothy his genuine son, on account of his age, and because he resembled him in the disposition of his mind, his faith, his love, and his zeal in spreading the gospel, and the whole affairs of the church of Ephesus, it was of great importance that the Ephesians should know, that in all these matters he followed the commandment of God and Christ, delivered to him by the apostle: 2. Because Paul was made an apostle, not by the commandment of Christ, but by Christ himself, Acts xxvii. 20. 21.

2. Our Saviour.—This title is given to God in other passages, 1 Tim. ii. 3. 4. Tit. iii. 4. Jude ver. 5. Because he contrived the method of our salvation, and sent his Son into the world to accomplish it, John iii. 16.

3. Our hope.—The apostle hoped for salvation, not through the meritorious works of the law, as the Judasists did, but through the sacrifice for sin made by the death of Christ.

Ver. 2.—1. Timothy my genuine son.—See Titus, chap. 1. 4. Illustration. Some think the apostle called Timothy his genuine son, for the same reason that the disciples of the prophets were called the sons of the prophets. But I rather suppose he called Timothy his son, because he had converted him, and thereby conveyed to him a new nature. We have the same phraseology, Phil. 1. 24. 'my son Onesimus, whom I beg of my bonds.' 1 Cor. iv. 19. 'To Christ Jesus, by the gospel, I have begotten you.'—Perhaps also the apostle called Timothy his genuine son, on account of his age, and because he resembled him in the disposition of his mind, his faith, his love, and his zeal in spreading the gospel, and the whole affairs of the church of Ephesus, it was of great importance that the Ephesians should know, that in all these matters he followed the commandment of God and Christ, delivered to him by the apostle: 2. Because Paul was made an apostle, not by the commandment of Christ, but by Christ himself, Acts xxvii. 20. 21.

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3. Our hope.—The apostle hoped for salvation, not through the meritorious works of the law, as the Judasists did, but through the sacrifice for sin made by the death of Christ.
I. TIMOTHY.

4. Nor to give heed to fables and endless genealogies, which profess to be knowledge, but which are rather what is superstitious and unprofitable (or, rather, disputes rather than great education), which is (in, 167) through faith.

5. Now, (τι τοιούτοις γιγαντούς, ver. 3), the end of the charge (is) love from a pure heart, and a good conscience, and an unfeigned faith.

6. From which things some having swerved, have turned aside to foolish talking; (see 1 Tim. vi. 20; 2 Tim. ii. 14).

7. Desiring to be teachers of the law (though they neither understand what they say, nor do what they say) concerning what things they strongly affirm.

8. Wk know indeed that the law is good, if one use it lawfully.

9. Knowing, then, that the law is not made for a righteous man, but for the lawless and disobedient, the ungodly and sinners, the unholy and profane, murderers of fathers and murderers of mothers, adulterers, liars, false accusers, and if any other thing be opposite to wholesome doctrine.

10. According to the glorious gospel of the blessed God, with which I am entrusted.

11. (Καὶ, 204.) Now I think Christ Jesus our Lord, who hath strengthened me, because he reckoned me faithful when he appointed me to the ministry.

12. Who was formerly a defamer of him, and a persecutor, and an injurious person. But I received mercy, because I acted ignorantly in unbelief.

the apostle showed great delicacy, hoping that they might still be reclaimed. The same might be said of the false teachers at Corinth, and of the incorruptible person there. Thus, Ver. 1–11. Several new topics are introduced, etc.

11. 'Jewish fables,' because they were invented by the Jewish doctors to recommend the method of the false teacher at Corinth, and of the incorruptible person there. Thus, see 1 Cor. vii. 17. The following verses, etc.

12. 'Endless genealogies/'—Through the Jews were all excepting the Gentiles, descended from Abraham, the genealogies by which many of them pretended to derive their pedigree from him, could not with certainty be shown to be true; for which reason the apostle turns them aside.

13. 'Disputes,'—So the phrase ἕλεγχοι, etc., properly signifies, being the Hebrew disputers. — Mill affirms that all the ancient MSS., excepting that of Codex Sinaiticus, read here αἰσθήματα αἰσθήματα, etc. This is rather the dispensation of God which is by faith, the Christian dispensation. But I have followed the reading of the common edition adopted by the English translators, etc., as it gives a good sense of the passage.

Ver. 3–11. Now the scope of the charge. — The word τιούτος, etc., denotes a manner of phrase brought to one another, and rendered by word of mouth. The charge here meant is that which the apostle ordered Timothy to give to the teachers in Ephesus. For he had said, Ver. 3. I endeavoured to remain, etc. So also, etc. For, etc., etc., that they may be charge. — For, etc. He tells them what the scope of his charge was to be. See Ver. 1. Others think, etc.

Ver. 12. Endless faith. — According to Buxtorf, the apostle in this expression had these Jewish teachers in his eye, who gave the unbelieving Jews, taught doctrines which they knew to be false, so that their faith in those doctrines was fictitious.

Ver. 13. From which things some having swerved. — The word συνεσυραγκασθήσατε, etc., signifies a spring from the mark at which one should, and is correctly used in this place, as Ver. 7, was introduced in Ver. 3. The word ἅπαντα, etc., properly signifies a spring from the mark, and of the same import with the Hebrew word שַׂעַר, which is made for a righteous man, etc. The law of Moses, being given as a rule of life to the good as well as the bad, the apostle means doubtless, etc., that it was given, not for the purpose of justifying the most righteous man that ever lived, but for maintaining the wicked by its threatenings and promises. Thus, it will appear, etc.

Ver. 14. Nor to inculcate fabulous traditions, invented to prove that men cannot be saved unless they obey the law of Moses; and uncertain genealogies, by which every Jew endeavours to trace his descent from Abraham, and which are by their uncertainty, etc.

Ver. 15. Now the scope of the charge, etc. — By three to these teachers, etc., that instead of inculcating fables and genealogies, they inculcate love to God and man, proceeding from a pure heart, and directed by a good conscience, and nourished by unfeigned faith in the gospel doctrine.

Ver. 16. From which things some teachers having swerved, have in their discourse turned aside to foolish talking; — talking which serves no purpose but to discover their folly, and to nourish fully in their disciples.

Ver. 17. As thou mayest know by this, that they set themselves up as teachers of the law of Moses, though they understand neither what they themselves are concerning it, nor the nature of the law which they establish.

Ver. 18. I know indeed that the law of Moses is an excellent institution; — if one use it agreeably to the end for which it was given.

Ver. 19. Now I know this, that the law is not made to create a righteous man, but for condemning and punishing the lawless, etc.

Ver. 20. I know this, that the law of Moses is not given for the purpose of justifying any man, etc.

Ver. 21. For we know, etc. — That is, the doctrine which none can understand, etc. See Ver. 3. But, in verse of the context, etc., having recourse to the sermon which it prepared for the office. But the doctrine which the apostle here declared, etc., that the law of Moses was not given for the purpose of justifying any man, etc.

Ver. 22. For we know, etc. — That is, the doctrine which none can understand, etc. Since the doctrine, etc., as it was not the religious institution, etc.

Ver. 23. But we know, etc. — That is, the doctrine which none can understand, etc. See Ver. 3. But, in verse of the context, etc., having recourse to the sermon which it prepared for the office. But the doctrine which the apostle here declared, etc., that the law of Moses was not given for the purpose of justifying any man, etc.

Ver. 24. For we know, etc. — That is, the doctrine which none can understand, etc. Since the doctrine, etc., as it was not the religious institution, etc. But, in verse of the context, etc., having recourse to the sermon which it prepared for the office. But the doctrine which the apostle here declared, etc., that the law of Moses was not given for the purpose of justifying any man, etc.

Ver. 25. For we know, etc. — That is, the doctrine which none can understand, etc. Since the doctrine, etc., as it was not the religious institution, etc. But, in verse of the context, etc., having recourse to the sermon which it prepared for the office. But the doctrine which the apostle here declared, etc., that the law of Moses was not given for the purpose of justifying any man, etc.
14 And the grace of our Lord hath superabounded unto me, according to the riches of his grace, which is given me by resurrection of Jesus Christ.

15 (O, 71.) This saying is true, and worthy of all reception, that Christ Jesus came into the world to save sinners, of whom I am chief. 2

16 (Acts.) However for this cause I received mercy, that in me the chief of sinners Jesus Christ might shew forth all long-suffering, for a pattern to them who should hereafter believe on him in order to everlasting life. 3

17 (Gal. 4, 9.) And now to the King eternal, immortal, invisible, the only God, be honour and glory for ever and ever. Amen.

18 This charge I commit to thee, son Timothy, according to the prophecies which went before (2 Tim. 1, 17), concerning thee (chap. iv. 14.), that thou mayest carry (v. 167), through them the good warfare; 4

19 (2 Tim. 5, 1.) Holding faith and a good conscience, (chap. iii. 9.), which some having put away, (v. 10, with respect to the faith have made shipwreck), 5

20 (Of whom are Hymenaus (see 2 Tim. ii. 17, 18.) and Alexander, (see 2 Tim. iv. 14.),)

self nor through any-contract, without going contrary to his conscience. At the first time Paul was doing things which, after he became an apostle, made him call himself the chief of sinners, he was "the servant of Christ, and God's servant;" and then, if, in persecuting the Christians he was doing God's will.

Ver. 11-15. And the grace of our Lord. 1 Some are of opinion, that we see here, as 1 Cor. ix. 16, is used in the sense of 1 Tim. i. 14, so that the translation might run, And the grace of our Lord hath superabounded. 2 But this makes more difficulty in the sense of the passage, since the more than gifts with which he was endowed were the effects of Christ's goodness to him. 3 Hath superabounded in me, both in death and life. 4 By faith the apostle means, such a love and power of the Lord and wisdom of God was added to him, that God might not require his servants to praise, his cause for persecution, in any manner whatever. 5 By life, he means, he who was under any supposed him to allow him all the exercise of the right which he himself claimed of judging for himself in matters of religion. In these virtues, the apostle was very deficient before his conversion; but, after it, they superabounded in him.

15. This exhortation is in 1 Tim. i. 18-20. The word τάξιν, with respect to, as well as faithful. 6 Gal.v. 9; note 2. But those being the attributes of a person, cannot be applied to a cause or doctrine. Wherefore the proper translation of the word in this verse is, εὐγενείαν τὸν ἄνθρωπον. 7 (I am chief.) The apostle did not mean, that he was absolutely the greatest of all sinners, but the greatest of those who came through grace; so is plain from ver. 13. And he spoke in this manner concerning himself, to show the deep-seated hatred of his own sinning Christ, and persecuting his disciples; and that he knew himself to be the son of other men, and of their circumstances. Further, he does not say, of whom I am, but of whom I was, but of whom I was the chief even after he had advanced himself. By that manner of speaking the apostle hath taught us, that a sinner, after repentance, is still guilty of the sins he hath committed; that in pronouncing his God considers him a guilty, and that till he is perfectly sanctified, he can never be a true servant of God in the sight of God.

16. 1. That in me the chief of sinners. 1 Here are two answers to τάξιν, in ver. 15, and therefore, the words of sinners are fully supplied in this place. Some, however, think τάξιν, in both places, should be translated the order, supposing the apostle's meaning to be, That he was the first supplier of sinners, and under the order of the Chrisians, who had obtained mercy. But this opinion, contrary to Acts xxvi. 23-24. 11, 7.

2. For pattern. 1 Timothy i. 18. This pattern means, a pattern made by impression; being derived from v. 15., which signifies a mark made by impressing a stamp. John iv. 15. For more concerning the word, see 2 Tim. i. 13, note 1, and concerning τάξιν, see 1 Pet. iii. 21. note 2. 3 To those who should hereafter believe. 1 The original of this passage may be supplied and translated as follows, for a pattern of the pardon of them who should be saved and believe. 8 And it must be acknowledged, that no example could be more proper, to encourage the greatest sinners in every age to repent, than the pardon which Christ granted to one who had so unlovingly persecuted his church.

Ver. 16-18. Now to the King eternal. 1 Perhaps τάξιν, of which I was chief, may be better translated, to the King of the ages, namely, the age before the law, the age under the law, and the age under the Messiah. According to this translation, which is perfectly agreeable to the apostle's meaning, "To him who hath preserved the three dispensations under which mankind has lived, so as to make them co-operate to the same great end, the pardoning of sinners, and is immortal, &c. he honour and glory for ever ascribed by angels and men." 9 

17. 1. Holding faith and a good conscience. (chap. iii. 9.) which some having put away, (v. 10, with respect to the faith have made shipwreck; they have corrupted the gospel, and destroyed their own souls.)

18. Of whom are the two Judaising teachers Hymenaeus and Alexander, whom, for their obstinately persisting wittily to corrupt the passage may be supplied and translated as follows, 'for a pattern of the pardon of them who should be saved and believe.' And it must be acknowledged, that no example could be more proper, to encourage the greatest sinners in every age to repent, than the pardon which Christ granted to one who had so unlovingly persecuted his church.

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Ver. 20. Whom I have delivered to Satan. This is the punishment which the apostle ordered the Corinthians to inflict on the infirm person. (1 Cor. v. 5. See the notes on that passage. The apostle delivered abstinent offenders to Satan, not only for their own reformation, but for striking terror in others. If the offender, in consequence of this punishment, was affected with some bodily disease, it probably were off on his recovery, or through length of time. And even thought it continued, some of the offenders may have been so obstinate in their wicked courses, that they did not amend. This seems to have been the case with Hymenaeus and Alexander, two of the corrupt teachers of Ephesus, whom Timothy was left to oppose. For notwithstanding the apostle, after his departure, punished them by delivering them to Satan, they persevered in spreading their erroneous doctrines.

Tim. ii. 17, 18, iv. 11. —The apostle's treatment of Hymenaeus and Alexander is a proof that he was guilty of no impiety in the things which he pronounced, nor of any bad practices among his disciples; otherwise he would have behaved towards those opponents with more caution, for fear of their making discoveries in the deceptiveness of his character. At that time the apostle delivered Hymenaeus and Alexander to Satan, does not appear. But from his instructing Timothy of it, as a thing he did not know, it may be conjectured, that the apostle did not after he left Ephesus, and was come into Macedonia; probably immediately before he wrote this epistle. And as it was done without the knowledge or concurrence of the church at Ephesus, it was not the censure called excommunication, but an exercise of authoritative power which was peculiar to him as an apostle.

CHAPTER II.

View and Illustration of the Directions contained in this Chapter.

In this chapter, the apostle, first of all, gave Timothy a rule, according to which the public worship of God was to be performed in the church of Ephesus. And, in delivering that rule, he shewed an example of the faithfulness, on account of which Christ had made him an apostle. For, without fearing the rage of the Jewish zealous, who contended that no public place be saved, who did not embrace the institutions of Moses, he ordered public prayers to be made for men of all nations and religions, ver. 1. —For kings, and for all in authority, notwithstanding that they were heathens, that the dignity of Christ, shewing themselves good subjects by praying for the Roman magistrates, might be allowed in peace to worship the only true God according to their conscience, ver. 2. —Thus, to pray for all men, the apostle assured Timothy is acceptable to God, ver. 3. —Who hath provided the means of salvation for all men, ver. 4. —And is equally related to all men, as their Creator and Governor, and as the object of their worship; even as Jesus Christ is equally related to all men, as their Mediator and Saviour, ver. 5. —Having offered himself a ransom for all: a doctrine, the proof of which, the apostle told Timothy, was now set before the world in its proper season, ver. 6. —By many preachers, and especially by Paul himself, who was appointed a herald to proclaim, and to prove, that joyful doctrine, ver. 7.

But because the Jews fancier their prayers offered up in the Jewish synagogues and prayer houses, but especially in the temple at Jerusalem, were more acceptable to God than prayers offered up anywhere else; also, because the heathens were tinctured with the same superstition concerning prayers offered in their temples, the apostle ordered prayers to be made by men in every place, from a pure heart, without wrath, and without disputing about the seasons and places of prayer, ver. 8. —From which it is plain, that not the time when, nor the place where, prayers are made, but the dispositions of mind with which they are made, render their comfort and acceptance acceptable to God. —Next, he ordered women, when joining in the public worship of God, to appear in decent apparel, adorned with the ornaments of modesty and purity of manners, rather than with gold and silver and precious stones, ver. 9. —It seems there were in Ephesus some ladies who had embraced the gospel, to whom this injunction was necessary. These were to adorn themselves with good works, ver. 10. —And because some of the Ephesian women preached and prayed in the public assemblies in presence of the men, on pretence of their being inspired, the apostle strictly forbade that practice, as inconsistent with the subordinate state of women, who are not to usurp authority over men, ver. 11, 12. —For, the inferiority of the woman to the man, God shewed, by creating the man before the woman, ver. 13. —Besides, that women should not teach men, but be taught by them, is suitable to that weakness of understanding, of which their general mother Eve gave a melancholy proof, when she was deceived by the devil into transgression, ver. 14. —Nevertheless, for the comfort of pious women, the apostle observed, that as a woman brought ruin upon mankind, by yielding to the temptation of the devil, so a woman, by bringing forth the Saviour, hath been the occasion of the salvation of mankind, ver. 15.

NEW TRANSLATION.

CHAP. II.—1. Now I exhort, first of all, that (Jesus, from Ion, times) deprecations, supplications, and thanksgivings, be made for all men:

2. For kings, and all who are in authority:

Ver. 1. Now I exhort, first of all, that deprecations, &c. —By this exhortation we are taught, what we should pray for, in our conversation, however wicked they may be: but to use the means necessary thereunto, and to beg of God to accomplish those means with his blessing.

Ver. 2.—And all who are in authority, &c. —That is, for the ministers and counsellors of kings, and for the inferior magistrates, by whatever names they may be called. —In the early times, the Jews had two public offices: one to hold them in captivity, Ezra vi. 10, 12. Baruch i. 10, 11, being directed by God to do so, Jeremi. xxxi. 7. But afterwards, becoming more bigoted, they would not pray for any heathen ruler whatever. Nay, the zealous among them held, that no obedience was due from the people of God to idolatrous princes, and often raised seditions in the heathen countries, as well as in Judea, against the heathen magistrates. (See Prov. i. 10. sect. 9.) This malevolent disposition some of the Jewish converts brought with them into the Christian church. The apostle, therefore, according to the true spirit of the gospel, commanded the brethren at Ephesus to pray, both in public and private, for all men, whatever their name and character might be, and especially for kings.

2. That we may lead a quiet and peaceable life. —Besides what
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That we may lead a quiet and peaceable life, in all godliness and honesty.

3 For this is good and acceptable in the sight of God our Saviour,

4 Who commanded all men to be saved, and to come to the knowledge of the truth. (See Tit. 1, 1. note 4.)

5 For there is one God, and one Mediator between God and men, the man Christ Jesus;

6 Who gave himself a ransom for all, that is to say, for whom he testified in his proper season.

7 (Ez 1, 42, 2.) For which I was appointed a herald and an apostle, (I speak the truth in Christ, I lie not,) a teacher of the Gentiles in faith and truth.

8 (Barnabas, see ver. 4, note.) I command, therefore, that the men pray everywhere, since it is mentioned in the commentary, that all may exercise their power in such a wise and equitable manner. That, under the protection of their government, we may live in peace with our neighbours and undisturbed by foreign enemies. In the first age, when the disciples of Christ were liable to be persecuted for their religion by their heathen neighbours, it was highly necessary, by praying for kings and all authority, to make the heathen rulers sensible that they were good subjects. For this they might expect to be less the object of their hatred. In the first age, this display of the Christian character was the more necessary, that the heathens were apt to confound the Christians with the Jews, and to impute to them the whole spirit and wicked practices of the Jews, who, confusing their benevolence to those of their own religion, cherished so unaccountable hatred of all the rest of mankind.

1 Ver. 5. Who commanded all men to be saved—What was this command? The word ςκοπησης should be translated; 'for the will of a superintending, the object of a command.' In this sense the word ςκοπησης is used Luke x. 12. Lord, '....if thou commandest, I will sanctify myself.' They command not the heavens to be circumcised—They command not the heavens to be circumcised—Heb. x. 5. 'He that sacrificeth and offereth (κυρπείται καὶ τυπάται) hath not committed.' Then wholly burnt-offerings and sin-offerings (κυρπείται καὶ τυπάται) '....if he offer a burnt-offering or a sin-offering,' Lev. iv. 2 et seq. Who commandeth all men to be saved, the apostle's meaning will be, as in the commentary, that God commanded the apostle to save all men from sin and vice by preaching the gospel to the Gentiles, supposing the apostle to speak of the eternal salvation of all men, when he says that he would sacrifice himself equally to all, whether they were Israel, or Gentiles, or any nation. Since it is 38668898.

5 Ver. 1. —I.—Who gave himself a ransom for all. —For which I was appointed a herald and an apostle. —I speak the truth in Christ, I lie not. —A teacher of the Gentiles in faith and truth. —I command, therefore, that the men pray everywhere, since it is mentioned in the commentary, that all may exercise their power in such a wise and equitable manner. That, under the protection of their government, we may live in peace with our neighbours and undisturbed by foreign enemies. In the first age, when the disciples of Christ were liable to be persecuted for their religion by their heathen neighbours, it was highly necessary, by praying for kings and all authority, to make the heathen rulers sensible that they were good subjects. For this they might expect to be less the object of their hatred. In the first age, this display of the Christian character was the more necessary, that the heathens were apt to confound the Christians with the Jews, and to impute to them the whole spirit and wicked practices of the Jews, who, confusing their benevolence to those of their own religion, cherished so unaccountable hatred of all the rest of mankind.

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4 Ver. 1. For there is one God, and one Mediator between God and men, the man Christ Jesus. —Who gave himself a ransom for all, that is to say, for whom he testified in his proper season.

5 Ver. 1. That we may lead a quiet and peaceable life, in all godliness and honesty.
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1. Timothy.

Lifting up holy hands, without wrath, and (παρευρισκομένης) disputings. 9 In like manner also, that the women adorn themselves in decent apparel, with modesty and sobriety, not with plaited hair only, or gold, or pearls, or costly raiment; 10 But (which becometh women professing godliness) (διὰ τὴν πεπαραγάμην) with good works. (See 1 Pet. iii. 6. notes.)

11 Let a woman learn in silence with all submission.

12 For I do not allow a woman to teach, nor to usurp authority over a man, but to be silent. 13 For Adam was first formed, then Eve. (1 Cor. xi. 9.)

14 (Acts, 234.) Besides, Adam was not deceived. 15 But the woman being deceived, became in transgression.

16 (Acts, 100.) However, she shall be saved (διὰ τῆς προσευχῆς) through childbearing, if they pray;

prayers offered in temples were more acceptable to God than prayers offered any where else.—This worshipping of God in all places was founded as the peculiar glory of the dispensation, Mal. i. 11.

3. Lifting up (παρευρισκομένης) holy hands—that is, hands not cleansed with water, but hands undefiled with unclean, memory, and other wicked actions. This the Psalmist suddenly imitated, Psal. xlvii. 4. xixi. 6. as did the prophet Isaiah likewise, chap. i. 16, 17. There is here an allusion to the custom of the Jews, who, before they prayed, washed their hands, in token of that purity of heart and life which is necessary to render prayers acceptable to God. The lifting up of hands is put for praying, the thing signified by that action.

4. Without wrath.—By wrath, the apostle means an inward resentment of injuries, accompanied with a resolution of doing evil to those who have injured us. Perhaps also he meant to condemn the Judaeans for the anger which they often expressed against the Gentile converts, on account of their not obeying the law of Moses.

5. And disputings.—παραλείψας sometimes signifies signa ex ira, withal, sometimes reasons and disputings with others. See Luke xi. 46, 47. The disputings of which the apostle speaks in this passage, are not those only about the times and places of prayer, but those about other points of religion, whereby bigotry inflames themselves into rage against those who differ from them. This precept then, be used in the word of God ought not to be attended by any who lead the devotions of others in the public assemblies, thereby causing them to be the private restraints and angry passions, into their addressees in the church.

Ver. 3. That the woman adorn herself with good works.—It is often said that we adorn ourselves in decent apparel. The art of the Greeks was a kind of garment suited by the women, which reached down to their ankles. The σεβασμὸς, according to Tholus and Eustathius, was a long upper garment which covered the body every way. Sebaste, signifies not only what is beautiful, but what is sacred, and clean, and suitable to one's station. For, in this passage, the apostle does not forbid either the richness or expensiveness of the dress of women in general, as is plain from the commendation given to the virtuous woman, Prov. xxxi. 22. 22. who, through her industry, clothed all her household with scarlet, and herself with alab and purple; not to mention, that the good of society requires persons to dress themselves according to their rank and fortune. What the apostle forbids, is that immoderate manner of dressing which is calculated to excite improper desires in the spectators; also, that finery of dress which proceeds from vanity, and nourishes vanity; in short, that attention to dress which consumes much time, leads women to neglect the more important adorning of their minds, makes them careless of their families, and runs them into expenses greater than their husbands can afford. See 1 Pet. iii. 3. note. How apt the eastern women were to indulge themselves in finery of dress, we learn from the prophet Isaiah's description of the dress of the Jewish females in his time, Isa. xxiii. 24-29.

Ver. 10. Become them women professing godliness.—In scripture, the words become us often denotes likeness and true religion in general, godliness in this verse may signify true religion, and, particularly, the Christian religion; a meaning which it has likewise, chap. iii. 6. By increasing concerns concerning public prayers, the apostle means to say, that women must adorn themselves in decent dresses, when they joined in the public worship. This is evident from the subsequent verse, which forbids them to speak in the church.—See 1 Pet. iii. 3, where the same direction is given to women concerning their dress.

Ver. 12. Nor in usurp authority over a man.—The Greek word αὐτοκρατέριον signifies both to have and to exercise authority over another. In this passage it is properly translated usurp authority; because when a woman pretends to exercise authority over her man, she arrogates a power which does not belong to her. See 1 Cor. xi. 5. note. 1. Cor. xi. note.

Ver. 11. Besides, Adam was not deceived. The serpent did not attempt to deceive Adam; but he attacked the woman, knowing her to be the weaker of the two. Hence Eve, in extenuation of her fault, pleaded Gen. iii. 13. The serpent beguiled me, and I did eat. Whereas Adam said, ver. 12. The woman whom thou gavest to me, she gave me of the tree, and I did eat; insinuating, that she—she had been given him for a companion and help, he had eaten of the tree from affection to her. In this view of the matter, the fall of the first man stands as a warning to his posterity, to beware of the pernicious influence which the love of women, carried to excess, may have upon them to lead them into sin. What is mentioned Gen. iii. 22. Behold the man is become as one of us, to know good and evil; does not imply that Adam was either tempted or deceived by the serpent, from an immediate desire of knowledge; but, refers to the woman sayer, according to the common use of the word man, which in the Greek and Latin languages, as well as in the Hebrew, signifies man and woman indiscriminately. Hence it is said here, He led out the man; that is, both the man and the woman. See Spect. vol. vii. No. 515. The apostle's doctrine of introducing the private restraints, and angry passions, into their addressers in the church.

Ver. 15. She shall be saved through child-bearing. The behaviour of Eve, who may be supposed to have been created by God with as high a degree of understanding as any of her daughters ever possessed, ought to be remembered by them all as a proof of their natural weakness, and as a warning to them to be on their guard against temptation. Perhaps also the apostle mentioned Eve's transgression on this occasion, because the subjection of women to their husbands was accentuated at the fall, on account of Eve's transgression, Gen. iii. 16.

Ver. 16. One shall be saved through child-bearing. The word κοιμάσθη, meant, in this verse, to rest, or sleep, the equivalent, in the foregoing verse, who is certainly Eve. But the apostle did not mean to say, that she alone was to be saved through child-bearing; but that all her posterity, whether male or female, are to be saved through the child-bearing of a woman; as is evident from his adding, if they live in faith, and love, and holiness with sobriety. For, safety in child-bearing doth not depend on that condition at all; since many plants male and female, and others of a contrary character are preserved. The salvation of the human race through child-bearing is not dependent on the innocence passed on the serpent, Gen. iii. 15. I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head. Accordingly, the apostle, I think, cautions women to adorn themselves in decent dresses, when they joined in the public worship.
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shall be saved equally with the male, through child-bearing; through bringing forth the Saviour; if they live in faith, and love, and chastity, with that sobriety which I have been recommending.

2. If they live in faith. — The original word πίστις is rightly translated faith, for it signifies in other passages, particularly Philip. i. 25. — The change in the number of the verb from the singular to the plural, which is introduced here, was designed by the apostle to show, that he does not speak of one, but of any particular woman, but of the whole sex. See 2 Esd. 16.

CHAPTER III.

View and Illustration of the Directions given in this Chapter.

Because many false teachers were now spreading their erroneous doctrines with great sedition among the Ephesians, St. Paul judged it necessary that Timothy, to whom he had committed the care of the church at Ephesus, should be assisted by a number of bishops and deacons, well qualified to teach the people. Wherefore, after observing what an honourable office that of a Christian bishop is, ver. 1, he described the qualities and virtues necessary in one who aspires to attain it; whereby it appears, that an able and faithful Christian bishop is a person most venerable on account of his character, as well as on account of his office, ver. 2-7. In like manner, the apostle described the qualifications and virtues necessary in a Christian deacon, ver. 8, 9. — And that none might be appointed to those offices who were not of a good character, he ordained a thing to be proved, that is, ordered their names to be published to the people, that if any person had sought to say against them, they might have an opportunity to speak it. If no accuser appeared, they were to be considered as an unblemished reputation, and were to be invested with the proposed office, ver. 10. — The apostle likewise described the character of those women who were to be employed as female presbyters, in teaching the young of their own sex the principles of the Christian faith; and as female deacons, in taking care of the sick and the poor, ver. 11. — Farther, by observing that the deacons, who performed their office well, purchased to themselves the respect of the people, the apostle, I think, insinuated, that the most faithful of the deacons might be chosen bishops, ver. 12. — These things he wrote to Timothy concerning the doctrine he was to teach, the errors he was to confute, the manner of performing the public worship, the behaviour and dress of the women in their assemblies for worship, and the character and qualifications of the persons Timothy was to ordain bishops and deacons, notwithstanding he hoped to come to him soon, ver. 14. — Or, if any accident prevented his coming, having written these things in this letter, Timothy might know in what manner to behave himself in the house or temple of God, now committed to his care; which therefore was neither the temple at Jerusalem, but the church of Christ at Ephesus, consisting of all in that city who believed. And to excite Timothy to be diligent in teaching true doctrine, zealous in opposing error, and cautious in ordaining offices, he told him, that in regard the Catholic Christian church is the temple in which the living God is worshipped, and the knowledge of true religion is preserved, and the practice of virtue is maintained, it is actually the pillar and support of the truth, ver. 15. — By giving that honourable appellation to the Christian church, the apostle hath insinuated, that therein are kept, not the mysteries of any of the heathen gods, but the far greater mystery of godliness, or true religion, to be made known, not to a few initiated persons, as the heathen mysteries were, but to all mankind. — Lastly, to shew the greatness of the mystery of godliness which is kept in the Catholic Christian church, the apostle explained the particulars of which it consists, ver. 16. — Thus, by tactfully contrasting the Christian church with the temples of Ephesus and Jerusalem, and by displaying the far more noble purposes for which it was erected, the apostle shewed how vastly superior it is to all the most magnificent material fabrics which have ever been reared for the worship of God by the hands of men.

NEW TRANSLATION.

CHAP. III. — 1 This saying is true, if one earnestly seeketh the office of a bishop, he deserveth an excellent work. 2 (Amr) Therefore a bishop must be unblamed, the husband of one wife, vigilant, prudent, of comely behaviour, hospitable, fit to teach. (2 Tim. ii. 24.)

Commentary.

CHAP. III. — 1 When about to elect bishops, thou shouldst remember that this saying is true. If one earnestly seeketh the office of a bishop, he deserveth a work which, though very laborious, is both honourable and beneficial, as it promotes the glory of God and the good of mankind. 2 Therefore a bishop ought to be free from blame; the husband of one wife, at a time; attentive to his duty and to his people; prudent in his conduct; of comely behaviour; hospitable to strangers; fit to teach, by having good knowledge of the things he is to teach, a clear manner of expressing his thoughts, and an earnest desire to instruct the ignorant.

Ver. 1.—1. If one earnestly seeketh. — The word συνίστασθαι properly signifies the earnest desire, the strong desire, the desire of the subsequent clause, which likewise signifies strong desire, and might be translated seeketh.

2. The office of a bishop. — This, in the Syriac version, is κομματικός. Bobet, the editor, 1st Ed. Tim. v. 17. at 45. 5. &c. 1 Tim. 3. 2. 3. He deserveth an excellent work. — A bishop's office is termed κομματικός, a work, to intimate, that he must not spend his life in ease and idleness, but in a continued application to the duties of his office. It is also termed καγιάς, a good, excellent work, because of its honourableness and usefulness. See 2 Tim. ii. 2. note 2. — The word οἰκογενεία, whether our, or one's, family, is used by the apostle, by acclamation, to denote what is morally good. But when they are distinguished, a family includes also the idea of honour, and συνίστασθα the idea of profit.

Ver. 2. — 1. The husband of one wife. — That the gospel allows women to marry a second time, is evident from 1 Cor. vii. 39. By parity of reason, it allows men to have more than one wife. Wherefore, when it is said here, that a bishop must be — the husband of one wife, the apostle could not mean, that persons who have married a second time are thereby disqualified for sacred offices. For in that case, a bishop whose wife dies while he is young, and is left without children, unless he can live continually unmarried. The apostle's meaning, therefore, in these canons is, that such persons only are to be entrusted with sacred offices, who, in their married state, have contented themselves with one wife and with one husband at a time; because thereby they have shewed themselves temperate in the use of their pleasures. As the Apostle at large universals in his pastoral, to the primitive institution, which enjoined one man to be united to one
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3 He must not be addicted to wine, nor of such a hasty temper as to be a striker of those who provoke him, nor one who gains money by sinfulness, or even by dishonourable occupations, but equitably in judging of the offences which any of his flock may commit; not a worrier, a brawler, garrulous, talkative, fond of noise and lascivious in his dealings.

4 He must be one who possesses such wisdom and firmness as to govern properly his own family. In particular, he must have his children in subjection to him; as becometh the gravity of his character, and his reputation for prudence.

5 For if one be not capable of governing so small a society as his own family, but suffers his children to be disobedient and vicious, how shall he govern in a proper manner that greater and more important society, the church of God?

6 A bishop must be not one newly converted, lest being puffed up with pride on account of his promotion, he fall into the punishment inflicted on the devil.

7 Moreover, before his conversion, he must have behaved in such a manner as even to have a good testimony from the heathens; that to him, drawn by his reputation for beneficence. The reason was, by receiving such into his house, he would have an opportunity of recommending the Christian religion to them by his conversation and example. From this account it is evident, that the hospitality curtly required in a bishop, was not what is now meant by that word; namely, the keeping a good table and an open house, for one’s friends and others, who are able to make him a return in kind; but it consisted in entertaining strangers, and being present to public meetings and religious assemblies. But now that the ancient customs are changed, and men are everywhere open, in which traveller’s and pilgrim’s, for their money, can be as well accommodated as in private houses, there is little occasion for what the apostle calls hospitality. The benevolent disposition of a bishop, in the present state of society, will be more properly expressed in relieving the poor, who are more numerous than among Christians in the first ages. For then, the profession of the gospel exposing men to persecution, few embraced the religion who had not some degree of probity. The brethren, therefore, in these days, being generally men of prudence, would not, without cause, be hardened to the commonwealth to which they belonged. But at present, in the countries where Christianity is professed, where the church comprehends many who, though they call themselves Christians, have no principle of religion at all, the number of the poor who must be relieved is exceedingly great.

8 Who earns money by base methods. —So the word ἐνάλλαξις, (corrodium quadratum ferraci, Scipionis) properly signifies. As many of the brethren in the first ages maintained themselves by their own labours, it might happen, that the occupations which they followed in their heathen state, and which the apostle here designates, would follow after they became Christians, were not very reputable. Therefore, to discourage trades of that sort, and especially to prevent the ministers of religion from indulging in worldly business, and even by low methods, the apostle ordered, that no one should be elected a bishop who was engaged in any business.

9. One who ruleth well his own house: —A bishop must not only rule his own family, but he must, if he be successful, if he be worthy to promote religion and virtue in all its members; rule it calmly, but firmly, never using harshness where gentleness and love will produce the desired effect: also he must afford to his family, according to his circumstances, that is, according to their necessities, their means, and all his circumstances are suitable, and according to his necessities, which is necessary to their comfortable subsistence.

10. Not a new convert. —See also, literally, one newly consecrated: unto, into the body of Christ by baptism; one newly converted. Such were not to be made bishops, because being improperly instructed in the Christian doctrine, they were not fit to teach it others. Bishops, as their constancy and other virtues had not been sufficiently tried, they could have had little authority, especially with the brethren of longer standing and greater experience.

11. Raging (ἐναργής) being puffed up. —Raging, says ἐναργής is of the same signification with ἐναρμονία, and that they are said ἐναρμονία, whose wine, or pride, of an high opinion of their own knowledge, insolence and makes giants. See 2 Cor. x. 9. note 1.

12. Fall into the condemnation of the devil. —According to Erasmus, this clause should be translated, fall into the condemnation of the devil’s sence which the word ἐπίδημον hath, ver. 11. For he supposes that by the accuser in the New Testament, and Judas and Gentiles, who were, ready to condemn the Christians for every mis-
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he may not be liable to reproach for the sins he committed before his conversion, and fall into the snare of the devil, by these reproaches may tempt him to renounce the gospel.

8. The deacons, in like manner, must be grave, not double-tongued, not giving themselves to much wine, not persons who earn money by base methods. 9. Holding fast the mystery of faith with a pure conscience. (Chap. I. 19.)

10. (Kai lewv kai) But let these also be proved first, then let them exercise the deacon's office, being unaccused. (1 Tim. v. 11.)

11. (Eis en thewmati) The women in like manner must be grave, not slanderers, but vigilant, faithful in all things.

12. Let the deacons be the husbands of one wife, (see 1 Tim. v. 2.) ruling well their children, and their own house. (1 Tim. iii. 2.)

13. For they who have performed the office of a deacon, procure to themselves an excellent degree, and great boldness in the faith which is in Christ Jesus.

Ver. 7. May not fall into reproach, and the snare of the devil.—Here it is intimated, that the sins which one hath formerly committed, when cast in his teeth, after he becomes a minister, may be the means of tempting him to repeat these sins, by the devil's suggesting the same, that he may have little reputation to lose. Nor is it the only evil. The people, knowing his former miscarriages, will be the less affected with what he says to them. —All who are candidates for the ministry ought to consider these things seriously.

Ver. 8. The deacons (see Rom. xvi. 1, note 3.) in like manner must be grave. —The word ἐμπληκόμεθα, translated grave, include the idea of dignity and singleness. These qualities were required in deacons, because they seem to have been employed in teaching. See vers. 9-5. note.

Ver. 9. Holding fast the mystery of faith. —In the opinion of many, this is the doctrine of the salvation of the Gentiles by faith without the works of the law of Moses, called 'the mystery of God's will,' Eph. i. 9; and 'the mystery which hath been hid from ages and generations,' Col. i. 26. But I rather think it denotes the doctrine of the gospel in general, as 1 Cor. ii. 7. 'a mystery;' and vers. 11. of this chapter, 'the mystery of godliness.' —The apostle's direction implies, that a deacon should be both sound in the faith, and conscientious in maintaining it. And although the apostle hath not mentioned it, Timothy, after this direction concerning deacons, must have been sensible that it was necessarily equal to bishops and in deacons, to hold the mystery of the faith with a pure conscience. —Soundness in the faith being required in deacons, it is a presumption against their being employed in teaching; but whether by preaching, or by catechising, is hard to say. They likewise performed the office of readers in the church. See here.

Ver. 10. But let these also be proved first. —The word also implies, that the rule for trying the character of the deacons was to be observed with relation to bishops. The rule was this: They published in their assemblies for worship the names of the persons designed for ecclesiastical functions, that if any one had ought to accuse them of, they might shew it. So we are told by Lampri-
dius, in his life of Alexander Severus, in 114. c. 66, quoted at large. Truth of the Gospel Hist. p. 331, who, it wished, to have the same method followed in appointing the governors of provinces; and alleged the example of the Jews and Christians, who published the names of their ministers before they established them in their office. Now, although Lamprianus speaks of a rule observed by the Christians in the time of Alexander Severus, previous to their admitting persons to be bishops and deacons, it was a rule so natural and reasonable, that we may suppose it was prescribed by the apostles, and that it is referred to in this passage, where he ordered persons to be proved before he exercised the deacon's office. But Eusebius thinks the apostle, in this direction, required, that no one should be made either a bishop or a deacon till he had given proof of both of his steadiness in the faith, and of his other virtues, during a reasonable space of time after his conversion. The other interpretation, however, agrees better with the subsequent clause, being (ἐκ τῶν ἀνδρῶν) unaccused.

Ver. 11. —The women, in like manner, must be grave. —In translating ἐμπληκόμεθα, by the word women, I have followed the Vulgate, which hath here, Mulieres similiter pulchras. The women in like manner must be married, not given to evil desires, not evil gainers, not the sinners of the Gentiles, nor (ἐκ τῶν ἀνδρῶν) procuring to themselves (ἐκ τῶν ἀνδρῶν) an excellent step or degree. —In the early ages, bishops and deacons were sometimes taken from among the deacons. Thus Eusebius, bishop of Nicomede, before his promotion, was a deacon of one church in the time of Antoninus, as Eusebius states in his Eclog. Hist. v. 1. and Vales. But whether this was the practice in the apostle's time; or,
16 (Acts 10, 8.) Or if by any accident I am obliged to tell thee, I have written it, thou mayst know it is not to the behoof of the flesh, but to the behoof of the house of God, which is the church of the living God, the pillar and support of the truth.

16 (KJV 207.) For confusedly great is the mystery of godliness; God was manifested in the flesh, was justified in the Spirit, was seen of angels, was preached among the Gentiles, was taken up in glory. If it was the practice, whether St. Paul had it in view here, is hard to say;—because of the Stephanus signified a step or seat, some imagine the edification of the church is signified by the staircase, and where persons of the greatest dignity were set on the most elevated seats.

Ver. 15—1. In the house of God. The temple, or temple, and afterwards the temple, obtained the name of the house or habitation of God, because there the symbol of the divine presence resided, 1 Macc. 7, Matt. 2, 13. My house shall be called the house of prayer. Matt. 21, 38. 'Behold your house is left unto you desolate.' 2 Kings 11, 18. 'The temple of the Lord is empty.' or his temple. 2. Which is the church of the living God. Under the gospel dispensation, no man can be called a building or temple is called the house of God. That appellation is given only to the church of God; or to the church of God, so joined by a proper and essential union to Christ, as to be one and the same. Wherefore, by calling the things mentioned in this verse υπὲρ τοῦ θεοῦ, or the great mystery, the apostle hath intimated, that they are the most important doctrines of our religion. 2. God was manifested in the flesh. The Clermont MS., with the Vulgate, and some other ancient versions, read instead of ζωλαθησαν, God, —The Syriac version, as translated by Trench, hath, 'Quae Deus revelatus est in carne.' —The Latin version, as translated by the Eusebian mss, which were distinguished into μαθατις and μαθατις, the lesser and the greater. Wherefore, by calling the articles mentioned in this verse μετατρεπθησαν, or the great mystery, the apostle hath intimated, that they are the most important doctrines of our religion.

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16 (Acts 10, 34.) Or if by any accident I am obliged to tell thee, I have written it, thou mayst know it is not to the behoof of the flesh, but to the behoof of the house of God, which is the church of the living God, the pillar and support of the truth. —In the house of God. —The temple, or temple, and afterwards the temple, obtained the name of the house or habitation of God, because there the symbol of the divine presence resided, 1 Macc. 7, Matt. 2, 13. My house shall be called the house of prayer. Matt. 21, 38. 'Behold your house is left unto you desolate.' 2 Kings 11, 18. 'The temple of the Lord is empty.'

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CHAPTER IV.

View and Illustration of the Predictions contained in this Chapter.

By calling the Christian church, in the end of the preceding chapter, 'the pillar and support of the truth,' the apostle teaches us, that one of the important purposes for which that great spiritual building was reared, was to preserve the knowledge and practice of true religion in the world. Nevertheless, knowing that, in after-times, great corruptions both in doctrine and practice would at length take place in the church itself; and that the general reception of these corruptions by professed Christians would be urged as a proof of their being the truths and precepts of God, and on the pretense that the church is 'the pillar and support of the truth,' the apostle, to strip these corruptions of any credit which they might derive from being received by the multitude, and maintained by persons of the greatest note in the church, judged it necessary, in this fourth chapter, to foretell the introduction of these corruptions, under the idea of an 'apostasy from the faith,' and to stigmatize the authors thereof as lying hypocrites, whose conscience was seared. And to give his prediction the greater authority, he informed Timo thy, that the Spirit spake it to him with an audible voice; and mentioned in particular, that those lying teachers would corrupt the gospel by enjoining the worship of angels and of departed saints, ver. 1, 2—and by forbidding certain classes of men to marry, on pretense that thereby they made themselves more holy; and by commanding some at all times, and all at some times, to abstain from meats which God hath made for food, provided it be received with thanksgiving, ver. 3.—namely, that every kind of meat is good, and that nothing is to be cast away as unclean which God hath made for food, provided it be received with thanksgiving, ver. 4.—For it is sanctified, that is, made fit for every man's use, by the word (or permission) of God, and by prayer, ver. 5.—These things the apostle ordered Timothy to lay before the brethren in Ephesus, because the foreknowledge of them was given to him, and by him discovered to Timothy, for this very purpose, that he might warn the faithful to oppose every appearance and beginning of error, ver. 6.—And because the Jewish fables, termed by the apostle 'old wives' fables,' and the superstitious practices built thereon, had a natural tendency to produce the errors and corruptions which he foretold were to arise in the church, he ordered Timothy to reject them with abhorrence, ver. 7.—Especially as rites pertaining to the body are of no avail in the sight of God, and of very little use in promoting either piety or love; whereas a pious and holy life is the only thing which renders men acceptable to God, ver. 8.—With this, that these things might make the deeper impression on Timothy's mind, the apostle solemnly protested to him, that in affirming them he spake the truth, ver. 9.—And indeed he had showed by the heaviness and solemnity with which he had suffered for preaching, that he trusted for salvation neither to the rites of the law of Moses nor to the mortifications prescribed by the Pythagorean philosophy; nor to the favour of any idol, but to the favour of the living God alone, who is the preserver of all men, but especially of believers, ver. 10.—The same doctrine he ordered Timothy to inculcate on the Ephesian brethren, ver. 11—and to behave in such a manner that it should not be in the power of any person, whether he were a teacher or one of the people, to despise him on account of his youth, ver. 12.—Then, because the Jews and Judaising teachers founded their errors on misinterpreations of the Jewish scriptures, he ordered Timothy to read these inspired writings frequently to the people in their public assemblies, and likewise in private for his own instruction; and on the true meaning of these scriptures to found all his doctrines and exhortations, ver. 13.—In the mean time, that he might attain the true knowledge of these ancient oracles, he ordered him to exercise the spiritual gift which he possessed; probably the inspiration called 'the word of knowledge,' which had been imparted to him by the imposition of the apostle's hands, when, in conjunction with the eldership of Lystra, he ordained him an evangelist, ver. 14.—Farther, he desired Timothy to meditate much on the scriptures of the Old Testament, and to be wholly employed in studying them, and in explaining them to the people, ver. 15.—Finally, he commanded him to take heed to his own behaviour and to his doctrine, from this most powerful of all considerations, that by so doing he would both save himself and them who heard him, ver. 16.

NEW TRANSLATION.

CHAP. IV.—1 (α) But the Spirit (πνεύμα) expressly saith, that in after-times (τοῦτο) very godliness in the world, be the support of the truth, the Spirit

Ver. 1.—1. The Spirit (πνεύμα) expressly saith; or, in so many words saith. Made supposeth this to be an allusion to Dan. xii. 30. But the times here mentioned are not in Daniel, nor anywhere else in scripture; not even in the prophecy which the apostle himself formerly delivered concerning the man of sin. I therefore think these words were, for the greater solemnity and authority, suggested by the Spirit in the apostle's hearing, after he had finished the preceding passage concerning the church's being the pillar and support of the truth. Of the Spirit's speaking in an audible manner, we have other instances in scripture. Thus the Spirit spake, in Peter's hearing, the words recorded Acts ii. 18, 20; and in the hearing of the prophets in scripture. Thus the Spirit mentioned, Acts xii. 13. Also Acts xvi. 6, Acts xxi. 11.

2. That in after-times.—So the phrase εἰς τοὺς μελλόντας may be translated, because it denotes future times, without marking whether they are near or remote. Made thinks the particular time is determined in this passage. For he supposes all the times mentioned in the New Testament to have a reference to Daniel's four monarchies, which he considers as the grand sacred calendar; namely, the Babylonian, the Medo-Persian, the Greek, and the Roman monarchies. Now, as the monarchies, and as under it the God of heaven set up the kingdom of His holy One, Made thinks the latter, or last times, are the last part of the duration of the Roman empire, when the man of sin was to be revealed. Others, because the times in which the historical prophecies were called, Heb. i. 1, 2, the last days, and 1 Pet. i. 10, the last
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Many, 54.) some will apostatize from the faith, 2
giving heed to deceiving spirits, 4 and to doctrines
centering on the demons; 5

2 (v. 167.) Through the hypocrisy of liars, 3
who are seared (supp. save) in their own con-
science;

3 Whosoever is found to have the command 2
to abstain from meats, which God hath created
to be received with thanksgiving by the faithful 4
(see, 219,) who thoroughly know the truth 5

4 (Or) That every creature of God is good,
bearing with thanksgiving, and nothing 1
to be cast away.

times, understand by the latter times, the times of the end,
indefinitely. See 2 Pet. iii. 3 note 2.

2 Saves a great number of people, 1 from the heathen. 1—Though the word διαδικοσ
erve was used by the Greeks to signify subjects withdrawing their obedience from the civil powers, 2 Thes. ii. 3 note 1, the apostle did not say it was applied, but men's relinquishing the true faith and practice of the gospel; as the phrase, 3 apostatize from the faith, imports. Wholy, therefore, those whom he hath followed, are mistaken, who interpret the apostasy for 2 Thes. ii. 3, of the rebellion of the Jews against the Roman emperors, which ended in the overthrow of their state.—In the epistle to the Thess.

alonians, the character of the characters who were to introduce the apostasy is described; but in this epistle, the erroneous opinions and corrupt practices which constituted the apostasy, are foretold. And the apostles introduced this prophecy immediately after a short account of the mystery of godliness, may we not conjecture that his design in so doing was, to give the faithful an opportunity of comparing the apostasy, called in, the epistle to the Thess.

alonians, the mystery of godliness, with the mystery of godliness, that they might be more sensible of the pernicious nature of the apostasy, and be excited to oppose it in all its stages.

4. Giving heed (ἐρχομένων προς διαδικοστε χρηστος) to deceiving spirits;—that is, to false pretences to inspiration, which cause men to err from the true faith of the gospel. The apostle means those gross frauds by which the corrupt teachers, in the dark ages, were to enforce their erroneous doctrines and superstitions, practices the ignorant multitude, under the notion of revelations from God, or from angels, or from departed saints. In this sense the word πνευμα is used 1 John iv. 1. 1 'Believe not every spirit;' every pretender to inspiration, 7 try the spirits whether they be of God. 5

5. And to doctrines centering on the demons. 4—For this translation, see 1 Tim. iv. 3. The word translated διαδικοστε was used by the Greeks, to denote a kind of being of indeterminate nature between a god and man. See 1 Cor. x. 20 note 1. Col. ii. 8 note 6. They gave the same sense to the souls of some departed men, who were supposed to be the spirit and soul of human beings suiting in the presence of the God of prophecy; vol. ii. p. 438. The latter part they called superior διαδικοστε, and supposed them to have the power of communicating some species to angels. The latter they termed inferior διαδικοστε. These were of the same character with the angels, and the souls of men were worshipped as interceders. When, therefore, the Spirit of God foretold, in an indeterminate manner, of the future, of the spirit of the Euphrates horsemen is said, Rev. x. 20, to be their 'wrestling,' 4 or wrestling, 5 διαδικοστε, that is, angels and saints; not deities, as our translators have rendered the word. For in no period of the church were devils worshipped by Christians. 4—Epiphanius, quoting this text, adds to it the following clause: 'For they will be worshipers of the devil, as in Israel also they were worshippers,' alluding to the Israelites worshipping Baal and Asherah. Hosea and Malachi contend, that this addition is a part of the pseudepigraphal texts, and that it was an error of the apostles, which the early Christians explicated, because it is found only in one ancient MS. On supposi-
tion, however, find it is a marginal explication, it shows what the apostles meant to be the meaning of the word διαδικοστε, to worship the demons. Those who have offered this interpretation, as the apostles had no idea of the evil influence that the corruption of the apostles, and the hypocrisy of liars, would have on the church, have reason to believe, or know the truth. See 1 Thes. v. 21 note. 6.

5. Who thoroughly know the truth.—That is, who are seared in their conscience, and will inven-
numerable falsehoods, to recommend their erroneous doctrines and corrupt practices to the ignorant multitude.

3 These lying teachers will forbid the eating of the flesh, and such of both sexes as wish to live piously, to marry; and command the people to abstain from certain meats, which God hath created to be used with thanksgiving by the faithful, who thoroughly know the truth concerning that matter;

4 That every creature of God is good, fit for man's food, is good, and may be used, being received with thanksgiving to God the giver; and no kind is to be cast away, either from peevishness, or from the fancy that it is unlawful.

of godliness, but denying the power. 2 Tim. iii. 5. These hypo-
critical teachers are called liars, because of the gross fictions and frauds which they were to contrive for the purpose of establishing the worship of demons. How well the appellation agrees to the Roman clergy in the dark ages, no one may understand who is acquainted with their pretended ceremonies, the superstitious observances of angels, and of the ghosts of departed saints, and concerning the miracles done by them, and by them persons be repaired, the sign of the cross, &c. all preached by monks, and priests, and even bishops; and committed to writing in books, and manuals, many of their sermons, to render them objects of adoration. 2. Who are seared in their own conscience. 6—Epiphanius thinks this clause should be translated, 'who are burnt in their conscience;' meaning, that these impostors would bear in their consciences indelible marks of their atrocious crimes, as satisfactory marks in their bodies marks impressed with red-hot irons, in tokens of their crimes. This opinion Bengelius, episcopate, and supported by a passage from Plato's Gorgias. But the translation I have adopted gives a meaning equally emphatical and proper.

Ver. 3—1. Who forbid to marry. 2—This false morality was very early introduced into the church, being taught first by the Jews, 3 the Samaritans, and Marcionites, and afterwards by the Manicheans, who said marriage was the invention of the evil one, and who considered it as sinful to bring creatures into the world to be unhappy, and to be born for death. In process of time the monks embraced celibacy, and represented it as the highest pitch of sanctity. At length celibacy was recommended by the priests, and by the orthodox themselves, and more especially by the bishop of Rome, the great patron of the worship of angels and saints. For they strictly enjoined their clergy, both regular and secular, to abstain from marriage. Thus, the worship of demons, and the prohibition of marriage, though naturally connected, have gone hand in hand in the church, as the spirit here foretold.

3. And command. 3—In the original passage of this there is a holiest ellipse which is anywhere found in the New Testament. For, as the ancient commentators observe, command to be used, and given to be fulfilled. Hence the translation I have adopted gives a meaning equally emphatical and proper.

3. To abstain from meats. 3—The lying teachers, who enjoined the worship of demons, were likewise to command the abstinence from certain meats. This part of the prophecy has been exactly fulfilled. For it is as much the rule of the monks and nuns to abstain from meats, as from marriage. Besides these rules to certain classes of men, the lying teachers instituted particular times and days of fasting, to be observed by all Christians without exception; namely, the forty days of Lent, and two days every week, whereon to fast, is to the sun. Here, therefore, the apostle hath pointed out two instances of the hypocrisy of the lying teachers who were to enjoin the worship of demons. Under the false pretense of ab-
liness, they were to recommend abstinence from marriage to the monks, and friars, and nuns; and under the equally false pretense of devotion, they were to enjoin abstinence from meats to some men at some times, and to all men at some times. But there is no ne-
necessary connection between the worship of demons and abstinence from marriage and meats; consequently the Spirit of God alone could foretell that these two hypocrisies were to be employed for the purpose of recommending the worship of demons.

4. Created to be received with thanksgiving by the faithful. 2—It is an observation of Bishop Newton, that 'there is no creature of all the good creatures of God: But thanksgiving is the necessary condition. What then can be said of those who have their tables spread with the most plentiful gifts of God, constantly sit down and rise up again, without suffering so much as one thought of the Giver to intrude upon them? Can we either believe, or know the truth? See 1 Thes. v. 19 note. 6.

5. Who thoroughly know the truth. 3—That is, who are seared in their conscience, and will inven-
nummerable falsehoods, to recommend their erroneous doctrines and corrupt practices to the ignorant multitude.

6. Who thoroughly know the truth. 3—That is, who are seared in their conscience, and will inven-
nummerable falsehoods, to recommend their erroneous doctrines and corrupt practices to the ignorant multitude.
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5 For it is sanctified (De Ge 3, 60.) by the command of God, and the prayer of all. 

6 Laying these things before the brethren, thou wilt be a good minister of the word of the faith, and of the good doctrine, to the knowledge of which thou hast attained.

7 But profane and old wives' fables reject; (c) and exercise thyself (De Ge 2, 10) to godliness. 

8 For bodily exercise is profitable for little; godliness is profitable for all things, having the promise of the present life, and of that which is to come. (See chap. vi. 19.)

9 This saying is true, (see 1 Tim. i. 18, note 1.), and worthy of all reception.

10 (Eu yap 3, 31.) Besides this we both labour and suffer reproach, (evi) that we trust in the living God, who is (evi) the Saviour of all men, especially of believers.

11 These things give in charge, and teach.

12 Let no one despise thy youth: But be thou耐心 to the believers in speech, in behaviour, in love, in spirit, (Ev 2, 11) in faith, (Ev 2, 11) in charity: (Ev 2, 11)

(See Tit. ii. 5.)

13 Till I come, apply thyself to reading, (Ev 2, 11) to exhortation, (Ev 2, 11) to teaching, (Ev 2, 11)

(See 2 Tim. iii. 16, note 3.)

Ver. 8.—1. Laying these things, &c.—If any prejudices with respect to the distinction of men (sacerdotal) remained in Timothy's mind, through the strictness of his education in the Jewish religion, the clear and express manner in which the apostle here asserted the lawfulness of eating all kinds of meats, must have entirely freed him from these prepossession.

2. To the knowledge of which thou hast attained.—That the expression in the original, ἐπιστεύσαι, is rightly translated, to the knowledge of which thou hast attained, will appear from the Bible translation of Luke 1, 3. (Ev 2, 11), ἑπιστεύσαι ἐπὶ τὸν θεὸν ἀποκαλυπτόμενον, and ver. 9, ἐν πάσῃ πρακτικῇ ἑπιστήμῃ. Having had perfect understanding, (Ev 2, 11) of all things from the very first.

3. And exercise thyself to godliness.—Ev 2, 11. This is an allusion to the exercises by which the athletes prepared themselves for the combat. The apostle's meaning is, That by the exercise of godliness, men prepare themselves for the employments of the life to come; see ver. 6, note 1.

Ver. 8.—1. Bodily exercise is profitable for little.—In this verse the apostle concludes, not only the austereities of the Essenes and Pharisees, but, if we may believe the Jews, the Greeks and others, and the exercises also by which the Greeks prepared themselves for the combat. Exert was a sort of exercise, because the word εὐσκόμησις is used, which, though it signifies exercise in general, was the technical word for that kind of exercise which the athletes performed naked, as a preparation for the combat. Therefore the writer of the present epistle introduced the language of the common practice of the apostle, and of that which is to come. —According to Welbopton, the apostle's meaning is, That godliness is profitable for all things, as having in the law the promise of happiness in the present (Ev 2, 11), and in the promises of happiness in the life to come. But there are promises in the gospel likewise, of the good things of the life to the godly. Matt. vi. 30. 'If God so clothe the grass of the field, &c.'—ver. 23. Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you.'—Mark x. 30. 'There is no man that hath left house, father, mother, sister, wife, children, brother, for the sake of the gospel, and shall not receive an hundredfold now in this time, &c.' These promises, however, do not SACERTAIN to every individual who lives in a godly manner, health, and wealth, and reputation; but they assure us that piety and virtue have a natural tendency to promote our temporal welfare, and commonly do promote it. Or if, in particular instances, through unforeseen accidents, it happens otherwise, the consciousness of a well-spent life affords unspeakably more delight, than the enjoyment of temporal prosperity affords to those who, being destitute of godliness, have no hope of happiness in the life to come. 

10. On account of this, I both endure great hardships and suffer reproach from Jews and Gentiles, that I trust to be made happy both here and hereafter, neither through bodily exercise, nor through the sacrifice of beasts, nor through the power of any idol, but by the living God, who is the preserver of all men, and specially of believers. 

11. These things solemnly enjoins as God's express commands, and teach the believers to act suitably to them. 

12. Let no one despise thy youth: But be thou patient to the believers in speech, in behaviour, in love, in spirit, in faith, in charity. (See Tit. ii. 5.)

13. Till I come, apply thyself to reading, to exhortation, to teaching, (servants.) See 2 Tim. iii. 16, note 3.
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14 That thou mayest understand the scriptures, neglect not to exercise the spiritual gift which is in thee, which was given thee by the imposition of my hands, according to a prophetic impulse, together with the imposition of the hands of the eldership at Lystra, who thereby testified their approval of thy ordination as an evangelist.

15 Make these things thy care: Be wholly employed in them, that thy proficiencies may be evident to all.

16 Take heed to thyself, and to thy doctrine; continue therein; for, he doeth this those will both save thyself and them who hear thee.

CHAPTER V.

View and Illustration of the Directions contained in this Chapter.

Because it is the duty of ministers to reprove such of their people as err, and because the success of reproof, in a great measure, depends on the manner, in which it is given, this chapter, directed to Timothy how to admonish the old and the young of both sexes, ver. 1, 2. - Next, he ordered him to appoint a proper maintenance for those widows who, being poor, and having no relations able to maintain them, were employed by the church in the honourable and useful office of teaching the younger women the principles of religion, and in forming their manners, ver. 3. - And to prevent the church from being burdened with too great a number of poor widows, he disposed all to be maintained their own poor relations who were able to do it; because so God had commanded, ver. 4. - And, that Timothy might have a clear rule to walk by in this business, the apostle described the circumstances, character, age, qualifications, and virtues of those widows, who might fitly be maintained by the church, and employed in teaching the younger women, ver. 5-10. - As also the character and age of those who were to be rejected, if they offered themselves to be employed and maintained in that manner, ver. 11-15. - And that the church might be under no necessity of employing any widows as teachers, but such as were truly desolate, the apostle, a second time, ordered the rich to take care of their own aged female relations who were poor, ver. 16.

With respect to those elders who were employed as presbyters in the church, and in determining controversies about worldly matters between man and man, the apostle ordered Timothy to allot to them an honourable maintenance out of the church's funds; especially if to the office of presiding they joined that of preaching and teaching, ver. 17, 18. - And for guarding the character of those who have sacred offices against malicious attacks, he forbade Timothy to receive any accusation against an elder, unless it was of such a nature that it could be proved, and was actually offered by two or three credible witnesses, ver. 19. - But being so proved, he required him to rebuke the guilty person publicly, that other sinners might, without a shaming, in that affair, either prejudice against or partiality for any person, ver. 21. - On the other hand, those who held sacred offices might give as little occasion as possible for accusations, the apostle ordered Timothy to ordain no person a bishop or deacon rashly; but, previous to that step, to inquire into the character and conduct of the candidate with the greatest strictness. And to exhort him to the more care in this important part of his duty, he told him, that by ordaining unfit persons to
sacred functions, he would make himself a partaker of all the sins they might commit in exercising such holy offices, inconscionably bestowed on them, ver. 22. — Next, he directed him to take care of his health, which, considering the office he was appointed to, was of great consequence to the church, ver. 23. — Then gave him a rule, by which he was to guide himself in judging of the characters and qualifications of the persons he proposed to ordain as bishops and deacons, ver. 24, 25.

NEW TRANSLATION.

CHAP. V.—1 Do not severely rebuke an old man, but beseech him as a father, and the young men as brothers;

2 The old women as mothers, and the young as sisters, with all chastity.

3 Honour widows who are really widows,

4 But if any widow have children, or grand-children, let these learn first piously to take care of their own family, (1 Tim. 5, 213.) and then to requite their parents: For this is good and acceptable in the sight of God.

5 (1 Tim. 5, 10.) Now, she who is really a widow and desolate, (1 Tim. 5, 10.) trusteth in God, and continueth in fastings, and prayers, night and day. (See 1 Tim. 5, 17. note.)

6 But she who liveth in pleasure is dealt with while she liveth.

7 (1 Tim. 5, 24.) Now, these things give in charge, that they may be blameless.

8 (Eph. 6.) For if any provide not for his own, and especially those of his family, he hath denied the faith, and is worse than an infidel.

9 Let not a widow be taken into the number under sixty years old, having been the wife of

Ver. 2.—Honour widows.——For the meaning of the word ἀξιόζειν, see ver. 17. Note.—The Greek commentators inform us that the widows of whom the apostle speaks in this passage, were aged women appointed by the church to instruct the young of their own sex in the principles of the Christian faith, and who for that service were maintained out of the funds of the church. See 1 Tim. iii. 11. note 1. This opinion of the Greek commentators is rendered probable by the apostle's order in Timothy, ver. 2, to admit none into the number of widows without inquiring into their age, circumstances, character, and qualifications, even as in ordaining bishops and deacons. See ver. 16. note 2.

2. Who are really widows.——By a real widow is to be understood one who is desolate, ver. 8: one who is not able to maintain herself, and who has no near relations in a condition to maintain her. Because in the first age the poor were maintained by the church, ver. 16, the apostle, to lessen the number of the poor, ordered Timothy in this passage to allow, that is, to employ and maintain as teachers, only such poor widows as had no relations able to maintain them. This was a prudent regulation, because, by employing as teachers widows really desolate, an honourable office, with a decent maintenance, was allotted to worthy persons, who at any rate must have been supported by the church. See ver. 16.

4. Let these learn first piously to take care of their own family, and, ver. 16, the apostle, to lessen the number of the poor, ordered Timothy in this passage to allow, that is, to employ and maintain as teachers, only such poor widows as had no relations able to maintain them. This was a prudent regulation, because, by employing as teachers widows really desolate, an honourable office, with a decent maintenance, was allotted to worthy persons, who at any rate must have been supported by the church. See ver. 16.

5. Now, she who is really a widow and desolate, (1 Tim. 5, 10.) trusteth in God, and continueth in fastings, and prayers, night and day. (See 1 Tim. 5, 17. note.)

6. But she who liveth in pleasure is dealt with while she liveth.

7. (1 Tim. 5, 24.) Now, these things give in charge, that they may be blameless.

8. (Eph. 6.) For if any provide not for his own, and especially those of his family, he hath denied the faith, and is worse than an infidel.

9. Let not a widow be taken into the number under sixty years old, having neither been an harlot, nor a burden on the public, which, in that case, would not be beneficial by our charity to our parents. But after maintaining our family, if we have to spare, we are to require our parents for the care that they have taken of us in our wants, by maintaining them when reduced to poverty. This is a duty so sacred, that a family of real Christians will cheerfully submit to some hardships, rather than suffer their parents to live on the charity of others.

Ver. 5.—1. Really a widow and desolate. —The word ἀδέηστης signifies reduced to adversity. The apostle, I suppose, alludes to the funeral mourning of ἀνακλίνεσθαι, which comes from δείπνεω, deipnus, and ἀνακληται, ἀνακλά. —2. Trusteth in God. —Hæc trustit unciunctae in traut. —Ecc. v. 10.

Ver. 6.—1. She who liveth in pleasure.——The word ἀκακίας signifies she forthrightly; see, concerning this word, James v. 5, note 2.

2. Is dead while she liveth.——She is spiritually dead; dead to virtue and religion. This may be said of every wicked person, but especially of the widows described in this verse. Our Lord likewise used the word dead to express extreme wickedness: 'Let the dead bury their dead!' The philosophers represented those as dead, who abandoned their sect, and gave themselves up to sensual pleasures.

7. These things give in charge, that they may be blameless. —The gender of the word ἀκακίας shows, that the Ephe-

CHAP. V.—1 When reproach is necessary, do not severely rebuke an old man, but beseech him, as thou wouldest beseech thy father in the like case; and the young men, who sin, as if they were thy own brothers.

2 The old women beseech, as if they were mothers to thee, and the young, as if they were thy sisters, observing the strictest chastity in speech and behaviour towards them.

3 With respect to widows who are to be maintained by the church as teachers, my command is, Employ and maintain those only who are really widows, or desolate.

4 But if any widow have children or grand-children able to maintain her, let not the church employ her as a teacher; but let these relations learn first piously to take care of their own family, and, then, to make a just return of maintenance to their aged parents for their care in bringing them up. For this attention to parents in poverty is good for society, and acceptable in the sight of God. See ver. 8. 16.

5. Now, to shew those who the widows are of whom I speak, she who is really a widow and desolate, besides being poor and friendless, is of a pious disposition; she trusteth in God for her support, and continueth in deprivations and prayers night and day. Such a widow will take pleasure in instructing the young.

6. But the widow who liveth in privacy and in luxury is dead while she liveth in that manner, and should not be employed as a teacher of the young.

7. Now, these things concerning the obligation lying on children to maintain their parents, charge the Ephesians to perform, that they may be blameless.

8. For if any one professing Christianity maintaineth not his own poor relations, and especially those with whom he hath lived in family, he hath renounced the faith of the gospel, and is worse than an infidel; many of whom would be ashamed of thus violating the obligations of nature and humanity.

9. Let not any widow be taken into the number of teachers of the young under sixty years old, having neither been an harlot, nor a burden on the public, which, in that case, would not be beneficial by our charity to our parents. But after maintaining our family, if we have to spare, we are to require our parents for the care they have taken of us in our wants, by maintaining them when reduced to poverty. This is a duty so sacred, that a family of real Christians will cheerfully submit to some hardships, rather than suffer their parents to live on the charity of others. See ver. 5. 8.
Timothy.

1. Conclude, but the wife of one husband at a time; consequently, had governed her passions properly in her youth.

10. Further, she must be one who is borne witness to for good works, that she hath brought up children, religiously and virtuously, that she hath formerly lodged strangers, even though heathens, that she hath washed the disciples' feet in their journeys, when they went about preaching the gospel, that she hath relieved the afflicted; in short, that she hath diligently performed every charitable work.

11. But the younger widows reject, for when they cannot endure Christ's reproof, they will marry; 12. Incuring condemnation, because they have put away their first fidelity.

13. And at the same time also they learn to be idle, wandering about from house to house; and not only idle, but also idle, and meddlers, speaking things which they ought not.

14. I command, therefore, young widows to marry, to bear children, to govern the house, to give occasion to the adversary for reproach.

15. For already some are turned aside, sown after Satan.

16. If any believing man or believing woman have widows, let them relieve them; and let not the church be burdened, that it may relieve those who are really destitute.

The Latin likewise used the word minimum for ad minimum.—Bengelius saepe esto is put here advisedly.

2. Having been the wife of one husband;—namely, at a time. For although it was not the custom among civilized nations for women to be married to more than one husband at a time, if a woman divorced her husband unjustly, and after that married herself to another man, she really had two husbands. See the note on ver. 14. of this chapter, and 1 Tim. iii. 2. note 1. Because the Latins used the word maritum to denote a woman who from her virginity had been married only to one man; and because that kind of marriage was reckoned honorable in some of the heathen priests and priestesses. Whitby supposes the apostle ordered husbands be thrice, husbands of one wife, and widows to have been the wives of one husband in the sense above described, that they might be nothing inferior to the heathen marriages of religion. But, in my opinion, he would have spoken more conformably to truth, if he had said that the apostles of the Christian religion, bishops, and deacons, and widows, that they might, in the eyes of the public, be not inferior to the heathen priests and priestesses.

3. That she hath hlooded strangers, &c.—Thus, in the other good works mentioned by the apostle, being attended with great excellence, in that poor widow who desired to be married to the number, could be supposed to have performed them at their own charges. I therefore suppose he speaks of the office of deaconesses, who had been employed in the offices here mentioned at the common expense; consequently the meaning of the direction will be, that, in choosing widows, Timothy was to prefer those who formerly had been employed by the church as deaconesses, and had discharged that office with faithfulness and propriety. For since these women had spent the prime of their life in the laborious offices of love mentioned by the apostle, without receiving any remuneration, but maintenance, it was highly reasonable, when a good woman was to be employed in such a good service, to promote them to so honorable a function, which required knowledge and experience rather than bodily strength and courage.

4. When they cannot endure Christ's reproofs;—xetp6 yap xetp6. On this word Buxtorf remarks, that it comes from 7p6u, to pull away, and xetp6, reproof; and that the metaphor is taken from high-bred brutes, who, having pulled away the reins, ran about at their pleasure. Gaseus and Le Clerc translate the clause, who do not obey the reproof. But the Greek commentators, suppose, that xetp6, is governed by xetp6, in the compound word xetp6 yap xetp6, and that the meaning is, they pull the reins contrary to Christ, whilst he restrains them from marriage. But whatever the etymology of this word may be, the apostle plainly means, that the younger widows who had undertaken the office of teaching the novices of their own sex, not being able to continue under that weight of work which they had laid on themselves by devoting themselves to the service of Christ, and which the nature of the office required, would marry and desert his service. See ver. 15. The simple word xetp6 yap is used, because it is designed to denote mar's living voluptuously.

5. They have put away their first fidelity;—Among other things, xetpe, signifies fidelity in performing promises and engagements, Rom. iii. 3. "Will not get the unbelieving of the world (even the faithfulness for fidelity) of God?"—Tit. ii. 10. "Showing all good fidelity." See also Col. v. 22. 1 Tim. i. 12. "The faithfulness which the widows who are married are here said to have put away, was their faithfulness to Christ, which they had virtually deserted when they took on them the office of teaching the younger women; for by marrying them it put them out of their power to perform that office with the attention and assiduity which it required."

6. Tuttius also;—The word 7eucolou, eurulon et ineptae, signifies persons given to idle talk, a vice to which women are commonly much addicted. 7. I command therefore, young widows to marry;—As this discourse is concerning widows, that were already married, and therefore the apostle directs Timothy to prevent their marriage; this discourse is concerning widows, that were already married, and therefore, in the first place, he commands Timothy to prevent their marriage, and then, in the second place, he commands Timothy to teach them the doctrine of Christ, 1 Cor. vii. 15. "To the married I command, not I, but the Lord; that the husband should leave his wife; and to the unmarried I command, not I, but the Lord; that they should marry not again."—Ver. 9. From this command it is evident, that under the gospel marriage is lawful, both to men and women, and, therefore, it is no sin to marry another, if the previous marriage is inoffensive, or, if it was even a marriage of necessity, if it is not to the marriage, in the eyes of the public, the church. for the apostle says, "God, who ordains it, that is no sin to marry any more, if the previous marriage was not to the reproach of the church."

8. Therefore the priests, who at all times recommend a single life to those who aim at superior sanctity, misunderstand the apostle, when they affirm that he considered celibacy as a more holy state than wedlock. For, if that were true, why did he order that aged widows, who had been married to one husband, should be employed to teach the young of their own sex, and not rather aged women who never had been married at all? Also, why did he make it a qualification of the bishop, that he should be the husband of one wife? and not rather that he should be an unmarried person, and continue unmarried all his life?—As the expression, that a bishop should be the husband of one wife, did not make it necessary that every bishop should be a married man, (1 Tim. iii. 2. note 1. at the end), so the apostle's command to the younger widows to marry, did not oblige them to marry, if they could live chastely unmarried, and found it convenient, in other respects, so to do. Besides, every young widow might not have it in her power to marry.

9. Some are turned aside after Satan;—Some of the widows employed by the church as teachers, had, by marrying, unceasingly engaged themselves for that excellent office. Thus the apostle termed a turning aside after Satan, not because marriage is an unlawful state in itself, but because, through the temptation of Satan, they had deserted their station in the church.

10. Have widows;—that is, the grandmothers, grandmothers, daughters, or sisters, who are poor widows. In the opinion of Tertullian, this provision extended to the proprietary rights of a widow's estate, and how it was to be devoted to the service of Christ, when they became incapable of labor.
Let the elders (ἄρα καὶ διδάσκαλοι) who preside well be counted worthy of double honour, especially those who labour in (προς ἀγωγήν) teaching and exhorting. For such we have proved by the appointment of the apostles, that they which run in a good work are first to labour, then to eat, being thereby examples to all that follow. For this cause I also, for these reasons, to the churches of Asia, write, that they should stuff those that have charge of the public ministry. For it is not the apostles only, who do lay this charge upon them: no, but the church also is in this ordinance, that they which labour in the public ministry, should be provided for. For the scripture saith: He that planteth the vineyard, and he which laboureth therein, are appointed together. And that it is not the apostles only, who are the ministers of the public ministry, but the church also, has been long established. For in their epistles, they often add, in the conclusion, this sentence: Salute such as work the work of God, even as I have commanded you. And that the ministers should be supplied, was required by the apostles, and by the church: which is so declared in the following verses, as the apostle says: To do this, is the rule of the Lord Jesus Christ, which was delivered to his apostles. And the church has always followed the example of the apostles, in doing this.
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18 For the scripture (Deut. xxv. 4) saith, *The ox treading out the corn thou shalt not muzzle;* and, *The labourer is worthy of his hire.* (See Luke x. 7. and Matt. x. 10, where the expression is his next.)

19 Against an elder receive not an accusation, unless (wv.) by two or three wit- nesses.

20 Those who sin, rebuke before all, that others also may be afraid.

21 I charge thee, (owner) in the presence of God, and of the Lord Jesus Christ, and of the elect angels, (see 2 Tim. iv. 1.), that thou observe these things without prejudice, doing nothing through envy of foolish men.

22 Lay hands hastily on no one, neither partake of other men's sins. Keep thyself pure.

23 No longer drink water, but use a little wine, for thy stomach's sake, and thy frequent infirmities.

24 Of some men the sins are very manifest going before to condemnation: (Tit. iv.) but in some (2ts., 226), especially they follow after.

25 In like manner also, the good works or some are very manifest, and those which are otherwise cannot be long hidden.

unbecoming their Christian profession, when they brought their suits into the heathen courts, and dishonoured all their brethren, by declaring that they thought there was not a wise and equitable person among them, to whose determination they could submit their disputes, 1 Cor. vi. 1-6.

Fourthly, The presidents managed the temporal affairs of the church as a society. The money collected by the brethren, for defraying the common expenses, supporting the poor, and maintaining those who were employed in sacred offices, was very early put into the presidents' hands, and from them the deacons received the share that was allotted for the poor; so did the teachers what belonged to them. And as the president was supposed to be a person of good understanding, prudent, and experienced in business, the brethren would naturally apply to him for advice respecting their worldly affairs, at least in all difficult cases.

26 For worthy of double honour: 1 Thess. v. 14; 1 Tim. v. 17. The word double signifies the honour done to a person, by bestowing on him such things as are necessary to his comfortable support: Acts xxvii. 10. Who also honoured us with many honours. 1 Thess. iv. 13. The word double signifies the maintenance given to parents who are poor: Matt. xix. 6. And honour not his father or his mother. It signifies likewise the maintenance given by the church to widows: ver. 2. Honour widows who are really widows: the word double signifies the maintenance, as of equal authority with the words of Moses, it is a proof, not only of the early publication of these gospels, but of their authenticity as divinely inspired writings. See what is written concerning the maintenance of the widows of the church. 1 Cor. ii. 12. God in 6. Ver. 15. Unless by two or three persons. This is not a proper translation of the clause. For I see no reason why an accusation against an elder should not be received, if of the maintenance of the widows of the church, to whose service they devoted the greatest part of their time and pains.

27 Especially those who labour in preaching and teaching. 1 Thess. iv. 11. Note 3. It occurs in the apostle's Epistles of some of the elders who professed employed themselves also in preaching and catechizing. This appears likewise from Heb. xii. 7. Remember them who have the rule over you, who have spoken unto you the word of God. Among the presidents who laboured in teaching, the bishops were the chief. For the word was required, not only that they should be apt to teach, but, 1 Tim. iii. 1. that they should 'rule their own house well.' 1 Tim. iii. 5. For if a man know how to rule his own house, how shall he take care of the church of God? The ability to rule was necessary to the presbytery, the bishops being in small churches. It was formerly observed, chap. v. 17. note 1., it might happen that there was no ruler but the bishop. In churches where there were other rulers, the bishops might expect those consulted them, and ruled in conjunction with them. In process of time, however, the bishops arranged to themselves the wise, whose counsel they took, and shared in ruling their own churches, both in spiritual and temporal affairs; as we learn from 1 Peter iv. 11. and 5. verse consulted them. 1 Tim. i. 1. The custom of having elders in imitation of the synagogue, whose only business it was to rule, and without whose advice nothing was to be done in the church, has I know not for what reason, grown out of use, through the pride of the bishops, who wished to be themselves the only persons of consultation in the church. On the ancient practice mentioned in the foregoing passage, as Exodus observes, the reformed founded their little countries, which they called constabiles. See a passage from Josephus's letter to Eusobius, quoted Tacit. ii. 5. note 3. where he shows in what manner bishops came to be raised above presbyters.

28 The labourer is worthy of his hire. 1 Thess. iv. 11. I mean as well as what went before, it is affirmed by the apostle to be said in the scripture, yet it is nowhere written in the Jewish scriptures. It is found only Matt. x. 10. Luke x. 7. The apostle therefore must have read either Matthew's or Luke's gospel, before he wrote this epistle. And seeing he quotes this saying as a scripture, and represents it as of equal authority with the words of Moses, it is a proof, not only of the early publication of these gospels, but of their authenticity as divinely inspired writings. See what is written concerning the maintenance of the widows of the church. 1 Cor. ii. 12. God in 6. Ver. 15. Unless by two or three persons. This is not a proper translation of the clause. For I see no reason why an accusation against an elder should not be received, if of the widows of the church, to whose service they devoted the greatest part of their time and pains.

29 Of some men the sins are very manifest going before to condemnation: (Tit. iv.) but in some (2ts., 226). especially they follow after.

30 In like manner also, the good works or some are very manifest, and those which are otherwise cannot be long hidden.
CHAPTER VI.

View and Illustration of the Precepts and Doctrines contained in this Chapter.

I. TIMOTHY.

BECAUSE the law of Moses, Exod. xxi. 2, allowed no Israelite to be made a slave for life without his own consent, the Judaizing teachers, to allure slaves to their party, taught that, under the gospel likewise, involuntary slavery is unlawful. This doctrine the apostle condemned, as in his other epistles, 1 Cor. vii. 20, 21, 22. Col. iii. 22., by enjoining Christian slaves to honour and obey their masters, whether they were believers or unbelievers, ver. 1, 2., and by assuring Timothy, that if any person taught otherwise, he opposed the wholesome precepts of Jesus Christ, and the doctrine of the gospel, which in all points is conformable to godliness or sound morality, ver. 3., and was puffed up with pride, without possessing any true knowledge either of the Jewish or of the Christian revelation, ver. 4..—Next, the apostle told Timothy, that the Judaizers, who insinuated such a doctrine, did it to make gain of the slaves, whom they persuaded to embrace the gospel in the hope of thereby becoming free men; and that these teachers esteemed that the best religion, which brought them the greatest gain, ver. 5.—But that true religion, with a competency, is great gain, ver. 6..—Whereas religion is not real gain: it will not contribute in the least to make men happy in the life to come: For, as we brought nothing with us into the world, so it is vain that we can carry nothing out of it, ver. 7.—Therefore, instead of eagerly desiring to be rich, having food and raiment, we ought to be contented, ver. 8.—Especially as experience teaches, that they who are bent on becoming rich expose themselves to innumerable temptations, not only in the pursuit, but in the enjoyment of riches, by the many foolish and hurtful lusts which they engender, ver. 9.—Hence, the apostle justly calls the love of money the root of all the evil affections and actions which are in the world, ver. 10.— Covetousness, therefore, being both criminal and disgraceful in all, but especially in the ministers of religion, the apostle ordered Timothy, as a servant of God, to flee from the inordinate love of money, and from all the vices which it occasions; and to pursue righteousness, piety, faith, charity, patience, and meekness, ver. 11.—and to combat strenuously the good combat of faith, by making and maintaining the good confession concerning Jesus Christ, that he is the Son of God, ver. 12.—Then charged him, in the sight of Christ, who himself witnessed under Pontius Pilate that confession, ver. 13.—to observe this commandment concerning it in an unblamable manner, whereby he would do his part in preserving the good confession in the world, till it was rendered indissoluble by the appearing of Jesus Christ himself on earth, ver. 14.—whom God, the only Potentate in the universe, will, at the proper time, shew to all as his Son, by the glory and power with which he will send him to judge the world, ver. 15, 16.

But lest Timothy, from the foregoing severe condemnation of the love of money, might have inferred that it was a crime to be rich, the apostle, to obviate that mistake, ordered him to charge the rich, not to trust in uncertain riches for their happiness, but in God, who always liveth, and who bestoweth on men all their enjoyments, ver. 17.—and to make a proper use of their riches, by relieving the necessities of the poor, and promoting every good work, ver. 18.—Because thus they will provide for themselves a firm foundation to stand on, during the wreck of the world, and at the judgment, ver. 19.—Lastly, to make Timothy sensible how earnest the apostle was that he should preserve the doctrines of the gospel pure, he renewed his charge to him; and cautioned him to avoid the vain babbling of the Judaizers, and those misinterpretations of the scriptures by which they opposed the doctrine of the apostles, and which they falsely dignified with the name of knowledge, ver. 30.

NEW TRANSLATION.

CHAP. VI.—1 Let whatever servants are under the yoke, esteem their own masters worthy of all honour: that the name of God and the doctrine of the gospel be not evil spoken of.

2 And they who have believing masters, let them not despise them because they are brethren: but let them serve them more; because they are believers and beloved who receive the benefit. These things teach and exhort.

3 If any one teach differently, and consent not to the wholesome commandments which are our Lord Jesus Christ's, and to the doctrine according to godliness,

Ver. 1. Esteem their masters worthy of all honour.—By ordering Timothy to continue with and obey their masters, the apostle hath showed, that the Christian religion neither alters men's rank in life, nor abolishes any right to which they are entitled by the law of nature, or by the law of the country where they live.

Ver. 2.—But let them serve them more. Instead of encouraging slaves to disobedience, the gospel makes them more faithful and conscientious. And by sweetening the temper of masters, and inspiring them with benevolence, it renders the condition of slaves more eligible, than by making them regret the liberty they lost. The true spirit of the gospel, they will treat their slaves with humanity, and even give them their freedom, when their services merit such a favour.

4 Who receive the benefit. Elmer hath showed, that although the word ἀποκάλυψις literally signifies to take hold of, to receive, to own, this sense is more suitable to the subject in hand, than to understand it, as some do, of the slave's taking hold of the benefit of the gospel on the one side, and the master on the other. Besides, ἀποκάλυψις, benefit, is nowhere used to denote the gospel. Still mentions one MS, which reads κείμενος, of the service, as the Syriac translator seems to have done; 'Qui custodiat, sunt ministerio eorum.'

Ver. 3.—1. If any one teach differently. That the apostle had the Judaizers in his eye here, is evident from Tit. i. 10. There are many murmurs and foolish talkers and deceivers; especially they of the circumcision; 11. Whose mouth must be stopped, who subvert...
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4 He is puffed up with pride, and knoweth nothing either of the Jewish or of the Christian revelation, although he pretends to have great knowledge of both; but is dismembered about questions and debates of words, whereby come envy, strife, evil speakings, unjust suspicions.

5 Perverse disputings of men wholly corrupted in mind, and destitute of the truth, who reckon gain to be religion. From such withdraw thyself.

6 But godliness with a contentment is great gain. (See 1 Tim. iv. 8. note 2.)

7 For we brought nothing into the world, and it is plain that we cannot carry it out of the world.

8 (Acts 106.) Wherefore, having food and raiment, let us be therewith contented.

9 But they who will be rich fall into temptation, and a snare, and into many foolish and hurtful lusts, which plunge men into destruction and perdition.

10 For the love of money is the root of all evil; which some covetously seek, and they err from the faith, and pierced themselves all around with many sorrows.

whole families, teaching things which they ought not, for the sake of worldly gain.

2. And consent not.—Bentley, in his Philalethes. I. p. 71, 72, affirms, that the word ἀκολούθοντας is in no good Greek author significant to consent. Yet it is a natural sense of the word: for the Latins used acclives, which answers to the Greek ἀκολούθοντας, to denote one's agreeing to an opinion. Thus we find in Hesiod, without variation, and in English we say, I accede to, or come into your opinion.

3. Which are our Lord Jesus Christ's.—All the precepts which the apostle delivers by inspiration being the precepts of Christ, there is no occasion to suppose that he here referred to some precepts concerning slaves, which Christ, while on earth, delivered to his apostles, and which, though not recorded by the evangelists, were made known to his apostles in their intercourse with him. See Titus, ii. 2.

4. Is dismembered.—In, literally, being sick; brain—Bremius translates it, being mad. Doddridge, &c. Persons who are extremely addicted in any foolish frivolous pursuits, or who are excessively fond of any groundless opinions, are said to be sick with those opinions, for they are so deluded that they do not discern the judgment.

5. About questions and debates of words.—The questions which sickened the false teachers, were those concerning slavery and the observance of days and months, and the words about which they debated, were those wherein the law and its statutes are declared to be established for ever, and through all generations: For, from these words, they argued, that the law would never be abolished. The questions and debates of which the apostle speaks, are called, Tit. ii. 9. Strifes and contentions about the law; and 2 Tim. ii. 11. Fighting about words; and 23. foolish and unprofitable questions.

6. Wherefore come envy, strife, evil speakings, unjust suspicions. This clause seems remark on the propriety of the apostle's having said, that the gospel is so little esteemed that men are ready to fall into every kind of error, and especially into that, which is the most absurd. For the apostle has shown that there are many errors in this world, and he desires them to be considered as nothing compared with the error of those who think that by seeking after the gospel, they are seeking their own destruction.

7. Perverse disputings, &c.—A philosophic conversation, such as was held in the schools of the philosophers, was called ἐπικρατεῖν, because it was thought an useful way of spending time. But the addition of the proposition ἀστραμμάτων, as, and unjust suspicions, is very obvious, but within very unanswerable reflections, and ought for the future to put them on their guard.

8. Who withdraw thyself.—It seems the Jews and the Gentiles, who had no view in teaching but to draw money from their disciples. And the money which they gave, was spent in the gratification of their lusts. Hence the apostle calls their 'belly their god.' (Phil. iii. 19.)

9. From such withdraw thyself. This clause is wanting in some MSS. and versions; but the Greek commentators have explained it, as which, as Estius observes, is a proof that the reading is at least sound.

10. But godliness with a contentment.—No Diocletian has translated it, but contentment, which is both submissiveness. If the common translation is retained, the meaning will be, that godliness makes a man contented, whatever his circumstances are; consequently it is great gain. —Rev—In this passage, and in the providence of God, resignation to his will, hope of reward in the life to come, and the assurance of eternal life, which is to be obtained only by his grace, are called for. For the true religion, is a combination of love with every duty, and the only way to please God; for in these things piety or true religion consisteth.

2. In great gain; the—Christians, from παράσημον, a passage because gain, or riches, make every thing accessible to him who possesses them.

3. For we brought nothing into the world.—This is an allusion to Ezekiel, v. 13. 'As he came in the land another womb, naked shalt he return,' &c. We brought nothing into the world but our existence, which, as our Lord tells us, Matt. vi. 26. being more than meat he who hath given the greater blessing will undoubtedly bestow the less.

4. Neither can we carry anything out.—Why then perplex ourselves with heaping up riches? We only need παράσημον, a free passage to our native country, and should not engage ourselves in the snares mentioned ver. 9.

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I. TIMOTHY.

11 Therefore do thou, O man of God, flee these things; and pursue righteousness, piety, faith, love, patience, meekness.

12 Combat the good combat of faith: lay hold on eternal life, for which thou wast called; and confess the good confession in the presence of many witnesses.

13 I charge thee in the presence of God, and of Christ Jesus, who witnessed under Pontius Pilate the good confession,

14 That thou keep (v. 71.) this commandment without spot, unblamably, till the appearing of our Lord Jesus Christ.

15 Which in his own season the blessed (1 Tim. i. 11. note 2.) and only Potentate will show, even the King of kings, and Lord of lords.

16 Who alone hath immortality, and dwelleth

Hymenaeus and Philetus, who, by affirming that the resurrection was already past, 2 Tim. iii. 17, denied a future state, and thereby set their disciples free from every restraint: for they were not able to convince the more ignorant, who may indulge themselves without scruple, in all kinds of curious speculations and wild fancies, which are not forbidden by human laws.

And pierced themselves all around. — The critics observe, that the original word πνεύσκοντες properly signifies have stabbed themselves as it were from head to foot and all around, so as to be wholly covered with wounds.

Ver. 11. O man of God. — The ancient prophets had this appellation given to them, to show that their function was a service which God had appointed to them. For the same reason the ministers of the gospel are called men of God, 2 Tim. iii. 17. That man of God may be perfect and thoroughly furnished. — Wherefore, by engaging Timothy in this passage a man of God, the apostle suggested to him the strongest incitement to live conscientiously. He was engaged in a work assigned him by God, far more noble than the pursuit of riches, and a work with which the immemorial pursuit of riches was incompatible. His business was to teach mankind the knowledge of God and of eternal life, and to persuade them to lay hold on eternal life, by avoiding covetousness, and pursuing righteousness, piety, faith, and to be himself a pattern of all these virtues. Paul's reflection on this passage is worthy of a place here. — "Happy," says he, "would it be for the church of God, if these important articles of prudential religion were more inculcated, and less of the real (πραξίς) of its teachers spent in discussing vain questions, and inordinate strivings about words, which have been productive of so much envy, contention, obserbation, and suspicion." Ver. 10. — Combat things good. — The phrase πάντα ἐντέριον, being general, may be understood of any of the Olympic contests. But the apostle seems to have laid the combat either of boxing or wrestling in his eye, rather than that of the two in the passage. And he was requiring greater exertions of courage than the race, and being attended with more danger, were bitter images of the combat of faith, which was to be carried on by confessing the good confession in the presence of many witnesses, often with the hazard of the contending's life.

2. Confess the good confession. — Πάντα ἐντέριον, being the second person of the first sects of the indicative, is put here for the imperative; as is evident from the preceding phrases, which are all in the imperative mood. Our translators have overlooked. — The translation I have given of this clause, shows what the good combat of faith was, which Timothy was to carry on; it consisted in confessing before all mankind the principal article of the gospel, namely, that Jesus Christ is the Son of God and Judge of the world.

3. In the presence of many witnesses. — The witnesses before whom Timothy was to maintain the good combat of faith, by confessing the good confession, were not any particular assembly, like the general assembly of all Greece used to behold the Olympic combats, to which the apostle alludes; but they were the whole human race; nay, the holy angels also, who, in the next verse, are described as spectators of his behaviour in this combat.

Ver. 12. I charge thee in the presence of God. — The circumstances and sub-strata of this passage with which the apostle addressed Timothy on this occasion, did not proceed from any suspicion of his fidelity as a minister, but from his own deep sense of the truths which Timothy was to confess and maintain. Hence the ministers of the gospel may learn, that these truths ought to be often and earnestly insisted on by them in their particular offices.

2. Who witnessed (οὗτος ὁ Ποντιας Πιλάτου) under Pontius Pilate. — Though the proposition is with the present, it is more elegantly used to signify under, as denoting time. Thus Acts xii. 25.
CHAP. VI.

17. **Charge the rich in the present world, not to be slain in mind, nor to trust in uncertain riches, but in God who liveth, and **Who** suppleth to us richly all things for enjoyment;**

18. **(Acts 20:35)** To work good; to be rich (Greek **πλοῦτος**), ready to distribute, communicative;

19. Providing for themselves a good foundation for hereafter, that they may lay hold on eternal life.

20. **O Timothy, guard the thing committed in trust to thee, avoiding profane vain babblings, and opposers of knowledge falsely named.**

21. Whose work is to be looked upon with respect to the faith. Grace be with thee. Amen.

(2 Tim. 6. 19. 20.)

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If any other be teaching a life without end, it is by gift. And as life without beginning is in an unchangeable and immutable God only, so is the existence of a life of immortality. Hence it is called, Rom. 1. 25. **God is not within the,n unchangeable,** 17. **is incorruptible, everlastable.**

2. Whose work is to be looked upon with respect to the faith. Grace be with thee. Amen.

Ver. 19. Providing for themselves a good foundation. **See Acts 20:35.** Because teaching a life of immortality, God only is immutable as well as immortal. Hence it is called, Rom. 1. 25. **God is not within the,n unchangeable,** 17. **is incorruptible, everlastable.**

2. Whose work is to be looked upon with respect to the faith. Grace be with thee. Amen.

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I. TIMOTHY.

the very properly termed these interpretations 'oppositions of knowledge,' because they were framed to establish doctrines contrary to and subservient of the gospel.—Withal, to destroy their credit, he asserted that the knowledge from which they proceeded was 'falsely called inspired knowledge.' The Judaisers, who gave these interpretations, were not inspired with the knowledge of the true meaning of the scriptures, but falsely pretended to that gift.

Ver. 31. Grace be with thee.—This epistle being chiefly designed for Timothy's own use, no salutations were sent to any of the brethren at Ephesus.

II. TIMOTHY.

PREFACE.

Sect. I.—Of the Time when the Second Epistle to Timothy was written.

From various particulars in the second epistle to Timothy, it appears that it was written while the apostle was in confinement at Rome. But whether that confinement was the one mentioned by Luke in his history of the Acts, or an after imprisonment, learned men are not agreed. Eusius, Hammond, Lightfoot, and Lardner, think it was the confinement mentioned by Luke, for the two following reasons——

First, It is evident from 2 Tim. iv. 11, that when Paul wrote this letter Luke was with him. Wherefore, as Luke hath spoken of no imprisonment of Paul at Rome but the one with which his history of the Acts concludes, the learned men above-mentioned infer, that must be the imprisonment during which the apostle wrote his second epistle to Timothy.—But the answer is, Luke did not propose in the Acts to give a history of the life of any of the apostles, but an account of the first preaching and propagation of the gospel. Wherefore, having related how the gospel was published, first in Judea by the apostles Peter, James, and John, and by the evangelists Stephen, Philip, and Barnabas; and after that in many heathen countries by Paul, Barnabas, Silas, Timothy, and others; and by Paul in his own hired house during his two years' confinement at Rome; he ended his history at that period, as having finished his design. It is evident, therefore, that although Luke hath written nothing farther concerning Paul, it is no proof that Paul's ministry and life ended then, or that Luke was ignorant of it. His silence concerning Peter after the council of Jerusalem is a proof that his ministry and life ended then; or that silence concerning many particulars mentioned in Paul's epistles is a proof that those things did not happen; or, if they happened, that they were not known to Luke.

Secondly, It is said, that if this epistle was written during an after imprisonment of Paul in Rome, Timothy must have been so old that the apostle could not, with propriety, have exhorted him to ' flee youthful lusts,' 2 Tim. ii. 22. But, besides what is to be said in the note on that verse, it should be considered, that in the year 68, when the apostle is supposed to have been a prisoner at Rome the second time, Timothy may have been only 34 years of age; which, both by the Greeks and Romans, was considered as youth. See Preface to 1 Tim. sect. I. 1.

These are the arguments on which the writers above-mentioned have founded their opinion, that Paul wrote his second epistle to Timothy during his confinement at Rome, of which Luke hath given an account in his history of the Acts.

Other learned men hold, that the apostle wrote this epistle during a second imprisonment at Rome, and support their opinion by the following arguments:

1. At the time the apostle could not, with propriety, have exhorted him to 'flee youthful lusts,' 2 Tim. ii. 22. But, besides what is to be said in the note on that verse, it should be considered, that in the year 68, when the apostle is supposed to have been a prisoner at Rome the second time, Timothy may have been only 34 years of age; which, both by the Greeks and Romans, was considered as youth. See Preface to 1 Tim. sect. I. 1.

2. The boldness with which the apostle preached the gospel to all who came to him, during the confinement mentioned by Luke in the Acts, and the assurance with which he defended himself against his accusers, encouraged others to preach the gospel without fear; so that he had fellow-labourers then in abundance. Phil. i. 14.

3. The Roman governors of Judea, by whom Paul was tried for his life, declared at his trials, that no crime was alleged against him, but only his holding opinions which his accusers said were contrary to their religion, Acts xxv. 18, 19. They likewise declared, that he had been guilty of no crime against the state, Acts xxvi. 31. Hence, therefore, being the only thing laid to the apostle's charge, and that circumstance being made known by the governor of Judea to his judges at Rome, they must have had a favourable opinion of his cause. This appears likewise from what the apostle himself wrote to the Philippians, chap. i. 12. 'I wish you to know, brethren, that the things which have befallen me have turned out rather to the advancement of the gospel. 13. For my bonds on account of Christ are become to me a joyful thing, and the deliverance of all them that trust in him.' Phil. i. 12. 13.

4. And abide some time with them, Phil. i. 24. and sent them the salutation of Cesar's household, Philip. iv. 22, by whose good offices he hoped to be set at liberty. But when he wrote his second epistle to Timothy, his judges, considering the things laid to his charge as crimes against the state, were so enraged against him, that he called his escaping condemnation to himself; made his first answer, as being ' delivered out of the mouth of the lion,' 2 Tim. iv. 17. And having no hope of being acquitted at his next hearing, he looked for nothing but immediate death, 2 Tim. iv. 6, 'I am now ready to be offered, and the time of my departure hath come.' 7. I have finished the race.' Ver. 22. 'And, despising the shame, he stood up straight, and the time of my departure hath come.' 7. I have finished the race.'

5. The law of Moses, as declared by Moses himself, was the law of nature; and in nature all were sinners, Gal. iii. 17. And in consequence of that, all who came to the apostle were sinners, Tit. ii. 11. Yet the apostle declared that he 'was under the law, so as under the law,' Gal. iii. 18, 'I am under the law, which is the power of sin.' Therefore the apostle could not, with propriety, have exhorted him to 'flee youthful lusts,' 2 Tim. ii. 22. But, besides what is to be said in the note on that verse, it should be considered, that in the year 68, when the apostle is supposed to have been a prisoner at Rome the second time, Timothy may have been only 34 years of age; which, both by the Greeks and Romans, was considered as youth. See Preface to 1 Tim. sect. I. 1.
Sect. I. Preface to II. Timothy.

Many of the brethren in the Lord, being assured by my bonds, have become much more bold to speak the word without fear. At that time also he had the service of many affectionate friends; such as Mark, Timothy, Luke, Tychicus, Aristarchus and others, mentioned Col. iv. 7, 10, 11, 12, 14. But when he wrote his second to Timothy, his assistants were all so terrified by the rage of his accusers and judges, that not so much as one of them, nor any of the brethren in Rome, appeared with him when he made his first answer, 2 Tim. iv. 16. And after that answer was made, all his assistants fled from the city, except Luke, 2 Tim. iv. 11.

4. His own account of confinement. In Rome, of which Luke has given an account, Demas was with him, Phil. ver. 24. and Mark, as his fellow-labourers, Col. iv. 10, 11. Phil. ver. 24. But when he wrote his second epistle to Timothy, he says, 'I have loved the present world,' 2 Tim. iv. 10; and Mark was absent; for the apostle desired Timothy to 'bring Mark with him,' 2 Tim. iv. 11. From these circumstances it is evident, that the epistles to the Colossians and to Philemon, and the second to Timothy, were written by the apostle during different confinements.

To invalidate these arguments, Lardner supposes, that on Paul's arrival at Rome from Judea, he was shut up in close prison as a malcontent, and expected nothing but instant death; that being in the greatest danger, all his assistants, except Luke, forsook him, and fled for fear of their own lives; that in this state of destitution he wrote his second to Timothy; that the Emperor having heard his first defence, mentioned 2 Tim. iv. 16. entertained a favourable opinion of his cause, and by a written order appointed him to be confined in the palace manner, described Acts xxviii. 16, 30; that afterwards his assistants returned; and that he preached the gospel to all who came to him, and converted many.

But these suppositions are all directly contrary to the apostle's own account of the matter. For, 1. After making his answer, mentioned 2 Tim. iv. 16. instead of being allowed to live in his own hired house, he was so closely confined, that when Onesiphorus came to Rome, he had to seek him out among the different prisons in the city, before he could find him, 2 Tim. i. 17. After his first defence, his judges, instead of being more favourably disposed towards him, were so enraged against him, that he looked for nothing but immediate condemnation at his next answer, 2 Tim. iv. 6, 7. Luke, who was with the apostle during his first confinement, and who hath given an account of it, hath not said one word of any danger he was in; he only tells us, that his confinement lasted two years, Acts xxviii. 30. 4. If the liberty which the apostle so soon obtained was the effect of his first answer, we must suppose that the persons despised by the council at Jerusalem to answer his appeal, either were in Rome before he arrived, or came to Rome in the same ship with him; and that the Emperor gave him a hearing on the second day after his arrival. For Luke informs us, that these facts after his going, he had such liberty that he called the chief of the Jews to his own house, and spake to them what is mentioned Acts xxviii. 17. But such a speedy hearing, granted to a Jewish prisoner, by a heathen and great an empire, who was either occupied in affairs of government or in pursuing his pleasures, and such a sudden alteration in the prisoner's state, are things altogether incredible. 5. The apostle being in a state of destitution when he wrote his second to Timothy, he must, as Lardner supposes, have written it before he made his first answer, since the alteration of his circumstances was the effect of that answer. Nevertheless, from the epistle itself, chap. iv. 10, we know, not only that it was written after the apostle had made his first answer, but that it produced no alteration whatever in his circumstances. For after making that answer, he wrote to Timothy, that the time of his departure was come. In short, he was in as much despondency after his first answer, as before it.

Upon the whole, the arguments to prove that Paul wrote his second epistle to Timothy during the confinement recorded in the Acts, being of so little moment, in comparison of the facts and circumstances which shew that it was written during a subsequent confinement, I agree in opinion with those who hold, that the apostle was twice imprisoned at Rome; once, when he was brought thither from Judea to prosecute his appeal; and a second time, when he came to Rome from Crete, in the summer of the year 65, when Nero was persecuting the Christians; (See Preface to Titus, sect. 1. last paragraph); and that having made his first defence early in the year 66, he wrote his second to Timothy, to be sent to Rome in the summer of that year, as may be conjectured from his desiring Timothy to come to him before winter.

I have taken pains in refuting the opinion of the learned men first mentioned, concerning the time of writing the second to Timothy, because on that opinion Lardner hath founded another notion still more improbable, but which, after what hath been said, needs no particular confutation; namely, that when it is called the apostle's second epistle to Timothy, was written before the one which is placed first in the Canon, and which is generally believed to have been the first written.

Sect. II. Of the place where Timothy was, when the Apostle wrote his Second Letter to him.

That Timothy was at Ephesus, when the apostle wrote his second epistle to him, may be gathered from the following circumstances. 1. Hymenæus and Alexander are mentioned in the first epistle, chap. i. 20. as false teachers, whom Timothy was left at Ephesus to oppose. In the second epistle, he is desired to 'avenge the vain babbling of Hymenæus,' chap. ii. 16, 17, 18, and chap. iv. 15. to be 'on his guard against Alexander.' We may therefore conjecture, that Timothy was in Ephesus, the place where these false teachers abide, when the apostle's second letter was sent to him. 2. As it was the apostle's custom to salute the brethren of the churches to which his letters were sent, the salutation of Prisca and Aquila, and of the family of Onesiphorus, 3 Tim. iv. 19. shows that Timothy was in Ephesus when this letter was written to him. For that Ephesus was the ordinary residence of Onesiphorus, appears from 2 Tim. i. 16.; and considering that Prisca and Aquila lived with him, before this, about some time in Ephesus, (Rom. xvi. 2. note.) the salutation sent to them in this letter makes it probable, that they had returned to that city. 3. From Titus lii. 12. where the apostle says, 'When I shall send Artemas to thee, or Tychicus, make haste to come to me,' it appears to have been the apostle's custom, to send persons to supply the places of those whom he called away from the stations they had assigned them. Wherefore, since in his second epistle, chap. iv. 9. he thus wrote to Timothy, 'Make haste to come to me'; then added, ver. 13. 'Tychicus I have sent to Ephesus;' may we not infer, that Timothy was then in Ephesus, and that the teachers at Ephesus, and which Timothy was left in Ephesus to oppose. See Pref. to 1 Tim. sect. 2. note 4.

These arguments make it probable, that Timothy remained in Ephesus, from the time the apostle left him there as he was going into Macedonia, until, in compliance with his desires signified in this letter, he set out
for Rome; consequently, that Timothy received in Ephesus both the letters which the apostle wrote him.

Sect. III.—Of the Occasion on which the Second Epistle to Timothy was written: And of the Time of St. Paul's Death.

In the Preface to Paul's first epistle to Timothy, sect. 8, the reader will find a brief history of the apostle's travels with Timothy, from the time he was released from his first confinement at Rome, till he left Timothy in Ephesus to oppose the false teachers, as mentioned 1 Tim. l. 3. But, in regard that history will be given more fully in the Pref. to Titus, sect. 1. penult. paragraph, it is only needful in this place to relate, that after the apostle left Timothy at Ephesus, he went into Macedonia to visit the churches there, according to his promise, Philip. ii. 24. then went to Nicopolis in Epirus, with an intention to spend the winter, Tit. iii. 12. and to return to Ephesus in the spring, 1 Tim. iii. 14. But having ordered Titus to come to him from Crete to Nicopolis, Tit. iii. 12. on his arrival he gave him such an account of the state of the church in Crete, that Titus was ordered by the apostle speedily to finish his business and sail, with Titus to Italy, in the end of the autumn 65, rightly judging, that his presence at Rome would be of great use in strengthening and comforting the persecuted brethren in that city. In the mean while, Paul, on his arrival at Rome, taking an active part in the affairs of the Christians, soon became obnoxious to the heathen priests, and to the idolatrous rabble, who hated the Christians as demons, because they smiled on the vanity of the empire, and condemned the established worship. Wherefore, being discovered to the magistrates, probably by the unbelieving Jews, as the ringleader of the hated sect, he was apprehended, and closely imprisoned as a malefactor, 2 Tim. ii. 9. This happened in the end of the year 65, or in the beginning of 66.

The apostle hath not informed us directly, what the crime was which the heathen magistrates laid on him, nor in what place; if it was the burning of the city, which the emperor falsely imputed to the Christians in general, his absence from Rome when the city was burnt being a fact he could easily prove, it was a sufficient exculpation of him from that crime. Probably, therefore, the magistrates accused him of denying the gods of the empire, and of condemning the established worship. In this accusation, it is natural to suppose, the unbelieving Jews joined, from their hatred of Paul's doctrine; and among the rest Alexander the Ephesian coppersmith, who having, as it would seem, apostatized to Judaism, had blasphemed Christ and his gospel; and on that account had been lately delivered by the apostle to Satan, 1 Tim. i. 20. This virulent judaizing teacher happening to be in Rome when Paul was apprehended, he, in resentment of the treatment received from the apostle, appeared with his accusers when he made his first answer, and, in the presence of his judges, contradicted the things which he urged in his own vindication. So the apostle told Timothy, 2 Epist. iv. 14. 'Alexander the coppersmith did me much evil. 15. For he greatly opposed our word, and the rest of the unbelieving Jews were not a little enraged against Paul, for preaching that Jesus Christ, being linearly descended from David, was heir to his throne; that being raised from the dead, his right to rule the Gentiles was thereby demonstrated; and that the Gentiles were to be saved through faith in him, without obeying the law of Moses. These things they urged against Paul as crimes worthy of death, on pretence that they subverted, not only the law of Moses, but the laws of the empire. The hints which the apostle hath given us of the things laid to his charge, and of the particulars which he urged in his own vindication, lead us to form these conjectures: 2 Tim. ii. 8. 'Remember Jesus Christ, of the seed of David, was raised from the dead, according to my gospel. 9. For which I suffer evil unto bonds, as a malefactor. 10. For this cause I patiently bear all things on account of the elect; the Gentiles elected to be the people of God instead of the Jews; that they also may obtain the salvation which is by Jesus Christ, with eternal glory.' Such were the crimes of which St. Paul was accused by his enemies. The answers which he made to their accusations are instanced 2 Tim. iv. 17. 'However, the Lord stood by me, and strengthened me, that through me the preaching might be fully declared, and all the Gentiles might hear.' The Lord strengthened him fully to declare in the presence of his judges and accusers, what he had preached concerning the supreme dominion of Christ; his right to rule all the Gentiles as the subjects of his spiritual kingdom; his power to save them as well as the Jews, together with the nature and method of their salvation. He likewise told Timothy, that the Lord had delivered him from all the things which he had preached, that all the Gentiles might hear of his courage and faithfulness in maintaining their privileges. To this bold declaration of his preaching concerning Christ, the apostle added: 'Timothy he was animated, by considering, That if we die with him, we shall also live with him. If we suffer patiently, we shall also reign with him. If we deny him, he also will deny us.' 2 Tim. ili. 11. 12. To conclude, the evident reasonableness of the things which the apostle advanced in answer to the accusations of his enemies, and the confidence with which he urged them, made, it seems, such an impression on his judges that they were greatly prejudiced against him, and shewed themselves determined to take his life, they did not then condemn him, but sent him back to his prison, thinking it necessary to give him a second hearing.

How long the apostle remained in prison, before he was allowed to make his first answer, doth not appear. Neither do we know what length of time elapsed between Timothy and the apostle's epistles to Timothy, according to the time which he had made his first answer, to come to him before winter, we may conjecture that he made his first answer early in the summer of the year 66, and that he thought it might be a considerable time before he would be brought to a second hearing. Soon after his first answer, therefore, in the year 66, the apostle wrote his second epistle to Timothy, to inform him of what had happened to himself since his coming to Rome; namely, that he was closely imprisoned as a malefactor; and that he had spoken for himself in the hearing of his judges. Also he gave him some hints of the crimes which his enemies laid to his charge, and of the answers which he had made to their accusations, and of the principles by which he was emboldened to make these answers. Moreover he told him, that, although his judges had not yet condemned him, he had not the smallest hope of escaping when he should be brought to a second hearing: That his accusers and judges had shewed themselves so enraged against him, before he made his first answer, that when he was brought into the court, neither any of the Roman brethren, nor any of the Jews, nor any of the Jews of the provinces, nor any of his own fellow-labourers, who were then in the city, appeared with him; but all forsook him: That, during the trial, his judges shewed such an extreme hatred of the Christians, and of all kind of their causes, that all his assistants, except Luke, had fled from the city, fearing that they likewise would be apprehended and put to death: That being thus deserted by his friends, and fellow-labourers, and having no hope of escaping, he
had a great desire to enjoy Timothy's company and services during the short time he had to live. He therefore requested him to come to him before winter. Yet being uncertain whether he should live so long, he gave him in this letter a variety of advices, charges, and encouragements, with the solemnity and affection of a dying parent; because if he should be put to death before Timothy came, the loss would in some measure be made up to him by the things written in this letter.

These particulars, which are all either expressed or insinuated in the apostle's second epistle to Timothy, shew clearly, that it was written not long before the apostle's death; the time of which may be determined with a good degree of probability by the following circumstances. The Emperor Nero having set fire to the city on the 10th of July, A. D. 64, to remove the odium of that nefarious action, which was generally imputed to him, he endeavored to excite a general and most violent hatred against the Christians, who at that time were become the objects of the popular hatred on account of their religion. For, as if they had been the incendiaries, he caused them to be sought and hunted; and the public, as it was perpetrated by the Christians, who at that time were become the objects of the popular hatred on account of their religion. For, as if they had been the incendiaries, he caused them to be sought and hunted; and the public, as if the perpetrators of the manner. So Tacitus informs us, Annal. lib. v. c. 44., and Suetonius, Ner. c. 16. This is what is commonly called the first general persecution of the Christians. Whereas, as the apostle says, with one voice, have reported that the apostle Paul was put to death at Rome by Nero in this persecution, we cannot be much mistaken in supposing that his death happened in the end of the year 66, or in the spring of 67, in the 19th year of Nero's reign.

Secc. IV. Shewing that the Facts recorded in the Gospels, and preached by the Apostles, are strongly confirmed by St. Paul's Second Epistle to Timothy.

This epistle being written by Paul, to an intimate friend and companion in the work of the gospel, under the miseries of a jail, and in the near prospect of death, it is natural to think, that if the facts which he had everywhere preached concerning Christ had been falsehoods, and the gospel scheme of salvation, which he and his brethren apostles had built thereon, were a delusion, he would, at such a time as this, have made reparation to mankind for the injury he had done them in persuading them to believe on Jesus of Nazareth, for whose name so many had already suffered, and were likely to suffer more. And that he would have made this reparation by acknowledging to Timothy, that the things which he had related concerning the character, miracles, and resurrection of Jesus, were false; and by ordering him to undeceive the world. Or, if vanity, or a regard to his own fame, or obstinacy in wickedness, or any other cause, prevented him from doing justice to the world and to truth, it might have been expected, that, in this private correspondence with so intimate a friend and associate, some expression would by accident have dropped from his pen, betraying the falsehood and wickedness of the cause they were engaged in; or that some word or circumstance, which he had mentioned, might have led to a discovery of the fraud.

Nothing, however, of either kind appears throughout the whole epistle. On the contrary, almost every sentence in it is an unembittered protest against the apostle's strong conviction of the truth of our Lord's pretensions, and of all the things he had told concerning him.—For example, he begins his letter with affirming, that by preaching the gospel, he had served the God of his fathers with a pure conscience; and says, he thanked God in his private prayers continually for Timothy's faithfulness in preaching the gospel.—Then ordered him to skip up the spiritual gift which he had conferred on him; and to be courageous in the work he was engaged in, because the effect of that gift was not to fill those who possessed it with fear, but with courage, and love, and self-government; and not to be ashamed of the testimony of the Lord, 'nor of me (said he) the Lord's prisoner,' but to suffer evil jointly with me for the gospel, of which I am an herald, and for which I am suffering; and he commanded him Next, he expressed the highest satisfaction in suffering for Christ, because he knew he was really the Son of God, and would reward him in the end. And ordered Timothy to guard, by the power of the Holy Ghost which dwelt in him, the good doctrine concerning Christ which had been committed to him in trust; and to be strong in the honourable office of an evangelist which was bestowed on him; and to deliver all the particulars of the doctrine concerning Christ, which he had heard from the apostle confirmed by many witnesses, to faithful men capable of teaching that doctrine to others, that it might be continued in the world to the end. And more especially to publish and affirm everywhere the grace and power of the seed of David, was raised from the dead, and thereby proved to be the Son of God; for preaching facts, he himself was now suffering as a malefactor, even unto death. But he told him, that he had been the instruments of the enemies of the gospel to keep it in bonds. Do what they would, they could not hinder it from being preached and believed in the world.—And with respect to himself, he assured Timothy, that he had suffered imprisonment and every evil patiently, and with the greatest joy, for the gospel, because he knew that if he were put to death with Christ, he would also be raised from the dead with him, and reign with him in the life to come. Whereas, any preacher of the gospel, who, from the love of ease, or the fear of death, either concealed or denied the things concerning the Lord Jesus, him will Christ deny at the day of judgment. Then charged Timothy to put the teachers at Ephesus in mind of those things; and, in the mean time, to strive to present himself to God an approved unashamed workman in the work of the gospel, teaching and exhorting, not to neglect the office of a teacher, but to be patient in mischief, labouring, and to show himself an example to all. And therefore it is said, that this epistle to Timothy is more truly an exposition of the 2d Corinthian, and contains a perfect summary of the doctrine of the apostle.
Preface to II. Timothy.

CHAPTER I.

View and Illustration of the Particulars contained in this Chapter.

The apostle begins this epistle with a delicate praise of Timothy. He told him, that he gave thanks to God that he had unceasing remembrance of him in his prayers, as a faithful minister of Christ, ver. 3.—And that, recollecting the sensibility and gratitude which he discovered by the tears of joy which he shed when the apostle instructed him in the doctrines of the gospel, he had a strong desire to see him once more, now that he was in prison for their common master, ver. 4.—That this desire was increased, when he called to remembrance the unfeigned faith which first dwelt in his grandmother Lois, and then in his mother Eunice, and he was persuaded in him also; also that Timothy was come of a pious race, ver. 5.—The apostle’s thanksgiving to God, in his secret prayers, for Timothy’s faithfulness as a minister of Christ, I call delicate praise, because being bestowed in the presence of God, out of the hearing of the world, it was a praise in which there was neither insincerity nor flattery. The apostle, it is true, mentioned this to Timothy himself, along with the other particulars which were so honourable to him: But he did it in a private letter to him, and with no view, except to stir him up strenuously to exercise the spiritual gifts which were imparted to him, for the purpose of defending and spreading the gospel, ver. 6.—Moreover, to excite Timothy the more effectually to exercise his spiritual gifts for these ends, the apostle put him in mind, that, together with the spiritual gifts, God communicated to his faithful servants, fortitude, benevolence, and temperance, to enable them to exercise these gifts without fear, and in a prudent manner, for the benefit of mankind, ver. 7.—He, therefore, desired him not to be ashamed of the things he was to preach concerning Christ; namely, that he is the Son of God, and Saviour of the world; neither to be ashamed of his spiritual father, although a prisoner, for preaching these things; but courageously to suffer evil jointly with him for the gospel, through the assistance of God, ver. 8.—Who hath saved both Jews and Gentiles; having called both into his kingdom by the gospel, not on account of their good works, as the Jews and Gentiles, concerning their own calling, but merely from God’s free grace, bestowed on them through Christ, agreeably to the promise of pardon and salvation made to the first parents of mankind at the fall, long before the Jewish dispensation began, ver. 9.—This promise, the apostle observed, was now published to all, through the appearing of Christ in the flesh; in so much that the Gentiles, by the gospel, had obtained a clear knowledge of the immortality of the soul, and of an eternal state of happiness hereafter for good men of all nations, who, before the gospel was published, had no certain knowledge of these great truths, ver. 10.—Further, the apostle assured Timothy, that to publish these joyful doctrines he was himself appointed a herald, and an apostle, and a teacher of the Gentiles, ver. 11.—And that for preaching these doctrines to the Gentiles, and not for any crime, he now suffered the miseries of a jail. Nevertheless, he was not ashamed of his imprisonment, because he knew in whom he had believed, that he is the Son of God, and Governor of the world, ver. 12.—He therefore ordered Timo-
thy, to hold fast the form of sound words in which he had delivered the doctrines of the gospel to him, as well as these doctrines themselves, which had been revealed to him. 13. Then mention the desertion of the Judaizing teachers in Asia, ver. 15. And spake with the warmest gratitude of the kindness of Onesiphorus, who had gone among the different prisons of Rome seeking him; and, when he found him, had ministered to him with the greatest affection, as he had done to him formerly in Ephesus, as Timothy well knew, ver. 16, 17, 18.

New Translation.

I. Timothy, my beloved son: Grace, mercy, and peace, from God the Father, and from Christ Jesus our Lord.

2 I give thanks to God, (whom from my forefathers I serve) with a pure conscience, that I have unceasing remembrance of thee in my prayers, nights and days.

3 Remembering thy tears, I greatly desire to see thee, that I may be filled with joy:

4 Calling to remembrance also the unfeigned faith which is in thee, which dwelt, first in thy grandmother Lois, and in thy mother Eunice, and I am persuaded that it dwelleth in thee also.

5 For which cause I put thee in mind to stir up the spiritual gift of God which is in thee through the imposition of my hands.

6 For God hath not given us a spirit of cowardice, but of power, and of love, and of self-government.

7 Wherefore, be thou ashamed of the testimony of our Lord, nor of me his prisoner:

Ver. 1. On account of the promise of life which is by Christ Jesus. The apostle now begins his exhortation, that is, to declare the end for which Paul wrote, that is, to publish to Jews and Gentiles the promise of eternal life, which is to be obtained through Christ Jesus. The law of Moses did not promise eternal life to them who obeyed its precepts: it promised nothing but a long and happy life in Canaan, see Rom. x. 3. note. The promise of eternal life was made, first at the fall, and after that more explicitly in the covenant with Abraham. See Titus i. 2. note.

Ver. 2.—I. I give thanks to God, whom (see ver. 20) I serve with a pure conscience, that I have unceasing remembrance of thee in my prayers, nights and days. It was not the usual custom for persons to receive the grace of God, but that having embraced the Christian faith herself, she persevered in it, and persuaded her daughter Eunice to do the same; and the instructions and example of these pious women prepared their son for receiving the gospel when it was preached to him by the apostle. These pious women were the two grandmothers of Timothy. The pains which these worthy persons took to impress the mind of their son in his childhood with sentiments of piety and virtue, is a fit example for the imitation of all mothers, who, if they take the same pains with their children, may hope that, by the blessing of God, their care will be followed with the same happy effects.

Ver. 3. For God hath not given us a spirit of cowardice, but of power, and of love, and of self-government. The ministers of the gospel were not animated with the selfish and bigoted spirit of the Jews and Judaizing teachers, who hated all mankind but those of their own nation and religion, and confined salvation to the disciples of Moses. The grace of God teaches us to love one another, Gal. v. 13, 14. But this does not make us weak or foolish. It teaches us not to love ourselves only, but to love our enemies, to love those who persecute us, and even to hate them not, and to pray for them. Self-government consists in the freedom of the will, which determines our actions with a fixed and firm purpose, and prevents us from being the tools of evil men.

Ver. 4. Wherefore, be thou ashamed of the testimony of our Lord, nor of me his prisoner. The apostle means that Timothy and the other Christians should not be ashamed of the doctrine of the gospel, and of the profession of Christianity, but that they should be ashamed of not publishing it, or of being afraid to declare it in public. This doctrine is a great comfort to the soul, and it is a great sin to be ashamed of it. It is a sin against God, and it is a sin against the body of Christ, and it is a sin against the witness of the Spirit, and it is a sin against the glory of the gospel, and it is a sin against the eternal salvation of souls. The apostle therefore says, that if any man be ashamed of the gospel, he is a base man, and he is a base man who is afraid to publish it, or to declare it in public. The apostle therefore says, that if any man be ashamed of the gospel, he is a base man, and he is a base man who is afraid to publish it, or to declare it in public. The apostle therefore says, that if any man be ashamed of the gospel, he is a base man, and he is a base man who is afraid to publish it, or to declare it in public.

Ver. 5. Which dwelt first in thy grandmother Lois, &c. In scripture language, to dwell signifies to abide permanently. Here it is intended, to the great praise of Timothy, that he was not born in a heathen family, but that his grandmother was a pious Christian woman, and that he was educated in the Christian faith from the earliest period of his life. The apostle says, that he was brought up in the Christian faith, that he was brought up in the Christian faith, that he was brought up in the Christian faith.
But do these jointly suffer evil? yes, the gospel, according to the power (see ver. 7.) of God.

9. Who hath saved us, and called us with a holy calling, not (except 22.) on account of our works, but on account of his own purpose and grace, which was given us through Christ Jesus (Rom. xii. 2.) before the times of the ages: (See Tit. i. 2. note 2.)

10. (as 101.) And is now made manifest by the appearance of our Saviour Jesus Christ, who hath indeed made death itself, and hath made life and immortality clear, (Rom. xi. 26.) through the gospel:

11. For which I am appointed an herald, and an apostle, and a teacher of the Gentiles.

12. For which cause I suffer even such things: nevertheless I am not ashamed; for I know whom I have believed, and am persuaded that he is able to preserve (Rom. viii. 30.) me what is committed to me until that day.

13. The form of wholesome words which appear from our Lord's command, recorded John x. 27. 'And ye shall bear witness, because ye have been with me from the beginning.' Act ii. 38. 'Ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth.'

5. But do these jointly suffer evil for the gospel?—The apostle in the Greek, is often governed by a proposition understood. Here the proposition underlies εἰς τὸ ἀλλῷ, and not εἰς τὸ ἀλλῷ, because the sphere of 'to suffer evil with the gospel,' would be too bold a figure. The proper meaning of εἰς τὸ ἀλλῷ in the compound word εἴσερχεσθαι ἀλλῷ, jointly to suffer evil with me, and the other faithful servants of Christ.

Ver. 9. And grace which was given us. This (εἰς τὸ ἀλλῷ) grace or gift is that which was given to all mankind after the fall, in the promise that the seed of our Saviour should bruise the head of the serpent, and which, according to the apostle's account of it, Rom. v. 17, was a promise of deliverance from death by a general resurrection, and of eternal life to all who at the judgment are found capable of it.

Ver. 10.-1. By the appearing:—The word εἰς τὸ ἀλλῷ properly signifies διαφωτισμός, splendor; and by the Greeks was applied to the appearing of a god. See Parkhurst's Dictionary. I think the apostle alludes to Christ's calling himself 'the light of the world.' See Tit. i. 1. note 2.—The manifestation of God's purpose and grace, and the making death itself, and life and immortality clear, were accomplished, not merely by Christ's appearing, but by his suffering and dying for us in the flesh, and by his rising from the dead in the body by which he died.

5. Who hath indeed made death itself, and hath made life and immortality clear:—The word εἰς τὸ ἀλλῷ signifies to render a thing ineropable, to deprive it of its ineropability (see note 1.);—Christ hath not abolished temporal death to any one, since all without exception die. But he hath deprived death of its power to continue mankind in the state of the dead. By submitting to die, he hath procured for all men a resurrection from the dead; and for the righteous, an eternal life in a general resurrection. Hence the apostle tells us Heb. ii. 14. The Son of God 'purtake of flesh and blood, that through death (εἰς τὸ ἀλλῷ) he might destroy him who had the power of death; that is, render his malicious contrivances for destroying the human species ineffectual, agreeably to the promise that the seed of the woman should bruise the head of the serpent.

3. Hath made life and immortality clear.—This is commonly supposed to be an Hebrewism for immortal life. But though I have so explained it in the commentary, perhaps the word εἰς τὸ ἀλλῷ should be translated, not immortally, but incorruption; in which case the meaning will be, 'hath made the life or existence of the soul after death, and the incorruption of the body after the resurrection, clear.' So that the salvation of believers, mentioned ver. 9, includes not only a resurrection from the dead, but an immortal bodily life in heaven. The word εἰς τὸ ἀλλῷ, which has translated made clear, is explained by Scrupus, biclinium redeo; tinctum, illustratur; it makes a thing, which was formerly dark, clear, and plain. This is more proper than the common translation brought to light. For the Israelites had an obscure knowledge of the immortality of the soul, and of the resurrection of the body, given them in the writings of Moses, as is plain from our Lord's words, Luke xx. 37, and from what is related, 2 Macab. vi. 14. 25. See Ex. x. 19. note 2. Nevertheless, as these things were but obscurely revealed in the ancient oracles, the far more correct doctrine of the resurrection of the body, which signifies (Rom. xi. 26.) the express promise to raise the dead, and give eternal life to believers, is more properly he called a making things clear. The heathens also had some confused hopes of the immortality of the soul, and of the resurrection of the body. But as they had no ground for these hopes but uncertain traditions, their own wishes, they were much in the dark as to these things. And therefore, concerning these important matters, it is quite just to say, that in former ages they were not made known to the sons of men, as they are now revealed to the holy apostles and prophets, by the Spirit, Eph. iii. 5.

Var. 12.—1. For which cause I suffer even such things:—By assigning his preaching salvation to the Gentiles, without any reliance on the law of Moses, as the cause of his second bondage in Rome, he hath instated, that the unbelieving Jews were active in getting him imprisoned, and tried for his life as a criminal.

2. I know in whom I have believed:—By appearing to Paul on the road to Damascus, and by bestowing on him the spiritual gift, Jesus convinced him that he was risen from the dead, and that he was the Son of God. Wherefore, he could say with the greatest confidence, 'that he knew in whom he had believed.' He knew that Jesus was no impostor, but the Son of God, the Governor of the world, and the judge of the living and of the dead.

3. I am persuaded he is able to preserve what is committed to trust in me:—εἰς τὸ ἀλλῷ, literally, my deposit. This signifies either something which the apostle had deposited, or committed in trust to Christ, to be preserved and restored to him at the last day; or something which Christ had committed in trust to him to be preserved. They who understand the phrase in the first sense, think the apostle speaks of the deposit or property which he had committed to Christ to preserve his bodily life, to preserve till he should restore it to him at the last day. This doctrine is a good sense, and is applied to Paul in 1 Pet. i. 19. 'Let those who suffer according to the will of God, (εἰς τὸ ἀλλῷ) and commit the care thereof to him for an unspotted entry into the kingdom of our Lord and Saviour Jesus Christ.' By the Holy Ghost who dwelleth in us, the apostle represents the doctrine of the gospel as a deposit committed to him, and to the other faithful ministers of Christ, to be preserved in purity; (see ver. 1. note 1.) I am of opinion, that εἰς τὸ ἀλλῷ, in this verse, means the true doctrine of the gospel committed to trust in the apostle, and to the faithful men mentioned 2 Tim. ii. 2. It is true, that in ver. 14. and in 1 Tim. vi. 20, where the same injunction is given, the word used is not εἰς τὸ ἀλλῷ, so in this verse, but εἰς τὸ ἀλλῷ; but these words have the same meaning, being both of them derived from εἰς τὸ ἀλλῷ, which signifies to commit a thing to trust to another to be kept; and it is applied in particular to doctrines; 2 Tim. ii. 2. 'What things thou hast heard from me by many witnesses, these (εἰς τὸ ἀλλῷ) commit thou to faithful men, who shall be also able to teach others.' It being the great duty of the ministers of Christ, in that, and in every age, to preserve in purity the doctrines of the gospel committed to trust in them, the apostle, to encourage them, declared himself as世界上最 mich;—brought to light. For the Israelites had an obscure knowledge of the immortality of the soul, and of the resurrection of the body, given them in the writings of Moses, as is plain from our Lord's words, Luke xx. 37, and from what is related, 2 Macab. vi. 14. 25. See Ex. x. 19. note 2. Nevertheless, as these things were but obscurely revealed in the ancient oracles, the far more correct doctrine of the resurrection of the body, which signifies (Rom. xi. 26.) the express promise to raise the dead, and give eternal life to believers, is more properly he called a making things clear. The heathens also had some confused hopes of the immortality of the soul, and of the resurrection of the body. But as they had no ground for these hopes but uncertain traditions, their own wishes, they were much in the dark as to these things. And therefore, concerning these important matters, it is quite just to say, that in former ages they were not made known to the sons of men, as they are now revealed to the holy apostles and prophets, by the Spirit, Eph. iii. 5.
thou hast heard from me, hold fast, with the
faith and love which are in Christ Jesus.
14 The good deposit, guard by the Holy
Ghost, who dwelleth in us.
15 Thou knowest this, that all they who
are in Asia have turned me off; of whom are Phygellus and Hermogenes.

May the Lord grant mercy to the family of
Onesiphorus, (see v. 18, note), for he often refreshed me, and was not ashamed of my
chain; (see ver. 8.)
16 But in Rome, he sought me out very
diligently, and found me.
17 May the Lord grant to him to find mer-
cy (mercy) from the Lord in that day. And how many things he ministered to me in Ephesus, thou knowest well.

2. Of wholesome words which thou hast heard from me. This is the literal translation of the words " ἀλματία ἐπαραγαμή". See 2 Tim. i. 12, note 3. The Cambridge Greek Testament reads " ὁ σωστὸς λόγος μυθουσ...". But in 2 Tim. i. 12, note 1. Our translators have added the words in italics, which are not in the original, and besides are unnecessary, because the apostle is speaking of a deposit committed in trust to himself as well as to Timothy, as plain from the first words of the verse, "Guard by the Holy Ghost...". As the form of wholesome words, mentioned ver. 13, was a part of the deposit, an exhortation to guard them was extremely necessary before the writings of the apostle and epistles were published, in which the doctrines of the gospel were expressed in words taught by the Holy Ghost. And now that these inspired writings are in our possession, this exhortation implies, that we ought to preserve them pure without any alteration; and that all the translations which are made of them ought to exhibit, as nearly as possible, those ideas and words which were dictated to the inspired writers by the Spirit of God. See 1 Cor. ii. 13, note 1.

2. The Holy Ghost who dwelleth in us. The apostle means the gift of discerning spirits, which was bestowed by the Holy Ghost on many of the first Christians, to enable them to judge of teachers pretensions to inspiration, and of their doctrines.

Ver. 16. - All they who are in Asia have turned me off. According to the Greek commentators, the apostle is here speaking of the actions of the Judaizing teachers, who had followed him from Asia to Rome. But if this were his meaning, we must be translated by the word from, which is a very unusual sense of that preposition. I agree with the ancient in thinking the Judaizing teachers, and not the brethren in Asia, are here meant; because it is not to be thought that all the brethren either from or in Asia turned Paul off from being their apostle or teacher, by denying his apostolical commission. Benson conjectures that Onesiphorus informed the apostle of the defection of the Judaizing teachers in the province of Asia; and that the apostle mentioned a thing which Phygellus and Hermogenes, who was on the spot, knew, to stir him up to the greater diligence in guarding the deposit of the word of God.

16. May the Lord grant mercy to the family of Onesiphorus. For he continued his attachment to me, and often comforted me in my imprisonment, by his visits and friendly offices, and was not ashamed of me though chained as a malefactor; but being come to Rome, he searched for me with great diligence among the different prisons in the city, and at last found me.

For that good man himself I pray, May the Lord reward him for his kindness to me, and grant him to find pardon from the Lord Jesus in the day of judgment. Besides, how many things he supplied to me while I abode in Ephesus, thus, being a witness thereof, knowest well.
II. TIMOTHY.

Chapter II.

1. Thou, therefore, my son, be strong in the grace which is in Christ Jesus.

2. And what things thou hast heard of me among many witnesses, commit thou to faithful men, who shall be able to teach others.

3. Thou, therefore, endure suffering, as a good soldier of Christ Jesus.

4. No man that warreth entangleth himself with the business of this life, that he may please him who hath chosen him.

Commentary.

Chapter II. — Because there has been such a general defection among the teachers in Asia, my son, be strong in preaching the grace which is bestowed upon mankind through Christ Jesus.

1. Be strong in grace. — Grace here may signify the office of an evangelist bestowed upon Timothy by the grace of Christ; for it is used to signify the office of an apostle. Rom. 1:6. Or it may signify the spiritual gift bestowed upon Timothy to fit him for his office. In that case the grace is the office. Tit. ii. 11; and the apostle’s meaning may be, that Timothy should strongly set forth the great blessings bestowed on mankind through Christ, as they are revealed in the gospel.

2. And what things thou hast heard of me among many witnesses. — Timothy must teach those things which he learned from the apostle; but if he has heard them from many, he need not confine his teaching to anything which has not been testified by many. The apostle means, that the doctrine of Christ is that which is confirmed by the testimonies of many, and that, therefore, he who candidly devises the truth, and the church of God has the same witness, should be received with full confidence. Paul often appealed in the course of his preaching to the conversation of the people. 1 Tim. iv. 7, 8. Here, therefore, it is the same. When the apostle says that he has heard from many witnesses, he means those who lived in the apostles’ time, and their testimony had been confirmed by time and experience. These witnesses are the ancient prophets who foretold our Lord’s coming in the flesh, and also the apostles and their successors, who have taught us the word of God.

3. Thou, therefore, endure suffering, as a good soldier of Christ Jesus. — Here is another exhortation to the patience of the apostle. The way of Christ is like a battle, and it is not possible to follow it without suffering. It is not unimportant to know that the apostle, whose life was passed in the battle of the faith, has written an epistle which is to be read in the churches, that he who has the honor of professing Christ may be strong in faith, and not faint in the day of battle. But the words, as a good soldier of Christ Jesus, mean, that the apostle wishes Timothy to be as a good soldier of Christ, who, being obedient to his master, bears up against the power of the enemy. For as a good soldier must be strong, and must not shrink from danger, so must the apostle, who by the grace of God is carried among men, be strong in the faith of Christ, and be able to endure suffering in the fight for the Gospel.

4. No man that warreth entangleth himself with the business of this life, that he may please him who hath chosen him. — This is a general advice to all, but especially to a minister of the Gospel, that he should be careful to avoid any business which may take him away from his business. For the man who has been chosen by God to be a minister of the Gospel should be free from all worldly cares, and should attend to the interests of his office with all earnestness, and not allow himself to be entangled in the affairs of the world. For the man who is occupied with the business of this life is not able to discharge his office properly, and is not fit to be a minister of the Gospel.
he may please him who hath chosen him to be a soldier.
5 And also, if one (σύν) contend in the games, he is not crowned unless he contend according to the laws.
6 It becometh the husbandman to labour (μείζων) before he partaketh of the fruits.
7 Consider what I say, (ταύτα) and may the Lord give thee understanding in all things.
8 Remember Jesus Christ, of the seed of David, raised from the dead, according to my gospel:
9 (Εσδ. 164.) For which I suffer evil unto bonds, as a malefactor. But the word of God is not bound.
10 For this cause I patiently bear all things (Χρ. 115.) on account of the elected, that they also may obtain the salvation which is by Christ Jesus with eternal glory.
11 (O νομ. 71.) This saying is true, (ταύτα) that if we die with him, we shall also live with him.
12 If we suffer patiently, we shall also reign with him: If we deny him, he also will deny us. (See Matt. 10, 33.)
13 (Ez. 130, 2.) Though we be unfaithful, he abideth faithful. He cannot deny himself.
14 Put them in remembrance of these things, earnestly testifying to them, in the presence of the Lord, not to fight about words,
15 Strive to present yourself to God an approved unashamed workman, who rightly divideth the word of truth.

him to be a soldier. The same rule ought a minister of the gospel to follow, that he may please Christ who hath called him.
5 And also, if one contend in the Grecian games, he is not crowned unless he contend according to the laws of the combat. As little can thou expect to be rewarded, unless thou fulfill thy ministry in the manner prescribed by Christ.
6 It becometh the husbandman to labour his field before he partakes of the fruits of it. How much more oughtest thou to labor in the ministry before thou art rewarded!
7 Consider what I say concerning the necessity of devoting thyself wholly to the ministry, and of enduring evil, and may the Lord Jesus give thee a just discernment in all religious matters.
8 Often recollect and preach, that Jesus Christ, who was descended from David, was raised from the dead, and thereby demonstrated to be the true Messiah, according to the gospel which I preach.
9 For which gospel I suffer even unto bonds, as a malefactor. But though my enemies may bind me, they cannot bind the word of God. It will spread itself in spite of all opposition.
10 For this cause I patiently bear all things in account of the Gentiles elected to be the people of God, (see 1 Pet. 1, 1 note 3), that they also may obtain the salvation from sin and death which is procured by Christ Jesus, and which will be accompanied with eternal glory.
11 Suffering for Christ is not so great a misfortune as the world imagines: For this affirmation is true, that if we die with Christ, as martyrs for religion, we shall also live with him eternally.
12 If, like Christ, we suffer persecution patiently, we shall also reign with him: But if, when brought before kings and councils, we from fear deny our relation to him, he will, at the judgment, deny that he knows us.
13 Though we be unfaithful in denying him, he abideth faithful to all his promises and threatenings. He cannot act contrary to his own essential perfections.
14 Put the Ephesians in mind of these great motives, earnestly testifying to them in the presence of Christ, and as they shall answer to him, not to fight about words, (see 1 Tim. vi. 4, note 2), as the Judasites do, to no manner of use, but to the subverting of the faith and morals of the hearers.
15 Strive to behave so as at last thou mayest present thyself to God an approved unashamed workman, who hath rightly distributed the doctrine of the gospel to all, according to their need.
II. TIMOTHY.

16 But profane empty babblings, ( september, circumstantial), resist; for they will increase to more ungodliness;

17 And their word will eat as a gangrene: of whom are Hymenaeus and Philetus;

18 Who concerning the truth have erred, afferring that the resurrection hath already happened; and overturn the faith of some.

19 (Merry) Nevertheless, the foundation of God standeth firm, having this seal, Thf Lord will make known them who are his: And, let every one who nameth the name of Christ, depart from iniquity.

20 But in a great house there are not only vessels of gold and of silver, but also of wood and of earthenware; and some to honour, and some to dishonour.

21 If, then, a man will cleanse himself well from those things, he will be a vessel appointed to honour, sanctified, and very profitable for the master's use, prepared for every good work.

22 Flee (2, 106.) therefore youthful lusts: But pursue righteousness, faith, love, and peace, with them who call on the Lord from a pure heart.

Vers. 17. Of whom are Hymenaeus and Philetus.—The apostle mentions these two by name, as profane empty babblers who were false teachers. Because their errors were of the most dangerous nature: as evident from the report which the apostles give of them in the next verse. And because Hymenaeus, in particular, had spoken disrespectfully of Christ, the apostle found it necessary to deliver him to Satan, 1 Tim. i, 20; Philetus is mentioned nowhere else in scripture. Perhaps these teachers denied that Jesus Christ came in the flesh, see 1 John iv. 2, consequently denied the reality both of his death and of his resurrection. See Pref. to 1 John, sect. 3.

Vers. 19. Aberating the resurrection hath already happened.—They affirmed, that the only resurrection Christ promised was a spiritual resurrection from sin and error by believing the gospel; and that that resurrection having already happened, no other is to be expected. See Irenaeus, lib. ii. c. 5. This doctrine, the apostle says, he supposed, on Christ's words, John v. 23, 25, 26, wherein dwells a spiritual resurrection is spoken of. But they overlooked the other parts of his discourse, ver. 26, 28, in which he promised expressly the resurrection of the body,—by explaining the doctrine of the resurrection of the body in a figurative sense. Hymenaeus and Philetus endeavoured to recommend the gospel to the Greek philosophers, who considered the resurrection of the body not only as impossible in itself, but as highly dishonourable, had it been possible. See Pref. to 1 Cor. sect. 4. These Judæans, however, carried the matter farther than even the Greek philosophers. For, being Scholastics, who held that there is nothing external, and that the soul is a pure substance, they denied the resurrection of the body, they denied the future existence of the man. The heresy of Hymenaeus was that which Irenæus ascribes to the Gnostics, lib. 2. c. 37. "Ezech resurrectionem a mortuus ascendit aequus, quos ab ipsius placuerit resurrerat." This heresy seems afterwards to have been exposed by Marcellus, who said, "Non carnis sed animae resurrectionem esse exponamus. We are not to believe the resurrection of the body, but of the soul." Epiphanius Hierem. 12.

Vers. 20. If, then, a man will cleanse himself well from those things, he will be a vessel appointed to honour, sanctified, and very profitable for the master's use, prepared for every good work.

3. The Lord will make known them who are his, &c.—The apostle and prophesies, as the foundation stones of the temple of God, the Christian church, have this inscription graven upon them, "The Lord will make known them who are his." These are nearly the words which Moses spoke to Korah and his company, who endeavoured to overturn his authority, Num. xvi. 6. "The Lord will shew who are his," which the LXX. have translated as the apostle hath done: ον εστιν ὁ λαός, ὃς ἐστίν ὁ βασιλεὺς. "The Lord will make known them who are his." This inscription is said to be written on the foundation of God, that is, on the apostles, and is called a seal, or confirmation of their authority, in allusion to the common use of seals. The remaining part of the inscription is: "Depart from the tents of these wicked men." The opposition of the heretical teachers to the apostle, was as real a rebellion against God as the opposition of Korah and his company to Moses, and was certainly to be punished. Wherefore, to the safety of the faithful, it was necessary that they should not depart from these heretical teachers, as it was to the safety of the Israelites that they should not depart from the tents of Korah and his companions. To show this, and to make the heretical teachers sensible of the destruction that was coming upon them, the apostle represents a command, similar to that given by Moses to the Israelites, as written on the apostles, the foundation stones of the church of God: Let every one that nameth the name of Christ depart from iniquity; let them depart from wicked teachers, lest they be involved in their punishments.

Vers. 20. 1. And of earthenware.—The word οὐσίας signifies vessels of clay, such as potters make, and which are appropriated to mean those made of gold and silver. They are called οὐσίαι, because being burnt in the fire, they are hard like shells.

2. And some to dishonour.—The application of the comparison begins in this verse, as it was in the comparison Rom. x. 12, and other instances. But the member wanting here may be thus supplied:—Just as in the church, which is the house of God, there are teachers of different characters and capacities; and some of them, being faithful, are employed in the honourable work of leading men in the path of truth, and of making vessels of others, being unfaithful, are permitted to follow the dishonourable occupation of solving them who love error, that the approved may be manifest. See Pref. sect. 4, penult. para. at the middle.
II. TIMOTHY.

23 (a) Moreover, foolish and untaught questions (Tit. iii. 9) reject, knowing that they beget 7 things.

24 (a) And the servant of the Lord must not strife, but be gentle toward all men, fit to teach (1 Tim. iii. 2), patiently bearing evil:

25 In meekness instructing those who set themselves in opposition; if, by any means, God will give them repentance (ac) to the acknowledgment of truth.

26 And being caught alive by him out of the snare of the devil, they may awake (ac) to do the will of God.

degrees exchange that pleasure which it takes in the performance of its duty, for delights of a much more intense and unprofitable nature." Spectator, No. 447.—The Jews seem to have been remarkably deficient in the virtues mentioned by the apostle, being men of immoral lives.

Ver. 24. And the servant of the Lord must not strife.—In this and the following verse, the apostle seems to have had Christ’s example as a teacher in his eye, proposing it as a model to all who are engaged in teaching. The virtues here mentioned, our Lord generally exemplified in teaching: Yet, on some occasions, he deplored from his usual kindness, and with great severity reproved notorious sinners, such as the scribes and pharisees. In the same manner, the prophets and apostles used strong speech in checking obstinate offenders; while those who showed any caution and honour in their opposition to the gospel, they instructed with the gentleness of Christ, preaching, to the carnal conscience ver. 25.

Ver. 25.—And being caught alive by him out of the snare of the devil, they may awake to do the will of God. The word ἐξέλαβον means the servan of the Lord, and ἐξέλαβον, the demonstrative, refers to God, mentioned ver. 10.

CHAPTER III.

View and Illustration of the Prediction concerning the Apostacy, and of the other Matters contained in this Chapter.

The apostle, in the end of the preceding chapter, having informed Timothy, that for wise reasons false teachers were suffered to arise, he in the beginning of this chapter foretold, that in future times, through the pernicious influence of the corrupt doctrines propagated by false teachers, many in the Christian church, and among the rest the false teachers themselves, would become so wicked, that it would be dangerous to the faithful to live among them, ver. 1.—Men would be unmeasurable selfish, scandalously covetous of money, boasters of being high in favour with God, insolent on that account, blasphemers of God by the injurious representations which they would give of his character and will, disobedient to parents, ungrateful to benefactors, unholy in their dispositions, ver. 2.—Without the affections natural to mankind, avowed covenant-breakers, slanderers of those who maintained the truth, immoderately addicted to sensual pleasures against those who oppose their corrupt practices, having no love to good men, ver. 3.—Betrayers of trusts, headstrong in their errors, swollen with pride, and lovers of pleasures more than lovers of God, ver. 4.—And to shew that in this description the teachers of religion were comprehended, the apostle added, that the persons of whom he spoke, in order to conceal their enormous wickedness, would make loud pretensions to superior sanctity; they were to have the outward appearance of godliness, but in practice they would deny its power. And because some teachers of this character were then beginning to shew themselves, the apostle told them, ver. 6.—Of this sort, he told him, those teachers were, who, on pretence of instructing the female part of families, introduced themselves into houses, and led captive silly women laden with sin, by assuming the direction of their conscience, ver. 6.—And who detained them in bondage, by keeping them always learning, and never leading them to the knowledge of the truth, ver. 7.

This part of the chapter is generally, and I think justly, considered as a prediction of the apostacy from the faith and practice of the gospel which early began to take place in the Christian church, but which was not carried to its height, till the Roman empire in the west was overthrown by the incursions of the barbarous nations.—Of that apostacy St. Paul had prophesied twice before: namely, 2 Thess. ii. 3–12. and 1 Tim. iv. 1–5. In the first of these passages, the blasphemous claims of the corrupters of Christianity in later ages, their feigned miracles, and other abuses by which they were to establish their usurped authority in the church, are described: In the second passage, the impious doctrines and superstitious practices, which, by virtue of that authority, they were to introduce, are particularly set forth. But in this epistle, the influence of the Ungodly doctrines and superstitious practices of the promoters of the apostacy, in corrupting the morals both of the teachers and of the people, are foretold. These three prophecies taken together, exhibit such a striking portrait of the characters, pretensions, and practices of the promoters of the apostacy, that no intelligent reader, who is acquainted with the history of the church, can doubt that the erroneous doctrines and superstitious practices which were early introduced, and
which, under mistaken notions of sanctity, were supported by persons of the greatest reputation, are in these propositions for the sake of truth in that monstrous fabric of spiritual tyranny, which the bishops of Rome, assisted by their clergy, erected; and in that universal corruption of manners which it occasioned. As little can he doubt, that the productions of these evils recorded in scripture, were designed by the Spirit of God to convince the faithful in after-times who were to be witnesses of the apostasy, that it had happened by the permission of God, who often makes the wickedness of men instrumental in accomplishing his greatest purposes.

Last, however, the knowledge of that great and universal corruption which was to take place in the church, might have led Timothy and the brethren at Ephesus to fear that the church would never recover from such a sad state, the apostle observed, that the opposition of the authors and promoters of the apostasy to the truth, was of the same nature, and would end in the same manner, as the opposition of Pharaoh’s magicians to Moses. For as Jannes and Jambres resisted him by false miracles, so the promoters of the apostasy, being men corrupted in mind, would resist the true doctrines of the gospel by spurious miracles and other base arts, ver. 9. But they would not be permitted to go on in their deceits longer than the time determined. Their wicked practices would at length be made plain to the deluded themselves, as the wicked practices of Pharaoh’s magicians were made plain both to the Israelites and to the Egyptians, ver. 9.—Then,

NEW TRANSLATION.

CHAP. III. — 1 (Verse 6, 104.) This also know, that in latter days perilous times will come:

2 For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,

3 Without natural affection, disbelievers, accursed, without love, without sound mind, 4 Betrayers, headestrong, puffed up, see 1 Tim. iii. 6, note 2, lovers of pleasures more than lovers of God: 5 Having a form of godliness, but denying Ver. 1. In latter days. — The phrase ἐν τοῖς μετὰ τὴν σαρκαστικήν ἡμεραῖαν, which signifies future days or time, without marking whether these days were far off or near at hand. And therefore it does not signify the last of the world, as in our English phrase, but future age in general, being in this same import with τοῖς μετὰ τὴν σαρκαστικήν, latter times, 1 Tim. iv. 1, where also the apostle is foretold.

Ver. 2.—1. For all men shall be. — The word men includes both teachers and people. The apostle seems to have had the teachers principally in his eye here, as is plain from ver. 6, where he represents them as “going into houses, and leading captive all the women,” and ver. 8, where he likens them to Jannes and Jambres, on account of their resisting the truth, by the false miracles which they pretended to work. 2. Self-lovers. — The extreme selfishness of the teachers of religion in latter times, the apostle mentioned first of all in this prophecy, because their other vices were to originate from and proceed from this. The time at which this is said to be in this and the following verses have always existed in the world: But being spoken of here as characteristic of the latter days, it isplain, that besides being common in the latter days, they would be openly showed and defended. Accordingly it is well known, that in the dark ages the clergy defended all the enormities mentioned by the apostle, encouraged the people by their false doctrine to commit them, and went before in the practice of these enormities.

3. Money-lovers. — The Roman clergy have carried their love of money to such an height, that they pretend to sell heaven for money, even in the wickedlest of men, under the name of indulgences.

4. Disobedience to parents. — In the language of the Hebraists, parents signified superiors of every denomination. The disobedience of the Roman clergy to princes and magistrates, and even to their deposing princes, is well known. It may also signify their encouraging children to become monks and nuns, contrary to the will of their parents.

Ver. 3.—1. Without natural affection. — The Roman clergy being forbidden to marry, can have neither wives nor children openly; so are without the affections natural to mankind; at least they dare not show their having these affections. — It may likewise be meant of the laity, who were to shun up their female sex in numbers, in prudence of superior sanctity, but in reality from interested motives.

5. Standerers. — The authors and abettors of the apostasy will impose all manner of crimes to those who resist their corruptions. How exactly this hath been fulfilled in the Roman clergy, all who are acquainted with their history know.

Ver. 4.—1. Betrayers. — Προδοταί, if this word is translated traitors, as in our Bible, it may signify, that they would deliver up their nearest relations to death who opposed their corruptions. See Mark xii. 12.

2. Lovers of pleasures more than lovers of God. — It is observable, that this description begins with mentioning extreme selfishness as the root, and concludes with the excessive love of sensual pleasure as the end, of all the corruptions that were to prevail in latter times. Hence we may learn, what a pernicious thing the excessive love of sensual pleasure is. It hath been the source of those monstrous perjuries of religion which have endangered Christians in the dark ages; and governed by it, many in every age destroy their health, their fortune, their punishment, the support of their families, and every thing valuable in life, for the sake of gratifying their appetites.
TIMOTHY.

II. Timothy.

more effectually, will have an appearance of godliness, by their care in performing the external duties of religion, but they will be utterly void of real piety. Now, from these turn away.

6. Of these indeed they are, who go into houses, and lead captive silly women laden with sins, led away by divers lusts;

7. Always learning, but never able to come to the knowledge of the truth.

8. Now, in the manner that Janes and Jambres resisted Moses, so by false miracles (ver. 13.) these teachers will resist the truth; men wholly corrupted in mind, undiscerning, concerning the faith.

9. However, they shall not proceed further: For knowledge shall be very plain to all, as their also was.

10. But thou hast fully known my doctrine, manner of life, purpose, faith, meekness, love, patience.

11. Persecutions, sufferings, such as befell me in Antichis, in Iconium, in Lystra: Such persecutions I endured; but out of them all the Lord delivered me.

12. And all ind which I was to live godly in Christ Jesus shall be persecuted.

13. Now wicked men and sorcerers will wax worse and worse, deceiving, and being deceived.

14. But continue thou in the things which thou hast learned, and with which thou hast been instructed, to the end that thou mayest be able to present thee an approved workman unto God, approved to be sound in the faith; instructed in the doctrine of Christ Jesus, and therefore able to teach others also.

Ver. 8. From these turn away. Some think the phrase turn away may be translated these turn away; turn out of the church all teachers who have any resemblance to the persons I have mentioned. They are introducing the corruptions, which, in after-times, their successors will carry to the height I have described.

Ver. 9. 1. Of these, indeed, they are who go into houses, and lead captive silly women, &c. This with the two subsequent verses, is thought by some to be a prophetic description of the practices of the Roman monks and friars of the dark ages, who, by hypostatical pretensions to extraordinary sanctity, and by pernicious confessions and other wicked arts, deluded and corrupted the laity. But this I think is rather to be understood as a practice universal to these early in the church, and by a gradual progress were at length, under the Romish hierarchy, formed into a regular system of deceit. We may therefore suppose, that as in the prophecies which foretell the political state of the world, so in the prophecies concerning the apostasy in which its religious state is represented, the general course of things, through a succession of ages, is foretold, rather than the state of things in any particular age.

This I think will be allowed; when it is considered, that not the rise only, but the progress and downfall of the apostasy, is foretold in these prophecies. So that their subject being a series of things which were to happen throughout a long course of years, and which were gradually to produce a widely extended and confirmed state of corruption in the church, there is no reason for limiting their fulfillment to any particular period.

2. Led away by divers lusts. The word διαφθορίας, lewdness, being properly applied to beasts which are led in hales wheresoever their owners please, it signifies that these women were slaves to their lusts.

Ver. 10. Haast fully known. The word γνωσίας is applied to one who follows another in walking, and keeps close by him. Metaphorically it signifies, to attain the complete knowledge of a thing. In this sense it is used Luke 1. 2.

Ver. 11. Timothy being a native of Lystra, and the apostle's disciple and companion, when the apostle was expelled from that city, and dragged out of the street as one dead, he may, as Remov supposed, have been present, and have been one of those who stood round him when he revived, Acts xvi. 38.

Ver. 12. But wicked men and sorcerers. And sorcerers. This word properly denotes sorcerers, enchanters, magicians, who, deceiving the vulgar by false miracles, make them in his attempt to persuade Pharaoh to let the Israelites go.

2. To these also resist the truth. Resist the truth in the manner Janes and Jambres resisted Moses; namely, by false miracles. In the early ages the heathen teachers were much addicted to the study of magic. Clem. Alexz. Strom. lib. v. p. 104, tells us, that some of the Greeks pretended to have access to the books of Zoroaster. We know likewise, that in later times the monks and friars were great pretenders to miracles. Hence they are called, ver. 13. γνωσίας, magicians. The apostle, therefore, in reproving the heathen teachers who were to arise in the church in after-times, with great propriety compared them, both in their character and punishment, to Pharaoh's magicians.

4. Undiscerning concerning the faith. As Rom. i. 28. signifies a mind incapable of distinguishing right from wrong, so ignorant in this passage may signify persons incapable of distinguishing the true doctrines of the gospel.

Ver. 11. However, they shall not proceed further. How exactly the whole of this prophetical history has been fulfilled, they know who are acquainted with the history of the ancient heresies, and of the Roman church, and of the Reformation.

2. For their foolishness shall be very plain to all. As, their want of understanding. The apostle does not charge the errors of the authors of the apostasy, and the base arts by which they established their authority, foolishness, because, though they thought themselves superlatively wise in the methods which they devised for obtaining power and wealth, their doctrines and practices were as void of reason as are the imaginations and actions of fools: Or, foolishness here may signify imposture.

3. And thine also was. The vile arts by which the corruptions of Christianity established their errors being discovered, their folly and wickedness shall be very plain to the people, even as the folly and wickedness of Pharaoh's magicians was made plain to the Egyptians, by the stop which God put in their enchantments. And thus the truth being set in a more clear light, the wisdom and righteousness of God, in permitting these corruptions to take place for a while, will be demonstrated.

Ver. 10. Haast fully known. The word γνωσίας is applied to one who follows another in walking, and keeps close by him. Metaphorically it signifies, to attain the complete knowledge of a thing. In this sense it is used Luke 1. 2.

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Ver. 12. But wicked men and sorcerers. And sorcerers. This word properly denotes sorcerers, enchanters, magicians, who, deceiving the vulgar by false miracles, make them in his attempt to persuade Pharaoh to let the Israelites go.
been intrusted, knowing from whom thou hast learned them:

15. And that from a child thou hast known the sacred scriptures, which are able to make thee wise to salvation by the faith which is in Christ Jesus.

16. The whole scripture is divinely inspired, and is profitable for teaching, for confession, for correction, in instruction in righteousness;

17. That the man of God may be perfect, and thoroughly fitted for every good work.

II. TIMOTHY.

USE CHAP. III.

1. That the writer of the several books had all the thoughts, and even the very words suggested to them by the Spirit of God; and that they were the penmen of the Spirit, to commit to writing just as he dictated to them. In fact, they all thought with more latitude; and wrote indeed, as if they had received the Law from God; and that the prophets were inspired by the Spirit to foretell future events which lay out of the reach of human foresight; but that they were left to express themselves in their own words and phrases, in which they give a faithful account of what the Spirit dictated to them, and what the Spirit designed, strengthened their memories, and preserved from mistakes, this last opinion may be more correct. See 1 Cor. ii. 13. 1 Thes. ii. 13. Gal. i. 12. and Acts. ix. 17.

1. That the man of God (see 1 Tim. vi. 11) may be perfect, and thoroughly fitted for every good work. The apostle's exhortations to the Jewish scriptures make in each part of their divine inspiration, and as such are of great assistance in understanding the gospel revelation; so that a Christian minister, who rightly understands them, is thereby well fitted for every part of his work. Our Lord also, on various occasions, bare testimony to the Jewish scriptures, and to their connexion with the gospel. Luke xxiv. 27. "And beginning at Moses and all the prophets, he explained unto them in all the scriptures the things concerning himself." He also commanded his disciples to "search these scriptures, because they testify of me." John v. 39, etc. What then are we to think of those teachers, who are so much pains to disjoin the Christian revelation from the Jewish, as if the latter were not of divine origin, and had no connexion with the gospel; and instead of illustrating and confirming the gospel, were rather an encumbrance to it? In this excrement of the Jewish scriptures the duties of a Christian minister are declared to be — 1. To teach the people the true doctrine of the gospel. 2. To confute all errors contrary to true doctrine. 3. To correct, by proper admonitions, reproves, and exhortations, those who openly transgress the precepts of the gospel. 4. To direct and encourage all to follow a righteous course of life. Lastly, in this excrement of the Jewish scriptures the apostle encourages the Judaisers, who affirmed that the law was contrary to the gospel.

CHAPTER IV.

View and Illustration of the Solemn Charge given to Timothy in this Chapter.

Having in the preceding chapter explained to Timothy the duties of his office as an evangelist, the apostle now solemnly charged him, in the presence of God, and of the Lord Jesus Christ, who is to judge the living and the dead at his second coming, to be diligent and faithful in all the duties of his ministry, by preaching true doctrine, confuting gain-sayers, rebuking sinners, and exhorting both the teachers and the people under his care, to behave properly in every respect, ver. 1, 2, because the time was approaching in which the people would not endure wholesome doctrine; lest having ears full of doctrine and unable to hear the word of truth, which is the power of God, and can save both the soul and the body, ver. 3, 4. Next, he exhorted Timothy to watch at all times to oppose the entrance of false doctrine and corrupt practices, without being intimidated by the evils to which he might expose himself by his fidelity; and to do the work of an evangelist in such a manner as to show himself an approved minister of Christ, ver. 5. Then told him, that he was thus earnest in his exhortations to him, because the time of his departure was come, ver. 6. — and because he himself had combated the good combat, had finished the race, and had all along preserved the faith pure, ver. 7. — and was to be rewarded as a conqueror in the good combat with a crown of righteousness, by Christ the righteous judge of the world; so that if Timothy proved equally courageous and faithful in discharging the duties of his ministry, he might expect the same reward from Christ, who will bestow a crown of righteousness on all who, conscious of their own integrity, long for his appearing to judge the world, ver. 8.

In the remaining part of the chapter the apostle gave Timothy a particular account of his own affairs, and of the behaviour both of his friends and enemies, ver. 9—18. — Then desired him to salute Priscus and Aquila, and the family of Onesiphorus, ver. 19. — And because he had left Erastus at Corinth, and Trophimus at Milestae, and all his assistants had fled from the city, he begged him to come to Rome before winter. Then give him the
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Ver. 1. I have fully instructed thee in thy duties, and thou art well acquainted with the Jewish scriptures, in which the gospel is both explained and confirmed; I charge thee, therefore, in the presence of God, and of the Lord Jesus Christ, who will judge the living and the dead at his appearing, when his kingdom shall be displayed in all its glory.

Ver. 2. Preach the gospel doctrine in purity; be constant and earnest in preaching it, whether it be reasonable or unreasonable to the people; do not confute false teachers, rebuke wholly, but be patient with them, being under thy care, with the greatest patience when teaching them.

Ver. 3. Thou oughtest to be very faithful and diligent in these duties now; for there will be a time when the people will not endure wholesome doctrine or teaching, but having itching ears, they will, by the motions of their own peculiar lusts, multiply to themselves teachers, who, to gain their favour, will sooth them them in their vices.

Ver. 4. And thus indeed they will turn away their ears from the true doctrine of the gospel, and, by their teachers, they will be led aside to believe fables, concerning miracles wrought in support of the greatest errors.

Ver. 5. But watch thou at all times, and withstand the beginnings of these corruptions; patiently bear the work of an evangelist; fully perform thy ministry; (see ver. 17, note 1.)

Ver. 6. For the church is soon to lose the benefit of my ministry: I am already poured out, and the time of my departure hath come.

Ver. 7. Henceforth there is laid aside for me a crown of righteousness, (Phil. iii. 14, note 2,) which the Lord, the righteous Judge, will deliver to me at that day; and not to me only, but to all them also who love his appearing.

Ver. 8. Make haste to come to me soon; for Demas, having loved the present world, has deserted me, having heard that I am about to depart.

Ver. 9. For Demas, having loved the present world, has deserted me, having heard that I am about to depart.

Ver. 10. For Demas, having loved the present world, has deserted me, having heard that I am about to depart.

Ver. 11. For Demas, having loved the present world, has deserted me, having heard that I am about to depart.

Ver. 12. For Demas, having loved the present world, has deserted me, having heard that I am about to depart.

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Ver. 49. For Demas, having loved the present world, has deserted me, having heard that I am about to depart.

Ver. 50. For Demas, having loved the present world, has deserted me, having heard that I am about to depart.
world, hath forsaken me, and is gone to Thessalonica, Crescens into Galatia, and Titus into Dalmatia.

11 Only Luke is with me. Take Mark and bring him with thee, for he is very useful to me in the ministry.

12 But Tychicus I have sent to Ephesus.

13 The bag which I left at Troas with Carpus, bring when thou comest, and the books, especially the parchments.

14 Alexander the coppersmith hath done me many evil things. The Lord reward him according to his works.

15 Of whom be thou also aware, that he hath greatly opposed our words. (See Pref. sect. 3.)

16 (At my first answer no one appeared with me, but all forsook me. May it not be laid to their charge?)

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more than was fit, hath forsaken me, and is gone to Thessalonica, expecting to be in more safety there than at Rome; Crescens is gone into Galatia, and Titus into Dalmatia.

11 Only Luke is with me. His attachment to me, and his zeal for the cause of Christ, are the more remarkable, that all my other assistants have left me. In thy way call on Mark, and bring him with thee, for he will be very useful to me in the gospel.

12 But when Tychicus comes to thee, do not think he hath behaved like Demas: I have sent him to Ephesus to supply thy place.

13 The bag which I left at Troas with Carpus, in my way from Ephesus after parting with thee, bring when thou comest, and the books contained in that bag, but especially the parchments.

14 Alexander the coppersmith hath done me many evil things. In particular, he hath stirred up both the unbelieving Jews and Gentiles in Rome against me. The Lord reward him according to his works.

15 Of that wicked person be thou also aware, wherever thou happenest to meet with him, for he hath greatly contradicted the things which I advanced in my first answer.

16 At my first answer my fellow-labourers were so terrified that no one of them appeared with me in the court, but all forsook me. I pray God not to lay it to their charge!
CHAP. IV.

17 (Lxv. 100.) However, the Lord stood by me, and strengthened me, that through me the preaching might be fully declared; and all the Gentiles might hear; and I was delivered out of the mouth of the lion.

18 And the Lord will deliver me from every evil work, and will preserve me to his heavenly kingdom. To whom be glory for ever and ever. Amen.

19 Salute Priscilla and Aquila, and the family of Onesiphorus.

20 Erastus, abode at Corinth: But Trophimus I left at Miletus sick.

21 Make haste to come before winter. Eubulus saluteth thee, and Pudens, and Linus, and Claudia, and all the brethren.

22 The Lord Jesus Christ be with thy spirit. Grace be with you. Amen.

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17 However, though men forsook me when brought to my trial, the Lord Jesus, according to his promise, Luke xxi. 15. stood by me and strengthened me, that on such an occasion, and before such personages, through me the preaching concerning Christ might be fully declared, and that all the Gentiles might hear that it was so declared; and I escaped with such difficulty, that I cannot describe it better than by saying, I was delivered out of the mouth of the lion.

18 And the Lord Jesus will deliver me from every evil work, so that I shall do nothing for the preservation of my life inconsistent with my former preaching; and he will preserve me to his heavenly kingdom. To whom be glory for ever and ever. Amen.

19 In my name with health to Priscilla, and her husband Aquila, and to the family of Onesiphorus.

20 Erastus, who accompanied me in my way to Crete, abode in Corinth. But Trophimus I left at Miletus sick, when I departed from Crete.

21 Make haste to come before winter, sailing being then dangerous. Eubulus saluteth thee. So do Pudens, and Linus, and Claudia, and all the brethren with whom I have any intercourse.

22 May the Lord Jesus Christ be with thy spirit, to strengthen thee in all difficulties and dangers as he hath strengthened me, (ver. 17.) Grace be with you in Ephesus who maintain the truth. Amen.
TITUS.

PREFACE.

SEC. I.—The History of Titus, collected from Paul's Epistles.

Although Titus was a person of such eminence among the first preachers of the gospel, that St. Paul was to him the letter in the canon of scripture which bears his name, for the purpose of directing him how to discharge the duties of his office, his name is not so much as once mentioned by Luke in his book of the Acts. His history, therefore, must consist of such particulars as are related of him in the apostle Paul's epistles, where indeed he is often mentioned with great respect, and of such probable conjectures as these particulars necessarily involve.

That Titus was converted by Paul, appears from his calling him 'his genuine son by the common faith.' Tit. i. 4. Yet at what time, and in what place, Paul converted him, he has never told us. They who think Titus was a religious proselyte before his conversion, are of opinion that he was converted at Antioch, soon after Paul and Barnabas came to that city from Tarsus, as mentioned Acts xii. 25. But others, supposing him to have been originally an idolatrous Gentile, conjecture that his conversion happened in some of the countries of the Lesser Asia, through which Paul travelled in the course of his first apostolical journey; the history of which is given, Acts, chapters xiii. xiv. What is certain is, that Titus was with Paul in Antioch before the Council of Jerusalem; and that having distinguished himself, after his conversion, by his piety and zeal, he was one of those whom the church at Antioch sent to Jerusalem, to consult the apostles and elders concerning the circumcision of the converted proselytes, fourteen years after Paul's own conversion; that is, in the year 49. Gal. ii. 1, 2. When the messenger from the church of Antioch came to Jerusalem, the apostles, elders, and brethren assembled, and, after reasoning on that question, decreed that it was not necessary to circumscribe the converted Gentile proselytes. Nevertheless, the Jews in Jerusalem zealously endeavoured on that occasion to have Titus circumcised. So the apostle inculcates, Gal. ii. 3. where he saith, 'Not even Titus who was with me in being a Greek, was compelled to be circumcised.' Here it is proper to remark, that the Jews called all the idolatrous Gentiles Eunomius, Greeks; for in their manner of speaking, Jews and Greeks comprehended the whole of mankind. See Rom. i. 16, note 3. According to this interpretation of the appellation, from the apostle's calling Titus a Greek it may be inferred, that before his conversion he was an idolatrous Gentile. The same thing appears likewise from the attempt of the Judaising sect to force him to be circumcised. For after the decree of the Council was passed freeing the converted proselytes from obedience to the laws of Moses, if Titus, before his conversion, had been one of that denomination, the Judaising sect could not with any show of reason have insisted on his circumcision. Yet, as the Council had determined nothing respecting the converts from among the idolatrous Gentiles, some of the zealous Judaising sects, who by stealth introduced themselves into the private meeting in which Paul explained to James, Peter, and John, the gospel which he preached among the Gentiles, when they found out that Titus, before his conversion, was an idolater, might insist to have him circumcised, on pretence that he was not freed from circumcision by the Council's decree. But this attempt to subject a Gentile convert to the law of Moses, Paul resolutely withstood, 'that the truth of the gospel might remain with the Gentiles,' Gal. ii. 5.

After the Council, when Paul and Barnabas, accompanied by Judas and Silas, returned to Antioch, to give the brethren an account of what had happened at Jerusalem, Titus, I suppose, returned with them; and, from that time forth, seems to have accompanied Paul in his travels as one of his assistants. For when the apostle set out from Antioch, to visit the churches which he had gathered among the Gentiles in his first apostolical journey, and to confirm them by delivering to them the decrees of the Council, Titus went with him all the way to Corinth, andlaboured with him in the conversion of the inhabitants of that city. This appears from 2 Cor. viii. 23. 'If any inquire concerning Titus, he is my partner and fellow-labourer in the gospel towards you.' The reason is, the apostle, before he returned to Corinth, having not visited them since their conversion, the fellow-labouring of Titus with him towards the Corinthians must have happened at the time they were converted. If this reasoning is just, then, that after the Council, when Paul set out from Antioch with Silas to visit the churches, Titus either went with them, or was sent away before them with the apostle's letter to the Galatians, which I think was written from Antioch soon after the Council. See the Preface to Galatians, Sect. 2. In that case, when the apostle went through Galatia with the decree, he may have met Titus, and have taken him along with him: Or, during his eighteen months' abode at Corinth, he may have sent for Titus to come and assist him in converting the Corinthians.

After the apostle had planted the gospel in Corinth, he went to Jerusalem. But whether Titus abode at Corinth, or accompanied him to Jerusalem, is not said. This, however, we know, that he came to the apostle, as many others did, during his long residence at Ephesus, mentioned Acts xix. 10. For by him he sent his first letter to the Corinthians, which was written in Ephesus about the time of the riot of Demetrius. This service the apostle assigned to Titus, because being well known to, and much respected by the Corinthians, on account of his former labours among them, he hoped he might have influence in composing the disturbances which had taken place in their church. On his return from Corinth, Titus met the apostle in Macedonia, and gave him such an account of the good disposition of the Corinthians as filled him with joy, and induced him to write them a second letter, which he employed Titus likewise to carry. At the same time, he requested him to excite the Corinthians to finish their collections for the saints in Judea, which they had begun during Titus's former visit to them. In prosecution of this design, Titus abode at Corinth till the apostle himself came and received their collections, and the collections of the other churches of Achaia.—On that occasion, Paul spent three months at Corinth, Acts xx. 3, then set out for Jerusalem, taking Macedonia in his way. His companions in his journey to Jerusalem are mentioned Acts xx. 4, and though Titus is not named as one of them, it does not follow that he was not of the number.—He is not said by Luke to have been with the apostle in Macedonia, in his way to Corinth. Yet, from the apostle's sending him from Macedonia to Corinth with his second epistle to the Co-
rinthians, we learn that he was one of his chief assistants at that time. Wherefore, notwithstanding Luke, in his account of the apostle's return from Greece, hath not mentioned Titus among those who accompanied him to Jerusalem with the collections, he may have been one of them; and having gone with him to Jerusalem, he may have ministered to him during his imprisonment there, and in Cæsarea; nay, he may even have sailed with him to Rome. These, however, are only conjectures; for from the time Titus delivered the apostle's second letter to the Corinthians, in the year 56, we hear nothing of him till the year 62, when he was left by the apostle in Crete, 'to set in order the things that were wanting, and to ordain elders in every city,' Tit. i. 5.

The leaving of Titus in Crete is supposed to have happened some time in the year 62, after the apostle was released from his second imprisonment. This is surprizing, but the less surprizing, if we consider that the apostle was not immediately set free. The Colossians, Thessalonians, and the Hebrews, having promised to visit them, we may believe, that, when at liberty to fulfill his promise, he sailed in spring 62 from Italy or Judea, accompanied by Titus and Timothy. In their way, touching at Crete, they went through the cities, and preached the gospel to the idolatrous inhabitants with such power and success, that great numbers of them were converted. See sect. 2. of this Pref. However, although the apostle's success was so great in Crete, and his converts were not formed into churches, he did not judge it proper to remain in Crete; but, committing the care of the churches there to Titus, with an order to ordain elders in every city, he sailed into Judea in spring 63, accompanied by Timothy. The brethern in that country being greatly distressed by the troubles which preceded the war with the Romans, the apostle, if he heard in Crete of their distress, might think it necessary to hasten his visit to them. Accordingly, as soon as he landed in Judea, he and Timothy went up to Jerusalem, and spent some time there in dealing with the Jews, after which they proceeded to Antioch; and, in their progress through the churches, comforted and established them.—From Antioch the apostle set out on his fifth and last apostolical journey, in which he and Timothy travelled through Syria and Cilicia, then came to Colossae in Phrygia early in the year 64. And seeing he had desired Philemon to provide him a lodging in Colossae, it is reasonable to think he abode there some time. On that occasion, as Benson and others conjecture, he may have written his epistle to Titus in Crete, in which he desired him to come to him at Nicopolis, because he proposed to winter there, Tit. iii. 12—in Colossae the apostle went with Timothy to Ephesus, where, having inquired into the state of the church in that city, he gave the Ephesian brethren such exhortations as he judged necessary, then departed to go into Macedonia, leaving Timothy at Ephesus to charge some teachers not to teach differently from the apostles, 1 Tim. i. 3.

In passing through Macedonia the apostle no doubt visited the Philippians and the other brethren in that province, according to his promise, Philip. ii. 24. That he went forward to Nicopolis to winter there, as he proposed; being accompanied by Erastus and Trophimus, who, it seems, had joined him either at Ephesus or in Macedonia.—In the beginning of the year 65, while the apostle abode at Nicopolis, taking into consideration the weight of the charge which he had devised on Timothy, he wrote to him that excellent letter in the canon called The First Epistle to Timothy, in which he taught him how to discharge the duties of his function properly.—It seems that, at parting with Timothy, St. Paul had promised to return soon to Ephesus from Nicopolis, 1 Tim. iii. 14. But he was disappointed in his resolution. For not long after writing his letter to Timothy, Titus came from Crete to Nicopolis, according to the apostle's order, Tit. iii. 12., and gave him such an account of the state of the churches in that island, as determined him to visit them immediately; so that, laying aside his purpose of returning to Ephesus, he left Nicopolis early in the year 65, accompanied by Titus, Trophimus, and Erastus; the latter of whom went no farther with him than to Corinth, 2 Tim. iv. 20. At his arrival in Crete he no doubt visited the churches, and rectified the disorders which had taken place in them. But while employed in that work, hearing of the persecution which Nero was carrying on against the Christians in Rome, on account of the things that they had set fire to, and to ordain elders in every city,' Tit. i. 4.

The leaving of Titus in Crete is supposed to have happened some time in the year 62, after the apostle was released from his second imprisonment. This is surprising, but the less surprising, if we consider that the apostle was not immediately set free. The Colossians, Thessalonians, and the Hebrews, having promised to visit them, we may believe, that, when at liberty to fulfill his promise, he sailed in spring 62 from Italy or Judea, accompanied by Titus and Timothy. In their way, touching at Crete, they went through the cities, and preached the gospel to the idolatrous inhabitants with such power and success, that great numbers of them were converted. See sect. 2. of this Pref. However, although the apostle's success was so great in Crete, and his converts were not formed into churches, he did not judge it proper to remain in Crete; but, committing the care of the churches there to Titus, with an order to ordain elders in every city, he sailed into Judea in spring 63, accompanied by Timothy. The brethren in that country being greatly distressed by the troubles which preceded the war with the Romans, the apostle, if he heard in Crete of their distress, might think it necessary to hasten his visit to them. Accordingly, as soon as he landed in Judea, he and Timothy went up to Jerusalem, and spent some time there, in dealing with the Jews, after which they proceeded to Antioch; and, in their progress through the churches, comforted and established them.—From Antioch the apostle set out on his fifth and last apostolical journey, in which he and Timothy travelled through Syria and Cilicia, then came to Colossae in Phrygia early in the year 64. And seeing he had desired Philemon to provide him a lodging in Colossae, it is reasonable to think he abode there some time. On that occasion, as Benson and others conjecture, he may have written his epistle to Titus in Crete, in which he desired him to come to him at Nicopolis, because he proposed to winter there, Tit. iii. 12.—From Colossae the apostle went with Timothy to Ephesus, where, having inquired into the state of the church in that city, he gave the Ephesian brethren such exhortations as he judged necessary, then departed to go into Macedonia, leaving Timothy at Ephesus to charge some teachers not to teach differently from the apostles, 1 Tim. i. 3.

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interference from his brethren apostles; just as the apostles of the circumcision modelled, corrected, and governed the churches planted by them, without any interference from him.

If the foregoing reasoning is just, the account given in sect. 1. may be admitted; namely, that St. Paul sailed into Crete, after he was released from his first confinement at Rome; that, at his landing in Crete, he went through the different cities, and converted many of the inhabitants; and that, being in haste to perform his intended visit to the Hebrews, he committed the care of modelling and settling the churches in Crete to Titus, and then set out with Timothy for Judea.—These transactions I think happened after the apostle’s release from his first confinement at Rome, because, though he touched at Crete in his voyage to Rome to prosecute his appeal to the Emperor, being a prisoner, he would not be allowed to go through the island to preach; consequently, if he made any converts on that occasion, they must have been few.

Sect. III.—Of the Island of Crete, and of the Character and Manners of its Inhabitants.

Crete, where Titus exercised his ministry when the apostle wrote his letter to him, is one of the largest islands in the Mediterranean, and lies to the south of the Archipelago. In length from west to east, it is about 250 miles, in breadth about 50, and in circuit about 600. Anciently it was famous for its hundred cities; for the arrival of Europa on a bull from Phoenicia; for the laws of Minos, one of its kings; for the loves of Pasiphae, the wife of Minos, and of his daughter Ariadne; for the labyrinth, the work of Dedalus; for the destruction of the Minotaur; but above all, for the sepulchre of Jupiter, with his name inscribed upon it. See Titus i. 12, note 2. And to finish the mythological history of Crete, it was famous for Mount Ida, where Jupiter is said to have been preserved from his father Saturn, and educated by the Cretan, Corymbantes, or Ithacius.

According to ancient authors, Creto was originally peopled from Palestine. This fact Bochart hath rendered probable, by observing, (Canaan, lib. i. c. 15.), that part of Palestine which is on the Mediterranean was by the Arabs called Kirith, and by the Syrians Creth; and that the Hebrews called the inhabitants Crothi or Crethim, which the L. X. X. have translated Κρητα, Cretains, Ezek. xiv. 19, Zeph. ii. 8. That these must not speak of the island of Crete, is plain from their joining the Philistim with the Crothim, as one and the same people. Accordingly it appears, that the Crothim were a part of the Philistim; Crethi, or, as it is in the Chaldee paraphrase, Creth, being declared, 1 Sam. xxx. 14–16. to be the land of the Philistines.

Bochart adds, That the Crethi in Palestine were noted archaei, and that some of them were employed by King David as his lifeguards. See 2 Sam. viii. 16, 18. xvi. 23. 1 Kings i. 38. 1 Chron. xvii. 17. in all which places they are called in our translation Chereithites, but the original word is Creti, which is the Chaldee paraphrase for Crothim, Creth, and Crethim, which our translators have rendered, ‘I will cut off the Chereithites;’ but the literal translation is, ‘I will cut off the cutters off,’ namely, the Crothim.

Sir Isaac Newton also is of opinion that Creto was peopled from Palestine, as appears from his Chronology, page 13. where he saith, ‘Many of the Phenicians and Syrians, in the year before Christ 1045, fled from Zidon, and from King David, into Asia Minor, Crete, Greece, and Lybia; and introduced letters, music, poetry, the Octeuctes, metals and their fabrics, and other arts, sciences, and customs of the Phenicians.—Along with these Phenicians, came a sort of men skilled in the religious mysteries, arts, and sciences of Phenicia, and settled in several places under the names of Cretes, Idei Dactylis,’ &c.

The Crothi from Palestine who settled themselves in Crete, seem to have given their own name to that island. In their new habitation they continued to be famous archers, (see Tournefort, vol. i. page 83.), and to exercise all the arts which they formerly practised in Palestine; especially that of navigation, which they employed in piracy. They brought with them likewise all the vices of the Canaanites, being exceedingly addicted to glutony, drunkenness, and lust. Withal they were extremely covetous, and notorious liars; in so much that to speak like a Cretian, became a proverb for telling lies and deceiving; and a Cretian lie, signified the greatest and most impudent lie. Epimenides, one of their own poets, and Strabo, a native of Crete, have branded the Cretians as notorious liars; particularly Epimenides, who, in a verse quoted by Paul, Tit. i. 12, charged them not only with lying, but with glutony and idleness. And the apostle, ver. 13. declared, that these vices constituted their true character. In fine, Polybius, lib. vi. tells us, that the Cretians were the only people in the world who forsook nothing, and added nothing to money, whatever way it was gained.—This account of the character of the Cretians, shews the propriety of the apostle’s injunction to Titus, chap. i. 13. ‘Rebuke them sharply, that they may be healed in the faith.’

Tournefort, who visited Crete in the beginning of this century, tells us, vol. i. page 84. that their present inhabitants are more virtuous. The gospel, it seems, hath led them to change their manners.

Crete is now called Candia, from its chief city, which bears that name. In the year 1204 the Venetians took Canaia, the second greatest city in Crete, and with it the whole island. That city they held till the year 1645, when the Turks conquered it, and almost entirely expelled the Venetians from Crete, which they have kept possession of ever since.

After the gospel was planted in Crete by the apostle, and his assistant Titus, it took such deep root there, and spread itself so widely through the island, that it hath subsisted there ever since; and is at present the religion of the natives, who are in general of the Greek church. These, on payment of a stated tribute to the Turks, are allowed the exercise of their religion without molestation.

Tournefort saith, vol. i. p. 23. The environs of Canaia are exceedingly beautiful. From the city, to the nearest mountains, there are great forests of olive trees, interrupted by fields, vineyards, gardens, and rivulets, bordered with myrtles; but two-thirds of the country are mountains. Creto, however, in respect of its size, climate and soil, is one of the finest islands in the Mediterranean; and, were it cultivated with as much care as it was in former times, it would produce all the necessaries and luxuries of life in the greatest abundance; so that the accounts which ancient authors have given of the number of its cities, and of the multitude of its inhabitants, is by no means exaggerated.

Sect. IV.—Of the Time and Place of writing the Epistle to Titus.

Because the apostle desired Titus to come to him at Nicopolis, chap. iii. 12. when he should send to him Artemas or Tychothus to supply his place in Crete, the transcriber, who added the postscript to this letter which our translators have turned into English, hath dated it from
and of their disciples, the apostle, when he came into Crete, observed, and opposed by wholesome instructions and sharp rebukes. But well knowing how diligent they were in spreading their errors, Paul left Titus in Crete to restrain them. And that he might have a number of fit persons, clothed with proper authority, to assist him in opposing the Judaizers, and in maintaining the truth, he ordered him, at parting, to ordain elders, that is, bishops and deacons, 'in every city.' But that he might be at no loss to know who were fit to be invested with these offices, and what line of conduct he himself was to pursue in discharging the duties of his ministry, the apostle, when he came to Colosse, wrote to him this letter, in which he described the qualifications of the persons who were worthy to be ordained elders, commanded him to rebuke the Judaizers sharply, and mentioned the errors he was particularly to oppose, the doctrine he was earnestly to inculcate, and the precipice he was to enjoin; that none of the Cretians, whether teachers or people, might fall in their duty through want of information.

By comparing the epistle to Titus with the two epistles to Timothy, we learn, that the Judaizing teachers were everywhere indefatigable in propagating their erroneous doctrine concerning the necessity of obedience to the law of Moses, as the only means of obtaining salvation; and that in the most distant countries they uniformly taught the same doctrine, for the purpose of rendering the practice of sin consistent with the hope of salvation; and that, to draw disciples after them, they encouraged them in sin, by the vicious practices which they themselves followed, in the persuasion that they would be pardoned through the efficacy of the Levitical sacrifices. Only, from the apostle's so earnestly condemning the Cretans, and Timothy in Ephesus, to oppose these errors, it is probable that the Judaizing teachers were more numerous and successful in Ephesus and Crete than in other places. However, as Titus was a Gentile convert, whose interest it was to maintain the freedom of the Gentiles from the law of Moses, and a teacher of long standing in the faith, the apostle was not so full in his directions and exhortations to him as to Timothy; neither did he recommend to him meekness, lenity, and patience in teaching, as he did to Timothy, but rather sharpness, chap. i. 13. ii. 13. Perhaps Titus was a person of a soft and mild temper; whereas Timothy, being a younger man, may have been of a more ardent spirit, which needed to be somewhat restrained.

CHAPTER I.

View and Illustration of the Matters contained in this Chapter.

In the inscription of this epistle, St. Paul asserted his apostleship, not with a view to raise himself in the estimation of Titus, but to make the false teachers in Crete, and all in every age who shall read this letter, sensible that every thing he ordered Titus to inculcate was of divine authority, ver. 1, 2.—And by calling Titus his genuine son by the common faith, he inculcated to the Cretians, not only that he had converted him, but that he was a teacher of the same virtue dispositions with himself, and as such he gave him his apostolical benediction, ver. 3, 4.—Next, he put Titus in mind that he had left him in Crete, to ordain elders in every city where churches had been planted, ver. 5.—And to direct him in that important business, he described to him the character and qualifications necessary in bishops and deacons, that ordaining to these offices none but persons of that description, if they might be able both to instruct the people, and to confute gain-sayers, ver. 6—9.—Es-
TITUS.

NEW TRANSLATION.

CHAP. I.—1 Paul, a servant of God, 
(A) and an apostle of Jesus Christ, according to the promise of life which is in Christ Jesus, in order to the faith of the Gentiles, and the acknowledgment of the truth, which is in order to godliness. 
2 In hope of eternal life, which God, who cannot lie, promised before the times of the ages. 

3 But hath manifested, in his proper season, (even as) his promise by the preaching with which I am intrusted, according to the commandment of God our Saviour; 

4 To Titus, my genuine son (even as) by the common faith; (See Jude, ver. 3. note 4.) Grace, mercy, and peace, from God the Father, and the Lord Jesus Christ our Saviour. 

5 For this purpose I left thee in Crete, that thou mightest set in order the thing wanting, and ordain in every city elders, as I commanded thee. 

6 If any one be blameless, the husband of one wife, (1 Tim. iii. 2. note 1.) having brought up children, not accused of riotous living, nor untruthful; (1 Tim. iii. 4, 5.) 

7 For a bishop should be blameless, as the steward of God; not self-willed, not prone to 

Ver. 1.—1. Paul, a servant of God.—In some of his other epistles Paul calls himself Ἰησοῦ Χριστοῦ ἡμων ἡγεμόνας, a bondman of Jesus Christ. 
2. But the present is the only one in which he calls himself Ἰησοῦ Χριστοῦ ἡμων ἑστήκεις, a bondman of God. This appellation he took, probably because the Judases in Crete affirmed that he had apostatized from God, when, as an apostle of Christ, he received into God's church the uncircumcised Gentiles, and thereby freed them from obeying the law of Moses as a term of salvation. 
3. An apostle of Jesus Christ.—To distinguish himself from other good men, who are all servants of God, Paul calls himself an apostle of Jesus Christ; one clothed with authority to teach mankind the true religion. 

3. In order to the faith. —By translating the preposition εἰς, after Theophylact and Occumenius; because the common translation, which implies that Paul was made an apostle according to the faith of God's elect, is hardly sense. Besides, the preposition εἰς is used, and in every other instance, in Tit. i. 1. signifies in order to. 

4. Of the elect of God. —The Gentiles are called the elect, 2 Tim. ii. 10, and an elected generation, 1 Pet. ii. 9; for a reason assigned 1 Pet. ii. 10. note.—Paul was made an apostle of Jesus Christ for the purpose of persuading the Gentiles to believe the gospel. 

5. Acknowledgment of the truth which is in order to godliness. —The doctrine of the gospel is generally here called the truth which is in order to godliness, and is to distinguish it from the falsehoods of heathenism, which tended to produce vice; and even to distinguish it from the ordinances of the law of Moses, which were only shadows and obscure representations of true religion, and whose only influence was to purify the flesh. Some are of opinion that by the truth, in this passage, the apostle meant the true doctrine of the gospel concerning the salvation of the Gentiles by faith. 

Ver. 2.—1. Which God, who cannot lie, promised. —The promise here referred to is that which God made to Adam and Eve, and their posterity at the fall, when, in passing sentence on the serpent, He said of the seed of the woman, It shall bruise thy head. The same promise was renewed in the covenant with Abraham: In thy seed shall all the nations of the earth be blessed. —That this was a promise of eternal life to all believers, see Gen. x. sect. 6. See also 2 Tim. i. 9. 

2. Before the times of the ages. —An exact translation of the passage would be before eternal times. But that being a contradiction in terms, our translators, contrary to the propriety of the Greek language, have rendered it before the world began. The Greek lexicon observes on Rom. xxi. 26. the true literal translation is before the secular times; referring us to the Jewish judaism, by which times were computed among the Hebrews, as among the Gentiles; they were computed by generations of men. Hence, Col. i. 26. The mystery which was hid 

Ver. 3.—1. His promise. —To give, literally his word; namely, of promise. We have the expression complete Rom. ix. 4. ὑπερεχομενος ἀπέληθον γὰρ, for the word of promise was this.
anger, not given to wine, not a striker, not one who makes gain by base methods;
8 But hospitable, (1 Tim. iii. 2, note 7.), a lover of good men, prudent, just, holy, temperate;
9 Holding fast the true doctrine (Acts in John) as he hath been taught, that he may be able, by the teaching which is wholesome, both to exhort and to confute the gainseyers.
10 For there are many unruly and foolish talkers1 and deceivers, especially those of the circumcision,
11 Whose mouths must be stopped, who subvert whole families, making manifest what they ought not, for the sake of worldly gain.
12 One of themselves, a prophet1 of their own, hath said;1 The Cretians are always liars, evil wild beasts, lazy bellies.3
13 This testimony is true; for which cause rebuke them sharply, that they may be healthy in the faith;
14 Not giving heed to Jewish fables, and precepts of men2 who turn away from the truth.
15 All meats indeed are pure to the pure! but to the polluted and unfaithful,2 nothing is pure; (Acts, 78), for both their understanding and conscience is polluted.
16 They profess to know God,1 but by works

Ver. 8. Prudent.—Zealous. This quality consists in the government of our angry passions, so that on all occasions we live with prudence. It differs from prudence, temperate, which signifies one who hides his lusts, especially those which are gratified by meat, and drink, and women.

Ver. 9. Holding fast the true doctrine.—Sekontos to the doctrine in John. This word should be translated. For the, in the sense of faithful, is only applicable to persons, and is a word of very great meaning. See Ezra vi. 60. There is a great beauty in the word sekeunto the doctrine as here used. It signifies the holding fast the true doctrine, in opposition to those who would wrest it from one. By this character all the Jews in Crete were excluded from being bishops; and in Ephesus were from being deacons. 1 Tim. iii. 2.

Ver. 10.1 Foolish talkers.—Marrabaloi.3 are persons who utter a multitude of foolish and trifling things on the subjects concerning which they speak. The apostle takes the word from the Gentiles.

Ver. 11.1 Who subvert whole families.—In this, and in his epistle to Timothy, severely condemned genealogies, and the fables thereon connected. See Titus i. 9.

Ver. 12.1 One of themselves, a prophet.—This was the poet Epimenides, who, among the Romans, was reputed to have foretold future events. Creto, speaking of him. (Plutarch, lib. 1, says, he was "futura praeconio, et vanitas parum fuitrario,—one who foreknew and foretold future things by ecstasy." Beza, as all poets pretended to a kind of inspiration, the same prophet and poet were used as synonymous, both by the Greeks and Romans. Clem. Alex. Strom. lib. vi informs us, that the Egyptians called those prophets who pretended over their sacred rites; and that the apostle did not so far as to give that title to Epimenides, because he was not a prophet. 2. Hitherto, the Crete, &c.—Epimenides. He is called this in his book "Creto;" concerning the passing entire, pag 235. The Crete were universally hated and reviled as liars by the rest of the Greeks, because, as concerning their islands, Divine Leges, vol. 1 p. 150, by showing in their island the tomb of Jupiter, the father of gods and men, they published what the rest of the Greeks concealed in their mysteries; namely, that their gods were dead men. The character given of the Crete by

Epimenides was applied with propriety to the apostle to the Judaisers, because they were, verily, liars.
3. Evil wild beasts, lazy bellies.—By calling the Cretei exul in John, the apostle imputed, that they were of a fierce, ravenous, notions disposition; and by adding lazy bellies, he signified that they were lazy gluttons—as averse to action, as wild beasts are after gorging themselves with their prey.

Ver. 12. For which cause rebuke them sharply.—For the word strongly, is given a very strong sense in the Greek, and is used in the passion with which he spake. Reproofs of that sort have little influence to make one healthy, either in faith or practice. It was to consist in the strength of the reasons with which he enforced his reprovs, and in the earnestness and affection with which he delivered them, whereby the conscience of the offenders, being weakened, would drive them bitterly.

Ver. 14.1 Precepts of men.—From the following ver. 15. it appears, that the apostle had now in his eye the precepts of the Judaisers concerning meats clean and unclean; which, although originally the precepts of God, were now abolished under the gospel. Wherefore, if these were any longer enjoined, they were not enjoined by God, but were the "precepts of men." 2. Whodo turn away the truth.—The apostle, by a beautiful figure, represents the truth as offering itself to the Judaisers, and the Judaisers turning it away with contempt.

Ver. 15. All meats are pure to the pure! The word meats is wanting in the original, but must be supplied, the expression being elliptical. See 1 Cor. vii. 12, note. As the Jews reckoned themselves the only holy people on earth, it must have been extremely displeasing to the false teachers of that nation to find themselves represented as polluted like the Gentiles. In other passages also, the apostle gives these ten commandments, with which they anathematized the Gentiles. See Philippi. iii. 2. Before the reader thinks the apostle is not speaking in this, and in the preceding verse, of the Judaisers, who insisted that the precepts of the laws of Moses, concerning meats were still obligatory, he may be supposed to have had in his eye those Ptolemaic Gentiles and Lycian Jews, who, before their conversion, ate any kind of meat, and who, since their conversion, still continued in the same persuasion.

2. And unfaithful.—This is the proper translation of the word unfaithful, because the apostle is not speaking of unbelievers or heathens, but of such believers as were unfaithful to Christ, by living in intemperance and debauchery.

Ver. 15. They profess to know God.—They boast of having the true knowledge of God's will from the Mosaic revelation, and on that pretence they set their doctrine and precepts above other Gentiles, because, as Wolfius remarks, Divine Leges, vol. 1, p. 150, by showing in their island the tomb of Jupiter, the father of gods and men, they published what the rest of the Greeks concealed in their mysteries; namely, that their gods were dead men. The character given of the Crete by

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they deny him, being abominable and disobedient, and (epi, 293.) concerning every good work (exousia, Rom. 2. 8., note 3.) without discernment.

The apostle having directed Titus to ordain elders in every city, and described the character and qualifications of the persons he was to invest with offices in the church; also, having laid open the bad character and evil practices of the Judaizers in Crete, and ordered him to rebuke them sharply, he in this chapter gave him a short view of the duties of his office, as superintendent both of the teachers and of the people in Crete. He was, in opposition to the Judaizers, to inculcate on the people such precepts only as were suitable to the wholesome doctrine of the gospel, ver. 1. —And with respect to the aged men who were to be appointed, he was to enjoin them to be attentive to the behaviour of those under their care; to be grave in their own deportment; prudent in giving admonitions and rebukes; and spiritually healthy by faith, love, patience, ver. 2. —In like manner, those aged women who were employed to teach the young of their own sex, he was to exhort to a deportment becoming their sacred character. They were neither to be slanderers nor drunkards, but to be good teachers, ver. 3. In particular, they were to persuade the young women who were married to do their duty to their husbands, their children, and their families, that the gospel might not be evil spoken of through their bad behaviour, ver. 4, 5. —On young men he was to inculcate the government of their passions, ver. 6. —But above all, both in teaching and behaviour, Titus was to make himself a pattern of the virtues which he enjoined to others, ver. 7, 8. —And because the Judaizers, to allure slaves to their party, taught that under the gospel slaves are free, Titus was to inculcate on slaves obedience to their masters, diligence in their work, and honesty in everything committed to them in trust, ver. 9, 10. —Withal, to make the Cretan bishops and people sensible of the impiety of the doctrine of the Jewish teachers, concerning the efficacy of the Levitical sacrifices in procuring pardon for impious sinners, the apostle declared, that the gospel was given for this very purpose, to teach men that, denying ungodliness and worldly lusts, they should live soberly, etc. in expectation of a future judgment, ver. 11-14. —Those things the apostle ordered Titus to teach in the plainest and holdest manner, agreeably to the authority with which he was invested as an evangelist, ver. 16.

NEW TRANSLATION.

CHAP. II. —But do thou ( завет, 55.) inculcate the things which become wholesome doctrine:

1 That aged men, be vigilant, grave, prudent, healthy by faith, love, patience;

2 That aged women, in like manner, be in deportment (ἐμπροσθεν) as becometh sacred persons; not slanderers, not enslaved to much wine, good teachers;

3 That they may persuade the young women to be lovers of their husbands, lovers of their children;

4 To be calm, chaste, careful of their families, good, subject to their own husbands, that the word of God may not be evil spoken of;

5. As becometh sacred persons. —The aged women employed by the church to teach the young are sily called sacred persons, because the office they were employed to discharge was the sacred office; as was showed 1 Tim. v. 16. note 1.

6. Not slanderers. —This was required in the same order of female teachers, 1 Tim. iii. 11.

7. Not enslaved to much wine. —This is a qualification required in the deacons, 1 Tim. iii. 8.

8. Ver. 4. That they may persuade.—So ἀνέποντησε may be translated. See 2 Tim. i. 7. note 2.

Ver. 5. Careful of their families. —The word ἀγαθονομία signifies both those who keep at home, and those who take proper care of their families. In this latter sense I understand it here, with Euner and the Vulgate.

2. That the word of God may not be evil spoken of. —The exhortation to be good wives and mothers, which aged women were ordered, in this passage, to give to the young under their care, is not to be considered merely as a rule by which those women were ordered to themselves who are instructed with the office of teaching others; but young women are more especially directed in their deportment; that by their conjugal affections, their care in educating their children, their chastity, their prudent economy, their sweetness of dispositions, and subjection to their husbands, all founded on the principles of religion, they may do honour to the gospel which they profess to believe and obey.

COMMENTARY.

CHAP. II. —The fables and commandments of men taught by the Judaizers sicken the soul. But do thou inculcate the practices which are suitable to the wholesome doctrine of the gospel:

1 That aged men, who hold sacred offices, be attentive to the behaviour of their people, venerable in their own manners, prudent in their behaviour, spiritually healthy by faith, love, patience;

2 That the aged women, whom the church employs to teach the young of their own sex, in like manner, be in speech and behaviour as becometh sacred persons employed in sacred offices; not slanderers, not enslaved to much wine, but good teachers.

3 That they may persuade the young women under their care to be lovers of their husbands, performing the duties of marriage from affection, and lovers of their children, by bringing them up religiously;

4 To be of a calm disposition, chaste, attentive to the affairs of their families, good to their domestics, obedient to their own husbands, that the gospel may not be evil spoken of; as, encouraging wives to neglect their husbands and children, on pretence of their attending on the offices of religion.
6 The young men, in like manner, exhort (συμπαράστησιν) to govern their passions.

7 (In all things) make thyself a pattern of good works, (τὸν νόμον, 2 Tim. iii. 16), in teaching shew incorruptness,1 gravity, sincerity,

8 wholesome speech1 which cannot be condemned; that he who is on the opposite side by his passions may be ashamed, having nothing bad to say concerning you.3

9 Servants exert to be subject to their own masters, and in all things to be careful to please, not answering again;

10 Not secretly stealing,1 but shewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things:

11 For the grace of God1 which bringeth salvation, (ἐπισκέψαταί) hath shone forth2 to all men,

12 Teaching us, that denying ungodliness1 and worldly lusts,2 we should live soberly, righteously, and godly, in this present world,

13 Expecting the blessed hope,1 (κατά κατακόπτειν) namely, the appearing of the glory of the great God,2 and our Saviour Jesus Christ.3

Ver. 7. Shew (ἐπιδεικνύοντα) incorruptness, gravity, (κατακόπτειν) sincerity. — Some ancient MSS. and versions want the word which I have translated sincerely: But it is found in the Alex. MS. in the Arabic version, and in some of the Greek commentators. Mill thinks it was first placed on the margin as an explication of ἐπιδεικνύοντα, incorruptness, and afterwards was inserted in the text. But though both words come from the same original, being differently compounded, they may be distinguished in the following manner: Incorruptness, ἐπιδεικνύοντα, may signify that Titus’s doctrine was to be free from all corrupt utterances, taken whether from Judaism or from heathenism; whereas ἔκτοσον, sincerity, may signify that his motives in teaching were to be sincere, — he was not to be taught from the love of money, or fame, or power.

Ver. 8. — Wholesome strong but temperate, that is free from all bitterness. For, as the commentators observe, Titus was a Gentile, having been so much of the uncharitable, uncharitable, bigoted spirit of the Jews, might have been in danger of using harsh language in reproving them, if he had not been thus instructed by the apostle.

2 He who is on the opposite side, — ἐπιδεικνύοντα, supply ἔκτοσον. He means indeed, whether Jews or Gentiles, who are not like to the other.

3 Having nothing bad to say concerning you. — ἐπανασκείπτειν. Some MSS. and versions have here ἐπειδεικνύοντα, concerning you. This is a corruption of the reading shows, as Benson observes, how anxious the apostle was that the doctrine should be unblamed, on account of the misbehaviour either of its teachers or of its professors; see ver. 10. and 1 Pet. ii. 12.

10 Not secretly stealing, — The word ἐπιδεικνύοντα signifies the stealing a part of a thing; the thief not daring to take the whole, for fear of being discovered. It is applied to the fraud of Ananias and Sapphira, Acts xix. 20. The gospel is called 'the grace of God,' either because it is the greatest favour which God hath bestowed on men, or because it teacheth the doctrine of God's great grace or favour to men:

2 Hath shone forth to all men. — The word ἐπιδεικνύοντα properly signifies the shining of the sun, or of the stars, Acts xxiv. 23. The gospel, like the sun, hath shone forth to all men, and giveth light to all. Hence, Christ, the author of the gospel, is called, Luke i. 79, ἀνυπότιστος τὸν θεόν, the day-spring from on high; and Mal. iv. 2. the sun of righteousness. — Hence also Christ called himself, John xiv. 11, the light of the world. —'The shining forth of the gospel to all men is an high recommendation of it, and shews it to be entirely different from all other, if they contained any thing valuable for reforming mankind, being confined to the initiated, the religious, the learned, and the wise. — The gospel likewise differs from the law of Moses, as taught by the Jews, who, by inculcating the wisdom and excellency of that law as the whole of religion, encouraged their disciples to neglect the duties of piety and morality altogether. Whereas, as the gospel teaches us, 'that denying ungodliness,' &c.

15. Ungodliness, — consisteth not only in denying the existence of God, but in denying his perfections, his government of the world, and the retributions of a future state. Also, it consists in neglecting to worship God; in worshipping him by images; in blasphemy, or speaking disrespectfully of his presence, in perjury; in profaning the name of God by cursing and swearing; and in disregarding the manifestation which he hath made of his will in the gospel revelation.

2. Worldly lusts, — namely, gluttony, drunkenness, lasciviousness, anger, malice, revenge, together with the inordinate love of riches, power, and the state. These lusts being productive of nothing but misery to those who indulge in them, the gospel, God's gracious gift, was bestowed on men to rescue them from the dominion of worldly lusts, by teaching them to live soberly, &c.

3. Should live soberly, — ἐπιδεικνύοντα. Sobriety is a habit of self-government, whereby one is able to restrain his passions, and his affections, as often as the gratification of his appetite, and the yielding to the temptations of the flesh, and the pride of life, and the lusts of the soul, and the affections, are in any wise sinful. See 2 Tim. i. 7, note 2.

4. Righteously. — Righteousness consists in abstaining from injuring others in their person, reputation, or fortune; in discharging all the duties belonging to the relations in which one stands to those with whom he is connected, and to the order of God or of society. Righteousness is Everywhere placed; in carrying on one's trade and commerce fairly; in performing covenants and promises fully; in not rendering to every one his due. The Hebrews held it to be a part of righteousness also, to do works of charity to the poor. Psal. xix. 9. 'He hath dispersed, he hath given to the poor, his righteousness endures for ever.'

5. And godly, — Godliness being the opposite to ungodliness, described ver. 12. note 1, needs no explanation.

6. In this present world. — Here the apostle intimates, that the present world in which we live is a state of probation for the future world; as is plain likewise from ver. 12.

19. — Expecting the blessed hope. — If this is different from the expectation of the appearing of our Saviour Jesus Christ, as in this clause must be translated by the word and, in which case the blessed hope will mean the hope of eternal life mentioned chap. i. 2. But as this hope is included in the hope of the appearing of Jesus Christ to raise the dead, and to carry his people with him into heaven, the translation which I have given seems more emphatical.

2. Namely, the appearing of the glory of the great God, and our Saviour Jesus Christ. — This, which is the exact literal translation of the clause, κατακόπτειν, is adopted both by the Vulgate and by Beza. — Considered as an Hebraism, the clause almost exactly resembles the words in our Bible, 'The glorious appearing of the great God and our Saviour Jesus Christ.' Nevertheless, the terms were left in ignorance, idiom, and vice. — The gospel likewise differs from the law of Moses, as taught by the Jews, who, by inculcating the wisdom and excellency of that law as the whole of religion, encouraged their disciples to neglect the duties of piety and morality altogether. Whereas, as the gospel teaches us, 'that denying ungodliness,' &c.

Ver. 19. — Ungodliness, — consisteth not only in denying the existence of God, but in denying his perfections, his government of the world, and the retributions of a future state. Also, it consists in neglecting to worship God; in worshipping him by images; in blasphemy, or speaking disrespectfully of his presence, in perjury; in profaning the name of God by cursing and swearing; and in disregarding the manifestation which he hath made of his will in the gospel revelation.
CHAPTER III.

View and Illustration of the Matters contained in this Chapter.

Because the Judaizers affirmed, that no obedience was due from the Gentiles, to the ordinances of the true God to magistrates who were idolaters, and because by that doctrine they made not only the Jewish but the Gentile believers bad magistrates, and exposed them to be punished as evildoers, (see Rom. viii. viii. Il.) the apostle commanded Titus to incultate, and honor, and to esteem them; and to be ready to every good work; to speak evil of no one, to be no fighters, but equitable, shewing all meekness to all men: and for even ourselves were formerly.

NEW TRANSLATION.

CHAP. III.—1. Put them in mind to be subject to governments and powers, to obey magistrates, to be ready to every good work; to speak evil of no one; to be no fighters, but equitable, shewing all meekness to all men: and for even ourselves were formerly...

COMMENTARY.

CHAP. III.—1. Put the Cretians in mind of what I have taught them; namely, to be subject to the governments and powers established in Cretos; to obey magistrates though they be heathens; to be ready to perform every good work enjoined by the laws of their country; to speak evil of no one on account of his nation or religion, to be no fighters, but of an equitable disposition, (Phil. iv. 5. note), and to shew the greatest meekness to all men, even to enemies, this behaviour, towards those who profess false religions, because they tend to hurt their reputation, such as railing, reviling, mocking, speaking, whispering, etc., which is an evil speaking, denoting all those tribes of the tongue which proceed either from hatred or from contempt of others, and are neither good nor true.

Ver. 1. To obey magistrates. — The word ὑποκομίζοντας literally signifies to obey those who rule. The dispensation of the Jews towards heathen rulers, see described 2 Cor. xiii. View 1 Tim. ii. 2. The word ἀδικίας, injustice, denotes all those vices of the tongue which proceed either from hatred, or from contempt of others, and are neither good nor true. Titus 3:1-3.
foolish, disobedient, erring, slavishly serving divers lusts, and to the delights of other sensual lusts, living in malice and envy, hate, and chiding one another.

4. But when the goodness and the faithfulness of our Saviour was shown forth,

5. He saved us, not in times of old, but in time past, in the regeneration, and the renewal of the Holy Ghost;

6. Which he poured out to us richly through Jesus Christ our Saviour;

7. That being justified by his grace, we might be made heirs according to the hope of eternal life.

8. (O Lord, 71, 60, 2.) This doctrine is true; but concerning these he says, I command thee to keep it, that the things which we believe in God should take care to promote good works. These are the things honourable and profitable to men.

believing Jews before their conversion is described here; and among them the character of the apostle himself. But any reader who compares what he says of his own behaviour in his conversation, Acts iii. 11, iv. 2, with our, John ii. 27, will hardly think the apostle speaks of himself. Only, being about to say things disagreeable to the Jews, he cloaked himself with them, according to his custom, to prevent their being offended with him. See 1 Thess. iv. 4. The sentiment in this passage is beautiful; namely, that the recollection of our own faults should make us equitable in judging of the faults of others, and prevent us from passing extreme sentences on them, when they fall into sin. In his maxims, see the notes there. Verses 4-7. God our Saviour. The title of our Saviour justly belongs to the Father, because he formed the scheme of our salvation, and sent his Son into the world to accomplish it. John iii. 16. Rom. v. 8. John iv. 17. Verses 8-11. The words used in scripture do not always denote eternal salvation; but it signifies, sometimes the knowledge of salvation, as Rom. viii. 11. note 2, and sometimes obtaining the means of salvation: see Rom. xi. 36. note 1. Here, saved, as signifies, delivered from the ignorance and wicked state in which we were living before we believed the gospel. This deliverance is called justification, ver. 7. See the note there. Verses 12-15. 1. The last of regeneration, or through baptism. Called the beth of regeneration, not because any change in the nature of the baptized person is produced by baptism, but because it is an emblem of the purification of his soul from sin. Hence baptism, in allusion to the colofal, or ceremonial, meaning of baptism, signified to our apostle, Acts xxii. 16. signs, and by baptism, and wash away thy sins. Be baptized in token of thy resolution to forsake thy sins, and among the rest thy sins in persecuting the disciples of Jesus. In the ternus eventus, when joint with baptism, there is an allusion to the pharisaic of the Jewish doctors, who, when they admitted a proselyte into their church by baptism, always spake of him as one born again. Nevertheless the real change in the nature of a believer, which entitles him to be called a son of God, is not effected by baptism, but by the renewing of the Holy Ghost, mentioned in the next clause. Hence our Lord, when the apostleغان had followed him, drew the two together in his discourse to Nicodemus. John iii. 3. Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

9. And the renewal of the Holy Ghost, which on some occasions was shown down on the believing Jews and Gentiles from heaven, and on others was imparted to them by the imposition of the apostle's hands. Acts x. 46, 47. Which he poured out is used in scripture to signify the communication of the spiritual gifts, it denotes that these gifts were imparted, not by the imposition of the hands of men; but immediately from heaven, accompanied with some visible sign or token of which we have instances, Acts ii. 38. 1 Cor. xii. 4. Verses 9-14. Seeing the apostle speaks of himself here as one of those on whom the Holy Ghost was poured out, we are warranted to believe that he received the gift of the Holy Ghost by an immediate influx from heaven, and not by the imposition of the hands of Ananias; and that Ananias's word to Saul, Acts ix. 17. The Lord Jesus hath sent me that thou mightest receive thy sight, and he filled with the Holy Ghost, though preceded by putting his hands on the apostle, see note on 1 Cor. xii. 3. Neither is it impossible that Ananias was sent to communicate the Holy Ghost to him by the imposition of the hands; for in that case Paul could not have said, 2 Tim. i. 6. I am in nothing behind the very great apostles. But his meaning is, that he was sent to restore Saul's sight, and by baptism, but that his baptism he might be filled with the gifts of the Holy Ghost immediately from heaven, accompanied with the usual visible sign, which Saul, having received his sight, was to see. Accordingly to this account of the matter, in Christ's commission to Ananias, Acts x. 12 no mention is made of the renewed Ananias, nor of his predicting the future events, as is seen in his prediction of Saul's conversion. The same is the case with the apostle himself, Acts xxii. 16. 18. 1. Being justified. He brought to the Corinthians, and else mentioned by the apostle himself, Acts xxii. 16. 18. 2. Literally, to provide good works. It is necessary to understand this clause literally, to provide good works; that is, to practise them ourselves, and by our example and exhortation to encourage others to practise them, and to argue in their defence against those who speak of them disdainfully as not necessary to salvation. In this, as in other passages of scripture, good works signify virtuous actions in general, but especially charitable and benevolent actions. Thus, Matt. x. 16. Let your light shine before men, that they may see your good works. John xiii. 33. For a good work we obtain glory. 2 Tim. iii. 10. Hence witnesses to good works; that is, that she hath brought up children; that she hath kept her house; that she hath washed the saints' feet; that she hath relieved the afflicted; that she hath diligently wrought every good work. 1 Tim. v. 10. That they be in good works, rejoicing in doing the same; a blessing, as Benson observes, woulds the ministers of the gospel be to the world, if all of them were earnestly seeking to improve their people in good works, and were themselves examples of such works! We have the principle thus expressed, Titus iii. 11. Nevertheless, 1 Tim. iv. 16. But where the commandment, the law, is written, it is one thing, but where the tradition minded in the margin of our Bible, to practise honest works.
9 But foolish questions and arguments, and strife and fighting about the law, resist; for they are unprofitable and false. (See 1 Tim. vi. 4, 2 Tim. ii. 14, 16, 23.)

10 In heretical man,\(^1\) after a first and second admonition, reject.\(^2\)

11 Knowing that such a person is perverted,\(^3\) and sinneth, being self-condemned.\(^4\)

12 When I shall send Artemas to thee, or Tychicus,\(^5\) make haste to come to me at Nicopolis,\(^6\) for I have determined to winter there.

13 Diligently help forward on their journey Zenas the lawyer,\(^7\) and Apollos,\(^8\) that nothing may be wanting to them.

14 And let ours also learn to practise honest trades, for necessary uses, that they may not be unfruitful.

15 All who are with me salute thee. Salute them who love us in the faith.\(^9\) Grace be with all of you.\(^3\) Amen.

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Ver. 9—1. And genealogies.—The genealogies condemned in this and other passages of scripture, in the opinion of Bengelus, are the absurd genealogies of the Jews, taught by the(Greek) See Col. ii. 2. note. But as the genealogies of the Jews were not invented till long after this apostle was written, I prefer the account given of them in the commentary; the rather that the apostle here joined genealogies with strife and fighting about the law. See also 1 Tim. i. 4.

2. Fighting about the law.—メアテリア及びメアテリア are such disputes about the efficacy and necessity of observance of the law in order to salvation, which the Judaizing teachers in Crete maintained, with great violence, against all who asserted that obedience to the gospel alone was sufficient to salvation.

Ver. 10—1. An heretical man.—See 2 Pet. ii. 1. note 2. where it is shewed, that an heretic is one who, from worldly motives, teaches doctrines which he knows to be false; as the Judasists did, who made the rules enjoined by the law mere necessary to salvation than a holy life. He also is a heretic, who from the same motives makes a party in the church, in opposition to those who maintain the truth. In this sense some understand σκοτεινος, σκοτεινος here; and think the phrase should be translated, 'A man who maketh a sect;' and that σκοτεινος properly is a sect, either in philosophy or religion. In the first age, when the dogmas of the gospel were delivered by the apostle in person, under the guidance of the Holy Ghost; and when the true meaning of these doctrines was not liable to any doubt, because it was ascertained by the apostles themselves, if any teacher taught differently from them, and made a party in the church in opposition to them, he must have done those things contrary to his conscience, either from the love of money, or from a spirit of contention; or from an immoderate propensity to carnal pleasure. Hence, Gal. v. 35. heresy is reckoned among 'the works of the flesh.' Doddridge, by heresy, understandeth denying the fundamental doctrines of the gospel, and the methods and means of salvation, viz. the breaking of the peace of the church. But as the apostle saith, 'He shall be cast out of the church,' I rather think heresy is such an error in opinion as results from pravity in the will. For if a person, after prayer and sincere examination, reject or opposes opinions in religion, according as they appear to him to be true or false, without being biased by various inclinations, can he be blamed, even although he should maintain those opinions with firmness, and suffer for them?

3. After a first and second admonition.—Some copies want the words and second. But the best and greatest number of MSS., together with the Syrian and Vulgate versions, have these words.

See Mill in loc. enegernes do noqoni an admonition which puts a restraint on the person admonished. Titus was not to reject an heretic, till he had tried a first and second admonition to bring him to repentance, and on trial found him incorrigible.

4. Reject. Ἰμβριάζοντα ἐκάθιστος; cast him out of the church. In this matter the apostle himself treated Hymenaeus and Alexander, 1 Tim. i. 20. By this apostolical Canon, an obstinate heretic, after a first and second admonition without effect, is to be cast out of the church, to prevent the faithful from being led astray by his false doctrines and vicious example. This method of treating heretics is worth of attention; for, as Bengel observes, the Spirit of God doth not order heretics to be banished, and their goods confiscated, for less doth he order them to be imprisoned, tortured, and burnt, if they will not retract their errors. He doth not even give allowance to rail at, or speak evil of them. Such methods of treating heretics never proceeded from the council of the apostles, but from the synagogues of Satan. To discover a wicked man as a brother Christian, and to try him, and to cast him out of the church by a public sentence of excommunication, is what the church, and every society, hath a right to do, according to our Lord's rule, Matt. xviii. 17, and is all that should be done in such a case. See 2 Tim. iii. 14.

5. Ver. 11—1. Knowing that such a person is perverted.—Eusebius says, the word διαστημα is commonly applied to buildings, and signifies to be overthrown from the foundation. According to others, it signifies to be turned out of the way. Wherefore, when it is said of an heretic that he is perverted, the meaning is, that he is so utterly deprived that there is no hope of his amendment.

2. Being self-condemned.—Doddridge, who thinks heresy consists in denying the fundamental doctrines of the gospel, interprets self-condemned of the heretic's furnishing by his actions matter of condemnation against himself, just as some are said to condemn others, Matt. xii. 41, 42. Heb. xi. 7. who afford matter for condemnation them. Grotius, Barlow, Hammond, Hallet, Benson, &c. by the heretic's condemning himself, understand his cutting himself off from the church by separation, or otherwise; a punishment which the church inflicts on its faulty or unsound members here. I think this mark of an heretic, that he is self-condemned, inflames that an heretic is one who teacheth erroneous doctrines, knowing them to be erroneous. For as Whitby justly observes, no man who acts according to his judgment, how erroneous soever they may be, is self-condemned by that action.

Ver. 12—1. When I shall send Artemas to thee, or Tychicus.—Tychicus hath been mentioned in St. Paul's epistles to the Ephesians, and to the Philippians: but of Artemas we know nothing: only from this passage it appears that he was a faithful and able teacher, and fit to supply the bishop's place in Nicopolis.

2. Come to me at Nicopolis.—There were cities of this name in Macedonia on the confines of Thrace, and in Epirus and Epirus. The one in Epirus was built opposite to Amphipolis, and was famous Nicopolis, or the city of victory, in memory of the victory which Augustus obtained over Antonius and Cleopatra. It is of opinion that this is the Nicopolis of which the apostle speaks; and that while he wintered there he visited the church there in the course of his journey. See Rom. xix. 19. Other commentators think the apostle meant Nicopolis in Macedonia, situated near Mount Ossa in the confines of Thrace. But without settling that point, I observe, that the apostle's determination to winter in Nicopolis, wherever it was, shows that he was at liberty when he wrote this epistle; consequently that it was written in the interval between his first and second imprisonments.

Ver. 13. Zenas the lawyer, and Apollos.—Zenas is mentioned in this passage only. He is called διάκονος, the lawyer, which διάκονος interprets Ἐρωτικός, a teacher of the law, because he had formerly been of that profession among the Jews. Benson also is of the same opinion; and quotes Matt. xxvii. 58, where one of that profession is called apologist. But if we suppose Zenas was a Roman lawyer, it would seem that Zenas and Apollos were to pass through Crete, either in their way to the apostle, or to some place whither he had sent them. He therefore desired Titus to help them forward on their journey, by supplying them with such necessaries as they were in want of, that they might not be retarded.

Ver. 16—1. Salute them who love us in the faith.—By this description of the persons in Crete to be saluted in his name, the apostle expressly excluded the Judaizing teachers, on whom he put that mark of disrespect, to make them sensible how much he despised and disapproved of their conduct.

2. Grace be with all of you.—By the expression all of you, the apostle intimates that this epistle was intended for all the churches in Crete; the members of which were to be taught the things in this letter, and to be exhorted, and even reproved, agreeably to the directions contained in it.
PREFACE.

SECT. I.—The History of Philemon.

Philemon, to whom this epistle was written, was no stranger to the apostle Paul: for in the first and second verses the apostle addressed all the members of Philemon’s family, as well acquainted with them; and, ver. 19, he intimates that Philemon himself was his convert. Nay, ver. 17. Philemon’s respect for the apostle is mentioned. He was an inhabitant of Colosse, as appears from the epistle to the Colossians, chap. iv. 9, where Onesimus, Philemon’s slave, is called ‘one of them.’ And ver. 17. the brethren of Colosse are desired to say to Archippus, (the person mentioned Philem. ver. 2.) ‘Take heed to the ministry which thou hast received.’—Besides, the ancients believed that Philemon was an inhabitant of Colosse. So Theodoret says expressly in his commentary on this epistle, and tells us that his house was still remaining in Colosse in his time; that is, in the beginning of the fifth century. And Jerome also, in his commentary on this epistle, says, Philemon was of Colosse; and Theophylact calls him a Phrygian, Opera, tom. 2. p. 865. For an account of Colosse, see Preface to Colossians.

Philemon seems to have been a person of great worth as a man, and of some note as a citizen in his own country: for his family was so numerous that it made a church by itself; or at least a considerable part of the church at Colosse, ver. 2.—He was likewise so opulent, that he was able, ‘by the communication of his faith,’ that is, by his beneficence, to refresh the bowels of the saints, ver. 6. 7.—According to Grotius, Philemon was an elder of Ephesus. But Beausobre speaks of him as one of the pastors of Colosse; in which he is followed by Doddridge.—From the apostle’s employing Philemon to provide him a lodging in Colosse, Michellea conjectures that he was one of the descons there.—These authors were led to think Philemon a minister of the gospel, because in the inscription of this letter the apostle calls him his fellow-labourer. But that appellation is of ambiguous significatio; being given not only to those who preached the gospel, but to such pious persons also, whether men or women, as assisted the apostles in any manner while they were employed in preaching. See Rom. vii. 8. 3 John ver. 8.

The ancients differed as much as the moderns in their opinion concerning Philemon’s station in the church. Some of them reckoned him a bishop; but others, fancying that Apphia was his wife, contended that he had no ecclesiastical character whatever; for they began very early to esteem celibacy in ecclesiastical persons. In particular, Hilary the deacon saith expressly that he was one of the laity. Theodoret, Oecumenius, and Theophy- luct seem also to have been of the same opinion. See Whitby’s preface to this epistle.

SECT. II.—Of the Occasion on which the Epistle to Philemon was written.

Onesimus, a slave, on some disgust, having run away from his master Philemon, came to Rome, and falling into want, as is supposed, he applied to the apostle, of whose imprisonment he had heard, and with whose benevolent disposition he was well acquainted, having, as it seems, formerly seen him in his master’s house. Or the fame of the apostle’s preaching and miracles having drawn Onesimus to hear some of the many discourses which he delivered in his own hired house in Rome, these made such an impression on him, that he became a sincere convert to the Christian faith: For the apostle calls him, ver. 9, ‘his son, whom he had begotten in his bonds.’ After his conversion Onesimus shone with the apostle, and served him with the greatest assiduity and affection. But being sensible of his fault in running away from his master, he wished to repair that injury by returning to him. At the same time, being afraid that on his return his master would inflict on him the punishment which, by the law or custom of Phrygia, was due to a fugitive slave, and which, as Grotius says, he could inflict without applying to any magistrate, he besought the apostle to write to Philemon, requesting him to forgive and to receive him again into his family. The apostle, always ready to do good offices, very willingly complied with Onesimus’s desire, and wrote this letter to Philemon, in which, with the greatest softness of expression, warmth of affection, and delicacy of address, he not only interceded for Onesimus’s pardon, but urged Philemon to esteem him, and put confidence in him, as a sincere Christian.—And because restitution, by repairing the injury that had been done, restores the person who did the injury to the character which he had lost, the apostle, to enable Onesimus to appear in Philemon’s family with some degree of reputation, bound himself in this epistle, by his handwriting, not only to repay all that Onesimus owed to Philemon, but to make full reparation also for whatever injury he had done to him by running away from him.

To account for the solicitude which the apostle shewed in this affair, we must not, with some, suppose that Philemon was keen and obstinate in his resentments; but rather, that having a number of slaves, on whom the pardoning of Onesimus too easily might have had a bad effect, he might judge some punishment necessary for a warning to the rest. At least the apostle could not have considered the pardoning of Onesimus as a matter which merited so much earnest entreaty, with a person of Philemon’s piety, benevolence, and gratitude, unless he had suspected him to have entertained some such apprehension.

Many are of opinion that Onesimus robbed his master before he ran off. But of this there is no evidence; unless we think the expression, ver. 18. ‘If he hath injured thee any thing,’ contains an inscription of that sort. But the apostle might mean, injured thee by the loss of his service. The words will fairly bear that interpretation. Why then, as Lardner observes, impute crimes to men without proof?—What the apostle wrote to Philemon on this occasion is highly worthy of our notice; namely, that although he had great need of an affectionate honest servant to minister to him in his bonds, such as Onesimus was, who had expressed a great inclination to stay with him; and although, if Onesimus had remained with him, he would only have discharged the duty which Philemon himself owed to his spiritual father; yet the apostle would by no means detain Onesimus without Philemon’s leave; because it belonged to him to dispose of his own slave in the way he thought proper. Such was the apostle’s regard to justice, and to the rights of mankind!

Whether Philemon pardoned Onesimus, or punished him, is not known. Only, from the earnestness with
which the apostle solicited his pardon, and from the generosity and goodness of Philemon's disposition, we may conjecture that he actually pardoned Onesimus, and even gave him his freedom, in compliance with the apostle's injunction, as it is interpreted by some, that 'he would do more than he had asked.' For it was no uncommon thing, in ancient times, to bestow freedom on such slaves as had obtained the esteem and good-will of their masters by their faithful services.

Sect. III.—Of the Authenticity and Use of St. Paul's Epistle to Philemon.

Jerome, in his preface to this epistle, says, "Valunt aut epistolam non esse Pauli; sed istam si Pauli sit, nihil habet quo nos edicare possit. Et plurisque verboribus repudiatum, dum commensum timent scribatur officio, non docendam." But Chrysostom in his preface hath shewed several excellent uses which may be made of this epistle; two of which, as they are of great importance, I shall mention.—The first is, In this epistle the apostle hath left to churchmen an excellent example of charity, in endeavouring to mitigate the resentment of one in a superior station towards his inferior, who had injured him; and in endeavouring to restore the inferior to the favour of the other, which he had lost through his unfaithfulness—and that not only by arguments drawn from reason, but by generously binding himself to repay all the loss which the superior had sustained by the injury of the inferior.—The second use which may be made of this epistle is equally excellent. It sets before churchmen of the highest dignity a proper example of attention to the people under their care, and of affectionate concern for their welfare, which, if it were imitated, would not fail to recommend them to the esteem and love of their people; consequently would give them a greater capacity of doing them good.—I add some other uses; namely, that although no article of faith be professedly handled in this epistle, yet precepts for the regulation of our conduct be directly delivered in it, yet the allusions to the doctrines and precepts of the gospel found in it, may be improved in various respects for regulating our conduct. For it is therein intimated, 1. That all Christians are on a level. Onesimus the slave, on becoming a Christian, is the apostles'son and Philemon's brother.—2. That Christianity makes no alteration in men's political state. Onesimus the slave did not become a freeman by embracing Christianity, but was still obliged to be Philemon's slave for ever, unless his master gave him his freedom.—3. That slaves should not be taken nor detained from their masters, without their master's consent, ver. 13, 14.—4. That we should not confine persons of low estate, nor disdain to help the meanest when it is in our power to assist them, but should love and do good to all men.—5. That where an injury hath been done, restitution is due, unless the injured party gives up his claim.—6. That we should forgive sinners who are penitent, and be heartily reconciled to them.—7. That we should never despair of re-

Claiming the wicked, but do every thing in our power to convert them.

The anxiety which the apostle shewed for the welfare of Onesimus, in return for his affectionate services, could not fail to cherish good dispositions in the breast of Philemon.—Nor is it possible, even at this day, so long after Philemon and his slave are both gone, to read this letter without experiencing, in some measure, the same happy effect.

In the mean time, if this epistle had served no other purpose but to shew the world what sort of man the apostle Paul was in private life, it would justly have merited a place in the canon of scripture. For in it the writer hath displayed qualities which by men are held in the greatest estimation; such as an high spirit arising from a consciousness of his own dignity, consummate prudence, uncommon generosity, the warmest friendship, the most skilful address, and the greatest politeness as well as purity of manners; qualities not to be found either in an enthusiast or in an impostor.—Doddridge observes, "That this epistle, considered as a mere human composition, is a masterpiece of its kind. For, if it is compared with an epistle of Pliny, supposed to have been written on a similar occasion, Lib. ix. epist. 21, that epistle, though penned by one who was reckoned to excel in the epistolary style, and though it has undoubtedly many beauties, will be found by persons of taste much inferior to this animated composition of the apostle Paul."

Sect. IV.—Of the Time and Place of Writing the Epistle to Philemon.

That this epistle was written from Rome about the time the epistle to the Colossians was written, may be gathered from the following circumstances:—Like the epistle to the Colossians, this was written when the apostle was in bonds, ver. 1. 10. 13. 23, and when he had good hopes of obtaining his liberty, ver. 22.—Timothy joined Paul in both epistles.—Epaphroditus, Mark, Aristarchus, Demas, and Luke, joined in the salutations in both.—Lastly, Onesimus, the bearer of this, was one of the messengers by whom the epistle to the Colossians was sent, Col. iv. 9.—But if the epistle to Philemon was written about the time the epistle to the Colossians was sent, it must have been written at Rome in the end of A.D. 61, or in the beginning of 62.

Oucusmus, in the apostle's letter to the Colossians, having been particularly recommended to their notice, Col. iv. 9, it cannot be doubted that they cheerfully received him into their church.—In the Apostolical Constitutions, Lib. viii. c. 4. 6, Onesimus is said to have been bishop of Berea. But that writing is of little authority.—When Ignatius wrote his epistle to the Ephesians, their bishop's name was Onesimus; and Grotius thought he was the person for whom St. Paul interceded. But, as Lardner observes, that is not certain. Mill has mentioned a copy, in which, at the conclusion, it is said, that Onesimus died a martyr at Rome, by having his legs broken.

New Translation.

Ver. 1. Paul, confounded with a chain for Christ Jesus; and Timothy our brother; to Philemon the beloved, and our fellow-labourer;

Commentary.

Ver. 1. 1. Confounded with a chain for Christ Jesus. 1. Aspınis. Mor. This is the genius of the subject, Eph. iv. 21.—Or it may be the genius of possession, and be translated, 'a prisoner belonging to Christ Jesus.' But as the word 'prisoner' does not convey a just idea of Paul's state at that time, 'consp. is more properly translated, 'confounded with a chain.' For an account of the matter in which the apostle was confounded at Rome, see Eph. vi. 20, note. In writing to Philemon, Paul did not call himself an apostle, because he wrote only in the character of a friend, to request a favour, rather than to enjoin what was fit, ver. 8, 9.

2. And Timothy, 1. In the preface to St. Paul's epistle to the Colossians, sect. 1, it was shewed, that the Colossians were converted by Paul. Wherefore, if Timothy acted at that time, it is more properly translated, 'confounded with a chain.' For an account of the matter in which the apostle was confounded at Rome, see Eph. vi. 20, note. In writing to Philemon, Paul did not call himself an apostle; because he wrote only in the character of a friend, to request a favour, rather than to enjoin what was fit, ver. 8, 9.

3. And Onesimus. 1. In the preface to St. Paul's epistle to the Colossians, sect. 1, it was shewed, that the Colossians were converted by Paul. Wherefore, if Timothy acted at that time, it is more properly translated, 'confounded with a chain.' For an account of the matter in which the apostle was confounded at Rome, see Eph. vi. 20, note. In writing to Philemon, Paul did not call himself an apostle; because he wrote only in the character of a friend, to request a favour, rather than to enjoin what was fit, ver. 8, 9.
2 And to Apphia the beloved, and to Archippus our fellow-soldier, and to the church (see) in thy house: 
3 Grace be to you, and peace, from God our Father, and from the Lord Jesus Christ. 
4 I give thanks to my God always, when I make mention of thee in my prayers, 
5 Having heard of the increase of thy charity and faith, which thou hast (see) toward the Lord Jesus, and (us) to all the saints. 
6 I pray that the communication of thy faith and charity which thou hast toward the Lord Jesus, and toward all the saints, 
7 For we have much joy and consolation in the love of thee, brother, and of all the saints who are refreshed by thee, brother. 
8 (see) Wherefore, though I might be much bold in Christ to enjoin thee what is fit; 
9 Yet, for love's sake I rather beseech, being such an one as Paul the aged, and now also (see) also one confided in a charge for Jesus Christ: 
10 I beseech thee for my bondmen, even Onesimus.
PHILEMON.

11 Who formerly was to thee unprofitable, but now will be very profitable to thee (2sa. 24. 25) even as to me.

12 (On. 6.) Him I have sent back. Do thou (A, 106) therefore receive him; that is to say, make him to be with thee, even as he has been to me since his conversion.

13 Him I have sent back to thee at his own desire. Do thou therefore receive him into thy family; that is to say, receive one who mine own brethren; my son; a part of myself.

14 And so much as to me, I wished to detain him with myself, that (2pe 2. 25) in thy stead he might have ministered to me in these bonds for the gospel.

15 But without thy mind I would do nothing, (1pe 5. 9) that thy good deed might not be as constraint, but as voluntary.

16 (Tyr., v. 61.) Perhaps also for this reason he was separated for a little while, that thou mightest have him for ever.

17 If then thou hold me as a paraker, receive him as myself.

18 And if he hath injured thee in any thing, or oweth thee, place it to my account.

19 I Paul have written with mine own hand, I will repay thee that, I owe thee even thine own self besides.

20 Licked for him. — In this beautiful passage there is a group of the most affecting arguments closely crowded together. On the one hand, we have Philemon's own reputation for goodness; his friendship to the apostle; his respect for his character; reverence for his age; compassion for his bonds; and at the same time an illustation of that obedience which Philemon owed to him as an apostle. On the other hand, we have Philemon's repentance, and return to virtue; his profession of the Christian religion, notwithstanding the evils to which it exposed him; and his being the object of his spiritual father's tenderest affection. In short, every word contains an argument. Philemon therefore must have been exceedingly affected by this moving passage. See Ver. 15 — 17.

21 Ver. 17. — Who formerly was to thee unprofitable. — The apostle, with admirable address, gave in revolt against Philemon's misbehaviour; because he did not choose that Philemon should be exposed to the insults of the heathen on the heinous nature of his slave's offence, lest it might have inflamed his resentment too much.

22 But now I am very willing to go to thee, even as to me. — To show the sincerity of Philemon's repentance, the apostle mentions the expense which he himself had lost of his good disposition, in the many afflictions which he had received from him during his confinement. After such a proof, Philemon could not but be convinced of his wrongs, and of the necessity of restoring to him the liberty of his own authority; and Philemon was pleased with the expense which he had incurred for having restored his freedom to the prisoner, and returned it to him with the utmost tenderness.

23 And now I am even as to me. — As Bengalius observes, by laying aside his apostolic authority, St. Paul had brought himself to a level with Philemon. And now to exult Philemon, and to display that dignity which a man acquires by having obtained a sincere Christian, he called him not his servant, but his brother; or, as it is expressed ver. 17. His very self.

24 Ver. 17. That is to say, mine own brother; one whom I consider as a part of myself; as Bengalius observes, by laying aside his apostolic authority, St. Paul had brought himself to a level with Philemon. And now to exult Philemon, and to display that dignity which a man acquires by having obtained a sincere Christian, he called him not his servant, but his brother; or, as it is expressed ver. 17. His very self.

25 Ver. 18. That in thy stead he might have ministered to me in these bonds for the gospel. — Here the apostle instituted to Philemon, the obligation he was under to assist him with his personal services, who was his spiritual father; and more especially he was to come with a charm for the gospel of Christ.

26 But without thy mind I would do nothing. — From this we learn, that however just our title may be to be bestowed on others, they must not be forced to perform their duty.

27 That thy good deed might not be as constraint, but as voluntary.

28 But otherwise it would not have appeared so clearly to have been bestowed voluntarily, as when Onesimus returned and put himself in his master's power, and was received again into his family. The apostle, therefore, sent him back to Philemon, that receiving him might be known to have proceeded from his own merciful disposition.

29 Ver. 15 — 17. For this reason (2pe 2. 25) he was separated for a little while, a soft expression to denote Onesimus's running away from his master; for it contains an illusion, that this had happened providentially. See the following note.

30 That thou mightest have him for ever. — The word may be translated for life; which Drusus was to be the apostle's mantle. But Eustus thinks it signifies Philemon's having Onesimus as a brother for ever; the relation between Christians as brethren, being to continue in the next world. — The apostle here made the same kind of apology for Onesimus, which Joseph made for his brethren, Gen. 42. 1. "Now therefore he is not come down to give me word before you to preserve life." — The providence of God often brings good out of evil. Yet we should not forget the evil. By telling Philemon, that he would now have Onesimus for ever, the apostle intimated, that he was as profitable to thee, even as to me.

31 Ver. 18. — Also to me. — A slave, a beloved brother. — That Philemon might not be offended at him for calling his fictive slave his brother, the apostle acknowledged him for his fictive brother also; because, from the time of his conversion, Onesimus had the same father with the slave, and with all believers. Next, he told Philemon, that he much more ought to acknowledge Onesimus as a brother, because he stood in that relation to him, in the flesh, as well as in the Lord. — In this passage the apostle teaches us, that love is due to persons in the nearest situations who are eminently virtuous.

32 Both in the flesh and in the Lord. — By calling Onesimus Philemon's brother in the flesh, the apostle meant that he was of the same nation with Philemon; or perhaps some way related to him; as by calling him his brother "in the Lord," he meant that he was now of the same religion with Philemon.

33 Ver. 18. If he hath injured thee any thing. — This is a soft way of expressing the loss which Philemon had sustained by being deprived of his slave's service. See Prov. sect. 2. parag. 3.

34 Ver. 19. I have written with mine own hand, &c. — According to Jerome, this implies, that Paul wrote the whole letter with his own hand. And some moderns, who are of the same opinion, think that he took that trouble to shew Philemon his earnestness to have Onesimus pardoned. But, as that as it may, the apostle's writing with his own hand, that he would repay Philemon for any injury his fictive slave had done him, teaches us the necessity of restitution, in all cases of injury.

35 Then owed to me even thine own self besides. — Lepiosov, &c. — So Eusmius and Raphelius translate the word. The apostle means, that besides pardoning Onesimus, Philemon owed him his very existence as a Christian. Had he not come to him, and turned him from the darkness of heathenism to the light of the gospel, and from the power of Satan to be raised up, he could not have received the forgiveness of his sins, and an inheritance in heaven. What an immense obligation! Yet, rather than be constrained to solicit Onesimus's pardon on account of that obligation, he would
PHILEMON.

20 Yea, brother, let me have profit from thee in the Lord. Refresh my bowels in the Lord. (See ver. 7. note.)

21 Having confidence in thy obedience, I have written to thee, knowing that thou wilt even do (συντονήσων, 55.) more than I ask.

22 But at the same time prepare me also a lodging: for I hope that, through your prayers, I shall be bestowed on you.

23 There salute thee, Epaphras, my fellow-prisoner for Jesus Christ;

24. Mfrck, (see 2 Tim. iv. 11. note.), Aristarchus, Demas, Luke, my fellow-labourers,' himself pay to Philemon every thing Onesimus owed him. After all this, how ungrateful would Philemon have showed himself, if he had refused to grant the apostle’s request?

25 I beseech thee, brother, that thou wouldst have profit from thee. —Epaphras, some commentators think the apostle here alludes to the great kindness Philemon has shewn to him, in sending him the young Christian. Let me have profit from thee in the Lord’s profit, fitting for the Christian profession. Perhaps the apostle in this instance, that if Philemon promised Onesimus does not mean the thing, he himself, for having brought him to the knowledge of God, although he should require it of him to fund his obligation to pay what Onesimus owed him. Observe translate εἰς, ταῖς, I beseech thee, brother.

26. —Types. —Comp. Acts xxvii. 9. —Literally, opposit or quit my bonds. See Rev. xiv. 9. My bonds yearn on Onesimus. Because my anxiety concerning him whom I so tenderly love, by pardoning, and receiving him again into thy family. —Because the apostle had called Onesimus his bondsman, ver. 15, some are of opinion that he here entreated Philemon to receive Onesimus as cheerfully pardoning him. But the first interpretation is more natural.

Ver. 22. —In thy obedience. —By this expression the apostle intimates to Philemon, that being so good a Christian, and as generous a person, he hoped he would consider his doing what was requested of him as a duty, which he owed to Christ, and would perform it with pleasure. Or, if this gloss is not admitted, εἰς εὐλογίαν, here may be translated, obedience.

23. There will do even more than I ask. —According to some commentators, it is here intimated to Philemon, that it would be disagreeable for him to give Onesimus his liberty, and Philemon seemed to think that he should be.obliged to consider the request of the apostle as an imposition.

25. —Prepare me also a lodging. —The apostle having experienced the advantage of the use of a lodging in his house, where he preached the gospel to all who came to him, very prudently desired Philemon to provide for him such another house in Colosse, and not a lodging in Philemon’s own house, as some suppose. It seems he proposed to stay awhile in Colosse, and to spend some time in some frequented part of the city, to receive conveniently all who might desire to have information concerning his doctrine. —Theodoret observes, that the apostle’s resolution to visit Philemon soon, signified to him in this letter, naturally added weight to his solicitation in behalf of Onesimus.

2. Through your prayers. —The efficacy which in scripture is ascribed to prayer, is a great encouragement to the people of God to have recourse to prayer in all their straits, according to the example and connection of prayer in Christ and his apostles. But to render prayer effectual, it must, as James observes, chap. 1. 6. he offered in faith; that is, in a full persuasion of the goodness and power of God, and with an entire submission to his will. The apostle, by expressing his hope that God would grant him his liberty through the prayers of Philemon and his family, hath intimated that they were pious Christians and worthy persons, for whom God had a great regard. On this passage, Whittington justly observes, that if the apostle had not been able to express his hope of obtaining the liberty of Onesimus, he would have expressed his desire for his conversion to Christ, and his apostleship.

24. He afterwards founds the apostle’s second visit to Colosse, from love to the present world. See 2 Tim. iv. 11. note.

25. —He is called the beloved physician. —As for his character, see the note on that verse. He is generally believed to have been the author of the Ephesians. This, it may be useful to add here, concerning the history of the Acts of the Apostles. That, setting aside the consideration of its inspiration, as an history of the first planting of the Christian religion in the world, it is valuable work, both on account of the variety and importance of the transactions recorded in it, and on account of the manner in which they are related. For the circumstances of each transaction are selected with judgment, and told in a simplicity and elegance of language truly admirable. And the whole is comprised in a short but copious narration, which cannot fail to give pleasure to every reader who is a judge of elegant writing. Further, the Acts being an history of persons who travelled through the most civilized and best known provinces of the Roman empire, for the purpose of preaching the gospel, the historian was naturally led to mention a variety of particulars relating to the geography of those countries, their political state and condition at the time, in the person of the inhabitants. The learned, therefore, from the time of the publication of this history, have had an opportunity of examining all these particulars; and, on the most accurate investigation, they have found the statements of this book supported by the contemporary heathen writers of the best credit, whose writings still remain. Nor is this all. The Acts have been found to be written with no little diligence and accuracy, so as to be a full and copious history of this period. From the time of the publication of the history, a number of books have been written on different occasions; by Gasquet, an eminent Jewish doctor; by

Ver. 25. —I am the beloved physician. —Col. iv. 14. For his character, see the note on that verse. He is generally believed to have been the author of the Ephesians.
25. The grace of our Lord Jesus Christ be with your spirit. Amen.

25 May the gracious influence of our Lord Jesus Christ fill your minds. My sincerity in this prayer I testify, by saying Amen.

the pronoun: Stephen, when arraigned before the Sanhedrim; by the apostle Paul in the synagogue of Antioch, and to the Lystra- nians, and to the senate of the Areopagus at Athens, and to the Sanhedrim: also a letter of Claudius Lysias to the governor Felix; and a speech of the orator Tertullian in accusation of Paul, before the same Felix; Paul's speech to king Agrippa, the chief captains, and principal men of Cæsarea, assembled to hear Paul; Paul's defence, pronounced in the hearing of that august assembly. In all which, the characters, and sentiments, and style of the different speakers, are so distinctly marked, that no one who reads them, and is capable of judging of such matters, can doubt their being genuine.—These circumstances united, form a convincing proof that the history of the Acts was written, as it professeth to be, by a person son who was present at most of the transactions which he hath recorded. And with respect to each of the speeches as he had not an opportunity of hearing, they may have been made known to him by those who heard them, or for a reason which would not insist on this. Luke's history of the Acts of the Apostles contains more internal marks of authenticity than any ancient heathen history extends. So that, considering it merely as a human composition, it is by far the most valuable ancient monument of the kind which the world at present is in possession of.

Ver. 25. Be with your spirit. — If the interpretation of this expression given in the commentary is admitted, it may in some respects be useful to you simply. The word grace, being plural, signifies that the apostle's wish did not respect Philemon alone, but all the persons mentioned in the inscription of this letter.

HEBREWS.

PREFACE.

The authenticity of the epistle to the Hebrews having been disputed, both in ancient and modern times, it will be necessary, before other matters are introduced, to state fairly, and to examine impartially, the arguments on each side of the question, that we may know where the greatest weight of evidence lies. This is the more necessary, not only because the chief doctrines of the gospel are more expressly asserted, and more fully explained in the epistle to the Hebrews than in any other of the inspired writings, but because these doctrines are confirmed in that epistle by testimonies brought from the writings of the law and the prophets. Wherefore, if the authenticity of the epistle to the Hebrews is established, and it is shewed to be the production of an inspired apostle, the peculiar doctrines of the gospel being confirmed therein by the Jewish, as well as by the Christian revelation, they will appear in so clear a light, that the controversies concerning them, which have so long divided the church, ceasing, greater unity of faith and love, it is to be hoped, will at length take place, than hath hitherto subsisted among the disciples of Christ.

Sec. I.—Of the Author of the Epistle to the Hebrews.

Although the writer of the epistle to the Hebrews hath in no part of it introduced his own name, we are certain, that the person to whom it was sent were at no loss to know who he was. For in three passages of the epistle, as well as by the messenger who carried it, he made himself known to the Hebrews to be the apostle Paul. The first is, chap. x. 34. 'Ye suffered with me in my bonds;' alluding to some assistance which the Hebrews had given to Paul during his imprisonments in Jerusalem and Cæsarea. See, however, chap. x. 34. note 1. The second passage is, chap. xiii. 18. 'Pray for us.—19. And I the more earnestly beseech you to do this, that I may be restored to you the sooner.' A request of this kind, from an unknown person, would have been perfectly ridiculous. The third passage is, chap. xiii. 33. 'Know that our brother Timothy is sent away, with whom, if he come soon, I will see you.' For, as Timothy was often called by Paul his brother, (2 Cor. i. 1, Col. i. 1,) and was known, not only in the Gentile countries, but in Judea, to be Paul's constant companion, by telling the Hebrews that his brother Timothy was sent away on some errand, and by promising, if he returned soon, to bring him with him when he visited them, this writer clearly designed himself to be the apostle Paul. But if the Hebrews knew that the letter which they received was written by Paul, we may very well suppose, with Hallet, that as often as they had occasion to speak of their letter, they would speak also of its author; and that the persons to whom they spoke of him would, in like manner, hand down his name to those who came after them.

Since, therefore, the writer of this epistle, from the time it was delivered to the Hebrews, must have been known by tradition to be Paul, it is reasonable to expect that it would have been quoted as his by some of the authors of the first age. Nevertheless, in the most ancient Christian writings now remaining, this epistle is not quoted at all till the end of the second century; at which time it began to be mentioned by some, whilst it was overlooked by others. This silence of the ancients was in a great measure owing, I imagine, to the Hebrews themselves, who were at no pains to make their letter known to the Gentiles, supposing that it had little or no relation to them.—If the reader desires to know who of the ancients have quoted this epistle, and who have neglected to mention it, he will find a full account of both in Hallet's introduction to this epistle, and in Lardner on the Canon, vol. ii. p. 331. — To his account Lardner subjoins the following historical remark: 'It is evident that this epistle was generally received, in the first three centuries. However, it was known to Ireneaus and Tertullian, as we have seen, and possibly to others also.' Tertullian ascribed it to Barnabas; in which opinion he was singular. Lardner adds, "It is manifest that it was received as an epistle of St. Paul, by many Latin writers in the fourth, fifth, and sixth centuries."
called the Hebrews; but that Luke, or some other person, translated it into Greek. Accordingly, Eusebius, in his Eccles. Hist. b. vi. c. 14, saith, Clement of Alexandria "affirmed that the epistle to the Hebrews was Paul’s, and that it was written to the Hebrews in the Hebrew language; but that Luke studiously translated it into Greek, and published it to the Greeks." The same Eusebius, Eccles. Hist. b. vi. c. 25, cites Origen as saying, in his commentaries on the Hebrews, "If I were to shew my opinion, I should say, that the thoughts are the apostle’s, but the language and composition are another’s, who committed to writing the apostle’s sentiments, and who, as it were, reduced into commentaries the things spoken by his master. Wherefore, if any church holds this epistle to be Paul’s, it is to be commended for so doing. For the ancients (i.e. Αρχαιοί άνδρες) did not rashly hand it down as Paul’s. But who actually wrote it (Ordin loc. anec.), writes the latter author, I think, is unknown to God. But an account hath reached to us from some who say that Clement, who was bishop of Rome, wrote this epistle; but from others, that it was Luke, the writer of the Gospel and the Acts."—Clement, likewise, who was born in the year 343, in his book of illustrous men, Art. Paul, saith, "The epistle, called to the Hebrews, is not thought to be his, because of the difference of the argument and style: but either Barnabas’s, as Tertullian thought; or the evangelist Luke’s, according to others; or Clement’s, bishop of Rome, who, as some think, being much with him, clothing and adorned Paul’s sense to his own hands. Moreover, he wrote, as an Hebrew to the Hebrews, in pure Hebrew, it being his own language. Whence it came to pass, that being translated, it hath more elegance in the Greek than his other epistles." Having thus laid before the reader the opinions of some of the ancients concerning the epistle to the Hebrews, I judge it proper now to transcribe, from the 8th page of Hallet’s introduction to Pierce’s paraphrase and notes on the Hebrews, the remarks which he hath made on Origen’s testimony above recited; because they may be applied to all the ancients who have given their opinion concerning the epistle to the Hebrews. "The traditions which Origen mentions, are more to be regarded than his private opinion and reasonings. And as he positively says the ancients did in fact hand it down as Paul’s epistle, so it is plain he laid vast stress on this tradition, since he would not give it up as false, though he had strong temptations so to do. For he was very hard put to it to reconcile this tradition with the style of the epistle, and with other traditions which named Clement or Luke as the writer of it. But rather than give up the former tradition, viz. that it was Paul’s epistle, he would frame such an odd hypothesis as that just now mentioned." Hallet ought to have said, adopt such an odd hypothesis; for it was framed before by Clement of Alexandria, who was Origen’s master and predecessor in the Catechetical school of Alexandria. Hallet goes on: "It is very certain, then, that the churches and writers who were ancients, had one common tradition, that St. Paul was the author of the epistle to the Hebrews. And their testimony to this matter of fact cannot but be of great weight, since those Christians who were with Paul in his imprisonment at Rome, when the Hebrews was composed, must have conversed with the apostles themselves, or at least with their immediate successors." Hallet adds, page 21, "Since this tradition was ancient in the days of Clement of Alexandria and Origen, about 130 years after the epistle was written, it must have had its rise in the days of St. Paul himself, and so cannot reasonably be contested."—Clement of Alexandria flourished about the year 190, that is, about 130 years after the epistle to the Hebrews was written. Origen flourished in the begin-ning of the third century, about 150 years after that epistle was written.—See, however, the remarks which Lardner hath made on the above passage from Hallet’s Introduction, in the third volume of his Credibility part ii. page 253. II. It follows now to be considered, whether the want of Paul’s name in the epistle to the Hebrews, the elegance of its style, and the passages in it which are thought unsuitable to the character of an apostle, are sufficient reasons for concluding, either that it was not written originally by St. Paul, or that our present Greek copy is only a translation of an epistle which was written in Hebrew. And, first, with respect to the want of Paul’s name in this epistle, it may, notwithstanding, have actually been written by him. For in our Canon of the New Testament, there are epistles universally acknowledged to be the productions of an inspired apostle, notwithstanding his name is nowhere inserted in them. I speak of the three epistles of the apostle John, who, for some reasons now not known, hath omitted his name in all of them. His first epistle begins exactly as the Hebrews: And in his other epistles he calls himself simply the Presbyter, or Elder.—It is true, Paul commonly inserted his name in the beginning of his letters; yet in this to the Hebrews he departed from his usual manner, probably for the following reasons:—1. Because the doctrines which he set forth in it being wholly founded by him on the Jewish scriptures, the faith of the Hebrews in these doctrines was to stand, not on the authority of the writer who taught them, but on the clearness of the testimonies which he produced from the scriptures, the propriety of his application of these testimonies, and the justness of the conclusions which he deduced from them. See this explained in sect. 3.—2. As Paul was the apostle of the Gentiles, in writing to the Hebrews he did not assume his apostolical character, because it was little respected by the unbelieving Jews and the Judaizing Christians, who traduced him as one who taught the Jews living in foreign countries to forsake Moses, Acts xxi. 21. For which reason, instead of writing to the Hebrews with the authority of an apostle, he in the conclusion of his letter beseeched them to suffer the word of exhortation, chap. xiii. 22, and protested, that in the whole of the doctrine delivered to them, he had maintained a good conscience, ver. 18.—3. This epistle, as shall be shewn by and bye, sect. 2, being designed, not for the believing Jews alone, but for the unbelieving part of the nation also, especially the learned doctors and scribes at Jerusalem, Paul might think it prudent not only to avoid assuming his apostolical character, but even to conceal his name; because, being regarded by the zealots as an apostate from the religion of their fathers, his name, instead of adding weight to the things which he was about to write, would have prejudiced the unbelieving part of the nation to such a degree, that in all probability they would not have read his letter. 2. With respect to the style of the epistle to the Hebrews, though it really were superior to the style of Paul’s other writings, he may notwithstanding have been the author of it.—For, towards the conclusion of his first imprisonment at Rome, when the Hebrews was composed, he may be allowed to have improved his style by use. To pass, however, from this, although both the ancients and moderns have praised the style of the epistle to the Hebrews as singularly beautiful, particularly Lardner, who saith, Can. vol. ii. p. 376, “That this epistle to the Hebrews is bright and elegant from the beginning to the end,” its superiority to all the other epistles of Paul in point of style may fairly be called in question. At least it may be doubted, that its superi-
verity is so great as to show, that the person who wrote these was not capable of writing this. For, not to mention that the sublimest passages in the epistle to the Hebrews are those quoted from the Old Testament, I without hesitation affirm, that the epistles to the Ephesians, to the Colossians, to the Galatians, and to Philemon, in respect of sentiment and language, will easily bear to be set in competition with the epistle to the Hebrews; especially the epistle to the Ephesians, concerning which Grotius hath said, that "it surpasses all human eloquence." And yet, strange to tell! the same Grotius hath given it as his opinion, that the excellency of the style of the epistle to the Hebrews is a proof that it was not written by Paul.

But, let any one who is a judge of a subject, whose judgment is not prejudiced by a solecism, examine the examples of elegant, and even sublime writing, produced from Paul’s epistles and discourses in the Prelim. Ess. iii., and let him candidly say, whether he thinks the person who wrote these noble passages, particularly the fifteenth chapter of the first epistle to the Corinthians, was not capable of writing any part of the epistle to the Hebrews. If our apostle was equal to such an undertaking, is there any thing unreasonable in supposing that, which he hoped the learned Jewish doctors would read, he would be at more than ordinary pains in perfecting his style, to render it more the object of their attention? For he knew, that if they were convinced of the truth of the gospel by the reasoning in this letter, their conversation would smooth the way to the conversion of their brethren, and make the Judaizing Christians in particular, lay aside their attachment to the law of Moses, whereby they had so greatly disturbed the peace of the church.

3. The passages in the epistle to the Hebrews, which many have thought unsuitable to the character of an apostle, have been urged as proofs that this epistle cannot be Paul’s. The following are the arguments:—Heb. ii. 1. ‘On this account we ought to attend the more earnestly to the things which were heard, lest at any time we should let them slip.’—Ver. 3. ‘How shall we escape if we neglect so great a salvation, which beginning to be spoken by the Lord, was confirmed to us by them who heard him?’—And chap. xii. 1. ‘Laying aside every weight, and that sin which doth so easily beset us, let us run with perseverance the race set before us.’ In these passages, the writer of the epistle, it is said, speaks of himself as one not distinguished, in any respect, from Common Christians. And more particularly in the second passage, according to Grotius and Le Clerc, he speaks of himself as one of those who received the knowledge of the gospel, not from Christ, but from his apostles: Whereas Paul, in his epistle to the Galatians, hath repeatedly asserted, that he received his knowledge of the gospel, not from men, but immediately from Christ himself. To these things Wetstein, Pococke, Lardner, and others, reply, that it is Paul’s manner to join himself with those to whom he writes, especially when going to say any thing dishonourable to them. Thus, Ephes. ii. 3. ‘With whom also we had our conversation formerly, in the lusts of our flesh, doing the inclinations of the flesh, and of the imagination of mind, and were by nature children of wrath, even as others.’ In some passages also of his epistles he ranks himself with the idolatrous Gentiles, Tit. iii. 3; as doth the apostle Peter likewise, 1 Pet. iv. 3. Further, in this epistle to the Hebrews, the apostle speaks of himself, chap. ii. 3, as having received the knowledge of the gospel from him who heard Christ preach the great salvation. What he says is, that the greatest salvation, which was begun to be spoken by the Lord, was confirmed to him by the person who heard Christ; that is, the glad tidings of the great salvation given to Paul by Christ, were confirmed to him by the preaching of the apostles. Now, so far is this from being unsuitable to Paul’s character as an apostle, that, in his other acknowledged epistles, he often appealed to the testimony of the eye-witnesses in confirmation of things made known to himself by revelation. For example, Acts xii. 30, 31; 1 Cor. xvi. 5, 6, 7, 8; 2 Tim. i. 12. ‘Which things have been reported to you by them who have preached the gospel to you with the Holy Ghost sent down from heaven.’ So also Jude appealed to the testimony of his brethren apostles, in confirmation of the things which he wrote in his epistle. See ver. 17.

What hath been advanced under the foregoing heads, must, I think, convince impartial men, that the want of Paul’s name in the epistle to the Hebrews, the elegance of its style, and the passages which are said to be unsuitable to the character of an apostle, afford no presumption that it was not written by him. Wherefore, if there is positive evidence that the epistle to the Hebrews was written by Paul, it ought to be received as his, notwithstanding some modern commentators, justly esteemed for their learning, have attempted to doubt of it.

III. It therefore remains to consider the arguments by which St. Paul is proved to be the writer of the epistle to the Hebrews.

1. The first is, the most ancient, and by far the most universal tradition of the church, hath constantly ascribed this epistle to the apostle Paul. But of this enough hath been said in the first article of the present section, to which the reader is referred.

2. The second argument is.—If an author's method of handling his subjects, together with his manner of reasoning, are sure marks by which he may be distinguished, as all good judges of composition allow, we shall, without hesitation, pronounce Paul the author of this epistle to the Hebrews. For therein we find that overflowing of sentiment, briefly expressed, which distinguished Paul from all other writers. Therein also are abrupt transitions from the subject in hand to something subordinate, but at the same time connected with it, which, having pursued for a little while, the writer returns to his subject, and illustrates it by arguments of great force, couched sometimes in a short expression, and sometimes in a single word; all which are peculiar to Paul. In this epistle, likewise, contrary to the practice of other writers, but in Paul’s manner, we meet with many elliptical expressions, which are to be supplied either from the foregoing or from the following clauses. In it also, as in Paul’s acknowledged epistles, we find reasonings addressed to the thoughts of the reader, and answers to objections not proposed, because, being obvious, the writer knew they would naturally occur, and therefore needed to be removed. Lastly, after Paul’s manner, the author of the epistle to the Hebrews hath subjoined to his reasonings many exhortations to piety and virtue; all which, to persons who are judges of writing, plainly point out the apostle Paul as the author of this epistle.

3. In the epistle to the Hebrews there are many sentiments and expressions which Paul hath used in the epistles acknowledged to be his. For example, Heb. i. 2. ‘Heir of all things;’ and, ver. 3, ‘an image of his substance,’ are parallel to Col. i. 15. ‘The image of the invisible God, the first-born of every creature.’—Heb. i. 7. ‘Thou hast made him for a little while less than the angels; thou hast crowned him with glory and honor, and hast set him over the works of thy hands;’ are sentiments parallel to Phil. ii. 6. ‘Being in fashion as a man, he humbled himself, becoming obedient to death, even the death of the cross.’ And therefore God hath exceedingly exalted him, and hath bestowed on him a name which is above every name: 10. That at the name of Jesus every knee should bow, of things in heaven, on earth, and under the earth.'
Scot. I.

PREFACE TO HEBREWS.

Eph. i. 20, 21, 22.—What is said Heb. v. 13. about milk as food for babes, but strong meat for full grown men, we have 1 Cor. iii. 2. ‘Milk I gave you, and not meat, for ye were not then able to receive it.'—Heb. viii. 1. ‘What setteth down at the right hand of the throne of the Majesty in the heavens,’ and chap. xii. 2. ‘Setteth down at the right hand of the throne of God,’ are expressions similar to Eph. i. 20. ‘And set him at his own right hand in the heavenly place.’—Heb. x. 1. ‘The law cometh in, and saith, a shadow of good things to come, but the same with Col. ii. 17. ‘Which are a shadow of things to come.’—Heb. x. 33. ‘Ye were made a spectacle, both by afflictions and reproaches.’—1 Cor. iv. 9. ‘We are made a spectacle to the world.’—Heb. xiii. 16. ‘But to do good and to communicate forget not, for with such sacrifices God is well pleased,’ is similar toPhilip. iv. 18, where Paul, after thanking the Philippians for having communicated to the wants of the saints, exhorts the Philippians to ‘do all the good they could, both by word and deed, in connexion with the gospel.’—Heb. xiii. 16. ‘A smell of a sweet savour, a sacrifice acceptable, and well pleasing to God.’—The writer of this epistle, chap. x. 30, quoting Deut. xxxiii. 10. adds the words, ‘saith the Lord.’—Heb. ii. 1. ‘Ye neither in the Hebrew, nor in the LXX, just as Paul hath done in two of his citations from the Old Testament, Rom. xiv. 11. 2 Cor. vi. 17.—Heb. xiii. 18. the writer of this epistle saith, ‘We are fully persuaded we have a good conscience.’ The same declaration Paul made before the council, Acts xxiii. 1. and before Felix, Acts xxiv. 16. and to the Corinthians, 2 Cor. i. 13.—Heb. xii. 14. ‘Follow peace with all men.’—Rom. xii. 18. ‘Live peaceably with all men.’—Heb. xiii. 20. God is called ‘The God of Peace.’ This title is given to God nowhere but in Paul’s writings, Rom. xv. 33. xvi. 20. 2 Cor. xiii. 11.; Phil. iv. 9.; 1 Thess. v. 23.; 2 Thess. iii. 16. ‘The Lord of peace,’ Heb. xiii. 2. 3. 13. there is a beautiful allusion to the athletic exercises, to which there are many similar allusions in Paul’s other epistles.—This remarkable coincidence of sentiments and expressions in the epistle to the Hebrews, with the sentiments and expressions in Paul’s acknowledged epistles, is no small presumption that this epistle is of his writing also.

4. In the epistle to the Hebrews there are interpretations of some passages of the Jewish scriptures, which may properly be called Paul’s, because they are to be found only in his writings. For example, Paul, ii. 7. ‘My son thou art; to-day I have begotten thee,’ is applied to Jesus, Heb. i. 5. just as Paul, in his discourse to the Jews in the synagogue of Antioch in Pisidia, applied the same passage of scripture to him, Acts xiii. 33.—In like manner, the exclamation of Paul, vii. 4. and of Paul, cx. 1. given by Paul, 1 Cor. xv. 25. 27. is found Heb. ii. 7. 8.—So also the explanation of the covenant with Abraham, given Heb. vi. 14. 18., is nowhere found but in Paul’s epistle to the Galatians, chap. iii. 6. 9. 14. 18.

5. There are, in the epistle to the Hebrews, doctrines which none of the inspired writers have mentioned, except Paul.—In particular, the doctrine of the mediation and intercession of Christ, explained Heb. iv. 15. 16. vii. 25. 32. are nowhere found in the books of the New Testament except in Paul’s epistles: Rom. viii. 34. Gal. ii. 19. 20.—The title of Mediator, which is given to Jesus, Col. ii. 2. vii. 8. is nowhere applied to Jesus except in Paul’s epistles, 1 Tim. ii. 5. —In like manner, none of the inspired writers except Paul, Heb. vii. 1—4. have informed us, that Christ offered the sacrifices of himself in heaven: and that he did not exercise his priestly office on earth, but only in heaven.

6. In the epistle to the Hebrews we find such elaborate views of the divine dispensation respecting religion, such an extensive knowledge of the Jewish scriptures, according to their ancient and true interpretation, which Paul, no doubt, learned from the celebrated doctors under whose tuition he studied in his younger years at Jerusalem; such a deep insight also into the most recondite meanings of these scriptures, and a disposition to admit the reasonings founded thereon for the confirmation of the gospel revelation, as, without disparagement to the other apostles, seems to have exceeded, not their natural abilities and education only, but that degree of inspiration with which they were endowed. None of them but Paul, who was brought up at the feet of Gamaliel, and who profited in the Jewish religion and learning above many of his fellow-students, and who, in his ripener years, was intimately acquainted with the learned men of his own nation, Acts ix. 1. 2. 14. xxvi. 4. 5. and who was called to the apostleship by Christ himself, when for that purpose he appeared to him from heaven, may, who was caught up by Christ into the third heaven, was equal to the subjects treated of in this most admirable epistle.

Before the controversy concerning the author of the epistle to the Hebrews is dismissed, it may be proper to mention the argument by which Grotius hath endeavoured to prove that it was written by Luke, or at least was translated by him into Greek from the apostle’s Hebrew autograph. His argument is this: There are in the epistle to the Hebrews some Greek words used in a sense which they have not in Paul’s other epistles, but which are found in that sense in Luke’s writings.—Now, allowing this to be true, Grotius concludes, that Luke is the author, on the following grounds: For every one knows, that the use of a few words in an unusual sense, doth not constitute what is called a writer’s style. Besides, Haldar hath showed that there are also, in the epistle to the Hebrews, words used in an uncommon sense, which are not found in Luke’s writings, but which Paul in his other epistles hath used in that sense. Wherefore, if in the former case it is argu’d that Paul was not the author of the epistle to the Hebrews, it may, in the latter case, be argued with equal reason, that Luke was neither the author nor the translator of that epistle. The truth is, as Haldar observes, ‘There is nothing in the argument either way: and if the argument had not been offered by so great a man as Grotius, it would not have been worth considering.’

Upon the whole, let any one who hath impartially weighed the arguments on the one side and on the other, in this important question, say, whether the facts and circumstances above set forth do not, in a very convincing manner, shew that the tradition preserved in the church from the beginning, concerning Paul’s being the author of the epistle to the Hebrews, is well founded: And whether the church hath not rightly received that epistle into the canon of scripture, as an inspired writing of the great apostle of the Gentiles!

Sect. II.

Of the Persons to whom the Epistle to the Hebrews was sent: Of the purpose for which it was written; And of the Language in which it was originally composed.

I. Clement of Alexandria, Jerome, Euthalius, Chrysostom, Theodoret, Theophylact, and others, were of opinion, that the epistle to the Hebrews was sent to the Jews living in Judea, who in the apostles’ days were called Hebrews, to distinguish them from the Jews in the Gentile countries, who were called Helenaet or Gentiles, Acts vi. 1. ix. 20. x. 20. In this opinion these ancient authors were well founded, because, as Lardner observes, this letter appears to have been written to persons dwelling in one place, Heb. xiii. 10. 23. 34. namely, to the inhabitants of Judea; and to the generation who lived in Jerusalem. For there only the Levitical...
worption, which is so accurately examined in this epistle, was performed: And there the chief priests, elders, and scribes resided, who were best qualified to explain and defend that worship;—best qualified also to judge of the meaning of the ancient oracles quoted in this learned letter, and to determine whether the author’s reasonings therein were just and his doctrine true. Accordingly, this epistle was not directed, like the epistle of James, ‘To the twelve tribes who are in the dispersion’; nor, like Peter’s first epistle, ‘To the sojourners of the dispersion of Pontus,’ &c. But it begins without any address at all; so that not the believing Jews only, but those of the nation who had not believed the gospel, were invited to read and consider it, in Jerusalem or elsewhere.

In confirmation of the assumption that the epistle to the Hebrews was written to the people of Judea, Lardner, Canon, vol. ii. p. 316, takes notice, that in it there are expressions more suitable to the Jews in any other part of the world. For example, chap. ii. 9, 18. The persons to whom this letter was sent, are supposed to have been well acquainted with our Lord’s sufferings and resurrection.—In like manner, chap. vi. 12. For though ye ought to have been teachers, on account of the time, with what follows, applies better to the believers in Judea than to others; because having enjoyed the gospel from the beginning, they were of longer standing in the faith than others.—Chap. x. 32. ‘Call to remembrance the former days, in which, being enlightened, ye sustained a great conflict of afflictions.’ This leads us to the church at Jerusalem, which, after the death of Stephen, suffered a great persecution, Acts viii. 1.

The following passages likewise deserve particular attention: Chap. xiii. 7. ‘Remember your rulers, who have spoken to you the word of God, of whose conversation attentively considering the ending, imitate their faith.’ Theodoret’s note on this verse is, “He intends the saints who were dead, Stephen the protomartyr, James the brother of John, and James called the Just, and many others, who were taken off by the Jewish rage. Consider these, says he, and, observing their example, imitate their faith.” And ver. 17. ‘Obey your rulers, and submit yourselves, for they watch for your souls.’ And ver. 24. ‘Salute all your rulers.’ These directions imply, that this letter was sent to the multitude or laity of some particular church, whose rulers, as Theodoret observes on ver. 24, not needing the instruction contained in it, the writer doth not address them, but their disciples. Now what church could that be, but the church at Jerusalem which was ruled by the apostles, who certainly knew the truth concerning the law; that it was no rule of justification either to Jews or Gentiles; that its priesthood and sacrifices were utterly ineffectual for procuring the pardon of sin; and that the principal use of the Levitical worship was to prefigure the good things to come under the gospel dispensation. For,” to use Lardner’s words, Canon, vol. ii. p. 320. “I am persuaded, that not only James and all the other apostles had exactly the same doctrine with Paul, but that all the elders likewise, and all the understanding men among the Jewish believers, embraced the same doctrine. They were, as I apprehend, the multitude only, (σωσία, pious), or the men of lower rank among them, who were attached to the particularist of the Mosaic law and the customs of their ancestors. This may be urged from what James and the elders at Jerusalem say to Paul, Acts xxi. 30. ‘Thou art the brother, how many thousands of Jews there are who believe; and they will call you to account for the contravention of the law.—What is it therefore! the multitude must needs come together.’—It is hence evident, that the zeal for the law which prevailed in the minds of many, was not approved by James or the elders. That being the case, these recommendations of a regard for their rulers, whether apostles or elders, were very proper in an epistle to the Jews and Judea.” For, as many as they differed in opinion concerning the law from their teachers, they might be apt to think lightly of them, and to disregard their instructions; for which reason the apostle desired their rulers. This circumstance, joined with those already mentioned, sufficiently proves that the epistle to the Hebrews, though designed for the Jews everywhere, was with great propriety directed and sent to the church at Jerusalem; as the ancients above-mentioned believed: in which opinion they have been followed by Bessus, Lightfoot, Pearson, Whitby, Mill, Cappell, Hallet, Lardner, and other learned moderns.

To the opinion, that the epistle to the Hebrews was written to the Jews in Judea, some have objected the words found, Heb. xii. 4. ‘Not yet unto blood have ye resisted, combating against sin.’ This, they think, could not be said of the church at Jerusalem, where there had been two martyrs, namely, Stephen and James. But the answer is, the apostle is speaking of the laity of that church, to whom alone this letter was directed, and not to the rulers, as hath been showed, sect. vi. 9. Of the common people, few, if any, had hitherto been put to death. But they had been imprisoned, and pillaged, and defamed; Acts viii. 1. 3. xxvi. 10, 11. I Thess. ii. 14.—Another objection is taken from Heb. vi. 10. ‘For God is not unrighteous to forget your work and labour of love, in that ye have ministered to the saints, and do minister.’ “Here again,” says Wall, “we are put upon thinking to what church of Christians this is said. For, as to those of Jerusalem, we read much in Paul’s former letters of their poverty, and of their being ministered to by the Gentile Christians of Galatia, of Macedonia, of Corinth; and in the Acts by the Antiochians: But nowhere of their ministering to any other saints. If it is of them that St. Paul speaks this, it must be meant of ministering to their own poor. For that, indeed, they were famous at first, when the rich men among them sold their lands, and bought the money to the apostles, and they had all things in common, and none lacked. But in the times that had been since that, they were very poor, and were relieved by other churches.” But there is little force in this objection. Ministering to the saints in those days, did not consist solely in helping them with money. Attending on them in their imprisonment; doing them any little offices they stood in need of; speaking to them in a kind and consolatory manner, with such other services as may be performed without money, was and is as real a ministering to the saints, as relieving them with money. And doubtless the church at Jerusalem ministered, in that manner, to one another in their afflictions. Further, although the generality of the members of the church at Jerusalem were reduced to poverty by the sufferings they had sustained, there certainly were among them some in better circumstances, who may have deserved the commendation, that they had ministered, and did still minister to the saints, by giving them a share of their worldly goods.

II. With respect to the purpose for which the epistle to the Hebrews was written, I observe that the things contained in it lead us to understand, That it was written to prove what the learned doctors, and scribes, and elders in Jerusalem strongly denied; namely, that Jesus of Nazareth, whom they had lately put to death, is Christ the Son of God; and the gospel, of which Jesus is the subject and the author, is of divine original and universal obligation. For in this letter, as shall be showed in sect. 3. all the arguments and objections by which those who put Jesus to death endeavoured to set his claim aside, and overturn the gospel, are introduced, explained, and confuted; his title and authority, as a Legate, to
aboliish the institutions of Moses, and to substitute the gospel dispensation in their room, is established; the absolute ineffectivity of the Levitical atonements to procure the pardon of sin, is demonstrated; the reality of the sacrifice of himself which Christ offered for sin, together with its efficacy and its acceptableness to God, are clearly proved—and on all these considerations, the unbelieving Jews were exhorted to forsake the law of Moses, and embrace the gospel; and such of the nation as had embraced it, were cautioned against apostasy. Further, as the arguments made use of in this epistle, for explaining and proving the important matters of which it treats, are all taken from the Jewish scriptures, there can be little doubt that it was written for the purpose of persuading the unbelieving Jews everywhere to renounce Judaism and embrace the gospel; as well as for establishing the believing Jews in the profession of Christianity. Being therefore a letter to the whole Jewish nation, the writer intended that the believing Hebrews in Judea, to whom it was sent, should communicate it to their unbelieving brethren everywhere, who chose to read it.

That a writing designed for the conversion of the Jewish nation, should have been calculated, in an especial manner, to convince the learned doctors and scribes who still adhered to the religion of their forefathers, and that it should have been sent to the Jews living in Judea, was highly proper. They were the principal part of the circumcised, from whom this letter could be circulated among the Jews of the dispersion. Besides, the nation in general, it is reasonable to think, would be much guided in their judgment concerning the doctrine taught in this epistle, by the reception which it might meet with from their brethren in Judea; but especially from the scribes and elders at Jerusalem.

III. As to the language in which the epistle to the Hebrews was originally composed, many of the ancients speak of it as having been written by the apostle Paul in the Hebrew. This was the opinion of Clement of Alexandria, and of Jerome, as is plain from the passages quoted above, Sect. 1. parag. 3. Eusebius too was of the same opinion. For in his Eccl. Hist. lib. iii. c. 38, speaking of the epistle which Clement's knowledge, and hence, the name of the church of the Romans, to the church of the Corinthians, he says, 'In it he hath inserted many thoughts from the epistle to the Hebrews, sometimes using the very same words. Plainly shewing that it is not a new writing. Wherefore it is justly ranked with the other writings of the apostle. Now Paul, who was conversant with the Hebrews, having written to them in their native language, say Luke the evangelist, others, this very Clement, translated that writing; which seems the more true, that the epistle of Clement, and the epistle to the Hebrews, exhibit the same kind of style, and that the thoughts in both are not much different.' Here it is proper to remark, that notwithstanding the fathers usually appealed to tradition in support of the ancient facts which they have reported, when they had in their power to make such an appeal, neither Clement, nor Origen, nor Eusebius, nor Jerome, nor any Christian writer of the second and following centuries, who have told us that the epistle to the Hebrews was written by Paul in the Hebrew language, have said, or so much as insinuated, that they learned that important fact from tradition. They delivered it merely as an opinion of their own, formed in the circumstance of the epistle's being written to the Hebrews. This Eusebius acknowledges, in the passage last quoted from his history; as Jerome likewise doth, in the passage quoted from him, Sect. 1. where, speaking of Paul, he says, "Moreover he wrote, as an Hebrew to the Hebrews, in a language all his own;" but, although the fathers who thought the epistle to the Hebrews was originally written in the Hebrew language, have professedly founded their opinion on its being composed for the instruction of the Hebrews, I am inclined to believe they were led into that opinion by the style also of the Greek epistle. For having been informed by tradition, that it was an epistle of Paul, and fancying its style to be more elegant than that of Paul's other epistles, to account for its supposed superior elegance, and at the same time to maintain the tradition which had handed down Paul as its author, they invented the strange hypothesis, that it was written by Paul in Hebrew, and translated by some other person, they could not tell who, into elegant Greek.

The opinion of the ancients, concerning the language in which St. Paul wrote his epistle to the Hebrews, being wholly founded on the supposed propriety of writing to the Hebrews in their own language, it will be necessary to inquire a little into that propriety. And, if it was proper for the apostle to write this letter to the Hebrews in their own language, it must have been equally proper for him to write his letter to the Romans in their language. Yet we know that Paul's epistle to the Romans was not written in Latin, the language of Rome, but in Greek: Nay, that all Paul's epistles, and the epistles of the other apostles, were written in Greek, and not in the languages of the churches and persons to whom they were sent. Secondly, The apostolical epistles being intended for the use of the whole Christian world in every age, as well as for the use of the persons to whom they were sent, it was more proper that they should be written in Greek than in any provincial dialect; because the Greek language was then universally understood, especially in the eastern provinces of the Roman empire. So Cicero informs us in his oration Pro Arch. Post. "Græca leguntur in omnibus fere gentibus; Latina sui finibus, exiguis sane, continentur." It may perhaps be objected, that in many countries the common people, of whom the Christian churches were chiefly composed, did not understand the Greek language. True; but in every church there were numbers of persons endowed with the gift of tongues, and of the interpretation of tongues, who could readily turn the apostle's Greek epistles into the language of the church to which they were sent. In particular, the president, or the spiritual man, who read the apostle's Greek letter to the Hebrews in their public assemblies, could, without any hesitating, read it in the Hebrew language for the edification of those who did not understand Greek. And with respect to the Jews in the provinces, Greek being the native language of most of them, this epistle was much better adapted to be written in the Greek language, than if it had been written in the Hebrew, which few of them understood.

Thirdly, It was proper that all the apostolical epistles should be written in the Greek language, because the principal doctrines of the gospel being delivered and explained in them, the explanation of these doctrines could with more advantage be compared as to be better understood, being expressed in one language, than if, in the different epistles, they had been expressed in the language of the churches and persons to whom they were sent. Now what should that one language be, in which it was proper to write the Christian revelation, but the Greek, which was then generally understood, and in which there were many books extant, which treated of all kinds of literature, and which, on that account, were likely to be preserved, and by the reading of which Christians in after ages would be enabled to understand the Greek of the New Testament? This advantage none of the provincial dialects, used in the apostle's days, could pretend to. Being limited to particular countries, they were soon to be discarded; and few if any have been written in them which merited to be preserved, the meaning of such of the apostle's letters as were composed
in these provincial languages, could not easily have been ascertained.—Upon the whole, the argument taken from the propriety of St. Paul’s writing to the Hebrews in their own language, is not well founded.

In addition to what hath been said to show that the epistle to the Hebrews was written originally, not in the Hebrew, but in the Greek language, the reader, because this is a matter of great importance, is desired to attend to two particulars. The first is, in our Greek copy of the epistle, there are no internal marks of its being a translation from an Hebrew original. We find few of the Hebrews which abound in the Greek versions of the Jewish scriptures; and such citations as are made from these scriptures are made, not from the Hebrew original, but for the most part from the LXX. Greek version; as most of the citations from the old Testament in Paul’s other epistles likewise are. Would this have happened, if the epistle to the Hebrews had been originally written in Hebrew?—Of this the following are examples.—Heb. viii. 9. ‘And I regard them not.’ In the Hebrew text, Jer. xxxi. 33. it is, ‘Although I was an husband to them.’—Deut. xii. 26. ‘Thou hast prepared me a body.’ In the Hebrew, ‘Mine ears thou hast opened.’—1 Pet. x. 28. ‘If he draw back.’ In the Hebrew, ‘If he faint.’—2 Pet. xi. 31. ‘Worshipped leaning on the top of his staff.’ In the Hebrew, ‘Israel bowed himself on the bow’s head.’—In the Greek epistle, the writer hath interpreted the Hebrew names which he mentions. This he had no occasion to do, if he wrote his epistle in pure Hebrew. And even if he had written it in the Syro-Chaldaic, called in the apostle’s days the Hebrew tongue, the names in the two languages are so little different, that there was no need to interpret them to those who understood the Syro-Chaldaic. Lastly, there are in the Greek epistle to the Hebrews several paronomasias, or Greek words of like sound, placed near each other, which, in the opinion of Spanheim and Wetstein, show that this epistle is an original writing, and not a translation. In like manner, Matthew’s gospel is showed to have been originally written in Greek, and not in Hebrew, as some of the fathers thought, by two elegant paronomasias observed by Wetstein. The one is found, chap. v. 47, 48. (or τὸ χειρὶ τῶν ἀντικειμένων) that is, as Jerome saith, Βεβαις τὰ τῶν χειρῶν. On this Wetstein remarks, "videtur Matthew vocem, τοιαυτον his studio adhibuisse, ut τῶν χειρῶν opponere."—The other paronomasia we have given on p. 16. As to the evidence of which Wetstein remarks, "Eleganter dictur, Togunt faciunt, ut apparent, &c. It is elegantly said, They cover their face that they may appear."—But the fact is, circumstances cannot as well as the epistle to the Hebrews was not originally written in the Hebrew language, is this. No one of the ancient Christian writers, who have told us that this epistle was written by the apostle Paul in Hebrew, has said that he ever saw an ancient Hebrew copy of it. Yet many such there must have been in Judea, and in the neighbouring countries, if it had been originally written in Hebrew. That being the case, it is to be supposed that Origen and Jerome, who were at great pains to procure and publish correct copies of the LXX. and Vulgate versions of the Jewish Scriptures, did not search these countries for a genuine copy of the Hebrew epistle to the Hebrew, which they considered as the original, that they might more, with the copy Greek which was in every one’s hands; and which being thought by them a translation, it was necessary to know if it was a just one! But, notwithstanding the fathers had such strong inducements to search for a genuine copy of the Hebrew epistle, I repeat what I affirmed above, that neither Clement of Alexandria, nor Jerome, nor any of the ancients, who thought Paul wrote his epistle to the Hebrews in Hebrew, say they ever saw so much as one copy of that original. Therefore agree with Faber, Osiander, Lachmann, Beza, and others learned critics, in their opinion that Paul wrote his epistle to the Hebrews in Greek: And I am persuaded that our Greek copy of the epistle to the Hebrews is itself the apostle’s original letter; consequently, that the same regard is due to it which is paid to all the other epistles of the apostle Paul.

Sect. III.—Of the Matters handled, and of the Reasons and Proofs advanced, in the Epistle to the Hebrews.

As the Jews had been honoured with the keeping of all the former revelations of God to mankind, it might have been expected that the gospel, which was the explanation and completion of the whole of these revelations, would have been received by them with joy: But it happened otherwise. Most of the Jews adhered to the law of Moses with the greatest obstinacy, because God had spoken it at Sinai by the ministration of angels, in the hearing of their fathers, accompanied with great thunderings, and lightnings, and tempests, and darkness. But the gospel they despised and opposed, because it was spoken in a private manner, by Jesus of Nazareth, whom the rulers at Jerusalem had put to death publicly as a deceiver. Further, in their attachment to the law, and their opposition to the gospel, the Jews were confirmed by observing, that in the law various ceremonies for sin were prescribed by God himself, which they daily performed in the temple at Jerusalem, as a worship highly acceptable to the Deity: Whereas, in the Christian assemblies, they saw no worship of that kind presented to God; no sacrifices of any sort performed, nor any rites of purification performed, for obtaining the pardon of sin. For these reasons they detected the gospel as a manifest impost; especially as it pretended to abolish the law of Moses, which they believed to be of unalterable and eternal obligation.

These arguments being very specious, were no doubt much insisted on by the lawyers and scribes, not only to hinder their countrymen from receiving the gospel, but to shake the faith of those who had embraced it. The apostle Paul, therefore, who was himself a doctor most learned in the law, wrote this excellent epistle to the Hebrews, to prove, that the same God who had given to the fathers of the Jewish nation by the prophet, had in these last days spoken the gospel to all mankind by his Son: Consequently, that these revelations could not possibly contradict each other, although the Son, when he spake the gospel, was clothed with flesh, he was still the brightness of the Father’s glory, and the express image of his substance. That being appointed of God to expiate our sins by the sacrifice of himself, we are cleansed from our sins by that sacrifice, and not by the Levitical sin-offerings:—And that, after offering the sacrifice of himself, he sat down at the right hand of God, as High-priest of the heavenly holy place, and as Governor of the world.

But the appearing of the Son of God in the flesh, his dying as a sacrifice for sin, his officiating for mankind in heaven as a High-priest, and the inefficacy of the Levitical sacrifices, being, as was observed, things contrary to all the religious opinions of the Jews, the doctors, followed by the bulk of the nation, rejected these with abhorrence, on pretense that they overthrew the former revelations. Wherefore, the only possible method by which the unbelieving Jews could be convinced of the truth of these things, was to prove them by testimonies from their own scriptures, in which the sacrifices of God are recorded. This method the writer of
the epistle to the Hebrews hath actually followed: for he hath supported all the facts above-mentioned, and all his affirmations, by passages from the writings of Moses and the prophets. Only, to judge rightly of his arguments and conclusions, the reader ought to know, that the passages to which he has appealed were all understood by him in the sense in which the doctors and people of that age understood them. This I think the reader will acknowledge, when he considers that the writer of the epistle to the Hebrews neither assumes the character of an apostle, nor rests his explications of the passages which he hath quoted on the authority of his own inspiration, but delivers these explications as matters universally known and acknowledged, and reasons on the passages which he quotes according to that acknowledged sense. Nor could he with propriety do otherwise. For, if he had offered any novel interpretations, either literal or typical, of the Jewish scriptures, his arguments built on these interpretations would have had no weight whatever, either with the believing or unbelieving part of the nation.—This remark merits the reader’s attention. For if the passages of the Old Testament, quoted in the epistle to the Hebrews, are there applied to the persons and events to which they were commonly applied by the learned doctors of that age, and by the generality of the people, these interpretations and applications cannot be called in question by us. They are the ancient approved interpretations, given perhaps by the prophets themselves to their contemporaries, who handed them down to posterity. This at least is certain, that in the Chaldee paraphrase of Onkelos and Jonathan, written about the time of our Lord’s birth, most of the passages of the Old Testament, which are applied to Jesus in the New, are interpreted of the Messiah. It is no objection to the foregoing remark, that the Jews now give a different interpretation of these passages. Their doctors, after the gospel began to prevail, wishing to deprive it of the evidence which it derived from the Old Testament prophecies, forsook the ancient and commonly received interpretation of these prophecies, and applied them to persons and events of which their fathers never so much as dreamed.—Upon the whole it is evident, that although we were really in doubt of St. Paul’s being the writer of the epistle to the Hebrews, we could not call in question any of the doctrines taught in it; because their authority doth not depend on the character or credit of the writer who hath proposed them, but on the passages of the Old Testament by which he hath proved them; on his understanding these passages according to their true meaning; and on the justness of the conclusions which he hath deduced from them so understood. Nevertheless it must be acknowledged, that this epistle, as a part of the canon of the New Testament, will have a still greater authority with Christians, if it is known to have been written by an inspired apostle of Christ.

From the foregoing account of the matters contained in the epistle to the Hebrews, the reader must be sensible, that it exhibits doctrines of great and general use; that it contains profound discoveries concerning the most important articles of our faith; and that it opens to us the sources of our best hopes. Wherefore, like the other Catholic epistles of the New Testament, it might have been addressed, ‘To all in every place who believe on the Lord Jesus Christ.’ Or rather, because in this epistle some of the greatest objections against the gospel are answered, or obviated, it might have been addressed to mankind in general. Yet being written expressly to prove, that all the essential doctrines of the gospel are either contained in the former revelations, though briefly and darkly, or are conformable to them, it was with great propriety addressed to the Jews in particular. For doctrines and proofs of that kind, submitted to the examination of the keepers of the former revelations, if approved by them, could hardly fail to be received by the rest of mankind, with the respect which is due to matters in themselves important, and which are so fully established by both revelations.

As the matters contained in the epistle to the Hebrews are highly worthy of our attention, so the manner in which they are handled is no less so. The arguments advanced in it for supporting the doctrines of the gospel, as we have said, are all taken from the Jewish scriptures. But they are not on that account the less, but rather the more worthy of general regard; being the very best arguments which can be used to convince rational unbelievers. The reason is, the doctrine concerning the dignity of Jesus as the Son of God, and the nature of that dignity; and concerning the sacrifice of himself which he offered to God, and the merit of that sacrifice; and concerning God’s willingness to pardon sinners, and to bestow on them unseparable rewards in the life to come — I say these doctrines are all matters of fact, whose existence can neither be known nor proved but by revelation. And, that the proofs thereof subsist in the Jewish, as well as in the Christian revelation, is a point of admirable wisdom; because it shows, that the gracious purposes of the Deity respecting the human race, were all planned from the beginning; that in every age God gave mankind indications of his merciful designs, and of the manner of their execution; and that there is a strict connexion between all his revelations and dispensations. Hence, when the Son of God appeared on earth, to lay a foundation for the new revelation in his own actions and sufferings, and to fulfil the prophecies relating to himself recorded in the Jewish scriptures, there was such a display made of the connexion subsisting between the divine dispensations, as hath added the greatest strength of evidence, not only to our Lord’s character and pretensions as the Son of God, but to the divine dispensations themselves; which, though different, are not opposite or contradictory, but parts of a great plan formed from the beginning by the wisdom of God, and brought into execution in the different ages of the world, till the whole hath been illustriously completed in the gospel.

Sacr. IV.—Of the Time when the Epistle to the Hebrews was written.

If the apostle Paul was the author of the epistle to the Hebrews, the time when it was written may easily be fixed. For the salutation from the saints of Italy, chap. iv. 24, together with the apostle’s promise to see the Hebrews, ver. 23, plainly intimate, that his confinement was then either ended, or on the eve of being ended. It was therefore written soon after the epistles to the Colossians, Ephesians, and Philemon, and not long before Paul left Italy, that is, in the year 61 or 62.

In the epistle itself there are passages which show, that it was written before the destruction of Jerusalem; particularly chap. viii. 4, ix. 25. x. 11, xii. 10, which speak of the temple as then standing, and of the Levitical sacrifices as still continuing to be offered. To these add chap. x. 32—37, where the apostle comforts the believing Hebrews under the persecution which their unbelieving brethren were carrying on against them, by the prospect of Christ’s speedy advent to destroy Jerusalem, and the whole Mosaic economy.
CHAPTER I


eview and Illustration of the Matters contained in this Chapter.

After the manner of the best writers, the apostle begins this most learned epistle with proposing the subjects of which he is about to discourse; namely, four important facts, on which the authority of the gospel, as a revelation from God, is built; and which, if well established, should make unbelievers, whether Jews or Gentiles, renounce their infidelity, and embrace the gospel.

Of these facts the first is, That the same God who spoke the former revelations to the fathers of the Jewish nation, hath in these last days spoken the gospel to all mankind, ver. 1.—This the apostle mentioned first of all, to shew the agreement of the gospel with the former revelations. For if there were any real opposition between the Jewish and Christian revelations, the authority of one of them, or of both, would be destroyed: Whereas those revelations agreeing in all things, they mutually explain, and subserve each other. See chap. iii. note 3.

The second fact of which the apostle proposed to discourse is, That the person by whom God hath spoken the gospel is his Son, in the human nature, who is an effulgence from his glory, and a true image of his substance; by whom also he made the worlds, ver. 2, 3. —Hence it follows, that the author of the gospel is far superior in nature to the angels, by whose ministry God spake the law; that the revelation which he made to mankind is more perfect than the revelation made to the Jews by angels; and that the dispensation founded thereon is a better and more permanent dispensation than the law.

The third fact is, That the author of the gospel, in consequence of his having made the worlds, is Heir, or Lord and Governor of all. And although, after becoming man, he died, yet, being raised from the dead, he had the government of the world restored to him in the human nature, ver. 3, 5. —To the faithful this is a source of the greatest consolation; because, if the world is governed by their master, he certainly hath power to protect and bless them; and every thing befailing them will issue in good to them. Besides, being the judge as well as the ruler of the world, he hath authority to acquit them at the judgment, and power to reward them for all the evils they have suffered on his account. The fourth fact treated of in this epistle is, That the author of the gospel laid down his life a sacrifice for sin, and by that sacrifice made an atonement, of which, when offered, God declared his acceptance, by setting Jesus at his own right hand, ver. 5. —The gospel, therefore, hath a priesthood and sacrifice more efficacious than the priesthood and sacrifices of the law taken together. For an expiation made by a person so great in himself, and so desirous to God as his own Son, and made by the appointment of God, could not but be acceptable to him; consequently it must be a sure foundation for that hope of pardon, by which the gospel encourages sinners to repent.

The authority of the gospel being supported by these four facts, the apostle judged it necessary to establish them on a solid foundation; and for that purpose wrote this learned letter, which he directed to the Hebrews, because, being extremely revelations, they were the fittest judges both of the facts themselves and of the proofs brought from the ancient revelations to support them.

With respect to the first of these facts, namely, that the Jewish and Christian revelations were spoken by the same God, let it be observed, that the apostle did not think it necessary to set forth a separate proof thereof. For as the whole of the epistle was to be employed in shewing, that the doctrines of the gospel, which the Jews considered as contrary to the former revelations, were all taught by Moses and the prophets, it was such a clear proof of the two revelations having proceeded from the same original, that there was no occasion to offer any other.

With respect to the second fact on which the authority of the gospel, as a revelation from God, is built, namely, that the man Jesus, by whom it was spoken, is the Son of God, the apostle, instead of proposing the direct proofs whereby that fact is ascertained, judged it more proper to answer the objections advanced by the doctors for disproving it. And the rather, because the particulars of which the direct proof consisted, had all been exhibited in the most public manner in Judea, where the Hebrews dwelt, and were well known to them, Acts x. 36–42; namely, that God by his Spirit in the hearing of many witnesses, had declared Jesus of Nazareth to be a voice from heaven, at his baptism; and by a like voice at his transfiguration; and by a third voice, in the hearing of the multitude assembled with them; with also, that Jesus had proved himself the Son of God by many miracles, performed in the most public manner during the course of his ministry, and had often appealed to these miracles as undeniable proofs of his pretensions. Above all, that his resurrection from the dead, after the rulers had put him to death as a blasphemer, for calling himself 'Christ the Son of the Blessed,' demonstrated him to be the Son of God. Further, these proofs had often been appealed to by the apostles, Acts x. 38, 39; and to their appeals God himself continually bare witness, by signs, and miracles, and distributions of the Holy Ghost. The Hebrews, therefore, being well acquainted with the direct evidence on which our Lord's claim to be the Son of God rested, when the apostle affirmed, that 'in these last days God had spoken by his Son,' he in effect told them that he had spoken by Jesus of Nazareth, and at the same time called to their remembrance all the proofs by which Jesus of Nazareth's claim to the dignity of God's Son was established. Nor was it necessary to enter into that matter more particularly, for the sake of others who might read this epistle, as these proofs were soon to be published to all, in the evangelical histories. In short, if the Hebrews in Judea were not convinced that Jesus of Nazareth is the Son of God, it was not owing to their ignorance of the proofs by which his claim to that dignity was established, but to the objections urged against it, which it seems had much more influence to make them reject Jesus, than the multiplied miraculous attestations above described had to make them acknowledge him as the Son of God.

Of these objections, the most weighty arose from the lofty descriptions given in the scriptures of the nature and dignity of the Son of God. For besides the Hebrews were led to conclude, that the Son of God could not possibly be a man; far less could he be born of a woman, or die. This, with other conclusions of a like nature, being extremely repugnant to the doctors, and strongly urged by the apostles, the apostle rightly judged, that he would more effectually convince the unbelieving Hebrews, by confuting these arguments and objections, than by repeating the direct proofs above mentioned, with which they were perfectly well acquainted already. Accordingly, this is what he does in the second chapter. Only, as these objections were all founded on the accounts given in the Jewish scriptures of the nature and
dignity of the Son, the apostle, with admirable address, before he attempted to confute them, introduced in this first chap. ver. 5-14, the principal passages of the Jewish scriptures which the doctors and people applied to the Son of God. For, by thus displaying his transcendent greatness, he gave the objections of the Jews their full effect: At the same time, by applying these passages to Jesus of Nazareth, the author of the gospel, he not only affirmed him to be the Son of God, but raised his dignity and authority to the highest pitch. See chap. ii. 1-3.

His account of the dignity of the Son the apostle begins with telling us, that he is superior to the highest angels, because nowhere is it recorded in scripture, that God said to any of the angels, as he said to his Son, 'My Son thou art; to-day I have begotten thee,' ver. 5.

—Instead of speaking to them in that manner, when he brought his Son a second time into our world in the human nature, by raising him from the dead, he ordered all the angels to worship him, ver. 6. So that although he became man, and continues to be so, he is still superior in nature to the highest angels.—Further, the apostle observes, that in the greatest things of all, of angels in the scriptures, is, that they are spirits, and God's ministers, ver. 7.—Whereas, by saying to the Son, 'Thy throne, O God, is for ever and ever,' he hath declared him the Governor of the world, ver. 8, by saying, 'Thou hast loved righteousness, and hated wickedness, therefore God hath anointed thee,' he hath declared the Son worthy of that dominion, ver. 9.—And by saying to him, 'Thou, Lord, in the beginning didst found the earth, and the works of thy hands are the heavens,' the Psalmist hath taught us, that the dominion of the Son is originally founded in his having created the material fabric of the world, ver. 10.—And by adding in the same passage, 'They shall perish, but thou dost remain, and they all as a garment shall grow old,' he hath described the Son's eternal existence, ver. 11, 12—Moreover, God having never said to any of the angels, 'Sitt thou at my right hand,' &c. it is evident, that none of the angels ever received from God any proper dominion over the world, ver. 13.—What interferences any of them have in human affairs, is merely that of servants, who, under the government of the Son, minister for the 'benefit of them who shall be heirs of salvation,' ver. 14.

As the conclusion of this illustration it may be proper to remark, that some of the most peregrine errors that ever disturbed the Christian Church, took their rise from the sublime display of the greatness of the Son of God which is made in the Jewish scriptures. For certain false teachers in the Christian church, probably converts from Judaism, holding the doctrine of their unbelieving brethren, fancied that the great things of the scriptures is, that they are spirits, and God's ministers, &c. Whereas, by saying to the Son, 'Thy throne, O God, is for ever and ever,' &c. he hath declared him the Governor of the world; and that he was crucified once for the appearance of God was inconsistent with the nature of man. They therefore affirmed, that Jesus Christ had not come in the flesh; that his body was nothing but the appearance of a body; and that he was crucified only for the appearance of God. Of these pernicious tenets we have clear traces in the epistles of John, where they are expressly condemned; and the teachers who maintained them are called antichrists, or opposers of Christ. See Preface to 1 John, sect. 3.

**New Translation.**

**CHAP. I.**—1 God, who in sundry parts, and in divers manners, ancientsly spake to the fathers by the prophets,

2 Hath in these last days spoken to us by his Son, whom (as also) he hath constituted heir of all things; through whom also he made the worlds.

3 Who, being an effulgence of his glory, and an exact image of his substance and

Ver. 1.—In sundry parts—Δια ποιημάτων. Pierce add, this word, according to his etymology signifies, 'that God discovered his will in a number of separate communications.' In the manner of pronouncing various communications, or that one part was to be learned from one prophet, and another from another. The apostle observes, that the scripture communicated to us the gospel, and that scripture was spoken all at once by Christ and his apostles, no addition is ever to be made to it in after-times.

2. And in divers manners—This clause doth not refer to the different manners in which God revealed himself to the prophets, such as visions, &c. but to the different ways in which the prophets communicated the different revelations which they received to the fathers. They did it in types and figures, significant actions and symbols, as well as in plain language: whereas the gospel revelation was spoken by Christ and his apostles in one manner only, in plain language.

Ver. 2.—In these last days—Δι᾽ αυτῶν τῶν τελευταίων ἡμέρων. The Greek text here is different from the English version, and reads, 'In the last days of the Mosaic dispensation he spake to the fathers.' The word 'Mosaic' is added by some, to the English version: The expression is by way of contrast, for which reason I have not in the translation ventured to add it; but I have added, as our translators have done, the word his, from the subsequent clause, because, according to the use of the Greek language, such belongs to both clauses. In scripture, the 'glory of God' signifies the perfection of God, for the reason mentioned Rom. i. 23, note 3. Wherefore, when the Son is called 'an effulgence of the glory of his power,' the meaning is, that the divine perfections shine brightly in the Son, even as on one side of the face, the whole face makes on wax by impression. Pierce observes, that the author's design being to distinguish the Son from all other beings, he represents him as immediately derived from God, that is, the Father. Thus, in the first expression, he is ray or splendour from the Father's glory immediately, no one intervening as the minister of this derivation; which is not to be understood as meaning that he was being whatever, they being all derived from him by the Son. The glory of the divine perfections shines forth in other beings, and particularly in the nobility of the angels: but not as it does in the Son; since they are not immediately created by the Father, but mediately, the Son being the agent employed by, and ministering to the Father in making them. Now, this must of necessity make a vast difference between him and the angels being superior to them. Concerning the word ἐμφάνισθη, rendered by our Bibles person, it hath been observed above that it did not obtain that signification till after the Council of Nice. Our translators have rendered it ἐμφάνισθη (as ver. 1), by the substance. If there be any difference between 'an effulgence of the Father's glory,' and 'an exact image of his substance,' the former...
upholding all things by the word of his power; and after that he had by himself purged our sins, sat down at the right hand of the Majesty on high; unto whom through the Spirit ye are called, who verily did declare the Gospel of God unto you.  

For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.  

And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the reconciliation.  

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

Forasmuch as through him we both have access by one Spirit unto the Father.  

For who makest thine angels to sigh, and stablished thine angels?  

Who maketh His angels to sigh? Or who considereth how they do stubble?  

But now in Christ Jesus ye who once were far off are made nigh by the blood of Christ.  

For he is the image of the invisible God, the firstborn of all creation; for by him all things were created, both in the heavens and on earth, visible and invisible, whether thrones or dominions or principalities or powers, all things were created through him and for him.  

And he is the mediator of a better covenant, appointed for a better place.
HEBREWS 10:21-31

21 But when he had come into the world, he said, "Sacrifice and offering you have not desired, but a body you have prepared for me.

22 In the days of old he said: 'I have found a true sacrifice and offering.'

23 The law requires that every high priest be granted the offering for sins, but this one needed no such offering for himself.

24 For if he were not sinless, he could not help others in the matter of sin. Therefore he is the mediator of a new covenant, through which a better offering is brought to God.

25 And in speaking of the old covenant, he says, 'A sacrifice for sin was never offered (HEBREW 9:4, 41, 20),

26 nor had those who were to offer them understand that by means of the sacrifices they were making they were annointing the inward parts of the person who entered into the holy place by sacrificing blood.

27 Therefore, when these priests become uncleann, they have to go outside the camp to make their own offerings.

28 But Christ entered the holy place once for all, not to make offering for sins, but to make himself holy and to purify those who come to God through his blood.

29 For there is one mediator between God and men, the man Christ Jesus,

30 who gave himself as a sacrifice to bring God's people near to God, that they may receive forgiveness of sins and be made holy.

31 Since God's love has been revealed in him, we should also love one another.

6 But, instead of calling any of the angels his begotten Son, when God foretells his bringing a second time the first-born into our world, by raising him from the dead, to show that he hath subjected the angels to his will, he saith, Paul. xvii. 7. Yea, worship him, all ye angels of God.

7 Beside, of the angels indeed David saith, Psal. cix. 2. "Who makes his angels spirits, and his ministers a flame of fire;" that is, the greatest that said of angels is, that they are not bodies, being not clogged with flesh, who serve God with the utmost activity;

8 But to show that the Son is Governor of the world, he saith to him, Psal. xlv. 6. Thy throne, O God, is for ever and ever.

9 By coming to destroy the devil and his host, he shewed the greatest love of righteousness and hatred of wickedness; therefore, O God, thy God (John xx. 17.) hath bestowed on thee as a king, and a priest, and a prophet, endowments whereby thou excellest all thy associates in these offices.

10 And, still farther to display the greatness of the Son above

11 last clause of the verse, naturally leads to apprehend them as compared to winds in the first. I have adopted the common translation, in which the order of the original words is followed, because it shews that the apostle is speaking, not of winds, but of angels.

12 Ver. 8. — To the throne, O God, is for ever and ever, is in the ninetieth Psalm, and is placed at the foot of the table of the LXX. in other places, and in the thirtieth Psalm, and in the twenty-first of the LXX. in the thirty-first Psalm, and in the five hundred and twenty-first of the LXX. It is the twelfth Psalm in the Hebrew, and the second in the LXX.

13 In the song concerning the beloved, Vulgate, pro diem, a title usually given to the Psalm, is, as is usual, placed in the title, and no mention is made in the Psalm of Solomon, from an account of whose history, an expression of which is used for the first time. But this cannot be true; for, besides that we read not of any children Solomon had by Pharaoh's daughter, it is certain that Solomon, who succeeded him, was the Son of Naamah an Ammonitess, 2 Chron. xll. 13; and so far was he from being able to set up his nome to rule over other countries, that it was with great difficulty that his successors kept two tribes of the twelve subject to them, "&c. From all which Pierce concludes, "Certainly a greater than Solomon is here."

14 The Song of Songs is a song of a recitative, relating the story of the love, which is heretofore, that was to be the peculiar and especial property of the Messiah and his Church. It is said to have been written by King Solomon, and as it is the work of a king, it is as if he had written it himself.

15 But it is more likely that the Song of Songs was written by the Hebrews, who were the authors of it, and that it was composed for the use of the people of God, and that the following verse is a declaration, that he should receive the universal kingdom as a reward of that love of righteousness which he shewed in his incarnation and death. See Philippians ii. 8, 9.

16 Ver. 9. Hath anointed thee with the oil of gladness; — Anciently kings, priests, and prophets, were consecrated to their several offices by the ceremony of solemn unguent. The ceremony of the anointing is called in the Psalm "the oil of gladness," because it occasioned great joy, both to the person anointed, and to those who were present at the ceremony. Wherefore, the Son being anointed with the oil of gladness, is to be regarded as the object of a consecration, or of an anointing, or of an anointing of God; to the high offices of universal King, Priest, and Prophet, among whom he is called by way of distinction, that he is consecrated. But the oil with which God anointed or consecrated him to these offices, was not any incorporeal or immediate function external; but internal, with the Holy Ghost...
HEBREWS.

11 They shall perish, but thou shalt remain; and they all shall be like the garment.

12 And as (κατά σκολομένον) an upper garment thou wilt fold them up, and they shall be changed; but those that art the same, and thy years shall never fail.

13 (καὶ τοῦτο ἀφεῖναι) Moreover, to which of the angels said he at any time, Sit thou at my right hand? till I make thine enemies thy footstool of thy feet?

14 Are they not all ministers of him, and shall they be called the son of God?

Ver. 10. Thou, Lord, in the beginning hast founded the earth, and the heavens are the works of thy hands.

11 They shall perish, but thou shalt remain; and they all shall be like the garment; and as an upper garment thou wilt fold them up, and they shall be changed; but those that art the same, and thy years shall never fail.

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work we stone thee not, but for blasphemy, because thou, being a man, makest thyself God.' See also John v. 18. and 1 John v. 5. note. In this prejudice the people were confirmed by the sentence of the chief priests, elders, and scribes, who, after a solemn trial, pronounced Jesus guilty of blasphemy, and condemned him to death, because he called himself ' the Christ, the Son of the blessed' God; Mark xiv. 61. A sentence for which there was no foundation, since in their own scriptures it was expressly and repeatedly declared, that the Christ was to be the Son both of Abraham and of David. But the doctors, it seems, understood this in a metaphorical sense. For, when Jesus asked the scribes, how the Christ could be both David's Son and David's Lord, they were not able to answer him a word; being ignorant that the Christ was really to become man, by descending from Abraham and David according to the flesh.  

A second objection raised against our Lord's being the Son of God and King of Israel, was taken from his mean condition; from his never having possessed any temporal dominion; and from his having been put to death. These things they thought incompatible with the greatness of the Son of God; and with his glory as the Christ, or king universal, described in their sacred writings. And therefore, when Jesus mentioned his being 'lifted up,' the people objected, John xii. 34. 'We have heard out of the law, that the Christ abideth for ever; how sayest thou, the Son of man must be lifted up? Who is this Son of man?' Their notions concerning the temporal dominion of the Christ, and his abiding on earth for ever, the doctors founded on Dan. ii. 44., where the empire of the Christ was foretold under the idea of ' a kingdom which the God of heaven was to set up, and which was never to be destroyed;' but 'which should break in pieces and consume all kingdoms.' Also on Dan. vii. 13, 14. Where 'one like the Son of man' is represented as 'coming in the clouds of heaven,' and receiving 'dominion, and glory, and a kingdom, that all people, nations, and languages should serve him.' Likewise in other passages, the kingdom and victories of the Christ are described by ideas and expressions taken from the kings and kingdoms of this world: And the Christ himself is called God's king, whom he would 'set on his holy hill of Zion;' and Messiah, or Christ, the Prince. These things led the Jews to fancy, that the Christ was to be a great temporal prince, who would set the Jews free from foreign tyranny, and subject all nations to their dominion; that Jerusalem was to be the seat of this universal empire; and that every individual Jew would have some share in the administration of it. Wherefore, when Jesus of Nazareth refused to be made a king, and disclaimed all temporal dominion, and lived in the greatest poverty, subject to poverty, persecution, and death, they decided his pretensions to be the Christ, Mark xx. 31. 'The chief priests, mocking, said among themselves, with the scribes, He saved others, himself he cannot save. 29. Let Christ, the king of Israel, descend now from the cross, that we may see and believe.' These learned men were ignorant that the kingdom of the Christ is not of this world; that it is established, not by force, but by the power of persuasion, Psalm cx. 5.; that it has for its object the destruction of sin, and of all its abettors, and the establishment of righteousness in the earth; that the victories by which these grand events are brought to pass are all of a spiritual kind; and that the greatness of the Christ consists in ruling, not the bodies, but the spirits of men, by drawing their affections, and influencing their wills. And as the Jews had no conception of these things, so neither did they know that the futility which the subjects of the Christ are to enjoy is not of this world, but of the heavenly country which was promised to Abraham and to his seed by faith.
death he might, according to God's promise concerning the seed of the woman recorded by Moses, destroy the devil who had the power of death, ver. 14—and deliver mankind from the fear of death, by giving them the assurance of pardon and resurrection from the dead, ver. 15. So that our Lord's claim to be the Christ, instead of being overthrown, was strongly established by his birth of a virgin.

A fourth objection was taken from our Lord's being subject to all the miseries and calamities incident to men. This the Jews thought inconsistent with the divine nature of the Christ. But, in answer, the apostle told the Hebrews, that Jesus did not lay hold on angels to save them, but on the seed of Abraham, ver. 16. For which reason it was necessary that in all things he should be made like his brethren whom he was to save; that being their brother, and having the affliction of a brother for the whole human race, he might exercise the office of an high-priest mercifully towards men, as well as faithfully towards God, by making propitiation for their sins after his death, ver. 17. This, however, is not all. He was subjected to affliction and temptation like his brethren, that he might have such a fellow-feeling of their infirmity, and of the difficulty of their trial, as would dispose him in the exercise of his kingly power, not only to succor them when tempted, but, in judging them at last, to make them such gracious allowances as the weakness of their nature, and the strength of the temptations to which they were exposed, may require, ver. 18. These being considerations of great importance, they are suggested a second time, chap. iv. 15.

Such are the answers made by the writer of this epistle to the objections whereby the scribes endeavored to confute the claim of Jesus of Nazareth to be the Christ the Son of God, taken. 1. From his being a man; 2. From his never having possessed any kingdom, and from his having suffered death; 3. From his having become man by being born in the helpless state of an infant; 4. From his having been liable to all the miseries and calamities incident to men. Wherefore, after hearing these answers, the offense of the cross ought, with the Jews, to have ceased for ever. And if any others reject the gospel, on account of the high titles given therein to Jesus, fancying his greatness as the Son of God to be incompatible with his manifestation and sufferings in the flesh, the reasonings in this chapter are highly worthy of their consideration, as they afford a satisfactory solution of their doubts.

NEW TRANSLATION.

CHAP. II. 1 (See note) On this account we ought to attend more earnestly to the things which were heard, lest at any time we should let them slip.

2 For, if the word spoken by angels was firm, and every transgression and disobedience received a just retribution,

3 How shall we escape, if we neglect so great a salvation? which, beginning to be spoken by the Lord, was confirmed to us by them that heard him;

4 God bearing witness, both by signs and wonders, and divers miracles, (see Rom. xv. 19, note 1), and distributions of the Holy Ghost, according to his own pleasure?

5 For to the angels hath not been committed the world which is to come; concerning which

Ver. 1. Let them slip.]—

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CHAP. II. 1. Because the Son, by whom God hath spoken to us in these last days, is greater than all the angels, both in his nature and office, we ought to pay more attention to the things which the word of the Lord himself speaks, (ver. 2.), lest at any time we should let them slip out of our minds.

2 For, if the law which God spoke to the Israelites, by the ministry of angels, was so confirmed by the miracles which accompanied it, that every preeminent transgression and disobedience received a just punishment,

3 How shall we escape, if we disbelieve and despise the news of so great a salvation? which began to be preached by the Lord himself, and hath been fully published and confirmed to us Jews, not by a vague report, but by the credible testimony of the apostles and others who heard him;

4 God himself bearing witness to the salvation preached by the Lord and his apostles, both by signs and wonders, and miracles of divers kinds, which he enabled these preachers to perform, and by distributions of the gifts of the Holy Ghost, which they bestowed, not according to their will, but according to his own pleasure;

5 For although the angel (Exod. xxiii. 20.) who conducted the Israelites had Canaan subjected to him, to the angels God hath not

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of God he might taste of death; (10) for account of every one, (11) for the suffering of death, crowned with glory and honour.

10 For it became him, for whom are all things, and by whom are all things, (12) not bringing many sons into glory, (13) to make the Captain of their salvation perfect through sufferings.

11 (14) Wherefore, both he who sanctifieth, and they who are sanctified, (15) are all of one Father: (16) For which cause he is not ashamed to call them brethren,

12 Saying, (17) For it befitted God, as the last and first cause of all things, when bringing his many sons into glory, to make the Captain of their salvation perfect through sufferings.

11 Wherefore, that he might be a perfect Saviour, both he who with his own blood sanctifieth, and all the sons of God who are made perfect in him, (18) has no more to do with men, who are only sons of God, but assumes the Son of God, (19) and calls them brethren.

13 And again, (20) for the midst of the congregation I will sing praise to thee.

14 And again, (21) For it belonged to God, as the last and first cause of all things, when bringing his many sons into glory, to make the Captain of their salvation perfect through sufferings.

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the children whom God hath given me. 3

14 Since, then, the children (παιδια) participate of flesh and blood, even he (παρεκλήσιν) in like manner partake of them, that through death he might render ineffective: 1 him who had the power of death, 2 that is, the devil; 15 And deliver them, who through fear of death were all their lifetime subject to bondage. 3

16 Moreover, by no means doth he take hold 4 of angels, but of the seed of Abraham he took hold.

HEBREWS.

Get

14 Since, then, the children (παιδια) are given to the Son to be saved, participate of flesh and blood, being born of parents who are flesh and blood, even he, to be capable of dying for three, as many as are his partakers of flesh and blood, by being born of a woman, that through death (the very evil which the devil brought on mankind by sin) he might render ineffective the malicious designs of him who had the power of bringing death into the world, that is, the devil.

15 And deliver from eternal death, those penitent persons who, through the fear of future punishment, have passed the whole of their life in a grievous bondage.

16 Moreover, by no means doth he take hold of the angels who sinned, to save them; but of those who are the seed of Abraham by faith he took hold, to deliver them from death, and to conduct them to heaven.

17 (v. 91.) Moreover, by no means doth he take hold 5 of angels, but of the seed of Abraham he took hold.
HEBREWS.

17 Hence it was necessary he should be made like his brethren in all things, that he might be a merciful and faithful high-priest in matters pertaining to God, (ver. 14;) in order to expiate the sins of the people.4

18 (1sa. 91.) Besides, by what he suffered himself when tempted, he is able (Eze. iv. 30,) to succour them who are tempted.2

of the seed of Abraham, that is, of believers of the human species. The first parents of mankind sinned through weakness of nature and experience; and by their lapses brought death on themselves and on their posterity, notwithstanding their posterity were not necessary to their offence: Whereas the angels, through disobedience to their own condition, and envy of their superiors, perhaps also animated by pride, rebelled presumptuously against God. Wherefore, since they could not plead weakness of nature and innocence in excuse of their sin, nor complain that the sin to which they were doomed to punishment was the act of another, they were justly left by the Son of God to perish in their sin.

Ver. 17.—A merciful and faithful high-priest.1 The Son of God, who made men, no doubt had such a knowledge of their infirmity as might have rendered him a merciful intercessor, though he had not been made flesh. Yet, considering the greatness of his nature, it might have been difficult for men to have understood this. And therefore, to impress us the more strongly with the belief that he is more effectually disposed, from sympathy, to succour us when tempted; and, in judging us at the last day, to make every reasonable allowance for the infirmity of our nature, he was pleased to be made like us in all things, and even to suffer by temptation. 2. The sins of the people]; the people of the Jews, but the people of God of all nations, whether Jews or Gentiles, called in the foregoing verse the seed of Abraham.” Hence John tells us, “he is the propitiation for the sins of the whole world,” (1 John ii. 2. 2. See note 3 on ver. 9 of this chapter.

Ver. 18.—1. Being tempted.1 That the Lord’s life was a continuous scene of temptation, we learn from himself. Luke xxi. 38. “Ye are they who have contended with me in my temptations.”—Christ’s temptations, like those of his brethren, arose from the persecutions and sufferings to which he was exposed, as well as from direct attacks of the devil by evil suggestions such as those mentioned in the history of his temptation in the wilderness.

2. To succour them who are tempted.2 Virgin beth preserves the same sentiment in that passage of the Minde where he makes Dido say, “Non ignara malum succurrere discis.” Lib. i. lib. 69.

CHAPTER III.

View and Illustration of the Reasonings in this Chapter.

The apostle, in the first chapter of this epistle, having affirmed that Jesus of Nazareth, the person by whom God spake the gospel revelation to mankind, is “God’s son.” Also, in the same chapter, having proved from the Jewish scriptures, that God constituted his Son “the Heir or Lord of all things,” because “by him he made the world.” Moreover, in the second chapter, having answered the objections urged by the Jewish doctors for invalidating the claim of Jesus to be God’s Son, and having thereby given full effect to the direct proofs which established his claim, and which were well known to the Hebrews living in Judea, where they were publicly exhibited—he in this third chapter proceeds to show what is implied in Christ being “the Heir or Lord of all things;” which is the third fact on which the authority of the gospel revelation depends.

A proper account of this matter was necessary. First, Because the title of Jesus to remove the Mosaic economy, and to substitute the gospel dispensation in its place, was founded on the power which he possessed as the Son of God and heir of all things. Secondly, Because many of the Jews, in the persuasion that the law of Moses was of perpetual obligation, and that its sacrifices were real atonements for sin, rejected Jesus as an impostor for pretending to abolish these institutions.—Wherefore, to show the unbelieving Jews their error, the apostle, who, in the first and second chapter had proved the Son of God to be the heir or lord of all things, exhorited the unbelieving Hebrews in this chapter, to consider as truly Christ, the apostle and high-priest of our religion; that is, to consider how great a person he is, that, knowing him to be the Son of God, and heir of all things, they might be sensible that it belonged to him to form and govern the house or church of God, ver. 1.—Next, to convince them that, in forming and governing God’s house, Jesus acted agreeably to the will of his Father, the apostle affirmed, that when he abolished the law of Moses and the Levitical priesthood from the new house or church of God which he built, he was as faithful to God, who appointed him his apostle or lawgiver in his church, as Moses was, when he established the law and the priesthood in God’s ancient house, the Jewish church.

The proof of this affirmation the apostle did not produce on the present occasion, because the Hebrews were well acquainted with it. By voices from heaven, uttered more than once in the hearing of many of them, God had declared Jesus “his beloved son, in whom he was well pleased,” and had commanded the Hebrews “to hear him.” This God would not have done, if Jesus had acted unfaithfully in excluding the law and the priesthood from the house of God which he built. But the apostle told the Hebrews, that although the faithfulness of Jesus was not greater than the faithfulness of Moses in building their respective churches, God counted him worthy of more glory than Moses; he bestowed on him more power in the Christian church than Moses possessed in the Jewish; insomuch as he who hath built the house or church of God, not for his own salvation, but for the salvation of others, hath more honour than the house; and so, being a member of his own church, he was obliged to have recourse to its services, especially its atonements, equally with the rest of the Israelites, wherefore he was shewed to be a sinner like them; consequently he had not, like Christ, more honour than the house, ver. 3.—This, however, is not all. To make the Hebrews sensible of the great power of Jesus, as “the heir or lord of all things;” the apostle observed, that although every society, civil and religious, is formed by the ministry of some person or other, the original of all just power, and the governor of all righteous societies, is God, who, by constituting his Son the heir or lord of all things, hath delegated his authority to him, and empowered him to model and govern these societies as he pleaseth, ver. 4. More particularly, to show that Jesus, as a lawgiver, is superior to Moses, the apostle observed, that the faithfulness of Moses in building the Jewish church, was not that of a legislator who himself framed the laws which he established, but it was the faithfulness of a servant who established the laws which were dictated to him by his Master, without adding to or diminishing aught from
them; and who formed the tabernacles, and appointed their services, not according to any plan of his own, but according to a pattern which God shewed to him in the Mount, without presuming to deviate from it in the least, Heb. viii. 5. This faithfulness in building all the parts of the ancient house or church of God, was required of Moses, in order that the things afterwards to be spoken by Jesus and his apostles might be confirmed by the attestation given to them in the figures, and ceremonies, and services of the law, ver. 5. But the faithfulness of Jesus in building the new house of God, the Christian church, was that of a Son in his Father's house, who, being the heir or lord of all, was entitled to remove the Jewish church after it had answered the end for which it was established, and to erect the Christian church on a more enlarged plan, so as to comprehend believers of all nations. Wherefore Jesus, in the exercise of that authority which belonged to him as the lord or governor of all things, having actually abolished the Mosaic economy, and established the gospel dispensation, the apostle, to confirm the Hebrews in the profession of the gospel, assured them, that all who believe in Jesus are as really members of the house or church of God, and as fully entitled to the privileges of the house of God, as the Israelites were who believed in Moses during the subsistence of the Jewish church; provided they firmly hold, and boldly profess to the end of their lives, that hope of pardon and resurrection to eternal life through Christ which they professed at their baptism, ver. 6.

Thus it appears, that the authority of Jesus as a lawgiver is greater than the authority of Moses. He was a lawgiver in his own right; whereas, in establishing the law, Moses acted only ministerially. His institutions therefore might be abolished by God's Son, who, being the heir of all things, hath all power in heaven and earth committed to him, Matt. xxviii. 18. If so, the Jewish doctors fell into a grievous error, when, from some ambiguous expressions in the law, they inferred that it was never to be abolished, and rejected Jesus as a false Christ, because his disciples affirmed that he had put an end to the law and to the priesthood.

The writer of this epistle having thus displayed the greatness of Jesus as the heir or ruler of all things, addressed the unbelieving Hebrews, as an apostle of Jesus, in the words which the Holy Ghost spake to their fathers by David: 'Wherefore, as saith the Holy Ghost, To-day, when ye shall hear his voice, 'tis the voice of God by his Son Jesus commanding you to believe on his Son, and to enter into his church;' &c. ver. 7-11. This exhortation of the Holy Ghost to the Israelites in David's days, the apostle with great propriety applied to the Hebrews of his own time; because if, rejecting Jesus, they refused to enter into the Christian church, God would as certainly exclude them from the rest of heaven, as he excluded their fathers from the rest of Canaan for their unbelief and disobedience. He therefore requested them to take heed that none of them shewed an evil unbelieving heart, either by refusing to obey Jesus, or by apostatizing from him after having believed on him. This, he assured them, would be a real departing from the living God, ver. 12. Then ordered them to exhort one another daily to believe and obey Christ, ver. 13. Assuring them, that they should be partakers of his rest in heaven only if they held fast their begun confidence in him to the end, ver. 14. And told them, that they might know this by its being said to the Israelites in David's time, 'To-day, when ye shall hear his voice, harden not your hearts!' For such an exhortation evidently shews, that faith and obedience are necessary at all times to secure the favour of God, ver. 15. Withal, to make the Hebrews sensible that unbelief and rejection of God are extremely offensive to God, he put them in mind, that by these sins their fathers provoked God, ver. 16. To such a degree, that he destroyed the whole congregation of the disobedient in the wilderness, ver. 17. After swearing that they should not enter into his rest, ver. 18. Thus, says the apostle, we see that they could not enter in, because of unbelief, ver. 19. And by making the observation he hath shewed, in the clearest light, the contagious fatal nature of unbelief; that it is the cause of the disobedience and punishment of sinners in all ages; and so he hath put us on our guard against such an evil disposition.

I have only to add, that the apostle, by exhorting the Hebrews to obey Christ, after describing his supreme authority in the church as its lawgiver, and by setting before them the punishment of the Israelites in the wilderness, hath insinuated, that Christ is judge as well as lawgiver, consequently he hath both authority and power to render all men according to their works; as will appear likewise from the things set forth chap. iv. 1-18.

NEW TRANSLATION.

CHAP. III.

1 Wherefore, holy brethren, partakers of the heavenly calling, consider attentively the Apostle and High-priest of our confession, Christ Jesus;

2 Who was faithful to him who appointed him, even as Moses also was (w) in all his house.

Ver. 1. 1. Holy brethren.—That the apostle addressed the unbelieving Hebrews more especially, in this and the following chapter, I think probable. 2. Because the idea of abolishing the law by Christ was peculiarly offensive to them: 3. Because, if the believing Hebrews had been addressed, the apostle would have said, 'Consider the High-priest of your confession.'—The unbelieving Jews, in the same sense that the whole nation anciently were called saints, 3. Heavenly calling.—This may signify, as in the commentary, also it may signify, a call given from heaven. See chap. iii. 22.

5. The apostle.—Jesus, as a prophet like to Moses, that is, as a lawgiver; and as an apostle of our confession, agreeably to the meaning of the word apostle, which denotes one sent forth to establish and to preach the word of God. Perhaps also in this name there is an allusion to Christ's own saying, John xvii. 18. As thou (who in me) hast sent me out of heaven, I also (w) have sent them. Jesus, therefore, was his Father's apostle, in the same sense that the Father sent his apostle. He was sent forth by his Father to deliver to mankind the new law, and thereon to build the church of the first-born which is to continue through all eternity. Hence he often spake of himself as 'sent of his Father,' John vi. 34. vii. 39. viii. 42.

4. Of our confession.—As confession is sometimes put for the thing confessed, 'our confession' may mean our religion, of which Jesus is called the Apostle, because he was sent by God to reveal it; and the High-priest, because we receive its blessings through his mediation. See chap. xii. 19.

Ver. 2. 1. To him who appointed him.—To the highpriest. In other passages also, the word ἀρματος signifies to appoint: 1 Sam. xi. 6. 'The Lord that (Heb. made) appointed Moses and Aaron,' namely to be leaders.—Mark iii. 14. ἐπιτεθέντος Ἰησοῦ.—'He ordained (or appointed) twelve.' See also Acts ii. 36.

2. Even as Moses also was in all his house.—This is an exhortation to the testimony which God bore to Moses. However, this expression means, even as Moses was in all his house, that is, even as he was the chief of the people of Israel, when he spake the words of God. Moses was not so, who is faithful in all mine house.' The Jewish church, which Moses was employed to form, being called by God himself his house, because he was present with it, and was with it. In the church, which Jesus was appointed to form, the house of God, 1 Tim. iii. 15. See ver. 6 of this chap. note i. The faithfulness of

COMMENTARY.

CHAP. III. 1. Since the author of the gospel is the Son of God, I exhort you, holy brethren, who by the preaching of the gospel (a) are partakers of the calling to enter into his holy country, ( Eph. i. 18.) to consider attentively the dignity and authority of the Lawgiver and High-priest of our religion, Christ Jesus;

2 Who, in forming the gospel church, was faithful to God who appointed him his apostle or lawgiver, even as Moses also was faithful in forming all the parts of the Jewish church, God's house at that time.
3 (Acts 9:9.) But he was counted worthy of more glory than Moses, inasmuch as he that had formed the house, hath more honour than the house. 4 (Acts 9:1.) Besides, every house is formed by some one; but he who had formed all is God.

5 (Kai, 204.) Now Moses (who) was faithful in all his house as a servant, for a testimony of the things which were to be spoken; 6 But Christ as a son (over) his house, whose house we are, if indeed we hold fast the boldness and the glorying of the hope, firm to the end.

7 Wherefore, as saith the Holy Ghost, To-day (202.) when ye shall hear his voice, harden not your hearts, as in the provocation, but as they were disciplined of God.

Moses in forming the Jewish church consisted in that, that he did not conceal any of the divine laws on account of their disagreeableness to the Jews; nor did he alter them in the least, but dealt with the whole law as it was spoken to him, and formed the tabernacles and the ritual of the worship, exactly according to the plan showed him. In like manner, Christ’s faithfulness consisted in his teaching the doctrine, appointing the laws, and establishing the worship, which his Father had ordained for the church.

Ver. 2.—1. But he, which hath formed the house, that is, the house of God, as is sometimes used for κατασκευάζω, and is rendered in our Bible Acts xx. 28, 36. He is Lord of all. If it were necessary in this passage to supply any substantive agreeing with ἵππος, ἀποστέλλω, and not ἱππότης, should be the noun supplied; this apostle or lawyer was counted, &c.

3. He that hath formed the house, εἰκόνισε Ἰσραήλ, he that formed Israel, the Hebrew nation, who is, in his house, the head of the house of God, and the church. The verb παρασκευάζω signifies to set things in order, Heb. xxii. 7. In this passage it signifies the forming a church or religious society, by bestowing on it privileges, and by giving it laws for the direction of its members. The relative ὅ, in this clause, being put for ὅπου, it is properly enough translated the house.

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0 Where your fathers tempted me, and they proved me, (215.) notwithstanding they saw my works forty years.

10 Wherefore I was displeased (see ver. 17. note 1.) with that generation, and said, They are a very obstinate people; and they have not known my ways.

11 So I swore in my wrath, they shall not enter into my rest.

12 But exhort another (2) to enter, (2) by departing from the living God.

13 But exhort another (2) to enter, (2) by departing from the living God.

2. As in the bitter provocation.—So a more (2) should be translated, on account of the proposition, which increases the sense of the word with which it is compound.—The Israelites provoked God, first in the wilderness of Sin (Pentahostium), when they murmured for want of bread, and had the manna given them, Exod. xvi. 4.—From the wilderness of Sinai they journeyed to Rephidim, where they provoked God a second time, by murmuring for want of water, and insensibly saying, (1) but the Lord among us, not (1) Exod. xvi. 25—, on which account the place was called Massah and Merah, see Gen. xiv. 4, note 1.—From Rephidim they went into the wilderness of Sinai, where they received the law, in the beginning of the third year from their coming out of Egypt. Here Israel provoked God again, by making the golden calf, see Exod. xxiii. 10.—After the law was given, they were commanded to go directly to Canaan and take possession of the promisèd land, Deut. i. 7. 'God spake unto us in Horeb, saying, Ye have dwelt long enough in this mountain. Turn ye back unto the Lord, and he will take you into the land of the Amorites, and to all the places that the Lord hath promised, and to your inheritance.' (6) This Israelites having received this order, departed from Horeb, and went forward three days' journey, Numb. x. 20. till they came to Taberah, Numb. xii. 5, where they provoked God the fourth time, by murmuring for want of flesh to eat; and for that sin were smitten with a very great plague, ver. 29. This place was called Ethroth-beshanah, because there they buried the people who hastened.—From Ethroth-beshanah they went to Hazereth, Numb. xii. 28, thence into the wilderness of Paran, Numb. xiii. 18. to a place called Kadesh, chap. xiii. 29. Their journey from Horeb to Kadesh is thus described by Moses: Deut. i. 19. 'And when we departed from Horeb, we went through all that great and terrible wilderness, which we saw by the way of the mountains of the Amorites, as the Lord our God commanded us; and we came to Kadesh-barnea.' (3) And I said to you, Ye are come unto the mountains of the Amorites, which the Lord our God doth give unto us; (3) Be still, and know that the Lord is God; and that there is no other beside him. (4) Therefore, having this testimony, that no other god is able to do the like works which the Lord did in behalf of them, and of his inheritance, ver. 39. These, after forty days, returned to Kadesh; and, except Caleb and Joshua, they all died in the wilderness, Numb. xiv. 32, 33. whereby the people were so discouraged, that they refused to go up, and proposed to make a captain and return into Egypt, Exod. xiv. 4. Wherefore, having this testimony, that no other god was able to do the like works, no other god being able to do the like works which the Lord did in behalf of them, and of his inheritance, and of his people, they were out of heart, and ceased from the wilderness by the way of the Red Sea.' In that wilderness the Israelites were more than thirty-eight years; Deut. ii. 14. 'And the space in which we came from Kadesh-barnea, until we were come over the brook Zered, was thirty and eight years: until all the generation of the men of war were wasted out from among the host, as the Lordware unto them. Wherefore, although the Israelites provoked God to wrath in the wilderness, 3, from the day they came out of the land of Egypt until their arrival at Canaan, as Moses tells them, Deut. ii. 7. Their greatest provocation, the provocation in which they showed the greatest degree of unbelief, was in objecting to their trusting to go into Canaan from Kadesh. It was therefore very properly termed the bitter provocation, and justly brought on them the oath of God excluding them from his rest in Canaan. To distinguish this from the provocation at Rephidim, it is called the bitter provocation.' Ver. 9. Where your fathers tempted me.—This, which is the Syriac and Vulgate, is omitted in our English version. 'Where your fathers tempted me, proved me, and saw my works forty years,' says the Syriac and Vulgate, as being rather than our English version, 'When your fathers tempted me, proved me, and saw my works forty years,' which is the sense of the text. Where your fathers tempted me, (2) by departing from the living God.
**Hebrews.**

14 For we are partakers of Christ's house, if indeed we hold fast the beginning of confidence firm unto the end;

15 to whom the (heb. xiv. 9.) by faith command you to enter into his rest, lest any of you should be hardened, through the deceitfulness of sin.

16 For we are partakers of Christ's house, if indeed we hold fast the beginning of confidence firm unto the end;

17 For we are partakers of Christ's house, if indeed we hold fast the beginning of confidence firm unto the end;

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by natural descent, and the other by faith; and that the promise, to give to him and to his seed the land of Canaan for an everlasting possession, being made to both the kinds of his seed, it was to be fulfilled, not only to his natural progeny, by giving them the possession of the earthly Canaan, but also to his seed by faith, by giving them the possession of the heavenly country, of which Canaan was the emblem and pledge.

Upon these principles the apostle affirms, that notwithstanding Abraham's natural seed have obtained the possession of Canaan, there is still left to his seed by faith, consisting of believers in all ages, whether they be Jews or Gentiles, a promise of entering into God's rest; for which reason he exhorted the Hebrews in his own time, to be afraid lest any of them should fall short of that rest, as their fathers in the wilderness fell short of the rest in Canaan, ver. 1.—His affirmation, that in the covenant there is still left to Abraham's seed by faith a promise of entering into God's rest, the apostle establishes by observing, that the promise of the everlasting possession of Canaan being made to Abraham's seed by faith, as well as to his natural seed, his seed by faith have received the good tides of a rest in the heavenly country, typified by Canaan, as really as his natural seed have received the good tides of a rest in Canaan. Only, these good tides did not profit the natural seed in the wilderness, because they did not believe them, ver. 2.—More particularly, to show that all Abraham's seed by faith shall enter into God's rest in the country typified by Canaan, the apostle appealed to the words of God's oath, by which he excluded the unbelieving Israelites in the wilderness from his rest: 'So I swear in my wrath, They shall not enter into my rest.' For, seeing this oath was sworn, notwithstanding the works of God were finished at the foundation of the world, and the seventh day rest was then instituted, ver. 3.—also seeing that rest was called God's rest, in the passage of scripture where Moses hath said concerning the seventh day, 'And God rested on the seventh day from all his works,' ver. 4.—it follows, that the rest into which God gave the Israelites in the wilderness should not enter, was not the seventh day rest, in regard they were in possession of that rest when the oath was sworn, Exod. xxi. 23. xx. 8.

Next, the apostle observes, that God's oath concerning the rebellious generation in the wilderness, was again mentioned by the Holy Ghost to the Israelites at the time they were in possession of Canaan, when he said to them by David, Psal. xcv. 11. 'They shall not enter into my rest.' ver. 5. Now though the apostle hath not declared the purpose for which he mentioned this repetition of the oath by the Holy Ghost, the strain of his reasoning showed that his design therein was to prove, that notwithstanding the people were then in possession of Canaan, they had not entered into God's rest, according to the full meaning of his promise to give to Abraham's seed the land of Canaan for an everlasting possession; but that there still remained a rest of God to be entered into, of which Canaan was only the emblem and pledge.

This fact the apostle supposed he hath proved to the conviction of his readers; for in the next verse he says, Since, after the Israelites were in possession both of the seventh day rest and of the rest in Canaan, it still remained for some in David's days to enter into God's rest; also, since they who first received the good news of a rest in Canaan, namely, the Israelites in the wilderness, did not enter into that rest through unbelief, ver. 6.—it follows, That if the seed, who in the promise have received the good tides of a rest in the heavenly country, do not believe these tides, they are excluded from that rest by the oath which excluded the unbelieving generation in the wilderness from the rest in Canaan.

Next, the apostle observes, that in the xivth Psalm the Holy Ghost, by the mouth of David, mentioned a particular time, namely, the time then present, for the entering of the Israelites into God's rest, 'Saying, To-day,' so long a time after they were in possession of the rest in Canaan, 'when ye shall hear his voice' commanding you to enter into his rest, 'harden not your hearts,' ver. 7.—His design in mentioning the exhortation of the Holy Ghost to the Israelites, in David's days, not to harden their hearts when they should hear God's voice commanding them to enter into his rest, the apostle hath not declared. But the strain of his reasoning leads us to believe he mentioned that exhortation to teach us, 1. That the command to the Israelites in the wilderness to enter into God's rest, was not confined to them, but is a command to men in every age to enter into the rest which was typified by the rest in Canaan. 2. That neither the Israelites, nor any of mankind in this life, enter into that rest of God which is principally intended in the covenant.

—Wherefore, having only insinuated these things hitherto in his premises, he now expresses them more directly, by observing, that if Joshua, by introducing the Israelites into Canaan, 'had caused them to rest,' according to the full meaning of God's promise, the Holy Ghost would not after that have spoken of another day for their entering into God's rest, ver. 8.

The reader no doubt observed, that in the foregoing reasoning the apostle hath not drawn the conclusions which followed from his premises, but hath left them to be supplied by the reader, either because they were obvious, or, because the general conclusion which he was about to draw from the whole of his reasoning, comprehended them all; namely, 'Therefore there remaineth a sabbatism to the people of God; in other words—Seeing it appears from the oath, that the rest promised to Abraham and to his seed, according to its principal meaning, was neither the seventh day rest, nor the rest in Canaan, there certainly remains to believers of all nations, the true seed of Abraham and people of God, a better rest, of which the seventh day rest and the rest in Canaan were only the emblems, ver. 9.—Withal, to show that the remaining rest is not to be enjoyed by the people of God in this life, but in the life to come, and to give us some idea of its nature, the apostle adds, 'He who hath entered into God's rest, hath himself also rested from his own works of trital, even as God rested from his works of creation; consequently, he enjoys a happiness like to God's in the contemplation of his past works, ver. 10.—Then, as the improvement of his discourse concerning the rest of God, he took occasion, from the words and meaning of the Israelites in the wilderness, to exhort all who read this epistle to strive to enter into the rest which remaineth to the people of God, lest they fall or die eternally through unbelief, as the unbelieving Israelites died in the wilderness, ver. 11.—Withal, to enforce his exhortation, he described first the perfection of the gospel, by which men are to be judged before they enter into God's rest, ver. 12.—and next, the omniscience of Christ the Judge, who will render to all men according to their deeds, ver. 13.

Such is the account which the writer of this epistle hath given of the Author of the gospel, as the Creator of the world, as the Lawgiver in God's church, as the Conductor of the spiritual seed of Abraham into the heavenly country, the rest of God, and as the Judge of the whole human race.—He next proceeds to speak of him as the High-priest of our religion, and to shew, that as an High-priest he hath cleansed us from our sins by the sacrifice of himself. This, as was formerly observed, is the fourth fact whereby the authority of the gospel, as a revelation from God, is supported.

They who are acquainted with the history of mankind know, that from the earliest times propitiatory
were offered by almost all nations, in the belief that they were the only effectual means of procuring the pardon of sin, and the favour of the Deity. In this persuasion, the Jews more especially were confirmed by the law of Moses, in which a variety of sacrifices of that sort, as well as free-will offerings, were appointed by God himself. And as the heathens offered these sacrifices with many pompous rites, and feasted on them in the temples of their gods, they became extremely attached to a form of worship, which so once eased their consciences and pleased their senses. Wherefore, when it was observed that no purgatorial sacrifices were enjoined in the gospel, and that nothing of the kind was offered in the Christian temples, Jews and Gentiles equally were very naturally persuaded to renounce their ancient worship for the gospel form, in which no stenoments appeared, and which, employing men’s reason alone for exciting their affections, was too naked to be, to such persons, in any degree interesting.

It is true, this supposed defect in the gospel worship was concealed for a while by the doctrine of the Judaisers, who affirmed, that the law of Moses being of perpetual obligation, its sacrifices and purifications were still to be performed, even under the gospel. To this doctrine many of the Gentile converts had no objection; for, as they had always expected the pardon of their sins through the offering of sacrifices, it must have appeared to them a matter of indifference, whether these sacrifices were offered according to the heathen or according to the Jewish ritual. But the doctrine of the Judaisers being utterly subversive of the gospel, all the apostles strenuously opposed it, by declaring to the Jews as well as to the Gentiles, that if they sought the pardon of their sins through the sacrifices of the law of Moses, Christ would profit them nothing in his gospel. (Gal. v. 2.)

The zeal with which St. Paul in particular inculcated this doctrine, and the strong arguments by which he supported it, opening the eyes of many, became at length sensible, the testimonies of Judaism, and the prevarications of the Judaisers, had no real efficacy in procuring the pardon of sins. Nevertheless, in proportion to their knowledge of the inefficacy of these sacrifices, their prejudices against the gospel must have become more violent, because its supposed effect more clearly appeared. And it must be acknowledged, that if in the new dispensation there were neither a priest nor a sacrifice, the prejudices both of the Jews and Gentiles would have been well founded: For mankind, constituted of guilty, can hardly be brought to trust in repentance alone for procuring their pardon, but naturally fly to propitiatory sacrifices, as the only compensation in their power to make the offended Deity.

Wherefore, to give both Jews and Gentiles just views of the gospel, the apostle, in this passage of his epistle, affirmed, that although no sacrifices are offered in the Christian temples, we have a great High-priest, having undertaken for our sins, and arisen from the dead; Jesus the Son of God, who at his ascension passed through the visible heavens into the true habitation of God, with the sacrifice of himself; and from these considerations he exhorted the believing Hebrews in particular, to hold fast their profession, ver. 14. —Then, to shew that Jesus is well qualified to be an High-priest, he observes, that though he be the Son of God, he is likewise a man, so that he may be touched with a feeling of our infirmity, since he was in all points tempted as we are, yet without sin, ver. 15. —On which account we may come boldly to the throne of grace, well assured that, through the intervention of our great High-priest, we obtain the pardon of our sins, and grace to help us in time of need, ver. 16. —These being the doctrines which the apostle is to prove in the remaining part of his epistle, the 14th, 15th, and 16th verses of this chapter may be considered as the proposition of the subject he is going to handle in chapters v., vi., viii., viii. ix., and x. And as his reasonings are on these, as well as on the subjects discussed in the foregoing part of the epistle, are all founded on the writings of Moses and the prophets, it is reasonable to suppose, as was formerly remarked, that his interpretations of the passages which he hath quoted from these writings, are no other than the interpretations which were given of them by the Jewish doctors and scribes, and which were received by the people, at the time he wrote. See Pref. sect. 2. paragr. 3.

NEW TRANSLATION.

CHAP. IV.—1 Wherefore, let us be afraid, lest a promise of entrance into his rest be left unfulfilled among us, 2 for he that entered into rest, rested his rest, having made the world (as also He which entered in before him) rested his rest: 3 therefore, let us observe in fear to enter into this rest, lest anyone should come short of it.

Ver. 1. Any of you.]—Some MSS., instead of anew, you, have here anew, to which agrees very well with the context. But the common reading is supported by the Syriac and Vulgate versions. —To understand the commentary on this and the following nine verses, the reader should examine the illustration of these verses given in the Verse. Ver. 2. —1. We also have received the good tidings.]—In the original it is, we have been divinized; which is a phrase used likewise Matt. ii. 11. Luke vii. 52. —The word ἐκαίνης in the present voice, signifies to receive any kind of a rest. But by long use it hath been appropriated to one’s receiving the good news of salvation given in the gospel. The persons who in this verse are said to have received the good news of a rest in the heavenly country, are called in the next verse we who believe. Wherefore the apostle is speaking of Abraham’s seed by faith, to whom the possession of the heavenly country was promised in the promise made to Abraham. See Rom. iv. 17. 2. The word which, or good tidings, which the Israelites heard consisted not only a promise but also a com-

COMMENTARY.

CHAP. IV.—1 Wherefore, since the Israelites were excluded from Canaan for their unbelief and disobedience, let us be afraid, lest a promise of entrance into God’s rest be left unfulfilled among us. In the covenant, any of you should actually fall short of obtaining it. 2 For we also who believe, being Abraham’s seed, have entered in that promise received the good tidings of a rest in the heavenly country, even as the Israelites in the wilderness received the good tidings of a rest in Canaan. But the good tidings which they heard had no influence on their conduct, because they did not believe what they heard. 3 Wherefore, according to God’s promise, we, the seed of Abraham, shall enter into the rest of God. But it is a rest different from the seventh day rest, seeing he said, concerning the unbelieving Israelites in the wilderness, So I am in my wrath, they
The works were finished from the foundation of the world. And God completely rested on the seventh day from all his works.

Moreover, in this psalm again, they shall not enter into my rest. (See Hebrews iii. 11. note.)

Seeing then it remained for some one to enter into it, and seeing they who received the good tidings did not enter in (Heb. viii. 29) on account of unbelief:

Moreover, seeing he limited a certain day, saying (Acts 15, 165) by David, To-day, after so long a time; as it is said, To-day, when ye shall hear his voice, harden not your hearts.

For, if Joshua had caused them to rest, he would not, after that, have spoken of another day.

Therefore, a sabbath remaineth to the people of God.

For he who is entered into his rest hath himself also rested from his own works, (Heb. iv. 9) like as God RESTED from his.

Therefore, let us carefully strive to enter into that rest, lest any one should fall (Heb. iv. 11).

The apostle's argument is to this purpose,—Seeing men are by the oath of God excluded from God's rest on account of unbelief, this implies that all who believe shall enter into his rest.

Notwithstanding the works were finished from the foundation of the world,—God's saying that the rebellious Israelites in the wilderness should not enter into his rest, notwithstanding the works of creation were finished, and the seventh day was instituted from the beginning, is mentioned in this place, to show that the rest from which the Israelites were excluded was not the seventh day rest which they were to have one day in which they might have entered by believing and obeying God.

Ver. 4. God completely limited a certain day, and that day was the seventh. This Moses hath said, Gen. ii. 2. And God blessed the seventh day and sanctified it, because that in it he had rested from all his works which he had created and made. These words the apostle quotes, because he shows that the seventh day is fully called God's rest; and that the seventh day rest was observed from the creation of the world; God's resting on the seventh day Genesis 2:2-3 explains; The seventh day God rested for the Sabbath is a day of rest (Hebrews 4:9). God's resting from his works of creation, is called 'God's resting from all his works,' because, according to our way of conceiving things, and by reflecting on these things, and on the method of their salvation, they shall be unseasionaly happy. See chap. ii. 4. Note at the end. To this add, that being admitted into the immediate presence of God to worship, they shall, as Doddridge observes, 'pass a perpetual Sabbath, in those elevations of pure devotion which the sublime moments of our most sacred and happy days can never be imperfectly to conceive.'

Ver. 8. For, if Joshua, (Heb. iv. 9).—So terror in this place signifies, being the name given to Joshua in the LXX. translation of the Hebrew scriptures.

Ver. 9. Therefore a sabbath remaineth to the people of God.—The apostle having established this conclusion, by his reasoning on the sayings of the Holy Ghost uttered by the mouth of David, they misrepresent the state of the Israelites under the Mosaic dispensation who affirm, that the Jews had no knowledge of the immortality of the soul, nor of future retributions, given them in the writings of Moses: they had both been removed to them in the covenant with Abraham, as recorded by Moses and explained by the prophets. The apostle in his conclusion, quoted the word Sabbath, Sabbath, for the word sabbaths, rest, good in his premises: but both are proper, especially the word sabbathism in this place, because, by directing us to what is said verse 4. it sheweth the nature of that rest which remaineth to the people of God. It will resemble the rest of the Sabbath, both in its employment and enjoyment. For therein the main shall rest from their work of trial, and from all the evils they are subject to in the present life; and shall collect the labours they have undergone, the dangers they have escaped, and the temptation they have overcome: and by reflecting on these things, and on the method of their salvation, they shall be unseasionaly happy. See chap. ii. 4. Note at the end. To this add, that being admitted into the immediate presence of God to worship, they shall, as Doddridge observes, "pass a perpetual Sabbath, in those elevations of pure devotion which the sublime moments of our most sacred and happy days can never be imperfectly to conceive."—Here it is to be remarked, that the Hebrews themselves considered the Sabbath as an emblem of the heavenly rest; for St. Paul reckoneth Sabbaths among those Jewish institutions which were shadows of good things to come, Col. vii. 17.

Ver. 10. He who is entered into his rest hath himself also rested from his own works, like as God RESTED from his.

Sabbath, Sabbath, for the word sabbaths, rest, good in his premises: but both are proper, especially the word sabbathism in this place, because, by directing us to what is said verse 4. it sheweth the nature of that rest which remaineth to the people of God. It will resemble the rest of the Sabbath, both in its employment and enjoyment. For therein the main shall rest from their work of trial, and from all the evils they are subject to in the present life; and shall collect the labours they have undergone, the dangers they have escaped, and the temptation they have overcome: and by reflecting on these things, and on the method of their salvation, they shall be unseasionaly happy. See chap. ii. 4. Note at the end. To this add, that being admitted into the immediate presence of God to worship, they shall, as Doddridge observes, "pass a perpetual Sabbath, in those elevations of pure devotion which the sublime moments of our most sacred and happy days can never be imperfectly to conceive."—Here it is to be remarked, that the Hebrews themselves considered the Sabbath as an emblem of the heavenly rest; for St. Paul reckoneth Sabbaths among those Jewish institutions which were shadows of good things to come, Col. vii. 17.
For the same example of unbelief:

13. For (ἐν τῷ τεκ. Gk.) the word of God is living and effectual, and more cutting than any two-edged sword, piercing even to the parting of soul and spirit, and of the joints and marrow, and a discerner of the devices and purposes of the heart.

14. And there is no creature unapparent in his sight; for all things are naked and open to the eyes of him to whom we must give an account.

15. And we have not an high-priest who cannot sympathize with our weaknesses; but for such things as our Lord Jesus Christ was a forerunner, being tempted in all points like as we are, yet without sin.

Ver. 11. Fall after the same example of unbelief. — The unbelief here said to be the cause of man’s falling under the wrath of God, is that kind of it which respects the immortality of the soul, the reality and greatness of the joys of heaven, the power of Christ to convey those joys, the certainty of death, and the certainty of future punishments, the authority of Christ to judge the world, and his power to dispense rewards to the righteous and punishments to the wicked, the reality and greatness of all these truths, revealed to us in the gospel, being the source of that wickedness which excited in the apostles of Jesus Christ, we ought carefully to cherish the faith of these things, lest, by the want of a firm conviction of them, we be led to live after the manner of the wicked, and God be provoked to destroy us by the severity of his judgments.

Ver. 12. For the word of God. — The apostle having said, ver. 2, ἀρχήν, τοῦ ἱεροῦ, the word which they heard not did not profit them, — the word of God, in this verse, I think signifies the preached gospel, understanding thereby its doctrines, precepts, promises, and threatenings, together with those examples of the divine judgments which are recorded in the scriptures, by which all the operations of the devices and purposes of the heart.

3. And effectual. — This efficacy is described by Paul, 2 Cor. x. 4. ‘The weapons of our warfare are not carnal, but mighty in God for destroying strongholds; ’&c. See also 1 Thess. ii. 13, where the word of God is said to ‘work effectually in them who believe.’

4. More cutting than any two-edged sword. — In illustration of this expression Peter hath cited the following verse of Phocylides, οἱ θραύσαντες κόλποι καὶ πόρια προδέους, λείβοντας τοὺς πεταλουθίων, ἐπιδίωτα τοῖς τάσσομεν, in his meaning that the weapons of the apostles are Divine power, given to destroy the enemies of God. As it were, a sword, because it is strong, to resist evil, and to cut asunder the chariots of iron, or the joints of iron, and is pointed with the teeth, or the facies of the teeth, and is not impotent, but has the force of the sharp sword, and is called, ‘a sword, because it is strong, to resist evil, and to cut asunder the chariots of iron, or the joints of iron, and is pointed with the teeth, or the facies of the teeth, and is not impotent, but has the force of the sharp sword.’ — Others translate the clause, ‘of whom we speak.’

5. Piercing even to the parting of soul and spirit. — Here the writer proceeds on the supposition that man consists of three parts, a body, a sensitive soul which he hath in common with the brute, and a rational spirit. The same doctrine is espoused by Paul, 1 Thess. v. 23. See note 2, on that verse. — The power of the word of God, ‘in piercing to the parting of soul and spirit, and of the joints and marrow,’ is understood by some of the efficacy of the judgments threatened in the gospel, utterly to destroy the whole man. But the case of a person who shall judge the world at the last day, the apostle hath followed; but the case of a person who shall judge the world at the last day, the apostle hath followed; but that he cannot, and receive not my (ἐντῷ τεκ. Gk.) commands, hath one that judgeth him. — I have spoken, and the same shall judge him in the last day. — But to raise the figure, the apostle seems to represent a word which is given by God, and strength, and discernment of the invisible actions, qualities highly necessary in a judge. Nor is this manner of speaking peculiar to Paul; Peter hath likewise represented the word of God as ‘breathing and moving every creature.’ — Ps. 33: 8; and Plato, by a like rhetorical figure, in his Crito, has represented the word of God as breathing and moving every creature; and so the apostle here, — 1 Thess. v. 23; where the word ἐντῷ τεκ. Gk. is used to denote the office of a judge, and so it is in this verse, understood as the word of God which is to be read, and must give an account; namely to Christ. — The apostle, in what any of us should fall, after the example of the Israelites, through unbelief.

14. For the word of God, the preached gospel whereby we are now called to enter into God’s rest, and are to be judged thereupon, is a living and powerful principle, and more cutting than any two-edged sword, piercing not into the body but into the mind, even to the parting of soul and spirit, showing what the passions are animal and which spiritual; and to the separating of the joints also and marrow, laying open the most concealed parts of the animal constitution; and discerning of the devices and purposes of the heart.

15. And we have not an high-priest who cannot sympathize with our weaknesses; but for such things as our Lord Jesus Christ was a forerunner, being tempted in all points like as we are, yet without sin.
HEBREWS.

ONE who was tempted in all points according to the likeness of his nature to ours, without sin. (Heb. ii. 17, 18.)

16 Let us therefore approach with boldness to the throne of grace, that we may receive mercy, and obtain grace for the purpose of reasonable help.

being made flesh, experienced all the miseries and temptations incident to men: consequently he must always have a lively feeling of our infirmity. See Heb. ii. 17. note 1.

2. Tempted in all points according to the likeness...—Ex 33:23. The likeness of our Lord's nature to ours was not an exact likeness; for he was free from that corruption which, as the consequence of Adam's sin, has infected all mankind; as is intimated likewise in the expression, Rom. viii. 5. 'seducing his Son in the likeness of sinful flesh.' Ver. 16. Reasonable help.—Euc. εμπαιομεν σωθησιν. The word signifies help obtained in consequence of crying aloud, or strong crying for it.

CHAPTER V.

View and Illustration of the Doctrines explained and proved in this Chapter.

The priesthood and sacrifice of the Son of God, and the pardon procured for sinners thereby, together with the many happy effects of the pardon thus procured, being matters of the utmost consequence to mankind, the apostle, in this chapter, and what follows to the nineteenth verse of the tenth chapter, hath proposed at great length the proofs by which they are established. And it was very proper that he should be copious, not only in his proofs of these important subjects, but also in his comparison of the priesthood of Christ with the Levitical priesthood, that while he established the merit of the sacrifice of Christ, he might shew the inefficacy of the Levitical atonements, and of all other sacrifices whatever. For as the unbelieving Jews did not acknowledge his apostleship, St. Paul knew that his affirmation of these matters would not be held by them as sufficient evidence. His proof of the priesthood of Christ, the apostle begins in this chapter with describing the office of an High-priest. He is one taken from among men, and is appointed to perform for men all the parts of the public worship of God; and, in particular, he is appointed to offer both gifts and sacrifices for sin, ver. 1. Next, he is a man clothed with infirmity, that from sympathy he may have a proper measure of compassion for the ignorant and erring, ver. 2. And, because he is clothed with infirmity, he must offer propitiatory sacrifices for himself, as well as for the people, ver. 3. This account of the description, character, and office of an High-priest, the apostle applies to Messiah, by observing, that as in the gospel church no man can take the dignity of an High-priest to himself, but only the person who is called to the office by God, like Aaron in the Jewish church, ver. 4.—so the Christ did not, by his own authority, assume the office of High-priest in the house of God; but He bestowed that dignity upon him, who declared him His Son by raising him from the dead, ver. 5.—and who, by so doing, confirmed all the doctrines which he taught, and particularly the doctrine of his shedding his blood for the remission of the sins of many. Further, that God bestowed on Messiah the office of an High-priest, is evident from his saying to him, after he invited him to sit at his right hand, Psal. cx. 4. 'The Lord hath sworn, and will not repent, Thou art a Priest for ever after the order of Melchisedec;' ver. 6. These clear testimonies from their own scriptures left the unbelieving Hebrews no room to doubt, that Jesus of Nazareth, who by his resurrection from the dead was declared to be 'the Christ the Son of God,' was by his Father's appointment a real Priest.

Having thus proved to the unbelieving Hebrews, that Jesus was made of God an High-priest, the apostle shewed in the next place, that notwithstanding he was the Son of God, he possessed the other qualification necessary to an High-priest mentioned ver. 2. namely, That he was 'able to have a right measure of compassion on the ignorant and erring, because he himself also,' by living in the flesh subject to the temptations and afflictions incident to men, 'was surrounded with infirmity.' In proof of this proposition, the apostle appealed to two facts well known. The first is, That while he lived on earth in the flesh he 'prayed, with strong crying and tears, to him who was able to save him from death.' The second is, That 'he was delivered from fear.' These facts the apostle mentioned, because the one was a proof that Jesus experienced the infirmity and temptations incident to men: the other, that he received help from God, ver. 7. Wherefore, although he was the Son of God, yet being also the Son of man, he learned how difficult obedience is to men, by the things which he himself suffered in the flesh while he obeyed God; consequently, he is well qualified, as an High-priest, to have a right measure of compassion on the ignorant and erring, ver. 9. And being thus made a perfect High-priest, he became, by his dying as a sacrifice for sin, to all them who obey him, the author of eternal salvation, ver. 9.—as is plain from his being saluted by God 'an High-priest after the order of Melchisedec,' on his return from the earth to heaven, ver. 10.

By calling the speech of the Deity, recorded Psal. cx. 4. 'The Lord hath sworn, and will not repent, Thou art a Priest for ever after the order of Melchisedec,' a salutation of Messiah as an High-priest, the apostle hath discovered to us a variety of important matters implied in that salutation, of which he connected with, that memorable speech; such as—That being directed to Messiah, it was a declaration, on the part of God, that he had made Jesus an High-priest, not simply like Aaron, but with an oath; that is, in the most solemn manner, and irrevocably.—2. In as much as Messiah was thus saluted on his sitting down at the right hand of God, in consequence of his being invited to do so, Psal. cx. 1. the salutation was given after he had offered the sacrifice of himself, by presenting his crucified body before the presence of God in heaven. See Heb. vii. 3. note 2.—3. This salutation, on such an occasion, being given to Messiah in the hearing of the angelical hosts assembled around the throne of God, to do honour to him on his return from the earth after finishing his ministrations there as a Prophet, and to witness the offering of the sacrifice of himself, as an High-priest, for the sins of the world, it was a declaration from God, that he accepted that sacrifice as a sufficient atonement for the sins of the penitent; that his intercession for such, founded on the merit of that atonement, would be heard; and that God fully approved all his ministr-
tions on earth. — 4. Seeing, in the salutation, the Deity called Messiah 'a Priest after the order of Melchizedec,' who was a king as well as a priest, he, by that appellation, and by placing him at his right hand, declared him to be not only a High-priest, but the Governor and Judge of the world. — So that there can be no doubt of his procuring salvation for his obedient subjects, through the merit of his death as an atonement. Wherefore, those passages of scripture in which his death is spoken of as a sacrifice for sin, being all literally meant, should by no means be considered, either as figures of speech or as accommodations to the prejudices of mankind concerning the efficacy of propitiatory sacrifices. See chap. ix. 18. note, and Ex. xvii. sect. 2. — Such are the important meanings comprehended in the expression, 'saluted of God an High-priest, after the order of Melchizedec;' as we learn from the apostle's reasoning in the subsequent parts of this epistle.

Accordingly, that mankind may enjoy all the consolations which flow from the right apprehension and belief of the sacrifice and intercession of Christ, the apostle judiciously necessary to search into the deep meaning of the oath by which God constituted Messiah 'a Priest for ever after the order of Melchizedec.' And to excite the Hebrews to attend to what he was to write in chapter vii. 11-28, concerning the import of the oath, he told them he had many things to say concerning Melchizedec, after whose order Messiah was made a Priest, by which Messiah's priesthood would be illustrated and confirmed. But he found it difficult to make them understand these things, because they were of slow apprehension in spiritual matters, ver. 11. — Therefore, to make them more diligent than they had hitherto been in gaining religious knowledge, he told them plainly, their ignorance of their own scriptures was such, that notwithstanding they ought to have been teachers of others, considering the length of the time they had professed the gospel, they needed to be again taught some of the first principles of the ancient oracles of God; consequently they required to be fed with milk, and not with strong meat, ver. 12. — This, he told them, was a very imperfect state, because every one who uses milk, that is, who knows nothing but the obvious sense of the ancient revelations, and does not enter into their deep meaning, must be very unskilful in the doctrines of the gospel, and is a mere babe in Christianity, ver. 13. — Whereas, the doctrines concealed under the types and figures of the ancient revelations, being difficult to be understood, may be likened to strong meat, the food of grown men, because, when rightly apprehended, they greatly strengthen men's faith, by the light which they throw on the doctrines of the gospel, ver. 14.

New Translation.

chap. v. 1. (Ve) Now, every high-priest taken from among men is appointed to perform for men the things pertaining to God, that he may offer both gifts and sacrifices for sins:

2 Being able to have a right measure of compassion on the ignorant and erring, because he himself also is surrounded with infirmity.

3 And for that reason he must, as for the people, so also for himself, offer sacrifices for sins.

4 (Kath., 204.) Now, as one taketh (προαίρομαι) this honour to himself but he who is (ἀπολύτης) called of God, as Aaron was,

5 So also the Christ did not glorify himself to be an high-priest, but he who said to him, My Son thou art; to-day I have begotten thee.

6 As also in another psalm he saith, Thou art a priest for ever, (Zeus) according to the order of Melchizedec.

7 (Or, 61.) He, in the days of his flesh, having offered up both deprecations and supplications, being able to have compassion on the ignorant and erring. For though he be the Son of God, he was subject to affirmed, that Christ was absolutely free from sin, Heb. iv. 15.

Commentary.

chap. v. 1. Now, to show that Christ is a real High-priest, I will describe the designation, the duties, and the qualifications of an high-priest. Every high-priest taken from among men is appointed, by persons having a right to confer the office, to perform for men the things pertaining to the public worship of God, and especially that he may offer both free-will offerings and sacrifices for sins.

2 He must be able to have a right measure of compassion on the ignorant, and those who err through ignorance, because he himself also is clothed with infirmity; so that he will officiate for them with the greater kindness and solidity.

3 And because he himself is a sinner, he must, as for the people, so also for himself, offer sacrifices for sins. (Lev. xvi. 6.)

4 Now, to apply these things to the Christ, I observe, first, that as in the gospel church no one can take this honourable office to himself but he who is thereto called of God, as Aaron was in the Jewish church:

5 So also the Christ did not glorify himself by making himself an High-priest, but He glorified him with that office, who, after his ascension into heaven, said to him, My Son thou art; to-day I have begotten thee, to be my Son by raising thee from the dead. (See this argument explained in the Illustration.)

6 As also He glorified the Christ to be an High-priest, who in another psalm saith to him, Thou art a priest for ever, according to the order of Melchizedec: thou art a human priest, not like Aaron, but Melchizedec.

7 Secondly, as an High-priest, he can compass the ignorant and erring. For though he be the Son of God, he was subject to affirmed, that Christ was absolutely free from sin, Heb. iv. 15. 

Ver. 1. Offer both gifts and sacrifices for sins. — Gifts, or free-will offerings, as distinguished from sacrifices for sins, were expressions of gratitude to God for his goodness in the common dispensations of his providence. And because the priests offered both kinds, Paul speaks of himself as exercising the priesthood according to the gospel, by offering the Gentiles in an acceptable manner, through the sanctification of the Holy Ghost, Rom. xv. 16.

Ver. 2. Able to have a right measure of compassion on the ignorant and erring. — Here, the word προαιρόμαι signifies to feel compassion in proportion to the misery of others; but, according to Eusebius, it signifies to be moderately affected: in which sense Aristotle uses the word, when he says, A wise man ought (προαιρόμαι εκείνου) to have moderate passions, but not to be without passions, as the stoics prescribed. The apostle's meaning is, that an high priest who is not touched with a feeling of the miseries and weaknesses of others, is unfit to officiate for them, because he will be apt to neglect them in his ministrations, or be thought by the people in danger of so doing.

Ver. 3. For himself offer sacrifices for sins. — From this Grotius infers, Christ not only for himself, but for the sake of his sacrifice for sin. But his notion is without foundation, as the apostle hath repeatedly
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8 Although he was a son, he learned obedience by the things which he suffered.

9 And being made perfect, he became to all them who obey him, an author of eternal salvation; (Hebrews 5:8, 9)

10 (πρεσβύτερος) Being saluted by God an High-priest, according to the order of Melchisedec;

11 Concerning whom we have much speech, (Acts, 219) which is difficult to be explained.

2. Both deprecations.—See 1 Tim. ii. 1, where ερωτησθε, the word used here, is employed for deprecations or supplications.

4. And supplications.—See Luke, xxi. 34, &c., and Hebrews x. 11, where the clause is translated, supplications made by the people, in the article removing death, or sin; and by the word ενδοξασμένοι, in the article presenting death, or sin, the people of God are represented as being made suppliant for the souls of men. Whether the words should be rendered, that the people of God are made suppliant for the souls of men; or rendered, that the people of God are suppliant for the souls of men, it is only a variation of the sound of the words; they convey the same idea, and arerendered, and the people of God are suppliant for the souls of men, it is only a variation of the sound of the words; they convey the same idea, and are rendered in the former passage,

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10. (πρεσβύτερος) Being saluted by God an High-priest, according to the order of Melchisedec;

11. Concerning whom we have much speech, (Acts, 219) which is difficult to be explained.

The infirmity of the human nature, and particularly to the fear of death, as is plain from this, that he is the days of his flesh, having made up both deprecations and supplications, with strong crying (Hebrews 4:16) and tears, to him who was able to save him from death, by raising him from the dead; and being delivered from fear, (Hebrews 2:18)

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explained when spoken, because ye are dull of hearing.¹

12 For though ye ought to have been teachers, on account of the time, ye have need of one to teach you again certain first principles of the oracles of God, and have become such as have need of milk, and not of strong meat.

13 But every one who uses milk only, is unskillful in the word of righteousness;¹ for he is a babe.²

14 But strong meat belongeth to (τὰ κράτα, see chap. v. 9. note) them who are full grown, who by use have their senses exercised² to discern both good and evil. (Deut. i. 39. Isa. vii. 15, 16.)

15 For divers of them are become dull of hearing;—The word χαχαλάσθησθαι signifies persons who walk tardily. Applied to the mind, it signifies persons of slow understanding: also slow-fellows, laggards, idle persons. Heb. vi. 12.

16 Certain first principles of the oracles of God.¹—The word πρότερον signifies the primary, the principal. Thus it is used in Romans xvi. 22. Here it is not the nominative plural, as some translators supposed, but the accusative, govern- ed by προσδέχεσθαι. Wherever, therefore, the literal translation of the clause is, 'Teach you certain elements of the beginning of the oracles of God,'—for the meaning of πρότερον, see 2 Pet. iii. 10. note 2.—The oracles of God, the ancient revelations contained in the writings of Moses and the prophets. Rom. iii. 2. Some of the first principles of these oracles are the apostles had formerly explained to the Hebrews. But being hidden by the doctrine of the cross, they had not understood his explications, or they had forgotten them; and so needed to be taught these first principles a second time.

17 For which Reasons. The apostle calls the gospel 'the word of righteousness,' because therein is revealed 'the righteousness of God by faith.' But Paul, 'the word of righteousness,' understand those passages in the Old Testament which describe the righteousness of faith, or the way of the justified in sinners by faith, and which are quoted in the epistles to the Romans, chap. ii. 6, 7, 5, and to the Galatians, chap. iii. 26. For he is a baby. The apostle compared the Hebrews to babies, not on account of their innocence, simplicity, and teach- ability, qualities which Christ recommended to all his disci- ples; but on account of their weakness and ignorance, for which, considering the advantages which they had so long possessed, they were much to blame. In this sense the word παιδεύσαι is used, 1 Cor. iii. 1—3. as it is likewise Gal. i. 3. The word παιδεύσαι under the institutions of Moses.

18 For this sense see chap. xi. The word διδομένος properly signifies the organs of sense, the eyes, ears, &c. Here it denotes the inward senses, the senses of the mind.

19 Exorcists. See chap. xi. note 2. This metaphor is borrowed from the athletes, who, by often exercising themselves in the work of sport, became fit for engaging in the real combat. Grown Christians, by often exercising their spiritual faculties, become able to distinguish true from false, good from evil, which is false. These spiritual faculties the apostle calls senses, because he had been speaking of babies, who, being unexperienced, were not able, by their senses, to distinguish wholesome food from that which is pernicious.

CHAPTER VI.

View and Illustration of the Matters contained in this Chapter.

Although in the latter verses of the preceding chapter the apostle had reproved the Hebrews for their ignorance of the first principles of the oracles, or ancient revelations, of God, in which the fundamental doctrines of the gospel are contained, he told them here, that he would not now discourse of the principles of the doctrine of Christ, but would carry them on to the perfection of Christian knowledge, by explaining to them the deep meaning of some of the chief ancient oracles; not laying a second time the foundation of repentance from dead works, &c. as taught in the writings of Moses and the prophets, ver. 1, 2.—And because the Hebrews were in danger of being drawn away from the profession of the gospel by their unbelieving brethren, who founded their opposition to Jesus on misinterpretations of the Jewish sacred writings, the apostle told them, he would immediately lead them to the true meaning of the principal parts of those writings, if God permitted him to do it by preserving them from apostatizing till they should have an opportunity to read and consider this letter, ver. 3.—In the mean time, to make them sensible of their danger, and to rouse their attention to those discoveries of the hidden meaning of the ancient oracles which he was about to make to them, he showed them the pernicious nature of apostacy, and the severe punishment to which apostates are subject; however, his repro- chenement of the Hebrews, and his anxiety to preserve them from apostacy, might have led them to think he suspected they were going to renounce the gospel, he mitigated the severity of his reproof, by telling them he hoped better things of them, and things connected with salvation, ver. 9— founding his hope on the righteousness of God, who would not forget those works of love which, with so much labour and danger, they had performed, and were still performing, to the persecuted disciples of Christ in Judentz; nor withhold from them the side of his grace necessary to their perseverance, ver. 10. —Nevertheless he earnestly besought them to shew the same diligence as formerly, in pursuing charitable offices to their afflicted brethren, that his hope concerning them might remain firm to the end, ver. 11—and not to be slothful in the work of their salvation, but to imitate the converted Gentiles, who, through faith in Christ and patience under persecution, were inheriting, in the Christian church, the blessings promised to the seed of Abraham, in the covenant which God made with that father of believers, ver. 12.

Having ascertained, that the converted Gentiles in the Christian church were inheriting the promises in the covenant with Abraham, the apostle, to carry the Hebrews on to perfection, took occasion to enter into the deep meaning of that ancient oracle. And, first of all, by his account of God's covenant with Abraham, it appears that the blessings promised in it, although expressed in types and figures, are the very blessings which are plainly promised in the gospel. Moreover, his care in this particular hath been of no small use in silencing the adversaries of revelation. For by rightly explaining the covenant with Abraham, the apostle hath demonstrated, that the method of salvation by faith, the resurrection of believers from the dead, the general judgment, and the rewards and punishments of a future state, were all made known to the patriarchs and to the Jews, in that greatest of all the ancient oracles of God.

God's covenant with Abraham is often mentioned by Moses. But the fullest account of it is that which he
hath recorded, Gen. xvii. 4-8, where all the articles of it are related at large. The apostle, however, did not on this occasion call the attention of the Hebrews to that complete account, but to one more shortly expressed, which he says was confirmed with an oath. His words are, 'When God made promise to Abraham, because he could swear by no one greater, he swear by himself, saying, In blessing will I bless thee, and in multiplying I will multiply thee.' This account of the covenant is evidently that recorded Gen. xxii. 13-18, where we are told that God spake these things to Abraham, after he had laid Isaac on the altar with an intention to sacrifice him. For in no other passage of the writings of Moses is God said to have confirmed any part of his covenant with Abraham by an oath, ver. 19, 14.—Concerning the promise, 'In blessing will I bless thee,' it is to be remembered, that in the third and fourth chapters of this epistle, the apostle by a deep train of reasoning hath shewed, that in the covenant God promised to Abraham and to his seed, a rest not only in the earthly Canaan, but in an heavenly country also, of which Canaan was a type. But if Abraham and his seed were to be rewarded with the inheritance of Canaan, as it certainly implied that they were to be blessed with having their faith counted to them for righteousness. Wherefore it was not necessary that the apostle should enter more particularly into the meaning of the promise, 'In blessing I will bless thee.' But, for the illustration of the promise, 'In multiplying I will multiply thee,' he observed, that Abraham, after having patiently waited many years for its accomplishment, at length obtained it, namely, by the birth of Isaac. Nor was it necessary to say anything more for the illustration of that promise; because, by leading the Hebrews to recollect the supernatural procreation of Isaac, they were taught that Abraham was to have a numerous seed by faith, as well as a numerous seed by natural descent. The reason is, the supernatural procreation of Isaac was both an emblem and a pledge, that the power of God would be exerted in making Abraham the father of many nations, by producing in them the same spirit of faith with his; by the participation of which they would be more truly his children, than those whose relation to him was constituted merely by natural descent, ver. 15.

Farther, it is necessary to remark, that the apostle's design in mentioning the two promises which we have been considering, was not to give a full explanation of them, but that he might have an opportunity of declaring what God's intention was in confirming these promises with an oath, ver. 16.—namely, that by Abraham's seed by faith, whom the apostle calls the heirs, the immutability of his purpose to bless them by counting their faith to them for righteousness, and by bestowing on them the inheritance of the heavenly country, ver. 17—that by two immutable things, the promise and the oath of God, in either of which it was impossible for him to lie, the heirs who, by the covenant made with mankind after the fall, have escaped from the curse of the law to lay hold on the hope of pardon and eternal life set before them, might have strong consolation under the convictions of sin and the fears of punishment, ver. 18.—This hope, the apostle assures us, believers of all nations have in every age of the world, as Abraham's seed, for an anchor of the soul firmly fixed in heaven, called the place within the veil, because that place of the Mosaic tabernacle represented heaven, ver. 19.—Lastly, to show that the great blessings of pardon and eternal life promised in the covenant, are bestowed on the heirs through Christ, Abraham's seed, the apostle told the Hebrews, that Jesus, as our forerunner, hath gone before them to plant our hope of these blessings on the sure ground of that effectual and acceptable atonement which he made for the sin of the world by his death: and, that he was well qualified to perform such a service for us, because, by the oath of God, being made an High-priest after the order of Melchisedec, he was commissioned to enter into the holy place where the Deity manifests his presence, to make that effectual atonement for believers which God himself had prescribed, ver. 20.

The intelligent reader, no doubt, hath observed, that the discourse in this chapter is a proper sequel to the discourses concerning the sin and punishment of the rebellious Israelites in the wilderness, and concerning the rest which remainedeth to believers, the true people of God, delivered in the preceding third and fourth chapters of this epistle; and that the three discourses, taken together, contain such an explanation of the covenant with Abraham, as leaves us no room to doubt, that therein the principal articles of the gospel revelation were preached to Abraham and to the Jews, as the apostle Paul indeed hath expressly affirmed, Gal. iii. 8. Heb. iv. 2. The covenant with Abraham, therefore, may with great propriety be termed, 'The gospel of the Patriarchs and of the Jews.'

2 Of the doctrine of baptism. A and of lay-
HEBREW.

3. And this we will do, if God permit.

4. For it is impossible to renew again, by repentance, those who have been once enlightened,

5. And have tasted the good word of God, and the powers of the age which was to come,

6. (Kes. 211.) And yet have fallen away!

mind which the worshippers of God ought to possess: and of the living on of hands on the sacrifices, as an acknowledgment that the offerer desired death for his own; and of the resurrection of the dead; and of the eternal judgment, so called because its sentence will never be reversed.

3. And this more perfect instruction I will give you, if God permit, by preserving you from apostatizing till ye have an opportunity to read and consider this letter.

4. For it is impossible for us to restore a second time, by repentance, those who have been once enlightened by believing the gospel; and have tasted of the heavenly gifts of freedom from the yoke of the law of Moses, and from the grievous suppositions under which the sacrificial service and the spiritual sacrifices, which is bestowed on Jews and Gentiles under the gospel; and have been made partakers of the gifts of the Holy Ghost at their baptism;

5. And have perceived the excellency of the word of God, the ordinances and promises of the gospel; and have seen the efficacy of the powers of the gospel dispensation in reforming sinners;

6. And yet have renounced the gospel, in the imagination that Jesus was justly punished with death as an impostor, crucifying a second time the sacrifice of God in the person of Jesus Christ, by our transgressions in the posttime. Who were enlightened, have tasted, were made partakers. Wherefore, being an impostor, ought likewise to have been translated, and be reckoned Christian principles. See Heb. x. 22. Besides, the baptism which the Spirit forebode, doth not consist in the baptism of Christ, nor in the baptism of Moses.

2. And of laying on of hands.—Pierce is of opinion, that it refers to the laying on of hands, as a symbol of the cleansing of the souls, as is mentioned in the Epistle to the Hebrews, in that verse which contains the words, by which he states, that the men who have been made partakers of the spiritual gifts, which is bestowed on Jews and Gentiles under the gospel; and have been made partakers of the gifts of the Holy Ghost at their baptism;

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6. And yet have renounced the gospel, in the imagination that Jesus was justly punished with death as an impostor, crucifying a second time the sacrifice of God in the person of Jesus Christ, by our transgressions in the posttime. Who were enlightened, have tasted, were made partakers. Wherefore, being an impostor, ought likewise to have been translated, and be reckoned Christian principles. See Heb. x. 22. Besides, the baptism which the Spirit forebode, doth not consist in the baptism of Christ, nor in the baptism of Moses, but in the imposition of hands.
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7. In giving up such wilful sinners as incorrigible, we act as men in cultivating their fields. For the land which drinketh in the rain which oft cometh upon it, and bringeth forth herbs fit for them by whom it is cultivated, receiveth a blessing from God:

8. But that which produceth thorns and briers is reproved, and with to a curse; whose end is to be burned.

9. But, beloved, we are persuaded better things of you, even things which are connected with salvation; though we thus speak.

10. For God is not unrighteous, to forget your work and labour of love which ye have shewed toward his name, in that ye have ministered to the saints, and do minister.

11. Yet we earnestly desire every one of you to shew the same diligence, in order to the full assurance of our hope to the end:

12. That ye may not be slothful, (chsp. v. 11. note 2.) but imitators of them which through faith and patience (κατ' εμπειρίαν) are inheriting the promises.

13. For when God made promise to Abraham, (Gen.) since he could swear by (αὐτὸς) no one greater, he swore by himself,

14. Saying, Surely blessing I will bless thee, and multiplying I will multiply thee. (See Esa. vi. sect. 2. No. 3, 4.)

15. And so, having patiently waited, he obtained the promise.

16. (Reg) For men verily swear by the life of the greater.

In token of their renunciation Christianity; yet, being convinced of the truth, they were called Christians in their hearts. Now, however culpable these men may have been for their cowardice and hypocrisy, there was nothing in their case, as in the case of the others, which made it impossible for the ministers of Christ to persuade them to repent. The ministers therefore abused Ignorance, as well as great uncharacteristic, in contending that the apostle had written, 'the repentance of such persons unpersuadable,' and that for their sin, 'as for the sin of those mentioned Heb. x. 25.' no amendment was provided in the gospel.

Ver. 8. — 1. Is nigh to a curse. — 2. As in the blessing mentioned ver. 7. there is an allusion to the promise blessing whereby the earth was rendered fruitful, Gen. ii. 11. so in the curse here mentioned, there is an allusion to the curse pronounced on the earth after the fall, Gen. iii. 17.

2. Whose end is to be burned. — A principal part of the eastern agriculture consists in leading rider water from ponds, fountains, and brooks, to render the fields fruitful. When this is neglected, the land is scorched by the heat and drought of the climate, and so being burned up is altogether sterile. The apostle's meaning is, that no land which is not fruitful under all method of culture, will at length be deserved by the husbandman, and burnt up with drought; so those who apostatize from the gospel, after having believed it to be from God on the evidence mentioned ver. 4. will be justly given up by God and man as incorrigible.

Ver. 8. — 1. We are persuaded better things of you. — This, as Pierce observes, is exactly in St Paul's manner of softening the hard things he found himself obliged to write. See 2 Thess. ii. 3. Eph. iv. 50.

2. Which are connected with salvation. — So the words αὐτοὶ τῶν ἁγίων signify, as Ellicott hath shewed, See Parkhurst.

Ver. 12. — Are inheriting the promises. — The promises made to Abraham and to his seed were. 1. That Abraham should have a numerous seed by faith, as well as by natural descent. 2. That God would be a God to him and to his seed in their generation, by being the object of their worship and their protector. 3. That he would give him the everlasting possession of Canaan. 4. That he would bless all the nations of the earth in him; that is, bless believers of all nations in the birth of Abraham's seed. 5. That he would bless all the nations of the earth in him; that is, bless believers of all nations in the birth of Abraham's seed. 6. That through Christ, likewise, he would bless the nations with the gospel presentation. See Esa. xi. 10. 6. — Four of these promises the believing Gentiles were inheriting at this time the apostle wrote this letter. For 1. They were become Abraham's seed by faith. 2. God was become the object of their worship and their protector. 3. They were enjoying the knowledge of God in the gospel church, and the gifts of the Spirit, Gal. iii. 4. All these blessings were bestowed on them through Christ. — The other promises of Abraham's spiritual seed, not even the Old Testament saints, were inheriting. None of them had attained to the possession of the heavenly country, typified by Canaan; nor was the faith of any of them actually counted to them as righteousness. These blessings can only be obtained after the resurrection and general judgment. Heb. xi. 35. — By observing the facts, the believing Gentiles were actually inheriting the promises, that is, were enjoying the promise of the promise; the four promises already mentioned, the apostle appealed to an undeniable fact, in proof that the believing Gentiles, equally with the believing Jews, were heirs of the promises made to Abraham and his seed. Whence, propitiously, to the Gentiles the greater assurance of this, he shewed them in what follows, that all the promises of the covenant were unalterably confirmed to them by the oath which God swore to Abraham, after he had lifted up Isaac upon the altar, Gen. xxvii. 18, 17. For on no other occasion did God confirm any promise to Abraham with an oath; as was observed in the illustration prefixed to this chapter.

Ver. 13. — Saying, Surely blessing I will bless thee. — The blessing promised to Abraham on this occasion, was not only that his faith should be counted to him for righteousness, but that the faith of his spiritual seed should likewise be counted to them for righteousness, as is evident from Gal. iii. 6. The scripture, fore-seeing that God would justify the nations by faith, preached the gospel before to Abraham, saying, Surely blessing shall be upon thee. Gen. xv. 6. And the promise was confirmed to him by an oath, that he should be the father of a numerous and prosperous seed. See Eph. ii. 12. 2. Multiplying I will multiply thee. — In the oath, the expression is, I will multiply thy seed; but the meaning is the same, for Abraham could be multiplied only by the multiplication of his seed. He was to have both a numerical and spiritual seed. The apostle quotes only the first words of the oath; but his reasoning is founded on the whole, and particularly on the promise, Gen. xii. 17. 'And in thy seed all the nations of the earth shall be blessed.' They shall be blessed, by having their faith counted for righteousness, through the seed Christ. See Esa. xi. 10. 6.

Ver. 15. — And, having patiently waited, he obtained the promise. — Here, by an usual figure of speech, the apostle doubtless means, that the promise itself Abraham obtained when God swore to him, 'Surely blessing I will bless thee, and multiplying I will multiply thee,' ver. 13. But the promise itself Abraham obtained the beginning of the accomplishment of God's
greater, and an oath (sa, 147.) for confirmation to them an end of all (προτερομένος) contradiction.

17. (☞ 2) Therefore God, willing more abundantly to shew to the heirs of promise the immutability (πώς ἦλθε) of his purpose, (καὶ ἐγέρση λέγει) confirmed it with an oath:

18. That by two immutable things, in which it was impossible for God to lie, we might have strong consolation, who have fled away to lay hold on the hope set before us,

19. Which we have as an anchor of the soul, both sure and stedfast, (και ἐνν.) because fixed into the place within the vail,

20. Where a forerunner hath entered on our account, even Jesus, made an High-priest for ever, according to the order of Melchisedec.

whose vengeance they imprecate if they swear falsely: and so an oath for the confirmation of any doubtful matter, is held by them a proper method of ending all contradiction.

17. Therefore, in accommodation to the convictions of men, God willing more fully to shew to all, in every age and nation, who are the heirs of promise, the immutability of his purpose to count their faith for righteousness, and to bestow on them the inheritance of the heavenly country, confirmed the declaration of his purpose with an oath:

18. That by two immutable things, the promise and the oath of God, in which it was impossible for God to lie, we might have strong consolation under the convictions of sin and the terrors of punishment, who have fled away from the curse of the law, like the manslayer from the avenger, to lay hold on the hope of pardon set before us in the promise confirmed by God's oath;

19. Which hope we have as an anchor to which our soul is fastened in this stormy sea of life, both strong and stedfast, because fixed into the place within the vail; that is, into heaven, whither we shall be drawn, by this anchor, as ships are drawn to the place where their anchors are fixed;

20. Into which place a forerunner hath entered on our account, to fix our hope of pardon and eternal life as an anchor, even Jesus, who, being made an High-priest for ever like Melchisedec, can procure pardon for us as a priest, and save us eternally through his power as a king.

promise concerning his numerous natural progeny. Moreover, as the birth of Isaac was brought about supernaturally by the divine power, it was both a proof and a pledge of the accomplishment of the promise concerning the birth of his numerous spiritual progeny. Whereas, Abraham may truly be said to have obtained the accomplishment of the promise concerning his numerous spiritual seed likewise. In any other sense, Abraham did not obtain the accomplishment of that promise. See the illustration of ver. 16.

Ver. 16. An oath for confirmation, &c. This observation teaches us, that both promissory oaths concerning things lawful and in our power, and oaths for the confirmation of things doubtful, when required by proper authority and taken religiously, are allowable under the gospel.

Ver. 17.-1. Therefore. Theophylact saith v. 4 is equivalent to οἵτινες ἐν ἑαυτῷ ἐγέρση λέγει, and the Syriac hath here Quoqopqrmi; and Castalio, Proserp.

2. Confirmed it with an oath. The Vulgate, which is followed by Castalio, translates intreturī text, intreturī jure juramento. But as the expression is sus, and not 自律, that translation cannot be admitted. To remove this difficulty, our translators have put in the margin, 'he interposed himself by an oath:' with which, Pierce saith, the Italian, French, and Low Dutch translations agree. Beta hath 'e'dejudicas juramento, he undertook for by an oath.'—Bytrac. 'ab eis omne no jurisamento.' Translators, in the margin of his translation of the Syriac, hath, ad verbum 'Ligantur quasi falsa.'—Pierce, 'he placed his counsel (or promise) in the middle of an oath.'—But as none of these translations correspond to the words of the original, I think its meaning is better represented in our English translation, which I have adopted, 'he confirmed it with an oath:' for intreturī text, intreturī jure juramento; and intreturī text, intreturī jure juramento, are both used in the Vulgate of the same passage. Hence I have, with some other interpreters, translated, 'he interposed himself by an oath.' He made an oath the mediator, surety, or raiser of his counsel. This sense of the word intreturī text, intreturī jure juramento, is noticed, because it suggests a fine interpretation of chap. 1s. 1s. which see in note 2. on that verse.

Ver. 20. Where a forerunner hath entered on our account; is, 'lias.' A forerunner is one who goes before, to do some service for another who is to follow; in which sense also the Latin word antecedens is used. Var. Lib. 1. 16. Here the allusion is to one sent from a ship to fix its anchor in the place to which it is to be drawn.

2. Even Jesus. Jesus is called our forerunner, first, because he is gone before us into heaven, to open it to us by the sacrifice of himself; and to plant our hope of eternal life there, as an anchor of the soul. Secondly, because, having opened heaven, he remains there as the High-priest of that holy place, to introduce all believers into the presence of God. This shoews in what sense Jesus is an High-priest for ever.' He is so, not by offering sacrifices for ever in behalf of his people, but by interceding for them always, Rom. viii. 34. note 3, and by introducing them into the presence of God by the merit of the one sacrifice of himself, which he offered to God without spot in heaven.

CHAPTER VII.

View and Illustration of the Facts and Reasons in this Chapter.

In the preceding chapter, the apostle proposed to go on with the Hebrews to the perfection of Christian knowledge, as exhibited in the ancient oracles of God; and accordingly in part he executed his purpose by shewing them, That, in the covenant with Abraham, God promised him a numerous seed, both by natural descent and by faith; that he promised to bless him, and his seed by faith, with the pardon of their sins, and with the inheritance of that heavenly country of which Canaan was the type; that he confirmed those promises with an oath, to shew the immutability of his purpose to bestow on them the promised blessings; and that their hope of these blessings was firmly fixed in heaven, as an anchor of the soul, by Jesus, who had entered heaven for that purpose, being made by the oath of God an High-priest for ever, according to the similitude of Melchisedec. To this oath the apostle had appealed, chap. v. 6, in proof that Jesus is a real High-priest; but its import he did not then fully explain. Wherefore, in the last verse of chap. vi. having mentioned a second time that Jesus was made an High-priest according to the similitude of Melchisedec, he, in this with chapter, for the purpose of proceeding with the Hebrews still farther on towards the perfection of Christian knowledge, searched into the deep meaning of the oath, recorded Psal. cx. 4. 'The Lord hath sworn, and will not repent, Thou art a Priest for ever according to the order of Melchisedec:' and, by accurately examining the particulars concerning Melchisedec related in the Mosaic history, he showed, that Melchisedec was a far more excellent priest than Aaron and all his sons, consequently, that Jesus, whom God made an High-priest for ever according to the similitude of Melchisedec, exerviseth a priesthood more acceptable to God, and more effectual for procuring the pardon of sin, than the priesthood which the sons of Aaron exercised under the law.

The first particular concerning Melchisedec, mentioned by Moses, and taken notice of by the apostle, is, That Melchisedec was a priest of the Most High God. This implies, that he was appointed to the office in such a public manner, that all the worshippers of the true God in Canaan knew him to be a priest of the Most High God. And seeing, at that time, there was no visible church of God set over in which Melchisedec was a priest of the Most High God, the apostle, to shew this, which he did in Psal. cx. 4, that Melchisedec was a real High-priest, shewed, that Melchisedec was a far more excellent priest than Aaron and all his sons, consequently, that Jesus, whom God made an High-priest for ever according to the similitude of Melchisedec, exerviseth a priesthood more acceptable to God, and more effectual for procuring the pardon of sin, than the priesthood which the sons of Aaron exercised under the law.
God every-where who applied to him. In this respect, therefore, Melchizedec was a greater priest than Aaron, and than any of his sons; their priesthood being confined to the single nation of the Israelites. — The second particular mentioned by Moses, and referred to by the apostle, is, That Melchizedec was a king as well as a priest; so had authority to make laws for regulating the morals of the people for whom he officiated as a priest, and power to punish them for their faults. Accordingly, by the righteous exercise of his power as a king, he trained his people to virtue so successfully, that by his neighbours he himself was called Melchizedec, which signifies King of Righteousness, and the city in which his people lived was, on account of their virtuous and peaceable disposition, called Salem, which signifies Peace. Whereas the sons of Aaron, being simply priests, had no authority to make laws, nor power to correct the vices of the Israelites, for whom they officiated. Besides, many of them, instead of being righteous, were persons of a vicious and turbulent disposition, ver. 2. — The third particular concerning Melchizedec which the apostle taketh notice of is, That neither his father, nor his mother, nor his genealogy, is mentioned by Moses. From this it follows, that Melchizedec did not derive either his priesthood, or his fitness for the priesthood, from his parents, but had the office conferred upon him by God on account of the excellence of his character. It was otherwise with the Levitical priests: For although Aaron himself was specially called of God, his sons were made priests, neither by any particular designation, nor on account of the excellence of their character; but merely by their descending in a right manner from parents who were priests, Levit. xxi. 14. and by their being free from bodily imperfections, Levit. xxi. 17-21. — The fourth particular concerning Melchizedec taken notice of by the apostle is, That in the account given of him by Moses, he had neither beginning of days nor end of life, as a priest, fixed by any law of God; so that he did not begin to exercise the priest’s office at a determined age, nor cease to be a priest when supernumerated, as was the case with the sons of Aaron, but exercised the priest’s office all his life; in which respect his priesthood was well fitted to be a type of the perpetual priesthood of the Son of God, ver. 3. — This circumstance, that Melchizedec was a priest all his life, joined with the former, that he was made a priest by God on account of the excellence of his character, shows that his priesthood had for its object to purify the minds of his subjects from sin; an office to which strength of body was not necessary, but maturity of judgment. Whereas the sons of Aaron, having for the object of their ministrations to cleanse the bodies only of the Israelites from ceremonial pollution, by services which required great bodily strength, they were not permitted to begin their ministry till they were thirty years old; nor to continue therein beyond the age of fifty. See Heb. vii. 16, note 1. — The fifth particular concerning Melchizedec, mentioned by Moses, and taken notice of by the apostle, is, That Abraham gave him the tenth of all the spoils of the vanquished kings, notwithstanding he was himself both a prince and a priest. This is a proof from fact, that Melchizedec’s priesthood was not confined to one family or nation, but, for any thing we know, being the only specially appointed priest of the Most High God then in the world, he was an universal priest, ver. 4. — The case was different with the sons of Aaron. For they could not tithe all the worshippers of the true God every-where, nor even all the Israelites, by virtue of their being priests; but they took tithes from their brethren the Levites only, and that by virtue of a particular commandment, mentioned Num. xvi. 24-50, and they did this notwithstanding the Levites were descended from Abraham equally with themselves; all which shewed the limited nature of their priesthood, ver. 5. — But Melchizedec having no relation to the ancestors of the Levitical priests, was not authorized, by any connexion which he had with Abraham, either natural or political, to take tithes of him. Wherefore he received the tithes, merely because by the divine appointment he officiated as a priest for all the worshippers of God in Canaan, of whom Abraham was one. — The sixth particular concerning Melchizedec, mentioned by Moses, and taken notice of by the apostle, is, That Melchizedec, after receiving the tithes, blessed Abraham, notwithstanding he was at that time possessed of the promises, ver. 6. — And, as the less is blessed of the better person, Abraham, by receiving the blessing from Melchizedec, acknowledged him to be his superior, both as a priest and as a king, ver. 7. — Farther, to shew the superiority of Melchizedec to the Levitical priests, the apostle observes, that here, under the Mosaic economy, priests who die, that is whose priesthood expireth when they arrive at a certain time of life, receive tithes; but there, under the patriarchal economy, Melchizedec received tithes, of whom it is testified, that he lived a priest continually, ver. 8. — Likewise he observes, that Melchizedec’s superiority to the Levitical priests was shewed by this, that Levi and his descendants may be said to have been priests to Melchizedec in Abraham, ver. 9. — Because Levi was yet in the loins of his father when Melchizedec met him. And since Levi derived all his dignity from his father Abraham, if, by paying tithes and receiving the blessing, Abraham himself was shewed to be inferior to Melchizedec, certainly his son Levi was in like manner shewed to be inferior to him, ver. 10. 

Here the apostle ends his account of Melchizedec, without having pointed out any of the particulars in which he resembled the Son of God, except the one mentioned ver. 3, that he was a priest all his life. Wherefore, that the reader may know in what respects Christ is a priest according to the similitude of Melchizedec, and be sensible of the propriety of God’s making the priesthood of Melchizedec the pattern of the priesthood of his Son, it will be fit in this place to compare the character of Christ, with that of Melchizedec, as described by the apostle in this chapter.

And, 1. Like Melchizedec, Christ is a king as well as a priest. Being the Son of God, and the Priest of the highest dignity, he is the Heir or Lord of all; consequently he hath a right to govern mankind by the laws of his gospel, and power to reward or punish every one according to his deserts. — 2. Like Melchizedec, Christ exercises his government for promoting moral righteousness among his subjects. Accordingly, by his gospel he hath reformed many of his subjects; and will continue to reign till he make truth and righteousness prevail universally among them; and such as are irreclaimable he will destroy. Wherefore, as his government is founded on a better authority than Melchizedec’s, and is carried on with more success, the title of king of righteousness belongs more properly to him than Melchizedec: Also, he is well entitled to be called king of peace, as he came from heaven to produce peace on earth, by reconciling sinners to God and to one another; and to make the reconciled live with God for ever, in a state of perfect peace in heaven. — 3. Like Melchizedec, Christ was not descended from parents who were priests, but he was made a priest by the special designation of God. And his priesthood is of a nature so excellent, that as he had no predecessor, so he can have no companion nor successor in his priesthood. Nor is any such needful, seeing he ever liveth to execute the priest’s office himself. — 4. Christ’s priesthood, like that of Melchizedec, not requiring bodily strength, but maturity of judgment, to execute it properly, it was not limited to the prime of his life; but, like Melchizedec, he
is a priest for ever, who exercises his priesthood as long as his people have any need of the priest's office.—3. As Melchizedec was appointed to exercise his priesthood in behalf of all the worshippers of the true God in the countries where he lived, so Christ was appointed to exercise his priesthood, not for any particular nation or race of men, but for all mankind: He is an universal priest. And having offered himself a sacrifice for the sin of the whole world, he hath thereby procured pardon and eternal life for all who repent of their sins; and maketh continual intercession for them in heaven, upon the strength of that meritorious sacrifice. So Christ himself hath declared in his prayer to his Father, recorded John xvii. 2. 'Thou hast given him power over all flesh, that he should give life to as many as thou hast given him.'

The apostle, in the preceding fifth chapter, to show that Jesus the author of the gospel hath made atonement for the sin of the world, which is the fourth fact on which the authority of the gospel revelation rests; having proved that Jesus is a priest; also in this seventh chapter having displayed his greatness as a priest, by describing the character and office of Melchizedec, according to whose similitude he was made a priest, proceeds, in what follows, to answer the argument advanced by the doctors for proving the efficacy and perpetuity of the Levitical priesthood, together with the untenable obligation of the law of Moses. They affirmed the Levitical sacrifices to be real atonements which never would be abolished, because the law was given solely for the purpose of establishing and regulating them; consequently that the law itself would always remain in force. But to show the fallacy of this argument, the apostle, entering into the deep meaning of the oath whereby Messiah was made a priest, reasoned therefore in the following manner. If perfection, that is, the complete pardon of sin, is to be had through the services of the Levitical priesthood, and if these services are always to continue, together with the law by which they were established and regulated, what need was there that another priest should arise of the order of Melchizedec, and not of the order of Aaron? ver. 11.—Certainly the introduction of a priesthood of a different kind from that of Aaron implies, that the services of the sons of Aaron are ineffectual for procuring the pardon of sin, and on that account are to be abolished. But if the priesthood is to be changed, it necessarily followeth that the law is also to cease; since its principal use was to regulate the services and sacrifices of the priesthood, ver. 12. Now, that God resolved to change the priesthood, which by the law was conferred on the sons of Aaron, cannot be doubted, seeing the person to whom God said, 'Thou art a priest for ever,' was of a tribe of which no one ever officiated at the altar, ver. 13.—For it is very plain from Psal. cx. that our Lord Messiah, to whom God said, 'Thou art a priest,' being David's son, hath sprung from Judah, to which tribe Moses spake nothing concerning the priesthood as belonging to it, ver. 14.—Further, that the priesthood of the new priest who was to arise, was to be different from that of the sons of Aaron, is still more exceedingly plain from God's saying, that according to the similitude of Melchizedec a different priest arises, ver. 15.—who is made a priest, not according to the carnal commandment of the law, which obliged the sons of Aaron to lay down their priesthood when fifty years old, but because at that age they were not able to undergo those laborious services by which the bodies of the people were to be cleansed from ceremonial defilements; but who is made a priest according to the power of that endless life as a priest which is bestowed on him; because his ministrations being appointed for the purification of the minds of his people from the defilement of sin, required maturity of judgment and experience rather than great bodily strength, ver. 16.—This God himself testified by saying to Messiah, David's Lord, 'Thou art a priest for ever according to the order of Melchizedec,' ver. 17.—From these well-known facts the apostle justly concluded, that it was always God's intention to abolish the law of Moses, after the weakness of its precepts to reform mankind was made evident, and the unprofitableness of its sacrifices for procuring the pardon of sin was showed, ver. 18.—The truth is, the law made no one perfect in respect either of sanctification or of pardon; but the introduction of a better law and priesthood maketh us perfect in both these respects; by which law and priesthood we have access to worship God acceptably, at all times and in all places, ver. 19.

Further, to shew that the gospel with its priesthood is a better covenant than the law with its priesthood, and that it was justly substituted in place of the law, the apostle, entering still farther into the deep meaning of God's oath constituting Messiah a priest for ever, reasoned in the following manner:—In as much as Jesus was made a priest with an oath, importing that God would never abolish his priesthood, ver. 20, whereas the sons of Aaron being made priests without any such oath, their priesthood was liable to be abolished, ver. 21.—it is plain, that the weakness of the law and the unprofitableness of the Levitical priesthood, were manifested by God's declaring his intention to abolish them, certainly the greater excellency of the gospel, and the greater efficacy of its priesthood, are shewed by God's having declared them unchangeable, ver. 22.—This the apostle illustrates more fully, chapter viii, by comparing the two covenants together.—I have only to add, that the apostle's reasoning on this subject is of such a nature, that while it sheweth the excellence of the gospel covenant and priesthood, it removes an objection which might naturally occur to the reader; namely, that since the law of Moses and the Levitical priesthood, which were as really of divine appointment as the gospel covenant and priesthood, have been abolished, what security is there that the latter shall not in their turn be abolished likewise! The greatest security possible! With a solemn oath God declared, in the hearing of the angelical host, that he had made both the one and the other absolutely unchangeable.

In what follows, the apostle observes, that as the weakness of the Levitical ordinary priesthood was shewed by the priests quitting their place of office, after their bodily vigour was gone, so the weakness of the Levitical high-priesthood was shewed by the high-priests being many in number, because they were hindered by death from continuing in their office, ver. 23.—But Jesus, because he liveth for ever in the body, possesseth a priesthood which doth not pass from him to any successor, ver. 24.—Hence he is for ever able to save all, from the beginning to the end of the world, who come to God through his mediation; ever living as an High-priest to make intercession for them with God, ver. 25.—Lastly, He is such an High-priest as the character and circumstances of sinners required, who, being absolutely free from sin, ver. 26.—hath no need annually to make atonement for his own sins, as the Levitical high-priests were obliged to do, ver. 27.—For the law made men high-priests who were sinners; but the oath, which was declared after the law was given, constituted the Son an High-priest, who is in every respect perfect, for evermore, ver. 28.

These great discoveries concerning the dignity of Jesus as a king and a priest, and concerning the power of his government and the efficacy of his priesthood, the apostle was directed by inspiration to make, that by the frequent recollection of them we may be edified and strengthened in our hearts, under all the trials to which we are exposed during our present probationary state.
HEBREWS.

CHAP. VII. 

NEW TRANSLATION.

CHAP. VII.-1. (Acts. 7.) Now this Melchizedek, king of Salem, priest of the Most High God, who met Abraham returning from the slaughter of the kings, and blessed him, 2 To whom Abraham imparted even a tenth of all, being first, indeed, by interpretation, king of righteousness, and next also king of Salem, which by interpretation (from the preceding clause) is king of peace; 3 Having neither beginning of days nor end of life; but being made like to the Son of God, he remained a priest all his life.

4 (Heb. 7.) Now, consider how great this Priest was, to whom even Abraham the patriarch, gave a tenths of the spoil.

5 (Ku, 207.) For they verify of the sons of Levi who receive the priesthood, have a commandment to tithe the people according to the law, that is, their brethren, although they have come forth of the line of Abraham. 6 But he which did not derive his pedigree from the progenitors of the sons of Abraham, (see ver. 3. note 2.), and who,

Ver. 1.—I. King of Salem.—According to Josephus, Ant. L i. c. xi. Jerusalem; but according to Jerome, who, on his receiving information from some learned Jews, he was the town which is mentioned Gen. xxii. 18, as a city of Shechem, and which is spoken of, John v. 33, as near to Enon, before which John baptized. This city being in Abraham's way as he returned from Damascus to Sheolom, after the slaughter of the kings, many are of Jerome's opinion, that the northern Salem was Melchizedek's city, rather than Jerusalem, which was situated farther without father, without mother.

2. Priest of the most High God.—By calling Melchizedek 'the priest of the most High God,' Gen. xiv. 18. Moses hath informed us, that there was a priest divinely appointed to officiate for the worshippers of the true God in Canaan, long before the days of Aaron, and before God formed to himself a visible church from any particular family or nation of mankind. The Hebrew word translated priest, sometimes signifies a prince; but the historian hath removed the ambiguity, by adding the words, 'of the most High God.'

3. And blessed him.—In his manner of blessing Abraham, Melchizedek showed himself a priest of the only true God:—Blessed be the most High God, possessor of heaven and earth. Ver. 2. 1. A tenth of all;—as all of the spoil of the vanquished kings, ver. 4. and not a tenth of all, as the gods that had been taken from the kingdom of Sodom and from Lot. For of these Abraham took nothing to himself. —By paying tithes to Melchizedek, Abraham acknowledged him to be a priest of the true God. —It seems he was supernaturally appointed a priest by God, who had shown himself to Abram in the vision of the burning bush, Exod. iii. 11. 12, and had revealed to him his purpose of saving his people.

2. Being first, indeed, by interpretation, king of righteousness, and next also, &c.—In the name of Melchizedek, the key character is, that he was a priest of the most High God by appointment, and not by descent. He was from the first king of righteousness, and the second of Salem, or peace. This was a new order of things, and a new dispensation of grace. And it was not till the most blessed time of the alliance of the new covenant, after the appearance of our Lord, that the Aaronic priesthood was granted for the church of Christ. The Apostle meant to show, that the Melchizedekian or celestial branch of the Jewish religion was of a far purer and more excellent nature, and was in many respects even superior to the Aaronic. The high and glorious order of Melchizedekian holiness and service, prefigured the Messiah to be the great High Priest in his own family; and the great sun of righteousness, who lightens and sanctifies the people, and shatters the darkness and shadow of death.

3. Neither having beginning of days nor end of life;—Melchizedek was a type of the eternal Messiah. Hence the Apostle speaks of the gospel as 'an immobilized age, which was neither before nor after, but which is from everlasting and outside time. Ver. 4. Having no beginning of days, nor end of life. —The time of their priestly ministration was called their days. Luke i. 22. The service of the sons of Kohath, and among the rest the service of the priests, who were all Kohath's sons, was appointed. Num. iv. 2. 3. 10. to begin when they were thirty years old, and to end when they arrived at the age of fifty. Wherefore, when it is said of Melchizedek, that he had neither beginning of days nor end of life, the meaning is this, that neither the beginning of his days, nor the end of his life, as a priest, was limited by any law of God, as the days of the service of the Levitical priests were. For in any other sense it is not true, that Melchizedek had neither beginning of days nor end of life. By thus continuing a priest all his life, Melchizedek greatly exceeded the Levitical priests, and was qualified to represent the Son of God, the happy effect of whose ministrations as a priest is not confined to any one age of the world, but reached far beyond the beginning, and far beyond the end of the world.

4. All his life;—No other original phrase οθονών signifies, being used by an inspired writer to denote the whole of a person's life, as in οθονών Μητρίθης, Bell. Civ. 315. It is used likewise to denote the whole of Christ's life, Heb. x. 12. See also Gen. i. 19. 20.

Ver. 4. 1. Abraham the patriarch. —Here the Greek word ἡμεραίος. This word is very well translated in the Syrian version, 'Camput parhim, the Head of the fathers.'

The tenth of the spoils;—Though the word σπλαγχνιστος signifies the best, whether of the fruits of the earth, or of the spoils of war, the apostle does not mean that Abraham gave only the tenth of the chief spoils:—He gave the tenth of all, and of all sorts of spoils. Ver. 5. Though Abraham gave, he gave out of the best of the spoils. Abraham was himself a priest, for he offered sacrifice when God entered into a covenant with him, Gen. xv. 9. 10. Wherefore, by giving Melchizedek the tenth of all, Abraham acknowledged, that in respect of the extent of his priesthood, as well as in respect of the manner in which the office was conferred on him, Melchizedek was a greater priest than he himself was. Further, seeing among the spoils there were probably cattle, Melchizedek may have offered some of them in sacrifice for Abraham as a thank-offering.

Ver. 5. 1. Have a commandment to tithe the people according to the law, that is, their brethren. —The brethren of the priests whom they tithed were the Levites. This is called a tithing the name of an Israelite, and as the Levites constituted the whole of the people of Israel, this tithing was a tithing of the people:—But the Levites and priests, consisted wholly of the tithes which the Levites had taken from the people, Num. xvi. 24. 31.

Although they have come forth of the line of Abraham;—The apostle mentions this with what goes before, to show that the Levites were allowed to tithe the Levites, not because they were inferior to them, but because these tithes were allotted to them as a part of their maintenance, not as taxes, but for the support of the Levites. And the Levites, then, were not the Levites of the line of Abraham, but the Levites that were maintained out of the tithes, which they were allowed to receive, for the support of the Levites, and the Levites maintained out of the tithes, which the Levites had from the people, Num. xvi. 24. 31.

6. Tithed Abraham;—namely, without any particular command from God so to do; and, being king of kings, and having no occasion to take tithes of Abraham for his maintenance, but chose to take them as a priest, who by divine appointment officiated in holy things for all the worshippers of the most high God in Canaan.
and blessed (ἡ δικαστήριον the holder of the promises.)

7 (Acts 13:13.) Now, without all contradiction, the less is blessed of the better.

8 (Kes. 224.) Besides, how foolish men who die take tithes; but there one testifies of, (Pss. 6, 12.) that he lived! A PRIEST ALL HIS LIFE. (Ps. cxiv. 4.)

9 And as one may say, even Levi, who received tithes, was tithed (Jer. 117.) in Abraham:

10 For he was yet in the loins of his father, when Melchizedek met him.

11 (Ost. 283.) Moreover, if needful perfection were through the Levitical priesthood, (Ps. 24:6.) because (Pss. 69:18,) on account of if the people received the law, what further need was there that a different priest should arise, according to the order of Melchizedek, and not be called according to the order of Aaron?

12 (Ps. 93.) Wherefore, the priesthood being changed, of necessity there is a change also of the law.

13 (Ps. 91.) For he (Pss. 91.) to whom these things are said, partook of a different tribe, of which no one gave attendance at the altar.

this respect, therefore, he was a fit type of the Son of God; through whose priesthood all the nations of the earth are to be blessed.

2. And blessed:—Melchizedek was directed of God to bless Abraham on this occasion, as an emblem of the blessing of the nations by Christ, who, like Melchizedek, was to be a king as well as a priest, for the purpose of effectually blessing mankind.

3. The holder of the promises:—This circumstance is mentioned to show, notwithstanding God highly honoured Abraham by making the promises to him, as the father or head of all the families, yet he was inferior to Melchizedek as a priest; so it is added in the next verse, 'the less is blessed of the better.'

Ver. 7. The less is blessed of the better. 1. The blessing here spoken of, is not the simple blessing of good to others, which may be done by inferiors to superiors; but it is the action of a person supported by God's interest to bestow good things on another. In this manner Isaac and Jacob blessed their children, under a prophetic inspiration to bestow good things on another. In this manner the priests under the Levitical law blessed the people. In this manner likewise Melchizedek, the priest of the most high God, blessed Abraham.

Ver. 8. One testifies of, that he lived:—The Greek verb, εδόθη here is not the present, but the imperfect of the indicative. See Clement's grammar in ever. It is not testified, Ps. cxiv. 4, that Melchizedek now lived, for less that he lived as a priest. It is only testified that the perfect and perfect tense were ever after the order of Melchizedek, which the apostle terms a testifying that Melchizedek lived a priest all his life; because that was one of the particulars which distinguished his priesthood from that of Aaron, and which rendered it a fit type of the priesthood of the Son of God. See ver. 3, where this is expressly affirmed.

Ver. 9. And as one may say:—Grotius and Raphelius have showed, that the phrase 4 εδόθη, εδόθη was used by the Greeks to soften any seemingly harsh expression which was not to be taken too far, in the same manner as the Latins used their phrase, of the dictum, le clerco, however, hath endeavoured, Art. Cric, vol. i. p. 167, to prove that this phrase should be translated, and to say the truth. But as the apostle's affirmation, that 'Levi was tithed in Abraham,' is not to be taken strictly, I think it more proper, with Grotius and Raphelius, to understand 4 εδόθη εδόθη, as a means of testifying that the grace of the Levitical priesthood was an inferior grace, in comparison of the priesthood of the Son of God.

Ver. 10. He was yet in the loins of his father:—This might be justly said of Levi, who descended from Abraham in the ordinary course of generation; but it cannot be said of Christ, who was born in a miraculous manner without any human father. While therefore the apostle's argument, taken from Abraham's paying tithes to Melchizedek, and his receiving the blessing from him, proves that both Abraham and the Levitical priests, his natural descendants, were inferior to Melchizedek, it does not apply to Christ at all.

Ver. 11. Moreover, applied to priests and sacrifices, denotes the highest degree of those blessings which are grounded by the use of priests and sacrifices; namely, the pardon of sin and the favour of the Deity. See Hab. 2:18.

On account of the people received the law. —Ελθαντικόν. This leads us to chap. ii. 14, where it is said of our Lord, that (ελθαντικόν) the people of flesh and blood: He partook of the flesh and blood of a different tribe.
HEBREWS.

14 For it is very plain, that our Lord hath sprung up from Judah; (Is. 11. 1.) to which tribe Moses spake nothing (Acts ii. 28, 29.) concerning the priesthood.

15 (Acts 22. 24.) Moreover, it is still more exceedingly plain, (Acts 22. 26.) that according to the similitude (see chap. vi. note) of Melchizedek, a different priest ariseth,

16 Who (Lev. 24. 9.) is made, not according to the law of a carnal commandment, but according to the power of an endless life! (See ver. 24.)

17 For he testifieth, Thou art a priest for ever, according to the order of Melchizedek. (Psalm c. 102. 5.)

18 (Acts 24. 2.) Well then, there is a disannulling of the precedent commandment, because of its weakness and unprofitableness.

19 For the law made (Gal. 3. 24.) no one perfect, (see ver. 11. note 1.) but the after introduction of a better hope, wherein we draw near to God.

20 (Kes. 22. 24.) Moreover, in as much as not without an oath (Heb. 7. 22.) Jesus was made a Priest; (from ver. 11.)

21 (For they verily were made priests without an oath, but he with an oath, by him who said to him, The Lord hath sworn, and will not repent, Thou art a priest for ever, according to the order of Melchizedek;)

22 By so much was Jesus made (Lev. 21. 7.) the mediator of a better covenant. (See Heb. viii. 6. note.)

Ver. 11.—1. For it is very plain,—Pierce is of opinion, that the proposition isset in the word εὐκράτεις, hath the same signification as in the word εὐκράτεις, ver. 18: and that it may be translated, it is plain before he appeared: a sense which our translators have given to εὐκράτεις, 1 Tim. iii. 16. But if this translation is adopt- ed, essentias must be retranslated under the propriety of the tense.

2. That our Lord sprang up from Judah:—That Messiah was to spring up from Judah, is very plain from the prophecies expressing his descent. And as it is likewise plain, that that part of Messiah's character was verified in our Lord, whose genealogy Matthew and Luke have traced up to king David, from the public tables. For that such tables of their descent were kept by the Jews, Josephus testifieth, V. v. 95, 96. It gives you three successions of our family, as we find them written in the public tables;—by these tables Paul knew himself to be of the tribe of Benjamin.

Ver. 16.—1. Who is made, not according to the law of a carnal commandment,—The commandment of the law, appointing the sons of Aaron to begin their ministries at thirty years old, and to leave them off at eighty, (see ver. 3. note 3.) is called a carnal commandment, because it regarded the bodily strength of the priests, as the only personal qualification necessary for their ministry. The truth is, the services of the tabernacle were so laborious, that none but persons of vigorous body could be capable of performing them.

2. But according to the power of an endless life, in which the service of Christ was to be established, (see Heb. viii. note 1.) was not necessary. They were intended for expiating not the bodies but the souls of the worshippers, and required vigor of mind rather than of body. Wherefore, possessing an endless life, our Lord was fitted made a Priest for ever. It is true, being a Sacrifice as well as a Priest, it was necessary he should die. But as he continued only a short while in the state of the dead, and arose never to die again, he may truly be said to have an endless life. Besides, it should be considered, that his life as a priest did not begin till after his ascension, when he passed through the heavens into the bosom of all the Saints, with the sacrifice of his crucified body: see Heb. viii. 5. note 3.; and having offered that sacrifice there, he sat down at the right hand of the throne of the Majesty in the heavens, (viii. 1.) where he remains the minister of that true tabernacle, making continual intercession for his people: And thus sit- ted, in the heavenly holy place, a Priest for ever, according to the power of his eternal life.

Ver. 18.—1. Because of its weakness.—The weakness of the law in reforming sinners arises from this, that it required perfect obedience to all its precepts under the penalty of death, it gave the Israelites no encouragement to obey, either by promising them the assurance of pardon for their repentance in case of failure. The only source from which the Israelites derived their hope of these things, was the presence of an Advocate. And without this, the law was not a sufficient motive to obedience.

2. And unprofitableness.—Though the apostle affirms, that the law of Moses was unprofitable for the purpose of rendering pious men, it answered every moral end, which he has explained in his apostle to the Galatians, chap. iii. 21.

Ver. 19.—1. The after introduction.—Besa tells us, that the word υπερωνεστη, signifies the bringing in of a thing from a different quarter. But that translation does not express the force of the proposition—It is better to be compared with the following one.

2. Draw near to God.—Under the covenant of the law, the priests, by virtue of the Levitical sacrifices, but not the people, were permitted in their acts of worship to draw near to the manifestation of the divine presence in the tabernacle: but under the gospel covenant, by the sacrifice of Christ, all believers equally are permitted, in their acts of worship, to draw near to the presence of God in the great temple of the universe.

Ver. 20. Not without an oath.—The apostle's reasoning here is founded on this, that God never interposed his oath, except in the certainty and immutability of the thing sworn. Thus he refers to Abraham, Gen. xxii. 15—18. that in his need all the nations of the earth should be blessed; and to the rebellious Israelites, that they should not enter into rest. (Heb. iv. 4, 5, 6.)

1. Wherefore, since Christ was made a priest not without an oath that he should be a priest for ever after the similitude of Melchizedek, that circumstance showed God's immutable resolution never to change or abolish his priesthood, nor to change or abolish the covenant which he established on his priesthood, whereas, the Levitical priesthood and the law of Moses being established without an oath, were thereby declared to be changeable at God's pleasure.

2. If our Lord hath sworn, and will never repent of having made him a priest for ever, then his oath is a law which is immutable. 

Ver. 22. The Greek commentators explain this word συνεκροτησαι as a priest.

Ver. 18.—1. Because of its weakness.—The weakness of the law in reforming sinners arises from this, that it required
At this passage a comparison is stated between Jesus as a High-priest and the Levitical High-priests; and as that comparison was justly considered by the apostles as the mediators of the Mosaic covenant, because through their mediation the Israelites worshiped God with sacrifices, and were received by him as his king and political paragon, in consequence of the sacrifices offered by the High-priest on the day of atonement, it is evident that the apostle in this passage calls Jesus the High-priest or Mediator of the better covenant, because through his mediation, that is, through the sacrifice of himself which he offered to God, believers receive all the blessings of the better covenant. And as the apostle had said, it that by the introduction of a better hope (p. 66, 10), we draw near to God, in this very verse, it stands, as Jesus 1πητης ε颧της; rather than 1πητης 1πητης, to denote the effect of his mediation. See verse 24. The word, indeed, following the Vulgate and Beza, have rendered 1πητης, by the word υπηρέτης, a sense which it hath Ecclesiast. xiii. 16, and which naturally enough follows from its etymological meaning. For the person who becomes a saviour for the good behavior of another, or for his performing something stupendous, brings that near to the party to whom he gives the security, he recognizes the two. But in this sense the word υπηρέτης is not applicable to the Jewish High-priests. For, to be a proper saviour, one must either have power to compel the party to perform that for which he has given his security, or, in case of his not performing it, he must be able to perform it himself. This being the case, will any one say that the Jewish High-priests were saviours to God for the Israelites performing their part of the covenant of the law, or to the people, for God's performance of his part of that covenant? As the apostle described the saviour of the new covenant as applicable to Jesus. For, since the new covenant does not require perfect obedience, but only the obedience of faith, if the obedience of faith is not given by men themselves, it cannot be given by another in their room, unless we suppose that men can be saved without personal faith. I therefore infer, that those who speak of Jesus as the saviour of the new covenant, must hold that it requires perfect obedience, which not being in the power of believers to give, Jesus hath performed it for them. But is not this to make the covenant of grace a covenant of works, contrary to the whole tenor of scriptures? For these reasons, I think the Greek commentators have given the true meaning of the word υπηρέτης, in this passage, when they explain it by τροφής, mediator.

24. Of a better covenant.—The common translation of τροφής, of a better testament, I think is wrong; for it implies that the law of Moses is likewise a testament, which it cannot in any sense be called, as shall be shown Heb. 1. 1. note 1. The apostle's reasoning here is to the following purpose: The covenants of which I speak, being founded each on its own priesthood, the covenant which is founded on a temporary priesthood must itself be temporary, and so never can be the means of conferring an eternal paragon; whereas the covenant which is established on an eternal priesthood must be eternal, and have the greatest efficacy at all times in procuring salvation for believers. See verse 20. note.

25. Hath a priesthood which doth not pass from him. Thus the apostle makes this remark on Christ's priesthood, because an office which is held for ever is held with the greatest efficacy, and is more efective than if it were held only for a time. See verse 25. note.

26. He offers, or sacrifices for a sinner always, for the sake of making intercession for them. The nature of the apostle's argument requires, that by Christ's 'always bringing,' we understand his always living in the body. For it is time

27. Besides, Jesus is our High-priest is more powerful than the Levitical high-priests in this respect, that they indeed are many priests, because they are hindered by death, from continuing in the office, but he, because he liveth for ever in the body, by his death, hebron 9. 24, note, hath a priesthood which shall never pass from him to any other person on account of incapacity.

28. On which account he is ever able to save all those who approach to God through his mediation; always living an High-priest (ver. 24.) to make intercession with God for them. When such an High-priest as Christ was suited to our exigencies, who being holy in affection, harmless in conduct, undefiled, separated from sinners, and higher than all the inhabitants of the heavens, the angels; he hath not, like the Levitical high-priests, need from time to time to offer sacrifices, first for his own sins, and then for the sins of the people. For himself he offered no sacrifice; and for the sins of the people he offered sacrifice only once, when he offered himself.

29. The sons of Aaron needed to offer sacrifice for themselves, because the law constituted men high-priests who have infirmity; but (1 p. 66, 10,) the word of the oath, which was after the law, constituted the Son an High-priest, fitted for executing the office for evermore, by his absolute freedom from sin, and by his endless life.
CHAPTER VIII.

View and Illustration of the Discoveries in this Chapter.

This apostle, in what goeth before, having showed that Jesus, as an High-priest, is superior to all the Levitical high-priests, in as much as, like Melchizedec, he is a king as well as a priest; nay, a more righteous King than even Melchizedec, being absolutely free from sin; he, in this and the following chapter, for the farther illustration of the glory of Jesus as an High-priest, compares his ministrations with the ministrations of the Levitical high-priests, both in respect of the place where he officiates, and in respect of the efficacy of his ministrations.

His discourse on these subjects the apostle begins with observing, that they are matters of greater importance to mankind as sinners, than any hitherto treated of by him; namely, that we have in Jesus such an High-priest as our sinful state required, and as he had described, chap. vii. 20. namely, an High-priest absolutely sinless, and greater than all the angels, who, having offered one effectual sacrifice for the sins of the people, even the sacrifice of himself, sat down at the right hand of the manifestation of the divine presence in heaven, ver. 1.—as the abiding minister or High-priest of the true holy places which the Lord hath formed and not man, ver. 2.—This sitting down of the Son of God, our High-priest, at the right hand of the Majesty in the heavens, after offering the sacrifice of himself, the apostle hath mentioned chap. 1. 3.; but it was only as a subject to be afterwards handled. He therefore introduced it in this place, in order to a full discussion; and calls it the chief of all the things he had hitherto mentioned, because it implied, first, That the sacrifice of himself which Jesus offered, on his entering heaven after his resurrection, was accepted of God as a sufficient atonement for the sins of the world. Secondly, The sitting of our great High-priest at the right hand of God implies, that he possesses all power in heaven and on earth next to God; so that he is able to defend the people for whom he officiates from their enemies, and is authorized by God to acquit and reward them at the judgment.—Thirdly, That our High-priest did not, like the Levitical high-priests, depart out of the most holy place after finishing the atonement, but abideth there always, as the minister or High-priest thereof, to open that holy place to the prayers and other acts of worship performed by his people on earth, and to their persons after the general judgment.

Of the first of these important matters implied in our high-priest's sitting down at the right hand of God, namely, that he offered the sacrifice of himself in heaven, and that that sacrifice was accepted by God as a sufficient atonement for the sins of the world, the apostle treats in this chapter. Of the second, namely, that he possesseth power, as governor of the world, to save his people, and to give them eternal life, he speaks chap. ix. 28. And of the third, that he is the abiding minister of the heavenly holy place, he discourses chap. x. 19-22.

That Christ hath offered an effectual sacrifice for sin, the apostle proves in the following manner: Since every high-priest is constituted to offer both gifts and sacrifices, Messiah, who was constituted by the oath of God an High-priest after the similitude of Melchizedec, must of necessity have had some sacrifice to offer, ver. 3.—And that he must have offered that sacrifice in heaven is certain; because, if the oath of God had respected his being a priest on earth, he could not have been a priest at all: for the only temple of God on earth where he could offer sacrifice, being occupied by priests who officiated according to the law of Moses, which confined the priest's office to the sons of Aaron, Numb. iii. 10. these priests would have hindered Messiah, who was of the tribe of Judah, from ministering as a priest among them. It is plain, therefore, that if Messiah was not appointed to exercise his priesthood in heaven, and did not offer sacrifice there, he never acted as a priest at all; and the oath of God constituting him a priest, hath not taken effect, ver. 4.—Further, to prove that Messiah was to offer sacrifices in heaven, the apostle appealed to the services which the Levitical priests performed according to the law in the inward tabernacle, whose chief use, he tells us, was to be shadows or typical representations of the services to be performed by Christ in heaven. And this affirmation he founds on God's command to Moses,—to make all things, not the tabernacles only with their furniture, but the services of the tabernacles also, exactly according to the pattern shewed him on the Mount, ver. 6.

Next, with respect to the efficacy of Christ's ministrations as an High-priest, the apostle observes, that they are as much more excellent than the ministrations of the Levitical high-priests, as the covenant or dispensation of religion of which he is the Mediator or High-priest, by its better promises, excels the covenant or dispensation of the law, ver. 6.—which the apostle proves to be not without fault, from this circumstance, That if it had contained all the discoveries and promises which God judged necessary to the sanctification and salvation of sinners, he would not have introduced a second covenant or dispensation of religion, ver. 7.—Yet, that a second covenant or dispensation was to be introduced, is evident from God's own words, Jeremiah xxxi. 31-34. in which he promised a new covenant, ver. 8.—altogether different from that which he made with the Israelites after bringing them out of Egypt, ver. 9.—For in the new covenant, Judah and Israel are to have the knowledge of God and of his will set forth, not by dark shadows, as in the old covenant, but in the clearest manner. And the pardon they are to receive under that covenant, is not a political, but an eternal pardon. So that, as was observed ver. 8, it is a covenant established on better promises than the law, ver. 10, 11, 12.—Lastly, the apostle observes, that by saying a new covenant, God hath made the covenant of the law old, and thereby hath intimated, that, as a thing decayed and useless, it is to be put out of sight altogether, ver. 13.—Thus it appears, that the prophet Jeremiah, in the most express terms, hath borne testimony to the superior excellence of the new covenant or dispensation of religion, of which Christ is the minister, mediator, or high-priest; and to God's intention of abrogating the former covenant or dispensation, even the whole body of the law of Moses, with all its ineffectual sacrifices and services.—An argument of this sort, founded on their own scriptures, being so cogent, could not fail to make an impression on the unbelieving Hebrews; and must have concurred such of them to the gospel as retained any candour or love of truth.

NEW TRANSLATION.

CHAP. VIII.—New, (ser) of the things spoken concerning the priest-Christ, the chief is, That in him we have such an High-priest, that the scribe is, in the manner the Syriac, 'Capitum autem seminum servatur' and the Vulgate, 'Capitulum autem super ver. 1.—1. The chief is 1.—So Chrysostom and Theophylact inter-
priest as described chap. vii. 26, who, after offering the sacrifice of himself for us in the true tabernacle, sat down at the right hand of the majesty in the heavens, as having by that sacrifice made a complete atonement, and as an abiding minister of the real holy places, namely, of the heavenly tabernacle, which, being erected by the Lord and not by man, must be unapproachably more magnificent than the Mosiac tabernacle.

3. The sitting down of Christ at the right hand of God, as the minister of the true holy places, is a demonstration that he offered an acceptable sacrifice for sin in heaven. For every high-priest being constituted to offer both free-will offerings and propitiatory sacrifices, it was necessary that this High-priest, who was constituted by an oath, should have some sacrifice which he might offer in heaven, the only place where that sacrifice could be offered.

4. For verily if he were by the oath of God constituted a priest on earth to offer sacrifice, he, who was of the tribe of Judah, could not be a priest, there being, in the only temple of God on earth, priests who offer sacrifices according to the law, which limits the priest's office to the sons of Aaron.

5. Further, that Christ exercises his priesthood in heaven appears from this also, that these priests perform the service of the tabernacles with sacrifices which are representations of the sacrifice and intercession of Christ in heaven; as is plain from this, that Moses, when about to construct the tabernacle, and appoint its services, was admonished of God: See now, saith he, that thou make all things according to the pattern which was shewed thee in the mount.

6. Since Moses, when about to construct the tabernacle, was commanded to shew in the pattern, that he might see the things which he must offer in heaven, it is evident from the following verse, where we are told, that if Christ were constituted by God's oath a priest on earth, he could not have exercised his office; the priesthood in God's only temple on earth being by God himself limited to the tribe of Levi. From this it follows, that the oath which made him a priest, made him a priest in heaven, and authorized him to offer sacrifices in heaven. Also it follows, that the sacrifice which he was appointed to offer was not the sacrifice of goats and calves, for they could not be offered in heaven, but the sacrifice of himself. Accordingly, that he sacrifice he actually offered in heaven, by appearing before the throne of God in the body wherein he suffered, as shall be shewed, ver. 5, note 5; at the end. And that this was a real offering of himself a sacrifice to God, is evident from the apostle, who after offering death on earth, 'did not enter into the holy places made with hands, the likeness of the true tabernacle, but into heaven itself, there to appear before the face of God on our behalf.' And to show that, by so appearing, Christ offered himself a sacrifice to God, the apostle adds immediately, ver. 20, 'not, however, that he should offer himself after.' Wherefore, Christ's presenting himself in his crucified body before the throne of God, being a real offering of himself a sacrifice to God for us, we are told, Heb. x. 18, to be 'sanctified through the offering of the body of Jesus Christ once.'

4. That the law in the law the priest's office was strictly limited to the sons of Aaron; and if any others intended themselves into it, they were to be put to death, Numb. iii. 10.

5. Wherefore, Jesus, being of the tribe of Judah, could not offer sacrifice in the temple of Jerusalem.

6. See also, Hebrews xx. 11, 12, "I will not again bear the burden of their sins," and, "I will not again go down to the earth." Wherefore, he sat down at the right hand of God, according to the ordination of Moses in the law of sacrifice and service, where it is said, 'In the presence of God and his senate,' that is, of his people, and the ceremonial service was performed, not by the will of man, as was that of the Levitical priests, but according to the will of God, as was the will of the Lord Jesus Christ, who was ordained of God to be the High-priest of the good things to come, Hebrews vii. 26.
HEBREWS

6 Besides, Jesus our High-priest hath now obtained a more excellent ministry, in as much (xxi. 20,) as he is the mediator of a better covenant, which is established upon better promises.

7 For if that first covenant had been faultless, a place would not have been sought for a second:

8 But finding fault, he saith to them, Hold the days come, saith the Lord, when I will make a new covenant with the house of Israel, and with the house of Judah;

priest in heaven. Accordingly the tabernacles are called, Heb. ix. 23, 24, 'the representation of the holy places in the heavens.' And as the holy places were made with hands, so also was the temple in the desert. And as the tabernacle was the type of the church, and the church is the true tabernacle of God, it follows that the temple was the type of the beginning of the kingdom, that is, the promises in the Old Testament.

6:7, 8. The true tabernacle and temple were at Mount Sinai and Jerusalem. The presence of that covenant was manifested by the cloud, which signified the out ward tabernacle, the present vessel, 9:23. The Holy Ghost signified that the way of access into heaven was not yet laid open, while the first tabernacle (that of the tabernacle of Aaron) was still in use, 9:10. The sinoffering was made for a perfect work, to the Lord, but not for his own sin, 10:10.

6:7. For if that first covenant had been faultless, a place would not have been sought for a second. If the first covenant had been perfect, there would have been no need of introducing a second covenant.

6:8. But finding fault, he saith to them, Hold the days come, saith the Lord, when I will make a new covenant with the people of God. This promise is contained in Jer. xxxi. 31, Behold, the days come, when I will make a new covenant with the house of Israel, and with the house of Judah; there would have been no need of introducing a second covenant.
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9 Even a covenant entirely different from the covenant which I made with their fathers, (2 Sam. xxvii. note) at the time of my taking them by the hand to lead them out of the land of Egypt into Canaan, when they did not abide in my covenant, but brake it and violated it repeatedly by their idolatries. Therefore I neglected them; I suffered them to be carried into captivity; saith the Lord.

10 For, agreeably to my promise that in Abraham's seed all nations shall be blessed, this is the covenant which I will make with all nations in future times, saith the Lord: Under the gospel dispensation I will put my laws into their mind, and write them upon their hearts, instead of writing them on stones as under the former covenant; and I will be the object of their worship, and their protector, and they who believe shall become my obedient people, whom I will bless through all eternity.

11 And, comparatively speaking, there shall be no occasion for what was commanded under the former covenant, in which no constant public instruction was provided: They shall not need to teach each other to know the Lord, (Deut. vi. 8,) for all shall know me, from the least of them to the highest of them.

12 (Heb. 8.) Because! I will be merciful to their unrighteousness, and their sins and their iniquities I will remember no more.

13 By saying, A new covenant, (ver. 8;) he hath made the former old. Now that which decayeth and waxeth old, is ready to be laid aside as useless. Wherefore, by promising a new covenant, God hath intimated the abrogation of the whole Mosaic dispensation.

CHAPTER IX.

View and Illustration of the Doctrines contained in this Chapter.

To show that the Sinaitic covenant was justly laid aside, the apostle judged it necessary to enter into a particular examination of the religious services which it enjoined, and to prove that these were designed, not for cleansing the conscience of the worshippers, but to prefigure the services and blessings of the new or gospel covenant: so that, the latter being come, there was no longer occasion for continuing the former to prefigure...
them. This chapter, therefore, is an illustration of chap. viii. 5, where the apostle affirms, that the priests worshipped God in the tabernacle 'with the representation and shadow of the heavenly services.' And it was proper to explain this matter copiously, because it must have had a great influence in weaning the Jews from the Levitical services, and in reconciling them to the abrogation of a form of worship, which, though of divine appointment, was now become useless, having accomplished its end.

The apostle begins with acknowledging that the covenant made at Sinai, of which the Levitical priests were the mediators, had ordinances of worship appointed by God himself, and a sanctuary which was a representation of the world or universe, ver. 1.—In particular, the outward tabernacle with its furniture, and the court belonging to it where the ordinary priests daily ministered, were so disposed as to represent the earth and the air, the habitation of men: And the services of that tabernacle, by sacrifices, washings, and other purifications of the flesh, were an example of the rites of worship which men perform on earth for procuring the pardon of sin and admission into heaven, ver. 2.—But the inward tabernacle, called the holy of holies, or most holy place, was so disposed as to be an image of heaven, the invisible habitation of Deity, ver. 3.—And in it was the ark of the covenant, and the pot with manna, and Aaron’s rod, ver. 4.—And the cherubim overshadowing the mercy-seat, or throne of God; over which, and between the cherubim, the visible glory, which was the symbol of the divine presence, rested, ver. 5.

The tabernacles being thus set in order, the ordinary priests entered daily into the outward tabernacle, performing the service of God, and directing all their acts of worship towards the symbol of the divine presence in the inward tabernacle, hidden from their eyes by the vail: So that the services of the outward tabernacles were a fit image of the worship which men on earth pay to the invisible Deity in heaven, ver. 6.—But into the inward tabernacle, the representation of heaven, the high-priest alone entered, and that only one day in the year; but never without blood, which he offered for his own sins, and for the sins of ignorance, ver. 7.—The Holy Ghost, who appointed this service, thereby signifying, that the way into the immediate presence of God in heaven, the true holy place represented by the inward tabernacle, is not opened to men by any worship offered on earth, nor while the present state of things, represented by the outward tabernacle, subsists, ver. 8.—Which constitution of the tabernacles, and of the worship performed in them, without consulting the concern of the time then present, when both gifts and sacrifices were offered; which could not make the offerer acceptable to the Deity, ver. 9.—because he worshipped only with meats, and drinks, and divers immersions, and rites whose efficacy was to cleanse, not the conscience, but the body of the worshipper, to fit him for the society of the people of God on earth; and which were imposed only until the worship of God should be reformed, ver. 10.—Thus, by the inefficacy of the services performed in the Jewish tabernacles, the Holy Ghost has taught us, that all the rites of stoning, and all the acts of worship which men perform on earth, have no efficacy in the way of merit, to procure for them the pardon of sin and admission into the presence of God in heaven.

Next, in opposition to the ineffectual services performed by the Levitical priests in the holy places on earth, the apostle sets the things which they prefigured; namely, the effectual services performed by Christ in the holy places in heaven.—These services he describes as follows: Christ being appointed by the oath of God, to procure for us the blessings of pardon and salvation, which are to be bestowed through his ministration in the greater tabernacle, ver. 11.—hath entered into the holy place of that great tabernacle, even into heaven itself, neither by the blood of goats nor of calves, but by his own blood or death; and through the merit of that great sacrifice, which he offered by the appointment of God, he hath obtained for us an everlasting remission of sin, ver. 12.—Now, that the shedding of Christ’s blood should have this efficacy, is most reasonable. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, did, by the appointment of God, redeem the bodies of the offending Israelites from temporal death, and cleanse them in such a manner as to fit them for the tabernacle worship, ver. 13.—how much more reasonable is it, that the shedding of the blood of Christ, who in the whole of his obedience to God was faultless, should have merit sufficient to cleanse the conscience of penitent sinners from the guilt of works which deserve death, and fit them for worshipping God in heaven! ver. 14.—This passage being a description of Christ’s ministry as an High-priest in the true habitations of God, it may be considered as an illustration of chap. viii. 2, where Christ is called ‘a minister of the holy places, even of the true tabernacle which the Lord pitched, and not man.’

The apostle had affirmed, chap. viii. 6, that Jesus is the Mediator or High-priest of a better covenant or dispensation than the law: But the proof of his assertion he deferred to this place, where it naturally comes in. For, having shewed that the death of Christ hath sufficient merit to procure for penitent sinners the pardon of sin, he subjoins,—For this reason, that his death is so meritorious, he is appointed by God the Mediator of the new covenant, that by dying to procure the pardon of the sins committed under the law of nature, believers of all ages and nations, the called seed of Abraham, may obtain the eternal inheritance, ver. 15.—Accordingly, to shew that the new covenant, in which pardon is promised to penitent sinners, is procured by the death of Christ, the apostle observes, that in every case where God entered into a covenant with men, he made the death of an appointed sacrifice necessary to its ratification; to teach sinners, that all his intercourses with them are founded on the sacrifice of his Son, ver. 16.—Wherefore, authorized by so great an example, men anciently made their covenants firm over dead sacrifices; in so much that a covenant was never of force, while the sacrifice appointed for its ratification lived, ver. 17.—Hence, not the covenant at Sinai was made without blood, ver. 18—20.

—Hence, likewise, the tabernacles when set up, and the whole vessels of the ministry, were at first consecrated for the worship of God, by sprinkling them with the blood of the sacrifices, ver. 21.—and ever after that, all these things were, by appointment of the law, annually cleansed with the blood of the sacrifices offered on the day of expiation. In short, without the shedding of blood, the law allowed no remission on the day of the annual stoning, ver. 22.—Wherefore, seeing God determined not to pardon sinners, nor to open heaven to them without the shedding of the blood of his Son, it was necessary for shewing this, that the Mosaic tabernacles which are the figures of the holy places in the heavens, should be cleansed or opened to the worshipers by the sacrifices of bulls and goats, as emblems of the sacrifice of Christ: But heaven itself was to be cleansed, or opened to believers, by the actual offering of that sacrifice of which the others were the types, ver. 23.—And this was the reason that Christ our High-priest did not enter into the Jewish tabernacles, but into heaven itself, not with the blood of goats and of calves, but with his own blood, now to appear continually, as our High-priest, before the face of God; and by so doing, to make continual intercession in our behalf, ver. 24.—To this purpose, however, it was not necessary that Christ should...
offer himself often, as the Jewish high-priest every year made atonement for the sins of the people, by entering into the earthly holy places with the blood of the appointed sacrifices, ver. 25.—For, in that case, Christ must have suffered often since the foundation of the world. But now, at the conclusion of the Mosaic dispensation, he hath appeared upon earth to put an end to the typical sin-offerings of the law by the one sacrifice of himself, ver. 26.—And to the obtaining of his pardon, his dying once was sufficient. For, since God had appointed men to die but once, as the punishment of the sin of the first man, and after death to be judged but once for their own sins, ver. 27.—so Christ being once offered, in order to carry away the sin committed in the world from the beginning to the end of it, (ver. 26.,) that one offering is held by God as a sufficient expiation. And by virtue of that one sacrifice, he will, to them who wait for him, appear a second time on earth without offering any more sacrifice for sin; and he will thus appear to acquit and save his own people by his own sentence as judge, ver. 28.

New Translation.

CHAP. IX.—I. New verily the first covenant (see chap. viii. 7, note 2.) had both ordinances of (אֲהֵבָה וְעֵשֶׁב) worship, and a worldly holy place.

2. For the first tabernacle, which is called Holy, was set in order, in which both the candlestick, and the table and the shew-bread.

3. And behind the second veil (Exod. xxvi. 33, 34.) the tabernacle, which is called Most Holy, was set in order; (from ver. 2; see also ver. 6.)

4. Having the golden censer, and the ark of the covenant covered every where with gold, in which were the golden pot having the manna, and the rod of Aaron which budded, and the tables of the covenant;

Ver. 1.—I. The first covenant.—Many copies read here הַשָּׁבָע הָאָרֶץ, the first tabernacle, which is adopted in the printed editions. But, as that reading does not agree with ver. 2. HS. and Mill prefer the reading of the Alexandrian and other MSS. of good authority, which have הַשָּׁבָע, leaving the reader to supply 'אָרֶץ from the preceding verse.—This reading our translators likewise have adopted.

2. And a worldly holy place.—The Mosaic tabernacle is called כְּפִינְיָאָן בָּאִיר, a worldly holy place, not because it was a holy place on earth, and made of materials furnished from the earth, but because it was a representation of the world, or universe. This appears from ver. 20, where the tabernacle is said to be מַסֵּר בַּאֲרֵי, 'a representation of the holy places in heaven.' And from ver. 7, where the words מַסֵּר בַּאֲרֵי holy places made with hands are called מַסֵּר בַּאֲרֵי, 'types or (resemblances) of the true holy places.' This is confirmed by Josephus, who tells us, Antiq. II. c. 11. that the Mosaic tabernacles were figures of the universe; that the outward tabernacle, which was accessible at all times to the priests, represented the earth and the sea, which are accessible to men; but the inward tabernacle, from which the priests were excluded, represented the invisible habitation of the Deity. See Heb. iv. 5. note.—In like manner Philo, Leg. Alleg. lib. 2. says, 'the tabernacle was a shadow (מַסֵּר בַּאֲרֵי) of the original heaven.' It is true, this account of the tabernacles is not found in the writings of Moses. Nevertheless, since it was generally received among the Israelites, the presumption is, that it was discovered by God himself to Moses, at the time he showed him the pattern of the tabernacles in the mount. But, he this as it may, certain it is that this emblematical meaning of the tabernacles and of their services was adopted by the apostle Paul. For he tells us, Heb. ix. 9, 10, that by the absolute exclusion of the priests and people from the inward tabernacle, the Holy Ghost signified, that the way into heaven, typified by the holy place, was not open to mankind, whilst the first or outward tabernacle was standing; that is, while the earth, typified by the outward tabernacle, subjected—the emblematical meaning of the tabernacles, handed down among the Jews by tradition, seems to have led them to fancy, that every thing relating to the Levitical worship had an emblematical meaning likewise. For Josephus, Antiq. lib. III. c. 11. affirms, that the parts of the high-priest's robe were representations of the different parts of the mundane system. But, by these refinements, the Jews, and some Christians who follow them, have discreetly corrupted the ancient traditional account of the meaning of the tabernacles, and of their services.

Ver. 2. For the first tabernacle.—Here it is proper to observe, that the whole of the apostle's reasoning in this epistle concerning the Levitical worship, is founded on the original institution of the tabernacles and services by Moses, and not on the temple service, as supposed by some. See Hebr. xiv. 1. 2. and our Notes on Exod. xxv. 1. throughout.

2. The candlestick, and the table, and the shew-bread.—Though the apostle does not explain the emblematical meaning of the furniture of the two tabernacles, because, as he tells us ver. 8. it would have lengthened his discourse too much; yet that they had an emblematical meaning, may be gathered from the apostle's allusion, Heb. x. 9. note 3. in the emblematical meaning of the miraculous rendering of the vail of the temple at the death of Christ. Since, then, the outward tabernacle was a representation of the mundane system, we may suppose, with Josephus, that the seven lamps of the candlestick were emblems of the seven planets, whereby our world is inhabited; and that the table with the shew-bread placed on it, was a representation of the productions of the earth, by which the lives of men and beasts are sustained.

Ver. 3. And behind the second veil, which is called Most Holy.—This tabernacle represented heaven, not only because it is the glory of the Lord, or the place of the invisible, but that, when the veil was rent, it was a communication of the eyes of all who live on the earth.

Ver. 4. Having the golden censer.—The apostle may have learned from the priests, that the censer used by the high-priest on the day of atonement was of gold, and that it was led by him in the inward tabernacle, so near to the veil, that, when he was about to enter into the holiest, by putting his hand under the veil he could draw it out to fill it with burning coals, before he entered into the most holy place to burn the incense, agreeably to the direction, Levit. xvi. 12, 13.

2. And the ark of the covenant.—The ark was so called, because the tables of stone on which the covenant, that is, the ten commandments engraven by God himself were put therein, as a memorial of God's having spoken these commandments from Mount Sinai in the hearing of all the people. These tables of the law being as it were hidden from the glory of the Lord, which rested between the cherubim, by the cover of the ark called the mercy-seat, the tabernacle was thereby figuratively taught, that, in the exercises of the divine mercy towards sinners, the law will not be reformed after the manner of their justification: For, at the judgment, men shall not be tried by the rigor of law, but by the gracious new covenant, in which pardon is promised to the penitent.

3. In which were the golden pot having the manna, and the rod of Aaron which budded, and the tables of the covenant.—In the natural order of things, the pot was put into the side of the ark; and that the pot with manna, and Aaron's rod, were laid up before the Lord in the same manner, according to the Leviticus, Exod. xvi. 23. Num. xvi. 33. So that the whole being
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And above it the cherubim of glory, overshadowing the mercy-seat; concerning which things we cannot at present speak particularly.

Now these things being thus set in order, the priests go at all times indeed into the first tabernacle, performing the services.

But into the second tabernacle the high-priest alone goeth once every year, not without blood, which he offereth for his own, and for the sins of the people; and into the holy place, not at all, but once in the year, in the day of atonement; for he offered for the sins of the holy place one offering, and for the sins of the tabernacle and of the priests that minister therein, and for the sins of the people 2

The Holy Ghost signifying this, that the way of the holy places was not yet laid open, while the first tabernacle still stood. (see chap. x. 19, 20. xii. 40. note.)

Which was (ὑποθέσεις) a parable, (see 142.) concerning the time which is present, during which both gifts and sacrifices are offered, which cannot, with respect to conscience, make him perfect, who worshipeth God

Thus united, and carried by the Levites at once, might be considered as the ark. The pot with the manna, and Aaron's rod, being placed before the testimony, stood full in the view of the cherubim, whose faces were turned toward the mercy-seat. By introducing these things into the inward tabernacle which represented heaven, and by placing them in the manner described, the Holy Ghost may be supposed to have signified, that in heaven the knowledge and memory of the divine dispensations to mankind, and of God's interpositions in behalf of nations and individuals, will be preserved, and be subject to devout contemplation, not only to the redeemed, but to the angels also, represented by the cherubim overshadowing the mercy-seat. Hence, in allusion to what was signified by the placing of the cherubim with their faces toward the mercy-seat, the apostle Peter, speaking of the sufferings of Christ and of the glory to follow, says, 1 into which things angels earnestly desire to look; 2 1 Pet. i. 12; and Paul, Ephes. iii. 10. That now to the governments, and to the powers of this world, the manifold wisdom of God is made known, through the church. 3

Ver. 5. And above it the cherubim of glory — Cherubim being the name of an angel of God; Gen. iii. 2; the figures called cherubim, placed on either side of the ark of the covenant, with the glory of the Lord resting between them, represent the angels who surround the manifest presence of God in heaven. Those who were there, therefore, were truly the cherubim of glory; that is, the cherubim which had the visible glory of God, in the inward tabernacle, resting between them. By this glory constantly abiding in the inward tabernacle, and by the figures of the cherubim, that tabernacle was rendered according to its pattern in heaven.

On supposition that the Mosaic tabernacles, in which the worship of God was performed according to a certain leaven, were a representation of the universe, it is probable they were set in order after the similarity of the celestial leaven. — That the whole universe is the temple of God; that in this vast temple, there is the most holy place, where the Deity resides, and manifests his presence to the angels who surround him; and that all the intelligent beings who inhabit this vast temple, are placed in it to be happy by worshipping the great Creator, each kind according to the faculties which they possess, Paul, canvill.

That the Deity resides in a particular part of the universe, where he makes his presence known to his intelligent creatures by some transcendent visible glory, is a notion which, as the Spectator observes, No. 693, has prevailed, not among the Jews and Christians only, but among the Greeks and Romans also, who spoke of their Jupiter as residing in Olympus surrounded with inferior deities, among whom the Muses were represented as singing around his throne. In short, the idea of the gods inhabiting a particular place, having prevailed among all nations, whether barbarous or civilized, the universal agreement of mankind in such a notion is, I think, a proof that they derived it from tradition, or that it is a distant resemblance. Either supposition shows its truth; and being confirmed by revelation, why should it be called in question?

In this most holy place, the habitation of the Deity, Jesus, after his ascension, entered, as the apostle assures us, ver. 12; and, by presenting his crucified body there, by the manifestation of the divine presence, called, the throne of the Majesty in the heights; the seat of the glory of the God of Israel, chap. vii. 29, and opened heaven for their reception in the body, after the resurrection and judgment, chap. xiv. 28, note. 1

Ver. 6. Premotion of that tabernacle, which consisted in the burning of the incense at the morning and evening sacrifice, in dressing the lamps, in removing the old and placing the new show-breath, which was a continued offering of the fruits of the earth to God for the whole congregation. Lastly, as the principal part of the service of this tabernacle, the priests brought into it the blood of the sin-offerings, and sprinkled them before the veil. Lev. iv. 6. At all other times they entered into it without blood; for the blood of the burnt-offerings was sprinkled upon the altar, Lev. i. 11.

Ver. 7. 1 Into the second tabernacle the high-priest alone goeth once every year. — From Lev. xvi. it appears that the high-priest entered several times into the most holy place on the day of atonement. Wherefore, must be understood to signify one day, rather than one time.

And the people's sins of ignorance. — The law of Moses enjoined those who had injured their neighbours, either by deceitful dealing, or robbery, or slaying, or perjury, to restore to the injured party all they had gotten by these base methods, together with a fifth part more; and, after such restitution, to offer the appointed trespass-offering to the Lord as their king, on which conditions they were to be pardoned, Lev. vi. 1-7. But this was only a political pardon, granted by God as the head of the Israelitish commonwealth, whereas, by the offender was freed from the civil consequences of the crime merited. Accordingly the atonement was made for him by the ordinary priests, God's ministers, by whom he was represented as king in Israel was carried on. The sacrifices offered by the high-priest on the day of expiation had a quite different effect. They were offered for the whole nation, to make atonement for the sin which they had ignorantly committed during the preceding year, and open the tabernacles to their acts of worship during the succeeding year. And to show this, the high-priest carried the blood of these sacrifices into the inward tabernacle, and sprinkled it before the symbol of the divine presence.

Ver. 8. While the first tabernacle still stood. — As both the tabernacles were destroyed long before this epistle was written, the first tabernacle must mean the thing represented by the first tabernacle, namely the present world; consequently the standing of the first tabernacle means the continuance of this world. Now, the thing which the Holy Ghost signified by the exclusion of the priests and people from the inward tabernacle as long as the outward tabernacle stood, was, that the righteous are not to be admitted to the immediate presence of God in heaven, till after the resurrection and general judgment, when this world is to be destroyed. — Further, by the rites of worship performed in both tabernacles, the Israelites were taught, that the true God, the only object of men's worship, though always present with them, is absolutely invisible to them while they remain on the earth; consequently, that the visible gods of the heathens, were all of them, without exception, false gods.

Ver. 9. — Which was a parable, — That is, signifies an information, either by speech or action, in which one thing is put for another. See chap. xii. 19. note 5.

Ver. 10. During which. — That this is the proper translation of εν αυτω, is evident from the gender of the pronoun, which does not permit it to stand for αντικειμενον, but for αποκαταστασιν, time. — The Alex. MS. and the Vulgate read εν υπερ ευς, in which tabernacle. And that reading our translators have followed.

3. Which cannot, with respect to conscience, make him perfect, — As Pierce remarks, Cerebral impurities, and all the effects of sin (bodily, mental) were done away by these gifts and sacrifices; but moral evils, which burdened the conscience upon which the soul of guilt was felt, could not be removed thereby. This doctrine Paul精平蒲注: Acts xiii. 39. — By him all who believe are justified from all things from which ye could not be justified by the law of Moses.
HEBREWS.

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10 But Christ being come, an High-priest of the good things which are to be through the greater and more perfect tabernacle, not made with hands, that is to say, not of this creation; 11 Using not the blood of goats and calves, but his own blood; 12 Sanctifying the flesh with the blood of Christ, and offering himself without fault to God, cleanse your conscience from dead works to work the living God.

15 And for this reason, that the death of Christ is so efficacious,
the new covenant he is the mediator, that his death being accomplished, and also the sacrifices dispensed; and also the sacrifices dispensed; and also the sacrifices dispensed; and also the sacrifices dispensed; and also the sacrifices dispensed; and also the sacrifices dispensed; and also the sacrifices dispensed; and also the sacrifices dispensed; and also the sacrifices dispensed; and also the sacrifices dispensed; and also the sacrifices dispensed; and also the sacrifices dispensed; and also the sacrifices dispensed; and also the sacrifices dispensed; and also the sacrifices dispensed; and also the sacrifices dispensed; and also the sacrifices dispensed; and also the sacrifices dispensed; and also the sacrifices dispensed; and also the sacrifices dispensed; and also the sacrifices dispensed; and also the sacrifices dispensed; and also the sacrifices dispensed; and also the sacrifices dispensed; and also the sacrifices dispensed; and also the sacrifices dispensed; and also the sacrifices dispensed; 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18. *Hence not even the first covenant!*(see chap. viii. 7. note 2) was dedicated without blood.

19. For when Moses had spoken every precept (πάντα τὰ πράξεις) to the law to all the people, *taking the blood of calves and of goats,* with water, and scarlet woad, and hyssop, he sprinkled both the book itself, and all the people.

20. *Saying,* This is the blood of the covenant, *which God hath commanded me to make with you.*

21. (Ex. 24.) Moreover, both the tabernacle, and all the vessels of the sanctuary, he *in like manner sprinkled with blood.*

22. And almost all things, (πάντα) according to the law, are cleansed with blood (μετὰ αἵματος), but without the shedding of blood there is no remission.

23. *There was a necessity, therefore, that the representations indeed of the holy places* (from ver. 24) *in the holy covenant*; and that in every other respect I differ from them in translating and in explaining this difficult, and, if I may be permitted to say so, this hitherto ill understood passage.

Ver. 19. Not even the first covenant. — In the original, the word covenant is wanting; and our translators, by supplying the word testament, have, as has the Syriac, the Septuagint, and the Latin Vulgate, and many commentators, misconstrued the verb of which the author is speaking, a testament; than which nothing can be more incongruous. See chap. ix. 15. note 1. The word testament is supplied not testament, but covenant.

[1] Heb. xx. note 1. — By using this word, the apostle perhaps intended to signify, that the Sinaitic covenant was a renewal of the covenant under which our first parents were placed at their creation. See Heb. viii. 7. note 2. However, as the common translation is sufficiently literal, I have retained it; though some, perhaps, may prefer Chrysostom's interpretation, ἡ θησαυρομενή συναγωνία, τὸ εἰς τὸ αἰώνιον οἰκονόμισθαι συναγωνίαν.

Ver. 20. — Every precept. — The precepts of the law which Moses read to the people on this occasion, were those contained, Exod. xx. xxii. xxxiv. as is evident from Exod. xxiii. 3.

2. The blood of calves and goats. — That calves and goats were sacrificed at the making of the Sinaitic covenant, may be gathered from Exod. xxiii. 8, where it is said, they offered burnt-offerings, and peace-offerings of oxen, (κρέατα ἐδόθη μέτα τοῦ), calved unto the Lord. For cattle of that sort, in their second year, may be called calves or oxen indiscriminately. See chap. xii. note 1. — And with respect to the goats, though they are not mentioned by Moses, yet as these animals were used in the annual solemnities, the apostle may have inferred that they were sacrificed on this occasion, as well as calves or oxen, or he may have been informed of it by tradition.

3. The high priest. — Because much blood was needed to sprinkle the people, it is supposed that water was mixed with it to increase its quantity, and that the apostle joined this, with the other particulars here mentioned, from tradition. — And it is necessary to observe, which in the eastern countries is a shrub, rendered the dispersion more easy. Besides, on other occasions, the blood of the sacrifices was ordered to be sprinkled in that manner, Lev. vi. 5.

4. He sprinkled both the book itself. — I suppose the book contained the precepts which Moses read in the audience of the people, Exod. xix. 7 and that it was laid on the altar and sprinkled, to represent God as a party to the covenant. This not being mentioned in the history, the apostle must have learnt it either from tradition or from inspiration.

5. And all the people. — In Exod. xix. 7, and that it was laid on the altar and sprinkled, to represent God as a party to the covenant. This not being mentioned in the history, the apostle must have learnt it either from tradition or from inspiration.

6. Nor the outward form. — In Exod. xx. 6, and that it was laid on the altar and sprinkled, to represent God as a party to the covenant. This not being mentioned in the history, the apostle must have learnt it either from tradition or from inspiration.

Ver. 22. — In all things. — This is an expression, because some things were cleansed with water, and some with fire, Num. xxx. 22. and some with the ashes of the red heifer, Nu. vi. 9. — And without the shedding of blood there is no remission. — This quasifinal expression is used, because some things were cleansed with water, and some with fire, Num. xxx. 22. and some with the ashes of the red heifer, Nu. vi. 9.

2. And without the shedding of blood there is no remission. — The apostle means, no remission granted in the day of atonement.

23. For because God would not admit sinners into heaven without shedding the blood of his Son, to make the law-servants sensible of this, it was necessary that the tabernacles, the representations of the holy places, should be purified. The reason which speaks here of the sprinkling of the tabernacle and vessels of the sanctuary, when they were first consecrated; the order for which we have Exod. xx. 9, and that there is a only appointed that they should be anointed with oil, yet Lev. xi. 29 where the execution of the order is related, we are told, not only the altar, but the altar, by putting blood on its horns, and by sprinkling it round about with blood, ver. 24, we may believe that the blood was sprinkled in like manner. Besides, Josephus, who was himself a priest, and who no doubt was informed by his predecessors, says expressly, Antiq. l. ii. c. 8. Hultsch, edit. "Moses consecrated for God's service the tabernacle and all the vessels of it, anointing them with oil, and the blood of bulls and rams." — Ver. 22. — 1. Almost all things. — This quasifinal expression is used, because some things were cleansed with water, and some with fire, Num. xxx. 22. and some with the ashes of the red heifer, Nu. vi. 9.

2. And without the shedding of blood there is no remission. — The apostle means, no remission granted in the day of atonement. Because some, who do not understand the nature of the law of Moses, fancy that a real portion of sin was obtained by its solemnities, it will be proper to inquire into that matter. The stonisms on the 10th of the 7th month were made for the people, and the effect of the stonisms made for the people is thus described! Lev. xvi. 30. "On that day shall the priest make an atonement for you; to cleanse you, that ye may be clean from all your sins before the Lord." But this cleansing of the people from all their sins could not possibly have any reference to the expiation of the transgressions of the law, which the priest could not have cleansed, whether perversity or not; consequently he could not be a cleansing the people's conscience, but was only expiating them from those civil penalties which God in the character of their chief magistrate would have imposed on them, breaking the laws of the state, unless these stonisms had been made. A remission of that kind all the people of the congregation might receive; and it was the only remission which a body so often received through the sacrifice mentioned. Besides, the shedding of the blood of beasts could have no influence in procuring an eternal pardon for sinners, in the way either of substitution or of example. Being void of reason, beasts are not capable of being punished; and the less, of being punished in the room of mankind. In like manner, beasts being incapable of sinning, their sufferings can never considered as examples of punishment. The apostle, therefore, had good reason to say, Heb. x. 4. "It is impossible that the blood of bulls and of goats should take away sins." Yet the shedding of their blood was fully prescribed in the Levitical ritual, as it prefigured the real atonement through which God was to forgive mankind their transgressions. From the inefficacy of the annual stonisms, made on the 10th of the 7th month by the high priest, to procure for the people the eternal pardon of their sins, it follows that the daily stonisms made by the ordinary priests had no greater efficacy in procuring the pardon of sins. The efficacy which the annual stonisms had in cleansing the holy places, is described. See note 1. on that verse.

Ver. 23. — 1. They must be cleansed. — The apostle speaks of the annual cleansing of the tabernacles, which was performed in the following manner: The high priest carried the blood of the appointed sacrifice into the tabernacle, where he sprinkled it on the mercy-seat seven times, and seven times before the mercy-seat on the floor. This is termed, Lev. xi. 6. "Likewise also he did for the holy place, because of the uncleanness of the children of Israel." By the same rite the tabernacles of the congregation, and the altar, ver. 10. But the tabernacles and altar being best
HEBREWS.

Holy places in the heavens, (see chap. ix. note 3), should be annually cleansed, that is, opened to the prayers and people, by the sacrifice of bulls and goats, as types of the sacrifice of Christ; but the heavenly places themselves, by a sacrifice more effectual than these.

24. (Or see, 93.) Therefore Christ hath not entered into the holy places made with hands, (whereas the images of the true holy places; but into heaven itself, now to appear before the face of God, on our account.

25. (Or 16, 100.) Yet, however, that he should offer himself often, as the high-priest entered the holy places every year with other blood;

26. For then he must often have suffered since the foundation of the world; but now once, at the conclusion (two years) of the ages, he hath been manifested to abolish sin-offerings by the sacrifice of himself.

27. But as it is appointed to men once to die, and, after that, the judgment,

28. Even so Christ being once offered, (chap. viii. 3, note), in order to carry away the sins of many, will, to them who wait for him, appear a second time, without sin-offering, in order to salvation.

noble of moral pollution, their uncleanness must have been of a ceremonial kind, as it is expressed ver. 16, by their remaining among the people in the midst of their uncleanness; that is, contracted by the worship performed in them by the priests during the preceding year. Wherefore, the cleansing and purifying of these things imposed their being fain not to go forward in the service of God; and, in particular, that the tabernacles were opened to the prayers and other acts of religious worship, to be performed by the priests and people during the course of the succeeding year.

For, according to God's general design in giving the law, by purifying with blood these copies of the holy places in heaven, and in separating them from all the rest of his universe, he himself opened to them through the blood of Christ, that on account of the shedding of his blood, God hath from the beginning accepted, and will to the end of the world accept, the worship which passeth from men everywhere on earth offer to him; and that he will receive them into heaven after the general judgment.

29. But the heavenly holy places themselves, by sacrifices better than these.—The one sacrifice of Christ, by which heaven is opened, (see ver. 22, note.) The heavens being here meant, to give dignity to that sacrifice, the plural is used instead of the singular; for the whole creation everywhere taught, that Christ offered but once sacrifice, chap. x. 12.

30. The images of the true holy places. —And in the Mount, Moses had seen the ark, the type of this tabernacle, and of the services be performed in them, shewed Moses. Hence the tabernacles, with their services, which he formed according to that model, are called antitypes or image of that model; consequently images of heaven itself, and of the services to be performed by Christ as the high-priest of the heavenly holy places; of all which the model shewed to Moses in the Mount was a shadow or dark representation.

31. That Christ's appearing in the body in which he suffered death, before the manifestation of divine presence in heaven, was a real offering of himself a sacrifice for us, is evident from the apostle's adding, in the following verse, that it was not necessary that he should offer himself often, as the high-priest entered into the holy places annually. Wherefore, according to St. Paul, the manifestation of the Jewish high-priest in the Mosaic tabernacles from year to year was a continued emblem of Christ's entering once for all into heaven with the sacrifice of himself, and of his continually offering there for us by virtue of that sacrifice; and of his procuring us access to God.

And, for equally white on earth, together with the image of our sins and admission into heaven after the general judgment.

32. Not, however, that he should offer himself often.—The atonement made by Christ being founded on the sovereign pleasure of God, Heb. ii. 25, it was to be made according to the sovereign point of God. Wherefore, Christ having made that atonement only once, it follows, that no more atonement was required by God, in order to his pardoning the sinner, in all ages and nations. See the following note.—That Christ offered himself a sacrifice, not on the cross, but in heaven, by presenting his crucified body there before the manifestation of the divine presence, see proved Heb. vi. 3, note; and ver. 26.

33. For then he must often have suffered since the foundation of the world.—Such an atonement is not necessary to the pardoning of sinners, and to their admission into heaven, that Christ should offer himself in heaven once, that is, annually, as the high-priest entered every year into the holy places on earth with the blood of bulls and goats to make atonement for the people; because, saith he, in that case, Christ must often, that is, every year, have suffered death since the foundation of the world, which is absurd. It is reasoning merits the reader's particular attention, because it supposes two facts which are of great importance. The first, that the fall of Adam to the end of the world, no man will be pardoned but through Christ's having offered himself to God a sacrifice for sin. The apostle's reasoning evidently implies this. For if sinners may be pardoned without Christ's offering himself a sacrifice, his offering himself but once as would not be in itself so meritorious, and far less his offering himself often, as the apostle affirms. The second fact is, that in the apostle's reasoning is, that although Christ offered himself only once; and at that on the conclusion of the Mosaic dispensation, that one offering in itself is in no want of merit, and of such efficacy in procuring pardon for the penitent, that its influence reaches backwards to the beginning of the world, and forwards to the end of it, on which account Christ is with great propriety termed, Rev. xviii. 6. A Lamb slain from the foundation of the world, so that his atonement also in the foundation of the world, in this passage, is not to be taken strictly, because the necessity of Christ's offering himself once was, as it were, written in the very foundation of the world; this in the Mosaic dispensation, that one offering in itself is not mean, and of such efficacy in procuring pardon for the penitent, that its influence reaches back to the beginning of the world, and forwards to the end of it.

2. To abolish sin-offerings. —And this saith, this Greek word, as used to denote the removing or forbearing the service, is rendered away, sin, in this verse signifies sin-offerings, as it doth likewise ver. 25. See 2 Cor. vi. 21. note 1. After Christ offered the sacrifice of himself, the typical sin-offerings of the law being no longer of any use, were abolished. This great event was expressly foretold, Dan. ix. 24.

34. It is appointed to men once to die. —The apostle does not say appointed to all men once to die: Because man's access to God is open at all times, and he may approach to God in any manner at any time. But it is not said appointed to all men once to die: Because man's access to God is open at all times, and he may approach to God in any manner at any time.

35. To carry away the sins of many. —So I translate many. Surprising that the apostle alludes to the scope-good, "which bare all the impieties of the congregation unto a deep and abiding," if this word is translated bear the sins, as it is in I Pet. iii. 14. The meaning will be the same in effect; namely, that Christ was once offered to make atonement for the sins of many. 1. Pet. ii. 21. note 1.

4. Will, in them who wait for him, appear a second time. —The return of Christ from heaven to earth at the last day, is here compared to and regarded by the apostle as just the same thing as the coming of Christ to judgment, immediation to which the apostle refers in the next verse. It is the same thing as the coming of Christ to judgment, immediation to which the apostle refers in the next verse.
CHAPTER X.

View and Illustration of the Discoveries and Exhortations contained in this Chapter.

In the preceding chapter, the apostle, for displaying Christ's dignity as a High-priest, having illustrated his affliction, chap. viii. 7. that the Levitical priests worshipped God in the tabernacle, with the representations of the services to be performed by Christ in heaven; also, having contrasted the inefficacious services performed by these priests in the tabernacle on earth, with the effectual services performed by Christ in heaven; and the covenant of which they were the mediators, with the covenant of which Christ is the Mediator; and the blessings procured by the services of the Levitical priests in the earthly tabernacle, with the blessings procured by the services performed by Christ in heaven; he, in the beginning of this tenth chapter, as the necessary consequence of these things, infers, That since the law contains nothing but a shadow, or emblematical representation, of the blessings to come through the services of the greater and more perfect heavenly tabernacle, and not these blessings themselves, it never can, with the same emblematical sacrifices which were offered annually for ever by the high-priests on the day of atonement, make those who came to these sacrifices perfect in respect of pardon, ver. 1. — This important conclusion the apostle established still more strongly by observing, that if these sacrifices had made the worshippers perfect in respect of pardon, they would have ceased to be offered; because the worshippers being once cleansed, that is, pardoned, would no longer have been distressed with the consciousness of their sins, and with the fear of punishment, ver. 2. — Nevertheless, that the consciousness of their sins as unpardonable still remained, even after these sacrifices were offered, is evident from this, that in the annual repetition of these sacrifices, the people's sins for which atonement had formerly been made, were remembered; that is, confessed as still unpardonable, ver. 3. — Moreover, in further proof of his conclusion, the apostle affirmed it to be impossible in the nature of things, that the shedding of the blood of bulls and of goats, creatures not capable of sinning, should, either as substitutions or as examples of punishment, (see Heb. ix. 22, note 2.) take away the sins of moral agents, ver. 4. — Wherefore, after the Israelites believed that the sacrifices of beasts were real atonements, the Deity, to shew them the folly of that notion, inspired the writer of Psalm xl. to foretell what his Son was to say to him when coming into the world to make a real atonement for the sins of men; namely this, The sacrifices of bulls and of goats, and the offerings of the fruits of the earth, though of thine own appointment, thou dost not command any longer, on account of their inefficacy, and on account of the superstitious use which hath been made of them: But thou hast prepared me a body, that I may die a real sacrifice for sin, ver. 5. — Whole burnt-offerings and sin-offerings thou hast no pleasure in, now, ver. 6. — Wherefore I said, Behold I come into the world, to do O God, thy will, in bruising the head of the serpent, which is written concerning me in the beginning of the book of the law, ver. 7. — On these words of Messiah the apostle remarks, that having first said to God, Send forth thy Son, and offering, and whole burnt-offerings, and sin-offerings which are offered according to the law, thou dost command, neither art thou pleased with them, ver. 8. — And next, seeing he hath said, Behold I come to do thy will, thou wilt, by dying as a sin-offering; it is, therefore, that God hath taken away his first commandment, the sacrifices of the law, and hath abolished these sacrifices, that he might establish his second commandment, pointing his Son to die in the human nature as a sacrifice, to render the sinless perfect in the dispensative, ver. 9. — By which second commandment, therefore, are sanctified through the offering of the body of Christ once, ver. 10. — From this memorable passage, the 10th Psalm we learn, that the only real expiation for sin which God ever appointed, is the sacrifice of his own Son in the human nature; that all the sacrifices which he pointed to the Israelites, were nothing but emblems of the sacrifice of Christ; and that the sacrifice of Christ being offered, the emblems of it are now fitly said and that under the gospel dispensation there might remain in the view of mankind no sacrifice having any pretension to take away sin but the sacrifice of Christ, expressly established by God himself, as the meritorious cause of our pardon.

In what follows, the apostle applies to the sacrifices offered by the ordinary priests daily in the outward tabernacle, the argument by which he had proved the insufficiency of the sacrifices offered annually by the high-priest in the most holy place; namely, that the repetition of it them showed their inefficacy, ver. 11. — Whereas Christ, through the whole of his life, having offered but one sacrifice for sin, set down at the right hand of God, as having completely finished the expiation, and as taken possession of the government of the universe, ver. 12, 13. — Wherefore, by the one sacrifice of himself, Christ hath perfected for ever the sanctified; that is, hath obtained an eternal pardon, together with admission into heaven, for all them who have an interest in that sacrifice by faith and repentance, ver. 14. — This the Holy Ghost testifies in the before-mentioned account of the covenant of which Christ is the Mediator, ver. 15. — Where, among other things, God promises that the sins and iniquities of his people he will remember no more, ver. 17. — Now, where a complete pardon is granted, certainly no more offering for sin is needed, ver. 18.

Here the apostle concludes his admirable reasonings concerning the priesthood and sacrifice of Christ. But before we dismiss the subject, it may be proper to remark, that although the apostle's arguments are formed principally to show the inefficacy of the sacrifices of Judaism, yet being equally applicable to the sacrifices of heathenism, they must have been of great use for convincing the Gentiles, that those among the dii whom they had hitherto relied were utterly inefficient for procuring the favour of the Deity. — Moreover, the apostle having proved that the Levitical sacrifices and services

...
I longed after that country from which they came out, no 1. had an opportunity to have returned to it.

And (hebrew, see 1 Tim. iii. 1. note 1.) they longed 2. country than Chaldea, even an heavenly country, which 3. to them: Therefore God was not ashamed of 4. (Isaac, and Jacob) to be called their God, long after 5. they gave them no possession in Canaan, prepared for them a city, even the new Jeru-

salem, prepared for them a city, even the new Jeru-
salem.

The exercise of faith, Abraham, when tried, offered up his only begotten Isaac on the altar to sacrifice him: He who had received him, and his seed should be as the sand on the sea-shore into 6. should inherit Canaan, and that no nation should be so much more willing that we be in part with our brethren and friends, whom God himself takes them from us by a

400. only begotten) Isaac is called Abraham’s only son, be

3. and no other son by Sarah.

4. Surely by Isaac a seed shall be to them.—This is a more

5. Hebrew phraseology, signifies sometimes to do, to be

6. raised him, even from the dead, from whence he re-

7. — The word ascends is more properly translated he

8. received. Abraham’s action, on this occasion, is called by God as a reposing up of Isaac, he might with

9. said to receive him from the dead, when he was step-

10. ing him. It is more natural therefore to interpret the

11. from the dead, of his receiving and bringing him

12. great change of foods which he had escaped, that of

13. his birth, which was not a receiving him from

14. the dead, but the resurrection, as his deliverance from

15. death being the resurrection, that is, of a resurrection.

16. This is the proper meaning of the Hebrew phraseology.

17. The expression for, for, where

18. which a thing is done. Gen. Exod. iv. 6. We

19. with Whitaker, that the expression, for the

20. expression for a resurrection was supposed to be an emblem of


22. where it means a type of figurative representation of

23. in the instance of the Hebrew word 24. sacrifice, when it is understood that God is to make

25. this appear to be a most em-

26. pronounced, and this appears to be a most em-

27. pronounced, in the instance of the Hebrew word 28. sacrifice, when it is understood that God is to make

29. the sacrifice, as a burnt offering, a type of the

30. redemption that was to make of himself.

31. The sacrifice as well as the seed of the pro-

32. sacrifice, as a burnt offering, is a type of the

33. redemption that was to make of himself.

34. The sacrifice as well as the seed of the pro-

35. sacrifice, as a burnt offering, is a type of the

36. redemption that was to make of himself.
blessings which were to come through the services of Christ in the heavenly tabernacle, and not the very substance of these blessings, it never ceases, with the same kind of sacrifices which the high-priest offered yearly for ever, make those who come to these sacrifices perfect in respect of pardon.

2. Since, if these sacrifices could have made the worshippers perfect in respect of pardon, being once offered, they would not have ceased from being once again offered because the worshippers, being once pardoned, should have had no longer uncleaness in their conscience on account of the sins for which the atonement was made.

3. Nevertheless, in these sacrifices annually repeated, and in the confession of sins made over the scape-goat, a remembrance of all the sins of the people was made, as not pardoned. Lev. xvi. 21.

4. Besides, it is impossible, in the nature of things, that the blood of bulls and of goats should procure the pardon of sins, either in the way of substitution or by example. (See Esai. vii. sect. 1. art. 2, 3 and Whitby’s note on Heb. x. 14.)

5. Wherefore, to show this, when coming into our world, Messiah said to God, ‘The sacrifice of bulls and of goats, and the offering of the fruits of the earth, thou dost not now command, but a body thou hast prepared me, that by dying I might make the atonement prefigured by these sacrifices.

6. The whole burnt-offerings, and the sin-offerings, appointed in the law, having become the occasion of superstition, thou art not pleased with them.

7. Then I said, Behold I come into the world, to do, O God, thy will, (suppose i) which is written concerning me in the volume of the book.

Ver. 7.—I. When coming into the world, he said—Because the apostle here affirms, that Messiah, when coming into the world, spake the 6th and the following verses of Paul; and because David could in no sense say that God did not desire sacrifice and offering from him, it is the general opinion that the Psalms is a prophecy of Christ, and that it cannot be applied to David at all. For though it be said, ver. 12, “Mine iniquities have taken hold of me,” these iniquities may be “the iniquities of us all,” laid on him by the Lord, Isa. lii. 6; so that they become his by imputation. Or, by a necessity of the case for the effect, they may be the sufferings which Christ bare for the sins of the world. To this sense the precedent and subsequent expressions in the Psalms naturally lead, ver. 11, “Innumerable evil have compassed me about.” Therefore my heart melteth me. This is Messiah’s coming into the world means has come from heaven into our world, we learn from himself, John xvi. 38. “I came forth from the Father, and am come into the world.”

Also he hath told us for what end he came into our world. Matt. xxviii. 11. “The Son of man is come to save that which was lost,” namely, by giving himself to the lost sinner; “in the courts of the Gentile country, through believing and obeying the gospel. Of this the continued possession of Canaan, secured to the Israelites by their obedience to the law, was a shadow. Wherefore, the good things which Christ hath obtained for believers, through his mediation in the heavenly tabernacle, being not procured, but only typified by the ministrations of the high-priests in the tabernacle on earth, it was fit that these shadows should be done away, as the things of which they were shadows were accomplished. Therefore the circumstance of their offering these sacrifices yearly, shows that the apostle had in his eye the sacrifices which the high-priest offered annually on the tenth of the seventh month.

Ver. 2.1 Would the apostle have ceased?—That this is the proper translation of the clause Mill has shewed; in which he follows Delitzsch and Theophylact, who affirm that it ought to be translated interrogatively. The Syriac and Vulgate want the negative participle here.

2. Because the worshippers, the people who came to the tabernacle to worship on the last of the seventh month, called the kaddish, ver. 1.

3. It is impossible that the blood of bulls and of goats should take away sins.——Mich. viii. 7. The word kaddish properly signifies the head or top of a pillar; and sometimes the pillar itself, as the temple of Solomon has shewed on this verse. Hence it was used by the LXX. to denote a volume, or roll, not being of the cylindrical form. In the common translation of this verse, Messiah is represented as saying, “In the volume of the book it is written about me, Behold I come to do thy will, O God.” But as this speech is nowhere written in the book of the law, the translation which I have given, arising from the right construction of the Greek phrase, is more consonant to the sense of the word kaddish, which Mill has shewed, than any other
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8 On the foregoing remarkable passage I reason thus.—The only begotten, who knew the will of his Father, (John i. 18.), on coming into the world, first having said, Certainly sacrifice, and offering, and burnt-offerings, and sin-offerings, notwithstanding they are offered according to the law, thou dost not will, neither are pleased with;

9 Next, seeing he hath said, Behold I come to do, O God, thy will; He taketh away the first WILL, (from ver. 10.), that he may establish the second.

10 By which will (is) that we are the sanctified, through the offering of the body (ver. 5.) of Jesus Christ once.

11 And indeed every priest standeth daily ministering, and offering often the same sacrifices, which can never take away sins. (See ver. 2, 4.)

12 But he, having offered only one sacrifice for sins through his whole life, sat down at the right hand of God;

13 (To mean) Thenceforth waiting till his enemies be made the footstool of his feet.

14 (Ver. 93.) Wherefore, by one offering, he hath perfected (see Heb. v. 9, note.) for ever the sanctified. (53.)

15 And even the Holy Ghost testifieth this to us, (ver. 94.) according indeed to what was before mentioned; (chap. viii. 10, 12.)

16 This is the covenant which I will make with them after these days, saith the Lord: I will put my laws in their hearts, and write them upon their minds;

17 And their sins and their iniquities I will remember no more.

18 Now, where remission of those is, no more offering for sin is needed.

19 Well then, brethren, having (suggereos or adopted; namely, 'Then') I said, Behold I come to do, O God, thy will (empty i) which is written concerning me in the volume (or, another translate συνέφασσε, in the top or beginning) of the book; namely, while alive. Ver. 8. Which are offered according to the law.—This clause is not in the Psalm; but it is added by the apostle, to show that, notwithstanding those offerings were originally of divine appointment, they were all to be laid aside when Messiah came into the world and offered himself as a sin-offering. Wherefore, that the reader may be enabled that they are the apostle's words, and not the words of the Psalm, they must be read in a parenthesis, before the clause, 'then dost not will,' to show that that clause refers to the four kinds of offerings mentioned in the Psalm.

20 Ver. 10.—Sanctified by the offering of the body.—The Levitical sacrifices were made by the frequent offering or sprinkling of the blood of the sacrifices in the holy places: But the sanctification of believers is made by the offering or presenting of the crucified Jesus Christ in heaven once, whereby his death on earth was manifested:—see chap. viii. 5. note 5. has part of the note.

21 Or Jesus Christ once. 1—Thus, by the express testimony of the Jewish scriptures, the apostle hath proved, that as the Levitical sacrifices were at first established by divine authority, so they are now abolished by the same authority. Also, that, by the express will of God, the sacrifice of Christ was appointed from the beginning the only propitiation for the sins of men. And it must ever be remembered, that the will of God is the true foundation on which any propitiation for sin can be established. Wherefore, since the death of Christ, God made the propitiation for the sins of the whole world, it being established on the foundation of his will, and secure from all the objections raised against it, either by erring Christians or by obstinate infidels, or on account of our not being able to explain the reasons which determined God to save sinners in that method, rather than in any other. See Heb. ii. 18. note 4.
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10 But Christ being come, an High-priest of the good things which are to be brought in the greater and more excellent tabernacle, not made with hands, that is to say, not of this creation;

11 Hath entered once into the holy places (that is, the tabernacle), not once to offer himself without, but once to offer himself for us a holocaust, and an eternal sacrifice, (see Lev. xi. 25, 31.) and of calves, (Lev. iv. 2, 18.) but by his own blood, having obtained us an eternal redemption. (See Eph. ii. 13.)

13 For if the blood of bulls and of goats, and the ashes of an heifer, sprinkling the polluted, (Num. xix. 9.) sanctify to the cleansing of the flesh,

14 How much more shall the blood of Christ, who through the eternal Spirit, offered himself without fault to God, set apart your conscience from dead works to work the living God? (See ver. 9, note 3.)

15 (καὶ ἐκ τῶν) And for this reason—of

Ver. 10—1. Only with meats and drinks—that is, worshipped only with sacrifices, which consisted of the flesh of such clean animals as might be eaten, and with the fruits of the earth; and both as compared with drink-offerings. Agreeably to this account of the gifts and sacrifices with which God was worshipped in the tabernacle, they are called ‘the meat of God’s house.’—In translating ἐσπαργασίαν, I have here followed Pierce, v. 2.—See hath this signification, Luke i. 20. Matt. iv. 4. Col. iii. 9.

2. Ordinances concerning the flesh.—ἀπεσπάστας, literally, ‘a breeder of the flesh;’ things of the flesh, not the spirit, righteousness.

3. Implyed. 1. All sacrifices cannot agree with αἰνεῖτε, which is in the passive case, we must with Pierce supply αἴνεσθε, which ordinances were laid on the Jews as a burden. Hence Peter said to the Jews, Acts x. 10, ‘Now therefore why tempt ye God, speaking of the spirit, but speak as men, according to the truth of the matter?’—These ordinances respecting the purifying of the flesh, were imposed and continued until the time of reformation, to show that all the gifts and sacrifices which were offered on earth, could not introduce the sinner, as a pardoned person, into the presence of the Deity.

Ver. 11—1. But Christ (ἐσπαργασίαν) being come. The particle ἐν, at the beginning of this verse, being used in its adversative sense, showeth, that the apostle was stating a comparison between the Levitical high-priests and Christ.

2. The high-priest of good things which are to be through the greater and more perfect tabernacle. In this translation I have followed the order of words in the original; because, in that order, they afford a sense suitable to the apostle’s design: which was to show, that Christ’s mission was so great, and Christ’s offerings so greatly superior to those of the sons of Aaron, both in respect of the tabernacle in which he officiates, and in respect of the efficacy of his ministrations. He officiates in the greater and more excellent tabernacle not made with hands, called, Heb. viii. 2, the true holy place which the Lord pitched and not man. And, the good things of which Christ is the high-priest or Mediator, are all the blessings included in eternal redemption. See ver. 12. These blessings are here said to be through the greater and more excellent tabernacle, that is, as I understand it, through the services of the greater and more excellent tabernacle which Christ as a High-priest performed; namely, his dying on earth, and his presenting his cruified body before the throne of God in heaven, as a sacrifice for sin. But Bess, Pierce, and others, read the first clause of the verse by itself, thus, ‘But Christ being come, an High-priest of good things to come,’ join what immediately follows with the beginning of ver. 14. In this manner, ‘through a greater and more perfect tabernacle hath entered into the holy place.’—understanding the greater and more perfect tabernacle, our Lord’s human nature. In support of this union, Bess saith, that his human nature may as properly be called tabernacle, according to the phrase used, as the막 on tabernacle, the holy of holies, or the holy place. For the same reason, Pierce saith, that Christ entered into the holy place through his own human nature as through a tabernacle. He entered into heaven clothed in his humanity, and not through a tabernacle; but, on that supposition, he did not carry his human nature with him into heaven.

12-13. And of calves.—Pierce observes, that the Hebrew word (Lev. vii. 3.) here translated calves, properly signifies bullocks of the second year; and that being so young, they might be called calves, which is the I.X.X. translation. Besides, we have ‘calves of a year old’ mentioned Micah vi. 6.; and the apostle in the following verse, calls this blood ‘the blood of bulls.’—See chap. ii. 18.

2. But by his own blood.—The essence of the sacrifice consisted in its death. But because its death was effected by the shedding of the animal’s blood, and was shewing by sprinkling it in the holy places, the high-priest was said to enter into the inner tabernacle by the efficacy of the blood, that is, of the death of the victim, manifested by its blood which he carried with him. In like manner Christ is said to have entered, as a High-priest, into the holy places in heaven by his own blood; that is, by the merit of his own sufferings taken completely. For he shed his blood when he suffered in the garden, when he was scourged, and when he was crowned with thorns, as well as when the nails were driven into his hands and feet on the cross, and the spear was thrust into his side.

3. Having obtained for us an eternal redemption—namely, from the grave, and from future punishment, followed by admission into heaven, there to live eternally with God in unapproachable felicity. These are the good things said, ver. 11. to be through the service of Christ in ‘the greater and more perfect tabernacle.’

Ver. 13. Sanctify to the cleansing of the flesh.—The things mentioned, sanctified the bodies of the priests, not by any natural accuracy, for they rather defiled them, but by the appointment of God, who, considering them as acts of obedience, was pleased to sanctify them, in order to restrain the civil punishment which, as their political ruler, he had a right to bestow on the polluted priests. Now, by this sacrifice the apostle intimates, that both by the appointment of God and by its own efficacy, antithetical to the procuring an eternal salvation to sinners. See Rom. vii. 1. art. 3, and Whiston’s note on Heb. x. 14. The sentiment expressed in this and the following verse observes attention, not only for its strength in the proof, but because it is a beautiful illustration of the apostle’s doctrine, Heb. viii. 7. that the Levitical services were all shadows of heavenly things. For, the sanctification effected by the legal rite, being the sanctification of nothing but the body, it was in a religious light of little use, unless in it was a representation and pledge of some real exaltation. Now what real exaltation of sin is there in the whole universe, if the sanctification of Christ is excluded? We must therefore acknowledge that the Levitical rites which sanctified the flesh, derived their whole virtue from their being, as the apostle affirms, figurative representations of the real exaltation which Christ was to make in heaven for sanctifying the soul of the sinner.

Ver. 14.—1. Who, through the eternal Spirit, offered himself. A number of Mss. together with the Vulgate version, instead of οὖσαν μὴν εἶχεν κατά σέ, but the Nymphæus hath here, ὡσπερ οὐκ ἠκοίμητος εἰς αἰνεῖτε. Besides, the common reading is found in no Mss.—Christ is said to have offered himself through the eternal Spirit, because he was raised from the dead by the Holy Ghost, 1 Pet. i. 18.; consequently he was enabled by the Spirit to offer himself to God; that is, to present his human nature before the throne of God in heaven. See Heb. vii. 5.; note 6.

2. To worship the living God.—The living being is given to worship God, to signify the greatness of his power, which might deter sinners from approaching him in acts of worship, if they were not assured of pardon through the blood of Christ. Forgiving the blood or death of Christ this efficacy, was a proper reward of his obedience to death.
of the new covenant he is the Mediator or High-priest, by whom its death being accomplished for obtaining the pardon of the transgressions of the first covenant, believers of all ages and nations, as the called seed of Abraham, (Rom. viii. 48, 49), may receive the promised eternal inheritance.

For where a covenant, there is a necessity that the death (in Isa. lx. 1) of the appointed sacrifices should be brought in.

17 For a covenant is confirmed with dead sacrifices, seeing it has never hitherto been in force whilst the appointed sacrifices lived.

Ver. 15-1. Of the new covenant.—See Heb. viii. 7. note 2. The word יְהוָה, here translated covenant, answers to the Hebrew word שָׁוא, which is used in the writings of the evangelists and apostles, except in the history of the institution of the supper, and in Col. iii. 22 and in the passage under consideration: In which places, copying the Vulgate version, they have rendered יְהוָה the word testament. Even עָנָס, the old testament, 2 Cor. iii. 7. 11. is in the King James, the first testament. Heb. vi. 18. must certainly be the Sinaitic covenant, or law of Moses, as is evident also from Heb. x. 28. On this supposition it may be asked, 1. In what sense of the word is the Sinaitic covenant, or law of Moses, with the required perfect obedience to all its precepts under the penalty of death, and allowed to no mercy by any sinner, however penitent, can be called a testament, which is a deed conferring something valuable on a person who may accept or refuse it as he thinks fit? 2. The word לֶאֱכָל, the transaction at Sinai, in which God promised to continue the Israelites in Canaan, on condition they refrained from the wicked practices of the Canaanites and observed his statutes, Lev. xi. 9. can in no sense be called a testament. 3. If the law of Moses is a testament, and if, to render that testament valid, the death of the testator is necessary, as the English translators have taught us, ver. 16. 1. the same arguments which were procured by the death of Christ, and are most forcibly noticed, it has any validity which as a testament it is thought to have received by the death of Christ, when he revived again on the third day.— 4. The things affirmed in the common translation of ver. 15. concerning the new testament, namely, that it hath a mediator; that that mediator is the testator himself; that there were transgressions of a former testament, for the redemption of which the mediator of the new testament died; and, ver. 16. 1. that the first testament was made by sprinkling the people in whose favour it was made with blood; are all things quite foreign to a testament. For it was ever in the practice of any nation, that a testament needed a mediator. Or that the mediator was the testator of his own testament? Or that it was necessary the testator of a new testament should die to redeem the transgressions of a former testament? Or that any testament was ever made by sprinkling theilogues with blood? These things have nothing to do with the New covenant. They had mediators who assisted at their making, and were sureties for the performance of them: They were commonly ratified by sacrifices, the blood of which were sprinkled on the parties. Where, if any former covenant was injured by the party, satisfaction was given at the making of a second covenant. 5. By calling Christ the mediator of the new testament, our thoughts are turned away entirely from the view which the scriptures give us of his death as a sacrifice for sin: Whereas, if he is called the Mediator of the new covenant, which is the true translation of נְשָׂעַת וְשַׁעַר, that appellation directly suggests to us, that the new covenant was procured and ratified by his death as a sacrifice for sin. Accordingly Jesus, on account of his being made a priest by the oath of God, is said to be 'the Priest or Mediator of a better covenant' than that of which the written covenants were the mediators—1. I know that the Greek Lexicon commonly signifies a testament; yet since that is a word of a secondary translation, 2. I mean, the word τίμημα, from τίμω, signifies a covenant. The word יְהוָה, in writing Greek, should have been rendered נְשָׂעַת וְשַׁעַר, in the sense of the ancient, and probably properly signifies a covenant, by the word יַכְבִּד, in writing Greek, that word should have been rendered ἐξανατολησθέν, for the ancients have acknowledged by their version of Heb. x. 16. To conclude, nobody need be perplexed by the consideration. For the first covenant may be translated a covenant, and seeing, when so translated, these verses make better sense, I am sensible of no inconvenience in the scope of the apostle's reasoning, than if it were translated a testament, we can be at no loss to know which translation of יָכְבִּד in these verses ought to be preferred. Nevertheless, the absurdity of a phraseology in which the readers have been long accustomed, without attending distinctly to its meaning, I am sensible of no inconvenience. The apostle having, in ver. 15. showed that Christ's death was necessary as a new covenant, the Mediator, that is the procurer and ratifier of the new covenant, be in the 16th and 17th verses observed, that since God's covenants with men were all ratified by sacrifice, to shew that his intercourse with them are founded on the sacrifice of his Son, it was necessary that the sacrifice of his Son, which the apostle has observed might be made for him, and should be ratified by his Son's actually dying as a sacrifice.

The faithfulness of the common translation of the 16th, 17th, 18th, 20th, and 21st verses of this chapter appearing to me to be a matter of no small importance, inasmuch as this part of the apostle's subject has not been so well attended to, I have thought it necessary to make that observation.
18 Hence not even the first covenant! (see chap. viii. 7. note 2) was dedicated without blood.

19 For when Moses had spoken every precept (verse 22) in the law to all the people, taking the blood of calves and of goats, with water, and scarlet powder, and boughs, he sprinkled both the book itself, and all the people.

20 Saying, This is the blood of the covenant, which God hath commanded me to make with you.

21 (Lev. 10.) Moreover, both the tabernacle, and all the vessels of the ministry, he in like manner sprinkled with blood.

22 And almost! all things, (verse 23) according to the law, are cleansed with blood: (see verse 23, note 1) and without the shedding of blood there is no remission.

23 There was a necessity, therefore, that (see verse 24) the representations instead of the holy places (from verse 24) in the heavens; and that in every other respect it differ from him, both in its outward appearance, in the manner of its setting forth, and, it may be permitted to say, in this, that thereby it was made unapproachable.

24 Ver. 18. Not even the first covenant. — In the original, the word covenant is wanting; and our translators, by supplying the word covenant, when not found in the Ninth Covenant, or law of Moses, of which the apostle is speaking, a testament; that is, that which could not be more incongruous. See chap. 12. note 1. The word to be supplied is not testament, but covenant.

25 For almost! all things, (verse 25) being hallowed, were hallowed by being consecrated in the blood of those who were sacrificed.

26 For nothing is purified without blood; and it is the blood of Jesus that purifies us from every sin.

27 Ver. 19. Every precept, etc. — The precepts of the law which Moses read to the people on these occasions, were those contained in Exodus xx. xxii. xxiii. xxiv. as is evident from Exodus xxiv. 5. The blood of calves and goats. — That calves and goats were sacrificed at the making of the Mosaic covenant, may be gathered from Exodus xxiv. 5, where it is said, they offered burnt-offerings, and peace-offerings of corn, (LXX. φιλοθείαν καὶ προσφορὰν, calves), into the Lord. For cattle of that sort, in their second year, may be called calves or oxen indifferently. See chap. 12. note 1. And with respect to the people, though they are not mentioned by name, yet as these animals were used in the annual sacrifices, the apostles may have inferred that they were offered on these occasions, as well as calves or oxen, or he may have been informed of it by tradition.

28 Ver. 20. Blood and water. — Because much blood was needed to sprinkle the people, it is supposed that water was brought with it, in proportion to the quantity of the former. And the apostle adds, saying with the other particulars mentioned, from tradition. — Wool and hyssop, which in the eastern countries is a shrub, rendered the dirt unpolluted; and from this doctrine, on other occasions, the blood of the sacrifices was ordered to be sprinkled in that manner. Lev. xxvi. 6. 8.

29 He sprinkled both the book itself. — I suppose the book containing the precepts which Moses read to the people, 'Exodus xx. 7. and that it was laid on the altar and sprinkled to represent God as a party to the covenant. This not being mentioned in the history, the apostle has made it appear either from tradition or from inspiration.

30 And all the people. — In Exodus it is the people. Neither of these expressions, however, means, that every individual Israelite was sprinkled; but that those who stood round the altar, and nearest to Moses, were sprinkled, and that this was considered as a sprinkling of the whole. Or, since we are told, release and sprinkled, as if when covenants were made, they cut the calf in twain, and passed between the parts thereof, we may suppose the covenant at Sinai was made in the same manner; and that the people, or some of each tribe, passed between the parts of the sacrifices, and were sprinkled as they passed, in token that they all consented to the covenant.

31 Ver. 20. This is the blood of the covenant. — In allusion to these words of Moses, where it is said, he sprinkled the memory of his dying as the sacrifice by which the new covenant is ratified, he said, "This is my blood of the new covenant which is shed for many, for the remission of sins." Where, in representing Christ's death as a sacrifice for procuring the remission of sins, he applied it, as if sprinkled on the mercy-seat seven times, and seven times before the mercy-seat on the floor. This is in accordance, Lev. xix. 30. As the blood of the new covenant, Paul followed his Master, when he called Christ's blood, Heb. xii. 28. The blood of this covenant, which we are sanctified as being fit to appear in the presence of God as pardoned persons.

32 Ver. 21. Because from the beginning God ratified his covenant by sacrifice, to preserve among men the expectation of the sacrifice of his Son, hence not even the covenant of Sinai was made without sacrifice. Ver. 22. For when Moses had read every precept in the book to all the people, taking the blood of the calves and goats, which had been offered as the sacrifices of ratification, with water, and scarlet, and boughs, he sprinkled both the book itself, and all the people, in token of the consent of both parties to the covenant. Ver. 23. Saying, while he sprinkled the people. This is the blood whereby the covenant which God hath commanded me to make with you is ratified, both on his part and on yours. See verse 15. note 1.

34 Moreover, to prefigure the efficacy of the sacrifice of Christ to render his acts of worship acceptable, both the tabernacle, and the altar, and the mercy-seat, and all the vessels into which Moses in like manner sprinkled with blood, after they were made and set in order. Ver. 24. And, for the same reason, almost all things, according to the law, are annually fit for the worship of God by sprinkling them with blood. See Lev. xvi. 16. 19. 33. In short, to show that pardon is procured through the blood of Christ, without the shedding of blood there is no remission of sin granted by the law. Ver. 25. Seeing God would not admit sinners into heaven without shedding the blood of his Son, to make the Israelites sensible of this, it was necessary that the tabernacles, the representations of the temple.

35 Ver. 21. He in like manner sprinkled with blood. — The apostle speaks here of the sprinkling of the tabernacle and vessels of the ministry, when they were first consecrated, the order for which we have Exodus xiii. 9. And thorough it is only appointed that they should be anointed with oil, yet Lev. xvi. 15. where the execution of the order is related, we are told the altar is sprinkled with blood by pouring blood on its horns, and by sprinkling it round about with blood; ver. 26, we may believe all the other vessels were purified in like manner. Besides, Josephus, who was himself a priest, and who no doubt was informed by his proconsul as rayon, Annu. ib. c. 8. Jou. ed. — Moses consecrated for God's service the tabernacle and all the vessels of it, anointing them with oil and the blood of bulls and rams. See verse 25—2. Almost all things. — This qualified expression is used, because some things were cleansed with water, as one with fire, Num. xxxi. 22. and some with the ashes of the red heifer, Num. xvi. 19—20.

36 Ver. 22. And without the shedding of blood there is no remission. — The apostle means, no remission granted on the day of atonement, because some who do not understand the nature of the law of Moses, deny that a real pardon of sin was obtained by its sacrifices, it will be proper to inquire into that matter. The atonements on the tenth of the seventh month were made for the people, and for the holy place. And the effect of the atonement there made for the people is thus described: Lev. xvi. 30. 'On that day shall the priest make an atonement for you, to cleanse you from all your sins before the Lord.' But this cleansing of the people from all their sins could not possibly have any reference to the punishments of the life to come, because the atonement was made for all the people of the congregation, and, as it is said, Lev. xvi. 14, that the blood of the animals were used in the annual atonement, the priests may have inferred that they were offered on this occasion, as well as calves or oxen, or he may have been informed of it by tradition. For because much blood was needed to sprinkle the people, it is supposed that water was brought with it, in proportion to the quantity of the former. And the apostle adds, saying with the other particulars mentioned, from tradition, — Wool and hyssop, which in the eastern countries is a shrub, rendered the dirt unpolluted; and from this doctrine, on other occasions, the blood of the sacrifices was ordered to be sprinkled in that manner. Lev. xvi. 4. 8.

37 Ver. 23. He sprinkled both the book itself. — I suppose the book containing the precepts which Moses 'read in the audience of the people,' Exodus xx. 7, and that it was laid on the altar and sprinkled, to represent God as a party to the covenant. This not being mentioned in the history, the apostle has made it appear either from tradition or from inspiration.

38 Ver. 24. And all the people. — In Exodus it is the people. Neither of these expressions, however, means, that every individual Israelite was sprinkled; but that those who stood round the altar, and nearest to Moses, were sprinkled, and that this was considered as a sprinkling of the whole. Or, since we are told, release and sprinkled, as if when covenants were made, they cut the calf in twain, and passed between the parts thereof, we may suppose the covenant at Sinai was made in the same manner; and that the people, or some of each tribe, passed between the parts of the sacrifices, and were sprinkled as they passed, in token that they all consented to the covenant.

39 Ver. 25. This is the blood of the covenant. — In allusion to these words of Moses, where it is said, he sprinkled the memory of his dying as the sacrifice by which the new covenant is ratified, he said, 'This is my blood of the new covenant which is shed for many, for the remission of sins.' Where, in representing Christ's death as a sacrifice for procuring the remission of sins, he applied it, as if sprinkled on the mercy-seat seven times, and seven times before the mercy-seat on the floor. This is in accordance, Lev. xix. 30. As the blood of the new covenant, Paul followed his Master, when he called Christ's blood, Heb. xii. 28. The blood of this covenant, which we are sanctified as being fit to appear in the presence of God as pardoned persons.
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Holy places in the heavens, (see chap. ix. 1. note 2.), should be annually cleansed, that is, opened to the priests by the sacrifices of bulls and goats, as types of the sacrifice of Christ; but the heavenly holy places themselves, by a sacrifice more effectual than these.

24. Therefore Christ, our High-priest, hath not entered into the holy places made with hands, (arrows) the images of the true HOLY PLACES; but into heaven itself, now to appear before the face of God, on our account.

20. (v. 16.) Not, however, that he should offer himself often, as the high-priest entered into the holy places every year with other blood.

21. For then he must often have suffered since the foundation of the world: but that this was not necessary, appears from the fact itself; for now once, at the conclusion (true sum) of the ages, he hath been manifested to abolish sin-offerings2 by the sacrifice of himself.

22. And, as far as he is appointed to men once to die, and, after that, the judgment,

23. Even so Christ being once offered, (chap. vii. 3. note), in order to carry away the sins of many, will, to them who wait for him, appear a second time, without sin-offering, in order to salvation,

24. For the uncleanness of the holy places, (see v. 11., note), must be cleansed by these SACRIFICES; but the holy places themselves, by sacrifices better than these.

25. (v. 27.) Therefore Christ hath not entered into the holy places made with hands, (arrows) the images of the true HOLY PLACES; but into heaven itself, now to appear before the face of God, on our account.

26. For then he must often have suffered since the foundation of the world: but this was not necessary, appears from the fact itself; for now once, at the conclusion (true sum) of the ages, he hath been manifested to abolish sin-offerings by the sacrifice of himself.

27. And, as far as he is appointed to men once to die, and, after that, the judgment,

28. Even so Christ, being once offered in order to carry away the guilt of the sins of many, justice required no more sin-offering for them: and therefore he will, to them who wait for him, appear a second time on earth, without dying as a sin-offering, in order to salvation, and to be revealed to them in judgment and in mercy, to bestow on them the kingdom and the judgment, to bestow on them the kingdom and the mercy.

29. For the uncleanness of the holy places, (see v. 11., note), must be cleansed by these SACRIFICES; but the holy places themselves, by sacrifices better than these.

30. (v. 27.) Therefore Christ hath not entered into the holy places made with hands, (arrows) the images of the true HOLY PLACES; but into heaven itself, now to appear before the face of God, on our account.

31. For then he must often have suffered since the foundation of the world: but this was not necessary, appears from the fact itself; for now once, at the conclusion (true sum) of the ages, he hath been manifested to abolish sin-offerings by the sacrifice of himself.

32. And, as far as he is appointed to men once to die, and, after that, the judgment,

33. Even so Christ, being once offered in order to carry away the guilt of the sins of many, justice required no more sin-offering for them: and therefore he will, to them who wait for him, appear a second time on earth, without dying as a sin-offering, in order to salvation, and to be revealed to them in judgment and in mercy, to bestow on them the kingdom and the judgment, to bestow on them the kingdom and the mercy.

34. For the uncleanness of the holy places, (see v. 11., note), must be cleansed by these SACRIFICES; but the holy places themselves, by sacrifices better than these.

35. (v. 27.) Therefore Christ hath not entered into the holy places made with hands, (arrows) the images of the true HOLY PLACES; but into heaven itself, now to appear before the face of God, on our account.
The latter, after coming out of the most holy place, made a new anointing, in the presence of the people, for himself and for the people, Lev. xxvii. 31, which showed, that the former anointing was not real, but only typical; whereas Jesus, after having made anointing in heaven with his own blood, will not return to the earth for the purpose of making himself a sacrifice a second time: but, having procured an eternal redemption for his people by the sacrifice of himself once offered, he will return for the purpose of declaring to them who wait for him, that they are pardoned, and of bestowing on them the great blessing of eternal life. Which aboulution and reward he, being surrounded with the glory of his Father, Matt. xxvii. 51, will give in the presence of the assembled universe, both as their king and their priest. And this is the great salvation which Christ himself began to preach, and which was confirmed to the world by them who heard him, Heb. ii. 3.

The form in which the high-priest and the ordinary priests were to cleanse the people after burning the incense in the tabernacle, is prescribed Num. vi. 25—28. And that he did so, after the people after they burned the incense, we learn from Luke i. 8, where it is said, while Zacharias executed the office of a priest in the order of their course. According to the custom of the priest's order, his lot was to burn incense when he went into the temple of the Lord. 10. And the whole multitude of the people were praying without at the time of incense. 27. And the people waited for Zacharias; and marvelled that he tarried so long in the temple—; they waited to receive from him the prescribed blessing.

CHAPTER X.

View and Illustration of the Discoveries and Exhortations contained in this Chapter.

In the preceding chapter, the apostle, for displaying Christ's dignity as an High-priest, having illustrated his affirmation, chap. viii. 7, that the Levitical priests worshipped God in the tabernacle, with the representations of the services to be performed by Christ in heaven; also, having contrasted the ineffectual services performed by these priests in the tabernacle on earth, with the effectual services performed by Christ in heaven; and the covenant of which they were the mediators, with the covenant of which Christ is the Mediator; and the blessings procured by the services of the Levitical priests in the earthly tabernacles, with the blessings procured by the services performed by Christ in heaven; he, in the beginning of this tenth chapter, as the necessary consequence of these things, infers, That since the law contained nothing but a shadow, or emblematical representation, of the blessings to come through the services of the greater and more perfect heavenly tabernacle, and not these blessings themselves, it never can, with the same emblematical sacrifices which were offered annually for ever by the high-priests on the day of atonement, make those who came to these sacrifices perfect in respect of pardon, ver. 1.—This important conclusion the apostle established still more strongly by observing, that if these sacrifices had made the worshippers perfect in respect of pardon, they would have ceased to be offered; because the worshippers being once cleansed, that is, pardoned, would no longer have been distressed with the consciousness of their sins, and with the fear of punishment, ver. 2.—Nevertheless, that the consciousness of their sins as unpardoned still remained, even after these sacrifices were offered, is evident from this, that in the annual repetition of these sacrifices, the people's sins for which atonement had formerly been made, were remembered; that is, confessed as still unpardoned, ver. 3.—Moreover, in further proof of his conclusion, the apostle affirmed it to be impossible in the nature of things, that the shedding of the blood of bulls and of goats, creatures not capable of sinning, should, either as substitutions or as examples of punishment, (see Heb. ix. 25, note 3,) take away the sins of moral agents, ver. 4.—Wherefore, after the Israelites believed that the sacrifices of beasts were real atonements, the Deity, to shew them the folly of that notion, inspired the writer of Psalm cx. to foretell what his Son was to say to him when coming into the world to make a real atonement for the sins of men; namely this, The sacrifices of bulls and of goats, and the offerings of the fruits of the earth, though of thine own appointment, thou dost not command any longer, on account of their ineffectuality, and on account of the superstitious use which hath been made of them: But thou hast prepared me a body, that I may die a real sacrifice for sin, ver. 5.—Whole burnt-offerings and sin-offerings thou hast no pleasure in now, ver. 6.—Wherefore I said, Behold I come into the world, to do, O God, thy will, in bruising the head of the serpent, which committed mischief in the beginning of the book of the law, ver. 7.—On these words of Moses the apostle remarks, that having first said to God, Sacrifice, and offering, and whole burnt-offerings, and sin-offerings, which are offered according to the law, thou dost not command, neither art thou pleased with them, ver. 8.—And next, seeing he had said, Behold I come to do, O God, thy will, by dying as a sin-offering; it is evident that God hath taken away his first command appointing the sacrifices of the law, and hath abolished these sacrifices, that he might establish his second command, appointing his Son to die in the human nature as a sin-offering, to render the malicious purpose of the devil abortive, ver. 9.—By which second command, therefore, we are sanctified through the offering of the body of Jesus Christ once, ver. 10.—From this memorable passage of the 21st Psalm we learn, that the only real expiation for sin which God ever appointed, is the sacrifice of his Son in the human nature; that all the sacrifices which he appointed to the Israelites, were nothing but emblems of the sacrifice of Christ; and that the sacrifice of Christ being offered, the emblems of it are now fitly laid aside, that under the gospel dispensation there might remain in the view of mankind no sacrifice having any pretension to take away sin but the sacrifice of Christ, expressly established by God himself, as the meritorious cause of our pardon.

In what follows, the apostle applied to the sacrifices offered by the ordinary priests daily in the outward tabernacle, the argument by which he had proved the inefficacy of the sacrifices offered annually by the high-priest in the most holy place; namely, that the repetition of them showed their inefficacy, ver. 11.—Whereas Christ, through the whole of his life, having offered but one sacrifice for sin, sat down at the right hand of God, as having completely finished the expiation, and as taken possession of the government of the universe, ver. 12, 13.—Wherefore, by the one sacrifice of himself, Christ hath perfected for ever the sanctified; that is, hath obtained an eternal pardon, together with admission into heaven, for all them who have an interest in that sacrifice by faith and repentance, ver. 14.—This the Holy Ghost testifies in the before-mentioned account of the covenant of which Christ is the Mediator, ver. 15.—where, among other things, God promises that the sins and iniquities of his people he will remember no more, ver. 17.—Now, where a complete pardon is granted, certainly no more offering for sin is needed, ver. 18.

Here the apostle concludes his admirable reasoning concerning the priesthood and sacrifice of Christ. But, before we dismiss the subject, it may be proper to remark, that although the apostle's arguments are formed principally to shew the inefficacy of the sacrifices of Judaism, yet being equally applicable to the sacrifices of heathenism, they must have been of great use for convincing the Gentiles, that those atonements on which they had hitherto relied were utterly ineffectual for procuring the favour of the Deity.—Moreover, the apostle having proved that the Levitical sacrifices and offerings
were instituted to be representations of the sacrifices which Christ was to offer, and of the services which he was to perform in heaven, may we not infer, that the sacrifices of beasts were instituted by God at the beginning of the world for the same purpose? See Heb. xi. 4. note 4. And therefore, although these sacrifices could not take away sin, the appointment of them at the beginning, and the regulation of them afterwards in the Levitical ritual, were matters not unworthy of God: Being shadows of the priesthood, sacrifices, and intercession of Christ, they preserved the knowledge and expectations of these great subjects among mankind, and more especially among the Israelites. Besides, when Christ, the High-priest appointed by the oath of God, actually came, a great lustre of evidence was thrown on his character and ministries, by their having been prefigured in the Levitical institutions.—In short, though the apostle had denied that the sacrifices of the law were real stonements, yet, by shewing the Jewish institutions in their true light, he hath preserved to them their whole importance; and by comparing them with the better institutions of the gospel, he hath made us sensible how preferable the substance is to the shadow, which therefore was with propriety done away under the gospel.

The apostle having finished the doctrinal part of his letter, proceeds, in the remaining part, to shew what influence the belief of Christ's dignity and power as the Son of God, and of the efficacy of his mediation as the Apostle and High-priest of our confession, ought to have on our temper and conduct. Having by the sacrifice of himself not only made a sufficient stonement for our sins, but procured for us the new covenant, we have, through the blood of Jesus, boldness in death, which is now become the entrance into the true holy places where God dwelleth, ver. 19.—This entrance Jesus hath made for us, a way new and living into the holy place, the habitation of God, through the veil of his flesh: so that death, instead of leading us away for ever from the presence of God, as it was originally intended to do, carries us into his presence to live with him eternally in unseparable happiness. Wherefore, being a new and living way into the presence of God, death is stripped of all its terrors; and believers need not be afraid to die, ver. 20.—Also, having now a great Priest, always residing in heaven, the true Aaron or temple of God, to present the prayers and other acts of worship which we offer on earth, ver. 21.—we ought to approach God with a truly devout heart, in the full assurance of being accepted through the mediation of Christ, so be our hearts are cleansed by repentance from an evil conscience, ver. 22.—Besides, our bodies having been washed with the pure water of baptism, we ought to hold fast that confession, for Christ which we then so solemnly made, without regarding the evils which such a confession may bring on us, ver. 23.—And when in danger of being drawn away from the profession of the gospel, by the false reasonings and corrupt example of unbelievers, we should consider attentively the behaviour of our brethren, who have suffered for their faith and for their love to Christ and to his people, that we may excite one another to love and good works, ver. 24.—and should not, through the fear of our persecutors, leave off the assembling of ourselves together for the worship of God, as the custom of some is; but rather shew one another to persevere in the profession of the gospel: the rather, because we see the day of our deliverance from our persecutors approaching, ver. 25.—The apostle was the more earnest in this exhortation, because, if one wilfully renounces the gospel after having openly professed it, there remaineth no sacrifice by which that sin can be pardoned, ver. 26.—To such apostates there remaineth nothing but a dreadful expectation of the judgment and fiery indignation of God, which will devour them as his adversaries, ver. 27.—For if the dispensers of Moses' law were put to death without mercy, although it was only a political law, ver. 28.—of how much sorer, punishment, think ye, shall he be counted worthy, who, by renouncing the gospel, tramplers under foot the Son of God! &c. ver. 29.—The punishment of such an apostate will be heavy and inevitable: for we know the irresistible power of him who hath said, The punishment of the wicked belongeth to me: I will repay them according to their deeds. Moreover, God having promised to avenge his people of their oppressors, he will certainly punish severely those who have insulted his Son and Spirit, ver. 30.—And it is a terrible thing to fall into the hands of the living God as an enraged enemy, ver. 31.

This exhortation to beware of renouncing the gospel, the apostle with great propriety pressed on the Hebrews in this part of his epistle, notwithstanding in the preceding sixth chapter he had displayed the heinous nature and dangerous consequences of apostasy. For after that display, having at great length described the efficacy of Christ's death as a propitiation in procuring the pardon of sin, and explained the gracious nature of the new covenant procured by Christ's death, he naturally supposed that the Hebrews were sensible of the guilt from which they would contract, if they renounced the gospel in which these great blessings were made known and offered to mankind. Вithal, having described the terrible punishment which awaits apostates, he could not doubt of their being sensible of their danger. Wherefore, to strengthen the good impressions which he charitably supposed his discourse had made on them, he desired them to call to mind the joy which they felt when they first believed the gospel; the courage and constancy with which they then suffered for their faith; the kindness which they shewed to their persecuted brethren; their sympathizing with him in his bonds; and the heavenly temper with which they took the spoiling of their goods, ver. 32, 33, 34.—and exhorted them, after having suffered so much for their faith, not to cast away their courage, which, if he told them, would secure to them a great reward with which they took the spoil of their goods, ver. 35.—provided they continued to suffer patiently while they were doing the will of God by maintaining their Christian profession, ver. 36.—Besides, their troubles would not be of long duration; for Christ according to his promise, would in a little time come and destroy the Jewish state, whereby the power of their persecutors would be broken, ver. 37.—And, to give his exhortation the greater weight, he put them in mind of what God had said by Habakkuk, namely, 'The just by faith shall live: But if he draw back, my soul will not be well pleased with him,' ver. 38.—Least, however, the Hebrews might have inferred, from the earnestness of his exhortation, that he suspected they were about to apostatize, he expressed his hopes that they would not be of the number of those who draw back to their eternal perdition, but of the number of those who would continue to believe to the saving of their soul, ver. 39.

New Translation.

CHAP. X.—Wherefore, the law containing a shadow only of the good things that were promised, Chap. X.—Wherefore, since the law, in the services of the high-priests in the outward tabernacle, contains a shadow only of the

Commentary.

Ver. 1.—Wherefore. As the things mentioned in this verse are the proof at all of the doctrine contained in the preceding chapter, but an inference from that doctrine, our translators, by giving the particle כָּל, in the beginning of the verse, to casual significance, have entirely altered the scheme of the apostle's discourse, and have led the reader away from its true meaning. But the illustration.

2. The law containing a shadow. —The word כָּל, shadow, some
to come, and not the very (same) image of these things, never can, with the same sacrifices which they offered yearly forever, make (you seems perfect) those who come to THEM perfect.

2 Since, being offered, would they not have ceased? because the worshippers, being once Forgiven, should have had no longer conscience of sins.

3 (Acts, 81.) Nevertheless, in these a remembrance of sins is made yearly. (See ver. 17.)

4 (Ezra, 91.) Besides, it is impossible that the blood of bulls and of goats should take away sins. (See chap. ix. 23, note 2.)

5 (Acts) Wherefore, when coming into the world, he saith, (Ps. xli. 6,) Sacrifice and offering (as Cor. ii. 1, Tim. iii. 4, etc.) thou dost not command, but a body thou hast prepared.

6 Whole burnt-offerings and sin-offerings thou art not pleased with.

7 Then I said, Behold I come to do, O God, thy will, (supply 1) which is written concerning me in the volume of the book. 2

blessings which were to come through the services of Christ in the heavenly tabernacle, and not the very substance of these blessings, it never can, with the same kind of sacrifices which the high-priest offered yearly forever, make those who come to these sacrifices perfect in respect of pardon.

2 Since, if these sacrifices could have made the worshippers perfect in respect of pardon, being once offered, would they not have ceased from being again offered? because the worshippers, being once pardoned, should have had no longer any unceasing in their conscience on account of the sins for which the atonement was made.

3 Nevertheless, in these sacrifices annually repeated, and in the confessions of sins made over the scape-goat, a remnant, once for all the sins of the people is made yearly, as not pardoned. Lev. xvi. 21.

4 Besides, it is impossible, in the nature of things, that the blood of bulls and of goats should procure the pardon of sins, either in the way of substitution or by example. (See Es. vii. sect. 1, art. 2, 3 and Whittby's note on Heb. x. 14.)

5 Wherefore, to show this, when coming into our world, Messiah saith to God, The sacrifice of bulls and of goats, and the offering of the fruits of the earth, thou dost not now command, but a body thou hast prepared me, that by dying I might make the atonement prefigured by those sacrifices.

6 The whole burnt-offerings, and the sin-offerings, appointed in the law, having become the occasion of superstition, thou art not pleased with them.

7 Then I said, Behold I come to do, O God, thy will with respect to the bruising of the head of the serpent, by dying as a sin-offering, which is written concerning me in the volume of the book of the law. Gen. iii. 15.

These verses denotes the outlines of a picture roughly drawn with chalk, such as painters make before they apply the pencil to produce an exact resemblance, called here, because, the image, of what intended to represent. But others more justly think the word shadow is used in the sense which it has Col. ii. 17, which are (are) a shadow of things to come; but (but) the body in Christ. 3 According to this sense of the word, a shadow is that obscure resemblance of any body which it makes by the interposition of the ray of sunlight; whereas, image, denotes the substance or body itself which occasions the shadow. Wherefore, the very image, in the subsequent clause, denotes the things themselves which are to come through the ministration of Christ. Accordingly, in the Syriac version it is, Et non substantia, sed imago. This also is the interpretation which Chrysostom and Theophylact have given of the passage. The good things of which the law contained only a shadow were, the cleansing of the minds of believers from evil dispositions, by the doctrines of the gospel, and by the influences of the Spirit of God. Of this the washings and purifications of the bodies of the Israelites is a figure. The texts in the law were a shadow. 5 The real atonement for sin which was made by the offering of the body of Jesus Christ is beheld. Heb. x. 6. 7 Of this the Levitical atonements made by the offering of beasts was a shadow. 5 The spiritual atonement which Christ made by the sacrifice of himself. Of this the political pardon obtained for the Israelites, by the atonement which the priests made by the sacrifice of beasts, was a shadow. 5 Access to worship God on earth through the blood of Christ, with the hope of acceptance. Of this the disfranchisement which the Israelites were by right of the tabernacle of the congregation, through the blood of the Levitical sacrifices, was a shadow. 5 The eternal possession of the heavenly country, through believing and obeying the gospel. Of this the confession of Canaan, secured to the Israelites by their obedience to the law, was a shadow. Therefore, the good things which Christ hath obtained for believers, through his mediation in the heavenly tabernacle, being not procured, but only typified by the instruements of the high-priests in the tabernacle on earth, it was fit that these shadows should be done away from the things of which they were the shadows were accomplished.

5 Name sacrifices which they offer yearly. The circumstance of their offering these sacrifices yearly, shows that the apostle had in his eye the sacrifices which the high-priest offered annually on the tenth of the seventh month.

Ver. 8. 1 Would they not have ceased? That this is the proper translation of the clause Mill has showed; in which he follows Demasianus and Theophylact, who affirm that it ought to be translated interestingly. The Syriac and Vulgate want the negative part which is here.

2 Because the worshippers. The people who came to the tabernacle to worship on the fast of the seventh month, called in this verse, the worshippers, and even insinuated in them that the heathens, being sensible of the impossibility of the atonement by means of blood, had recourse to human sacrifices, in the imagination that they were more satisfactory. 1 Micah vi. 8. Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? Shall I give my first-borne for my transgression, the fruit of my body for the sin of my soul?

Ver. 9. 1 When coming into the world, he saith, etc. Because the apostle here affirms, that Messiah, when coming into the world, spake the 6th and the following verses of Psal. xli. and because David could in no sense say that God did not desire sacrifice and offering from him, it is the general opinion that the Psalm is a prophecy of Christ, and that it cannot be applied to any other person, than Christ. 3 Mine iniquities have been hold of me, etc. These iniquities may be 'the iniquities of us all,' laid on him by the Lord, Isai. lii. 6, so that they became his by imputation. Or, by a ministering of the cause for the effect, they may be the sufferings which Christ bare for the sins of the world. To this sense the precedent and subsequent expressions in the Psalm naturally tend on, ver. 12. Innumerable evils have compassed me about. Therefore my heart was glad. 7 That Messiah's coming into the world means his coming from heaven into our world, we learn from himself, John xvi. 30. 'I came forth from the Father, and am come into the world.' Also he had told us for what end he came into our world, Matt. xvii. 11. The Son of man is come to save that which was lost; namely, by giving himself to death for lost sinners; as is insinuated likewise in the passage under consideration.

2 But a body thyself hast prepared me, 1 Ex. xxv. 8, xxvi. 30. This is the LXX. translation; but in the Hebrew it is, Mine ears thou hast opened; Thou hast made me perfectly obedient to thee. So the phrase signifies Is. i. 5. 'The Lord hath opened mine ears; and I was not rebellious, neither turned away back.' And sealing the Son of God, by being made flesh, 'took of the seed of a slave,' Philip. ii. 7, or obedient servant, the expression, Thou hast prepared me a body, is equivalent to say, 'Thou hast opened mine ears, and both phrases signify, Thou hast made me thy obedient servant.' This reconciliation of the passage is founded on the ancient phraseology, in which slaves were called ouc: dvo, bodies, because they were as implicitly directed by the will of their masters, as the body is directed by the mind. See Rev. xviii. 13. The LXX. therefore, have given the true sense of Psal. xli. 6, in what may be called a free translation, which the apostle hath adopted for the sake of perspicuity. If this solution is not admitted, we must suppose that the Hebrew copies, which the LXX. and the apostle used, had a reading in this passage different from that found in the copies now existing.

Ver. 7. Whole burnt-offerings. These were such sacrifices as were wholly consumed by fire on the altar, without the priests receiving any share thereof.

Ver. 7-11. Which is written concerning me. It was written concerning Christ in the book of the law, Gen. iii. 15. The seed of the woman shall bruise thy head! The serpent's head. It was also written, And in thy seed shall all the nations of the earth be blessed. 1 In the volume of the book. 2 The word volume properly signifies the shaft or top of a pillar, and sometimes the column itself, as Wusten has shewed on this verse. Hence it was used by the LXX. to denote a volume, or roll of writing in cylindrical form. In the common translation of this verse, Messiah is represented as saying, 'In the volume of the book, Behold I come to do, O God.' But as this speech is nowhere written in the book of the law, the translation which I have given, arising from the right construction of the words, should be
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8 On the foregoing remarkable passage I reason thus:—The only begotten, who knew the will of his Father, (John i. 18.), on coming into the world, first having said, Certainly sacrifice, and offering, and whole burnt-offerings, and sin-offerings, (which are offered according to the law,) thou dost not will, neither art pleased with;

9 (Tori) Next, (supp. t.) seeing he hath said, Behold I come to do, O God, thy will; He taketh away the first will, (from ver. 10.), that he may establish the second.

10 By which will (is he prepared) we are the sanctified, through the offering of the body (ver. 5.) of Jesus Christ once.

11 And indeed every priest standeth daily ministering, and offering often the same sacrifices, which never can take away sins. (See ver. 4.)

12 But he, having offered only one sacrifice for sins through his whole life, sat down at the right hand of God; (See Heb. vi. 13.)

13 (To more) Thenceforth waiting till his enemies be made the footstool of his feet.

14 (Targ. 93.) Wherefore, by one offering, he hath perfected (see Heb. v. 9. note 1.) for ever the sanctified. (53.)

15 And even the Holy Ghost testifieth THIS to us, (verse 24. 94.) according indeed to what was before mentioned (chap. viii. 10. 12.)

16 This is the covenant which I will make with them after these days, saith the Lord: I will put my laws in their hearts, and write them upon their minds;

17 And their sins and their iniquities I will remember no more.

18 Now, where remission of these is, no more offering for sin is needed.

19 Well then, brethren, having (explained as) adopted; namely, Then I said, Behold I come to do, O God, thy will, (supply i.) which is written concerning me in the volume (or, as others translate, in the beginning of the book) of the law; namely, of the law.

Ver. 8. Which are offered according to the law.—This clause is not in the Psalm: but it is added by the apostle, to show that, notwithstanding these offerings were originally of divine appointment, they were all to be laid aside when Messiah came into the world and offered himself as a sin-offering. Wherefore, that the reader may be sensible that they are the apostle’s words, and not the words of the Psalm, they must be read in a parenthesis, before the clause, “this dost not will,” to show that that clause refers to the four kinds of offerings mentioned in the Psalm.

Ver. 10.—1. Sanctified by the offering of the body.—The Levitical sanctifications were made by the offering or presenting of the crucified body of Jesus Christ in heaven once, whereby his death on earth was manifested. See chap. viii. 5. note 6. last part of the note.

2. Of Jesus Christ once.—Thus, by the express testimony of the Jewish scriptures, the apostle hath proved, that as the Levitical sacrifices were at first established by divine authority, so they are now abolished by the same authority. Also, that, by the express will of God, the sacrifice of Christ was appointed from the beginning, the only propitiation for the sins of men. And it must ever be remembered, that the will of God is the true foundation on which any propitiation for sin can be established. Wherefore, since the death of Christ is by God made the propitiation for the sin of the world, it rests on the foundation of his own eternal and perfect redemption; and the object of its efficacy is to reconcile us to God, by erasing Christians or by obliterating invariable, external marks of our sins, and so to explain the sinner which has determined God to save sinners in that method, rather than in any other. See Heb. ii. 10. note 6.
Christ's priesthood, all believers having boldness in death, the entrance into the habitations of the dead, by the blood of Jesus; 20 Which entrance (from ver. 19.) he hath dedicated for us through the body of his flesh, into the real, true holy place, through the veil, that is, through his flesh, by the rending of which he hath opened us this new way; 21 Also, having a great Priest in heaven, the true house of God, who presents our addresses to the Father, and is able to help us when tempted; 22 Let us worship God with a sincere heart, in full assurance of salvation through faith in Christ's death as an effectual sin-offering; 23 And being washed in body with the clean water of baptism, wherein we professed our faith in Christ as our only High Priest, let us hold fast the confession of our hope of salvation through his ministrations, unmoved by the threats of our persecutors; for faithful is he who has promised. 24 For, if terrified by the evils which attend the profession of worshipping God, as the custom of some is who are afraid of persecution from unbelievers, but harbouring another; and this so much the more, as from the signs of the times we see the day approaching, in which the power of your unbelieving brethren will be broken, they will be compelled to offer sacrifice, and all things which by nature are not sacrifices.
ceived the knowledge of the truth, there remaineth no more sacrifice for sins, 27 But some dreadful expectation of judgment, and a fiery anger which shall devour the adversaries. 28 (He) Any one who disregarded the law of Moses died without mercy, (Num. xvi. 30.), by two or three witnesses: (Deut. xvii. 6.)

29 Of how much sorer punishment, think ye, shall he be counted worthy, who hath trampled under foot the Son of God, and reckoned the blood of the covenant wherewith he was sanctified an unclean thing, and hath insulted the Spirit of grace? 30 For we know him who hath said, (Deut. xxi. 22.), Vengeance belongeth to me, I will repay, saith the Lord. And again, (ver. 28.) The Lord (saith) will judge his people.

31 It is a dreadful thing to fall into the hands of the living God.

32 But call to remembrance the former days, in which, being enlightened, ye sustained a great combat of afflictions;

33 Partly, indeed, whilst ye were made a spectacle both by reproaches and afflictions; and partly whilst ye became companions of them who were so treated.

The gospel, we renounce it contrary to our conscience, after having attained to the knowledge and belief of the gospel, there remaineth to such persons no more sacrifice for sins; 27 But some dreadful expectation of the judgment remaineth, and a punishment by fire, the effect of God's anger, to devour all the adversaries of God, whether secret or open. 28 The justice of never pardoning them who wilfully apostatize from the gospel, will appear to you, Hebrews, from this, That any one who presumptuously disregarded the law of Moses, though but a political law, was put to death without mercy, if convicted by two or three witnesses.

29 If so, how much sorer punishment, think ye, shall be counted worthy, who, by wilfully renouncing the gospel, hath trampled under foot the Son of God as an impostor, and reckoned his blood, whereby the new covenant was ratified, and the apostate himself was expelled from the worship of God, that had been sanctified; and hath maliciously opposed the Spirit, the author of the miraculous gifts.

30 The character of God makes the punishment of apostates certain: For we Jews know how powerful and terrible he is who hath said, Punishment belongeth to me, I will repay, saith the Lord. And again, The Lord will avenge his people of their oppressors. If so, he will not avenge his Son, and Spirit, and the disciples of his Son, of those who insult him! 31 To fall into the hands of an enraged enemy is dreadful; but it is far more dreadful to fall into the hands of the living God, whose power no enemy can resist.

32 He not terrified by your persecutors; but, to encourage yourselves, call to remembrance the former days, in which, being newly enlightened with the gospel, ye courageously sustained, with God's assistance, a grievous persecution from your unbelieving brethren; 33 Partly, indeed, whilst ye were made a public spectacle, (see 1 Cor. iv. 9. note 2.), as malefactors in a theatre, both by the reproaches cast on you as atheists for deserting the institutions of Moses, and by the afflictions which befell you on that account; and partly, whilst ye kept company with and comforted them who were treated in the same cruel manner.
84 For ye even suffered with me in my bonds,1 and the spoiling of your goods ye took with joy, knowing in yourselves2 that ye have a better substance in heaven, even a permanent substance.

85 Wherefore, cast not away your boldness, which hath a great retribution.

86 Ye have need, however, of perseverance, (see 1 Thess. i. 3. note,) that when ye have done the will of God, ye may receive the promise.

87 For yet a very little while, and he who is coming1 will come, and will not tarry.

88 Now, the just by faith shall live:1 (kaves) But if he draw back, my soul will not be well pleased with him.2

89 But we are not of them who draw back unto destruction, but of faith (se wymenon jovyn) to the salvation of the soul, Matt. x. 39.

Ver. 84.1—Ye even suffered with me in my bonds.—To suffer with others, is to feel grief on account of their sufferings, and to expose one's self to trouble in relieving them. Those charitable offices the Jewish believers performed to the apostle, during his two years imprisonment in Jerusalem and in Caesarea.—The Alexandrian, and Clmssian MSS., two of Stephen's MSS., and the St. Urs. Lat. read here ye ymhnyn, 'with the prisoners.' The Syriac version hath 'Et dividit volubile oves gui vani sunt.' Also the Vulgar, 'Et vincit compassat estia.' This reading Estius, Gravis, Wengelin, Mill, Bengelius, and others approve. Nevertheless, as the common reading is supported by the greatest number of ancient MSS., the other reading, though found in the MS., and versions above mentioned, is of the less authority, that the Alexandrian, St. Germain, and some other copies, were very lately corrected by the Vulgar version, as was aboved, Gen. Pref. p. 2.—For these reasons I think the common reading is genuine, and ought to be retained; especially as the other reading may have been introduced into the Vulgar and other versions by some one in the early ages, who thought St. Paul was not the author of the epistle to the Hebrews.

85. Knowing in yourselves.—This may be explained by Rom. viii. 18. 17. Or the translation may run thus: 'Knowing that ye have for yourselves a better substance,' better goods and possessions, 'in heaven.'

Ver. 87. He who is coming will come.—Though the apostle in this verse uses some words of the prophet Habakkuk, chapt. ii. 3, he doth not introduce them as a quotation from him containing a prophecy of any coming of Christ. This being the case, the commentators might have argued that the prophet did not mean there were any such things as these words, as they stand in Habakkuk, may be interpreted of Christ's coming to destroy Jerusalem. In the passage where they are found, the prophet exalted the Jews in trust in God for deliverance from the Chaldees, by putting them in mind of the faithfulness of God in performing his promises concerning his continuance of his covenant and his promises, resisted the greatest temptations and seductions; the Hebrews, being preserved in imminent dangers, performed the most difficult acts of obedience, and at length obtained a distinguished reward. This beautiful discourse, therefore, may be considered as an animated display of the triumphs of faith over the allurements and terrors of the world.

And, first of all, to show that this noble grace of faith is attainable by men in every age and country, the apostle tells us, that it consists in such a firm persuasion of the things which God hath declared and promised, as clothes them with an evidence equal to that of sense, ver. 1.—and as examples of this faith in the declarations of God, Abel, Enoch, and Noah, are mentioned, who were all so firmly persuaded of the truth of the things made known to them by God, that they regulated the whole tenor of their lives by them, ver. 3. 7.—Next, to show that Habakkuk's prophecy this clause stands before the clause, 'the just by faith shall live.' But the apostle altered the order of the clauses, for the sake of subjoining the observation in ver. 95.

CHAPTER XI.

View and Illustration of the Matters contained in this Chapter.

The apostle, in the end of the foregoing chapter, after mentioning the persecutions to which the Hebrews were exposed, had comforted them by suggesting a remarkable saying of the prophet Habakkuk; 'The just by faith shall live.' In this chapter he illustrates that saying, by bringing into the view of the Hebrews examples from their own scriptures, of persons who, by a strong faith in God and his promises, resisted the greatest temptations and seductions; the Hebrews, being preserved in imminent dangers, performed the most difficult acts of obedience, and at length obtained a distinguished reward. This beautiful discourse, therefore, may be considered as an animated display of the triumphs of faith over the allurements and terrors of the world. And, first of all, to show that this noble grace of faith is attainable by men in every age and country, the apostle tells us, that it consists in such a firm persuasion of the things which God hath declared and promised, as clothes them with an evidence equal to that of sense, ver. 1.—and as examples of this faith in the declarations of God, Abel, Enoch, and Noah, are mentioned, who were all so firmly persuaded of the truth of the things made known to them by God, that they regulated the whole tenor of their lives by them, ver. 3. 7.—Next, to show that Habakkuk's prophecy this clause stands before the clause, 'the just by faith shall live.' But the apostle altered the order of the clauses, for the sake of subjoining the observation in ver. 95.
that it was promised to him chiefly as the type and pledge of a better country, ver. 9, 10.—In like manner Sarah, Abraham's wife, to whom God promised that she should be 'the mother of nations,' lived long in the faith of that promise, though it was not performed to her till she was ninety years old, when she brought forth Isaac, who became the father of children innumerable, ver. 11, 12.—All these patriarchs died without receiving the country that was promised to them, yet they died in the faith that they should receive it; and, by confessing themselves strangers and pilgrims on the earth, they declared, that in the promise they looked for a better country than Canaan, even an heavenly country; consequently, that they expected to be raised from the dead to enjoy that better country. See Essay v. Sect. 3. art. 4. ver. 13-16.—Moreover, Abraham, when tried by the command to offer up Isaac, the very son for whom he had waited so long, and by whom he was to have the numerous seed, obeyed without hesitation, firmly believing that after his son was burnt to ashes on the altar, God would raise him from the dead, ver. 17-19.—The same Isaac, and his son Jacob, and his grandson Joseph, when dying, expressed the strongest faith in the promise of God. Particularly Joseph did so: For before his death he commanded the Israelites, at their departure from Egypt, to carry his bones with them into Canaan, ver. 30-32.

Farther, the apostle describes the faith of the Israelites in Egypt; and especially of Moses, who, although educated in the court of Egypt, when he came of age, through the faith which he had in God's promises to Abraham and to his seed, refused to be called any longer the son of Pharaoh's daughter, and thereby at once renounced all the grandeur and pleasures of the court of Egypt, which, as the son of Pharaoh's daughter, he might have enjoyed; choosing rather to be evil treated with the people of God, than to enjoy the temporary pleasures of sin, ver. 23-26.—By faith Moses carried the Israelites out of Egypt, not afraid of the wrath of Pharaoh, who pursued them with the armies of Egypt, ver. 27, 28.—By the same principle, the Israelites were emboldened to pass through the Red Sea, which the Egyptians essaying to do, were drowned, ver. 29.—And with respect to the Israelites who entered into Canaan, although their fathers disbelieved and disobeyed God in the wilderness, they went round Jericho sounding their trumpets, in the firm faith that the walls thereof would fall down by miracle, according to God's promise, ver. 30.—By faith also Balaam received the Israelites spelt of peace, and did not perish with the unbelievers when Jericho was sacked, ver. 31.

Many likewise of the Israelish judges, prophets, and kings, were most remarkable for their faith. But because to speak of every individual separately would have been tedious, the apostle introduces them in one group; and, in a noble strain of eloquence, celebrates their fortitude, their victories, and their rewards, all obtained through the influence of their faith, ver. 32-34.—Not forgetting to mention some women, whose faith was honoured with particular marks of the divine approbation, ver. 35.—And having thus praised the ancient worthies, for the great actions which they performed through faith in God and in his promises, and for the signal deliverances which they obtained, the apostle speaks with equal rapture of the representative figures, persecutions, tortures, and deaths, which others in later times endured for the sake of religion; so that they were as illustrous for their passive, as the former were for their active virtues, ver. 35-38.

His animated description St. Paul finishes with observing, that the patriarchs, and kings, and prophets, and righteous men, whose heroic actions, and suffering virtues, and great deliverances, he had celebrated, have not yet obtained the promised inheritance. But he accounts for the delay by informing us, that it is God's intention to reward the whole spiritual seed of Abraham at once, by introducing them all in a body into the heavenly country, after the resurrection and judgment; because in this open manner to put them in possession of the inheritance, in the faith of which they lived and died, will render the dispensations of God to mankind, and his power and veracity in the performance of his promises, most illustrious in the eyes of the whole universe, ver. 39-40.

This admirable discourse, though more immediately designed for the instruction and consolation of the Hebrews, is most valuable on account of its use to the church in every age. For, in the first place, By putting in mind that Abel was declared a righteous person by God himself, that Enoch pleased God, and that Noah became 'an heir of the righteousness which is by faith,' we are taught, that the justification of mankind by faith did not begin in Abraham, but was the method appointed for the salvation of sinners from the beginning of the world. Secondly, By shewing that faith hath for its object, not the discoveries alone of the will of God made by reason and conscience, the apostle hath displayed the Catholic nature and influence of faith, and hath taught us that men of all ages and countries, and under all dispensations, may obtain such a degree of faith as is pleasing to God. This instruction was very necessary to those of the Hebrews who were unwilling to allow that the Gentiles might be saved by faith, without obedience to the law of Moses. Thirdly, By celebrating the great actions and sufferings of the ancients, the apostle hath taught us, that faith is by no means an impotent speculative belief of the doctrines, whether of natural or of revealed religion, but an active principle, which leads to the greatest fortitude in doing, and patience in suffering, every thing which God commands: in which account of faith Paul is supported by James, who hath in so many words taught that faith without works is dead, Ver 3--Fourthly, By calling faith the confidence of things hoped for, and the evidence of things not seen, we are taught, that it is faith which gives to the invisible and distant things of the life to come, set forth in the promises of God, the power of operating upon our mind as if they were actually present to our senses. Lastly, From this account here given of the faith of Abraham, and of his immediate descendants, we learn, that these ancient patriarchs knew that the promise of giving to Abraham and to his seed all the land of Canaan for an everlasting possession, was a promise, not of the earthly country alone, but of a far better country, even an heavenly, of which the earthly country was only a type and a pledge; and that, as they all died in the firm expectation of inheriting that better country, they died in the belief of their resurrection from the dead. Wherefore the views and expectations of the people of God, even in the most ancient times, though not so full and clear, were not in substance different from the views and expectations which believers now entertain through the more perfect revelation of the gospel.

**New Translation.**

**Commentary.**

**CHAP. XI.** New faith is the confidence of things hoped for; and persuasion of the reality of the blessings hoped for in consequence of them. Faith gives a present substance to the future things which are hoped for. Things hoped for:—namely, the immortality of the soul, the
the evidence of things not seen. 4

2 (Rev. 21, 8.) And for this (τοῦτον) the ancients were borne witness by the God.

3 By faith we understand that the worlds were produced by the command of God; so that the things which are seen, were not made of things which did appear. 4

4 By faith Abel offered to God a sacrifice greater than Cain; God testifying this upon his gifts. (Gen. 4, 24.) By faith Enoch was translated, being made perfect. (Gen. 5, 24.)

5 By faith Enoch was translated, that he should not see death. Thus was he made perfect. (Heb. 11, 5.)

6 God's promise, and the evidence of the matters of fact not seen, which revelation informs us have happened, are yet to be seen in the world.

2 And for this faith the ancients, namely Abel, Enoch, Noah, Abraham, and the rest, were borne witness by God, as justified and accepted persons.

3 By faith in the divine revelations, we understand that the worlds were produced by the command of God from nothing; so that the things which are seen, the things with which the world, were not made of things which then did exist, but without any pre-existent matter to form them of.

4 By faith understanding and believing what was said concerning the seed of the woman, which was bruised the head of the serpent, Abel, which is greater than Cain: for with a humble penitent heart he offered a sin-offering, on account of which he was declared to be righteous; God testifying this upon his gifts. 5 And the sacrifice of Abel, though dead, he still speaketh.
might not see death, and was not found, because God had translated him; for before his translation it was testified that he pleased God.

6 But without faith it is impossible to please God. For he who cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.

7 By faith Noah, when he prepared an ark for the salvation of his family, by which he condemned the world, and became heir of the righteousness which is by faith.

8 By faith Abraham, when called to go out into a land which he should afterwards receive as an inheritance, obeyed, and went out, not knowing whither he went going.

9 By faith they sojourned in the land of promise, as strangers and pilgrims, dwelling in tents with Isaac and Jacob, the joint heirs of the same promise:

Ver. 6. — 1. By faith Enoch. — Moses, by telling us that 'Enoch walked with God,' shows us that his faith consisted in an habitual recollection of the being and perfections of God, and in a constant sense of the divine presence. See ver. 27. And was not found. — This implies, that Enoch was privately translated, as Elijah afterwards was, 2 Kings x. 17, and that his relations and friends searched for him, but did not find him. The place to which those good men were translated is not told. But their translation in the body is recorded for an example, to assure believers that in due time they also shall live in the heavenly country in the body. Enoch's translation by faith is mentioned by the apostle, not as an instance of being translated into heaven, as he was, without dying, but to excite them to imitate his faith, in the assurance of being admitted into heaven in the body after the resurrection. 2. For before his translation it was testified that he pleased God.

— The apostle's account of Enoch is formed on Gen. v. 24. Enoch walked with God, and was not found; for God had translated him. The LXX. have thus rendered, ἡ δικαιοσύνη τῆς ἀλληλούχου ἐν τῷ ξύλω ἔχοντες, ἐν τῷ οἴκῳ τῆς καταστάσεως. And Enoch pleased God, and was not found, because God had translated him. This renders the apostle's faith adopted, because although it be not literal, it is sufficiently exact. For, 1. The Hebrews expressed that virtue of conduct in men which is pleasing to God, by the phrase of their 'walking with God,' as we learn from the account which Moses gave of Noah's faith after the walk of Enoch, and Noah walked with God. Wherefore, when the apostle tells us that it was testified of Enoch before his translation that he pleased God, he in effect repeated Moses's testimony, that before his translation Enoch 'walked with God.' — For Enoch, by saying Enoch 'walked with God,' meant that God had translated him, he not being the first who had so translated in the LXX. as was not, which Moses had used; he was not found on earth. — 2. Moses, by saying 'God took him,' plainly means that God took Enoch away from the earth in the body. This the LXX. and the apostle have very properly expressed by the phrase, 'translated him.' — To Enoch he translated his new state, his body, no doubt, was extended in the manner the bodies of the righteous will be, who at the second coming of Christ are alive on the earth.

Ver. 8. — 1. But without faith, &c. — The apostle, after his account of Enoch's pleasing God, adds, 'But without faith it is impossible to please God,' to show, that though no particular revelation is mentioned, which Enoch is said to have believed, yet from Moses telling us that he walked with, or pleased God, it is certain that his faith in the doctrines of religion discoverable by the light of nature, and which are mentioned in this verse, must have been very strong, since it led him habitually to walk with God so as to please him. 2. Must believe that he is, and that he is a rewarder of them who diligently seek him. — By representing to his hearers, and by representing the government of the world, as objects of faith, the apostle taught us, that the truth of natural religion is equally the object of faith with the truths of revelation. And his doctrine is just. For the doctrines by which the truth of nature is supported, are being of the same kind with the evidence which supports the truths of revelation, namely, demonstrative but probable evidence, the persuasion produced by that kind of evidence in matters of natural religion, is as really faith as the persuasion which the same evidence produces in matters of revelation. Further, the faith of persuasion of the truths of natural religion which men attain, being as much the effect of attention, impartial search, and prayer, as the faith which they attain of the truths of revelation, it is as much a matter of duty, and so pleasing to God, as the faith of the merit of revelation. See the View prefixed to Rom. xi. paras. 10 and 11. and Essay vi. sect. 2.

Ver. 9. — 1. Prepared an ark. — Hallet thinks the ark, whose bottom was flat, and which had no helm, was conducted by the same extraordinary providence which sent the deluge, and was then beside him, by the ministry of angels. 2. For the salvation of his family. — Here salvation denotes a temporal deliverance.

3. By which, &c. — The gender of the relative permits it to stand either for Noah's faith, or for the ark which he prepared.

— Enoch, following Ebram and the Grecian sages, prepared a vessel among the Gentiles, and prepared the ark which he saved from the destruction of the world by a deluge, 2 Pet. ii. 5. instead of being murdered by fear, turned the whole course of the history. 3. And became heir of the righteousness which is by faith. — The faith of Noah is prefigured, and as much to assure us that they who believe and obey God shall be safe in the midst of a fallen world, while the wicked shall be condemned and destroyed.

Ver. 8.— 1. Abraham, when called. — This call is not mentioned in the history. Yet it is certain that Abraham left Chaldea by the call of God; for God said to him, Gen. xv. 7. I am the Lord that brought thee out of the midst of a fallen world, while the wicked shall be condemned and destroyed.

5. And became heir of the righteousness which is by faith. — This I think shows that it is, in the former clause, does not mean by which ark. — For the apostle would hardly say that Noah by the ark became heir of the righteousness which is by faith. He became an heir of that righteousness by his religious fear, which led him to build the ark. — Here he signifies to be the possession of the righteousness by faith. The faith of Noah is prefigured, and as much to assure us that they who believe and obey God shall be safe in the midst of a fallen world, while the wicked shall be condemned and destroyed.

6. But without faith it is impossible, in any dispensation of religion, to please God. For he who worshipeth God acceptably, must believe that he exists, and that he will reward all them who sincerely worship and obey him, and who persevered in piety and obedience to the end of their life.

7. By faith Noah, when he received a revelation concerning the destruction of the world by a deluge, as he who never had ever seen, being seized with religious fear, prepared an ark, according to God's command, for the saving of his family; by which religious fear he condemned the inhabitants of the old world, to whom, with his family, he preached the revelation which sent the deluge, and which was by the ministry of angels.

8. By faith in the divine promises Abraham, when called to go out from his kindred and country, namely, Ur of the Chaldees, into a land which he should afterwards receive as an inheritance, obeyed, and relying on the power and veracity of God, went out, although he did not know the country to which he was going; nor whether it was a good or bad country.

9. By believing that Canaan was promised to him and to his seed only as the type of a better country, he acquired no possessions in Canaan except a burying-place, and the cave of Machpelah; but he sojourned in the land which was promised to him as his country belonging to others, dwelling in moveable tents with Isaac and Jacob, the joint heirs of the same promise:
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10. For he expected the city having foundations, of which city the builder and maker is God, to be established; and to have an unchangeable inheritance; whither he had made his promises.

11. By faith even Sarah herself received strength for the conception of seed, and that she should have children, as at the time of age, by reason of which promise she obtained Isaac. (See Gen. xxv. 11.)

12. All these obtained a figure of things not made, that they might see the heaven and earth, which are as yet to be, and which are visible at the sight of the unseen, which is invisible. (See Acts x. 36.)

13. And these all obtained strength of the promise, and were not delivered; for they were strangers and pilgrims on the earth.

14. (Ex. xix. 2.) They spake such things as this: they were earth's inhabitants, and not of it. (See Ps. cxvii. 14.)

15. (Ker. 120.) For truly, they had that they had promised, and the angels were their helpers. (See Gen. xiv. 18.)

16. (Ezra x. 22.) For seeing this afar off, and being persuaded of it, and embracing it with love, they had promised that they would see their father's country.

17. (Ker. 120.) For truly, if they had not promised, they could not see it. (See Ps. lxxxvi. 38.)

18. (Ker. 121.) For truly, if they had not seen it afar off, and been persuaded of it, and embraced it, they had promised that they would see their father's country.

And these all obtained a figure of things not made, that they might see the heaven and earth, which are as yet to be, and which are visible at the sight of the unseen, which is invisible. (See Acts x. 36.)

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19. (Ex. xix. 2.) For truly, if they had not seen it afar off, and been persuaded of it, and embraced it, they had promised that they would see their father's country.
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truly if they had longed after that country from which they came out, they might have had an opportunity to have returned to it.

16 But indeed (οὕτως, see 1 Tim. iii. 1. note 1) they longed after a better country, even an heavenly: for God is not ashamed of them to be called their God, (γενέσεως, 90.) because he hath prepared for them a city. (See ver. 10.)

17 By faith Abraham, when tried, offered up Isaac: he who had received the promises, offered up even his only begotten.

18 (Ὑπό τοῦ γὰρ) Concerning whom it was said, (ἰμάχων, ἵππων, 36.) Surely by Isaac a seed shall be to thee: (κύριου οὖσα, 55.)

19 (Υἱὸς πρεσβύτερος) Reasoning that God was able (παραγόμενον, 90.) to raise him even from the dead, from whom he received him, even (αὐτὸς, 90) for a parable.

Ver. 15—1. For truly, if they had remembered from which they came out—The apostle does not mean a bare remembrance of that country, but a true remembrance, or a longing after it. Such a remembrance, or such a longing after it, united to the last moments of this mortal man, is more than ever indulged. Abraham, in particular, considered the very thought of returning into Chaldea, as a renewal of his infancy in Canaan. He was sensible of the interest of the promises of God; and therefore he made his steward Eliezer swear, that on no pretense whatever he would carry Isaac into Chaldea, Gen. xxiii. 6. This absolute renunciation of Chaldea, notwithstanding God gave Abraham ownership in Canaan, is simply to be inferred from what is before said, Acts vii. 5. In a stronger proof of his knowledge of the true meaning of the promises, and of his faith in them. 2. They might have had an opportunity to have returned.1—The Clermont MS. with the Syriac and Vulgate versions read here ὧν, ἥταν δίκτυα αὐτῶν, they had an opportunity. What is said in this verse shows that the apostle in ver. 13 does not speak of the antecedent believers, but of Abraham and his immediate descendants. Ver. 16. Is not ashamed of them to be called their God.—Sykes thinks the clause, καὶ ἐγένετο, should be translated, does not make them ashamed in being called their God. According to either translation, this passage is a beautiful illustration of our Lord's reasoning with the Scribes, and an allusion to it: Matt. xxii. 31. But as touching the resurrection of the dead, have ye not read that which was spoken by you of God, saying, I am the God of Abraham, and of Isaac, and of Jacob? 2Cor. xi. 7. I will establish my covenant with them, and they shall no more beremembered; neither shall they be grieved any more, neither shall any one be的日子 in covenant with them, or remember their reproach any more, says the Lord. Ver. 17. By faith Abraham, when tried, offered up Isaac: he who had received the promises, offered up even his only begotten.2—But if Abraham, at God's command, was willing himself to play his own son, how much more willing shall we be to part with our beloved children and friends, when God has given them to us? Ver. 18. Surely by Isaac a seed shall be to thee (κύριου οὖσα, 55.) in whom all the families of the earth shall be blessed. Ver. 19. Reasoning that God was able to raise him even from the dead, he received him, being hindered from slaying him, even in order to his being a type of Christ.
20 By faith Isaac blessed Jacob and Esau, with respect to things to come.

21 By faith Jacob, when dying, blessed each of the sons of Joseph, and worshipped, leaning on the top of his staff.

22 By faith Joseph, when ending his life, made mention concerning the departing of the children of Israel, and gave commandment concerning his own bones. (Gen. i. 25. Exod. xiii. 19.)

23 By faith Moses, when born, was hid three months; by his parents, because they saw the child beautiful; and were not afraid of the king's commandment.

24 By faith Moses, when he was grown up, refused to be called the son of Pharaoh's daughter;

25 Choosing rather to suffer affliction with the people of God, than to have the temporary fruition of sin.

26 Estimating the reproach of Christ greater than the preciousness of all wealth. Ver. 20. By faith Isaac blessed Jacob and Esau. Here the apostle discovers a fact, which may also be gathered from the circumstances mentioned in the history; namely, that in blessing the sons Isaac was moved by a divine impulse. Before these children were born, God had determined to make the younger of them the root of his visible church and people. And in provocation of the divine resolution, when the younger son, excluding himself to be the elder, espoused the blessing: Isaac in giving it was inspired by God to foretell that the person to whom he spoke should enjoy all the blessings belonging to the first-born. And as in uttering these blessings he felt himself inspired, (see Gen. xlv. 23,) he trembled exceedingly when he discovered his mistake, being greatly distressed for Esau, whom he knew God had deprived of his birthright. But he would not retract what he had been moved by the Spirit to foretell, although Esau brought him with tears to do it. On the contrary, knowing that he had spoken the blessing by inspiration, he confirmed it, (Gen. xlv. 23.) I have blessed him, yes, and he shall be blessed. Moreover, Isaac being absolutely certain that the blessings which he had foretold by inspiration to Esau as well as to Jacob would be bestowed on them, the apostle was warranted to affirm that Isaac blessed Jacob and Esau by faith.

The guilt which Jacob used to procure the blessing, has been greatly condemned, and indeed hardly admitted of an excuse. But the blame thrown on God by the Jews for raising that blessing to Jacob is certainly groundless, since it cannot be alleged that God ought not to bestow temporal blessings on any person who has committed a sin to procure them. Before these children were born, or had done either good or evil, God had determined to make the younger twin the root of his visible church and people: And for so doing there were good reasons, which Paul hath explained, Rom. ix. 10-16. Also, having communicated his determination to Rebecca when she inquired concerning the bringing up of the children in her womb, no doubt she thought it her duty to hinder her husband from attempting to counteract the divine determination. Wherefore, she was to assume the appearance of Esau, perhaps by representing to him the revelation which was made to her, and which it is probable she had related to him. In all this, however, she acted contrary to her duty. For which reason Jacob, fearing the deceit, if discovered, might provoke his father to curse him, refused to do what his mother desired, and was not persuaded therefor took the curse upon herself, Gen. xxvi. 11. Thus he is the curse, my son. See Heb. xi. 19, note 3. Ver. 21. By faith Jacob, when dying, that is, when near his death: For through he was sick when he blessed the sons of Joseph, Gen. xlvi. 1. He did not die then, but lived to call all his sons together, to tell them what should happen to them in the last days. Gen. xlv. 4.

27 Each of the sons of Joseph;—namely, by foretelling that two tribes should spring from these two sons; and that the tribe of Joseph should be more powerful than the tribe of Manasseh.

28 And worshipped, leaning on the top of his staff. In the history which Moses hath given of Jacob's requiring Joseph to swear that he would bury him in Canaan, Gen. xlvi. 31, the circumstance of Jacob leaning on the top of his staff is mentioned. The same circumstance is said by the apostle, in this verse, to have happened after Jacob blessed the sons of Joseph, Gen. xlvi. 11. Wherein as Moses hath introduced the history of Jacob's blessing the sons of Joseph after his history of the oath, we must suppose that Jacob worshipped, and was encouraged to do so, by the staff, which he is probable, considering his great age and pious, and that in giving an account of Jacob's blessing to the sons of Joseph, Moses may have omitted that circumstance, as thinking it needless to mention it twice. In the common translation into Hebrew, and into Greek, where Joseph's expressing that he would bury his father in Canaan, is recorded, it is said, He swore unto him; and Israel bowed himself upon the bed's

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29 By faith in the divine revelation, Isaac foretold to Jacob and Esau the blessings which were to be bestowed on them and their posterity.

30 By the like faith, Jacob, when near his death, Gen. xlvi. 29. blessed each of the sons of Joseph; and, in token of his faith in the promises concerning their possessing Canaan, worshipped God leaning on the top of his staff.

31 By faith in God's promise of giving Canaan to Abraham and to his seed, Joseph, when ending his life, made mention of the departing of the children of Israel out of Egypt, as a thing certain; and to preserve the knowledge and expectation thereof among the Israelites, he commanded them to carry his bones with them into Canaan.

32 By faith in the promises of God, Moses, when born, being circumscribed, was not circumcised, according to the custom of his nation, being afraid that he would be cast out as an unclean thing, because they saw the child beautiful, and pressed he might be the person appointed to deliver them; and were not afraid of the king's commandment to give up their children to be killed, Exod. i. 22.

33 By faith in the promises of God, made known to him by his brethren, Moses, when he was grown up, resolving to join himself to his people, refused to be called any longer the son of Pharaoh's daughter.

34 Choosing rather to suffer persecution with the people of God, than, as the son of Pharaoh's daughter, to have the temporary fruition of the pleasures of sin in the court of Egypt.

35 Estimating the sufferings of Christ, as of surpassing worth, for the sake of the glory that should follow. Ver. 29. By faith in the promises of God, made known to him by his brethren, Moses, when he was grown up, resolving to join himself to his people, refused to be called any longer the son of Pharaoh's daughter;
Christ to rise among them, in whom all the nations of the earth should be blessed, greater riches than the treasures of Egypt; for he looked off from them to the reward which he expected in the life to come.

27 By believing that God would deliver his people, notwithstanding the number and power of their oppressors, Moses left Egypt with the Israelites, not being afraid of the wrath of Pharaoh, who he knew would pursue them: For he courageously persevered in his purpose, as expecting aid from the invisible God.

28 By faith in the promise of God, that the first-born of the Egyptians should be destroyed, but those of the Israelites spared, Moses appointed the passover, and the dashing of the blood of the paschal lamb on the door-posts of the Israelites, Exod. xii. 7. That the angel who destroyed the first-born of the Egyptians might not touch theirs.

29 By faith they passed through the Red Sea, as by dry land, which the Egyptians essaying to do, were drowned.

30 By faith the walls of Jericho fell down, having been encompassed seven days.

31 By faith Rahab the harlot was not destroyed with the unbelievers, having received the spies in peace. (See James ii. 25. note.)

32 And what shall I say more for the time would fail me to speak of Gideon, and Barak, and Samson, and Jephthah, and David also, and Samuel, and the prophets.

33 Who through faith subdued kingdoms;

Ver. 26.1. Greater riches than the treasures of Egypt.—It is here said, that if Moses had continued in the court of Egypt as the son of Pharaoh’s daughter, he might have had the free use of the king’s treasures, and therewith might have procured to himself every sensual enjoyment.

27. By the resurrection.—So the word is rendered, signifying, being used to denote either reward or punishment, Heb. ii. 2. Here it signifies reward; not however the possession of Canaan, which Moses was going with the Israelites, nor any pleasures he could enjoy in Canaan; for every thing of that sort might have had in every greater perfection in Egypt; but it was the joys of the heavenly country, of which the possession of Canaan promised to Abraham and his seed was only a type.

Ver. 28. — By faith he left Egypt, &c. —The circumference of his new country, the land of Canaan, as he left Egypt, shows that the apostle does not speak of Moses’ departure into Midian, (for then he was in great fear, Exod. xi. 4, 16,) but of his departure with the Israelites; which he mentions before he speaks of the entrance of the passover, because his design being to illustrate the power of faith by examples, it was not necessary to propose these in the exact order of time.

2. The invisible God.—By this epiphany the true God, whom the Israelites worshipped, was distinguished from the apostle by the visible gods of the Egyptians.

Ver. 28. He who destroyed the first-born might not touch theirs. —That the sacrifice of the passover was an emblem of the sacrifice of Christ, we learn from John, who tells us, chap. xii. 36. that the injunction, Exod. xii. 46. ‘neither shall ye raise a bone thereof;’ was given to prepare, that when Christ should be put to death, none of his bones should be broken. If, so, the effect of the passover mentioned in this verse, was an emblem of the salvation of the people of God through the shedding of Christ’s blood. Hence Christ is called our passover, and is said to be sacrificed for us. 1 Cor. v. 7. See note 2. on that verse.

Ver. 29. Were drowned. — If it is probable from the history, Exod. xiv. 20—29 the sea returned, and overwhelmed the Egyptians, while the Israelites were passing, and before they arrived at the opposite shore, it would require no small degree of faith to support them under the noise of the rushing waters, and the dreariness of the Egyptians while drowning.

Ver. 30. Having encompassed seven days. — As the land of Canaan belonged to the Israelites by a grant from God the possessor of heavens and earth, so it was proper that the first city which rested on them should be taken in such a manner as to demonstrate the truth of their title. And therefore God did not order them to attack Jericho with engines of war, but ordered the priests, his immediate ministers, to carry the ark, containing the tables of his covenant, round the city daily for seven days. When this was done, the trumpets of rams’ horns, as summoning the inhabitants in the name of the God of Israel to surrender the armed men going before, and the reedallow following. And, on the seventh day, having surround-
wrought righteousness, obtained promises, stopped the mouths of lions,

34 Quenched the strength of fire, escaped the edges of the sword, waxed strong from sickness, became valiant in battle, overturned the camps of the aliens.

35 Women received their dead (Egypt) by a resurrection, and others were beaten, not accepting deliverance, that they might obtain a better resurrection.

36 And others had trial of mockings, and scourgings, and moreover of bonds and imprisonment.

37 They were stoned, they were sawn under, they were tempted, they died by the slaughter of the sword, they were cast into the midst of the sheepskins, being destitute, afflicted, maltreated;

38 (Ps. 67) Of these the world was not worthy: They wandered in deserts, and mountains, and in caves and holes of the earth.

39 Now all these, though borne witness to an account of faith, have not received the promises, but these have obtained them, of whom we make mention, a great cloud of witnesses, for they are not yet come short of the faith, whereunto they were called, who were accounted worthy of the kingdom.

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in the possession of Canaan, subdued the neighbouring idolatrous kingdoms, performed the righteous actions commanded them by God, and in reward, obtained promises, and stopped the mouths of lions.

34 Were unhurt by the strongest fire,—he means Shadrach and his companions, whose faith is recorded Dan. iii. 17,—escaped the edges of the sword,—Moses escaped the sword of Pharaoh, Exod. xvii. 4. Elijah that of Jezreel, and David that of Saul—waxed strong from sickness, as did Henekiah, Is. xxxviii. 21,—became valiant in battle, and overturned the camps of the enemies,—Gideon overturned the camp of the Midianites, and Jonathan that of the Philistines.

35 Women received their dead children alive by a resurrection, as did the widow of Zarephath, 1 Kings xvii. 21, and the Shunammite, 2 Kings iv. 34,—there were beaten to death, not accepting deliverance, on the condition offered, that they might obtain a better resurrection.

36 And others, like Jeremiah, (Jer. xxiii. 10,) had experience of mockings, and scourgings, and moreover they were festered, and imprisoned in filthy dungeons.

37 Others were stoned to death, as Zocheriah, (2 Chron. xxiv. 21;) they were sawn under, they were tempted, they died by the slaughter of the sword, (1 Sam. xvii. 10. 1 Kings xix. 10.) They wandered about in sheepskins, and in neediness, being afflicted, maltreated by those to whom they delivered the messages of God.

38 Of these the world was not worthy: Yet they wandered by day in deserts, and by night lodged in caves and holes of the earth; as Elijah, and the hundred prophets hid by Obadiah, and David, 1 Sam. xxiv. 3.

39 Now all these, though they have justified the higher renown among men, along with the better approbation of God on account of faith, have not received the promises, but these have obtained them, of whom we make mention, a great cloud of witnesses, for they are not yet come short of the faith, whereunto they were called, who were accounted worthy of the kingdom.

This punishment Eliasar suffered, 2 Mac. vi. 19, 22. 
3. Not accepting deliverance, that they might obtain a better resurrection.—Perhaps the persons here meant are those whose history we have in 2 Mac. vii. The 'better resurrection,' which they expected, was a resurrection to a better life than the children obtained, who in the former part of the verse are said to have been raised from the dead. For that the Jews believed in the resurrection of these persons is evident from 2 Mac. viii. 11. 12. 14. 23. 
4. Mockings, and scourgings, and moreover of bonds and imprisonments.—Elias was mocked by Ithamar, and Elias by the children from Bethel. See also 2 Chron. xxxvi. 16. Jerusalem was beaten by Psaahur, Jerem. xx. 5. and by the princes, chap. xxvii. 15. Scourging in the synagogues was a very common punishment. And with respect to imprisonment, Joseph was cast into prison; Jerusalem was let down into a dungeon full of mice, chap. xxvii. 10. 
5. And the prophet Micah was imprisoned by the king 2 Kings xxv. 20. 
6. Sawn under.—This punishment is mentioned 2 Sam. xill. 11. as then in use. And Ezekiel tells us the King of Caldea used it, Calv. cap. 27. Moreover, Jeremiah on Is. xlvii. 2 speaks of it as a certain tradition, that Isaiah was 'sawn under with a wooden saw.' A punishment which, says Josephus, was inflicted on him by Manasseh, who was a cruel as well as an idolatrous prince.
7. They were tempted.—Alberti thinks, that instead of ζημιωτατοι, they were tempted, the apostle wrote ζημιωται, they were stricken, Obser. Philol. p. 430. Others think they were beaten, or cast into the midst of the sheepskins, as in the case of Gideon.
8. They were cast into the midst of the sheepskins, namely, with red hot irons; or burnt alive. Others propose other readings. But all the senses of the sacred text are conjecture, without the authority of any MS. or version, deserve no regard. Whaley contends, that the clause 'they were tempted,' is an interpolation. But Hackett, in his note on the verse, defends it at great length, and declares himself of Mr. Whaley’s opinion, that there is no reason whatever for altering the present reading.—Among the sufferings of good men are reckoned 'the fiery darts of the wicked ones,' Eph. vi. 16. that is, peculiarly strong temptations of the devil, arising from the wrong thoughts which he suggests; and therefore they well deserved, in this place, to be ranked among the heavy sufferings of the people of God.
9. In sheep skins.—2 Mac. xii. 4. Of this sort was Eliasar’s mantle, which afterwards Eliasa wore. For the LXX. call it ἐγγέμαρτος, a sheep’s skin, 2 Kings ii. 13. Hence Elias is called an ἀργυρός σκύλος, 2 Kings ii. 8. Not so much on account of his beard, as on account of this wearing a mantle of sheep’s skin with the wool on it. The ancient prophets commonly went about in such garments, being mortified to all the luxury of the world, and from Zechariah’s apparition it appears that the false prophets imitated them in their dress, to gain the more credit.
10. Women received, &c.—The Syriac hath here referred to women their dead.
11. Others were beaten.—See above, note 3. According to Periplus the meaning is, that they were not only cast into the midst of the sheepskins, but were beaten with clubs, so as to occasion extreme pain. But Justin thinks the word signifies simply to be put to death, without manner of cruelty, in a manner suited with great force: 1 Sam. xix. 13. LXX. παθόντες τον υγιήν κατά την προσφοράν αὐτῶν, and on that account Justin is less likely to make an objection, than if the text had been read with clubs, because it is used to denote stoning with great force: 1 Sam. xxxiii. 13. LXX. κατὰ τὴν προσφορὰν αὐτῶν καταστροφὴν μεγάλην ὑποκαταστείλας.
account of their faith and great actions, have not yet received the heavenly country promised to Abraham and to his seed.

The reason is, God having foreseen, that by the gospel he would bestow some better means of faith and of being made perfect, by becoming Abraham's spiritual seed, resolved, that the ancients without us should not be made perfect by receiving the promised heavenly country. For he determined that the whole spiritual seed of Abraham, raised from the dead, shall be introduced into that country in a body at one and the same time, namely, after the general judgment.
there to live with God for ever—expressed ver. 14. of this chapter by their seeing God; and were to associate with him, and with the spirits of just men made perfect, and with Jesus the Mediator of the new covenant, and to enjoy all the blessings procured by the shedding of his blood, ver. 18-24.

In the beginning of this epistle, the apostle had affirmed that the same 'God who spake to the fathers by the prophets, hath in these last days spoken to us by his Son Jesus.' And this affirmation he had established in the progress of the epistle, by removing all the objections which the unbelieving Jews brought to set aside the claim of Jesus to be the Son of God. In this place, therefore, as the improvement of his doctrine concerning the sonship of Jesus, the apostle exhorted the Hebrews to beware of disbelieving God, who was speaking to them by his Son, and commanding them to obey his gospel. And to enforce this exhortation, the apostle put them in mind of what befell their fathers in the wilderness, when they refused to obey God's command to go into Canaan. If, said he, the Israelites did not escape unpunished, who in Kadesh disobeyed the oracle which Moses delivered from God, ordering them to go up immediately and take possession of the promised inheritance, we who have that example of disobedience and punishment before our eyes, shall much less escape unpunished, if we turn away from God speaking the gospel to us from heaven by Jesus, who now sits at his right hand as the governor of the world, ver. 25. But because to embrace the gospel was in effect to relinquish the law, and because the unbelieving Hebrews were greatly prejudiced against the gospel on that account, the apostle, to persuade them to forsake the law and embrace the gospel, quoted a prophecy of Haggai, in which God, who gave the law, declared that he would set it aside, and put an end to the kingdom of the Jewish princes who supported it, and also destroy the heathen idolatry and kingdoms of the heathen rulers by whom it was upheld: 'His voice then shook the earth; but now he hath promised, saying, Yet once I will shake not the earth only, but also the heaven,' ver. 26. Haggai adds, chap. ii. 6. 'And the sea and the dry land. 7. And I will shake all nations; and the desire of all nations shall come.' That this is a prophecy of the abrogation of the law of Moses, and of the destruction of the heathen idolatry, we learn from God himself, who thus explains what he meant by the shaking of the heavens and the earth, Hag. ii. 21. 'Speak to Zerubabel, governor of Judah, saying, I will shake the heavens and the earth. 32. And I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen.' For from this it is plain, first, That the shaking of the heavens, at the coming of the desire of all nations, means, that at his coming the throne of the kingdom of the Jewish princes who supported the law of Moses was to be overthrown; next, That the shaking of the earth means, that the strength of the kingdoms of the heathen princes who upheld idolatry, was to be destroyed by the preaching of the gospel. Further, seeing in the expression, Hag. ii. 6. 'Yet once, it is a little while, and I will shake the heavens and the earth,' there is a reference to a former shaking of the earth, namely, that which happened at the giving of the law, the interpretation given, Hag. ii. 21, 22, of the shaking of the heavens and the earth, by the preaching of the gospel after the coming of the desire of all nations, leads us to consider the shaking of Mount Sinai, at the giving of the law, as the metempsychial, as it were, of the destruction of the heathen idolatry by the introduction of the law of Moses.—The apostle, for the further information of the Hebrews, told them that the promise, 'Yet once I will shake the heavens and the earth,' implied, that the things shaken and overthrown were to be removed, in order that the things not to be shaken, the Christian church and gospel form of worship, may remain firmly established to the end of time, so that there are to be no more changes made in the religion of the world, ver. 27.

Having finished his address to the unbelieving Hebrews, the apostle directed his discourse to such of the nations as professed the gospel, saying, Whereas, we having received a dispensation of religion which is never to be altered, ought to hold fast the gift of that most excellent dispensation, whereby we can worship God acceptably with reverence and religious fear, ver. 28—For, under the gospel, God is as much a consuming fire to them who disobey him by infidelity, or who affront him by apostasy, as he was to the rebellious Israelites under the law, ver. 29.

NEW TRANSLATION.

CHAP. XII.—Wherefore, even we having so great a cloud of witnesses placed around us, laying aside every weight, and the sin easily committed, let us run (it) with perseverance the race set before us. 2. Looking off to Jesus (στόχον Χριστοῦ) the captain and perfecter of the faith, who, for the joy which was set before him, endured the lingering agencies of the cross.

Commentary.

CHAP. XII.—Wherefore, even we, like the combatants in the Grecian games, having so great an assembly of witnesses placed around us, laying aside every weight of worldly hopes and fears, and the sin easily committed, let us run with perseverance the race appointed us: 2. Looking off from the ancients to Jesus, the leader and rewarder of the faithful, who, for the joy of bringing many sons into glory which was set before him, endured the lingering agencies of the cross.  

Ver. 1.—Having so great a cloud.—Both the Greeks and the Romans used the word cloud to express a great number of people. See I Peter iv. 17, note 4. Capel thinks the metaphor is taken from flocks of birds flying in the air like clouds: Isa. lx. 5. Who are these that fly as a cloud, and as the doves to their windows? See also Ezek. xxxvi. 9.

2. Of witnesses.—Because at the celebration of the games the victors in the morning combat did not receive the prizes till the evening, but stood at the side from cramps resulting from the preceding combat, the apostle, in allusion to that custom, by an high rhetorical figure, represents the ancient patriarchs, and prophets, and judges, and kings, and captains, and righteous men, mentioned in the preceding chapter, who had been victorious in their own combat, as standing round the Hebrews, and observing how they acquitted themselves in the Christian race. By using this figure, however, the apostle did not mean to insinuate, that the saints in the other world know what we are doing in this; but to teach us to think of them often; that by the recollection of their trials and virtues we may stir ourselves up to greater diligence in our Christian course.

3. The joy which was set before him.—Bona secunda, literally, which stirs up contentiously around one, to allure him or, the self-glorified sin—the sin which is well adapted to one's circumstances and inclinations, consequently is easily committed; in opposition to στόχον, that which hath no recommending circumstance, or which is destitute of ornament.

4. Let us run with perseverance the race set before us.—It is thought that the Hebrews were not acquainted with the Olympic and other sacred games of the Greeks; we may suppose the apostle alludes to the games which Herod instituted in imitation of the Greeks, in some of the cities which he built in Judæa, of which he was the first to compete and to become a judge. See II Macc. vi. note 5. The assembled spectators, and the acts of the games, were not to determine who were the conquerors, and to make them perfect as combatants, by bestowing on them the prizes for which they had contended.

5. Who, for the joy which was set before him.—The phrase για την ευτυχίαν, is by some translated 'who, instead of the joy,' understanding thereby the joy of governing the world, possessed from the beginning by right of creation; or according to
enured the cross, despising the shame, and sat down at the right hand of the throne of God. 3 (Ps. 22.) Wherefore, attentively consider him who endured such contradiction from sinners against himself; that ye may not be weary, being faint in your souls. 4. Not yet into blood have ye resisted, combating against sin.

5 (Ps. 22.) Besides, have ye forgotten the exhortation which (hominem) teaches with you as with children. (Prov. iii. 11.) My son, do not think lightly of the Lord's chastisement, neither faint when thou art rebuked (et) of him: 6. For whom the Lord loveth he chastiseth, and scourgeth every son whom he receiveth. (See Rom. iii. 19.) 7. If ye endure chastisement, God behareth towards you as HIS children, for what son is there whom HIS father doth not chastise?

8. But if ye be without chastisement, of which all sons are partakers, certainly ye are bastards, and not sons.

9 (tresp.) Further, we have had fathers of our flesh, who chastised us, and we gave them reverence: shall we not much rather be in subjection to the Father of our spirits, and live?

10 For they verily, (την, 295.) during a few days, chastised us according to their own pleasure, but he for OUR advantage, (κατα την κατάστασιν) in order that OUR partaking of his holiness.

11 Now no chastisement indeed, for the present, seemeth to be MISTER of joy, but of sorrow: Nevertheless, afterwards, it returns the peaceful fruit of righteousness to them who are trained by it.

12 Wherefore, bring to their right position others, the joy of his human art, which he parted with, choosing to endure the cross. But in my opinion both pleasure is improper, because the apostle speaks of a joy which Jesus was not in possession of, but which was set before him as the reward of his sufferings. - The joy before him, is contrasted with the race set before us. ver. 1.

2. Endured the cross... The example of Christ's sufferings and reward in so poor a manner as to amuse his disciples to imitate him in suffering, that like him they may be rewarded. Ver. 3. Attentively consider him... Krauchen Schilling observes, that the word σκοπεῖν being used to denote the accurate observation of arithmetical and geometrical proportions, signifies to consider Christ with the greatest of accuracy of observation. Thus the Hebrews were to do, that they might understand the difference between Christ and them: For, by attending to what the Son of God endured from sinners, they would not think much of the calamities, the scoffing speeches, and the persecutions, which they endur from our unbelieving brethren, nor be so discouraged by them as to faint or renounce the gospel. Ver. 4. Combating against sin... Here the alteration is from running to fighting with the cross, or to wrestling. Ver. 5. Consider... properly signified, and so it is rendered in Acts xvii. 30. He himself entering into the synagogue, (κατα την κατάστασιν) presented with the Jews. Ver. 6. On whom the Lord loveth he chastiseth... This passage of scripture, by placing the dispensations of Providence in a just light, banishes that gloom which the discord and intercessies prevailing in the world are apt to occasion. We are here in a state of education, under the tuition of God; who presents us the office of a good and beneficial Father. By the various afflictions of life, he teaches us the virtues necessary to fit us for discharging the duties, and for enjoying the pleasures, of heaven. May every afflicted person firmly believe this!

3. And scourgeth every son whom he receiveth... This is the LXX. translation of Prov. iii. 12. which Hallet thinks more near than the common version. Ver. 4. For he saith... signifies either as a father, or as a master; in which latter sense it is translated in the Arabic, Hebrese. 469—endured the shame of suffering as a malefactor, and sat down at the right hand of the throne of God. See chap. viii. 1. note 3.

3. Wherefore, attentively consider the dignity of Jesus your leader, who, before he was thus rewarded, patiently endured such calamity, opposition, and persecution from sinners against himself, that ye may not be weary, being divested in your minds through the continuance of the persecution. 4. Your sufferings are far short of those which Christ endured. For not yet hath the blood of any of you been shed in combating against your wicked persecutors. See Pref. sect. 2. paragr. 4.

5. Besides, have ye forgotten the exhortation in which God reasoneth with you as with his children? My son, do not think lightly of the Lord's chastisement, as they who regard affliction as things accidental; neither, through too quick a feeling of the chastisement, nor by considering it as a token of God's anger, fall into despair when thou art rebuked of him.

6. Instead of being tokens of God's anger, afflictions are proofs of his love: For whom the Lord loveth he chastiseth, and sharply corrects for his faults every son whom he adopteth.

7. If ye endure affliction, know that God behareth towards you as HIS children, giving you such corrections as must be of great advantage to you. For what legitimate son is there whom his father never punisheth for his faults?

8. But if ye live without that chastisement whereof all the sons of God are partakers, certainly ye are treated as bastards whose education is no object of their father's care, and not as the genuine sons of God.

9. Further, we have had fathers of our bodies, who chastised us for our faults, and yet we loved and obeyed them: shall we not much rather, from affection and gratitude, be in subjection to the Father of our spirits, when he corrects us for our faults, to fit us for living with him forever?

10. This submission is due to the Father of our spirits, because he corrects us with more prudence and affection than our earthly fathers. For they verily, during the few days of our childhood, chastised us according to their own will governed by passion, but he, always for our advantage, that we might partake of his holiness; it being necessary to our living with him eternally, that we be holy.

11. Now no chastisement, indeed, whether from God or man, at the time it is inflicted, is the cause of joy, but of sorrow; Nevertheless, afterwards, it gives as a reward the peaceful fruit of righteousness to them who are properly disciplined by it.

12. Wherefore, bring into the posture of action your arms which...
11 Peace with all men, and holiness, without which no one shall see the Lord; 12 carefully observing, lest any one come short of the grace of God, lest some bitter root springing up trouble you, and by it many be polluted; 13 lest there be among you any fornicator, or profane person, as Esau, who for one meal gave away his birthright.

14 And ye know, that (Gen. 25:31) although afterwards he wished to inherit the blessing, he was reproved, for he found no place of rest in the possession of the arms of Jacob and the knee of Isaac. His meaning was, he cannot inherit the favor of your veneration, unless you accept his counsel; and yet, if you accept it, you will derive inestimable good for the future. But, we must understand this metaphor in a spiritual sense, because the words themselves, "blessings," here denoteth the grace of God, of which Esau was deprived, without which no one shall see the Lord; it is the grace, therefore, that he would have obtained, had he persevered in the path of righteousness. There is, however, another meaning, as he himself explicates, by the use of the words. "Lest some bitter root springing up trouble you, and by it many be polluted" — that is, lest there should be among you any fornicator, or profane person, as Esau, who for one meal gave away his birthright.

15 Brethren, if any of you err from the truth, one that is a perfect in the faith should receive him, unless he consent to sin or speak according to the doctrine of Satan.

16 Let us not be like Esau, who for one meal gave away his birthright, for which Jacob obtained the favor of the Lord.

17 And he so prophesied, that as the lame man was not at the prayer-tent, as the sick man was not in the hospital, so no one shall see the Lord except he has the grace of God. But his doctrine is, that none of you shall be numbered in the elect unless you have the grace of God, which Esau lost because he gave away his birthright, and thus he, by leaving the grace of God, separated himself from the Lord.

18 Brethren, if any of you err from the truth, one that is a perfect in the faith should receive him, unless he consent to sin or speak according to the doctrine of Satan.
pentencer, though he earnestly sought the blessing with tears. 2

18. And ye shall not come to a tangible mountain [Ex. 20:19], which burned with fire, and to blackness, and to darkness, and to tempest; 1

19. And to the noise of a trumpet, and to the sound of words, the hearers of which earnestly entreated that they might not be added to them a word,

20. (Ex. 19:16.) Although they could not bear that which was strictly commanded, (Exod. 19:15.) Even if a beast touch the mountain, it shall be stoned, or shot through with an arrow. 1

21. And so terrible was that which appeared, that Moses said, I am exceedingly afraid and quake. 2

22. But ye shall come to Mount Zion, to the city of the living God, the heavenly Jerusalem, and to ten thousands of angels; 3

2. Though he earnestly sought (see Ex. 32, 11), the blessing with tears.]

—The reference is to the mountain of God's presence, the Mount of the Law. See Exod. 19:16. —And the mountain was called Mount Sinai. See Exod. 24:14. —And the mountain was called Mount Zion. See Isa. 2:3. —And the mountain was called Mount Jerusalem. See Ps. 48:2.

21. And so terrible was that manifestation of the divine presence which appeared, that Moses cried to God, I am exceedingly afraid and quake.

22. But ye shall come to a place where ye shall be safe from the manifestation of God, the place of the heavenly city, the city of the living God, the heavenly Jerusalem, in your worship shall associate with ten thousands of angels.
23 To the general assembly and church of the firstborn, who are written in heaven, and to the God the Judge of all, and to the spirits of just men made perfect;

24 And to Jesus the Mediator of the new covenant, and to the blood of sprinkling which spoaketh better things than that of Abel.

25 Take care that ye refuse not him that speaketh. For if they shall not escape who refused him that spake as it were in ordinary time, much more shall not they escape who receiveth not him that speaketh in the power of the resurrection.

26 For even the angels, that cannot be cleansed through the blood of animals, make request through the Spirit of prayer for the souls of the saints.

27 Pray for me also, that the message may be graciously received by me as I speak in the Spirit of Christ for the edification of the church of God.

28 For I am already being poured out as an offering, and the time of my departure is at hand. I have fought the good fight, I have finished the race, I have kept the faith. Henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, will give me on that day, and not to me only, but also to all them who have loved his appearing.
HEBREWS.

CHAPTER XII.

26. **Now this speech, Yet once, signifies the removal of the things spoken, an offering, and the powers which support it—but also the heaven;** the Mosaic worship and Jewish state.

27. **Now this speech, Yet once, signifies the removing of the things spoken, an offering, and the powers which support it—but also the heaven;** the Mosaic worship and Jewish state.

28. **Now this speech, Yet once, signifies the remaining of the things spoken, an offering, and the powers which support it—but also the heaven;** the Mosaic worship and Jewish state.

29. **Now this speech, Yet once, signifies the remaining of the things spoken, an offering, and the powers which support it—but also the heaven;** the Mosaic worship and Jewish state.

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35. **Now this speech, Yet once, signifies the remaining of the things spoken, an offering, and the powers which support it—but also the heaven;** the Mosaic worship and Jewish state.

36. **Now this speech, Yet once, signifies the remaining of the things spoken, an offering, and the powers which support it—but also the heaven;** the Mosaic worship and Jewish state.
HEBREWS.

28 Wherefore, we having received a kingdom not to be shaken, let us hold fast the assurance of our gospel: without hands—things of an inferior and imperfect nature; that the things not to be shaken, are things of a superior and perfect nature.

29 For even our God is a consuming fire.

CHAPTER XIII.

View and Illustration.

This chapter begins with an exhortation to the Hebrews to exercise love to the brethren, hospitality to strangers, and compassion to the imprisoned and afflicted: charity likewise is recommended, together with disinterestedness, and a careful imitation of their teachers, whose trial was ended, and who had shewed great fortitude in suffering for their faith, ver. 1-8.

Next, the Hebrews were desired to beware of being tossed about with those discordant doctrines which were introduced by foreign, that is, unauthorized teachers; especially those pernicious doctrines, concerning the efficacy of the Levitical sacrifices to procure the pardon of sin, which the Judaizing teachers inculcated with great earnestness. Their giving heed to these errors the apostle was anxious to prevent, because, if they trusted to the Levitical atonements for pardon, they would lose the benefit of the sacrifice of Christ. This, the apostle told them, their own law taught them figuratively, by prohibiting the priests and people to eat of those sacrifices whose blood was carried into the holy places to make atonement. And being unwilling to quit the subject, he added, that because the carcases of the sin-offerings were ordered to be burnt without the camp as things unclean, ver. 11. So Jesus, who sanctified the people with his own blood, suffered as a malefactor or unclean person without the gates of Jerusalem, ver. 12. These particulars the apostle mentioned, to show, that all the Levitical sin-offerings were types of Christ, whose example in suffering ignominy and punishment for men he desired the Hebrews to imitate from gratitude, by willingly suffering reproach and persecution for his sake, ver. 13. And this they might do the more easily, as they knew they had no continuing city here, but were seeking one in the life to come, ver. 14. In the mean time, he exhorted them to worship God, not in the Jewish but in the Christian manner, by offering through Christ the sacrifices of praise to God continually, ver. 15. and to be zealous in doing good works, because worship, accomplished with such works, are sacrifices far more pleasing to God than the sacrifices of beasts, ver. 16.

Again, because the Hebrews, through the prejudices of their education, were in danger of not hearkening to their teachers when they inculcated the true doctrines of the gospel, he ordered them to be obedient to their spiritual guides, and to esteem them highly as persons who watched for their souls, ver. 17. And requested them to pray for him, because he assured them that he had maintained a good conscience in all the things he had written to them, ver. 18. Then gave them his apostolical benediction in a most elegant form, ver. 20, 21 and besought them to take in good part the instruction contained in this letter, which he acknowledged was a short one, considering the variety and importance of the subjects he had handled in it, ver. 22.

Having thus finished his exhortations, the apostle informed the Hebrews that he had sent away Timothy on some important business, but promised, if he returned in time, to bring him with him when he visited them, ver. 23. In the mean while, he desired them to present his salutation to all the rulers of their church; meaning, I suppose, the apostles and elders at Jerusalem: also, in his name, to salute all the brethren and saints; and sent them the salutation of the brethren in Italy, ver. 24. Then concluded with giving them his apostolical benediction in a more short form, ver. 25.

NEW TRANSLATION.

CHAP. XIII.—Let brotherly love (see Heb. vi. 10) continue.

2 Be not forgetful to entertain strangers, for thereby some have entertained angels, without knowing them.

Ver. 2. Without knowing them.—The Greek word αὐθάνατος, with a participle, signifies that the thing expressed by the participle was done or suffered by one without his knowing it. The apostle had Abraham and Lot in his eye, who happening to see angels in the

COMMENTARY.

CHAP. XIII.—Let that brotherly love, for which I commended you, continue to be exercised by you to all the disciples of Christ, whether they be Jews or Gentiles.

2 Do not neglect to entertain strangers, though unacquainted with them, for thereby some have had the happiness to entertain angels, without knowing them entertained angels.
CHAP. XIII.

3 Remember them who are in bonds, as jointly bound, and them who suffer evil, as being yourselves also in the body. 1

4 Let marriage be honourable among all, and the bed undefiled. (3, 105.) For fornicators and adulterers God will judge.

5 Let your behaviour be without the love of money, being contented with the things ye have. (2, 65.) himself hath said, [3, 106.] I will never leave thee, neither will I ever utterly forsake thee. 1

So that, taking courage, we may say, 1 The Lord is my helper, and I will not fear what man can do to me. 3

7 Remember your rulers: who have spoken to you the word of God: of whose conversation attentively considering the ending, imitate their faith. 1

8 Jesus Christ, yesterday and to-day, is the same, and is the Alpha and the Omega, the Beginning and the End. 3

1 From the Vulgate translation, 

Hebrews. 3

3 By your prayers and good offices assist them who are in bonds for their religion, as equally liable to be bound for that good cause; and them who suffer any kind of evil, as being yourselves also in the body, subject to adversity.

4 In opposition to the notions of the Essenes, let marriage be esteemed a honourable state among all ranks, and let adultery be avoided. For fornicators and adulterers, though not punished by men, God will severely punish, as invaders of their neighbour's dearest rights.

5 However poor ye may be, let no immoderate love of money be seen in your dealings; being contented with what things ye have. In every difficulty rely on God. For, when he apostatized, Joshua, to conduct the Israelites, he himself said, (Josh. i. 5.) As I was with Moses, so will I be with thee, I will not fail thee, nor forsake thee. 3

So that when afflicted, but especially when persecuted, we may say with the Psalmist, (Ps. cxvii. 6, LXX.) The Lord is my helper, and I will not be afraid of any evil that man can do to me in opposition to him.

7 Remember your teachers who have preached to you the word of God; of whose conversation attentively considering the ending, imitate their faith in the doctrines, and precepts, and promises of the gospel, when ye end your conversation, ye may be supported as they were.

8 Jesus Christ, yesterday and to-day, is the same powerful, great form of men, supposed to them to be men on a journey, and though with them, invited and entertained them with the greatest liberality and love, without knowing them to be angels. This is more, not to raise in us the expectation of entertaining angels, but to make us sensible that the unknown persons, in whom we show kindness, may be persons of the greatest worth, and may be to us, as the angels were to Abraham and Lot, be the occasion of great blessing.

3. 3 Being yourselves also in the body. The precepts contained in this and the following verses, but especially the precept in this verse, on account of the simplicity, brevity, and beauty of the language, and the strength of the reasons added to support them, may be compared with the most elegant of the precepts of Epictetus, or of any of the most famed heathen philosophers; and on the comparison they will be found persons of far exceed them all. 3. 4. 4. 1. Let marriage be honourable. I have supplied the word of love, as the preceding and following verses, in the imperative mood.

2. 5. 2. For fornicators. This is in the Vulgate translation, Fornicatorem censum. 3. 1. — Let your behaviour. The word censum is used likewise by Plato, and other Greek writers, to denote one's manner of living.

2. 6. 6. 1. And being contented with the things ye have. The apostle did not mean by this to preserve the Hebrews, or any person, from using lawful means forbettering God, and especially their circumstances; but that he laboured with that loving concern in the use of vulgar means, yea, by forswearing the immediate love of money, and returning contentment with the things which are the fruits of our own labour and the possession and exercise of various duties, richer than from the enjoyment of riches. The argument, ver. 6, by which the apostle enforces his precept, leads me to think that he means contentment with our lot, whatever it may be. In this large sense the apostle's concern is expressed in the Scripture, (Ps. cxxvii.) to an excellent illustration of the apostle's precept: Say ye, 'There never was any system before's that of Christianity, which could so effectually produce in the mind of man the virtue I have been hitherto speaking of. In order to make us content with our present condition, many of the ancient philosophers tell us that our discontent only hurts ourselves, without being able to make any alteration in our circumstances; others, that whatever evil befalls us is derived to us by a God's necessity, in which the wise themselves are subject; while others very gravely tell the man who is miserable, that it is necessary he should be so as to keep up the harmony of the universe, and that the schemes of Providence would be troubled and perplexed were he otherwise. These, and the like considerations, rather silence than satisfy a man. They may show him that contentment is unreasonable, but are by no means sufficient to relieve it. They rather give despair than consolation. In a word, a man might reply to one of these comforters, as Augustus did to his friend who advised him not to think of death, for the person whom he loved, because his grief could not be with him. — It is for that very reason, said the emperor, that I suffer. — Religion bears a more tender regard to human exalted nature. It prescribes to a very miserable man the means of bettering his condition; say, it shews him, that the bearing of his afflictions as he ought to do, will naturally end in the removal of them. It makes him easy here, because it can make him happy hereafter. — Upon the whole, a contented mind is the greatest blessing a man can enjoy in the present world; and if in the present life his happiness arise from the solemnity of his duties, it will arise in the best from the gratification of them." The same author, in the same essay, as a proper means of acquiring the virtue of contentment, advises a man. 3. 1. — To set the good things which he possesses in opposition to those which he does not possess. For thus he will be sensible, that the things which he enjoys are many more in number, and of greater value, than those which he would for, and for the want of which he is unhappy. 3. 2. Under affliction, to reflect how much more unhappy he might be than he really is. The former consideration leads to those who are in easy circumstances; this regard to those who are under the pressure of some misfortune. To much it will be an alleviation of their sufferings to compare them with those of others. He adds, that Bishop Fell, who wrote the life of Dr. Hammond, said, that good man, who laboured under a complication of disturbances, used, when he had the good upon him, to thank God that it was not the stone; and when he had the stone, that he had not both these distempers upon him at the same time. 3. 3. Himself hath said, — Aveque regis legatus, This utter regis is of much greater authority than the utter regis of the Vulgate. And by quoting it on this occasion the apostle signifies his faithful accant of God, in those difficulties to which he is exposed, may apply to himself God's promise to Joshua, while he endeavours to do his duty.

4. Utterly break they. 1. The multitude of the negative epithets, and their position in the original, render this passage exceedingly emphatical and beautiful. — This promise David repeated to Solomon, 1 Chron. xxviii. 9. See also Esai. xix. 17. 3. Ver. 6. — Taking courage we may say, — God's promise to Joshua and to David, and their expression of their gratitude, but applied by the apostle to the Hebrews, it teaches us, that God's promises to individuals, and their expressions of their faith and trust in them, are recorded in scripture for the encouragement of the people of God in every age. 3. 2. I will not fear what man can do to me. As a remedy against the immediate fear of evil from men, and especially from the promise here, which every good man may apply to himself, namely, that the Lord is his helper, the apostle advice to consider, First, that, what he fears may not come to pass. No human scheme can be so accurately projected but some little circumstance intervenes and changes it. The apostle also reminds them of the heart of man at his pleasure, and understands the thoughts have before, may by thousand accidents or an immediate change in the occasions of men, discover the most subtle project, and turn it to the benefit of his own account. In the next place, we should consider, though the evil we imagine should come to pass, it may be much more supportable than it appeared to be. As there is no prosperous state of life without its calamities, so there is no adversity without its benefit. The evils of this life appear like rocks and precipices, rugged and barren at a distance, but at our nearer approach we find little fruitful spots and refreshing springs, mixed with the hardiness and deformities of nature. In the last place, we may comfort ourselves with this consideration, that as the thing feared may not touch us, so we may not fear what we fear. Our lives may not extend to the dreadful point which we have in view. He who knows all our sufferings, and will not suffer us to be tempted beyond our strength, is often pleased, in his tender mercy, to separate the soul from its body and sin, and after that we are delivered from the hand of sin, we shall partake of the fruits of their flocks. 2. Of whose conversation attentively considering the ending. — See ver. 17 note I. — This remembrance of the dead saints, with admiration of their virtues, and with a desire to imitate them, is the only worship which is due to them from the living.
9. Be not tossed about with various and foreign doctrines. (See Ephes. iv. 5.) For it is good that the heart be established by grace, not by meats, through which they have not been profited who walk in them.

10. We have an altar, of which they have no right to eat who worship in the tabernacle.

11. For, of those animals whose blood was brought as a sin-offering into the holy places by the high-priest, the bodies are burnt without the camp.

12. Therefore, Jesus also, that he might sanctify (see Heb. ii. 10) the people (Lev. 16.) with his own blood, suffered without the gate.

13. Wherefore, let us go forth, (See, 294.) with him out of the camp, bearing his reproach.

14. For we have not here an abiding city, but we earnestly seek one to come. (Chap. xi. 10.)

Verse 9. Jesus Christ, yesterday and to-day, the same. — Because Jesus Christ sometimes signifies the doctrine of Christ, (Acts v. 12.) i Cor. ii. 2.) (Ver. iv. 5.) Be not tossed about with various and foreign doctrines. (See Ephes. iv. 5.) For it is good that the heart be established by grace, not by meats, through which they have not been profited who walk in them. — 9. For it is good that the heart be established by grace, not by meats, through which they have not been profited who walk in them.

Verse 10. We have an altar, of which they have no right to eat. — Here, by a metaphorical language, the altar is put for the sacrifice, as plain from the apostle’s adding, of which they have no right to eat, the sacrifice-belonging to those who believe, is the sacrifice of himself, which Christ offered to God in heaven for the sins of all the world, and the eating of that sacrifice doth not mean the corporal eating thereof, but the partaking of the pardon which Christ hath procured for sinners by that sacrifice.

Verse 11. For, of those animals whose blood was brought as a sin-offering into the holy places by the high-priest, the bodies are burnt without the camp. — But though their interpretation contains an excellent sentiment, others, more justly in my opinion, understand this of the nature, rather than of the doctrine of Christ, especially as the 1st verse, the phrase here used, is that for which the immortality of the Son is expressed, Heb. i. 12. But them art (1:1:) the same. — The apostle uses many individual, yet most important ones. — Here, by a metaphorical language, the altar is put for the sacrifice, as plain from the apostle’s adding, of which they have no right to eat, the sacrifice-belonging to those who believe, is the sacrifice of himself, which Christ offered to God in heaven for the sins of all the world, and the eating of that sacrifice doth not mean the corporal eating thereof, but the partaking of the pardon which Christ hath procured for sinners by that sacrifice.

Verse 12. Therefore, Jesus also, that he might sanctify the people, with his own blood, suffered without the gate. — Therefore Jesus also, that he might be known to sanctify the people of God with his own blood sprinkled before the throne of God in heaven, as it is said, they suffered without the gate of Jerusalem, as the bodies of the sin-offerings were burnt without the camp.

Verse 13. Wherefore, let us go forth, (See, 294.) with him out of the camp, bearing his reproach. — Wherefore, let us go forth, without the camp, bearing the reproach of being malefactors.

Verse 14. For we have not here an abiding city, but we earnestly seek one to come; namely, the city of the living God, of which I speak to you, chap. xii. 22.
15 And though persecuted by our unbelieving brethren, through him, as our High Priest, let us offer up the sacrifice of praise continually to God, for his goodness in our redemption, and the fruit of our lips, by confessing openly our hope of pardon through Christ, to the glory of God's perfections.

16 But, at the same time, to do good works, and to communicate of your substance to the poor, do not forget; for with such sacrifices God is especially delighted. See Phil. iv. 18. note 3.

17 Follow the directions of your spiritual guides, and submit yourselves to their admonitions, for they watch over your behaviour for your good of your souls, as those who must give account. Obey them, therefore, that they may do this with joy, and not with murmuring; for that would be unprofitable for you.

18 Pray for us; for we are confident that we have good conscience, willing in all things to behave well.

19 And I the more earnestly beseech you to do this, that I may be restored to you the sooner.

20 Now may the God of peace, who brought back from the dead our Lord Jesus the great Shepherd of the sheep, e. through the blood of the everlasting covenant,

21 Make you fit for every good work, to do his will, producing in you what is acceptable in his sight through Jesus Christ, to whom be the glory for ever and ever. Amen.

22 Now I beseech you, brethren, suffer this word of exhortation, for I have written to you (as I supposed) briefly.

23 Know that our brother Timothy is sent away, with whom, if he come soon, I will see you.
EPILLOGUE

TO

ST. PAUL'S EPISTLES.

I. That Christianity was not a story set on foot amidst the confusions which attended and immediately preceded the destruction of Jerusalem; when many extravagant reports were circulated, when men's minds were broken by terror and distress, when amidst the tumults that surrounded them inquiry was impracticable. These letters shew incontestably, that the religion had fixed and established itself before this state of things took place.

II. Whereas it hath been insinuated, that our Gospels may have been made up of reports and stories which were current at the time, we may observe, that with respect to the Epistles it is not applicable at all.

III. These letters prove, that the converts to Christianity were not drawn from the barbarous, the mean, or the ignorant set of men, which the representations of infidelity would sometimes make them. We learn from letters, the character not only of the writers, but, in some measure, of the persons to whom they are written. To suppose that these letters were addressed to a rude tribe, incapable of thought or reflection, is just as reasonable as to suppose Locke's Essay on the Human Understanding to have been written for the instruction of savages. Whatever may be thought of these letters in other respects, either of diction or argument, they are certainly removed as far as possible from the habits and comprehension of barbarous people.

IV. St. Paul's history, I mean so much of it as may be collected from his letters, is so implicated with that of the other apostles, and with the substance indeed of the Christian history itself, that I apprehend it will be found impossible to admit St. Paul's story (I do not speak of the miraculous part of it) to be true, and yet to reject the rest as fabulous. For instance, can any one believe that there was such a man as Paul, a preacher of Christianity in the age which we assign to him, and not believe that there were also at the same time such men as Peter, and James, and other apostles, who had been companions of Christ.
during his life, and who after his death published and avowed the same things concerning him which Paul taught? Jude, and especially Jerusalem, was the scene of Christ's ministry. The witness of his miracles lived there. St. Paul by his own account, as well as that of his historian, appears to have frequently visited this city; to have carried on a communication with the church there; to have associated with the rulers and elders of that church, who were some of them apostles; to have acted, as occasions offered, in correspondence, and sometimes in conjunction with them. Can it be after this be doubted, but that the religion, and the general facts relating to it, which St. Paul appears by his letters to have delivered to the several churches which he established at a distance, were at the same time taught and published at Jerusalem itself, the place where the business was transacted, and taught and published, by those who had attended the founder of the institution in his miraculous, or pretended miraculous ministry?

"It is observable, for so it appears both in the Epistles and from the Acts of the Apostles, that Jerusalem, and the society of believers in that city, long continued the centre from which the missionaries of the religion issued, with which all other churches maintained a correspondence and connexion, to which they referred their doubts, and to whose relief, in times of public distress, they remitted their charitable assistance. This observation I think material; because it proves that this was not the case of giving out accounts in one country of what is transacted in another, without affording the hearers an opportunity of knowing whether the things related were credited by any, or even published in the place where they are reported to have passed.

"V. St. Paul's letters furnish evidence (and what better evidence than a man's own letters can be desired?) of the soundness and sobriety of his judgment. His caution in distinguishing between the occasional suggestions of inspiration, and the ordinary exercise of his natural understanding, is without example in the history of human enthusiasm. His morality is everywhere calm, pure, and rational, adapted to the condition, the activity, and the business of social life, and of its various relations; free from the over-scrupulousness and squalor of superstition, and from (what was more perhaps to be apprehended) the abstractions of quietism, and the sorceries or extravagancies of fanaticism. His judgment concerning a hesitating conscience, his opinion of the moral inefficacy of many actions, yet of the prudence and even duty of compliance, where non-compliance would produce evil effects upon the minds of the persons who observed it, is as correct and just as the most liberal and enlightened moralists could form at this day. The accuracy of modern ethics has found nothing to amend in these determinations.

"What Lord Lyttelton has remarked of the preference accorded by St. Paul to inward rectitude of principle above every other religious accomplishment, is very material to our present purpose. In his first epistle to the Corinthians, chap. xiii. 1-3. St. Paul has these words:—Though I speak with the tongues of men and of angels, and have not charity, I become as sounding brass or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries and all knowledge, and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Is this the language of enthusiasm! Did ever an enthusiast prefer that universal benevolence which comprehended all moral virtues, and which, as appeared by the following verses, is meant by charity? St. Paul has these words, I say, I prefer that benevolence (which we may add is attainable by every man) to faith and to miracles, to those religious opinions which he had embraced, and to those supernatural graces and gifts which he imagined he had acquired, nay, even to the merit of martyrdom! Is it not the genius of enthusiasm to set moral virtues infinitely below the merit of faith, and, of all moral virtues, to value that least which is most particularly enforced by St. Paul, a spirit of candour, moderation, and peace! Certainly neither the temper nor the opinions of a man subject to fanatic delusions are to be found in this passage."—Considerations on the Conversion, &c.

"I see no reason, therefore, to question the integrity of his understanding. To call him a visionary, because he appealed to visions, or an enthusiast, because he pretended to inspiration, is to take the question for granted. It is to take for granted that no such visions or inspirations existed; at least it is to assume, contrary to his own assertions, that he had no other proofs than these to offer of his mission, or of the truth of his relations.

"One thing I allow, that his letters everywhere discover great zeal and earnestness in the cause in which he was engaged; that is to say, he was convinced of the truth of what he taught; he was deeply impressed, but not more so than the occasion merited, with a sense of its importance. This produces a corresponding animation and ardor in the exercise of his ministry. But would not these considerations, supposing them to be well-founded, have benched the same place, and produced the same effect, in a mind the strongest and the most sedate?

"VI. These letters are decisive as to the sufferings of the author; also as to the distressed state of the Christian church, and the dangers which attended the preaching of the gospel. See Col. i. 24.; 1 Cor. xv. 30, 31, 32; Rom. viii. 17, 18, 35, 36.; 1 Cor. vii. 25, 26.; Philip. i. 29, 30.; Gal. vi. 14, 17.; 1 Thess. i. 6.; 2 Thess. i. 4.

"We may seem to have accumulated texts unnecessarily; but besides that the point which they are brought to prove is of great importance, there is this also to be remarked, that the manner in which the author draws the reader by the argument on the occasion; that the notice which is taken of his sufferings, and of the suffering condition of Christianity, is perfectly incidental, and is dictated by no design of stating the facts themselves. Indeed they are not stated at all; they may rather be said to be assumed. This is a distinction upon which we have relied a good deal in the former part of this treatise; and where the writer's information cannot be doubted, it always, in my opinion, adds greatly to the value and credit of the testimony, &c.

"In the following quotations, the reference to the author's sufferings is accompanied with a specification of his time and place, and with an appeal for the truth of what he declares to the knowledge of the persons whom he addresses, 1 Thess. ii. 2. 2 Tim. iii. 10, 11.

"I apprehend, that to this point, as far as the testimony of St. Paul is credible, the evidence from his letters is complete and full. It appears under every form in which it could appear, by occasional allusions and by direct assertions, by general declarations and by specific examples.

"VII. St. Paul in these letters asserts, in positive and unequivocal terms, his performance of miracles, strictly and properly so called: Gal. iii. 5. 1 Cor. ii. 4. 5. 1 Thess. i. 5. Heb. ii. 4. Rom. xv. 15. 16. 9 Cor. xii. 12.

"Truly the signs of an apostle were wrought among you, in all patience, by signs and wonders and mighty deeds. These words, signs, wonders, and mighty deeds, (γενέμα, καὶ χάριτα, καὶ δυνάμεις,) are the specific appropriate terms throughout the New Testament, employed when public sensible miracles are intended to be expressed. This will appear by consulting amongst other places the following texts: Mark xvi. 20. Luke xxii. 43. Acts ii. 22. 1 Cor. xii. iv. 48, 54. xi. 49. Acts ii. 23. iv. 30. v. 12. vi. 8. vii. 16. xiv. 3. xvi. 12. And it cannot be shown, that they are ever
employed to express anything else. Further, these words not only denote miracles as opposed to natural effects, but they denote visible, and what may be called external miracles, as distinguished, First, from inspiration. If St. Paul had meant to refer only to secret illuminations of his understanding, or secret influences upon his will or affections, he could not with truth have represented them as signs and wonders wrought by him, or signs, and wonders, and mighty deeds wrought amongst them. Secondly, from visions. These would not by any means satisfy the force of the terms, signs, wonders, and mighty deeds; still less could they be said to be wrought by him, or wrought amongst them; nor are these terms and expressions anywhere applied to visions. When our author alludes to the supernatural communications which he had received, either by vision or otherwise, he uses expressions suited to the nature of the subject, but very different from the words which we quoted. He calls them revelations, but never signs, wonders, or mighty deeds. 'I will come,' says he, 'to visions and revelations of the Lord;' and then proceeds to describe a particular instance; and afterwards adds, 'lest I should be exalted above measure, through the abundance of the revelations, there was given me a thorn in the flesh.'

"Upon the whole, the matter admits of no softening qualification or ambiguity whatever. If St. Paul did not work actual, sensible, public miracles, he has knowingly in these letters borne his testimony to a falsehood. I need not add, that in two also of his quotations he has advanced his assertion in the face of those persons amongst whom he declares the miracles to have been wrought."

"Let it be remembered, that the Acts of the Apostles describe various particular miracles wrought by St. Paul, which in their nature answer to the terms and expressions which we have seen to be used by St. Paul himself."

"Here then we have a man of liberal attainments, and in other points of sound judgment, who had addicted his life to the service of the gospel. We see him, in the prosecution of his purpose, travelling from country to country, enduring every species of hardship, encountering every extremity of danger, assaulted by the populace, punished by the magistrates, scourged, beat, stoned, left for dead; expecting wherever he came a renewal of the same treatment and the same dangers, yet, when driven from one city, preaching in the next; spending his whole time in the employment, sacrificing to it his pleasures, his ease, his safety; persisting in this course to old age, unaltered by the experience of perverseness, ingratitude, prejudice, desertion; unsubdued by anxiety, want, labour, persecution; unwearyed by long confinement; undismayed by the prospect of death. Such was St. Paul. We have his letters in our hands; we have also a history purporting to be written by one of his fellow-travellers, and appearing, by a comparison with these letters, certainly to have been written by some person well acquainted with the transactions of his life. From the letters, as well as from the history, we gather, not only the account which we have stated of him, but that he was one out of many who acted and suffered in the same manner; and that of those who did so, several had been the companions of Christ's ministry, the ocular witnesses, or pretendors to be such, of his miracles and of his resurrection. We moreover find this same person referring in his letters to his supernatural conversion, the particulars and accompanying circumstances of which are related in the history, and which accompanying circumstances, if all or any of them be true, render it impossible to have been a delusion. We also find him positively, and in appropriate terms, asserting that he himself worked miracles, strictly and properly so called, in support of the mission which he executed; the history meanwhile recording various passages of his ministry which come up to the extent of this assertion. The question is, whether falsehood was ever attested by evidence like this? Falsehoods, we know, have found their way into reports, into tradition, into books; but is an example to be met with of a man voluntarily undertaking a life of want and pain, of incessant fatigue, of continual peril; submitting to the loss of his home and country, to stripes and stoning, to tedious imprisonment, and the constant expectation of a violent death, for the sake of carrying about a story of what was false, and of what, if false, he must have known to be so?"—Hors Paulianus, chap. xvi. p. 405–423.
JAMES.

PREFACE.

The following seven epistles have commonly been called Catholic Epistles; but for what reason, commentators are not agreed. Hammond’s account of the matter seems as probable as any; namely, that the first epistle of Peter, and the first of John, having from the beginning been received as authentic, obtained the name of Catholic, or universally acknowledged, and therefore canonical epistles, to distinguish them from the epistle of James, the second of Peter, the second and third of John, and the epistle of Jude; all which were for a while doubted of, and by many not considered as a rule of faith. But their authenticity being at length acknowledged by the generality of the churches, they also obtained the name of Catholic or universally received Epistles, and were esteemed of equal authority with the rest. Whitby, however, seems to adopt the account which Oecumenius hath given of this matter; namely, that these epistles were denounced Catholic, because all of them, except the two short epistles of John, were written, not to people dwelling in one place, but to the Jews dispersed through all the countries within the Roman empire.

Here it is proper to observe, that as we judged it necessary to establish the authenticity of Paul’s epistles to the Hebrews, because of all his epistles it alone was called in question, so we judge it necessary to establish the authenticity of the five epistles above mentioned, because they were doubted of by many in the first age. In the preface, therefore, to each of these epistles, I will explain the grounds on which the church hath now received them into the canon of scripture; and the rather, because it will show how generally all Paul’s epistles, except that to the Hebrews, were acknowledged and received as his from the very beginning. See sect. 2. paragraph 2. of this Preface.

The testimonies of the ancients, by which the authenticity of the books of the New Testament, and more especially of the Catholic epistles, is established, have been carefully collected, and most fairly proposed by the excellent Lardner, in the supplement to his Credibility, &c. From that valuable work I have transcribed the testimonies of the greatest importance for establishing the genuineness of the Catholic epistles, and have marked the pages where they are to be found. But, in some cases, having abridged Lardner’s account, I have not marked the places from which I have taken the particulars. But the reader who desires more full information, will easily obtain it by consulting the three vols. of his Supplement, which treat of the Canon of the New Testament, where also he will find the judgment of authors, both ancient and modern, concerning the above-mentioned doubted epistles, either accurately recited, or the places of their works distinctly referred to, in which they have given their opinion concerning them.

Sect. I.—The History of James, the Author of the Epistle which bears his name.

In the catalogues of the apostles, given Matt. x. 2, Mark iii. 16, Luke vi. 14, Acts i. 13, we find two persons of the name of James. The first was the son of Zebedee, Matt. x. 2; the second, in all the catalogues, is called the son of Alphaeus. One of these apostles is called, Gal. i. 19. ‘the Lord’s brother.’—Wherefore, as there were only twelve apostles, and as James the son of Zebedee, so far as we know, was in no respect related to our Lord, the apostle called James the Lord’s brother must have been James the son of Alphaeus, called also James the less, or younger, whose relation to Christ will appear by comparing Mark xv. 40, with John xix. 25. In the former passage, Mark, speaking of the women who were present at the crucifixion, says, ‘There were also women looking on afar off, among whom were Mary Magdalene, and the mother of James the less, and of Joses and Salome.’ In the latter passage, John, speaking of the same women, says, ‘There stood by the cross of Jesus, his mother, and his mother’s sister, Mary the wife of Cleophas, and Mary Magdalene.’ Wherefore, our Lord’s ‘mother’s sister, Mary the wife of Cleophas,’ mentioned by John, is, in all probability, the person whom Mark calls ‘Mary the mother of James the less, and of Joses;’ consequently, her sons James and Joses were our Lord’s cousins-german by his mother. And as the Hebræans called all near relations brethren, (compare Gen. xiii. 8, with Gen. xi. 27. and Gen. xxii. 12. with ver. 15.,) it is more than probable, that James the son of Alphaeus, who was our Lord’s cousin-german, is ‘James the Lord’s brother’ mentioned Gal. i. 19. Three circumstances confirm this opinion: 1st, James and Joses, the sons of Mary our Lord’s mother’s sister, are expressly called the brethren of Jesus, Matt. xiii. 55. Mark vi. 3.—2d, James the son of our Lord’s mother’s sister, being distinguished from another James by the appellation of the less, Mark xv. 40, there is good reason to think that he is the James whom Mark in this catalogue distinguishes from James the son of Zebedee, by the appellation of the son of Alphaeus. It is true, Mary the mother of James and Joses is called the wife of Cleophas, John xix. 25. But Cleophas and Alphaeus are the same names differently pronounced, the one according to the Hebrew, the other according to the Greek orthography.—3d, Of the persons called the brethren of Jesus, Matt. xiii. 55. three are mentioned in the catalogues as apostles; namely, James, and Simon, and Judas. They, I suppose, are the brethren of the Lord, who are said, as apostles, to have had a right to lead about a sister, or a wife, &c. 1 Cor. ix. 5.—Jerome likewise thought James the Lord’s brother was so called, because he was the son of Mary our Lord’s mother’s sister. “Jacobus, qui appellatur frater Domini, cognomento justus, ut nonnulli existimant Josephi ex aliqua uxor, ut aeterni mili videtur, Marne sororis matris Domini (cujus Joannes in libro surneminit) filius, post passionem Domini a apostolis Hierosolymorum episcopos ordinatus, unam tantum scriptam epistolam, quam de septem Catholicis est.” Art. Jacobus.—Lardner, Canon. vol. iii. p. 65. says, Jerome seems to have been the first who said our Lord’s brethren were the sons of his mother’s sister; and that his opinion was at length embraced by Augustine, and has prevailed very much of late, being the opinion of the Romanists in general, and of Lightfoot, Witsius, Lampe, and many of the Protestants. On the other hand, Origens, Ephraemius, and other ancient writers, both Greeks and Latins, were of opinion, that James the Lord’s brother was not the son of the Virgin’s sister, but of Joseph our Lord’s reputed father by a former wife, who died before he espoused the Virgin. Of the same opinion were Vossius, Baumgarten, and Cav.

mentioned in scripture as apostles, and as the most ancient Christian writers have given James the Lord's brother the surname of the Just, there is no reason to believe that there was any third person of the name of James, who was so numbered with that apostle. The manner in which the writer of this epistle is distinguished from the others is by his epithet, the Just. Thus Tertullian, Epiphanius, the same bishop cited by Eusebius, and many others, adhere to this view. See Euseb. E. H. lib. ii.—Lard. Com. vol. iii. p. 26.

III.—Of the Authenticity and Authority of the Epistle of James.

BAXA in his preface to this epistle tells us, that in the Syriac version, (I suppose he means the second Syriac), the general title prefixed to the Catholic epistles is, "The three epistles of the three apostles before whose eyes the Lord transfigured himself." Wherefore, according to that translator, the author of this epistle was James the son of Zebedee; in which opinion he hath been followed by the Arabic translator, and by some modern commentators. But, on that supposition, the epistle of James must have been written the first of all the epistles; namely, before the year 43 or 44; for in one of these years James the son of Zebedee was put to death by Herod, Acts xii. 2. The errors, however, and vices reproved in this epistle, shew it to be of a much later date, being the very errors and vices which gave occasion to the epistles of Peter, and John, and Jude, which all agree were written towards the conclusion of the lives of these apostles. Besides, there are passages in the epistle itself, which imply, that at the time it was written the destruction of Jerusalem was at hand. For these reasons, Jerome's opinion formerly mentioned, page 581, ought to be adopted, who tells us, that this epistle was written by James, who was called the Lord's brother, because he was the son of Mary the sister of our Lord's mother.

That this epistle was anciently esteemed a part of the sacred Canon, we learn from Eusebius, whose words I will quote. E. H. lib. iii. c. 26. "Here it will be proper to enumerate, in a summary way, the books of the New Testament which have been already mentioned. And, in the first place, are to be ranked the four sacred Gospels; then the book of the Acts of the Apostles; after that are to be reckoned the Epistles of Paul; in the next place, that called the First Epistle of John, and the first of Peter; after these is to be placed, if it be thought fit, the Revelation of John, the opinions of the ancients concerning which I shall in due season explain. Now these are among the acknowledged books. Among the contradicted, but yet well known to many, or approved by many, are that called the Epistle of James, and that of Jude, and the second and third of John; whether they were actually composed by the Evangelist, or by another of the same name." From this passage it appears, that in the beginning of the fourth century, the seven Epistles called Catholic were well known, and received by many, though some of them were not received by all. Farther, the same author (E. H. lib. ii. c. 33.) writes as follows: "Thus far concerning James, the writer of the first Epistle called Catholic. But it ought to be observed, that (τοιούτου) it is thought spurious." By which Eusebius does not mean that it was in this time thought a forged writing, but that it had not been universally received by the church, as is evident from the reason which he subjoins: "For as much as there are not many of the ancient writers who have quoted it, as neither that called Jude's, another of the epistles named Catholic. However, we know that these also are commonly used," that is, publicly read, "in most churches with the rest." From this passage it appears, that notwithstanding the epistle of James was doubted of by some, and not often quoted by the ancients, it was in Eusebius's days generally received, and publicly read in the churches of Christ.

That the epistle of James was early esteemed an inspired writing, is evident from the following fact: That, while the second epistle of Peter, the second and third of John, the epistle of Jude, and the Revelation, are omitted in the first Syriac translation of the New Testament, which was made in the beginning of the second century for the use of the converted Jews, the epistle of James hath found a place therein, equally with the books which were never called in question. This is an argument of great weight. For certainly the Jewish believers, to whom that epistle was addressed and delivered, were much better judges of its authenticity than the converted Gentiles, to whom it was not sent, and who, perhaps, had no opportunity of being acquainted with it till long after it was written. Wherefore, its being received by the Jewish believers is an undeniable proof that they knew it to be written by James the apostle. Whereas, the ignorance of the Gentile believers concerning this epistle, is not even a presumption against its authenticity.

That the converted Gentiles had little knowledge of the epistle of James in the first ages, may have been owing to various causes; such as, That it was addressed to the Jews, and that the matters contained in it were peculiar to the Jews. For, on these accounts, the Jewish believers may have thought it not necessary to communicate it to the Gentiles. And when it was made known to them, they may have scrupled to receive it as an inspired writing, for the following reasons:—1. The writer does not in the inscription take the title of an apostle, but calls himself simply, 'James, a servant of God, and of the Lord Jesus Christ.' 2. Many of the ancients, by calling the writer of this epistle James the Just, have rendered his apostleship doubtful. 3. As they have done likewise, by speaking of him commonly as Bishop of Jerusalem, and not as an apostle of Christ.—It is little wonder, therefore, that this epistle was not generally received by the converted Gentiles; consequently that it was not often quoted by them in their writings. But afterwards, when it was considered that this epistle was from the beginning received by the Jewish believers, and that it was translated into the Syriac language for their use; and that Paul, though an apostle, sometimes contended himself with the appellation of a servant of Christ,' Philip. i. 1. Phil. i. 1. and sometimes took no appellation but his own name, I Thess. i. 1. 2 Thess. i. 1.; and that the apostle John did not in any of his epistles call himself an apostle—not the title which the author of the epistle of James had to an apostle was no longer doubted, but he was generally acknowledged to be 'James the son of Alpheus,' the Lord's brother; and his epistle, after an accurate examination, (see Preface to 2 Peter, sect. i. paragr. 2.), was received into the canon as an inspired writing. So Estius tells us, who affirms, that, after the fourth century, no church nor ecclesiastical writer is found, who ever doubted of the authority of this epistle. But, on the contrary, all the catalogues of the books of scripture, published, whether by general or provincial councils, or by Roman bishops or other orthodox writers since the fourth century, constantly number it among the Canonical scriptures. See Whitby's Preface.

With respect to what is remarked by Eusebius, that there are not many ancient writers who have quoted the epistle of James, learned men have observed, that Clement of Rome hath quoted it four several times. And so does Ignatius in his epistles to the Ephesians, sect. 10. 12. 17. 30. And Origen in his 18th Homily on Genesis, sect. 5. That it was not more generally quoted by the ancients, besides the things already mentioned may have been owing to the following reasons—
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PREFACE TO JAMES.

1. Being written to the whole Jewish nation, to correct
the errors and vices which prevailed among them, the
Gentiles may have thought themselves little concerned
with it, and may have been at no pains to procure copies
of it; by which means it was not at first so generally
known among them as some other books of scripture.—
2. The seeming opposition of the doctrine in this epistle,
the doctrine of Paul concerning justification by faith
without works of law, may have occasioned it to be less
regarded by the most ancient writers; just as in later
times it was on the same account rejected by Luther, who,
to show his contempt of it, called it (epistola straminia) a
strawy or chaffy epistle.

To conclude, the authority of the epistle of James as
an inspired writing, is abundantly established, in Mill's
opinion, by the apostles Paul and Peter, who have in their
writings many sentiments and expressions similar to those
contained in this epistle. For example——

James i. 18. Having willed it, he hath begun it by
the word.

James i. 3. Knowing, that the proving of your faith
worketh patience.

James i. 23. And be ye doers of the law, and not
hearers only, deceiving yourselves by false reasoning.

James iv. 1. Come they not hence, even from your
lusts, which war in your members!

James iv. 7. Resist the devil, and he will flye from
you.

James iv. 10. Be humbled in the presence of God, and
he will lift you up.

James iv. 12. Thou, who art thou that condemnest
another?

James v. 20. Will cover a multitude of sins.

Sccr. III.——Of the Persons to whom the Epistle of James
was addressed.—Of the Time and Place where it was
written and delivered.—And of the Death of James.

I. Beca thought the epistle of James was written to
the believing Jews dispersed all over the world.
This likewise was the opinion of Cave and Fabricius. Grotius
says, it was written to all the people of Israel living out
of Judæa; in which he is followed by Wall. But Lard-
ner, with more probability, thinks it was written to the
whole Jewish nation in Judæa, and out of it, whether
believers or not. This opinion he builds on the inscription
of the epistle, which runs thus:—"James, a servant of
God, and of Jesus Christ, to the twelve tribes," that is,
to the whole Jewish nation, in whatever part of the
world they were living. For no description of that
can be more comprehensive than the twelve tribes;
and though it be added, who are in the dispersion, the
expression, he thinks, includes the Jews living in Judæa,
who, since the Romans subdued them, might be considered
as dispersed even in Judæa itself. Or, if this sense of the
expression is not admitted, it can imply no more but
that the apostle's letter was chiefly intended for the
Jews in foreign countries; consequently, it does not ex-
clude the Jews in Judæa, who were the writer's peculiar
charge; and to whom, as shall be shewed immediately,
some things in the epistle more especially belong. Next,
that this epistle was designed for the unconverted as well
as the converted Jews, is plain from this, that the apostle
did not in the beginning of it wish the twelve tribes'
peace and peace from Jesus Christ,' but gave them only
a general salutation, or wish of health; neither did he
conclude his letter with any Christian benediction, as he
would have done if the whole of his letter had been in-
tended for believers. Farther, that this epistle was de-
signed in part for the unbelieving Jews, appears from
some passages which belong more particularly to them.
For example, chap. iv. 1—10, where the writer speaks
of wars and fightings among them, in which, being ac-
tuated by their lusts, they killed one another. These
things cannot be said of the believing Jews, but must
be understood of the mutinies and insurrections which
the unbelievers, especially the zealots, raised both in
Judæa and in the provinces, and which brought on the
war with the Romans; also chap. v. 1—5, where James
describes the miseries which were coming on the per-
sons to whom he writes, and which fell heaviest on the unbel-
ieving Jews in Judæa; and mentions their condemning
the just One, who did not resist them, and insinuates,
that these miseries were coming on them for that crime.
Lastly, the whole of the third chapter, in Whitby's
opinion, may have been intended for the unbelieving as
well as the believing Jews, the name of brethren being
applicable to both, when used by a writer of his own
nation.

II. With respect to the date of this epistle, they who
think it was written by James the son of Alpheus, fix it to
the year 63; because the wars and insurrections, which
ended in the destruction of the Jewish commonwealth,
are reproved in it, and the coming of Christ to destroy
Jerusalem, and break the power of the unbelieving part
of the nation, is said, chap. v. 8, to be near. Later than
that year the epistle of James cannot be dated, if the
opinion of Theodoret be admitted, who tells us, that
what is said in the epistle to the Hebrews, which was
written in the end of the year 62, or the beginning of
the year 63, refers, among others, to the martyrdom of
James the Just, chap. xiii. 7. 'Remember your rulers,
who have spoken to you the word of God; and, atten-
dively considering the ending of their conversation, imi-
itate their faith.'

Joseph, the Jewish historian, is supposed to have
spoken of the death of James the Just in the following
passage: "Ananus the younger, who had just before
been nominated high-priest, was haughty in his behaviour,
and extremely daring. He was of the sect of the Saddu-
cees, who are above all other Jews severe in their judi-
cial sentences. As therefore Ananus was such a man,
his, he thought he had a fit opportunity, because Festus
was dead and Aibinns was yet upon the road, calls a council,
and bringing before them 'the brother of Jesus who is
called Christ, whose name was James,' and some others,
he brought an accusation against them as transgressors of
the law, and delivered them to be stoned to death; by
which means he offended some of the mildest Jews in
the city, and such as were most exact observers of the
law." Ant. lib. 20. cap. 8. Genev. Edit. If the words,
'the brother of Jesus who is called Christ,' are genuine,
this passage will fix the death of James to the year 63, 
after Festus was dead, and before Albinus came into the 
province. But many learned men, and among the rest 
Le Clerc, Aru Crisic. Part III. sect. 1. cap. 14. and Lardi-
ner, Can. vol. ii. p. 51, think these words are an interpo-
lation. The ancient Christian writers give a different 
account of the death of James: They think he was killed, 
not in consequence of a judicial trial, but in a popular 
tumult, the occasion of which Eusebius thus explains, E.
H. i. 3. c. 23, "When Paul had appealed to Caesar, and 
had been sent to Rome by Festus, the Jews, who had 
aimed at his death, being disappointed in that design, 
turned their rage against James the Lord's brother, who 
had been appointed by the apostle bishop of Jerusalem, 
"d¢c. Lardner conjectures that the death of James was 
partly occasioned by the offence taken at his epistle; in 
which are not only sharp reprobations of the unbelieving 
Jews, for the crimes committed by them, but also affecting 
representations of the dreadful calamities coming upon 
them." Can. iii. p. 93. By laying these facts and cir-
cumstances together, we cannot be much mistaken in 
suspecting, that James wrote his epistle after the mutinies 
and insurrections which brought on the war with the Ro-
manes were begun, and before Jerusalem was besieged; 
consequently in the beginning of the year 62, or in 61, a 
short time before James's death. This is Lardner's opinion, 
p. 99. But Mill and Fabricius think it was written in the 
year 60, a year or two before his death. 
As the apostle James commonly resided in Jerusalem, 
for the purpose of superintending the affairs of the church 
there, it is reasonable to think he wrote his epistle in Je-
rusalem, and delivered copies of it both to the believing 
and unbelieving inhabitants of that city, who, no doubt, 
circulated it among their brethren in distant countries, by 
means of such of them as came up to Jerusalem annually 
to the feast of Pentecost.

Sect. IV.—Of the Design of the Apostle James in Writing 
his Epistle.

Many of the converted Jews having formerly been of 
the sect of the Pharisees, who held the doctrines of fate 
and of the decrees of God, brought into the church 
these doctrines alone, but the errors which the corrupt 
part of the nation had built on them; such as, that God 
is the author of sin, and that whoever professes the true 
religion is sure of salvation, whatever his temper or prac-
tice might be. In these mistaken notions the converted 
Jews seem to have been confirmed by certain passages 
of Paul's epistles, which they wrested to their own destruct-
ion. For example, Rom. i. 38. where it is said, that God 
'delivered the Gentiles to a reprobate mind—Rom. vii. 
17. 'It is no more I who work it out, but sin dwelling in 
me.' See the note on that verse.—Rom. ix. 19. 'Whom he 
will he will harden.'—ver. 21. 'Hath not the potter 
power over the clay?' &c.—chap. xi. 8. 'And the rest are 
hindered, as it is written,' &c. It seems the Judaizers in 
the Christian church, not willing to acknowledge that, 
according to the terms of the Hebrew language, 'God is 
said to do what he permits,' inferred from the passages just 
now mentioned, that the sinful actions of men being all 
deceived by God, there is no resisting his will; and that 
the temptations by which men are seduced to sin, being 
all appointed of God, he is actually the author of men's 
sins. Further, Paul's doctrine of justification by faith 
without works of law, being considered by the Judaizers as 
a confirmation of their favourite tenet, that nothing is ne-
cessary to salvation but the knowledge and profession of 
the true religion, many of them affirmed, that men are 
sanctified and made acceptable to God by knowledge alone. 
These false teachers corrupted the gospel in this manner, 
that by rendering it acceptable to the wicked, they might 
increase the number of their disciples, and draw money 
from them to spend on their lusts. See Pref. to Jude, 
sect. 4.

From these pernicious doctrines flowed that extreme 
corruption of manners found among some sects of Chris-
tians in the first ages; and particularly among the Simo-
ners, Nicolaitans, and other heretics of Jewish extrac-
tion, of which there are evident traces in the apostolical 
epistles. (See Pref. to 1 John, sect. 3.) From the same 
polluted source issued those manifold crimes, for which 
the unbelieving Jews were infamous and intolerable every-
where, about the time of the breaking out of the war 
which ended in the destruction of Jerusalem and the dis-
persion of the nation. See the Illustrations prefixed to 2 
Pet. chap. i. and ii.

In this state of the Jewish nation and of the Christian 
church in the latter period of the first ages, it became abso-
lutely necessary that the apostles of the circumcision who 
were then alive, should exert their authority in confuting 
errors, which were not only ruinous to the souls of men, 
but most dishonourable to the character of God as the 
Governor of the universe. Wherefore, to expose the dan-
gerous nature of these errors, and to guard the faithful 
against them, the apostles Peter, (see Pref. to 2 Pet. sect. 
5.), and James, and John, (see Pref. to 1 John, sect. 5.), 
and Jude, (see Pref. to Jude, sect. 4.), wrote the seven 
epistles called Catholic. So Augustine informs us in his 
opinion having sprung up, even in the apostles' days, by 
misunderstanding Paul's arguments, Peter, John, James, 
and Jude aimed in their epistles principally at this end, 
to vindicate the doctrine of Paul from the false conse-
quences charged upon it, and to shew that faith without 
works is nothing worth; but indeed Paul does not speak 
of faith at large, but only of that living, fruitful, and ega-
gelical faith which he himself saith worketh by love. As 
for that faith void of good works, which these men thought 
sufficient to salvation, he declares positively against it."— 
And having mentioned that Peter says some passages of 
his brother Paul's epistles had been wrested by unlearned 
men, Augustine observes, that Peter calls it wresting, be-
cause Paul was in truth of the same opinion with the 
apostles, and held eternal life impossible to be obtained 
by any faith which had not the attainment of a holy life," 
Benson's translation in his note on 2 Pet. i. 9.

But although all the Catholic epistles were written to 
confute the corrupt doctrines and practices of the unbe-
lieving Jews, and of the Judaizing Christians, in none of 
them are these doctrines more strongly opposed than in 
this epistle of James. For the sentiments which it con-
tains are excellent, the doctrines which it inculcates are 
perfectly just and conformable to the spirit of the gospel, 
the precepts which it enjoins have all a tendency to ad-
vance the perfection and happiness of human nature. 
Moreover, the arguments by which the practice of religion 
and morality are enforced, are most cogent and affecting, 
and the language in which they are expressed is beautiful. 
From all which it follows, that this writing is the produc-
tion of a person of an enlarged understanding, and of 
great goodness of heart, which, as Lardner observes, is 
the very character ascribed to James our Lord's brother, by 
all the Christian writers who have made mention of him.
CHAPTER I.

View and Illustration of the Exhortations contained in this Chapter.

This object of this epistle being to persuade the whole body of the Jewish nation to forsake the many errors and vices into which they had fallen, the apostle first directed his discourse to such of them as were Christians, who, it would seem, were becoming impatient under the persecution they were suffering for their religion; and the rather, because their unbelieving brethren had endeavored to persuade them, that the evils under which they labored were tokens of the divine displeasure. For they applied to individuals those passages of the law in which God declared he would bless and prosper the Israelitish nation, or curse and afflict it, according as it adhered to or forsook the law of Moses. Wherefore, to enable the Jewish Christians to judge rightly of the affliction they were enduring, and to reconcile them to their then suffering lot, the apostle, in the beginning of his epistle, exhorted them to rejoice exceedingly in affliction as a real advantage, ver. 2.—Able, which is so insinuated by God to produce in them patience, ver. 3.—And if it produced patience, it would contribute to the perfecting of many other virtues in them, ver. 4.—In the second place, the apostle exhorted them to pray for relief, in order to enable them to make a proper use of their afflictions, and assured them, that God was most willing to grant them that, and every other good gift, ver. 5.—Provided they asked these gifts sincerely, ver. 6.—Thirly, that the poor among the brethren might be encouraged to bear the hardships of their lot patiently, and that the rich might not be too much cast down when they were stript of their riches and possessions by their persecutors, he represented to the poor their great dignity as the sons of God, and the excellent possessions they were entitled to as the heirs of God: On the other hand, the rich he put in mind of the emptiness, instability, and brevity of all human grandeur, by comparing it to a flower whose leaves wither and fall immediately on their being exposed to the scorching heat of the sun, ver. 9.—Fourthly, to encourage both the poor and the rich to suffer cheerfully the loss of the transitory goods of this life for Christ's sake, he brought to their remembrance Christ's promise to bestow on them, in recompense, a crown of life, ver. 12.

The apostle next directed his discourse to the unbelieving part of the nation, and expressly condemned that impious notion by which many of them, and even some of the Judaizing teachers among the Christians, pretended to vindicate their worst actions, namely, that God tempts men to sin, and is the author of the sinful actions to which he tempts them. For he assured them, that God neither seduces any man to sin, neither is himself seduced by any one, ver. 13.—But that every man is seduced by his own lusts, ver. 14.—Which being indulged in the mind, brings forth sin; and sin, by frequent repetition being nourished to maturity, brings forth death at length to the sinner, ver. 15.—Wherefore he besought them, not to deceive themselves by the impious notion that God is the author of sin, ver. 16.—He is the author of every good and perfect gift, and of nothing but good, and that immediately, ver. 17.—Further, that such of them as professed the gospel might be brought to a right faith and practice, he desired them, as learners, to be teachable, and to be zealous of a good name among the ends, and submission to the apostles of Christ, who had brought them the word; and to be slow in delivering their opinion on matters of religion, lest they might say something that was dishonourable to God; and by this means to be angry with those who differed from them, ver. 19, 20.—And to lay aside all those evil passions which they had hitherto indulged, and which hindered them from receiving the word with meekness, ver. 21.—Then exhorted them to do, rather than hearers only of the word, ver. 22.—Because the person who contents himself with hearing the word, is like a man who transiently beholds his natural face in a glass, then goes away, and immediately forgets his own appearance, so that he is at no pains to remove from his face any thing that is disagreeable in it, &c. ver. 23, 24.

The apostle, having thus exhorted the Jews to be doers of the law, proceeded to mention certain points of the law, which persons who pretend to be holier than their neighbors are apt to neglect, but which merit the attention of all who are truly religious: And, first, he recommended the bridding of the tongue—that virtue being a great mark of perfection in those who possess it, and the want of it a certain proof that such a person's religion is false, ver. 36.—An exhortation of this kind was peculiarly suitable to the Judaizing teachers, who sinned exceedingly with their tongue, both by inculcating erroneous doctrines, together with a most corrupt morality, and by reviling all who opposed their errors. The second point of duty which the apostle recommended was, kind offices to orphans and widows in their affliction, because such good works are in the sight of God a principal part of true religion, ver. 27.

New Translation.

Chapter 1. 1 James, a servant of God and of the Lord Jesus Christ, to the twelve tribes who are in the dispersion—health.

Chapter 1. 1 James, a servant of God, (see Rom. i. 1. note 1.), and of the Lord Jesus Christ, to the twelve tribes who are dispersed among the Gentiles—health.

Ver. 1.—1. A servant of God. James called himself 'a servant of God,' as well as 'of Jesus Christ,' for the sake of the unconverted Jews, who, because he was a servant of Christ, thought he was not a servant of God.

2. To the twelve tribes. That the twelve tribes were actually in existence when James wrote his epistle, will appear from the following facts. 1. Notwithstanding Cyrus allowed all the Jews in his dominions to return to their own land, many of them did not return. This happened according to God's purpose, in permitting them to be carried captive into all the nations and parts of the world. For he intended to make himself known among the heathens, by means of the knowledge of his being and perfections, which the Jews in their dispersion would communicate to them. This also was the reason that God determined that the ten tribes should never return to their own land, Hos. i. 6. viii. 9. ix. 13. 15. 17.—2. That, comparatively speaking, few of the twelve tribes returned to continue them to make doctrine, but continued to live among the Gentiles, appears from this, that in the days of Antiochus, one of the successors of Cyrus, who reigned from India to Ethiopia, over a hundred and twenty-seven provinces, either in. 8. the Jews were dispersed among the people in all the provinces of his kingdom, and their laws were diverse from the laws of all other people, and they did not keep the king's laws. So that, by adhering to their own usages, they kept themselves distinct from all the nations among whom they lived. 2. On the day of Pentecost, which happened next after our Lord's ascension, Acts ii. 5. 9. 'There were dwelling at Jerusalem, Jews, devout men out of every nation under heaven.'—3. In the case of the apostles, so long as they were the Jews, and so widely dispersed through all the countries of the world. 4. When Paul travelled in Asia and Europe, he found the Jews so numerous, that in all the world it were cities of the Gentiles they had synagogues in which they assembled for the worship of God, and were joined by multitudes of proselytes from among the heathens, to whom likewise he preached the gospel. 5. The same apostle, in his speech to King Agrippa, affirmed that the twelve tribes were there existing, and that they served God day and night, in expectation of the promise made to the fathers, Acts xxvi. 6. 8. Josephus, Ant. i. 13. c. 12. tells us that one region could not contain the Jews, but they dwelt in most of the flourishing cities of Asia and Europe, in the island and continent, not much less in number than the heathen inhabitants. From all which it is
2. My brethren, instead of placing your happiness in great worldly prosperity, count it a most joyful event when ye fall into divers trials.

3. Knowing that the proving of your faith by persecution and affliction, worketh out in you patience, and to the salvation of your souls, which from many other virtues will flow:

4. Let patience, therefore, operate fully, that ye may be perfect and complete, deficient in nothing.

5. If any of ye be deficient in wisdom, let him ask of God, who giveth to all men liberally, and upbraideth not, and it shall be given to him.

6. But let him ask in faith, (and he shall not be at all irresolute:) for he who is irresolute, is like a wave of the sea, driven of the wind, and tossed.

7. (Tuf. 97.) Now, let not that man think he shall receive any thing from the Lord.

8. A man of two minds is unstable in all his ways.

9. (2s, 104.) Moreover, let the brother who is lowly, and his exaltation:

10. And the rich in his humiliation: for, as a flower of an orchard, (1 Pet. i. 24, note,) he shall pass away.

11. For the sun riseth with a burning heat, and withereth the herb; and the flower thereof falleth down, and the beauty of his appearance perisheth: so also the rich man shall wither in his ways.

Evidently, the Jews of the dispersion were more numerous than Christianity, as the Jews in Judea; and that James very properly inculcates the necessity of the Jew to the twelve tribes which were in the dispersion; seeing the twelve tribes really existed, and do still exist, although not distinguished by separate habitation as they were ancients in their own land.

3. Health.-Luther and Cajetan, who believed James to be no apostle, and rejected his epistle, called this a naked manner of salvation unworthy of an apostle, because it was not a wish of grace and peace, but only of health (καθάρισθαι). The apostle John, however, in the second epistle, used this salvation. It is the salvation likewise which the angel gave to Mary, Luke i. 38. Nay, this naked salvation of James is the only salvation, as they are pleased to term it, which was used by the Council of Jerusalem in their letter to the convert Gentiles, Acts xv. 22. And as that letter was dictated by James the author of this epistle, it is beautiful to observe the same form of salvation used in both.

5. When ye fall into divers trials.-The word ἁγιασμός, which in our Bible is translated temptation, does not signify here what is commonly meant by temptations; for these we are directed to pray against. But it denotes trials by affliction and persecution. To these, God, by whose providence they come, exposes men, not to lead them into sin, but to afford them an opportunity of exercising and improving their virtues. Affliction, however, and persecution, contrary to God's intention, often prove temptations to sin through the influence of men's lusts. Because afflictions have a natural influence to improve man's virtue, our Lord declared those 'blessed who are persecuted for righteousness' sake,' Matt. v. 10. and exhorted such, ver. 12. to rejoice and be exceeding glad. These sentiments the apostle James, I doubt not, had in his eye, when he exhorted the Jews Christian to 'count it all joy when they fall into divers trials.'

6. And complete.-Or, perfect. This word is applied to such living creatures as have all the members which belong to their kind. (Ver. v. 29.) Note 1. Here it signifies that the virtue proper to the new creature, which the brethren already possessed, was to be complete both in principle and in practice.

8. A man of two minds. The word ἀνδρόμενος, in the common acceptance of the word, denotes a sound practical judgment concerning things to be done or avoided. But in scripture it signifies that an assembly of virtues which constitute true religion. See chap. iil. 17. μυριομενος, in the same, a man of large understanding. These spiritual gifts which Christ promised to his disciples to enable them to defend the gospel, Luke xxi. 11, 12. But I rather think the practical wisdom to improve one's afflictions is meant, as expressed in the commenetary.

9. Not at all irresolute. One of the senses of ἀναιρονται is to be in doubt; to be divided in one's own mind, consequently to be irresolute. Parkhurst's Dictionary.

7. Receive any thing from the Lord.-The man who is not fixed in his resolution to pursue virtue and avoid vice, but wavers between the two, can never ask God's assistance sincerely, and therefore cannot expect to receive from God what he asks. See Ex. xiv. 13. and chap. iv. 3. applied to persons atrociously wicked.

10. In all his ways. Having no fixed inclination either to virtue or vice, he halts between the two; and, pursuing no steady plan of conduct, he will neither do good from his vices, though he sometimes restrains them, nor acquire any measure of virtue, though he sometimes pursues it. So that in the passage the apostle speaks of those Jews who were not resolved whether they should adhere to the law or to the gospel.

11. Temptation in this verse, being opposed to ἀγαινομένος, signifies the humility of the rich man, by his being stripped of his riches and possessions, of his liberty, and even by his being liable to lose his life on account of the gospel. Here, therefore, the apostle advises the rich to glory when they lose the uncertain riches of this life, for the sake of maintaining such excellent possessions as truth and a good conscience, with the favour and approbation of God. - Grosnus and Le Clerc, by supplying ἀπογιασθήμενος, translate the clause thus: Let the rich be ashamed of his meanness; that is, of the emptiness and uncertainty of the enjoyments in which he delights. But the translation I have given agrees better with the scope of the passage.

12. He shall pass away. The apostle's argument is, that the rich who lose their possessions for righteousness' sake, lose things comparatively of small value, and which, according to the course of nature, they must soon part with, though they do not suffer persecution.

11. And the beauty of wisdom, the face of the appearance therof. The Greek word is applied metaphorically to things insignious, to denote their external form or appearance. Thus the face of the earth, the face of the heavens, &c.

2. Wither in his ways. As ἑτοιμασθήμενος signifies a way or journey, (Luke xiii. 22.) some are of opinion, that the word may here be translated 'shut with his own hands.' But it is more likely, meaning those journeys which the rich Jews, who were commonly merchants, made for the sake of carrying on their traffic. But as in scripture, one's way is put for his actions or course of life, (ver. 8.) I think these signify the rich man's course of life; a sense which agree well with the context. Wherefore, the correction proposed by Erasmus, ex, ver. 9, 10 velut, being here, and without the authority of MSS. is justly rejected. One MS. mistakenly read by Mill, reads here ἀνακαίνισθαι, in a richer or abundance. But being a single authority, it is of little value.
2 Blessed is the man who sustaineth trial, (see ver. 13, note.), for, becoming an approved person, he shall receive the crown (see 1 Cor. ix. 25, note 2.) of life, which the Lord hath promised to them who love him; and 13 Let no one who is tempted say, Certainly I am tempted (Greek) by God. For God is incapable of being tempted by evil things, (4, 101.), and he tempteth no one. 

14 But every one is tempted of his own lust, being drawn away and enticed by it. 

15 And lust having conceived, bringeth forth sin; and sin being perfected, bringeth forth death. 

16 Be not deceived, my beloved brethren: 

17 Every good gift, and every perfect free gift, is from above, descending from the Father of lights, with whom there is no variableness, nor shadow of turning. 

18 Having willed it, he hath begotten us by the word of truth, in order that we should be a kind of first-fruits of his creatures. 

19 Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath. 

Ver. 13. Say I am tempted of God—Diēngexomai, to tempt, sometimes signifies to try, in order to discover the disposition of a person, or to improve his virtue, ver. 12. In this sense, God is said to have tempted or tried Abraham, and the Israelites. Not that he was ignorant of the dispositions of either of them. In the same sense the Israelites are said to have tempted or proved God. They put his power and goodness to the trial, by entertaining double concern- ing him. Here, to tempt, signifies to solicit one to sin, and actually to seduce him into sin, which is the effect of temptation or solicitation. See ver. 11. In this sense the devil tempts men. And because he is continually employed in that infamous work, he is called, by way of eminence, ἡ ὑπερανωτέρος, the tempter. It is in this sense we are to understand the saying in the end of the verse, that God is incapable of being tempted, that he is not enticed to sin by evil things, and that he seduces no one to sin. God having nothing either to fear, or evil being an instinct, whether man or angel, can give birth to or seduce him. Further, his infinitely perfect nature admitting no evil thought or inclination, he is incapable of being tempted. 

Ver. 18. Having willed it, he hath begotten us—And here, to willed, the roots of which is to make by will, to make with will, to make after will, or by will, to make freely, as that which is done by free-will. The idea is, he made us after his own will, and for his own satisfaction.
20. For the wrath of man doth not work out the righteousness of God.  
21. Wherefore, putting away all filthiness, and the overflowing of maliciousness, embrace ye with meekness the implanted word, which is able to save your souls.  
22. (a) And be ye doers of the word, and not hearers only, deceiving yourselves by false reasoning.  
23. For if any one be a hearer of the word, and not a doer, he is like a man who beholds his natural face in a looking-glass:  
24. For he looketh at himself, and goeth away, and immediately forgets what kind of person he was.  
25. But he who looketh narrowly into the perfect law, which is of liberty, and continueth; he not becoming a forgetful hearer, but a doer of it, worketh, the same shall be blessed in his actions.  
26. If any one among you thinketh to be religious, who bridleth not his tongue, but deceiteth with his own heart, of this person the religion is false.  
27. Pure religion before God, and undefiled, with God even the Father, is this, (a) (a) (a) To take care of orphans and widows in their affliction, and to keep one's self unspotted among the world. (See 1 Tim. v. 4.)  

James 1:20-27

20. Besides, persecution raised by the wrath of man, does not work out in others the faith which God counts to men for righteousness.  
21. Wherefore, putting away all filthiness, and the abounding of maliciousness which leads men to persecute those who differ from them, embrace ye with a teachable disposition the doctrines of the gospel, as now implanted in the world by us apostles; which doctrine is able to save your souls.  
22. Ye Jews are at no pains in performing the duties of piety and morality, because ye think knowledge will save you. But, ye doers of the word, not hearers only, deceiving yourselves by false reasoning.  
23. For if any one be a hearer of the gospel, and does not practice its precepts, he is like a man who, from custom or by accident, views his natural face in a looking-glass, without any intention to wipe off the spots that may be on it;  
24. For he looketh at himself, without taking notice of the spots on his visage, and, going away, immediately forgets what kind of appearance he had, without removing from his face what is foul.  
25. But he who, with an intention to correct his errors, looketh narrowly into the perfect law of liberty, and does not go away as the other doth, but continueth to look into it, that he may know himself; he not becoming a forgetful hearer, but a careful doer of the work which it enjoins, the same shall be blessed of God in his endevours to become good.  
26. If any one among you thinketh to be religious, who restraineth not his tongue from railing against those who differ from him in religious opinions, but deceiteth himself with the notion, that railing, as a mark of zeal, is acceptable to God, of this person the religion is false.  
27. Hypocrisy place religion in performing the external duties of devotion, but pure religion, and that which is not defiled with worldly mixtures, in the esteem of God, even the Father, does not consist in forms, but is this.—To take care of orphans and widows in their affliction, and to keep one's self unspotted by the vices of the world.
CHAPTER II.

View and Illustration of the Precepts and Doctrines contained in this Chapter.

The manners and customs of the Hebrews being different from those of all other nations, the jurisprudence of the heathens could not be applied for determining the controversies which arose among the Jews in the provinces. The Romans therefore allowed them, not only in Judea, but in all the countries of the empire, to determine their controversies about matters of property by their own law and practice. So Josephus informs us, and gives us copies of several decrees of the emperors to that effect. See 1 Cor. vii. 4. Hence the apostle, in mentioning the right practice which the Jewish converts who thought themselves religious were to maintain, insisted particularly, in the first part of this chapter, on their observing justice and impartiality in judging such causes as by the Roman law, or by the consent of parties, they were allowed to determine. And this he did, the rather, because the unbelieving Jews were now become very partial and unjust in their decision as judges. Nor were the believing part of the nation altogether blameless in that respect. But partiality in judgment being directly contrary to the gospel, the apostle severely reproved both the one and the other for showing any disposition to favour rich litigants, though they were only by giving them a better or more honourable seat in their synagogue, than that allotted to their poorer opponents, ver. 1, 2, 3, 4.—This partiality to the rich, and contempt of the poor, he told them, was extremely improper to the disciples of Christ, especially as they knew, in all the countries the poor had showed a greater disposition to receive the gospel than the rich, ver. 5—and that the rich unbelieving Jews were great persecutors of the Christians, and dragged them to the heathen tribunals to get them punished, ver. 6.—Therefore, to prevent partiality in judgment for the future, the apostle recommended to them that unfeigned benevolence towards all men, which Christ hath enjoined as his commandment, and which on that account may be called the royal law, ver. 8-13. This passage of the epistle, so far as it related to the Christians, was intended for the instruction of the bishops and rulers, and other gifted persons in the church, whose office it was to determine those controversies about worldly matters which arose among the brethren. See 1 Cor. xii. 28. note 2, and the Life of Paul, Proofs and Illustr. No. 2.

Many of the Jews, influenced by the prejudices of their education, attempted to excuse their unjust judgments and other evil actions, by the care with which they performed some other of the precepts of the law, which they considered as of more importance than the rest. Hence the question of the lawyer, Matt. xxii. 36. "Master, which is the great commandment in the law?" Wherefore, to set them right in this matter, the apostle assured them, that though they kept all the other precepts of the law, if they habitually offended in any one of them, they became guilty of all, ver. 10—because the precepts of the law being all enjoined by one and the same authority, he who habitually transgresseth one precept, disregards the authority of the lawgiver, and showed himself ready to transgress any other precept in the like circumstances, ver. 11-13.

Another great error into which the Jewish Christians had fallen in the first age, and which had made them negligent of good works, was this: They fancied that the speculative belief of the doctrines of the gospel, to which they gave the name of faith, was sufficient to save them, however deficient they might be in good works; an error which has prevailed in modern times likewise. Wherefore, to shew that one's assenting with his understanding to truth, will not save him, unless it leads him to perform good works, the apostle compared the faith of such a believer to the benevolence of a man, who in words expresses abundance of kindness to the naked and the hungry poor, yet gives them none of the things necessary to the body, ver. 14-18. For the same purpose he remarked, that even the devils believe speculatively that God exists; but will not be saved by their faith, though it be real, as appears by their trembling when they recollect God's justice and power. The reason is, they are so utterly depraved that their faith hath no influence on their temper and conduct, ver. 19.—Farther, more fully to prove that good works are necessary to justification, the apostle appealed to Moses himself, who hath declared that Abraham and Rahab were justified on account of the good works which their faith prompted them to perform, ver. 20-25. In this appeal there was the greater propriety, that Paul, whose doctrine the Jews pretended to espouse, in his epistle to the Romans and Galatians, had built his doctrine of justification by faith, upon the account which Moses had given of the justification of that just believer.

His discourse on justification James concluded with a saying, which must impress every intelligent reader with the strongest conviction of the necessity of good works in order to salvation, 'As the body without the spirit is dead, so faith without works is dead also,' ver. 26.

NEW TRANSLATION.

CHAP. II.—1 My brethren, do ye not hold the faith of the glory of our Lord Jesus Christ with acceptance of persons?

2 For if there enter into your synagogue a man having golden rings on his fingers, and a man having a slave in company with him, will ye not judge, and hold the faith of the glory of our Lord Jesus Christ, as the Son of God and judge of the world, with acceptance of persons, contrary to that faith, and contrary to the law itself? Lev. xiv. 15. Deut. xvi. 19.

CHAP. II.—1 My brethren, do ye not, in judging causes, hold the belief of the glory of our Lord Jesus Christ, as the Son of God and judge of the world, with acceptance of persons, contrary to that faith, and contrary to the law itself?

COMMENTS.

Ver. 1.—1. Do ye not hold, &c.]—That this clause is rightly translated the faith of the glory of our Lord Jesus Christ with acceptance of persons, because the clause is not an affirmative proposition, it does not agree with what is contained in the following verse.

2. The faith of the glory of our Lord Jesus Christ—In construing δικαιοσύνης and δικαιοσυνιασίας in this verse, I have followed the Septuagint translation, which hath a sense more suitable to the subject. The word δικαιοσύνης signifies the peculiar character of God, the one who is just and the judge of the world. The glory of our Lord Jesus Christ consists in being the Son of God, and the governor and judge of the world visible and invisible. The faith of this glorious character cannot be held consistently with partiality in judgment, which Christ hath prohibited, and will severely punish; or, faith of the glory, &c. may be an Hebrewism for 'the glorious faith' of the gospel enjoined by our Lord Jesus Christ; or the glorious faith of which he is the object. The faith of the gospel may justly be called glorious on account of the great truths of the spiritual gifts and miraculous powers with which it was accompanied in the first age. See 2 Cor. iii. 7-9. notes.

3. With acceptance of persons.]—εἰς ἀνθρώπους. This word signifies regard shown to persons, not on account of their real worthiness, but on account of their circumstances. The glory of our Lord Jesus Christ consists in being the Son of God, and the governor and judge of the world visible and invisible. The faith of this glorious character cannot be held consistently with partiality in judgment, which Christ hath prohibited, and will severely punish; or, faith of the glory, &c. may be an Hebrewism for 'the glorious faith' of the gospel enjoined by our Lord Jesus Christ; or the glorious faith of which he is the object. The faith of the gospel may justly be called glorious on account of the great truths of the spiritual gifts and miraculous powers with which it was accompanied in the first age. See 2 Cor. iii. 7-9. notes.

Ver. 2. If there enter into your synagogue,—The word ἱεραρχεῖσθαι sometimes denotes an assembly of persons, sometimes the house in which such an assembly is held. Here, 'your synagogue' does not mean a Jewish synagogue, but the house or room where the
with splendid clothing, and there enter likewise a poor man with dirty clothing;

3 And ye look upon him who hath the clothing which is splendid, and say to him, Sit thou here (παρέχω) honourably! and say to the poor man, Stand thou there, or Sit here at my footstool:

4 (καί, 918.) Verily, do ye not make a difference within yourselves, and are become judges possessed of evil thoughts?

5 Hearken, my beloved brethren, Hath not God chosen the poor of this world to be (see Eph. i. 4. Greek) rich in faith, and heirs of the kingdom which he hath promised to them who love him!

6 But ye despise the poor. Do not the rich exceedingly oppress you, and themselves drag you to the judgment-seat?

7 Do not they blaspheme that excellent name which is named upon you?

8 If now indeed ye fulfill the royal law, according to that scripture, Thou shalt love thy neighbour as thyself, (see Rom. xiii. 9. note), ye do well. (However, if, as upper judges, ye do not obey the excellent law of Christ the great king, according to that scripture, Thou shalt love thy neighbour as thyself, (Rom. xiii. 9. note), ye do well: ye will be guilty of no partiality in judgment.

9 But if in judging, ye accept persons, ye work sin, being convicted by the law as transgressors.

10 For whoever shall keep the whole law, (προεκτετήσατε) hath become guilty of all.

11 For he who commanded, Do not commit adultery, hath commanded also, Do not kill. Now, if thou commit not adultery, but kill, thou hast become a transgressor of the law.

Christians assembled for worship. And as the Jews held courts of judicature in their synagogues, (see Virgil's Deo Vero. Synag. Bk. ii. part i. c. 11. p. 174. Luke rch. 10. 12), and there also punished offenders by scourging, (Matt. z. 17. Acts xxii. 11.), it is probable that the first Christians, holding court for determining civil causes in the places where they assembled for public worship, called these 'your synagogues.' For, that the apostles spoke not of their assembly, but of the places where their assembly was held, is evident from his mentioning the litanies sitting in a more honourable or a less honourable place of the synagogue.

Ver. 2. Sit thou here honorably. - Of the chief or most honourable seat, transgressors our Lord speaks Matt. xxii. 6, where he rebuked the scribes and Pharisees for loving to sit in these seats.

Ver. 3. Verily, do ye not make a difference. - This is the literal translation of the phrase ἐν διαφορᾷ, as is plain from Acts xvi. 9, where it is so rendered. Accordingly, the Syriac hath, 'An non discerimus fecisse apud nos.'

2. Within yourselves. - ἐν ὑμῖν, is rendered within yourselves, Matt. iii. 9.

3. And are become judges possessed of evil thoughts. - Do I have rendered ἡμῖν δικαιοσύνης τιμήτως δικαιοσύνης, because it is the generic of possession. See Ex. xiv. 48. Beza. Suppose, supposing the apostles to be speaking of the synagogues as a place of worship, think he reproved the teachers for allowing more concern to have the rich Jews converted than the poor. But if that had been the apostle's design, what he says, ver. 6, is not an argument in favour of it. For the power and malice of the rich unbelief, Jews was a good reason for the Christian teachers endeavouring, by innocent compliance, to bring about their conversion, rather than that of the poor.

Ver. 6. Chosen the poor of this world to be rich in faith. - Our Lord and his apostles preached the gospel to the poor, who at first received it more readily than the rich, being the greatest conformation to the multitudes of life. That the gospel should have been first preached to the poor, and first received by them, was wisely ordered: Because it showed that the spreading of the gospel through the world, was owing not to human policy but to the power of God. Among the Gentiles, the unbelief of the rich against the gospel were not so great as among the Jews. Hence more persons of rank and education among the Gentiles were converted than among the Jews, his meaning is, that all the commandments being equally enjoined by God, the man who despises the authority of God, so far as to break any
12 In judgment, to speak and so act as those ought to do who know that they shall be judged by the gospel, which forbids all partiality in judgment:

13 For the gospel teaches, that at the last judgment, according to the strictness of law, without mercy, will be to him who in his dealings showed no mercy: But at that day mercy will triumph over judgment to him who showed mercy.

14 To show you the absurdity of relying on the profession without the practice of the gospel, I ask, What advantage is it to him, my brethren, if any one say, he hath faith, but hath not works? Can this faith save him?

15 (Aes. 106.) For if a brother or a sister be naked, (Aes. 206.) or destitute of daily food,

16 And any one of you say to them, Depart in peace; be ye warmed, and be ye filled; yet give them none of the things needful for the body, what is the advantage?

17 So also faith, if it hath not works, is dead; being by itself.

18 (Aes. 76.) Also, one may say, Thou hast faith, and I have works: show me thy faith without thy works; and I will shew thee my faith by my works.

19 Thou belief that there is one God; thou dost well: (see ver. 8, note 2.) Even the devils believe this, and tremble.

20 (Aes. 104.) Besides, wouldest thou know, O false man, that faith without works is dead!  

21 Was not Abraham our father justified by works, when he had lifted up Isaac his son upon the altar?

22 Thou seest that his faith co-operated one of them habitually, would in the like circumstances of temptation and opportunity certain reproofs; consequen-
tly in the eye of God he is guilty of breaking the whole law; that ye shall not commit the sin of Israel, and of doing away with the person of the Saviour. The增设 Jewish doctrine mentioned in the preceding note, and which is condensed e. m. in Jer. 24. 4, the apostle James, it is to be feared many who profess the gospel still entertain.

Ver. 12. Do speak, and so do, as those who shall be judged, &c. —By giving this precept after the declaration ver. 11. the apostle teaches us, that the gospel requires obedience to all the laws of God without exception.

Ver. 13. For judgment without mercy, &c. —Judgment, which is the primary signification of the word κρίνω, suits this passage better than the fiction, δικαιοσύνη, condensation, which is Bessar's translation; not to mention that judgment without mercy is certainly condemnation to sinners. —If they who have shewed no mercy shall be condemned, much more shall they who have dealt unjustly with others. Perhaps the apostle, in writing this, had our Lord's account of the judgment in his eye, in which he introduces himself as condemning the wicked for neglecting works of charity and mercy. See ver. 15, 16.

Ver. 14. Can this faith save him? —This question demonstrates, that James is not treating of the justification of the believer in the eyes of men, as some fancy, but of that justification which will issue in his eternal salvation. See ver. 16, note.

Ver. 15. Be naked, that is, ill clothed or wanting some of his clothes,—so the word naked signifies in most languages. See the Jewish Antiquities prefixed to my Harmony, page 194.

Ver. 16. If he hath not works, is dead. —In this passage James teaches, that good wishes, which work no real benefit to our neighbour, and an assent to truth, which produces no obedience to God, are things akin, and of like value.

Ver. 17. Show me thy faith without thy works. —Most of the printed editions of the Greek New Testament read here, 'Show me thy faith by thy works;' which Mill thinks is the true reading, and explains the apostle's reasoning in this manner: 'If I show me thy faith by thy works,—it is the only way thou canst show it; but so long as there be no works to produce, thou canst not show thy faith: I will prove that I have faith by my works.' The reading which our translators have adopted is that of the Alexandrine, and of some other MSS., which read here καὶ χαρά. The Syriac also, and the Vulgate versions, have 'some operations, without faith.' Besides, this reading is confirmed by ver. 22, where the phrase καὶ χαρά sometimes signifies the offering of a sacrifice, or a living sacrifice; and here used in its primary use of sacrifices: 'living sacrifice: For Isaac was not actually offered. Yet because, by suffering him up and laying him on the altar, Abraham showed himself to be fully determined to stay him, God considered that action, and spake of it, as a real offering of Isaac.
with his works; and (a) by works his faith was perfected.2

23 (καί, 212.) And so that scripture was confirmed1 which saith, Abraham believed God, and it was counted to him for righteousness: and he was called the friend of God.3

24 Ye see, therefore, that by works a man is justified, and not by faith only.4

25 And in like manner, also, was not Rahab the harlot justified by works, having secretly received the messengers, and having sent them away by another road?5

26 For as the body without the spirit is dead, so also faith without works is dead.6

James.

Ver. 22.—1. Faith co-operated with his works.—As in many passages of scripture, so in this, the word only is wanting, and must be supplied in the following manner, to render the sense complete:—'His faith only co-operated with his works.' For the apostle is reasoning, not to prove that faith is necessary to justification; that was allowed on all hands; but to show that faith does not justify any man by itself. ver. 17; 21. The meaning therefore is, that Abraham's faith did not by itself justify him, but only co-operated with his works in procuring him the promise of justification, as appears plainly from ver. 24. Yet, because this is one of the passages of scripture whose meaning is much contested, I have not ventured to insert the word only in the translation. See Jas vi. sect. 2, where this subject is handled as great length.

2. And by works his faith was perfected.—The command to offer Isaac for a burnt-offering, Gen. xxii. 2, appearing directly contrary to the promise, Gen. xxi. 12. It may seem silly the seed be called, Abraham's faith was thereby put to the severest trial. Yet it was not staggered by the seeming contrariety of the divine revelations. Abraham reasoned with himself, as St. Paul informs us, Heb. xi. 12, that God was able to raise Isaac even from the dead, and, firmly believing that he would actually do so, he set himself to obey the divine command without the least suspicion. James, therefore, had good reason to say, that Abraham's faith co-operated with his works in procuring him the promises confirmed with an oath; because it was his faith in God which enabled him to perform the difficult works requisite to the offering of Isaac as a burnt-offering. He had equally good reason to say, by works his faith was perfected, or rendered complete; because, if, when tried, he had refused to obey, his would not have been a complete faith.

In this passage James hath declared, that faith and works are inseparably connected as cause and effect; that faith as the cause necessarily produces good works as its effect, and that good works must flow from faith as their principle; that neither of them separately are the means of our justification; but that when joined they become effectual for that end. Wherefore, when in scripture we are said to be justified by works, it is works accompanying good faith. On the other hand, what we are said to be justified by faith, is said to be so by faith accompanied with good works.

Ver. 23.—And so that scripture was confirmed.—The word καί, it has been said, in Matt. vii. 11, 'cause not to dissolve the law and the prophets, καί to confirm as revelation from God.

2. Abraham believed God, &c.—This passage of scripture contains two assertions: 1. That Abraham believed God; 2. That his believing God was counted to him for righteousness. By the offering of Isaac scripture was confirmed, or proved to be true in both its parts. For, 1. By offering Isaac, in the firm expectation that God would raise him from the dead, and fulfil in him the promise of the numerous seed, Abraham showed that he believed God in the firmest manner. 2. By offering Isaac, Abraham had the promise, that God would count his faith to him for righteousness at the judgment, renewed and confirmed in a solemn manner with an oath. Now it deserves notice, that the confirmation of the scripture by the offering of Isaac, mentioned in this passage, did not happen till many years after it was said that Abraham's faith was counted for righteousness: for this shows, that no man's justification, not one act, but a continued course of faith and obedience, is necessary. See Rom. iv. 3 note 1, and James ii. 18, last part of the note.

3. And he was called the friend of God.—This honourable title is well illustrated in the case of Rahab, Judges, xii. 2. He who works God's work, is God's child and heir. He who worships God from love, meditates on his law, and preaches, and walketh in the path of his will, not from any worldly consideration, nor from fear of evil, nor the hope of procuring good to himself, but doth the truth because it is the truth, and that at length he may obtain the greatest felicity. This is the highest degree of excellence, and which every good man does not arrive at. But it is the degree which our father Abraham attained to, when the blessed God called his friend, because he served him pure of heart.7

Ver. 24. In like manner also, was not Rahab the harlot justified by works proceeding from faith in the true God, (Josh. ii. 1—11,) having secretly received and concealed the spies, and having sent them away by a different road from that which she knew their pursuers would take.

25 And in no way but by faith accompanied with works can any one be justified. For as the body without the soul, though a real body, is without life and all enjoyment; so also faith without works, though a real assent of the understanding, is dead—hath no power to procure justification.
CHAPTER III.

View and Illustration of the Matters contained in this Chapter.

From the writings of Paul, but especially from his epistle to the Romans, we learn that the Jews valued themselves highly on the knowledge of the true God, and of his will, which they derived from the divine revelations of which they were the keepers, and set themselves up everywhere as teachers of the Gentiles. Annoyed by the same spirit, many of the Jews who had embraced the gospel, were exceedingly desirous of the office of teachers in the Christian church. But the apostle James, well knowing that some of them still believed the observance of the law of Moses necessary to salvation; that others had not shaken off the prejudices of their education; and that not a few still followed the bad practices to which they had been accustomed in their unconverted state, earnestly dissuaded them from becoming teachers, by representing to them the punishment to which they exposed themselves, if they either perverted the doctrine, or concealed the precepts of the gospel, ver. 1. Next he intimated, that their ancient prejudices might lead them, as teachers, to offend in many things; but, at the same time, to make them attentive to their own conduct, he told them, that if they did not offend in word, by teaching false doctrine and by uttering bitter speeches against those who differed from them in religious matters, it would be a proof of their having attained a great degree of virtue, ver. 2. Then, to make them sensible how dangerous it was to sin with the tongue, he showed them, by the power which bits in the mouth of horses, and helms in ships, have to turn these great bodies whithersoever their governor please, that the tongue, though a little member, is capable of producing prodigious effects, either good or bad, as it is used, ver. 3, 4, 5. And gave as an example, the mischief which the inconstant use of speech often produces in society, ver. 6. Adding, that though human ingenuity had been able to subdue all kinds of wild beasts, birds and sea-monsters, the tongue is so unruly a thing that no one hath been able to subdue the tongue of others, ver. 7, 8. And to shew the unruliness of the tongue, the apostle mentioned, that with it we bless God, but with it also we curse men made in the image of God, ver. 9. Moreover, the aspersion of employing the tongue for such contradictory purposes, he displayed by remarking, that no such contradictions were to be found in any part of the natural system, ver. 10-15.

To his description of the mischief occasioned in society by an unbridled tongue, James subjoined an earnest exhortation to such of the Jews as pretended to be wise and intelligent, to make good their pretensions by shewing their works all done with the meekness of wisdom. In this exhortation, he seems to have had those of them especially in his eye who set themselves up as teachers; and the rather, because they all valued themselves on their wisdom and knowledge, Rom. ii. 10-20. So that, by calling them wise and intelligent, he prudently used an argument which he hoped would draw their attention, ver. 13.—On the other hand, he told them, that if they taught either the law or the gospel with bitter anger and strife, after the example of some of their bigoted brethren, they lied against the truth; because such a conduct was a contradiction to the religion which they pretended to teach, ver. 14. and was no part of the wisdom which cometh from above, to which they laid claim; but was earthly, animal, and demoniacal, ver. 15. Besides, bitter anger and strife never fail to produce tumult and every evil work, ver. 16. Then he recommended to them the wisdom which is from above, by displaying its many amiable qualities, ver. 17. together with its efficacy in producing in those whom they instructed the good fruit of true faith, by means of a peaceable behaviour towards them.

NEW TRANSLATION.

CHAP. III.—1. Do not become many of you teachers, my brethren, knowing that he shall receive the greater (pluralis) punishment.

2 For in many things we all stumble. If any one stumble not in word, he is a perfect man, able to rule even the whole body.

3 Behold, into the mouths of horses we put bits, to make them obedient to us, and we turn about their whole body.

COMMENTARY.

CHAP. III.—1. Do not become many of you teachers, my brethren. That office requires a knowledge which few possess, unless they are inspired. And if we err, we shall receive the greater punishment on account of our being teachers.

2. For in many things we all stumble. If any one stumble not in word, he is a perfect man, able to rule even the whole body.

3. Behold, into the mouths of horses we put bits, to make them obedient to us, and we turn about their whole body.

Ver. 1.—1. Do not become many of you teachers. The great desire which the Jews, to whom this letter was written, had to become teachers in the church after their conversion, and to inculcate the obligation of the law of Moses, is remarked. 1 Tim. i. 7. There is a great number of teachers in the church, desiring to teach the people of the law. These teachers of the law in the Christian church were the great corrupters of the gospel. 2. We shall receive. He joins himself with the persons to whom he wrote, to mitigate the harshness of his reproach.

Ver. 2.—1. We all stumble. This is a metaphor taken from the practice of putting a slip in a horse's mouth, called a bit, so as to make the horse stumble, without falling; as is plain from Rom. xi. 20. A mistake is a slip. Have they stumbled so as to fall?—Wherefore, as in scripture walking denotes the course of a man's conduct. Stumbling, in this passage, signifies those lesser failings in duty to which common Christians are liable. For it was in that character, and not in the character of an inspired apostle, that James, to mitigate the harshness of his reproach, ranked himself among the persons to whom he wrote.

2. If any one stumble not in word, he is, &c. The apostle's meaning, according to Grotius, is, If any one does not teach false doctrine, he is able to rule the church, called in other passages the body. But as the apostle is speaking of the vice of the tongue in general, which he had reproved chap. 1. 26. I am of opinion, that by stumbling in word, he means those sins or evil speaking which the Judaizing teachers uttered against their opponents, as well as the uttering of erroneous doctrine and precepts.

3. He is a perfect man. Not perfect in an absolute sense; for in that sense no one can be perfect. But he is a man of great virtue; a man perfect in comparison of others. For it is reasonable to believe, that one who is strictly conscientious in his words, will be proportionately careful of his actions.

4. Able to rule even the whole body. The word οὐσίως properly signifies to hold in and turn about a fiery high-mediated horse by means of a strong bridle. Here it is applied metaphorically, to denote the restraining of our passions by means of a firm resolution. Thus the body in this passage signifies the passions and appetites of the body, and not the church, as is evident from ver. 8.
CHAP. III.

JAMES.

4 Behold also the ships, which, though they be so great, and are driven by hard winds, are turned about by a very small helm whithersoever the force of the director will. 1

5 So also the tongue is a little member, yet it worketh mightily. 1 Behold how much wood a little fire kindleth !

6 (And the tongue is a fire, a world of iniquity, even the tongue is placed among our members, that maketh the whole body of the body to sin, and after the pattern of the world.) 1

7 (For) every nature of wild beasts, and of birds, and of serpents, and of sea-monsters, is tamed, and is harnessed, and is leashed by the human nature:

8 But the tongue of men no one can tame; it is an unruly evil thing, full of deadly poison. 1

9 (For) with it we bless God, even the Father, and with it we curse men, who are made like unto the likeness of God.

10 Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be: for if we love and bless God, we will love and bless men also, seeing they were made after his image.

11 Dost any fountain send forth water both sweet and bitter ?

12 Can a fig-tree, my brethren, produce olives? or a vine figs? so no fountain can yield salt and sweet water.

Ver. 4. The force of the director willth.]—This is the literal translation of της ρουσίας, as in the 20th verse, where the verse is quoted. For της ρουσίας is the word for steering the helm; and μοίραν signifies the force which he exerts in turning it from side to side; and ἔστοιχος, which expresses the will of the director, is specifically ascribed to the force which he exerts in steering.

Ver. 5. It worketh mightily. ]—The word μοίραν is compounded of two words which signify a great neck; consequently it contains an allusion to a horse, in who walking proudly raises his neck: and so does the same when he exerts his force, the word is very properly translated, worketh mightily. The meaning is, that the tongue, though a small member, hath great power in governing the body; that it is efficacious and active. Democritus explains μοίραν thus,—Μοίραν ἔχειν κατά τό αὐτόν αὐθαυστικήν, It makes good good and evil.

2. How much wood. ]—The Greek word λίβανος a denotes a mass or heap of any kind of matter, but especially of wood. The Latin used materia in the same sense. Curritus, 1 b. 6. 6. "Multa materiae excitantur miles."

Ver. 6. And the tongue is a fire, a world of iniquity. ]—This is a metaphor of the same kind with a sea of troubles, a deluge of wickedness. The Syriac translation of this clause is, It makes the mouth violent. And the word λίβανος is the word, which, in Whitaker’s opinion, makes both the sense and the similitude clear. But it changes the similitude, by making the wicked world the fuel; whereas the apostle represents the body as the fuel. And therefore commentators think this clause was originally a marginal note, which afterwards was inserted in the text by some ignorant transcriber. A world of iniquity is, that is, a great collection of wickedness. This the apostle says the tongue is, because there is no iniquity which an unbridled tongue is not capable of producing; either by itself, when it curses, rails, teaches false doctrine, and speaks evil of God and men; or by means of others, whom it excites, commands, terrifies, and persuades, to commit murders, thefts, and every evil work.

2. That speaketh the whole body. ]—In this and in what follows, the similitude of the fire and wood is carried on. For as the fire put among the wood, first speareth or blackeneth it with its smoke, and then setteth it on fire, so the tongue speareth and blackeneth the whole body, and setteth on fire the natural frame.

3. And setteth on fire the natural (wheel or frame.) ]—So τοῦ φύλου τοῦ σώματος, chap. 1. 18. τοῦ ἁλοῦ τοῦ σώματος. For ἀλού the natural face. ]—The wonderful mechanism of the human body, and its powers of action, and of being affected by the soul, is in this passage aptly represented by the wheels of a machine which work on each other. The mechanism of the tongue is, in first setting and then destroying both the bodies and the souls of men, arises from the language which it frames, whereby it is like a fountain’s passageway to such doctrines, that being no longer under the direction of their reason, they push them on to such silliness as are destructive both of their body and soul. So, Emler, Alberti, and others, by the natural wheel, understand the successive generations of men; one generation begets the other, as his who directs the helm; and ἄλογον signifies the force which he exerts in turning it from side to side; and ἔστοιχος, which expresses the will of the director, is specifically ascribed to the force which he exerts in steering.

Ver. 7. For every nature of wild beasts, &c. ]—In translating this verse I have followed Beza. The phrase χαλκώσθης, every nature of wild beasts, &c., means the strength and ferocity of wild beasts, the swiftness of birds, the poison of serpents, the exceeding great force of sea-monsters. These have all been overcome by the art and ingenuity of man, so that they have been made subservient to his use and pleasure.

Ver. 8. But the tongue of men no one can subdue. ]—This translation arises from the right construction of the original, in the following manner: To τῆς ρουσίας, τοῦ ροπομολογίου τοῦ σώματος. Besides, it gives a more just sense than the common translation, which represents the apostle as saying, that no one can subdue his own tongue. The tongue of other men no one can subdue: but certainly a man can subdue his own tongue. Democritus reads the clause interrogatively, And can no man subdue the tongue? It is an unruly evil.
13 Is any one wise and intelligent among you? Let him show, by a good conversation, his works with meekness of wisdom.

14 But if ye have bitter anger and strifes in your hearts, do not boast and do not against the truth.

15 This is not the wisdom which cometh from above, (chap. i. 17.), but is earthly, animal, demonic.

16 For where anger and strifes, there tumult, and every evil work.

17 But the wisdom from above is first indeed pure, then peaceable, gentle, easy to be persuaded, full of compassion and good fruits, without partiality, and without hypocrisy.

18 (v. 104.) Besides, the fruit of righteousness (w) with peace, is sown by them who practise peace.

JAMES.

13 Though ye cannot subdue other men's tongues, ye may bridle your own. I therefore say, Is any teacher among you wise and intelligent? Let him show, by a good conversation, his works and actions as a teacher performed with the meekness of wisdom.

14 But if ye have bitter anger and strifes in your hearts against your opponents, and express those bad dispositions by speech, do not boast of these things as wisdom, and give the lie to true religion, which forbids them.

15 This outrageous method of spreading religion is not the wisdom which cometh from God, but is earthly policy suggested by your animal passions, and belengeth to demons, who inspire you with it.

16 For where there is bitter anger on account of opinions, and strifes in maintaining them, there tumult and every evil work subsist.

17 But the wisdom from God, which ought to guide the teachers of religion, is first indeed unmixed with error and passion; then peaceable, leading men to maintain peace: it renders men gentle towards others; and easy to be persuaded to forgiveness; it is full of compassion towards the afflicted, and of the good fruits of charitable actions; without partiality in judgment, and without hypocrisy.

18 Besides, the good fruit of true faith, with peace, the effect of true faith, is sown in the hearts of others most effectually, by those teachers who maintain peace in society.

CHAPTER IV.

View and Illustration of the Matters contained in this Chapter.

Tax crimes condemned in this and the following chapter were so atrocious, and of so public a nature, that we can hardly suppose them to have been committed by any who bare the name of Christians. Wherefore, as this letter was directed to the whole Jewish nation, it is reasonable to suppose, that the apostle, in writing these chapters, had the unbelieving Jews, not only in the provinces, but in Judea, chiefly in his eye; who, it is well known, were now become desperately wicked.

Some time before the breaking out of the war with the Romans, which ended in the destruction of Jerusalem and of the Jewish commonwealth, the Jews, as Josephus informs us, (Bell. l. ii. c. 17. 19. 51. Geneva edit. 1633.), on pretence of defending their religion, and of procuring for themselves the freedom from foreign dominion, and that liberty which they thought themselves entitled to as the people of God, made various insurrections in Judea against the Romans, which occasioned much bloodshed and misery to their nation. The factions likewise into which the more zealous Jews were now split, had violent contentsions among themselves, in which they killed one another, and plundered one another's goods. In the provinces likewise the Jews were become very turbulent; particularly in Alexandria, Egypt, Syria, and many other places, where they made war against the heathens, and killed numbers of them, and were themselves massacred by them in their turn. To these attempts against the heathens the more zealous Jews were led by this false opinion, that the precepts of their law, which required them to extirpate the Canaanites, obliged them to kill idolaters, and destroy idolatry everywhere. Accordingly it is certain, that in the period we are speaking of, the Jews were in the state in the midst of which God abhorred, that they were unable to remove, and neglected no opportunity of attacking the heathens, when they thought they could do it with success.

This being the state of the Jews in Judea, and in the
provinces, about the time the apostle James wrote his epistle to the twelve tribes, it can hardly be doubted, that the wars, and fightings, and murders, of which he speaks in the beginning of chap. iv., were those above described. For, as the apostle composed his letter in the year 62, after the confusions were begun; and as the crimes committed in these confusions, although acted under the colour of zeal for God and for truth, were a scandal to any religion, it certainly became him, who was one of the chief apostles of the circumcision, to condemn such insurrections, and to rebuke, with the greatest sharpness, the Jews who were the prime movers in them. Accordingly this is what James hath done. For, after recommending the practice of peace to the teachers of religion, he began this chapter with asking the Jews, whence the wars and fightings were among them came! And by adding, "Come they not from your lusts which war in your members?" he isustated, that although they pretended in these things to be guided by zeal for the glory of God, and for the salvation of the heathen, the true spring of the whole was their own lusts. Their love of power and wealth made them anxious to have many proselytes, by whose influence they hoped to have some share in the government of the cities where they lived, or at least to enjoy some lucrative public offices. They even endeavoured to terrify the heathens, by their wars and massacres, into a compliance with their desires, ver. 1. Yet when he told them, they never could succeed in converting the heathens, and destroying idolatry, because they did not use the methods proper for these ends. They neither prayed to God for assistance and success, nor expressed meekness towards those whom they wished to convert, ver. 2. Besides, they acted from wicked motives. They wished to make proselytes, merely that they might draw money from them to spend on their lusts, ver. 3. Nay, they followed the heathens in their corrupt manners, that, gaining their friendship, they might with the more ease persuade them to embrace Judaism, ver. 4. In all these things they were condemned by their own scriptures, and also by the practice of the apostles of Christ, who propagated true religion milsty, and without rage, ver. 5, 6. He therefore exhorted them to subject themselves to God, and to resist the devil, by whom they were excited to follow the turbulent courses he had condemned; and assured them that if they resisted the devil, he would flee from them, ver. 7. Then counselled them to worship God, not by rites and ceremonies, but with their spirit; assuring them, if they did so, that God would accept and bless them. In this the apostle tacitly reproved the unbelieving Jews for the zeal they showed in persuading the heathens to embrace the rites of Moses, while they were at no pains in persuading them to lead holy lives. Farther, the zealots he ordered to cleanse their hands from blood and rapine, and to purify their hearts from evil passions, before they presumed to worship God, ver. 8. Withal, to rouse the whole of them, if possible, to repentance, he foretold the dreadful miseries which were coming upon them; and called on them to mourn bitterly for their sins, ver. 9, 10.—By this severe rebuke and threatening, in which the apostle used great authority and plainness, he intended not only to bring the unconverted Jews to a right sense of things, but also to prevent the believing part of the nation from joining them in the riots and insurrections which they raised on pretence of religion. Then, addressing both sorts, he forbade them to speak evil of one another on account of their differences in religion, because it was an usurpation of God's prerogative, as Lord of the conscience, and only Judge of men, ver. 11, 12.

Lastly, because many of the unconverted Jews who followed commerce, in laying their schemes, neither took into their view the brevity and uncertainty of human life, nor the supremacy of God in directing all events, but spoke and acted as if all things had depended on their own pleasure, the apostle rebuked them for their irreligious temper and vain speeches, and directed them in what manner to express themselves concerning their schemes respecting futurity, ver. 13—17.

NEW TRANSLATION.

CHAP. IV.—1 Whence the wars and fightings which ye carry on among yourselves, and against the heathens? Come they not hence, even from your lusts which war in your members? (See Rom. vii. 23. 1 Pet. ii. 11.)

1 Ye strongly desire; and have not; ye kill, and are zealous, and cannot obtain; (see ver. 3. note); ye fight and war, but have not, because ye ask not.

3 Ye ask, and do not receive, because ye ask amiss wickedly, that ye may spend upon your own lusts.

Ver. 1.—1. Whence the wars, &c. Here, and in the following chapter, James uses the rhetorical figure called apothemata, addressing the Jews as if they were present, whereby he hath given his discourse great strength and vivacity. What these wars were, see in the illustration.

2. Even from your lusts.—Literally, your pleasures; pleasures, the effect, being put for lust, the cause.

3. Lusts which war in your members. This, as Bengelius remarks, is of the wars which kings carry on against kings, and nations against nations. Their ambition to extend their territories, their love of greatness and riches, their resentment of supposed injuries, all the effect of lust, engage them in war.

Ver. 2.—1. Ye strongly desire. —For this sense of desire, see Rom. vii. 7. note. According to Whitby, the strong desire which the Jews indicated was that of the heathens, and of recovering their liberty. But as the apostle says, they did not obtain what they strongly desired, because they did not ask it of God. I rather think what they strongly desired was, to make proselytes to the Jewish religion, as a pledge to the Messiah's kingdom, where they expected to pass their lives in the enjoyment of every kind of advantage.2

2. Ye kill, and are zealous. —The Jews, in the reign of the Emperor Claudius, were greatly enraged against their brethren who had become Christians, caused many thousands in Rome, that Claudius found it necessary for the peace of the city to banish them all. See Pref. to Romans, sect. 3. Yet I do not think the apostle had these confusions in his eye here. The murderers of which he speaks seem to have been those committed by the zealots, whose rage often carried them to murder the heathens, and even those of their own nation who opposed them. Accordingly, to shew who the persons were to whom he spake, the apostle adds, see Acts, &c. (Acts 21:27, Acts 21:27) , and are zealous.

3. Ye fight and war. —According to Bengelius, ye kill and are zealous, is the action of individuals against individuals; but this, ye fight and war, is the action of many against many.

4. But ye have not, because ye ask not. —Since the persons to whom the apostle is speaking failed of their purpose, because they did not pray to God, it shews that some of their purposes at least were laudable, and might have been accomplished without anger of God. Now this will not apply to the Judaizing teachers in the church, who strongly desired to subject the converted Gentiles to the law of Moses. As little will it apply to those who covered riches. The apostle's declaration agrees only to such of the unconverted Jews as endeavoured to bring the Gentiles into the bonds of the Jewish religion and worship of the true God. So far their attempt was commendable, because, by converting the Gentiles, they preserved them for receiving the gospel; and if for this they had asked the assistance and blessing of God sincerely, they might have been successful in their purpose.
James 4. Chap. IV.

but to draw money from them, that ye may spend it upon your lusts.

4 Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity against God? Whosoever therefore will be a friend of the world, is the enemy of God.

5 Do ye think that the scripture (certain scriptures) speaketh falsely? Any doth the Spirit who dwelleth in us (certain scriptures) strongly incline to rage?

6 No. But he giveth greater grace. (see 122. 2.) For he saith, 'God resisteth the proud, but giveth grace to the humble.'

7 Therefore be ye subject to God. Resist the devil, and he shall flee from you. (See 1 Pet. v. 9. Eph. vi. 11.)

8 Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners, and purify your hearts, ye men of two souls. (See chap. i. 8. note 1.)

9 Be exceedingly afflicted, and mourn, and weep: And let your laughter be turned into mourning, and your joy into sadness.

Ver. 2. Ye do not receive, because ye ask wickedly, that ye may spend upon your lusts;—what other sense can we understand of this in the Jews praying for the good of this life, which they did not receive, because their prayer was to spend them in the gratification of their lusts. But though such a prayer had been allowable, the apostle scarcely would have spoken of it here, as it had no connexion with his subject. His meaning in my opinion is, that they prayed for success in converting the heathens, not from any regard to the glory of God and the salvation of the heathen, but from a desire to draw money from them, when converted, to spend on their own lusts.

Ver. 4. Ye adulterers and adulteresses,—Because God himself represented his relation to the Jews, as his people, under the idea of a marriage, and because the prophets, in conformity to that idea, represented the holiness of the Jews as adultery, it is supposed by some, that James called those Jews who acted inconsistently with their religion adulterers and adulteresses in a spiritual sense; but others more properly understand this application literally, because holiness was a sin from which the Jews had long been entirely free; but to adultery, and the other sins of the flesh, they were exceedingly addicted. See Rom. ii. 1 note 1 and James v. 6. note 2. The Spirit and the flesh, the word adulteres; and Estius thinks it was added to the text by some invidious translation of Christian his epistle addresses the females. Still perhaps the word should be omitted; Proleg. No. 406.

Ver. 8. 1. Do ye think the scripture speaketh falsely?—The apostle moiety would speak so, particularly, that the friendship of the wicked, which is purchased by following them in their evil courses, is enmity against God; and when it denounces the wrath of God against such men. Here James has in his eye those passages of the Jewish scriptures, where the things mentioned are declared sin and denounced as deadly, either directly or by implication, particularly Ex. v. 5. 6. 7. 8. 8. 1. 17. 18. 19. 20. 21. 22. The minds of the Jews was enmity against God. And by calling these words scripture, he hath, like Peter, 2 Ep. iii. 16, testified that Paul wrote his epistles by inspiration. That the Greek word (a true signifies falsely, see 1 Thess. ii. 1. note 1.

And both the Spirit. I have followed Glassius and Whiby in supplying the word and at the beginning of this clause, to show that the apostle puts two separate questions to the Jews. For, if the whole is considered as one question, it will imply, as Whiby observes, that the scripture speaks what is contained in the latter clause; which I do not find it hath anywhere done. Reza, however, supposed that the scripture is represented as saying those words, which the apostle alludes to Gen. viii. 21. The imagination of man's heart is evil from his youth. But that text does not appear to have any respect due to the clause in question. This passage of the scripture being very difficult, I am not certain that I have attained its true meaning.

3. The Spirit who dwelleth in us.—The apostle propounded to the Jews the mild method of spreading the gospel, which he and his brethren, by the direct inspiration of the Spirit of God, followed, as an example to be imitated by the Jews in spreading their religion among the heathens.

4. Strongly incline to rage.—I have translated the Greek word (a true, in this clause, by the English word rage, because the word which answers to it in the Hebrew hath that signification, Job x. 2. Exek. xxvii. 11. and there are other scriptures used both through the pen of the New Testament, in the sense of the corresponding Hebrew words. Hence likewise is of opinion, that it signifies anger; for he hath translated the passage thus, 'Do ye think the scripture speaketh falsely? The Spirit that dwelleth in us is ready to be angry.' But as the scripture does not anywhere say this, it is more proper to separate the verse into two questions, as I have done. If rage is thought an unusual sense of the word (true, it may be translated madness; a sense which it hath Matt. xxvi. 38. Mark xvi. 10. See Fausbroke's Dictionary.

Ver. 6. For he saith, &c.—The Spirit saith this, Prov. iii. 34. 'Surely he scorneth the scorners, but he giveth grace to the lowly.' The apostle's quotation of this passage, though somewhat different in the words, is the same in the sense with the original. For scorners, in scripture, are proud insolent wicked men; and to resist such persons, by rendring their schemes abortive, and by humbling them, is emphatically called a scorning of them. The Zebah, for whom this passage of the epistle is intended, are flatly called scorners, because they held the heathens in the state of business contempt; and fancying themselves, by the precepts given to their fathers concerning the Canaanites, bound to exterminate them from the land, they do not scruple to kill the heathens when it was in their power to do it. In quoting Prov. iii. 34. James hath substituted the LXX. translation, as sufficiently accurate.

Ver. 7. Resist the devil, &c.—Benson's note on this is good. 'We may chase away the devil, not by holy water, the sign of the cross, or any superstitious charm, but by steady virtue and resolute goodness.'

Ver. 8. 1. Draw nigh to God.—Persons who came to the tabernacle to worship, were said to 'draw near to God,' as the symbol of his presence rested there. But this was only a drawing nigh to God with the body. They more truly draw nigh to God, who draw nigh to him with their spirits, by a serious and solemn reflection of his presence, perfections, and blessedness; and by exercising those pious affections which are due to him. And whosoever worship God in that spiritual manner, is justly said to draw nigh to God, and will be accepted of him, in whatever place he worshippeth him.

2. Cleanse your hands, ye sinners.—The priests prepared themselves for performing the services of the tabernacle by washing and cleansing their bodies. In like manner the people, had they prayed, always washed their hands. In both cases the rite was emblematical, denoting that purity of heart and life which is necessary to render men's worship acceptable to the Deity. Further, he extends in this passage being put for all the members of the body used in the composition of sin, the apostle's injunction, according to its emblematical meaning, imports that under the gospel we must worship God by cleansing our bodies from outward filthiness, but by holiness of heart and life. Accordingly, because our Lord hath declared that out of the heart proceed evil thoughts, &c. James adds, 'and purify your hearts.' This, with other exhortations of the like kind found in scripture, imply, that in matters of religion and virtue men must cooperate with the grace of God by their own earnest endeavours.

Ver. 9. And your joy into sadness.—This was used by Homer, Iliad ii. 450. 546. to denote the depression of mind observable in persons overwhelmed with a sense of guilt, or sorrow, and manifested by hanging down the head. This was the disposition of the publican who went up to the temple to pray, Luke xlii. 10.
chap. iv.

10 Be humbled in the presence of the Lord, and he will lift you up.

11 Speak not against one another, brethren. He who speaketh against his brother, and condemneth his brother, speaketh against the law, and condamneth the law. But if thou condemnest the law, thou art not a doer of the law, but a judge.

12 There is one lawgiver, who is able to save and condemn another. Thou, who art thou that condemnest another?

13 Come now, shall we say, To-day, or to-morrow, we will go to such a city, and will obtain our merchandize, and get gain?

14 Who do not know what shall be to-morrow? For what is your life? A smoke that appeareth for a little while, and then disappeareth.

15 Instead (vi. 73.) of which ye ought to say, If the Lord will, and we shall live; (Jas. 4, 18.) certainly we will do this or that.

16 But now ye boast of your proud speeches; all boasting of this sort is bad.

17 (Osr. 262.) Wherefore, to him who knoweth to do good, and doth it not, it is to him sin.

Ver. 11.—1. Speakst against the law?—that is, in Bengelius’s opinion, against the law of Moses. But why not the law in this passage be the gospel, called twice in this epistle the law of liberty? Bengelius says this is the last time the law of Moses is mentioned in the New Testament.

Ver. 12.—1. There is one lawgiver, who is able to save and to destroy. This description of the lawgiver shows, that the apostle is not speaking of Moses and his law, but of Christ and his gospel. Being therefore the sole lawgiver in the Christian church, the snares among the converted Jews had no power to make laws for themselves. For the same reason, neither the bishop of Rome, nor any collection of men met in council, have power to make any laws binding on the consciences of the least, any more than they have power to deliver over to perdition those who refuse to obey their laws. The power of saving and destroying, though they have impossibly assigned that power, belongs to Christ alone. His own laws he hath declared in the scriptures, and for any man, or body of men, to add to or take from what is there declared, is a degree of presumption which Christ the great lawgiver will by no means suffer to go unpunished.

Ver. 13.—1. Thou art that who condemnest another? This question strongly displays the arrogance and folly of men condemning one another for any matter pertaining to conscience, since they cannot punish them whom they condemn.

Ver. 16.—1. Wherefore, to him who knoweth to do good, and doth it not, it is to him sin. This is an interjection calculated to excite attention.

Ver. 16.—1. Wherefore, to him who knoweth to do good, and doth it not, it is to him sin. Many MSS. have the verses in this verse in the subjunctive mood. But other MSS. with some printed editions, have them in the indicative. The sense, however, is the same; for the subjunctive hath often the signification of the indicative.

Ver. 16.—1. A smoke verify it, which appeareth for a little while, and then disappeareth. In the writings of the heathen moralists and poets, there are many beautiful descriptions of the levity and uncertainty of human life. Homer, Iliad vi. compares the successes of war, after the outward slaughter, and then fall in autumn, and new ones come forth in the following spring. We find the same thought more elegantly expressed, Ecclesiastic. xiv. 18. As of the green leaves on a thick tree, some fall and some grow, so is the generation of flesh and blood: One cometh to an end, and another is born. The sudden spring compares the life of man in a flower of the field, chap. xli. 6. ‘All flesh is grass, and all the goodness thereof is as the flower of the field. The grass withereth, and the flower fadeth, because the Spirit of the Lord bloweth upon it. But the word is life.’ So likewise our apostle, chap. i. 10, 11. But in no author, sacred or profane, is there a finer image of the brevity and uncertainty of human life than this given by James, who hath likened it to ‘a smoke which appeareth for a little time, then disappeareth’ while men are looking at it.

Ver. 16.—1. Instead of which ye ought to say, If the Lord will, and we shall live; certainly we will do this or that, seeing all future events depend on God alone, and not on your pleasure.

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chap. v.

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10 Be humbled in the presence of the Lord, on account of your sins, and he shall lift you up, by bestowing on you pardon and salvation.

11 Speak not against one another, brethren, on account of your opinions in religion. He who speaketh against his brother, and condemneth his brother in matters pertaining to conscience, speaketh against the law both of Moses and of Christ, which forbids that kind of speaking; and condemneth the law itself. But if they condemn the law, they are not a doer of the law, as thou oughtest to be, but a proud arraigner of it.

12 There is but one lawgiver, who hath power to save the obedient, and to destroy the disobedient. Thou, who art thou that condemnest thy brother, and thereby artest the preceptive of Christ?

13 Attend ye, ye irreverent men, who forget your depending on God, say, as if all events were in your hand, To-day, or to-morrow, we will go to such a city, and will obtain our merchandize, and get gain.

14 In this confident manner ye speak concerning futurity, who do not know what shall happen to-morrow. To-morrow ye may die.

15 Instead of which ye ought to say, If the Lord will, and we shall live; certainly we will do this or that, seeing all future events depend on God alone, and not on your pleasure.

16 But now ye boast of your proud speeches; all boasting of this sort is bad.

17 Being taught by your own scriptures that all things are ordered by God, ye have no excuse for your proud speeches. Wherefore, to him who knoweth to think and speak rightly concerning futurity, and doth it not, to him is sin.

CHAPTER V.

View and Illustration of the Matters contained in this Chapter.

This unbelieving Jews being exceedingly addicted to sensual pleasures, and very covetous, were of course grosser oppressors of the poor. Wherefore, to terrify these wicked men, and if possible to bring them to repentance, St. James, in the most lively colours, set before them the miseries which the Romans, the instruments of the divine vengeance, were to bring upon the Jewish people, both in Judea and everywhere else, now deserted of God for
New Translation.

Chap. V.—1 Come now, ye rich men, weep, boil, on account of your miseries which are coming upon you. 2 Your riches are putrefied, and your garments are moth-eaten. 3 Your gold and silver are eaten with rust, and the rust of them shall be a witness against you, and shall rise up against you in the last days. 4 (Ve) Alas! The hire of the labourers who have reaped your fields, which is fraudulently kept back by you, crieth; and the cry of the reapers have entered into the ears of the Lord of Hosts. (Rom. ix. 29, note 2.)

Ver. 1. Weep on account of your miseries which are coming upon you.—The Syriac translation of the last clause of this verse is, ' arrestsu veqenur ruqer vaukam.' The miseries of which the apostle speaks, were those in which the Jews were to be involved in their war with the Romans, and which, by the signs pointed out in our Lord's prophecy of the destruction of Jerusalem, James, who wrote this letter in Judea, knew were at hand; miseries from famine, pestilence, and the sword. These fell heinous no doubt on the Jews in Judea. But they extended also to the Jews in the province of Bithynia, when Jerusalem was besieged by the Romans, the Jews in the provinces within the empire, and also out of its bounds, sent help to their brethren in Judea. So Dion Cassius tells us, lib. 66.—The reader, who desires a particular account of those calamities which then befell the Jews, may read Josephus's history of the war, where he will find scenes of misery not to be paralleled in the annals of any nation.

Ver. 2. Your riches are putrefied.—(Ve) This circumstance shows that the apostle speaks of stores of corn, wine, and oil, which, like the rich fool mentioned Luke xii. 18, they had amassed probably by rapacious and fraud. In this manner the Syriac translator understood the passage; for he translates it, 'corruptum sunt of the corn.'

Ver. 3. Your garments are moth-eaten.—In the eastern countries, the fashion of clothes did not change as with us. Here persons of fortune were in use to have many garments made of different costly stuffs, which they laid up as a part of their rich store. See Gen. xiv. 22, Judges xiv. 12, 13. 2 Kings v. 2. This appears also from Q. Curtius, who tells us, lib. v. c. 6, that when Alexander took Persepolis, he found in it a great treasure of all sorts of rich matters, consisting not only of gold and silver, but of garments, books, ingeminamodus. 2. Ver. 3. 4. And in a manner of things will be a witness against you. The circumstances of their corn, &c. being putrefied, and of their gold and silver being eaten with rust are mentioned to show that they had not been properly used, but covesiously hoarded. And by a strong poetical figure, the rust of their gold and silver is represented both as a witness against them, and an execrator to deter them: it will bear witness to their covetousness, and punish them by raising the most acute pain in their conscience.

2. Treasured up misery in the last days.—In the original this clause is elliptical. In Vitringa's edition of the Vulgate it is, 'The avarice of the rich.' The Syriac translator, construing with this clause, hath 'permu avaritiae volubilis in die ultimum.' And the commentators who by the last days understate the day of judgment, have adopted that translation. But, as the apostle is speaking of the last days of the Jewish commonwealth, and of the miseries which were then to fall on the nation, and particularly on the rich men, I think with Whitby that the object was a great richness, which was fraudulently kept back; and that the whole clause means, 'the cry of the miseries that are fraudulently kept back by you, crieth;' and that the whole clause means, 'treasure up wrath.' Rom. ii. 6.—This denunciation, though applied here to the unbelieving Jews in the apostle's days, is in general in its intention, and ought to be seriously attended to by all in every age who hoard riches unjustly, and who either spend them in immorality, or spend them luxuriously. It is in reality a treasuring up to themselves misery against the day of judgment.

Ver. 4. The hire of the labourers, &c. crieth, and the cries of the reapers.—Here a twofold cry is mentioned, the cry of the hire, and the cry of the reapers themselves, to mark more strongly the greatness of the injustice committed. In this apostrophe there is an allusion to Deut. xx. 15. 'At that day shalt thou give him his hire, lest he cry against thee to the Lord.' By representing the cries of the reapers defrauded of their hire, as entering into the ears of the Lord of hosts, the apostle intimates, that the great Ruler of the universe attends to the wrongs done to his creatures, and is affected by them, as tender-hearted persons are affected with seeing others miserable; and that he will in due time avenge them by punishing their oppressors. Let all oppressors consider this.
JAMES 5:6

Ye have lived luxuriously on the earth, and have been wanton; ye have fatted your hearts, as (o, 154.) for a day of slaughter.

Ye have condemned, ye have killed the Just One; who did not resist you.

Wherefore, be patient, brethren, unto the coming of the Lord. Behold the husbandman, who expecteth the precious fruit of the earth, is patient concerning it, till it receive the early and the latter rain.

Be ye also patient: Strengthen your hearts; for the coming of the Lord draweth nigh.

Grieve not against one another, brethren, lest ye be condemned: Behold the Judgestandeth before the door.

Take, my brethren, the prophets who have spoken in the name of the Lord for an example of suffering evil, and of patience.

Behold we call them blessed who are patient. Ye have heard of the patience of Job, and ye have seen the end of the Lord, that the Lord is very compassionate and merciful.

But above all things, my brethren, swear not, neither by heaven, nor by the earth, nor yet by any other oath: but let your yea be yea; and your nay, nay.

Ver. 5.—Ye have lived luxuriously.—Do not take this literally. The great sin of the rich is not that they eat well and wear fine clothes, but the sin of the rich is that they live by the labor of others. See 1 Tim. vi. 7. The Jews were so noted for lasciviousness, that Tactius calls them "projectivists ad libidinem genem," a nation exceeding all others in all kinds of debauchery. See also Matt. xvii. 21. Ver. 6.—Ye have fatted your hearts, as a day of slaughter.—"Your hearts are so full of sensuality as if you had fattened them, in order to sacrifice them to the gratification of your lusts."—Westcott. Ver. 8.—Be patient: Strengthen your hearts; for the coming of the Lord draweth nigh.—The common affairs of life, the exercise of patience cheerfully. Behold the husbandman, who expecteth the precious fruit of the earth, is patient concerning it, till it receive the early and the latter rain. Behold, the husbandman, who expecteth the precious fruit of the earth, is patient concerning it, till it receive the early and the latter rain.

Behold we call them blessed who are patient. Ye have heard of the patience of Job under his heavy sufferings, and ye have seen the happy end which the Lord put to them; and that the Lord is very compassionate and merciful to his people, even when he afflicteth them most.

But above all things, my brethren, swear not falsely concerning your faith, to free yourselves from punishment, neither by heaven, nor by the earth, nor by any other oath: but let your yea be yea; and your nay, nay. Ver. 9.—Ye have fatted your hearts, as a day of slaughter.—"Suck the flesh of their own body, to make their flesh fat in a day of slaughter."—Westcott.

To shew the subjection, where the prophets were proposed as an example of patience in suffering, it is an allusion to Christ's words, Matt. v. 11. Blessed are ye when men shall revile you and persecute you; as is plain from his adding, ver. 12. Rejoice: for so persecuted they the prophets which were before you. To shew the subjection, I have translated δοξαζομενοι literally, 'we call them blessed.' Benefice observes, that the Papists, to authorize their practice of makingRain, have in their version translated this clause, 'we bless those who have suffered with constancy.' See 2 John, ver. 6. note 2.

Ye have heard of the patience of Job:—After mentioning the prophets, namely, Elijah, Isaiah, Jeremiah, and the rest, as examples of patience under sufferings, the apostle brings in the example of Job, a Gentile, who was remarkably patient under the heaviest afflictions, and was highly rewarded. His design in this was to shew the suffering believing Jews that their lot was not different from that of the most eminent servants of God; that if it were a heavy lot to the Gentile, it was a much heavier one to the Jew, and that his lot was not like that of Job in the body. If the Gentile was so patient under great sufferings, it became them then to be equally patient, as being better instructed than he was. This passage of scripture, as well as Ezek. xiv. 14,where Job is mentioned with Noah and Daniel as one eminently righteous, shews that Job was a real person, and that his history is not aondrous fable, but one of many supposed. A fabulous person certainly would not have been mentioned by the apostle as an example to be followed.

Ye have seen the end of the Lord:—This is the guiltless of the agent. Ye have seen in the history of Abraham the good man, what a happy termination the Lord put to his sufferings.
nor by any other oath: But let your yea
be yea, and your nay, nay, that ye may not fall
under condemnation.    


14 Is any one sick among you? let him send for the elders of the church, and let them pray over him, after anointing him with oil in the name of the Lord.

15 And the prayer of faith will save the sick man, and the Lord will raise him up: and if this be not the case, let him have forgiveness of sins for his unbelief.

16 Confess your faults one to another, and pray for one another, so that ye may be healed. (See 1 John v. 20. note 3.) The inquired prayer (James, 69.) of the righteous man avail much.

17 Elias was a man of like infirmity with us. And he prayed fervently (80.) that it

by some, that James in this passage forbids the brethren to make indirect vows for the purpose of delivering themselves out of their affliction; because a practice of that sort showed great ignorance of the character of God, and great impatience. This is doubtless a good sense of the passage. Yet I rather think it forbids them, when brought before the tribunals of their persecutors, to deny that they had oathed with; which some of them, it seems, thought they might do with a safe conscience. It is the oath of one of them, which were reckoned not binding. For that the Jews thought some oaths obligatory and others not, appears from our Lord's condemnation of that false morality, recorded Matt. x. 31.

2. That ye may not fall (85.) under condemnation. —This, which is the reading of the common edition, and of some ancient MSS., particularly the Alexandrian, and of the Syriac, Vulgate, and other versions, was adopted by our translators. But Beza, Bengel, and others, on the authority of the greatest number of MSS., prefer we should transcribe into hypocryst. This latter reading Mill hath inserted in his edition; yet in his Protegcne he prefers the other, No. 1295. —The apostle in this passage sets the condemnation of God threatened in the declaration against false swears, in opposition to the condemnation of men, which the brethren might escape who sincerely called the name of the Lord.

In this, and what goes before, the apostle advises us to employ ourselves in such private religious exercises, as may effectually subdue our present circumstances and frame of mind. When rendered cheerful, by contemplating the manifestations which God hath made of his presence in the works of creation, providence, and redemption, or by any blessed coming of Christ to the minds of his people, to the thought of the end, we are to express our joy, not by drinking and singing in false jocund songs, but by thanksgiving, and by the offering of sacrifices, and by praising God for all his mercies. See Eph. v. 19. On the other hand, when afflicted and oppressed, we are to pray; that being the best means of producing in ourselves patience and resignation. But as the prayer concerning prayer in addition does not imply that we are not to express our joy in suffering according to the will of God, by singing psalms as Paul and his did in the fall at Philippi.

Ver. 14. — 1. Send for the elders of the church; namely, where the sick person lives. See 1 Tim. v. 17, note 1, for an account of the elders. —In the first age the spiritual gifts were dispensed in such plenty, that no church was without these gifts; and particularly, in every church there were some who possessed the gift of miraculously healing the sick.

2. Let them pray over him: that is, with their hands laid on him. This is what is called 'the prayer of faith,' ver. 15. See and pray for: also the places; also the notes on the parallel passage, 1 Cor. xiv. 14, 15.

3. Having anointed him with oil. —Although the rite here prescribed is not mentioned in the account which the Evangelists have given of Christ's commission to his disciples to heal the sick, Matt. x. 8. Luke x. 9, it is probable he appointed it then. For in the account given of the execution of that commission it is said, Mark vi. 13. 'They anointed with oil all that were sick, and healed them.' The anointing the sick oil with was not prescribed, either by our Lord or by his apostles, as a necessary rite, but as a sensible token to the sick person himself, and to those who were present, that a miracle of healing was going to be performed. Where no miracle is to be performed, to use anointing, as a religious rite, is a vain superstition. (See 1 John v. 16. note 5.)

The prayer for faith, the prayer of praise, the prayer of scripture, faith sometimes signifies the spiritual gifts in general, Rom. xi. 31. sometimes the gift of working miracles, 1 Cor. xii. 8. xil. 8, and sometimes the gift of healing diseases, Acts iii. 16, in which sense it is to be understood here. The gift of working miracles was called faith, because they were always performed in consequence of an impression made by the Spirit on the mind of the person who was to perform them, having to undertake the miracle, and were given to him a full persuasion that it would be performed. Wherefore, the prayer of faith is that prayer which the elder, moved by the spirit of God, was to make for the recovery of the sick, in the full persuasion that the Lord would raise him up. See 1 John v. 16. note 1.

Ver. 15. — 1. Confess your faults one to another. —In sickness we are to confess our faults one to another, not because we have power to grant pardon of sin to each other, but, diseases being often inflicted as the punishment of particular sins, (1 Cor. xi. 30,) when the sick are made sensible, in the course of their disease, that they have injured their brethren, they ought to shew to them repentance, by confessing these sins to them, and by asking their pardon. This passage of scripture, therefore, affords no foundation for the Popish practice of auricular confession to the priest. Besides, mutual confession being here enjoined, the priest is not made the medium by this precept to confess to the people, as the people to the priest; not to mention, that confession in general is not enjoined here, but confession to the injured party only, agreeably to our Lord's direction, Matt. x. 25; and, when acknowledged as a fault, we are to be sought, forgiven, and for the party who injured him, that he may be healed. See the following note.

2. And pray for another, that ye may be healed. —Here four things are observable: —1. That this confession was to be made, not by a person in health that he might obtain eternal life, but by a sick person that he might be healed: 2. That this direction was addressed to women as well as to men; for the prayer to pray for another, and even for the men, whether laity or clergy, who have injured them; 3. That there is a special reason in this case for private intercession, either by the priest, or by any other person; 4. Absolution, in the sound sense of the word, being nowhere mentioned in this passage as being necessary to the absolution of the promises of pardon which are made in the gospel to penitent sinners, every one who understands the gospel doctrine may, as Benser observes, declare these promises to penitent sinners, as well as any bishop or priest whatever; and the one hath no more authority to do it than the other: nay, every sincere penitent may expect absolution without the absolution of any person whatever; whereas the inpri pate have no reason to expect that blessing, although absolved by all the priests in the world.

3. The untroubled prayer of the righteous man avail much; namely, to obtain health for the sick. Because this is called the prayer of faith, the prayer of praise, the prayer of scripture, faith sometimes signifies the spiritual gifts in general, Rom. xi. 31. sometimes the gift of working miracles, 1 Cor. xii. 8. xil. 8, and sometimes the gift of healing diseases, Acts iii. 16, in which sense it is to be understood here. The grace and strength of faith, through natural instinct, suffered as we do, from diseases, losses, temptations, persecution, &c.
might not rain; and it did not rain upon the
land for three years and six months.\(^3\)

18 And again he prayed, and the heaven
gave rain, and the land brought forth its
fruit.

19 Brethren, if any one among you is seduced
from the truth, and any one turn him back;\(^1\)

20 Let him know, that he who turneth a sin-
ner back from the error of his way, will save
a soul from death,\(^2\) and will cover a multitude
of sins.\(^3\)

either that the drought was brought on, or the rain sent, in con-
sequence of Elijah’s praying; but it is manifest, that both hap-
pened through his prayer; for, 1 Kings xvi. 1. we are told that
Elijah knew where it was, that rain should come, and he prayed,
and according to his word, it rained. That is, as James hath explained it, according
to his inspired prayer for drought, or for rain.\(^3\)

3. And it did not rain upon the land for three years and six
months.—This is the period which our Lord likewise says the
drought continued, Luke iv. 25. It is said indeed, 1 Kings xvii. 1.
That in the third year the word of the Lord came to Elijah, namely, concerning the rain. But this third year was computed from the time of his going to live at Zarephath, which happened many days after the drought began; as is plain from this, that he remained at the brook Cherith till it was dried up, and then went to Zarephath in the country of Sidon, 1 Kings xvii. 7. 8. Where-
fore, the three years and six months must be computed from his
discovering the drought, at which time that judgment commenced.

Ver. 18. And again he prayed, and the heaven gave rain.—Of
this second prayer there is an inscription in the history, 1 Kings
xvii. 42. where we are told, that ’he cast himself down on the earth, and put his face between his knees;’ for that was the posture of an
humble and earnest supplicant. Besides, Moses’s praying is ex-
pressed by his ’falling on his face,’ Num. xvi. 4.

Ver. 19. And any one turn him back.—This teaches us, that it is
the duty of those who persevere in the path of truth, to endeavour,
by friendly admonition and by good example, to turn back those
who have wandered into error through the viciousness of their
own disposition. See 2 Thess. ii. 12.

Ver. 20. 1. Will save a soul from death.—What greater motive
can there be to excite the virtuous earnestly to exert themselves in
accomplishing the reformation of their erring brethren?

2. And will cover a multitude of sins.—The covering of sins is a
phrase which often occurs in the Old Testament, and always sig-
ifies the pardoning of sin. Nor has it any other meaning here. For
merely it cannot be the apostle’s intention to tell us, that the turning
of a sinner from the error of his way will conceal, from the eyes of
God’s justice, a multitude of sins committed by the person who
does the charitable office, if he continues in them. Such a person
needs himself to be turned from the error of his way, in order that
his own soul may be saved from death. Peter hath a similar expres-
sion, 1 Pet. iv. 8. ‘Love covers a multitude of sins;’ not, how-
ever, in the person who is possessed of love, but in the person
who is the object of his love. It disposes him to forgive his sins, see
Prov. x. 12.—Atterbury, however, (Opera, vol. i. p. 46,) and Scott,
(Christ. Life, vol. i. p. 356,) content, that ‘the covering a multitude
of sins’ includes also, that the pious action of which the apostle
speaks, engageth God to look with greater indulgence on the charac-
ter of the person who performs it, and to be less severe in marking
what he hath done amiss.

I. PETER.

PREFACE.

Sect. I.—The History of Simon, whom our Lord
enamed Peter.

Simon was a native of Bethsaida, a town situated on
the western shore of the lake of Gennesareth. He was
by trade a fisherman, and had a brother named Andrew;
but whether he was elder or younger than Simon, is not
known. Their father was named Jonas or John; and
probably was of the same occupation with his sons. An-
drew was a disciple of John Baptist, John i. 35, 41, and
heard him point out Jesus as ‘the Lamb of God which
taketh away the sin of the world.’ This good news An-
drew communicated to his brother Simon, and brought
him to Jesus; who, foreseeing the fortune he would
exercise in preaching the gospel, honoured him with the
name of Cephas or Peter, which is by interpretation a
stone or rock, John i. 42.

Andrew and Peter, now became the disciples of Jesus,
often attended him. Yet they still followed their trade
of fishing occasionally, till he called them to a more con-
stant attendance, promising to make them ‘fathers of men,’
Mat. iv. 19. Afterwards, when he chose twelve of his
disciples to be with him always, and to be his Apostles,
Peter and Andrew were of the number. About that
time Peter had left Bethsaida, and had gone to Caperna-
num with his wife, who is thought to have been of that
town. From Andrew’s accompanying his brother thither,
and living with him in the same house, it may be conjec-
tured that their father was dead. With them Jesus also
abode, after he took up his ordinary residence in Caperna-
um; for he seems to have been pleased with the dis-
position and manners of all the members of the family.—

This house is sometimes called Peter’s house, Matt. viii.
14, and sometimes the house of Simon and Andrew,
Mark i. 29.—Thus, as Lardner observes, it appears that
before Peter became an apostle he had a wife, was the
head of a family, had a boat and nets, and a furnished
house, and maintained himself by an honest occupation.
To these things Peter alluded when he told his Master,
‘Behold we have left all and followed thee!’ What shall
we have therefore?’ Matt. xix. 27. —The apostle Peter
seems to insinuate, that Peter’s wife attended him in his
travels after our Lord’s ascension, 1 Cor. ix. 5.

Peter, now made an apostle, showed on every occasion
the strongest faith in Jesus as the Messiah, and the most
extraordinary zeal in his service; of which the following
are examples.—The night after the miracle of the loaves,
when Jesus came to his disciples sailing on the sea, they
were affrighted, supposing that they saw a spirit. But
Peter, taking courage, said, ‘Lord, if it be thou, bid me
come to thee on the water. And he said to him, Come,’
Mat. xiv. 26.—The next day, when many of our Lord’s
disciples, offended at his discourse in the synagogue of
Caspermann, left him, Jesus said to the twelve, 'Will ye also go away? Then Simon Peter answered him, Lord, to whom shall we go? for thou hast the words of eternal life; and we know, and are sure, that thou art the Christ, the Son of the living God.' In returning this answer, Peter was more forward than the rest, because his faith was strengthened by the late miracle of his walking on the water. — The same answer Peter gave, when Jesus in private asked his disciples, first, what opinion the people entertained of him? next, what was their own opinion? Matt. xvi. 16. 'Simon Peter answered and said, Thou art the Christ, the Son of the living God.' Having received this answer, Jesus declared Peter blessed on account of his faith; and in allusion to the signification of his name, added, 'Thou art Peter, and upon this rock I will build my church: and I will give thee the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth, shall be bound in heaven.'

Many think these things were spoken to Peter alone, for the purpose of conferring on him privileges and powers not granted to the rest of the apostles. But others, with more reason, suppose, that though Jesus directed his discourse to Peter, it was intended for them all; and that the honours and powers granted to Peter by name, were conferred on them all equally. For no one will say, that Christ's church was built upon Peter singly. It was built upon the foundation of all the apostles and prophets: Jesus Christ himself being the chief cornerstone. As little can any one say, that the power of binding and loosing was confined to Peter; seeing it was declared afterwards to belong to all the apostles, Matt. xviii. 18. John xx. 23. See Preface to I Timothy, Sect. 5. Art. 1, 2. To these things add this, that as Peter made both his confessions in answer to questions which Jesus put to the whole assembly, these confessions were certainly made in the name of the whole. And therefore what Jesus said to him in reply was designed for the whole without distinction; excepting this, which was peculiar to him, that he was to be the first who, after the descent of the Holy Ghost, should preach the gospel to the Jews, and then to the Gentiles; an honour which was conferred on Peter in the expression, 'I will give thee the keys,'

Peter was one of the three apostles whom Jesus admitted to witness the resurrection of Jairus's daughter, and before whom he was transfigured, and with whom he retired to pray in the garden the night before he suffered. He was the person who, in the fervour of his zeal for his Master, cut off the ear of the high-priest's slave, when the armed band came to apprehend him. Yet this same Peter, a few hours after, that denied his Master three different times in the high-priest's palace, and with oath. After the third denial, being stung with deep remorse, he went out and wept bitterly. This offence therefore Jesus pardoned. And to testify his acceptance of his lapsed but penitent apostle, he ordered the women to carry the news of his resurrection to Peter by name; and appeared to him before he showed himself to any other of his apostles: and, at another appearance, he confirmed him in the apostolic office, by giving him a special commission to feed his sheep. — From that time forth Peter never faltered in his faith; but uniformly shewed the greatest zeal and courage in his Master's cause.

Soon after our Lord's ascension, in a numerous assembly of the apostles and brethren, Peter gave it as his opinion, that one should be chosen to be an apostle in the room of Judas. To this they all agreed; and, by lot, chose Matthias, whom, on that occasion, they numbered with the eleven apostles. See Prelim. Essay I, Art. 1. On the day of Pentecost following, when the Holy Ghost fell on the apostles and disciples, Peter, standing up with the eleven, lifted up his voice, that is, Peter, rising up, spake with a loud voice, in the name of the apostles, as he had done on various occasions in his Master's life-time, and gave the multitude an account of that great miracle, Acts ii. 14. — When Peter and John were brought before the council, to be examined concerning the miracle wrought on the impotent man, Peter spake. It was Peter who questioned Annas and Sapphira about the price of their lands; and, for their lying in that matter, punished them miraculously with death. It is remarkable also, that although by the hands of the apostles many signs and wonders were wrought, it was by Peter's shadow alone, that the sick, who were laid in the streets of Jerusalem, were healed as he passed by. Lastly, it was Peter who made answer to the council, for the apostles not obeying their command to preach no more in the name of Jesus.

Peter's name was now become so great, that the brethren at Joppa, hearing of his being in Lydda, and of his having cured Eneas miraculously of a palsy, sent, desiring him to come and restore a disciple to life named Tabitha, which he did. — During his abode at Joppa, the Roman centurion Cornelius, directed by an angel, sent for him to come and preach to him. On that occasion, the Holy Ghost fell on Cornelius and his company, while Peter spake. — Peter, by his zeal and success in preaching the gospel, having attracted the notice of the inhabitants of Jerusalem, Herod Agrippa, who, to please the Jews, had killed James the brother of John, still farther to gratify them, cast Peter into prison. But an angel brought him out; after which he concealed himself in the city, or in some neighbouring town, till Herod's death, which happened about the end of the year. Some learned men think Peter at that time went to Antioch or to Rome. But if he had gone to any celebrated city, Luke, as L'Enfant observes, would probably have mentioned it. Besides, we find him in the council of Jerusalem, which met not long after this to determine the famous question concerning the circumcision of the Gentiles. — The council being ended, Peter went to Antioch, where he gave great offence by refusing to eat with the converted Gentiles. But Paul withstood him to the face, rebuking him before the whole church for his puerility and hypocrisy, Gal. ii. 11—13.

From the foregoing history it appears, that Peter very early distinguished himself as an apostle; that his Master greatly esteemed him for his courage, his zeal, and his other good qualities; that he lived in peculiar habits of intimacy with Peter, and conferred on him various marks of favour in common with James and John, who likewise distinguished themselves by their talents and good dispositions. But that Peter received from Christ any authority over his brethren, or possessed any superior dignity as an apostle, there is no reason for believing. All the apostles were equal in office and authority; as isplain from our Lord's declaration, 'One is your master, even Christ, and all ye are brethren.' The only distinction among the apostles, was that which arose from personal talents and qualifications, a distinction which never fails to take place in every society. Because, if one distinguishes himself by his superior ability in the management of affairs, he will be respected in proportion to the idea which his fellows entertain of him. In this manner, and in no other, Peter, whose virtues and talents were singularly conspicuous, acquired a pre-eminence among the apostles; but it was only of the sort founded on personal esteem. And therefore, in their meetings to deliberate on any important affair, the brethren may have wished to hear him speak first; and he commonly did so: but that was all. In like manner, in their intercourse with their adversaries, Peter often spake in the name of such of the apostles and brethren as were present; which they willingly allowed, perhaps desiring to think him best qualified for the office. The Evangelists also, who wrote their gospels a considerable time
after Peter had raised himself in the esteem of the apostles and brethren, added his suffrage to his character, by mentioning him first in the catalogues which they gave of the apostles. And as two of them were themselves apostles, by acknowledging, in that manner, their respect for him, they have shewn themselves entirely free from envy. Lastly, it appears from Peter's epistles that he did not think himself superior in authority to the other apostles. For if he had entertained any imagination of that sort, insinuations of his superiority, if not direct assertions thereof, might have been expected in his epistles, and especially in their inscriptions. Yet there is nothing of that sort in either of his letters. The highest title he takes to himself, in writing to the elders of Pontus, is that of their fellow-elder, 1 Pet. v. 1.

To the foregoing account of Peter's rank among the apostles, I will add from Lardner on the Can. p. 102, that Cassian, supposing Peter to be older than Andrew, makes his age the ground of his precedence among the apostles: And that Jerome himself says, 'The keys were given to all the apostles alike, and the church was built on all of them equally: But, for preventing dissension, precedence was given to one. And John might have been the person; but he was too young; and Peter was preferred on account of his age.' See the Pref. to James, sect. i. paragr. 3.

In the history of the Acts, no mention is made of Peter after the council of Jerusalem. But from Gal. ii. 11, it appears, that after this council he was with Paul at Antioch. He is likewise mentioned by Paul, 1 Cor. i. 12. iii. 23, from which Pearson infers, that Peter had been in Corinth before the first epistle to the Corinthians was written. But this does not follow. In these passages Paul speaks of certain Jews in Corinth, who had been converted by Jesus and Peter. But he does not say they were converted in Corinth: Probably their conversion happened in Judea. If Peter had preached in Corinth before Paul wrote to the Corinthians, he would not have said, 'I have planted, Apollon hath watered;' overlooking the labours of Peter. — When Paul wrote his epistle to the Romans, it may be presumed that Peter was not in Rome. For in that epistle Paul alludes many of the brethren there by name, without mentioning Peter. Further, during his two years' confinement at Rome, Paul wrote four letters to different churches, in none of which is Peter mentioned. Neither is any thing said or hinted in these epistles, from which it can be gathered that Peter had ever been in Rome. Probably he did not visit that city till the time of Paul's second mission.

It is generally supposed, that after Peter was at Antioch with Paul he returned to Jerusalem. What happened to him after that is not told in the scriptures. But Eusebius informs us, that Origen, in the third tome of his Exposition on Genesis, wrote to this purpose, "Peter is supposed to have preached to the Jews of the dispersion in Pontus, Galatia, Bithynia, Cappadocia, and Asia: And at length, coming to Rome, was crucified with his head downwards; because the salvation of the church at Mytilene is sent in it. But their opinion is not supported by the testimony of ancient writers." Lardner, Can. vol. iii. p. 169, saith, "It seems to me, that when he (Peter) left Judea, he went again to Antioch the chief city of Syria. Thence he might go into other parts of the continent, particularly Pontus, Galatia, Cappadocia, Asia, and Bithynia, which are expressly mentioned at the beginning of his first epistle. In those countries he might stay a good while. It is very likely that he did so; and that he was well acquainted with the Christians there, to whom he afterwards wrote two epistles. When he left those parts, I think he went to Rome; but not till after Paul had been in that city, and was gone from it."

Many ancient writers have said that Peter was crucified at Rome, while Nero persecuted the Christians. And their opinion has been repeated by learned men, both Papists and Protestants. Some, however, particularly Scaliger, Salmassius, Fred. Spanheim, and others, deny that Peter ever was at Rome. If the reader wishes to see the evidence from antiquity, on which Peter's having been at Rome rests, he will find it fully set forth by Lardner, (Can. vol. iii. c. 18.), who concludes his inquiry as follows: "This is the general, uncontrived, disinterested testimony of ancient writers in the several parts of the world, Greeks, Latins, Syrians. As our Lord's prediction concerning the death of Peter is recorded in one of the four Gospels, it is very likely that Christians would observe the accomplishment of it: which must have been in some place. And about this place there is no difference among Christian writers of ancient times. Never any other place was named beside Rome; nor did any other city ever glory in the martyrdom of Peter. — It is not for our honour, nor for our interest, either as Christians or Protestants, to deny the truth of events ascertained by early and well attested tradition. If any make use of such facts, we are not accountable for it. We are not, from a dread of such abuses, to overthrow the credit of all history; the consequence of which would be fatal."

Sect. II. — Of the Authenticity of the Epistles of Peter.

Though some doubts were entertained concerning the second epistle of Peter, the authenticity of the first was never called in question; being universally acknowledged as Peter's from the very beginning. In proof of this, Lardner has shown, Can. iii. p. 216, that Peter's first epistle was referred to by Clement of Rome, by Polycarp, and by the martyrs of Lyons: that it was received by Theophilus Bishop of Antioch, and quoted by Papias, Irenaeus, Clemens Alexandrinus, and Tertullian; which last calls it, "The epistle to the inhabitants of Pontus." Wherefore, there can be no doubt that the first epistle of Peter was all along received as an inspired writing by the whole Christian church.

Eusebius says just now mentioned, in the following passage: E. H. lib. ii. c. 3. "One epistle of Peter, called his first, is acknowledged. This the presbyters of ancient times have quoted in their writings, as undoubtedly genuine. But that called his second, we have been informed, by tradition, has not been received as a part of the New Testament. Nevertheless, appearing to many to be useful, it hath been carefully studied with the other scriptures." It is evident, therefore, that in the time of Eusebius great regard was awed even to the second epistle of Peter by many Christians who esteemed it genuine: for, as Le Clerc, quoted by Benson, very well observes, "If it had not been Peter's, it would not have seemed useful to any man of tolerable prudence; neither ought it to have been carefully studied with the other scriptures, seeing the writer in many places pretends to be St. Peter himself. On the very account that it was a forgery, it would be vociferous; as it is a thing of the worst example, for any man to forge another's name, or pretend to be the person he is not, and what ought not to be pardoned." The reader will find another passage in the Preface to James, sect. ii. paragr. 3, in which Eusebius has spoken of the epistles of Peter.

From a passage in Origen's Commentary on Matthew, quoted by Eusebius, E. H. lib. vi. c. 35, it appears that Origen acknowledged Peter's second epistle. "Peter, on whom the church is built, hath left an epistle univer-
sally acknowledged. Let it be granted that he also wrote a second; for it is doubted of."—Jerome, in his book of illustrious men. Art. Peter, says, "Peter wrote two epistles called Catholic, the second of which is denied to be his, because of its differing in style from the former."—This difference shall be examined in the Preface to the second Epistle, sect. i. towards the end.

Estius observes, that whoever desires to know the agreement of Peter's doctrine with Paul's, ought to examine the sentiments and precepts contained in this epistle, which he will find so exactly the same with Paul's, that it will be impossible for him to doubt, that the doctrine of both proceeded from one and the same Spirit of God.

Sect. III.—Of the Persons to whom Peter's First Epistle was written.

Eusebius, Jerome, Didymus of Alexandria, and many of the ancients, were of opinion that Peter's first epistle was written to the Jewish Christians scattered through the countries mentioned in the inscription. And their opinion is adopted by Beza, Grotius, Mill, Cave, Tillmont, and others. But some of the ancients thought this epistle was written to Gentiles also. See Lardner, Coffin, iii. p. 225. Biske, in his prologue to the Catholic epistles, says, St. Peter's epistles were sent to such as had been proselyted from heathenism to Judaism, and after that were converted to the Christian religion. The author of Misc. Sacra and Benson contend, that Peter's first epistle was written to proselytes of the gate; but Wetstein that it was written to the Gentiles. Hallet and Sykes argue that both epistles were written to the Gentiles. Lardner thought Peter's epistles were sent to all Christians in general, Jews and Gentiles, living in Pontus, Galatia, Cappadocia, &c. So likewise Estius and Whitby.

In this diversity of opinions, the only rule of determination must be the inscription, together with the things contained in the epistle itself. From 2 Pet. iii. i. it appears, that this epistle was sent to the same people as the first. Wherefore, since its inscription is, 'To them who have obtained like precious faith with us,' the first epistle must have been sent to believers in general. Accordingly the validation, 1 Pet. v. 14, is general; 'Peace be with you all who are in Christ Jesus.' So also is the inscription; 'To the Sojourners of the dispersion of Pontus, &c., elected according to the foreknowledge of God,' 1 Pet. i. 1. For the appellation of sojourners does not necessarily imply, that this letter was written to none but Jewish believers. In scripture, all religious men are called sojourners and strangers, because they do not consider this earth as their home, but look for a better country. (See Gen. xxxiv. 9. Psal. xxxix. 12. LXX. Heb. xi. 13.) Wherefore, in writing to the Gentile believers, Peter might call them sojourners as well as the Jews, and exhort them, chap. i. 17. 'To pass the time of their sojourn here in fear,' and chap. ii. 11. 'Beseech them, as travellers, to abstain from fleshly lusts.' Further, the Gentile believers in Pontus, &c. might be called sojourners of the dispersion of Pontus, although none of them were driven from their native countries. For the dispersion may signify, that they lived at a distance from each other in the widely extended regions mentioned in the inscription; and that they were few in number, compared with the idolaters and unbelievers among whom they lived. In this sense, the Jewish Christians of Jerusalem are said to have been dispersed through Judae and Samaria, by the persecution raised after the death of Stephen, Acts viii. 1. Lastly, the appellation elected, which is added to the name of strangers of the dispersion, does not imply that none but Jewish believers are meant. All who profess the gospel, whether they be Jews or Gentiles, are in scripture said to be elected; that is, made the visible church and people of God. It may therefore be allowed, that the expressions sojourners of the dispersion, elected, &c., comprehend the Gentile Christians of Pontus, as well as the Jewish; especially seeing they are said to be elected according to the foreknowledge of God. For that is a plain allusion to God's promise, of blessing all nations in Abraham's seed.

Secondly. There are things written in this Epistle which are peculiar to the Gentiles, and cannot be understood of the Jews. For example, chap. i. 14. 'As obedient children, do not fashion yourselves according to the former lusts, in your ignorance.' This, as Lardner observes, might very properly be said to persons converted from heathenism, but not to the Jews, who from their infancy knew the true God by means of the Mosaic revelation. Besides, nowhere in the New Testament are the Jews represented as living in ignorance or darkness.—Chap. i. 18. 'Ye were redeemed from your foolish behaviour, delivered to you by your fathers.' This might be said of the Gentiles rather than of the Jews, if by foolish behaviour the apostle meant the worship of idols, who in scripture are termed μητριακα, Acts xiv. 15. For the idolatrous worship practised by the Gentiles was delivered to them by their fathers. But if, by foolish behaviour, he means disobedience, it might be said of the Jews as well as of the Gentiles, that that behaviour was delivered to them by their fathers.—Chap. i. 20. speaking of Christ, the apostle says, Who 'was manifested at these last times for you, 31, who through him believe in God who raised him up from the dead.' This could neither be said to Jews nor to proselytes, as Benson supposes. For their belief in God was founded on the revelations made by the prophets, and not on the revelations made to them by Christ. But it well agrees to the Gentiles, who, till they were enlightened by the gospel of Christ, had not the least knowledge of the true God. Besides, no one say, that Christ was manifested for the Jews and proselytes only.—Chap. ii. 10. 'Who formerly were not a people, but now are a people of God.' This applies to the Gentiles only. See Rom. ix. 24, 25. —Chap. iv. 8. 'For the time which hath passed of life, is a sufficient time for us to have wrought out the will of the Gentiles, having walked in lasciviousness, lusts, excesses in wine, revelings, banquetings, and shamefaced idolatries.' Though Peter in this passage joined himself with the persons of whom he speaks, it does not follow, either that he was guilty of idolatry, or that the persons with whom he joined himself were Jews. Idolatry is a crime, which the Jews, ever since their return from Babylon, had avoided, and which Peter never was guilty of. Neither had he ever wrought the will of the Gentiles, by walking in lasciviousness, &c. This passage, therefore, is addressed to the Gentile Christians alone, with whom the apostle joins himself, to avoid giving them offence, and to render his discourse the more persuasive.

The passages which appear inconsistent with the supposition that this epistle was written to the Gentiles as well as to the Jews, are the two following.—Chap. ii. 9. 'But ye are an elected race, a kingly priesthood, an holy nation, a purchased people.' These honourable appellations, it is true, were in former times appropriated to the Jews, the ancient people of God. But they belong now to all believers, to the Gentiles as well as to the Jews. And this is what the apostle here declares; as is plain from his adding, 'That ye should declare the perfections of him who hath called you from darkness into his marvellous light, who formerly were not a people, but now are a people of God.' &c.—Chap. iii. 13. 'Have patiently borne the outrages among the Gentiles contemned.' &c. But the Gentiles here are the unbelieving Gentiles; a sense which
the word has, 1 Cor. x. 32, ‘Giving offence neither to the Jews, nor to the Gentiles, nor to the church of God.’

Upon the whole, I agree with those who think the first epistle of Peter was written to the whole body of Christians who resided in the counties of Pontus, Galatia, &c. and that whether they were of Jewish or Gentile extraction.

Sec. IV.—Of the Apostles Peter’s Design in writing this Epistle; and of the Matters contained in it.

It is well known, that anciently, in proportion as the Christians multiplied in any country, their sufferings became more general and severe. In the latter part, therefore, of the first age, when the rage of the Jews and Gentiles was exceedingly stimulated by the prevalence of the gospel, the apostles of Christ, who were then alive, considered themselves as especially called upon to comfort and encourage their suffering brethren. With this view the apostle Peter wrote his first epistle to the Christians in Pontus, &c. wherein he represented to them the obligations the disciples of Christ were under to suffer for their religion; and suggested a variety of motives to persuade them to suffer cheerfully.

The enemies of the Christians, to enrage not only the magistrates against them, but all who had any regard to the interests of society, represented them everywhere as atheists and enemies of mankind, because they would not comply with the common idolatry, nor obey the heathen magistrates in things contrary to their religion. They calumniated them also as movers of sedition, and as addicted to every species of wickedness. To wipe off these foul aspersions, Peter, in this epistle, earnestly beseeched the brethren of Pontus, &c. to behave both towards the magistrates and towards their heathen neighbours in a blameless manner, and to be remarkable for every virtue; that by their general good behaviour they might make their enemies ashamed of the calumnies which they uttered against them.—Withal, that they might know how to conduct themselves on every occasion, he gave them a particular account of the most important duties of civil and social life. Wherefore, though this epistle had an especial reference to the circumstances of the Christians in the first age, it is still of great use for enforcing the obligations of morality, and in promoting holiness among the professors of the gospel. Moreover, it contains some deep mysteries, not so plainly discovered in the other inspired writings; such as, 1. That it was the spirit of Christ which spake anciently in the Jewish prophets, chap. i. 11, and particularly in Noah, chap. iii. 19,—2. That the ungodly men of the old world, to whom Noah preached, are neither annihilated nor punished; but are at present spirits in prison, reserved to judgment and punishment. 3. That the water of the flood, which bare up Noah and his family in the ark, and preserved them from perishing, was a type of the water of baptism, and of its efficacy in saving those, who, besides being washed with that water, give the answer of a good conscience, agreeable to the true meaning of baptism. 4. That the devil goeth about like a roaring lion, seeking whom he may swallow up; consequently, that evil spirits are now employed in tempting men; and that their purpose in tempting them is to destroy them, chap. v. 8.

As the design of this epistle is excellent, its execution, in the judgment of the best critics, does not fall short of its design. Ostervald says of the first epistle of Peter, “It is one of the finest books of the New Testament;” and of the second, “That it is a most excellent epistle, and is written with great strength and majesty.” Erasmus’s opinion of Peter’s first epistle is, “It is worthy of the Prince of the apostles, and full of apostolical dignity and authority.” He adds, “It is forcible, pithy, serious, diffusa,” sparing in words, but full of sense.”—Lardner observes, that Peter’s two epistles, with his discourses in the Acts, and the multitudes who were converted by these discourses, are monuments of a divine inspiration, and of the fulfilment of Christ’s promise to Peter and Andrew, ‘Follow me, and I will make you fishers of men.’

Peter’s epistles, therefore, being of great and general use, and so excellently composed, should, like the other inspired writings, be read and studied by Christians in every age, with the utmost care; not only for comforting them under affliction, but for directing them to a right behaviour in all the different relations of life.

Sec. V.—Of the Place and Time of writing Peter’s First Epistle.

From Peter’s sending the salutation of the church at Babylon to the Christians in Pontus, it is generally believed that he wrote his first epistle in Babylon. But as there was a Babylon in Egypt, and a Babylon in Assyria, and a city to which the name of Babylon is given figuratively, Rev. xvi. xvii. namely Rome, the learned are not agreed which of them is the Babylon meant in the salutation.

Pearson, Mill, and Le Clerc think the apostle speaks of Babylon in Egypt. But if Peter had founded a church in the Egyptian Babylon, it would have been of some note. Yet, if we may believe Lardner, there is no mention made of any church or bishop at the Egyptian Babylon in any of the writers of the first four centuries; consequently, it is not the Babylon in the salutation.—Erasmus, Drusius, Beza, Lightfoot, Basnage, Beausobre, Cave, Wetstein, and Benson think the apostle meant Babylon in Assyria. And, in support of this opinion, Benson observes, that the Assyrian Babylon being the metropolis of the eastern dispersion of the Jews, Peter, as an apostle of the circumcision, would very naturally, when he left Judea, go among the Jews at Babylon; and that it is not probable he would date his letter from a place by its figurative name. But Lardner says the Assyrian Babylon was almost deserted in the apostle’s days; and adds, Can. vol. iii. p. 246. “If the Assyrian Babylon was not now subject to the Romans, but to the Parthians, which I suppose to be allowed by all, it cannot be the place intended by Peter: For the people to whom he writes were subject to the Parthians; and the time of writing this epistle, he must have been within the territories of the same empire, 1 Eph. ii. 13, 14. ‘Submit yourselves to every ordinance of man for the Lord’s sake; whether it be the king, as supreme, or unto governors sent (from Rome) by him for the punishment of evil doers, and for the praise of them that do well.’ Again, ver. 17. ‘Honour the king? or rather the emperor. If St. Peter had not now been within the Roman territories, he would have been led to express himself in a different manner when he enforced obedience to the Roman emperor.—St. Peter requires subjection to governors sent by the emperor; undoubtedly meaning from Rome. I suppose that way of speaking might be properly used in any part of the empire. But it might have a special propriety if the writer were then at Rome.” To these particulars I add, that Peter’s letter was only directed to the inhabitants of the Lesser Asia.

Whitby, Grocius, and all the learned of the Remish communion, are of opinion, that by Babylon Peter means figuratively Rome, called Babylon by John likewise, Rev. xvii. xviii. And their opinion is confirmed by the general testimony of antiquity; which, as Lardner observes, is of no small weight.—Eusebius, E. H. lib. ii. c. 18. informs us, that Clemens, in the sixth book of his Histories,
PREFACE TO I. PETER.

To comfort the brethren of Pontus, &c. under their sufferings, St. Peter put them in mind of the glories of that inheritance of which they were the heirs, by thanking God for giving them the certain hope of a new life after death, through the resurrection of Jesus Christ, ver. 3.—In order that they may be capable of enjoying that incorruptible, undefiled, and everlasting inheritance, which was preserved in heaven for them who, by the power of God, are guarded through faith to salvation, ver. 4, 5.—This, he said, might be matter of great joy to them, though they suffered persecution. Then, to reconcile them to their sufferings, he suggested various powerful persuasions: such as, that their sufferings would soon be over; that they were necessary to try and improve their faith; that the improvement of their faith would be of greater value to themselves and to the world, than the finest gold, and would procure them great honour at the revelation of Jesus Christ. All these arguments the apostle comprised in two short verses, 6, 7.—Then addressing their strongest feelings, he told them, that though they had never seen their Master, they loved him; and that though they did not see him now, yet believing him to be the Son of God, they rejoiced in him with joy unspeakable, ver. 8.—Knowing, that from him they would assuredly receive the reward of their faith, even the eternal salvation of their souls, ver. 9.—And to show the greatness and certainty of this salvation, he observed, that it had been foretold and accurately searched into by the prophets, who testified before the sufferings which Jesus Christ was to undergo for our salvation, and the glories following his sufferings; and that the angels desired to look attentively into these things, ver. 10, 11, 12.—By mentioning the sufferings of Christ, and the glories following, the apostle insinuated, that if his disciples suffered patiently and courageously, after his example, they might expect to be rewarded as he was.

NEW TRANSLATION.

To comfort the brethren of Pontus, &c. under their sufferings, St. Peter put them in mind of the glories of that inheritance of which they were the heirs, by thanking God for giving them the certain hope of a new life after death, through the resurrection of Jesus Christ, ver. 3.—In order that they may be capable of enjoying that incorruptible, undefiled, and everlasting inheritance, which was preserved in heaven for them who, by the power of God, are guarded through faith to salvation, ver. 4, 5.—This, he said, might be matter of great joy to them, though they suffered persecution. Then, to reconcile them to their sufferings, he suggested various powerful persuasions: such as, that their sufferings would soon be over; that they were necessary to try and improve their faith; that the improvement of their faith would be of greater value to themselves and to the world, than the finest gold, and would procure them great honour at the revelation of Jesus Christ. All these arguments the apostle comprised in two short verses, 6, 7.—Then addressing their strongest feelings, he told them, that though they had never seen their Master, they loved him; and that though they did not see him now, yet believing him to be the Son of God, they rejoiced in him with joy unspeakable, ver. 8.—Knowing, that from him they would assuredly receive the reward of their faith, even the eternal salvation of their souls, ver. 9.—And to show the greatness and certainty of this salvation, he observed, that it had been foretold and accurately searched into by the prophets, who testified before the sufferings which Jesus Christ was to undergo for our salvation, and the glories following his sufferings; and that the angels desired to look attentively into these things, ver. 10, 11, 12.—By mentioning the sufferings of Christ, and the glories following, the apostle insinuated, that if his disciples suffered patiently and courageously, after his example, they might expect to be rewarded as he was.

COMMENTARY.

The apostle having thus comforted the persecuted brethren to whom he wrote, by recalling to their remembrance the great objects of their faith and hope, he exhorted them to hope strongly for the blessings that were to be brought to them at the revelation of Jesus Christ, ver. 13.—And, as became the children of God, the heirs of these great blessings, to avoid the lusts which they formerly indulged while unconverted, ver. 14.—And to imitate God in his holiness, ver. 15, 16.—And, from the consideration of the future judgment, to live in the fear of God, ver. 17.—Knowing that they were redeemed from their wicked manner of living, not with silver and gold, but with the precious blood of Christ, as a sin-offering appointed by God himself before the foundation of the world, that their hope of pardon might be firmly founded in the unchangeable purpose of God, ver. 18-31.—Next, the apostle told the Christians of Pontus, that, seeing they had purified their hearts from fleshly lusts by receiving the gospel, and had attained sincere brotherly love, he hoped they would love one another always from a pure heart, as brethren, ver. 21—a relation in which they stood to each other, by being born again as sons to God, through the incorruptible seed of the word: so that the poorest and meanest believer is not only the brother of every other believer, but he is a more noble and estimable person than the greatest prince on earth, who is not like him a son of God, ver. 22.—And in proof of this Peter observes, that the noblest earthly descent, and the highest titles of honour, are short-lived, like the flowers of the field, ver. 26.—But, that the more honourable nobility which is founded on the belief of the word of Christ, whereby men are made partakers of the nature of God, continues through all eternity, ver. 25.
I. PETER.

2 According to the foreknowledge of God the Father, to his people, through sanctification of the Spirit, in order to their giving place to the gospel and to their being brought to the hope of eternal life, through the resurrection of Jesus Christ, as a token of their being admitted into the gospel covenant: May grace and peace be multiplied to you. See Rom. i. 7, notes 3, 4.

3 Blessed be the God and Father of our Lord Jesus Christ, who according to his great mercy hath begotten us again to a living hope, through the resurrection of Jesus Christ from the dead.

4 To an inheritance incorruptible, and unchangeable, and unfading, preserved in the heavens.

5 Who by power of God are guarded, through faith, to the salvation prepared to be given.

The one of these was called Pontus simply, and sometimes the Cappadocian Pontus already described. The other was called Cappadocia in Asia, and the Great Cappadocia and Cappadocia Procon. Cappadocia says the inhabitants of Great Cappadocia were called Lycaonians, and Lycaonia. Lycaon, archon, and the prince reigned immediately preceding him. Cappadocia was divided into ten districts, five of which were in Pontus, and five more remote. To these the Romans added, as an eleventh district, that part of Cilicia which lay to the west of Taurus. Of this district the chief city was Mazaca, afterwards called Cesea, and near it was the village Dacca, where Eupomus is said to have been born. The rest of Cilicia lying beyond the Taurus, was bounded by the mountains on the west and north, but by the south by the Mediterranean Sea, and on the east by the Euphrates, which separated it from Armenia. The province of this ridge of mountains are so arid, that Alexander, with his troops, abandoned his kingdom to the Romans. Thus, like his predecessors, he held court in Pergamum, a city of Mytilus. But when the Romans took possession of his dominions, they made Ephesus the seat of their government, which they administered first by a Praetor, and then by a Proconsul. According to Sienus, the Roman province called Asia comprehended Lydia, Phrygia, Bithynia, Phrygia, Boeotia, Arcadia, Lydia, Lucania, and Pisidia, all of which are on this side of the Taurus. But Bithynia, Pamphylia, Galatia, and Lydia, although on this side of Taurus, were not comprehended in the Roman province; for Lydia was given to the Rhodians, and the rest were governed by their own Tarsiers, after whose extinction their countries were formed into a province distinct from that of Asia.

The countries on the other side of Taurus, namely, Pamphylia, Lycia, and Cilicia, were possessed by the kings of Syria, Alexander's successors.

Bithynia.—This country was anciently called Beroea, from the Beroeans, who inhabited it before they were expelled by the Thracians, Bithynians, and Thracians. On the west it was bounded by the Thracian Bosphorus, and a part of the Propontis; on the south, by the river Rhadimus and Mount Olympus; on the north, by the Bithynian Sea, on the east, its boundaries were fixed differently by different geographers. Pliny extends Bithynia to the river Farther, and other geographers think it extended that part of Phrygia and Thrace which lay on the Black Sea, but the southern part he ascribes to Galatia.

This Bithynia was Neopamphylia, a city famous, not only under the kings of Bithynia, but under the emperors, particularly Diocletian, who had a palace there, the burning of which occasioned the tenth general persecution of the Christians. This ancient city in this country, situated on the Bosphorus, which divides Asia from Europe, was famous for the council which met in it, and condemned the Eucharian heresy.

From the foregoing account of the countries mentioned in the inscription of Peter's first epistle, it appears that it was written to the Christians who were dispersed throughout all the countries of the Lesser Asia. In these countries the apostle Paul had often preached, and had gathered many churches, to whom he afterwards wrote letters which still remain, and of which Peter hath made honourable mention, 2 Epis. iii. 16, 17.

6. Elect.—In the original, the word elected is prefixed to strangers of theDispersion: 'yet, as it stands in concord with: 'according to the foreknowledge of God,' it must in the translation be joined therewith, as in the English version. —The soujourners of the Dispersion, were elected, according to the foreknowledge of God, not because they were elected to eternal life. A letter differs, and it is a different thing; as the Dispersion, could not be, because no one could be certain of his election to eternal life, till it was declared by the act of God. The context seems to shew, that the apostle wrote all, with propriety, said to be elected, according to the foreknowledge of God, because he had foreseen their good actions, and Gentiles indiscriminately were made the visible church and people of God, as泽 of all the other countries of the Dispersion, by their believing the gospel. In this sense the word elected is used in other passages of scripture. See 1 Thess. i. 1, note 2.

Ver. 2.—According to the foreknowledge of God.—God's foreknowledge of all things, relates to his people, was revealed in the covenant with Abraham. This the apostle mentions, to show the Jews that this prophecy cannot be opposed to the subject. Gentiles made no introduction into the church of God: he determined from the beginning to make them people. See Rom. xi. 2. By faith, then, you have been made to have faith; and 1 Pet. i. 20, to whom is the whole Jewish nation the sacrifice of Christ is said to be foreknown since the foundation of the world.
revealed in the last time.

6 (Acts 17. 67.) On account of this, be exceeding glad, though for a little while ye are made sorry by divers trials; 7 that the trying of your faith, much more precious than gold, which perisheth, though proved by fire, may be found to praise, and honour, and glory, at the revelation of Jesus Christ: 8 Whom having not seen ye love; on whom looking ye believe; and believing, ye greatly rejoice in him with joy unspeakable and full of glory.

9 Receiving the reward of your faith, even the salvation of your souls.

10 Concerning which salvation the prophets, being wont to prophesy, did long before the time, that in these last days God should shew his holy Spirit unto his apostles; 11 searching diligently what, or what manner of time the Spirit of Christ who was in them, did signify, when he testified before the sufferings of Christ, and the glorification of Christ. 12 To whom it was revealed, and not to us, as to these things, not concerning these things, which things have now been reported to you by them who have preached the good news, and at what time the means of proclaiming it were to be accomplished, not among them, but among you; and these things were preached by the apostles as actually come to pass; 13 as the above-mentioned particulars, concerning the salvation to be revealed in the last time, do not agree to the deliverance of the Corinthians from the destruction of Jerusalem, but to any salvation of believers in general from eternal death, by a committal of a Messiah to his people, which is now to come, when this salvation is to be revealed; and that time is called the last time, because it will be the concluding scene of God's dispositions relating to our world.

3. On whom not now looking.—Here [verse 6] renders the sense of verse 5 by virtue of the preposition εἰς, which goes before in this clause.

4. Not believing;—This is an allusion to our Lord's words to Thomas, John x. 25: "Because thou hast seen me, thou hast believed: Blessed are they that have not seen, and yet have believed." 5. And full of glory; —In support of this translation, Justin observes, that the particle αὕτη [αὕτως] is put for the adjective. But then it is difficult to imagine that the Spirit of Christ who inspired them did signify, when he foretold the sufferings of Christ, and the glories which were to follow to him and to mankind after these sufferings.

12 In consequence of their searching, 13 to whom it was revealed, not concerning themselves and their contemporaries, but concerning us, they foretold these things; which things have now been reported to you, as come to pass among us, by the apostles and other witnesses.
1PE 4:12 Therefore, being girded with the armor of truth, and honest in all your behaviour, 13. Eye-witnesses have preached the gospel to you with the power of the Holy Ghost sent down from heaven, Acts ii. 3, 4. Into which things, angels earnestly desire to look attentively. 14. As obedient children, do not fashion yourselves according to the former lusts, in your ignorance; 15. But as he who hath called you is holy, be ye also holy in all your behaviour. 16. (Acts, 132.) For it is written, ye holy, (vut, 254.) because I am holy. 17. And seeing ye call on the Father, who, without respect of persons, judgeth according to every man's work, pass the time of your sojourning here in fear; 18. Knowing, that not with corruptible things, as silver and gold, ye were redeemed from your foolish behaviour delivered to you by your fathers; 19. But with the precious blood of Christ, as of a lamb without blemish and without spot; 20. Forasmuch as before the foundation of the world, but manifested in these last times for you. 21. Who through his blood believe in God, who raised him up their gods to be the patrons and preservers of all kinds of vice, the religious worship which they paid to their gods must have had a pernicious influence in corrupting their morals. Not so the worship which Christians paid to the true God, who, being perfectly free from evil, and the author as well as the possessor of moral excellence, is worthy of the imitation of his intelligent creatures. Besides, obedience is necessary to qualify us for living with God in his eternal kingdom. 2 Cor. vii. 1. 18. Especially as ye know, that not with corruptible things, as silver and gold, ye were redeemed. 20. The sacrifice of Christ was appointed of God, indeed, before the foundation of the world; but was offered in these last times of the Mosaic dispensation for you. 21. Who through his gospel believe in God, who raised him up their gods to be the patrons and preservers of all kinds of vice, the religious worship which they paid to their gods must have had a pernicious influence in corrupting their morals. Not so the worship which Christians paid to the true God, who, being perfectly free from evil, and the author as well as the possessor of moral excellence, is worthy of the imitation of his intelligent creatures. Besides, obedience is necessary to qualify us for living with God in his eternal kingdom. 2 Cor. vii. 1. 18. Especially as ye know, that not with corruptible things, as silver and gold, ye were redeemed. 20. The sacrifice of Christ was appointed of God, indeed, before the foundation of the world; but was offered in these last times of the Mosaic dispensation for you.
I. Peter.

Ver. 22. Having purified your souls....

Ver. 23. Having been regenerated, not of corruptible seed.

Ver. 24. For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower of it falleth down.

Ver. 25. But the word of the Lord remaineth for ever.

CHAPTER II.

View and Illustration of the Directions in this Chapter.

Ye being of great importance in the first age, that the disciples of Christ, by a holy and virtuous behaviour, should confute the calumnies of their adversaries, who charged them with all manner of crimes, the apostle Peter earnestly exhorted the brethren of Pontus, from the consideration of their character and dignity as the children of God, described in the preceding chapter, to lay aside all malice, guile, hypocrisy, envyings, and calumnies, things utterly inconsistent with brotherly love.

Ver. 1. — And, as new-born babes, by the undiluted milk of the word of God, to nourish the divine nature in themselves to maturity.

Ver. 2. — That they might be fit to be built into the temple of God, as living stones, upon the foundation Christ.

Ver. 3. — Agreeably to what Isaiah foretold, ver. 6. — And to encourage them he observed, that to all who believe, the great honour belongs of being built into the temple of God, as consistent parts thereof; whereas all who refuse to believe in Christ are not only dishonourable but miserable.

Ver. 4. — That they are to be broken in pieces by Christ, the stone against which they stumble.

Ver. 5. — Next, he told both Jews and Gentiles, that by their believing on Christ, being built up in a temple for the worship of God, all the honourable titles formerly appropriated to the Jews, as the visible church of Christ, from the dead, and gave him the glory of sitting at his own right hand, as Saviour and King, that your faith in him, and hope of eternal life, might be founded in the power and veracity of God.

Ver. 6. — Wherefore, having purified your souls by obeying the truth through the influence of the Spirit, this sentiment Peter delivered in the council, Acts xv. 8, 9., so as to have attained an unfeigned love of your Christian brethren, ye will without doubt love one another, not from a carnal passion, but from a pure heart continually.

Ver. 7. — Having all been regenerated as sons to God, not of corruptible seed, but incorruptible, namely, through the word of the living God, which, with its offspring, doth not, like the corruptible seed, with its offspring, remaineth not, but in the present life, the incorruptible seed together with the new and noble nature which it conveys to them who are born from it, remaineth only during the present life, the incorruptible seed, together with the new and noble nature which it conveys to them who are born from it, will remain through all eternity.

Ver. 8. — All flesh is as grass; the word ἀλατον μόνος denotes not only grass, but all kinds of herbs; and among the rest those which have stalks and flowers. Nay, it seems to be used for all. Matt. vi. 30. — This is a quotation from Isa. vi. 6., where the preaching of the gospel is foretold, and recommended from the consideration that every thing which is merely human, and among the rest the noblest races of mankind, with all their glory and greatness, their honour, riches, beauty, strength, and eloquence; as also the arts which men have invented, present works; but he that exerciseth all, decay as the flowers of the field. But the incorruptible seed, the gospel, called by the prophet (the word of the Lord) shall be preached while the world standeth; and the divine nature, which is the instrument of conveying to believers, will remain in them to all eternity. — Jesus likewise hath illustrated the brevity and uncertainty of human life, with its glory, by the same figures, chap. i. 11. See also chap. iv. 14. note.
om bestowed on them by the gospel was a spiritual, not a political freedom; and ordered them not to use that freedom as a cloak for wickedness, but to behave as the servants of God, who enjoined them to obey their earthly masters, ver. 16. — Next, because the Jewish zealots affirmed, that no obedience was due from the people of God to the emperor, or any other prince who was not of their religion, and who did not govern them according to the law of Moses, the apostle commanded them to pay to all men the honour which was due to them on account of their rank, or office, or personal merit; to love the brotherhood; to fear God; and to honour the emperor.

Having thus enjoined such of the Christians as were freemen to obey the heathen magistrates in all things consistent with their obedience to Christ, St. Peter proceeded to direct such of them as were slaves to obey their masters in the same manner, with all reverence, whether they were believers or unbelievers, and whether they were gentle in their manners or froward, ver. 18. — assuring them, that it was an acceptable thing to God if a slave, from a principle of religion, suffered bad usage patiently, ver. 19, 20. — And that they were called to patience under unjust sufferings, from the example of Christ, who, though he was a person of such dignity and power, submitted to suffer wrongfully for our sakes, leaving us, when he returned to heaven, an example that we should follow his steps, ver. 21. — Farther, that the example of Christ in suffering injurious treatment patiently might make the deeper impression upon them, he gave them an account of his innocence, sincerity, willingness to forgive injuries, and self-government, ver. 22, 23. — and of the end for which he suffered, namely, that we, being freed from the dominion of sin, might have faith counted to us for righteousness, who have been healed by Christ's stripes, ver. 24. — Lastly, by observing that the sojourners of the dispersion had been as sheep going astray, but were now returned to the shepherd and overseer of their souls, he insinuated the obligation which lay on them to obey and imitate Christ, their shepherd and overseer, in all things, ver. 25.

New Translation.

Chap. II. — 1 Wherefore, laying aside all malice, and all guile and hypocrisies, and evanings, and all evil speakings, 2 As new-born babes (carnally desire the unadulterated milk of the word, that ye may grow thereby. 3 (Eph. 4:22.) Because, indeed, ye have tasted that the Lord is good.

4 To whom coming as to a living (50) stone, rejected indeed (iv.) of men, but chosen (vaxp) by God, and precious,

5 Ye also, as living stones, are built up a

Ver. 2. — 1. As new-born babes (1) — Wolffius observes, that the Jewish doctors were wont to call new-born prostates little children, and new-born before. The apostle Peter gave the Christians of Pontus the latter appellation, perhaps, because many of them were but newly converted.

2. The unadulterated milk of the word (iv.) — Because the offering of our bodies living sacrifices to God is called, Rom. 12. 1. xapvexav tivv xariav, our 'reasonable worship,' some critics, following the Vulgate version, translate atvexav maXXa in this passage, 'the unadulterated rational milk.' But as xvexav is often used in scripture, of the milk of God, before the translatio; in our English Bible is perfectly just. — By adding the epithet xalvexav, unadulterated, the apostle bids us understand that the milk of the word will not nourish the divine nature in those who use it, if it is adulterated with human mixtures.

3. That ye may grow thereby (iv.) — In the former chapter the apostle told the Christians of Pontus, that they were born again of the incorruptible seed of the word. Here he told them, that the word is also the milk by which the new-born grow to maturity. The word, therefore, is both the principle by which the divine life is produced, and the food by which it is nourished.

Ver. 3. Tasted that the Lord is good (iv.) — Vulgate, dulce, sweet. Thus an allusion to Psalms xcv. 8. 'O taste and see that the Lord is good.' The goodness of the Lord, which the new-born taste in the milk of his word, is his goodness in promising to forgive their sins, and to raise them from the dead, and to bestow upon them the incorruptible inheritance, and to give them in the present life every thing necessary to prepare them for enjoying that inheritance.

Ver. 4. — 1. To whom coming as to a living stone (iv.) — Here St. Peter had in his eye Isai. xxii. 16. where the formation of the Christian church, for the spiritual worship of God, is foretold under the image of a temple which God was to build on Messiah as the foundation-stone of the real; 'because I lay in Zion for a foundation, a stone, a tried stone, a precious corner-stone, a sure foundation.'

This prophecy here is applied to the Church of Christ being a living stone, to show that the temple of which he is the foundation is built of living men, and represents their entrance into the Christian church by their coming to this living stone, to be built thereon as living stones. Ver. 2. to show that this stone, when it is useful, is as precious as living stones, are built up a spiritual temple. — The laying this precious corner-stone is emblematical of the union of Christ with his church; and the word living may be understood literally, so as to distinguish the Christian church, the spiritual temple of Christ, from the temple of the ark, the temple of idols, and from the temple of Jerusalem, which were built of nothing but dead materials.

Ver. 4. — 1. Ye also, as living stones (iv.) — Because the Hebrews used the epithet living to denote excellence, (Ezra iv. 50.) living stones in this and the preceding verses, to denote the mean excellent stones. Nevertheless, as the Christian church is built upon Christ and his apostles, and this stone as his meaning, he adds, ver. 5. 'Ye also, as living stones, are built up a spiritual temple.' The laying this precious corner-stone is emblematical of the union of Christ with his church; and the word living may be understood literally, so as to distinguish the Christian church, the spiritual temple of Christ, from the temple of the ark, the temple of idols, and from the temple of Jerusalem, which were built of nothing but dead materials.

Commentary.

Chap. II. — 1 Seeing ye are born again through the incorruptible seed of the word, laying aside every guile, and hypocrisy, and kind of guile, not excepting flattery and insincere compliments, and hypocrisies in religion, and envyings of the prosperity of others, and every kind of evil speaking.

2 As new-born children of God carnally desire the unadulterated milk of the gospel doctrine, that ye may grow thereby to the proper stature and strength of the children of God.

3 This desire will be strong in you, because indeed ye have tasted in the unadulterated milk of the word, that the Lord Jesus, in what he hath already done, and in what he is still to do for you, is good to you.

4 To whom coming by faith as to a living foundation-stone, rejected indeed of the Jewish builders, the chief priests and scribes, but chosen by God to be the chief corner foundation-stone of his temple, and therefore a precious stone.
I. PETER.

1. A spiritual temple.—The word ἱερατής, priest, often signifies a temple. See 1 Tim. iii. 16, and note 2 on Eph. ii. 21. Where it is allowed in what sense the Christian church is the temple of God.

2. A holy priesthood.—That is, the Christian church. The Lord Jesus himself is the chief priest; and the church is the people of God under his presidency. See 1 Peter iii. 12, 13, and note. The church is a spiritual temple; and a holy priesthood, appointed by God to offer up spiritual sacrifices, acceptable to God, through Jesus Christ.

3. Ye are also a holy priesthood, appointed by God to offer up spiritual sacrifices, acceptable to God, through Jesus Christ, who is the Mediator between God and man. Hebrews used active verbs to express merely the permission of a thing, Ex. iv. 4, we may understand the sense. The Christian church is the spiritual temple of God; the key of David has been given to the new posterity, and the knowledge of the father's hungry has been given to the children. That the disciples were permitted to stumble, and fall, and be broken; but on whomever it shall fall, it will grind him to powder.

Ver. 9.—Declare the perfections. [Apoc. iii. 15, Literally, the perfections, make all known.]

Ver. 10.—All a holy priesthood, and a rock of offence. [A rock of offence; that is, a stumbling-block. A hindrance to the progress of many, because they are not willing to believe in Christ; and therefore they stumble at his testimony, and are not willing to believe in him.]
called you from darkness into his marvellous light, 10

10 If ye formerly were not a people, but now are a people of God; who had not obtained mercy, but now have obtained mercy.

11 Beloved, I beseech you, as sojourners and travellers, abstain from fleshly lusts, which war against the soul. (Rom. vii. 23, note.)

12 Have your behaviour among the Gentiles comely, (chap. iii. 16,) that whereas they speak against you as evil-doers, when they behold some of your good works, they may glorify God in the day of visitation.

13 Be ye subject, therefore, to every human creation of magistrates, for the Lord's sake; whether to the king as supreme,

14 Or to governors, as sent by him, for the punishment indeed of evil-doers, (is) but praise of them who do good.

15 For so is the will of God, that by doing good ye put to silence the ignorance of foolish men.

16 LIFE is a free man; yet do not use your freedom (ελευθερίας ὑμῶν) as a covering of wickedness. But LIFE is bondman of God.

17 Honour all your superiors: Love your Christian brethren: Fear God: Honour the emperor as the minister of God for good to the people, by protecting the virtuous and restraining the vicious.

18 Household servants, be subject to your own lords with all reverence, not only to the good and gentle, but also to the froward, the wisdom, goodness, justice, and truth of God, who hath called you; in allusion to Is. lxxi. 21. LXX.

2 Called you from darkness into his marvellous light.—Darkness was the peculiar characteristic of the state of the Gentiles: Acts xxvi. 19. 'To open their eyes, and to turn them from darkness to light.' This, with verse 10, shows plainly that the sojourners of the dispersion, to whom Peter wrote this epistle, were many of them Gentiles believers. The light of the gospel is called marvellous light, because of the many wonderful things it discovered. —Deissm. says, 'The cloud of glory was a marvellous light to the Israelites in their passage through the wilderness. Christianity is a more excellent light, to guide us through the wilderness of this world to the heavenly country.'

5. Ver. 10—Who formerly were not a people, but now, &c.—This is a quotation from Hosea ii. 23, where the conversion of the Gentiles is foreshadowed, as the apostle Paul informs us. See Rom. i. 28, note 1, 2.

6. Who had not obtained mercy.—Any great favour bestowed on men by God is called mercy: In particular, mercy, Rom. xi. 31, signifies the great favour of being introduced into the visible church.

11. As sojourners and travellers, abstain.—The settled inhabitants of a country are anxious to acquire riches, to purchase land, and to build houses. But they who stay but a few weeks in a country, or who only travel through it, are not commonly solicitous to secure to themselves accommodations which they are so soon to leave. In the same manner, believers being only sojourners on earth, and travellers to a better country, ought not to place their happiness in the enjoyment of those objects by which the lusts of the flesh are gratified, and which are peculiar to this earthly state, but in securing themselves possessions in the heavenly country, the proper habitation of the righteous.

12. Of your good works.—namely, your obedience to the just laws of the state, your submission to magistrates, and your patience and meekness when unjustly punished.

3. May glorify God in the day of visitation.—that is, in the time of persecution. For a time of great affliction and suffering is called 'a day of visitation,' Isa. x. 2. And when God afflicts, he is said to visit, Jer. vi. 15. It is well known, that the patience, fortitude, and meekness with which the first Christians bare persecution for their religion, and the forgiving disposition which they expressed towards their persecutors, made such an impression on the heathens who were witnesses to their sufferings, that many of them glorified God by embracing the gospel.

13. Every human creation of magistrates.—So I supply and translate ἡ ἀνθρωπίνη θέλησις, because both Greeks and Romans called the appointment of magistrates a creation of them. In this passage the abstract word 'creation' is put for the concrete, the person created; just as governments and powers are put for the persons exercising government and power. The phrase 'human creation of magistrates' was formed by St. Peter with a view to condemn the principles of the sects, who maintained that obedience was due to no magistrates but to those who were appointed by God, as the Jewish kings had been.

14. Whether to the king—that is, to the emperor. For though at Rome the name of king was obscure, the people of the provinces gave that name to the emperor. John xix. 15. Acts xix. 17.—At the time this epistle was written, Nero was the emperor, and it was his nature to exalt himself, "to be called the son of God." See Pref. sect. 6. para. 2. From the precepts given in this and the preceding verse we learn, that it is the duty of Christians residing in foreign, and even in idolatrous, countries, to obey the laws of these countries in all things not sinful, without considering whether the religion of the magistrate and of the state be true or false.

15. Put to silence.—This properly signifies to muzzle a beast to hinder it from roaring, or from barking, I Tim. v. 10.

16. Live as freemen.—The Jews lived in their having been at all times freemen; that is, in having been always governed by their own laws. John viii. 33. In this sense, the precept live as freemen means, live according to the rules of your religion, free from complying with the established idolatry.

17. A covering of wickedness.—Though πεπονθέντες often signifies maliciousness, it also signifies wickedness in general. In this passage it means disobedience to magistrates, as is plain from the subsequent verse.

17. Honour all your superiors.—As the adjective ἀνθρωπικός hath no substantive expressed, the word to be supplied is not ἐν τῷ ἀνθρώπῳ, men, but ἐκ τῷ ἀνθρώπῳ, all having dignity or power.

18. The honour which you owe to magistrates and other superiors, consists not only in paying them outward respect according to the custom of the country, but in giving due obedience to their commands, in so far as it can be done consistently with our duty to God, whom we are bound, in the first place, to honour and fear.—This verse is a beautiful instance of the fervent literal style, in which a great deal is expressed in the fewest words possible.

18. Household servants, be subject to your own lords.—See Col. iii. 22, note. The slaves who were employed in the house, were more exposed to suffer from the vices and bad temper of their masters than those in the field. Whereas, to humble them to their lot, the apostle called them domestics rather than slaves. In imitation of the Romans, who, as Macedonians, were not slaves away all envy from the masters, and all reproach from the slaves, called the former Πατέρων οἰκονομοί, the latter Παροικοί. See Par. 11. 3. 8.
19 For this is an acceptable thing, (see ver. 20, note 3.), if any one, from conscience of God’s command, sustains sorrows, suffering unjustly.

20 But what praise is due, if, when ye commit faults and are buffeted, ye bear it patiently? Yea, if when ye do well, and suffer, ye bear it patiently, this is an acceptable thing with God.

21 (1 Pet. 2:15). Besides, to this ye were called: (ver. 256.) for even Christ suffered for us, leaving us an example, that ye should follow in his footsteps:

22 Who did no sin, neither was guile found (see Philip. ii. note 1.) in his mouth; being reviled, he did not return revile in return; when he was reviled, he did not threaten, but committed (Syrac. causam suam) his cause to him who judgeth righteously.

23 He himself bare our sins in his own body on the tree, that we, being freed from sins, should live to righteousness. (Tatian. model.) By whose own stripes we are healed.

24 For ye were as sheep going astray, but are now returned to the shepherd and overseer of your souls.

25. But also to the forward. — In this verse the apostle establishes one of the noblest and most important principles of morality, namely, that our obligation to public duties does not depend either on the character of the person whom they should be performed, or on their performing the duties they owe to us, but on the unalterable relations of those, established by God.

VER. 19. Suffering unjustly. — The apostle had before in view those punishments which, according to the customs of that age, tyrannical masters were allowed to inflict on their slaves, however justly they may be called. But what praise is due, if, when ye commit faults and are buffeted, ye bear it patiently? Yea, if when ye do well, and suffer, ye bear it patiently, this is an acceptable thing with God.

VER. 21. — Besides, to this ye were called: for even Christ suffered for us, leaving us an example, that ye should follow in his footsteps:

VER. 22. Who did no sin, neither was guile found in his mouth. — The word ἄθλος signifies reward; here it is for that praise which follows great and noble deeds, and which is the spring of renown.

VER. 23. Do well. — Among other instances of well-doing, the apostle places this, that the Christian slaves refrain from joining in the licentious reveling of their masters.

VER. 24. For ye were as sheep going astray, but are now returned to the shepherd and overseer of your souls. — This is an acceptable thing. — I have here followed Beza, who supposes that Church is put for Church by a common Hebraism. Others translate the word here and in ver. 19. by beauty, so as to imply that God, the Supreme Judge of beauty in characters, is delighted with the spectacle of a slave suffering punishment for acting conscientiously.

VER. 25. — But also to the forward. — This is an allusion to Isaiah’s account of Messiah, chap. iii. 9. “Because he had done no violence, neither was any decree in his mouth.” Our Lord’s absolute freedom from sin is asserted by the other inspired writers also. (2 Cor. v. 21. Heb. vi. 20. 1 John iii. 5.) It was asserted likewise by himself once and again. John viii. 46. xiv. 33, and it is fully verified by the history of his life. — The apostle mentions guilt, because slaves are at their fates to tell lies to screen themselves from punishment.

VER. 26. Who, when he was reviled, did not revile in return: when he suffered, he threatened not. — Christ was exceedingly reviled, and evil treated by the Jews. They said he was possessed with a devil. They called him a Samaritan, a glutton, a wine-huber, a blasphemer, a demoniac, one in league with Beelzebuth, a perverter of the nation, and a deceiver of the people. In the high-priest’s palace, his judges spit in his face. The servants, covering his face, anointed him with the palm of his hand, and in derision of his pretensions to inspiration, bade him prophecy who it was that smote him. In the common hall, the soldiers crowned him with thorns, put a reed into his hand, and mock him therewith, and bowed the knee, saying, Hail, King of the Jews. While hanging on the cross, the chief priests, with the scribes and elders, mocking him, said, ‘He saved others, himself he cannot save.’

But, though he could both have saved himself, and destroyed them, he did not threaten to punish them: on the contrary, he prayed for the cross for forgiveness to his murderers. He said once indeed to the Jews, ‘Ye are of your father the devil, and the works of your father ye do.’ This, however, was no reviling speech, but a true description of their character, and a prediction of their murdering him. These reproves he forebore in his last sufferings, lest they might be thought to have proceeded from resentment.

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CHAPTER III.

View and Illustration of the Precepts and Directions delivered in this Chapter.

That the brethren might know how to behave in the various relations of life, the apostle in this chapter first of all commanded the Christian women in Pontus, who were married, to obey their own husbands, although they were heathens; that by their cheerful submissive behaviour they might allure their husbands to embrace the gospel, ver. 1.—when they found it had such an happy influence on the temper and behaviour of their wives, ver. 2.—With respect to their dress, the apostle ordered all the women who professed the gospel to adorn their minds with the ornament of a meek and quiet spirit, rather than their bodies with ornaments of gold and silver, and costly apparel, ver. 3.—proposing to them the example of the godly women in ancient times, who adorned their minds with the female virtues, being subject to their own husbands, ver. 5.—Such as Sarah, who obeyed Abraham, and showed how greatly she respected him by calling him her lord, ver. 6.

Then turning his discourse to husbands, the apostle ordered them to live with their wives, in the performance of all the duties of the married state, suitably to the more enlarged views which the gospel gave them of these duties; and, in the treatment of their wives, to have a regard to the weakness of their bodily frame, ver. 7.—Next, addressing the disciples in general, he ordered them, in their intercourse with one another, to be sympathizing, tender-hearted, and courteous, ver. 8.—never returning evil for evil, nor railing for railing, but, on the contrary, blessing; that they might obtain the blessing of inheriting the heavenly country, according to Christ’s promises, ver. 9.—and David’s declaration concerning those who desire to enjoy life and see good days, ver. 10, 11.—He told them farther, that the divine protection is promised to the righteous; but that the anger of God is threatened against the wicked, ver. 12.—Besides, to forgive our enemies is the way to disarm them, and restrain them from hurting us, ver. 13.—Then returning to the subject of suffering, he told them, that if they suffered for righteousness’ sake, they were happy, as Christ declared Matt. v. 10—13.—And exhorted them not to be terrified by the threatenings of their persecutors, ver. 14.—but to be always prepared to give with calmness an answer to every one who asked a reason concerning their hope of an eternally happy life in the body after death. This hope the Christians were to profess, more especially when their enemies were putting them to death; because the heathens, who heard them on these occasions declare their hope, perceiving that it was what supported them under their sufferings, and made them fearless in death, could not avoid being curious to know what the foundation of that hope was whose influence was so powerful, ver. 15.—also, because the declaration of their hope at such a time, might induce some of the heathens to embrace the gospel, who, with admiration, beheld their courage in suffering death.

Because the disciples of Christ, on account of their aversion to idolatry, and of their deserting the temples of the heathen deities, were represented as atheists, seditionists, persons, and the most profligate of mankind, the apostle exhorted the brethren of Pontus, while they resisted idolatry, and refused obedience to the sinful commands of the heathen magistrates, to maintain a good conscience in every part of their behaviour; that their persecutors, who spoke loudly against them as evil-doers, might be put to shame, ver. 16.—Besides, if they were to suffer, it was better for them to suffer as good-doers than as evil-doers, ver. 17.—And lest their enemies might conclude from their sufferings that they were wicked persons, or at least persons with whom God was displeased, the apostle observed, that Christ, though a most righteous person, and greatly beloved of God, had been put to death as an evil-doer; but was demonstrated to be innocent of the crime laid to his charge, by his resurrection from the dead. This example showed the brethren that sufferings are no mark of God’s displeasure; and that, if they suffered with Christ, their innocence should be made manifest at least in the end, when, being raised from the dead as Christ was, they should be brought to God to enjoy eternal life with him in heaven, ver. 18.—Further, to prove what he had affirmed, ver. 12, that God protects the righteous, and will severely punish the wicked, the apostle, as an example of both, observed, that Christ, 2 Pet. iii. 6, by God’s command, brought a flood on the old world and destroyed the ungodly, to whom, without success, he had preached by his Spirit, speaking in his prophet Noah; but saved Noah and his family by that very water with which he destroyed the ungodly, ver. 19, 20.—That the purpose for which St. Peter appealed to these ancient facts was what I have mentioned, is evident, not only from what is said ver. 20, but from 2 Pet. ii. 5, where, after mentioning God’s saving Noah while he brought the flood on the world of the ungodly, he adds, ver. 9, ‘The Lord knoweth to deliver the godly out of temptation, and to reserve the wicked to the day of judgment to be punished.’—Further, that the brethren might be in no doubt concerning the apostle’s design in mentioning the salvation of Noah and his family, he assured them, that the salvation of those eight persons by the water of the deluge, is a type of the salvation of believers from death by the water of baptism, through the resurrection of Christ: Which baptism, he told them, consists not in the washing away of the filth of the flesh, but in the answer of a good conscience, ver. 21.—Then, to make the righteous, on whom the eyes of the Lord continually look, certain of deliverance out of temptation in the present world, and of eternal salvation in the world to come, and at the same time to fill the wicked, against whom the face of God is set, with a just dread of the future judgment, the apostle declared, that Christ our Master, since his resurrection, hath gone into heaven, and is now at the right hand of God as Governor and Judge universal; every creature in the universe, whether good or bad, being put in subjection to him, ver. 22.
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3 Then when they behold the chast behaviour joined with reverence.

7 In like manner, husbands, cohabit with your wives, according to knowledge, giving honour to the wife as the weaker vessel, and as joint heirs of the grace of life, in order that your prayers be not hindered. (Eph. 5:22, 25.)

8 (To 4:12, supp. here.) Finally, be all of one mind, sympathizing one with another, sympathy being love which binds, not hatred, but concord, or unity, or peace.

2 Ver. 2. Joined with reverence.—Eph. 5:33. This is similar to Paul's precept, Eph. 5:21. 'And the wife see that she (προσκυνησε η θεον) reverence her husband.'

3 Ver. 3. Let not the outward adorning only.—The word only is supplied here, agreeably to the known pharnomena of scripture, and to the nature of the passage, except. For, we cannot suppose that the apostle forbids Christian women to adorn themselves with apparel suitable for public station, any more than our Lord forbids his disciples to labour for the meat that perisheth, John vi. 27. His meaning in that precept certainly was, that the disciples were not to labour for the meat which perisheth only, but also for the meat enduring to everlasting life. I therefore mean the province of the precept now in question is, to show that women are not to adorn their bodies only, but chiefly their minds; because a mind adorned with the different graces proper to the female character is such, by attracting esteem, secure a lasting love; whereas the adorning of the body catcheth the fancy of the vain and foolish only, and causeth no real affection, at least in the breasts of the wise, and is Thum. ix. 10. notes, where the same directions are given concerning the dress of women, with this addition, that instead of adorning themselves with jewels and costly attire, they ought to adorn themselves with good works, by which the apostle intimates, that works of charity performed to the distressed with the necessary money for purchasing ornaments of gold, and costly attire, will render woman more beautiful in the eye both of God and man, than if they were decked with all the vain ornaments in which the lightest part of the sex delights.

4 Ver. 4. The hidden man of the heart.—In scripture the heart is represented as the seat, not only of passion and affection, but of intelligence, reason, and will; Luke xiv. 23. 'O fools and slow of heart to believe all the prophets have spoken.' The heart, therefore, is what St. Paul calls 'ἐννοιαν,' the inward man, Rom. vi. 16. In like manner St. Peter calls the female mind the (hidden or invisible) man of the heart, as opposed to the outward man or body.

5 Insensible ornament of a meek and quiet spirit.—Meekness consists in the bearing of provocation patiently; but quietness, in abstaining from giving provocation, especially by bitter language. This meek and quiet spirit is called an insensible ornament, because it does not, like ornaments of gold and silver, grow out of fashion by age, nor ugly by wearing, but preserves its beauty always; in this respect, it is much more reliable than the other. In illustration of the sentiment contained in this verse, 'Psalms' will write as follows: 'Even must all the short-lived beauties, the shapes, features, and most elegant and rich ornaments of the mortal body, which attract the eyes and admiration of vain mortals, fade away and lose their charm, when compared with the heavenly graces of a pure and temperate, the insensible ornament and beauty of the soul, which are ever amiable, and of high value in the eye of God the sovereign Judge of what is good and beautiful.' (Sacred Chans. vol. i. p. 164.)

6 Ver. 5. Calling him Lord.—Gen. xviii. 12. The argument in this verse is founded on the manner of the ancients, who, by giving titles of respect to their superiors, acknowledged their own inferiority. Wherefore, by mentioning the reverence with which Sarah spake of Abraham, the apostle intimates, that she entertained the highest respect for him, and a just sense of her own subjectness to him.—By the Israelitish women, Sarah was considered as an illustrious pattern of a dutiful wife.

8Ver. 6. Whose daughters ye have become.—Sarah being constituted by God the mother of all believers, Gal. iv. 26, even as Abraham was made their father, the believing women were constituted as Sarah, by the grace of God, to the glory of God, a new Sarah, to whose zeal for the salvation of souls, and in the service of the poor, and the afflicted, the Church of God is committed. For she, by her faith, her chast behaviour, and the box of her virtues, became her children, though not descended from her. This the Gentile women would consider it an inestimable blessing, especially as they had been taught by the Jews to keep on themselves as uncouth on account of their being Gentiles by birth.

3 And are not afraid of their fear.—It is worthy of notice, that the apostle enjoined wives to be in subjection to their husbands, by giving them against the fear of sin, especially that of idolatry, either from a desire to please their husbands, or from any dread of offending them.

7 Ver. 7. Giving your honour to the wife.—In scripture, honour is used to signify maintenance, because to supply any one with the necessaries and conveniences of life, was considered in ancient times as doing him honour. Accordingly the Greeks, in reward of eminent services done to the community, decreed maintenance at the public expense to those who had performed them services.

5 As the weaker vessels.—The Greek word ευρασιας being used to denote the human body, 1 Thes. iv. 6, it may here be translated body or person. By assigning as the reason why honour should be given to the wife, that she is weaker than the husband in body, the apostle hath intimsted, not only that he ought to afford her a competent share of the necessaries and conveniences of life, but such relief from bodily labour as his circumstances will allow; all which is most reasonable, considering the many bodily labours that women are subject to in the breeding, bearing, and nursing of children.—Adam showed his indulgence to Eve, by allowing her to give names to their children.

6 Joint heirs of the grace of life.—The word here translated grace, is rendered a gift, 1 Cor. xiv. 5. In the translation of the Greek, according to which St. Peter's meaning is, that, by God's original grace, the woman being a joint heir with man of the gift of life, is equally entitled with man to all the innocent enjoyments of life, Gen. i. 28, 29. This interpretation is confirmed by the clause, 'for then shall the fear of man be not hindered.' For faith is given to the wife, family quarrels will cease, and family prayers will not be neglected.
Not returning evil for evil, or railing for railing, but, on the contrary, ye bless; knowing that ye are called, that ye might inherit the blessing.

10 For he that is merciful to enjoy life, and to see good days, let him restrain his tongue from evil, and his lips from speaking deceit.

(Pr. xxiv. 12.)

11 Let him turn away from evil, and do good. Let him seek peace, and pursue it. (Rom. xii. 18.)

12 For the eyes of the Lord are upon the righteous, and his ears are open upon their supplication; but the face of the Lord is against them that do evil.

(1 Sam. xii. 24.)

13 Besides, who is he that will do evil to you, if ye be imitators of the good One?

14 Nevertheless, although ye even suffer for righteousness’ sake, blessed are ye. (2 Esd. 106.) Therefore, do not fear their fear; neither be troubled;

15 But sanctify the Lord God in your hearts, and be always prepared for giving an answer, with meekness and reverence, to every man that asketh of you a reason (why) for the hope which is in you. (See the illustration of this verse given in the View.)

16 (Eusebius) Hold fast a good conscience, that whereas they speak against you as evil-doers, they may be put to shame who arraign you; your good behaviour in Christ:

17 For it is better, as well-doers, to suffer, word given in the commentary seems to be its true meaning, because uniformity in religious opinions being scarce possible, and not at all necessary, cannot be the subject of a divine precept. See Rom. xii. 16. xx. 2, 1 Cor. i. 10. Phillip. i. 2.

18 Tender-hearted, literally of good heart. See Es. vi. 24. The meaning is, Move with compassion on beholding the weaknesses and disadvantages of others, and do what ye can to assist them.

19 To this ye were called,—namely, to bless them who curse you. The heathen made you understand that the blessing is a mark of their hatred and ill will; but the Christian finds in it the true kindness of the heart; you were called to bless them, and to contribute to your own salvation.

20 For it is better to suffer for righteousness’ sake, than for unrighteousness. (2 Esd. 106.) Therefore, do not fear their fear; neither be troubled; but sanctify the Lord God in your hearts, and be always prepared for giving an answer, with meekness and reverence, to every man that asketh of you a reason (why) for the hope which is in you; that whereas they speak against you as evil-doers, they may be put to shame who arraign you; your good behaviour in Christ:

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if the will of God (sune) appoints us, than as evildoers to suffer.

18 For even Christ hath once suffered for sins, the just for the unjust, that he might bring us to God; being put to death in the flesh, but made alive by the Spirit.

19 By which also (συναντά την εὐδοκίαν, 57.) he was preached to the spirits in prison;

20 Who formerly were disobedient, when the patience of God waited in the once for all to the days of Noah, while the ark was preparing, in which few, that is, eight souls, were effectually saved by water.

21 To which water afterwards, the antitype baptism (I do not determine, like the fallen angels, (James v. 5.), “unmake the judgment of the great day.” In the Syrian version the clause is thus translated, “Animadverunt filios Israele: futuros in sepulchro.”—by the spirit in prison,” 1. 3. Harrington understands Noah who was to be kept alive in the ark. But it doth not appear that they were disobedient.

22 For the wages of sin is death; but the gift of God is eternal life in Christ Jesus our Lord.

23 Ver. 17. If the will of God appoints us.—The apostle adds this to show that the wicked can do no evil to believers but by the permission of God.

Ver. 18.—1. For even Christ hath once suffered for sins.—In the sufferings of Christ we have a clear proof that sufferings are no evidence of the wickedness of the sufferer, nor ought blame to be laid at the cause for which he suffers. Moreover, in the resurrection of Christ we have a clear proof that the sufferings of good men are not inconsistent with the perfections of God. For he will save them who are kept alive; his effectual resurrection from the dead, accomplished after the example of Christ’s resurrection. Wherefore, the sufferer of God, through Christ’s resurrection, affords to all who have lost the use of their life, a pure ground of consolation and hope that God will raise them up in the last day.

23 But made alive by the Spirit.—As Christ was conceived in the womb of his mother by the Holy Spirit, (Luke i. 35.) so he was raised from the dead by the same Spirit; on which account he is said, (Tum. iii. 16.) to have been justified by the Spirit; and (Heb. xi. 14.) to have offered himself without fault to God “through the Eternal Spirit.”—It is the true resurrection of Christ is ascribed to the Father, (1 Cor. vi. 14.) to the Son, (2 Pet. i. 20.) and to the Holy Spirit. Not that there is any consistency with Peter’s affirmation in this verse: for the Father may, with the strictest propriety, be said to have done what the Spirit did by his appointment; especially as it was done to show that God acknowledged Jesus to be his Son. What our Lord said concerning his own resurrection, John ii. 19. “Destroy this temple, and in three days I will raise it up,” is to be understood in the same sense. For having told the Jews, John x. 16, “I have power to lay down my life, and have power to take it again;” he added, “this commandment I received of my Father.”—Christ’s resurrection being an example as well as a proof of our resurrection, was raised by the agency of the Spirit, perhaps to show, that we shall be raised by the same power exercised agreeably to the will of God and of Christ: on which account the resurrection of the dead is ascribed sometimes to the Father, Acts xxii. 31. Cor. xi. 14. Heb. x. 39. but more frequently to the Son, John v. 25, 36, 40. 1 Cor. xv. 26, 42, 54. 2 Thess. iv. 16.

Ver. 19.—1. By which also he was preached to the spirits in prison.—On this passaige, hath produced examples from the scriptures, and from Hymenaeus, to shew that the phrase, “he was preached, is a phraseon for ‘he preached.’” See 1. Cor. iv. 7. Among the examples from scripture, the clearest and most direct is Eze. ii. 16. “Having abjured, &c. 17. (κα τις τε παραδειγματισθηςων άνθρωπων, e) and came and preached peace to the people who were afar off, and to them who were nigh.” For it is certain that our Lord, after his resurrection, did not go personally to the Gentiles to preach to them: he preached to them by his apostles only. But if Christ is said by Paul to go and do, and what he did by his apostles, he may with equal propriety be said by Peter, to go and do, what he did by his prophet Noah. See 1. Cor. xi. 12. 8.

3. To the spirits in prison.—Some commentators, supposing that it is here meant the apostles of the antitype, that were on earth in the flesh when Christ preached to them by his Spirit speaking in Noah; but they are now spirits in prison, be his passion in Noah; but they are now spirits in prison,

24 For even Christ hath once suffered for sins, the just for the unjust, that he might bring us to God; being put to death in the flesh, but made alive by the Spirit.

25 Who formerly were disobedient, when the patience of God waited in the once for all to the days of Noah, while the ark was preparing, in which few, that is, eight souls, were effectually saved by water.

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mean the washing away of the filth of the flesh only, but the thing signified thereby, the answer of a good conscience toward God, now wrought... 14. for by calling them, he hath given the assurance that we shall be saved out of the grave—through the resurrection of Jesus Christ, emblematically represented in baptism. 22. Who, having gone into heaven, is sitting at the right hand of God, a prince and a

CHAPTER IV. 

View and Illustration of the Matters contained in this Chapter.

Two apostles have told the brethren of Pontus, that it was better to suffer death as well-doers than as evil-doers; also, having insinuated, that the dignity and power with which Christ is invested to enable him to save his people was the reward of his sufferings—he begins this chapter with the same resolution to suffer death for the gospel, which Christ manifested when he suffered death for calling himself the Son of God; and gave this reason for their doing so, that the person who is firmly resolved to suffer death rather than renounce his religion, hath freed himself from the dominion of sin, ver. 1.—so that he does not live the rest of his life according to the inclinations of his persecutors, but according to the life of God, ver. 2.—But, the time past of their life, he told them, was sufficient to have complied with the will of the Gentiles, by walking in lasciviousness, &c., ver. 3.—And although their heathen acquaintance might be surprised at what they did not still accompany them in these vicious courses, and might revile them on that account, they were not to be moved thereby, ver. 4.—These wicked men shall be called to an account for their crimes, and be punished, ver. 5. They were likewise to consider, that the gospel had been preached to the dead Gentiles for the very purpose of assuring them, that, although for their faith they might be condemned to death in their fleshly body by men, they shall at the last day be raised and rewarded in their spiritual body, ver. 6.—Further, he gave them that, the end of all things, the end of the Mosaic dispensation and of the Jewish state, was at hand; so that the power of the unbelieving Jews, their greatest persecutors, would soon be broken. And from that consideration, he exhorted them to continual sobriety and watchfulness, ver. 7.—and to comfort one another under their sufferings by mutual love, which would lead them to overlook each other's faults, ver. 8.—and to be hospitable, for he is ready to exercise their spiritual gifts for each other's benefit, ver. 9, 11.—Next, he told them they were not to think it strange, that God had permitted so hot a persecution to fall on them: It was for the trial of their faith, and the improvement of their virtues, ver. 12.—that their reward might be the greater at the revelation of Jesus Christ, ver. 13.—Besides, if they were reviled for the name of Christ, they were happy for this reason, that the spirit of Christ resting on them, and strengthening them to suffer, would be a spirit of glory to them in the eyes of their persecutors, ver. 14.

About the time the apostle wrote this letter, the unbelieving Jews, especially the zealots, were raising great disturbances, both in Judea and in the provinces; and, in these confusions, they murdered their brethren who were
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of a different faction, and plundered their goods. These fanaticism, fancying that no obedience was due from the people of God to idolatrous princes, paid no regard to the heathen laws and magistrates, but were guilty of the grossest outrages in the countries where they lived, by which they often brought on themselves punishment. Wherefore, to prevent the Jewish Christians from joining their unbelieving brethren in these outrages, the apostle exhorted them not to bring punishment on themselves as murderers or thieves, &c. because to suffer for such things was extremely disgraceful, ver. 15. But if any of them suffered as a Christian, he was not to be ashamed, but rather to glory in it, ver. 16. In the mean time, lest the Jewish believers might have entertained harsh thoughts of God on account of their sufferings, the apostle told them, the time was come in which the Jews, the ancient household of God, were to be punished as a nation, for all the crimes committed by them from the beginning; that the Jewish Christians were to be involved in the general punishment; and that it was proper to begin at them, as a part of that devoted nation, notwithstanding they were now become the house of God; because the justice of God would be the more illustriously displayed thereby. However, to terrify their persecutors, he observed, that if the punishment of the nation was to begin at the Jews who were become the house of God by believing in Jesus, the punishment of those Jews who obeyed not the gospel of God would be most terrible, ver. 17. And that if the righteous, the Jewish believers, would be saved with difficulty from perishing in the impending destruction, the ungodly and sinners of the nation could not hope to escape, ver. 18. Lastly, he told the brethren, that in this general calamity some of them who were in Judea, when God's judgments fell upon the nation, might suffer death by the will of God, they ought on that occasion to commit their lives in well-doing to him, as to a faithful Creator, ver. 19.

NEW TRANSLATION.

CHAP. IV.—1. Christ then having suffered for us in the flesh, (1) (chaps. iii. 18.), do ye also arm yourselves with the same mind; for he who hath suffered in the flesh, hath rested from sin. (2) (1 Pet. iii. 14.) So that he no longer liveth a remaining time in the flesh to the lusts of men, but to the will of God. (3) For the time which hath passed of life is a sufficient time for us to have wrought out the will of the Gentiles, having walked in lasciviousness, lusts, excesses in wine, (wine-drinkings,) revellings, banquetings, and abominable idolatries. (4) (1 Pet. iv. 1.) On account which they account (5) that ye do not run with them (into) the same slough of dissoluteness, but reviving run. (6) (2 Pet. ii. 1.) They shall give account to him, who is prepared to judge the living and the dead. (7) (1 Pet. iv. 13.) Besides, for this purpose the gospel hath been preached even to the dead, that although they might be condemned indeed (i.e., all are) in the flesh, (8) but yet they

CHAP. IV.—1. Christ then having suffered for us in the flesh, do ye also arm yourselves with the same resolution of suffering death for him who was called; because he who hath resolved to suffer death in the flesh for Christ, having overcome the strongest temptation, hath thereby freed himself from the solicitations of sin: (2) So that he no longer liveth his remaining time in the flesh agreeably to the corrupt inclinations of his persecutors, but agreeably to the will of God, who hath commanded him to shun idolatry, and all the vices practiced by idolaters. (3) For reason teaches us, that the time which hath passed of our life is too much to have fully performed the corrupt inclinations of the Gentiles, having long walked in all kinds of lasciviousness, base passions, excessive drinkings of wine, revellings, (wine-drinkings,) and abominable idolatries, and all the shameful vices connected therewith. (4) On account of your former life they wonder that ye shun your company, and do not run with them into the same slough of dissoluteness, reviving you on that account as unsoiled, and making you objects of all eyes. But be not troubled at their speeches: They shall give an account to them of him, who, by the commission and power which he received from God, is prepared to judge the living and the dead. (5) Besides, to encourage you to suffer death for Christ, know that for this purpose the gospel hath been preached even to the dead in Eph. ii. 1. to the Gentiles, to assure them, that although they may be condemned to death indeed by men in their fleshly body, as Christ

COMMENTS.

CHAP. IV.—1. Having suffered for us in the flesh, (1) namely, death; which both the present and continuous evildoer, which rendered his death to the flesh latter. (2) Arm yourselves with the same mind, (3) Christ having suffered in the flesh, and becoming an example of the same, arm yourselves against our persecutors with the same mind; to arm ourselves with the same resolution to suffer all the evil to which we are exposed in the body, and particularly to suffer death, when called by God to do so for our religion. (4) For he who hath suffered in the flesh, (5) The apostle having exhorted the brethren of Pontus to arm themselves with the resolution of suffering death in the flesh, he considered that resolution as an actual suffering of death; just as God considered Abraham's resolution to offer Isaac as the actual offering of him, Gen. xxi. 18. That this is the apostle's meaning is evident from ver. 2, where the person who hath suffered death in the flesh is represented as still living in the flesh. (6) Hath rested from sin, (7) So the phrase πεπαραγεμένος λοιμος literally signifies, the preposition συν being understood. He hath been made to rest from temptation to sin, consequently from sin itself. For if a man hath overcome the fear of torture and death, no weaker temptation will prevail on him to make shipwreck of faith and a good conscience. This happy efficacy of arming themselves with the resolution of suffering for Christ, the apostle explained to the brethren of Pontus to excite them to adhere to that resolution. (8) For the time that hath passed of life is a sufficient time, (1) The word προηγομένος, translated sufficient, being in the masculine gender, the word with which it agrees is προηγομένος, time, which, though not expressed, must in the translation be supplied from the preceding clause, as I have done. The phrase is a sufficient time, is a soft expression which conveys the strongest meaning; namely, that it is too much for the particulars of their lives to have wrought out the will of the Gentiles; and that whatever time they spent in so doing, was too much. See an example of this figure, Ezek. xlvii. 8. 2. Having walked in lasciviousness, (1) This is an example of the accusations absolute. See Rom. iv. 27. Lasciviousness, as distinguished from lust, denotes outward actions of a base kind—fornication, adultery, incest, sodomy; whereas lust consists in improper desires usually cherished. (2) Banquetings, (3) ἐσπαρτών, banquetings, according to Eustathius, were those meeting in which the heathens awoke with each other who should continue longest to drink; consequently the original word might be translated drinking matches. But as excesses in wine are mentioned in the preceding clause, our translators supposed that ἐσπαρτών was put for ὕπαρτημα, a word which ancients signified feasting; which, when they consumed too much time, or occasion intemperance, are certainly blamable. (4) Ver. 6.—1. They wonder. (5) The Greeks used the word ἐπιδεικνύσεως, to express this admiration and wonder with which a stranger is struck, who beholds any thing uncommon or new. (6) Run with them. (7) Here the apostle alludes to the practice of the votaries of Bacchus, who ran about the streets and fields like mad people, committing every sort of excess. (8) The same slough of dissoluteness. (1) The word ἕμερας, signifies a collection of water, a mire pool. This other word, ἐπικritis, signifies a disgraceful course of life. Luke xv. 12. The metaphorical expression, 'slough of dissoluteness,' strongly marks the deplorable state and misery of living in the vices mentioned ver. 3.; vices which the heathens practised in the temples of their gods as worship. (9) Ver. 6.-To judge the living and the dead. (1) From the following verse it appears, that by the dead the apostle meant the Gentiles, said, in other passages, to be dead through ignorance and sin; consequently, by 'the living we are to understand those who, by their profession of the gospel, are reputed to be alive.' Rev. iii. 1. 'Thou hast a name that thou livest, and art dead.' See also 1 Tim. v. 6. The living and the dead, therefore, are the same men, so that they might to have wrought the will of the Gentiles; and that whatever time they spent in so doing, was too much. See an example of this figure, Ezek. xlvii. 8. 10. Ver. 6.-1. That although they might be condemned indeed by men in the flesh—According to the common translation of this
might live ETERNALLY by God in the spirit.⁴

7. (Acts 103.) Now the end of all things hath approached. Be ye therefore sober, and watch unto prayers. (See ch. v. 18. note.)

8. And, above all things, have fervent love to one another; for love will cover a multitude of sins. (See James v. 20. note 2.)

9. Be hospitable (see 1 Tim. iii. 2. note 5.) to one another without murmuring.

10. Let every one, according as he hath received (grace) a spiritual gift, minister it (be as). to one another, as good stewards of the manifold grace of God.

11. If any one speak, let him speak as the oracles of God require. If any one minister, let him do it as he is called. (1 Cor. xiv. 1.)

12. Be beloved, and the fire of persecution now raging among you, which is appointed to your trial of your faith, as if something happened to you which never happened to the men of God before.

13. (Acts 303.) But seeing ye partake of the sufferings of Christ, rejoice also at the revelation of his glory. (Chap. i. 7. note 2.) ye may rejoice, leaping for joy.

14. If ye be reproached (s) for the name of Christ, ye are happy, because the Spirit of glory and of God rests upon you. (Keramos. 229.) By them indeed he is evil spoken of, but (verse 15) ye be praised.

15. Therefore, let none of you pass over the passage, the apostle is represented as saying that the gospel was preached to the dead Gentiles, in order that they might be confirmed by men in the flesh. But as this cannot be the apostle's meaning, suppose there is here an elision of the word 'although' as is plain from the adversative particle 'eis,' which follows. See 1 Cor. iv. 169. I have therefore ventured to supply it in the translation.

16. Yet they might live eternally by God in the spirit. — As St. Paul, supra, has here prevented the righteousness of, so he does not. (1 Cor. iv. 1.) It is not an animal body, it is raised a spiritual body, we may be by the flesh here understand the animal body in which we are now, and by the spirit, the spiritual body which the righteous are to receive at the resurrection. This interpretation makes one of the darkest passages of the New Testament most intelligible. However, although given were taken literally in this clause, yet as flesh in the former clause does not signify the body separate from the spirit, but human nature as it consists of flesh and spirit, as the spirit in which we are to live after death, does not signify the spirit separate from the body in which the saints are to be raised, but their spirit united to an immaterial incorruptible body. In the same manner, 'the resurrection of souls,' chap. i. 9. is not to be understood of a revival of the sole exclusive of the body, but a revival of both. Knatchbull supposes and translates this verse in the following manner: "that (Gk.) they who live according to the spirit in the spirit may live." But the translation I have adopted is more easy, and gives a sense of the passage more analogous to the scripture phrasing.

17. (Ver. 5.) This is the end of all things hath approached. — That is, the end of the dispensation of the law, and of the whole Jewish economy, as proved, Prov. 10. 2. ch. 2. About a year after the war with the Romans began, which ended in the destruction of Jerusalem and the Jewish state, Peter, who had heard his Master's prophecy concerning these events, and conforming the sign of their approach, had good reason to say, that they had approached. It will be said, perhaps, that the concern for the welfare of the Jews was but a little interest in the destruction of the Jewish state. Yet as the Jews were the bitter persecutors of the Christians, in all the countries where they had any power, it must have been a great consolation to the brethren wherever, to be assured that the power of the chief persecutors was about to be utterly broken. Also, to know that the law of Moses was soon to be abolished, and that God had prevented the Gentiles from receiving the Jewish rites.

2. Be ye therefore sober. — This word has a double purport; it means both the passions of the mind and the exterior acts of the body with wisdom. When applied to the mind, as in this passage, it signifies to be mastered by provocation: when applied to the body, it signifies to be temperate in the use of meat and drink, and other sensual gratifications.

3. And watch unto prayers. — This is the advice our Lord gave to his disciples when he foretold the destruction of Jerusalem, Luke xxi. 28.-The word 'watch' signifies to be alert and in search. In this passage it signifies to watch, because it follows a word which signifies to be sober: and both are necessary preparations for those works, and to those who may have occasion to go to Jerusalem, the apostle recommended as the best means of avoiding the calamities that were coming on it.

4. Ver. 11. — If any one speak, let him speak as the oracles of God require. — Let him speak nothing but that which is good and helpful to his fellow-men, and let him speak with gravity and earnestness. — For the meaning of 'speak,' see, Rom. iii. 2. note 2. Heb. v. 12. note.

5. Ver. 12. — To whom be the glory. — It is uncertain whether the relative 'whom' refers to God or to Christ. Understood of Christ, this doxology is perfectly proper, being given to him Rev. i. 6.

6. Ver. 13. — The word 'burning.' burning, denotes the grievous persecution which the Christians in Pontus, &c., were suffering for their faith. The metaphor is bold but noble. It represents them as having fire cast on them for the trial of their faith, as gold is tried by fire, chap. i. 7. to which the apostle alludes. This figure in a lively manner expresses the painful and dangerous nature of their trial.

7. Ver. 14. — If ye be reproached. — To an ingenuous mind, reproach is often worse than the spilling of goods, or even than bodily pain. Wherefore, to comfort the brethren put them in mind of Christ's words, Matt. v. 11. Blessed are ye when men shall revile you, &c.

8. The Spirit of glory and of God rests upon you. — This is an allusion to Isaiah li. 3. The Spirit of glory, which rested on the persecuted disciples of Christ in the first instance, was a spirit of forbearance, enabling them to suffer the greatest evils without shrinking; a spirit which the brethren greatly admired. For which reason, when they put the first Christians to death for refusing to worship idols, they were so struck with the correctness of their surnames and benedictions, whereby they suffered, that it led many of them to think well, both of any power, and as they must have been a great consolation to the brethren wherever, to be assured that the power of the chief persecutors was about to be utterly broken. Also, to know that the law of Moses was soon to be abolished, and that God had prevented the Gentiles from receiving the Jewish rites.

9. Be ye therefore sober. — This word has a double purport; it means both the passions of the mind and the exterior acts of the body with wisdom. When applied to the mind, as in this passage, it signifies to be mastered by provocation: when applied to the body, it signifies to be temperate in the use of meat and drink, and other sensual gratifications.
I. PETER.

16 **However, I HAVE ONE SUFFER AS A Christian, let him not be ashamed, but let him even glorify God on that account.**

17 (2 Pet. 2:20.) Indeed the time is come, that punishers must begin at the house of God; and if it begin first (so?) at us, what will the end be of them who obey not the gospel of God?

18 And if the righteous with difficulty can be saved, where will the ungodly and the sinner (which are future of the Induc. Med. voc.) show themselves?

19 (2 Tim. 3:1.) Wherefore, let even those who suffer by the will of God, (1 Pet. 5:13.) commit (that he may go now) their own lives to him in well-doing, as to a faithful Creator.

2. At the house of God.—So the believing Jews are called, because they were now become the family and people of God, in the room of the unbelieving Jews. See the illustration of this verse in the View.

20 With difficulty (as the word is here signified) can be saved:—That the apostle is not speaking here of the difficulty of the salvation of the righteous at the day of judgment, will be evident to any one who considers 2 Pet. 3:11. This there shall be no salvation to them that he judged by the Spirit of salvation, and were delivered from the unrighteousness of the flesh. What he speaks of, is, the difficulty of the preservation of the righteous at the time of the destruction of Jerusalem. Yet they were preserved; for as Christ promised, Matt. xxiv. 12. But the ungodly and wicked Jews were saved neither in Judea nor anywhere else.

21 Let even those who suffer by the will of God, (1 Cor. 5:1.) commit their own lives to him in well-doing, as to a faithful Creator, who can and will most certainly restore their lives to them at the resurrection.

CHAPTER V.

View and Illustration of the Precepts given in this Chapter.

Because the knowledge and good behaviour of the people depend in a great measure upon the kind of instructions which they receive from their teachers, the apostle in this chapter addressed the elders, that is, the bishops, pastors, rulers, and deacons, among the brethren of Pontus, &c. ver. 1.—Exhorting the bishops, in particular, to feed the flock of God committed to their care faithfully; and to exercise their episcopal office, not as by constraint, but willingly; not from the love of gain, but from love to their Master and to the flock, ver. 2.—And not to lord it over God's heritage, but to be patterns of humility and disinterestedness to their people, ver. 3.—This exhortation to bishops to feed Christ's flock, was given with much propriety by Peter, who had himself been appointed by Christ to feed his lambs and his sheep. Next, because the faithful performance of the bishop's office was in that age attended with great difficulty and danger, the apostle, to encourage the bishops, assured them, when that chief Shepherd shall appear, they shall receive a crown of glory that faileth not away, ver. 4.—The distinguished reward which Christ is to bestow on those who have suffered for his sake, being a favourite topic with our apostle, he introduces it often in this epistle.
I. PETER.

CHAP. V.  
2. Over the heritages of God.

NEW TRANSLATION.

CHAP. V.—1. The elders, &c.

Commentary.

CHAP. V.—1. The elders who are among you, in your different churches, I exhort in what follows: who are a fellow-shepherd, &c., witnessing the sufferings of Christ in the garden and on the cross, and a partaker of his glory of governing the world by the gospel, which glory to be manifested at the last day. 2. Feed the flock of God which is committed to your care, faithfully exercising the bishop's office, not constrained thereto by men, but willingly, from a sense of the excellence of the office, neither for the sake of base gain, but for good disposition, 3. Neither as lording it over your flocks, which are the heritages of God: but being patterns in the flock in distress, hunger, and charity to the poor. 4. And to encourage you, know that when the chief Shepherd shall appear to judge the world, ye who have discharged your duty to your flocks faithfully, shall receive from him the crown of glory which fadeth not away. 5. For the like reason, ye the people subject yourselves to the elders, receiving their instructions and reproofs with humility. 6. Be humble, therefore, under the strong hand of God, that he may exalt you in due time. 7. Cast all your anxieties on him, because he careth for you.

Ver. 1.—1. The elders. An elder, as a name of office, belonged originally to bishops, presbyters, teachers, and deacons. Acts xxv. 36. Jas. i. 17. 2. Whom am a fellow-shepherd. Here Peter shewed his great modesty, for though he was one of the chief apostles, he took the title of elder only. And to render his exhortation acceptable to the elders of a people, he called himself their fellow-shepherd. The commentators justly observe, that if Peter had been the principal bishop of the apostles, as the Popes affirm, he would have taken this place, and that in the ascension of his magnificence, certainly he had assumed to himself that high prerogative. The circumstances of Peter's being a fellow-shepherd, and a witness of the sufferings of Christ, are more mentioned to give weight to his exhortation. 3. And a witness of the sufferings of Christ. One of the purposes for which Christ chose twelve of the disciples, to be with him always, that having heard his discourses, and seen his miracles, and sufferings, they might be able to testify these things to the world, as what they themselves had heard and saw. Wherefore, as witness, in this passage signifies not only one who was present at a transaction, but who testifies it afterwards. 4. A partaker of the glory which was to be revealed. The glory to be revealed is Christ's glory of governing the world by his gospel. 5. Exercising the bishop's office, not by constraint, but willingly. In the first age, when the profession of the gospel exposed men to persecution, and when the persecution fell more especially on the bishops, it might easily be imagined, that some who were appointed to that office, would undertake it unwillingly: perhaps, because they were not disposed to do the duties thereof diligently. Or, because they were not willing to suffer. In such cases, the apostle very properly advised persons to decline the office. 6. But from good disposition. So I have translated πρόφανον, because it is opposed to the desire of base gain, mentioned in the preceding clause; and the following, willingly, mentioned likewise in the preceding clause. In the Syriac version, this word is translated into corese. Benson's observation on this verse is, 'How severely are they who feed themselves and not the flock: who take the patrimony of the church, and commit the care of souls to others, whom they allow a very small share of that plenty which they have for doing little.' 7. Neither as lording it over the flock. This is a strong word, denoting that tyranny which the men of this world often exercise, when they have obtained offices of power. K

Ver. 2.—1. Exercising the bishop's office, not by constraint, but willingly. In the first age, when the profession of the gospel exposed men to persecution, and when the persecution fell more especially on the bishops, it might easily be imagined, that some who were appointed to that office, would undertake it unwillingly: perhaps, because they were not disposed to do the duties thereof diligently, or because they were not willing to suffer. In such cases, the apostle very properly advised persons to decline the office. 2. But from good disposition. So I have translated πρόφανον, because it is opposed to the desire of base gain, mentioned in the preceding clause; and the following, willingly, mentioned likewise in the preceding clause. In the Syriac version, this word is translated into corese. Benson's observation on this verse is, 'How severely are they who feed themselves and not the flock: who take the patrimony of the church, and commit the care of souls to others, whom they allow a very small share of that plenty which they have for doing little.' 3. Neither as lording it over the flock. This is a strong word, denoting that tyranny which the men of this world often exercise, when they have obtained offices of power.

Ver. 3.—1. Neither as lording it over the flock. This is a strong word, denoting that tyranny which the men of this world often exercise, when they have obtained offices of power.
8 Be sober, be vigilant! because your adversary the devil is walking about as a roaring lion, seeking whom he may swallow up.

9 How resist, steadfast in the faith, knowing that the same kinds of sufferings are accomplished in your brethren who are in the world.

10 And may the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after ye have suffered a little, (see 6:5, 6,) himself make you complete, support, strengthen, settle you.

11 (Aerv) To him be the glory, and the dominion of the universe, ascribed by us, for ever and ever.

12 (Bav) By Silvanus, a faithful brother as I conclude, I have written to you in few words, exhorting you, and strongly testify- ing; this is the true grace of God in which ye stand.

13 The church which is at Babylon, elected jointly with you, and Mark my son salute you.

14 Salute one another with a kiss of love. (See Rom. xvi. 16, note 1.) Peace be to you all who are in Christ Jesus. Amen.

15 Being reduced to want by the persecution they were suffering, and of their being tempted thereby to renounce the gospel, the apostle exhorted them to be only moderately solicitous to avoid these dangers, and to cast their sacred care on God.

Ver. 8. Be sober, be vigilant.—This advice the apostle had given before, chap. iv. 7. (See note 2. there.) But he renews it now, and adds a new reason, 'That the devil is going about seeking whom he may swallow up!' As the word σκέπασθαι literally signifies; being used concerning solids as well as liquids. It strongly expresses the insatiable rage of the enemy of mankind to hinder their salvation, and to snatch them away from his holy God. For he sometimes attacks the person of God's people, though not visible; and sometimes by his servants, the other evil spirits who are in league with him; and sometimes by wicked men his subjects, whom he incites to tempt them by the terror of persecution. This account of the devil's malice is given with great propriety by Peter, to whom our Lord said, 'Simon, Satan hath desired to have you, but he may ass you as wheat; but I have prayed for thee.' Peter likewise had good reason, as Doddridge observes, to recommend watchfulness, since he had fallen so shamefully himself, notwithstanding this warning from his Master.—Romans understand the unbelieving Jews, who persecuted the Christians with great fury.

Ver. 9. Him resist, steadfast in the faith.—To show the efficacy of faith in enabling us to resist temptation. Paul calls it a shield, Eph. vi. 16, 'wherewith the darts of the wickedness,' &c.

Ver. 11. To him be the glory, &c.—By this doxology Peter expressed his firm persuasion that the devil hath no title to any honour from men, nor any dominion in the universe, nor power to tempt men, but by permission from God.

Ver. 12. 1. By Silvanus, a faithful brother.—Silvanus by whom this letter was sent, is, as Oecumenius supposes, the person of that name who joined Paul in writing to the Thessalonians, he is the Silas who is called, Acts xx. 22, 'a chief man among the brethren,' and ver. 32, 'a prophet; and being Paul's constant companion in travel, after the defection of John Mark, he doubtless accompanied the Galatians and the other countries of the Lesser Asia mentioned in the inscription, so, being well known to the brethren in these parts, he was a fit person to carry this letter. He is called here by Peter a faithful brother.' And without doubt he must have been an excellent person, and very zealous in the cause of the gospel; who attended Paul so many painful journeys undertaken for the service of Christ, and who on this occasion was willing to go into Pontus, Galatia, &c., with Peter's epistle to the churches in these widely extended countries. Probably, after Paul's death, Silas attached himself to Peter as his assistant, and reconciled himself much honoured by this commission to carry the apostle's letter into the Lesser Asia, which he executed faithfully.

2. A faithful brother as I conclude.—Peter having become intimately acquainted with Silvanus only since Paul's death, 'he concluded him to be a faithful brother;' from his mouth was coming very strongly the counsel of God in which ye stand.
II. PETER.

PREFACE.

Sec. 1.—Of the Authenticity of the Second Epistle of Peter.

In the Preface to the epistle of James, (sect. 2. initio), and in that to 1 Peter, (sect. 3. initio), the doubts which the ancients entertained concerning the authenticity of five of the seven Catholic epistles, are faithfully declared. But at the same time it is proved, that the doubted epistles were very early known, and well received by many. On this subject it is proper to put the reader in mind, that these epistles were rendered doubtful by a circumstance mentioned in the Gen. Pref. p. 1. namely, that the doubted epistles are omitted in the first Syriac translation of the New Testament, which is supposed to have been made in the second century. But the only conclusion that can be drawn from the omission is, that the author had not seen those epistles, or rather that they were not generally known when he made his version. Now this might easily happen, if it is probable, he was a Syrian Jew. For Syria being at a great distance from Pontus, Galatia, Cappadocia, the proconsular Asia and Bithynia, to whose inhabitants the epistles under consideration were originally sent, it would be a considerable time before copies of them were dispersed among the people from whom the Syriac version of the New Testament was made, so that the author might think it useless to translate them.

With respect to the doubts which some entertained of these epistles, after they came to be known, they serve to prove that the ancient Christians were very cautious of receiving any books as canonical, whose authority they were not perfectly assured of. For as Wall, Crit. Notes, vol. iii. p. 356. very well observes, “They not only rejected all the writings forged by heretics under the names of the apostles; but if any good book, affirmed by some man or by some church to have been written and sent by some apostle, was offered to them, they would not, till fully satisfied of the fact, receive it into their canon.” Wherefore, though the five epistles above-mentioned were not immediately acknowledged as inspired writings, in the countries at a distance from the churches or persons to whom they were originally sent, it is no proof that they were looked on as forgeries. It only shows that the persons who doubted of them had not received complete and uncontestable evidence of their authenticity; just as their being afterwards universally received is a demonstration, that, upon the strictest inquiry, they found them the genuine productions of the apostles of Christ whose names they bear. For the churches to whom these letters were sent, hearing that doubts were entertained concerning them, would no doubt of their own accord, as well as when asked concerning them, declare them to be genuine. And their attestation made public, joined with the marks of authenticity found in the epistles themselves, in time established their authority beyond all possibility of doubt. The truth is, such good opportunity the ancient Christians had to know the truth in this matter, and so well founded their judgment concerning the books of the New Testament was, that, as Lardner observes, no writing which was by them pronounced genuine, hath since their time been found spurious; neither have we at this day the least reason to think any book genuine which they rejected.

Thus much was necessary to be said concerning the five doubted-of epistles in general. With respect to the second epistle of Peter in particular, it remains to point out the marks of authenticity contained in the epistle itself, which, with the attestations of the churches to which it was sent, have fully established its authority.

1. And first it is observable, that the writer styles himself Symeon Peter; from which we conclude that this epistle is the work of the apostle Peter. If it be objected, that the apostle's name was Simon not Symeon, the answer is, that although in Greek this apostle's name was commonly written Simon, the Hebrew form of it was Symeon; for in the history of Jacob's sons it is so written. Besides, this very epistle is called Symeon, Symeon, Acts xv. 14. Next, it is objected, that in the first epistle, which is undoubtedly the apostle Peter's, he styles himself, not Simon Peter, but Peter simply. But I observe, that Luke hath called this apostle Simon Peter, chap. v. 6.; and that John hath given him that name no less than seventeen times in his gospel; perhaps to shew that he was the author of the epistle which begins, ‘Symeon Peter, a servant, and an apostle,’ &c. Further, though in the inscription of the first letter, Peter's surname only is mentioned, because by it he was sufficiently known, he might in the inscription of the second, for the greater dignity, insert his name complete; because he intended authoritatively to rebuke the false teachers who had already risen, or were to rise. Upon the whole, Symeon Peter being the same with Simon Peter, no objection can be raised against the authenticity of this epistle on account of the name.

2. The writer of this epistle expressly calls himself in the inscription an apostle. He does the same chap. iii. 2.; and in other places he ascribes to himself things which agree to none but to Peter the apostle. For example, chap. l. 14. ‘Knowing that the putting off of my tabernacle is soon to happen, even as our Lord Jesus Christ hath shewed me;’ alluding to John xxi. 19. where we are told that Jesus signified to Peter by what death, when old, ‘he should glorify God.’—Chap. i. 16. this writer affirms, that he was one of the three apostles who were with Jesus at his transfiguration, when a voice from God he was declared to be ‘his Son, the beloved.’—Chap. iii. 15. this writer calls Paul ‘his beloved brother,’ in allusion no doubt to his having given Paul the right hand of fellowship: withal he commends his epistles as scriptures, that is, divinely inspired writings. The writer therefore, having thus repeatedly taken to himself the name an character of an inspired apostle, if he was an impostor, he must have been the most profligate of men.

3. By calling this his Second Epistle, chap. iii. 1. the writer intimates that he had written to them formerly. He intimates the same thing chap. l. 12—15. and, by so doing, shews himself to be the same Peter who wrote the first epistle. The method which Grocius has taken to elude the force of this presumption, shall be considered afterwards.

4. The matters contained in this epistle are highly worthy of an inspired apostle; for besides a variety of important discoveries, (see sect. v.), all tending to display the perfections of God and the glory of Christ, we find in it exhortations to virtue, and condemnations of vice, delivered with an earnestness and feeling which shew the
sust "it to have been incapable of imposing a forged writing upon the world; and that his sole design in this epistle was to promote the interests of truth and virtue in the world.

II. But in opposition to these internal marks of authenticity, and to the testimony of all the ancient Christian writers since the days of Eusebius, who with one voice have ascribed this second epistle, as well as the first, to the apostle Peter, Salmasius, and other learned moderns have argued, that because its style is different from the style of the first epistle, it must have been written by some impostor who personated the apostle Peter. This objection shall be fully considered immediately. At present suffice it to say in the general, that if this was a writing forged in the name of an apostle by any impostor, we should certainly find some erroneous tenet, or false fact, asserted in it, for the sake of which the forgery was attempted. Yet nothing of that kind appears in the second epistle of Peter; nothing inconsistent with the doctrine taught in the other writings, which by all are acknowledged to be divinely inspired; in a word, nothing unsuitable, but every thing consonant, to the character of an inspired apostle.

This argument appeared so strong to Grotius, that although, on account of the difference of the sentiments and style observable in the two epistles, he would not allow the second epistle to be Peter's; he did not venture to call it the work of an impostor, but supposed it to have been written after the destruction of Jerusalem by Symeon, who succeeded James, our Lord's brother, in the bishopric of Jerusalem. And because the inscription, with the other particulars in the epistle relating to the writer of the character, are utterly inconsistent with Grotius's opinion, he uses a method of removing these difficulties, unworthy so learned a critic, as well as so good a man. Without the least authority from any ancient MSS. or versions, he confidently affirms that the inscription is interpolated, and that originally it was Symeon, a servant of Jesus Christ.

With the same unauthorized boldness he proposes to expunge the words our beloved brother, which precede the word Paul, chap. iii. 15.—And with respect to the words which this writer says he heard coming from the excellent glory, when he was with Jesus on the holy mount, chap. i. 16. Grotius affirms, 'that if some more ancient MSS. could be found, it might thence appear, that those words were added in this place, as other words in other places, by those who were willing to have this passage for an epistle of Peter.' But I reply, That if the texts of ancient books are to be altered, at the pleasure of every rash critic, for the sake of supporting some groundless conceit, there will be no such thing as the genuine text of any ancient book whatever. Wherefore, if liberties of this kind are not to be taken with profane authors, far less are they to be allowed in settling the text of the books of scripture, whose authority depends on our having, not the conjectural emendations of fanciful critics, but the very words of the inspired authors themselves.

With respect to the insinuation, that the author of this epistle wrote the first also, contained in the expression,

'This second epistle, beloved, I now write to you,' chap. iii. 1. Grotius says, that the two preceding chapters are the first epistle, and that the second epistle begins with the words, 'This second epistle,' &c. But as in no ancient MS. or version of this epistle is it so divided, and as no author ancient or modern hath spoken of its having been at any time so divided, Grotius's opinion merits no regard.

III. With respect to the objection against the authenticity of the second epistle of Peter, taken from its style being different from the style of the first, it is to be observed, that in the second epistle the opinion of many learned men this diversity is found only in the second chapter of the second epistle; the style of the first and third chapters being pretty much akin to the style of the first epistle. Wherefore, if the first and second epistles of Peter are thought to have been written by different authors, because the style of the second epistle differs in one chapter from that of the first, we must think that the second epistle itself was written by two different authors, because the style of its first and third chapters differs from that of the second. Yet no such conclusion ought to be drawn in either case; as it is well known that an author's style is regulated by the subjects of which he treats. If these are grand and interesting, they naturally suggest animated and sublime expressions; such as those in the first and third chapters of the second epistle, in which Peter describes the transfiguration of his Master, with the august circumstances which attend it; also the creation of the world, its past demolition by water, and its future destruction by fire.—On the other hand, if the subjects treated of raise an author's indignation and abhorrence, he will use an austerity of style, expressive of these feelings. Of this kind is the style of the second chapter of the second epistle.

For the apostle, whose love to his Master was great, and who had the feeding of Christ's sheep committed to him, regarding the false teachers as the most flagitious of men, wrote that chapter against them with a bitterness which he would not have used in correcting teachers who had served through simplicity. Moreover, in describing the character, and in foreseeing the miserable end of these impostors he adopted the bold figures and lofty expressions peculiar to the eastern writers, as even coming short of what might with truth be said concerning them.

—Wherefore, since the diversity of style in the two epistles of Peter can be so well accounted for, even on supposition that they were written by the same author, there is no reason to fancy with Grotius, that the second epistle was written by Symeon bishop of Jerusalem; or with Jerome, that Peter made use of different interpreters for the purpose of turning his Syriac epistle into Greek; or with bishop Sherlock to suppose, that Peter in his second epistle, and Jude in his epistle, copied some ancient Jewish writer, who described the false teachers of their own time, and denounced the judgments of God against them.

SECT. II.—Of the Time when the Second Epistle of Peter was written.

When Peter wrote his second epistle, he was old, and near his end: Chap. i. 14. *Knowing that the putting off of my tabernacle is soon to happen, even as our Lord Jesus Christ hath showed me.' Besides, chap. iii. 14, he speaks as if he had then seen all Paul's epistles: 'As also our beloved brother Paul, according to the wisdom given to him, hath written to you, 16. as indeed in all his epistles,' &c. If Peter had seen all Paul's epistles when he wrote this letter, it is probable that Paul was then dead. Nay, it is thought that Paul was dead when Peter wrote his first letter; at least if he wrote it from Rome, as most of the ancient Christian writers testify, (see 1 Peter, Pref. sect. 5.) The reason is, when Paul wrote his second to Timothy from Rome, a short while before his martyrdom, though he mentioned many who were then with him, he spake nothing in that letter of Peter; an omission which, if Peter had been in Rome at that time, could not well have happened. Wherefore, if Peter wrote his first epistle from Rome, he must have done it after Paul's death; consequently not sooner than the end of the year 66, or the beginning of the year 67, about three years before the destruction of Jerusalem. For Paul was put to death in the twelfth year of Nero, answering to A. D. 64.

With respect to the second epistle, which, as we have
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Penn, was composed a little before Peter's death, it seems to have been written from Rome likewise not long after the first. For, as Lardner, Can. iii. p. 253. observes, "It is not unlikely, that, soon after the apostle had sent away Silvanus with the first epistle, some came from those countries to Rome, where there was a frequent and general resort from all parts, bringing him an account of the state of religion among them, which induced Peter to write a second epistle, for the establishment of the Christians among whom he had laboured; and he might well hope, that his last words and dying testimony to the doctrines which he had received from Christ, and had taught for many years with unshaken steadfastness, would be of great weight with them." Indeed it seems to make that circumstance his apology for writing a second letter to them so soon after the first. See chap. i. 15, iii. 1. — If the second epistle of Peter was written not long after the first, we may date it in the year 67 or 68, while the persecution against the Christians raged at Rome, and when Peter had an immediate prospect of suffering martyrdom, as the Lord Jesus Christ had shewn him.

It was mentioned, No. 2, that Grotius supposed this epistle was written after the destruction of Jerusalem. But if his opinion be true, it will destroy the authenticity of the epistle as an inspired writing, seeing the only ground on which he rests his opinion is chap. iii. 12, where he says the writer speaks of the end of the world as then at hand: 'Expecting, and earnestly desiring the coming of the day of God, in which the heavens being set on fire shall be dissolved,' &c. For as, according to him, it was a common opinion in the first age that the end of the world was to succeed the destruction of Jerusalem, he supposed the writer of this epistle could not exhort the Christians to 'expect and earnestly desire the coming of the day of the Lord,' &c. unless Jerusalem had been then destroyed. But an exhortation of this sort is no proof that the writer, whoever he was, thought the end of the world was then at hand. He knew the contrary, as is plain from chap. iii. 3, where he expressly foretells, that 'scorners will come in the last days; saying, Where is the promise of his coming? for since the fathers fell asleep,' &c. In the last days, the scoffers, on account of Christ's long delaying to come, would ridicule his promises, and his disciples' expectation of that grand event. It being thus evident that the writer of this epistle did not think the end of the world was then at hand, (see 2 Thes. Pref. sect. 3.), his exhortation to expect, and earnestly desire the coming of the day of the Lord, does not imply that the day of the Lord's coming to destroy the world was then at hand, but that being kept hid from all mankind, and absolutely uncertain, believers ought always to be prepared for it. And as at that day the living are to be changed, and the dead to be loosed from the bands of death, and the whole crowned as victors, it ever was, and till it happen, ever will be, the object both of their earnest desire and of their firm hope. Grotius's argument, therefore, to prove that this epistle was written after the destruction of Jerusalem, taken from chap. iii. 12, being a misrepresentation of that text, founded on a false fact, is not of the least value.

Sect. IV.—Of the Occasion on which the Second Epistle of Peter was written.

For this see the quotation from Lardner, sect. 2, penult paragraph. See also the Preface to James, sect. 4, and the Illustrations prefixed to chapters i. and ii. of this epistle.

Sect. V.—Of the Matters contained in the Second Epistle of Peter.

The Spirit who revealed to Peter, that false teachers and corrupt doctrine would greatly disturb the peace and purity of the church in after-times, directed him to publish these discoveries in a second epistle to the brethren of Pontus, &c. and to accompany them with the plainest and most express declarations of the chief doctrines and precepts of the gospel; and to assert the high character, the power, and the coming of Jesus the author of the gospel; that at whatever time these false teachers appeared, and this epistle was read, the faithful might discern the impiety of their tenets, by comparing them with the true doctrines of the gospel set forth in this epistle, and steadfastly resist them.

In speaking of the matters contained in the second epistle of Peter, I must omit observing, that in it, as in the first epistle, there are discoveries of some important facts, and circumstances, not mentioned at all, or not mentioned so plainly, by the other inspired writers. Such as, 1. That our Lord was transfigured for the purpose of exhibiting, not only a proof of his greatness, and power as the Son of God and Judge of the world, but an example of the glory in which he will come to judgment: an example also, of his power to transform our corruptible mortal bodies, at the resurrection, into the likeness of his own glorious body, as it appeared in his transfiguration. 2. That the destruction of the cities of the plain by fire, was intended to be an example of that destruction by fire from the presence of the Lord, which will be inflicted on the wicked after the judgment. Compare Jusev. ver. 7.—3. That in the last age of the world scoffers will arise, who, from the stability of the present mundane system, will argue that the world hath existed as we see it from eternity, and that it will continue for ever. —4. That after the judgment, this earth with its atmosphere shall be set on fire, and, burning furiously, the elements shall be melted, and the earth with all the works of God and man thereon shall be utterly destroyed—That after the present heaven and earth are burnt, a new heaven and a new earth shall appear, into which, according to God's promise, the righteous shall be carried, there to live in unspeakable happiness; an event which Peter himself, in his discourse to the Jews, Acts iii. 21, hath termed 'the restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.'

From the foregoing account of the discoveries made in the second epistle of Peter, the attentive reader must
be sensible, that they are more grand and interesting than even those contained in the first epistle; and that to the foreknowledge and declaration of them, a degree of inspiration was necessary, superior to that required in the writing of the first epistle. Consequently, that the matters exhibited in the second epistle are every way worthy of an apostle of Christ really inspired, such as this writer expressly affirms himself to have been, and of which there can be no doubt.

CHAPTER I.

View and Illustration of the Matters contained in this Chapter.

In the latter part of the apostolical age many false teachers arose, among whom the Nicolaitans and the Simonians were the most remarkable. These, as Jude tells us, ver. 4. 'perverted the grace of God to lasciviousness.' They perverted the doctrine of the gospel concerning men's being justified of free grace by faith, without the works of law, so as to make it a pretence for gratifying the lusts of their flesh without restraint. And to gain credit to their impious explications of the doctrines of the gospel, these impostors denied the authority of the apostles of Christ, and arrogated to themselves an illumination and authority superior to theirs. Nay, they denied the authority of Christ himself, chap. ii. 1. And having thus set themselves up as the only inspired teachers, (Jude, ver. 16, 19,) they assured their disciples, that being justified by faith without works, believers are under no obligation, either to abstain from sin, or to do what is morally good; that Christ hath purchased for them a liberty to gratify all their passions and appetites; and that Christ will not judge and punish them for so doing, nor for any sin whatever.

These doctrines, being extremely agreeable to the corruptions of the human heart, were embraced by many in the latter part of the first age. Wherefore, to stop the mouths of these false teachers, who were now gone abroad among the churches, and to prevent the faithful from being seduced by them, and to establish them in the belief of the things which the Lord himself had taught, and which his apostles had delivered in his name, Peter wrote this second epistle, in which he brought these things to their remembrance.

And, first of all, in opposition to the calumnies of the false teachers, he assured the brethren to whom this epistle was directed, that Christ had gifted to his apostles every thing necessary to quälify them for leading mankind to a godly life, and for making them partners of the divine nature. He had bestowed on them inspiration to know the true doctrines of the gospel, and authority to declare them to the world. From this it followed, that the teachers who pretended to possess a greater illumination than the apostles, or greater authority, were impostors, ver. 3, 4. And because these seducers taught their disciples, that morality was of no use in procuring salvation, Peter, by his apostolical authority, commanded all who profess the gospel, to add to their faith courage, and to courage knowledge, &c. ver. 5-7. Declaring, that these excellent dispositions would make them fruitful in good works, ver. 8. That if they were deficient in these things, they were blind, notwithstanding their pretentions to illumination, ver. 9. Moreover, the practice of good works the apostle recommended to them from this important consideration, that thereby, and not otherwise, they would make their calling and election firm, ver. 10. —and have an entrance into the everlasting kingdom of the Saviour, richly or honourably ministered to them, ver. 11. These things, he told them, he would not cease to call to their remembrance while he was in life, although they knew and believed them already, ver. 12, 13. —Withal, being sensible that he was soon to die, he proposed, by committing his instructions to writing in this epistle, to put it in their power, after his decease, to have them always in remembrance as his dying words, ver. 14, 15. In the mean time, to give the faithful the fullest assurance of the truth of all the things which the apostles with one consent had delivered to the churches, and which in part he was now going to write; more particularly, to give them a perfect assurance of Christ's being the Son of God, and of his coming to judge the world, which the infidels of that age loudly denied, St. Peter told them, that in making known the power and coming of Christ, he and his brethren apostles had not published a fable cunningly devised by Christ, and credulously received by them. They had the clearest evidence of their Master's power and coming set before them visibly, in the honour and glory which he received from the Father when he was transfigured in their presence, and a voice came to him from the excellent glory saying, 'This is my Son the beloved, with whom I am well pleased.' This voice, said he, we Peter, and James, and John, heard distinctly, being with him on that occasion upon the holy mountain, ver. 16-18. —He added, by these proofs of our Master's greatness, of which we were beholden, we and all mankind have the ancient prophecies concerning the resurrection of the dead, and the judgment of the world, as well as our Master's prophecies concerning these events, made more firm. Wherefore, it is your duty to give heed to the prophetic word thus confirmed, as to a lamp shining in a dark place, until the day of judgment itself dawn, and Christ the morning-star of that day arise in your hearts, by his personal appearance from heaven, ver. 19. —Knowing this first, as a circumstance necessary to confirm you in the belief of the ancient prophecies, that no prophecy of scripture is of the prophet's own invention, ver. 20. —but that all the prophets speak their prophecies by the inspiration of the Holy Ghost.

NEW TRANSLATION.

CHR. 1. —1. Symeon Peter, a servant and apostle of Jesus Christ, (see 1 Pet. v. 1. note 2,) to them who have obtained like precious faith with us, through the righteousness of our God and Saviour Jesus Christ.

VER. 1. —1. Precious faith. — Faith is called precious, because it is more essential to men's happiness than all the things they esteem most precious.

2. Of our God and Saviour Jesus Christ. —The Dative noun with the Genitive case. On what authority our translators have rendered this, 'Of God and our Saviour Jesus Christ,' I know not. Perhaps they pointed the Greek text thus: ὄμω τῆς οὐρανοῦ, but the propriety of the language does not admit of that punctuation. Some understand this passage as signifying, that Jesus Christ is both our God and our Saviour. But others are of

COMMENTARY.

CHR. 1. —1. Symeon Peter, a servant and apostle of Jesus Christ, to all, both Jews and Gentiles, who have obtained like precious faith in the gospel with us believing Jews, through the righteousness of our God, who, by the prophets, promised that blessing to all nations; and of our Saviour Jesus Christ, who hath called us thereto.
II. PETER

2 May good dispositions, and happiness temporal and eternal, be multiplied to you, through the knowledge of God, and of Jesus our Lord.

3 (I. 319.) Certainly his divine power hath gifted to us all things which are necessary to life and godliness, through the acknowledgment of him who hath called us (Jas.) to glory and courage.1

4 (Ji s.) By whom1 the greatest, even precious promises? are gifted to us, that by these ye might become partakers of the divine nature, feeing away from the corruption1 which is in the world through lust.

5 (Kaiwma noratai, 107.) And for this very reason indeed, giving all diligence, join (e) to your faith? courage; 2 and to courage, knowledge; 3

6 And to knowledge, temperance; 4 and to temperance, patience; 5 and to patience, godliness; 6

7 And to godliness, the love of the brethren; 7 and to the love of the brethren, love 8 to all men.

1. Comment: The passive voice is used, in order to give prominence to the power of God, in contrast to our natural capacity. The progressive and perfect tenses are used throughout, as a marked contrast to the present tense of the passive voice. The idea of growth and development is emphasized, as well as the need for continuous effort and diligence.

2. Comment: The word "diligence" ("γυμνασμός") refers to active effort and perseverance. The idea is that we must actively cultivate these virtues in our lives, rather than passively relying on them.

3. Comment: The word "courage" ("παράστασις") implies a boldness and confidence in the power of God. The idea is that we must be willing to stand up for our faith in the face of adversity.

4. Comment: The word "knowledge" ("γνώση") refers to a deep understanding of the truths of God. The idea is that we must strive to deepen our understanding of God and his ways.

5. Comment: The word "temperance" ("σωφροσύνη") refers to self-control and moderation. The idea is that we must learn to control our desires and impulses.

6. Comment: The word "patience" ("πάθος") refers to the ability to endure suffering and hardship. The idea is that we must learn to endure the trials of life with grace.

7. Comment: The word "godliness" ("θεολογία") refers to the reverence and worship of God. The idea is that we must learn to honor and worship God in all that we do.

8. Comment: The word "love" ("λάβα") refers to a deep affection and concern for others. The idea is that we must learn to love others in a way that reflects the love of God.

Ver. 2. The knowledge, &c.—So γνώσις signifies, ver. 3. What an high value Peter put on the knowledge of God and of Christ, may be known, not only from his account of its efficacy in producing good dispositions and inward peace in men's minds, but from his exhortation, ver. 5, to add to their faith knowledge, (see note 1. on that verse,) and from the advice with which he concludes this chapter, chap. iii. 18. "Grow in the knowledge of our Lord and Saviour."1 This knowledge our Lord likewise highly recommends, John xvi. 3. "This is life eternal, to know thee the only true God, and Jesus Christ whom thou hast sent." Ver. 3. —All things which are necessary to life and godliness— that is, to a godly life. The things gifted by God's divine power to the vessels of his grace, in order to bring men to a holy life, were:

1. A complete knowledge of the doctrines of the gospel.—2. A mouth to preach and defend this doctrine, which our adversaries should not be able to resist.—3. Wisdom to direct them to behave as children sent into the world of God, Luke xii. 4—5. Miracle power, to confirm their doctrine and mission.

Ver. 4. —Joined to faith. —The apostle, 1 Epist. v. 1. denotes the apostolic office by the word glory. 3. And courage.—So I have translated the word αἰσθήσις, because courage is one of the spiritual gifts bestowed on the apostles, to fit them for their work. Accordingly, we find two of them praying for courage, 1 Thess. iv. 9, 10. Others translate τῆς αἰσθήσεως, by his glorious power.

Ver. 4. —By whom.—If the third verse is read as a paronomasia, the antecedent to the plural relative αὐτος will be, God and Jesus. Nevertheless, chap. iii. 6. note 1. at the end, where it is showed, that according to the Hebrew idiom a plural relative may have a singular antecedent; consequently, Jesus our Lord may be intended. Ver. 5. Peter. Two or three MSS. have it here.

2. Precious promises.—The apostle means all the promises of the gospel, which he calls great, because the things promised are the grandest that can be conceived by the human mind; such that they give the benefit of faith to all that believe in Christ, even the resurrection of the dead, the judgment of the world, &c. He likewise calls them precious, because of their efficacy to make us partakers of the divine nature; a possession noore precious than all the riches in the universe.

3. From the corruption.—This name the apostle gives to vicious actions in general, because they tend to destroy both the souls and the bodies of men.

Ver. 5. —Join. —Join. —Join hand in hand with your faith, courage; and with courage, knowledge, &c. Others, because ταυτά γινεσθαι and ταυτά γινεσθαι signify the same, suppose the clause should be translated, "minister or supply by your faith courage;" &c. In like manner, the sense ταυτά γινεσθαι is used in ver. 11. of this chapter.

2. Comment: The idea is that we must actively cultivate these virtues in our lives, rather than passively relying on them. The idea of growth and development is emphasized, as well as the need for continuous effort and diligence.

3. Comment: The idea is that we must learn to endure the trials of life with grace. The idea is that we must learn to honor and worship God in all that we do. The idea is that we must learn to love others in a way that reflects the love of God.

4. Comment: The idea is that we must learn to withstand the attacks of the enemy. The idea is that we must learn to withstand the attacks of the enemy. The idea is that we must learn to withstand the attacks of the enemy.
For these things being in you, and abounding, make ye to be neither slothful nor unfruitful! in the knowledge of our Lord Jesus Christ.

9 (1 Thes.. 98.) But he who hath not these things is blind, shutting his eyes, and taking up a forgiveness of the purifications of his old sins.

10 Wherefore the rather, brethren, earnestly endeavour to make your calling and election sure! For, doing these things, ye shall never at any time fall.

11 (1 Thes.. 97.) And thus there shall be richly ministration of the grace of God into the everlasting kingdom of our Lord and Saviour Jesus Christ.

12 Wherefore, I will not neglect to put you always in remembrance, concerning these things, although ye know, and are established in the present truth. (See 1 John ii. 21.)

13 Yes, I think it be, as long as I am in this tabernacle, to stir you up, by putting you in remembrance;

14 Knowing that the putting away of my tabernacle is soon to happen, even as our Lord Jesus Christ hath shewed me. (1 Ep. i. 5. 13.)

15 (2 Cor. 2. 10.) Therefore I will carefully endeavour, that ye may be able, through faith, to read these things after my decease, to have these things always in remembrance.

16 For (see the view and Illustration here) we have not followed cunningly devised fables, as those who are travailing in the heathen churches concerning the appearances of their gods on earth, when we made known to you (1 Ep. i. 5. 13.)

the revelators, observed on this passage, That the Spirit of God hath, by Peter, established this only bulwark of Iniquity whereby an entrance into the kingdom of God is obtained.

Ver. 9. Slothful or unfruitful. The apostle, in the preceding verses, having recommended the acquisition of virtuous dispositions, he in this tells us, that these dispositions must lead us to good works.

Ver. 9. 1. Is blind. Good things, being the natural fruits of the knowledge of Christ, the person who pretends to the knowledge of Christ, and does not do good works, is blind with respect to the nature of the Christian Church. The Jews, though very holy in their actions, may be able, through faith, to read these things after my decease, to have these things always in remembrance, the more so as eye geometrical seeing.

Ver. 9. 2. To shut the eyes. According to Bochart, this word comes from vis, vis, to shut. The apostle uses this word, to show the blindness of which he speaks was wilful.

3. The purification of his old sins. His expression, which is an allusion to baptism, together with Ananias's words to Paul, Acts xxii. 16. Art, be baptized, and wash away thy sins, is thought by many to imply, that in baptism the guilt of former sins is washed away. But Paul himself hath taught the sound meaning of Ananias's words. Heb. x. 22. Having your hearts sprinkled from an evil conscience, and your bodies washed with pure water. Besides, Peter in his 1 Epist. iii. 19, tells us expressly, that baptism is not the washing away of the flesh of the flesh, but the answer of a good conscience towards God; in which respect it resembles circumcision, which is not that which is outward, but of the heart, by cutting off all irregular passions and species. The washing in baptism, therefore, is not a real, but an emblematical washing of the sinner from the guilt of his sins; which emblem, as it contains a promise of pardon, will be realized to the sinner, if he gives the answer of a good conscience, and not otherwise. For, as the washing of the baptized person in the water is an emblem of his death, the raising him out of the water is an emblem of his resurrection to eternal life if he forswakes his sins.

10. Make your calling and election sure. The original word Δικαίωση signifies firm. The Vulgate version is, that by good works ye make your calling and election firm. And Benn tells us, that he found the same reading in two Greek MSS. As man's election to eternal life cannot be made more firm than it was at first, and our calling is once put before election, it is reasonable to think that the apostle is speaking of the brethren's calling and election to be the church and people of God, which they were made firm by adding to their faith courage, &c. especially as it is said, if ye do these things, ye shall never at any time fall! namely, from your election. Accordingly, the word "falsi" is used to signify the rejection of the Jews as a nation, and their falling from their privileges as the people of God, Rom. xi. 11.

Ver. 11. Everlasting kingdom. Since we are told, 1 Cor. xv. 26. that after the judgment Christ will deliver up the kingdom to the Father, we must not think the kingdom here spoken of shall enter after the judgment is called the everlasting kingdom of Christ, because it will for ever be governed by him. The kingdom of Christ being the genius of the agent, and not of possession, means the kingdom which Christ erected by what he did in the earth, and which by the government which he will have in heaven, he will at length fully establish. This kingdom is fully called everlasting, because after it is delivered up to the Father, it will remain in continuance throughout all eternity. Some MSS. Instead of un, read an, read un. The MSS. after 1588, made this alteration. But the common reading is best supported.

Ver. 13. As long as I am in this tabernacle, to stir you up. Here the apostle seems to apostrophe to the brethren for writing a second letter to them so soon after the first. Hence his manner is correspondent to the meaning of the word tabernacle, to intimate that the soul is a distinct substance from the body, that its continuance in the body has not its limits from that its departure is easy.

Ver. 15. But may be able. After my decease, to have these things always in remembrance. The apostle's care in this was highly commendable; because the most important truths, if they are not remembered, have no influence on the mind. The grace in this passage, as Benson remarks, is beautiful. He proposed to put the brethren in mind of some revealed truths with which they were acquainted; he proposed to do this, not once or twice, but always, so long as he lived; nay, he proposed to put them in remembrance of these things after his death. Therefore the ministers of the gospel, following Peter's example, ought to insist most on the things which are of most importance to their people, though they are already well instructed in them; the influence of truth depending, not so much upon the knowledge, as upon the frequent recollection of it.

Ver. 16. We have not followed cunningly devised fables. The word "παποιαίως" is, in its bad sense, denotes, as Benson remarks, that which hath a false appearance of wisdom and knowledge, especially the apostle's using the term "παποιαίως". "Bosmighem". In the end of the verse, it is probable, that the cunningly devised fables of which he speaks, were those concerning the appearance of the heathen gods.
the power, and coming of our Lord Jesus Christ, but were (ἐπιθύμων) beholders of his greatness, 3

17 (Acts 3:24) When indeed he received from God the Father honour and glory, a voice of this kind being brought to him from the majesty, thus saith the Lord, I AM THY FATHER, THOU ART MY SON, THIS DAY I HAVE BEGOTTEN THEE. This is why the heavens were opened, (v. 143,) with whom I am well pleased. 3

And this voice we heard from heaven, being with him (v. 169,) on the holy mountain. 5

19 (Kai, 212.) And so we do have the prophetic word (chap. iii. 2.) more firm, to which ye do well to take heed, as to a lamp shining in a dark place (morepo) the morning-star rise in your hearts; 6

20 Knowing this first, that no prophecy of scripture is of private invention, 6

on earth in human forms, which the heathen priests had contrived to grandise their particular temples, and which the legislators some nations had adopted for the purpose of supporting the public religions. To gain the greater credit to these fables, the priests and sages of many nations called the mysteries of the gods, in which the fabulous appearances of the gods were represented as more divine than human. But one particular show alone none but the fully initiated were permitted to see. Hence they were called κεκρυμένα, beholders. See the note on the next verse. The sense of this passage the apostle, I suppose, understood in this sense, that the account which he and his brethren gave of Christ's transfiguration, was not a cunningly devised fable, like those exhibited in the heathen mysteries, but a real transaction of which they were κεκρυμένα, beholders.

Ver. 15.—The initiated into the mysteries were called κεκρυμένα, beholders, because they were admitted to behold a shines image which represented the supreme God, and heard an hymn in which his attributes were described and celebrated. In opposition to these vain mysteries, St. Peter places the much more grand and important mystery of the transfiguration, in which, as our Lord told the κεκρυμένα, there was exhibited both a visible example and a proof of the glory, wherein as the Son of God he will appear at the last day to judge the world, Matt. xvi. 27. In our Bible κεκρυμένα is translated eye-witnesses; but the proper term for eye-witnesses is εἰδωλοσ, Luke i. 2.

3. Of his greatness.—The change which our Lord produced in his own body, when he transfigured himself, so that his face shone as the sun, and his garments became white as the light, by his body shining through them, together with the voice which came to him from the magnificent glory, is called by Peter his ἀκαίρετα, mysterious greatness, both because the transfiguration was not a thing that could be conceived and proved by man's power to change our corruptible body into one incorruptible, and because the voice was a declaration from God, assuring the κεκρυμένα beholders that his Son is his Son. These beholders were three in number and to each of them, that the credit of so great a miracle might not rest on the testimony of one person only, but be supported by the unanimous testimony of a sufficient number of credible witnesses. The appearing of Moses and Elijah at the transfiguration, was not only an honour done to Jesus in his humble state, but a proof from fact, that the dead have notlost their existence, and that God's beloved Son hath the keys of Hades and of death. Neh. 1:28. In the transfiguration, therefore, having not only an image of the power and glory with which Christ will return to raise the dead and judge the world, but a proof that he will actually return and accomplish those great events, the promise of his coming is worthy of the highest credit.

Ver. 17.—A voice of this kind being brought to him. The voice was not addressed to Jesus, but to the three apostles. Nevertheless, as it speak of Jesus in his hearing, it might be said to have been brought to him.

2. From the magnificent glory. — ἐνδοξία, greatness. This was different from the glory in which Moses and Elijah appeared, Luke vii. 28, being the glory of God, which Stephen beheld, Acts vii. 56, and the glory of the Lord in which Christ will come to judgment, Mark viii. 38. At the transfiguration, it had the appearance of a bright and shining cloud. Matt. xvi. 5, which by the Jewish doctors was called the σκόνη, but in the Old Testament it is termed the face of God; and by St. Paul, the presence of the Lord and the glory of his power. 2 Thess. i. 10. This glory, or shining cloud, appeared to the patriarchs when the Lord was about to make his will manifest or his purpose known. In a particular, this glory appeared to Moses at the bush, and on Mount Sinai, the giving of the law. Hence it came to be said to have conversed with God 'face to face.' Exod. xix. 11. It accompanied the Jews in their journeys from Egypt and through the wilderness, in forms like a pillar of cloud or fire to show them the way, and to keep their bright names soothed by the cloud which attended it. See 1 Cor. xii. 2.

3. When it appeared to Paul on the road to Damascus, it shone with a brightness above that of the sun. But in its greatest splendour it cannot be looked on with mortal eyes. Hence it is called, 1 Tim. vi. 16. ὁ ἐπιθύμων, 'the light which no man can approach.'

3. With whom I am well pleased. — He beard the apostle, I suppose, understood in this sense, that the account which he and his brethren gave of Christ's transfiguration, was not a cunningly devised fable, like those exhibited in the heathen mysteries, but a real transaction of which they were κεκρυμένα, beholders.

Ver. 18.—We heard from heaven, — that is, from God: For in this, as in all other passages, heavens signifies God. Luke xx. 22. I have sinned against heaven. Besides, from the voice itself is evident that it was uttered by God: 'This is my Son, the beloved,' and being directed to the three disciples, they could not but attend to it, and know that it was their Master of whom these words were spoken.

2. In the holy mountain.—Peter calls this mountain holy, on account of the appearance of God thereon at the transfiguration. In this he was authorized by God himself, who, when he appeared to Moses at the bush, ordered him to call the name of that place Jehovah, Exod. xxxii. 30. Concerning the mountain on which our Lord was transfigured, see Harmony, XII. 3. p. 301.

Ver. 19.—I have the prophetic word (ἐπιθύμων) more firm. — This, which is Origen's translation, is the true literal translation of the passage, as Benson hath shown by examples from Socrates and Josephus. Besides, the Greek word ἐπιθύμων signifies to confirm or make firm, 1 Cor. i. 8. 2 Cor. i. 21. Coll. ii. 7. Heb. ii. 3. and vi. 11, an oath (ἵππος) for confirmation. That the word of the prophecy was thus made more firm by the addition of judgment dawn, and Christ, surrounded with the glory of the Father, appear like the morning-star, which, by assuring you of his coming, may be said to arise in your hearts.

20 To receive comfort and direction from the prophetic word, ye must know this first, that no prophecy of scripture is of the prophet's own invention.
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21. For even, at any time, was prophecy brought by the will of man, but the holy men of God spake, being moved by the Holy Ghost. (See 2 Tim. iii. 16.)

Critics and dictionary writers give uncommon meanings to words, on no other authority but that which the sense of the passages where they are found leads to that meaning. See Virgil and Lowth tell us, Psalms Deus. Isaiah, p. 35. In particular, what other reason had the Greek commentators for interpreting μορφηνας, 1 Cor. vii. 25. ἀπεκδηλωθη, Acts xxii. 25. as if it were a substantive? What other reason had our English translators for rendering Luke iii. 15. ναην, κατατηρεται, exact no more than that which is appounded you; and for rendering ταρα, 1 Cor. xi. 10, a veil; and παράνομος, 1 Cor. xv. 12, a spiritual gift; and for translating εἰρήνην, 2 Cor. xi. 8, I have not been chargeable? However, not to rest the true prospect of these great evils might have grieved the faithful too much, as if God had forsaken his church, he observed, by way of preface, that in the Jewish church there were false prophets, even as among the disciples of Christ there were to be false teachers, who, in a covert manner, would introduce most destructive heresies, denying even the Lord who bought them, ver. 1—and by their vicious manners would occasion the gospel to be evil spoken of, ver. 2—These false teachers a Jude describes as in part actually come when he wrote his epistle, and mentions their perverting the grace of God into lasciviousness. Both apostles, I suppose, spoke of the Nicolaitanes, whose deceased our Lord hated, Rev. ii. 6, 15, and of the pestilent sects which sprang from them; namely the Gnostics, Carpocratians, and Mandarists. See I John, Pref. sect. 3. Further, St. Peter foretold that these teachers, actuated by an insatiable love of gain, would make merchandise of the people with feigned words; but should at length suffer condign punishment, ver. 3.—Of these feigned words, the most destructive it seems were, their confidently affirming that God is so good that he will not punish men for their sins. For in contradiction of that pestilent error, Peter appealed to the punishment of the angels who sinned, and of the old world, and of Sodom and Gomorrha, as clear proofs from facts, that, sooner or later, God will not spare impenitent sinners, ver. 4, 5, 6.—By what other feigned words the false teachers were to make merchandise of the people, Peter has not so plainly inculcated; but from his appealing to the punishment of the antichristians and Sodomites, in proof that heretical teachers and their disciples shall not escape, and from what he says ver. 10, and downwards, concerning the practices of these men, it may be presumed that they were falsehoods, contrived to make the indolence of their lusts consistent with their hope of salvation.

If this was the nature of their doctrine, it accounts for the great success of these teachers in making disciples; for, with the bulk of mankind, instructors are most acceptable when they flatter the multitude in their vices.

But lest it might be alleged, that the flood which destroyed the old world, and the fire which fell on the cities of the plain, were natural events, in which the wicked were no more concerned than the righteous, St. Peter, in describing the destruction of the antichristians, the Sodomites, took care to mention the deliverance of Noah and Lot, as evident proofs that these punishments fell on the wicked by the immediate interposition of God, ver. 7, 8.—And from the whole he draws this conclusion: The Lord is able and willing to deliver the godly, and to reserve the wicked to the day of judgment to be punished, ver. 9.—So that the righteous have no reason to fear that they being involved with the wicked in the everlasting destruction which in the end is to fall on them.—Further, that the faithful might know who the false teachers and wicked men are that shall be punished at the judgment, the apostle told them, they are those especially who go after the flesh in the lusts of pollution, and who despise government, that is, the wholesome laws of the countries where they live, and speak evil of magistrates, ver. 10.—These teachers by which false teachers in all ages have been distinguished; for their errors have constantly ended in the gratification of their lusts; and they themselves have always hated laws and magistrates, because they restrained and punished their ways. But the apostle justly observed, that persons of this stamp, by their own corruptions, destroy themselves, both in the present and future life, ver. 12.—Then described the roaring of the false teachers at the love feasts of the church, together with their lasciviousness, ver. 13, 14.—And by remarking that they followed in the way of Balaam, he instanced, that in opposition to their own knowledge and conscience, they, for the sake of drawing money from their disciples, taught them to indulge themselves in all kinds of sensuality, ver. 15, 16.—Next, because these teachers never delivered any instructions really useful, the apostle compared them to wells without water, and to clouds driven by the wind which yield no rain, ver. 17.—While in the mean time, to draw disciples after them, they boasted of the excellency of their doctrine, by which they permitted those to live in lasciviousness, who, by receiving this gospel, had separated themselves from the wicked heathens, ver. 18.—But of the miserable state into which they brought their disciples, by promising them liberty from the restraint of all laws human and divine, these teachers were glaring examples; being themselves slaves to their
own lusts, which is a much worse condition than to be under the restraint of good laws, ver. 19. He therefore told the disciples of these teachers, that if, after fleeing away from the pollution of heathenism by professing the gospel, they were again entangled in the same pollutions through the base arts of their teachers, they would become even more vicious than formerly, ver. 20. So that it had been better for them never to have known the way of righteousness, than having known it to forsake it, ver. 21.

For, in that case, they would be like dogs, who turn again to their own vomit, and to the washen sow, which returns to its wallowing in the mire, ver. 22.

NEW TRANSLATION.

CHAP. II.—But there were also false prophets among the people, even as among you there will be false teachers, who will privily introduce destructive heresies, denying the Lord that bought them, bringing on themselves swift destruction.

2 And many will follow their destruction,1 (if so) on account of whom the way of truth will be evil spoken of.2

3 And through covetousness they will make merchandise of you, by fictitious tales.3 To the profit of whom the heads of old (Judg. ver. 4) lingereth not,4 and their destruction slumbereth not.

4 For if God did not spare the angels who sinned, but, with chains of darkness confining them, ver. 1. Privily introduce. 2. So the word ἀφελείας properly signifies, as in a sense the use of the verbal noun ἀφελώ, privately brought in, Gal. 4:1; Judges upon the same compositional signification; in the same sense; a word very rare, ver. 4. Certain ungodly, as (ἀρρένων) have crept in. By using the word under consideration, Peter imitated, that the heresies of which he spake were to be introduced under the colour of true doctrine, in the dark as it were, and by little and little, and so that the people would not discern their real nature.

3. Destructive heresies.—Literally, heresies of destruction. This is what grammarians call the positive of the agent, heresies which cause destruction. The word translated heresy hath a middle significative in scripture, as well as in profane authors; for, as it signifies a departure from the established doctrine of the church, so it signifies any system of opinions in philosophy or religion, whether true or false, which a person hath chosen to adopt. Thus Paul said to king Agrippa, Acts xxxi. 19. after the most straight (τροχόν, ἄρρεν) sect of our religion, &c.; but by Peter, in this passage. It is used to signify opinions known to be false, taken up to gratify pride, ambition, covetousness, lust, or other evil passions. Hence Paul tells Titus, chap, iii. 11, that an heretic is self-confounded; which he could not be if heresy were merely an error of judgment. Being, therefore, an error of the will, it is reckoned among the works of the flesh, Gal. v. 19, and the heretic himself is to be smitten and avoided, Rom. xi. 21. Destructive heresies known to be false, taken up and spread for the sake of gain, are justly declared to be destructive, because they will bring destruction both on them who teach and on them who receive them. But if one is sincerely persuaded of the truth of the opinion he has embraced, and if he be a person of influence or the gratification of his vicious inclinations are thereby promoted, his heresy or wrong opinion is his madness, rather than his weakness; and God, who knoweth the heart, will make the allowances which are necessary in such a case.

2. Destructive heresies. 3. By fictitious tales. 4. A similar example is given in chap. v., where some of the prophets foretold the destruction of Jerusalem, but they were false prophets, and the city was not destroyed.

5. Will be evil spoken of. 1. There is a clear sentence in this single sentence there is a clear prediction of the iniquitous practices of these great merchants of souls, the Roman clergy, who have raised all crimes, even the most atrocious, at a fixed price; so that, if their doctrine be true, whoever pays the price may commit the crime, without hazarding his salvation.

6. By fictitious tales. 7. For the true meaning of the word heresy is not given, as above, see note 4. In the sense here used, heresy is properly the doctrine of the heretics, who are those that have been cured of the errors of the true church, and who have afterwards been received into the church, but who have continued in their error, and have not been converted to the truth, but have continued in their error, and have not been converted to the truth. See the parallel passages in Acts ix. 20, xxvii. 4, ii. 1. The former treatise. What the fictitious tales were, by which the false teachers would make merchandise of the people, is not said. But from the apostle's reference to the degradation of the angels who sinned, and the destruction of the angels of the dispensation of Moses and Solomon, to prove that God will not spare delinquent sinners, it is probable they were of such a kind as to make the people believe that God is so good that he will not punish men severely for indulging their natural appetites, and committing a few sins which do him no harm. Perhaps also, he had in view the fables concerning the visions of angels, and the miracles performed at the sepulchres of departed saints, which the false teachers in the early ages, and the monks in later times, fabricated, to gain credit to those impious doctrines by which the spirit of God was not consistent with the hope of salvation, and drew money from people.

5. The punishment threatened of old lingereth not. 1. God having at the beginning condemned the first sinners, Adam and Eve, to death, that ancient condemnation belongs to all sinners, and will fall heaviest on those who not only are wicked themselves, but by false doctrine and false excise others to be wicked. The apostle therefore justly declared, that the condemnation threatened of old belonged to false teachers; and, by a beautiful perspicuity, represents it as having long ago begun its journey towards them; and, since it neither lingereth nor slumbereth, it will certainly overtake them. Thus, while the apostle asserts the justice of God, he declares his patience: He is now to punish, that sinners may have time to repent; but if they continue impenitent, he will without fail punish them at last. 2. God did not spare the angels who sinned. 1. The angels seem to have been placed originally in a state of trial. Those who stood are called in scripture the holy angels. The same idea is expressed in the angels of the apostles, of like John viii. 44, and Jude ver. 6, as a thing well known. Perhaps it was handed down by tradition, that the memory of it seems to have been preserved among the heathens in the table of the Titans warning against the God. What the sin of the angels was, is not well known. Jude speaks in a general way of their own principality, but left their proper habitation. Hence their
them in Tartarus, delivered them over to be kept for judgment; 5. And did not spare the old world, but saved Noah, a preacher of righteousness, the eight person that was saved, when he brought the flood upon the world of the ungodly; 6. And having reduced to ashes the cities of Sodom and Gomorrah, punished them with an overthrow, placing them an example to those who afterward would live ungodly; 7. And rescued righteous Lot, exceedingly grieved by the lewdness of the behaviour of the lawless, will he spare them? (See ver. 4. note 1.) 8. For that righteous man, dwelling among them, by seeing and hearing tormented his righteous soul from day to day with their ungodly works. 9. The Lord knew ahead to rescue the godly out of temptation, (4. 101.) and to keep in ward the unrighteous, to the day of judgment, to be punished. (Vulg. crucians.) 10. And especially those who go after the sin by many is thought to have been pride, and a discontent with their station. See 1 Tim. iii. 6. note 2. But whatever it was, considering their high intellectual power, they might easily have avoided it; and therefore God did not spare them, as he spared Adam and Eve, who, on account of the greatness of the temptation spread for them by the evil angels, and their own inexperience, were fit objects of mercy. 2. To these Jude ver. 6. note 3. of darkness, confining them in Tartarus. This is a literal translation of θαλαπῶσαι, θελαπῶσαι, θελαπώσας, θελαπώσας. The word Tartarus is not found in the LXX, nor anywhere in the New Testament but here. Its meaning therefore must be sought for among the Greeks. Homer represents Tartarus as a deep place under the earth, Iliad v. line 12. In like manner Hesiod speaks of Tartarus as a place far under ground, where the Titans are bound with chains in thick darkness, Theogony, line 119. 718. But on other occasions the Greek writers speak of Tartarus as in the air, and at the extremity of the earth, beyond the region of Maestor. Hence the epithet θαλαπώσας, θαλαπώσας, θαλαπώσας, θαλαπώσας. The Jews, as appears from Job ii. 8. thought the fallen angels, or at least some of them, were permitted to wander up and down on the earth, and to torment men. This was the opinion of the evangelists likewise, who speak of the devil's tempting our Lord, and of Peter, who represents the devil as a roaring lion walking about. Acts 2. Eph. 6. 12; and the opinion of Paul, who intimates that evil spirits have their habitations in the air, Eph. ii. 2. 11, 12. Therefore, seeing the Greeks thought the evil angels were confined in Tartarus, it was natural for Peter, when writing to his fellow-countrymen, to express concerning the confining of the evil angels in the air, or wherever else they are shut up to cut the place of God's judgment. 3. The Titans, the enemies of the gods, were confined, Tartarus, it was natural for Peter, when writing to his fellow-countrymen, to express concerning the confining of the evil angels in the air, or wherever else they are shut up to cut the place of God's judgment. 4. The addition of the word Maestor, although his idea of Tartarus was different from that of the Greeks. Peter's expression, 'chains of darkness,' and Jude's, reserved in everlasting chains under darkness, are not inconsistent with the fact asserted by the other inspired writers, that the evil spirits are confined in our atmosphere; for, in comparison of the regions out of which they were cast, our air is a place of darkness. Or darkness and chains of darkness may be understood metaphorically, as denoting the horror and misery of the state in which the evil spirits now are. See ver. 17. Because it is said, Rev. x. 2. that Satan is cast (καταλαμβάνεται) into the abyss, and Luke xi. 31. that the devils besought Jesus 'that he would not command them to go out into the abyss,' Latins infer that Tartarus and Hell are the same; and that the greatest part of the angels who sinned are confined there, though some of them are allowed to roam about on the earth, tempting men. For more concerning Tartarus as a place of punishment, see Pope's note on line 10. of his translation of the Sept of the book of the Psalms. 5. Delivered them over to be kept for judgment; Jude, ver. 5. 6. The judgment of the great day. From this it follows, that the angels who sinned are not at present suffering the punishment due to them for their crimes, but, like men, they are kept in distance in the air, till the time come when they are to be punished with the wicked of the earth, whom they have seduced. This was the opinion of all the Christian writers for five centuries, as Whitby, by many shows; and it is agreeable to our Lord's doctrine, who calls the fire into which wicked men are to be cast, fire prepared for the devil and his angels. Ver. 8. 1. But saved Noah (σαθροῦ) a preacher of righteousness. 2. By calling Noah a herald of righteousness, Peter intimates that all the times Noah was preaching the ark, he proclaimed, notwithstanding their high rank, but, with chains of darkness confining them in Tartarus, delivered them over to be kept for judgment and punishment; 5. And did not suffer the wicked inhabitants of the old world to go unpunished, but saved Noah, a preacher of righteousness, the eighth person who was saved, when he broke the flood upon the earth on which the ungodly dwelt, and destroyed them all, though they were so many in number, 1 Pet. iii. 20. 6. And having reduced to ashes the cities of Sodom and Gomorrah, punished their inhabitants with a great fire, setting them a typical example of that dreadful punishment by fire which he will inflict on the wicked at the last day, to deter those who in after-times would live ungodly; 7. And, to show his regard to good men, rescued righteous Lot, who had been exceedingly grieved by the lewdness of the behaviour of the lawless Sojourners;—will he, do ye think, suffer those ungodly teachers to go unpunished, who by their false doctrine destroy themselves? 8. Lot was justly delivered when the Sojourners were destroyed; for that righteous man, dwelling among them, was so far from imitating them, that, by seeing their base actions, and hearing their lewd speeches, he tormented his righteous soul from day to day with their ungodly works. 9. From the preservation of Noah and Lot, with their families, ye may be sensible that the Lord is willing to avenge the godly out of temptation; and from the example of the angels who sinned, that he will keep in ward the unrighteous to the day of judgment, to be punished. 10. And especially God will punish those who go after the flesh to the antediluvians the destruction of the world by a flood, that from the dread of that impending judgment God might be brought to repentance; like as Noah proclaimed to the Ninevites the destruction of their city for the same purpose. 2. The eighth who was saved.—Pearson on the Creed, p. 119, translates this, 'the eighth preacher of righteousness.' Supposing that Enoch, (Gen. v. 24,) from whom Noah was descanted, was the first preacher of righteousness, and that all the rest who were concerned in this affair, were likewise preachers of righteousness. But there is not any evidence that the interceding persons were preachers of righteousness, and therefore the translation I have given seems more natural. For in the arcs were Noah, and his sons Shem, Ham, and Japhet, and Noah's wife, and the three wives of his sons, Gen. viii. 16. in all eight persons. Bryant, Mythol. vol. ii. bash shewn, that the knowledge of the flood, and of the eight persons who were saved, had been preserved among the different nations of mankind by tradition; that in the ancient heathen writings there is mention made of the saved eight; that the hill where the ark rested is called the hill of the eight; and that a village near that hill bears the same name, Themoseum. See Hammond. 3. The world of the ungodly.—The antediluvians were called ungodly, because they had lost all knowledge of God, were universally addicted to idolatry, and lived in the glutification of the lusts of the flesh, Gen. vi. 2. 3. Those likewise were the sons of the false teachers of whom Peter speaks. Ver. 6. 1. The cities of Sodom and Gomorrah. The sin of Sodom was unnatural lusts, Gen. xix. 5. and pride with fulness of bread, (luxury,) and abundance of idleness, and turning the truth into unrighteousness, (swn. and hard-heartedness towards the poor, Ezek. xvi. 49. Jude, ver. 7. 2. Placing them an example.—Because the word used here is παραδείγματος, παραδείγματος, and παραδείγματος, this signifies, Acts xvi. 35. The multitude of the inhabitants of the old world, and of the cities of the plain, was in the eye of God no reason for not destroying them. He destroyed them all at once. On the other hand, a few godly persons among them were not overlooked by God because they were few, but were saved by an especial interposition of his power. This last observation Peter makes, to show that, notwithstanding God permits evil teachers to arise and deceive many, he will preserve the sincere from being led astray by them, and strength will destroy them out of the midst. Keeping the unrighteous in ward to be punished at the day of judgment, we are taught, that the punishment inflicted on the wicked in this life will not hinder them from being punished in the next.
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through unnatural lust, and who despise the government both of God, and man, hating to be restrained thereby: and being audacious, self-willed, they do not fear to revile magistrates when they punish them for their crimes.

11 Whereas the holy angels, who are greater in strength and power than the angels who sinned, when they complained of them, do not bring an accusation against them in reviling speech before the Lord; but set an example of temperate language, which mankind ought to imitate.

12 But these false teachers, like natural wild beasts made for capture and destruction, speaking evil, (v. 166.) of matters which they do not understand, shall be utterly destroyed by their own corruptions.

13 Receiving the due reward of unrighteousness, They reckon riot which is in the day, pleasure. They are spots and causes of reproach, living in riot by their own deceits, when they feast, with you.

14 They have eyes full of adultery, and which cannot see from sin: They allured whole souls. They have an heart exercised in covetous practices. (See Eph. iv. 19. note 2.)

Children of the curse. (Mal. xxv. 41.)

15 Having forsaken the straight way, they have wandered, following in the way of Balaam son of Beor, who loved the hire of unrighteousness; (see Numb. xxii. 32.)

The principal part of their punishment will be that which they shall suffer after the judgment.

Ver. 15-1. Those who go (εἰσερχομένοι) after the flesh,-Jude, ver. 7. after strange flesh. This is a periphrasis for sodomy.

2. They despise government. Since δικαίως, dignities, persons in high offices, magistrates and rulers, are mentioned in the following clause, it is natural to suppose that δικαίως signifies the office of magistrates, or rather the exercise of their office-they hate the persons of those who God and men carry on by righteous laws.

In this passage the apostle had an eye to the false teachers of the Jewish nation, whose principles led them to despise the heathen magistrates, and even to revile and resist them. See Rom. xiii. Ilustration.

Ver. 11-1. A reviling accusation. Εὐθυμίας ἐστιν. The accuser of the angels signifies to utter speech, whether true or false, which hurts the reputation of another. Here is signified such speaking against of that kind, expressed in bitter language.

2. Against them.-One MS, supported by Vulgate, reads here οἰκείως, against one another, which is a notion given a good meaning. But the common reading are, them, is better supported, and may be retained, because it is no uncommon thing in scripture to introduce a relative, the antecedent of which is not expressed; see Rom. iv. 95. Or οἰκείως may be read with the spirit auster, thus, οἰκείως; in cases which the translation will not be examined. To this temperate manner of speaking concerning the angels who sinned, the holy angels were very different. These, by the word of God, and by the reverence for God. It is probable the apostle had in his eye Michael's contest with the devil, mentioned Zech. iii. 1. To which also Jude refers, ver. 9. For angels, the plural, signify one angel here. See iv. 81.

3. Before the Lord. 1.-It as is generally supposed, this is an allusion to Zech. iii. 1. 2. "Before the Lord" means, before the angel of the Lord.

Ver. 12. But these, as (ἐπίκαιροι) natural irrational animals. The epithet natural is given here to wild beasts, to signify that they act always according to their natural dispositions; and that the false teachers, whom the apostle compares to them, were like them furious, rapacious, lustful, and revengeful; and, on account of the mischievous nature, were to be taken and destroyed. For in these things the false teachers resembled wild beasts, and not in reviling laws and magistrates; unless we suppose the apostle means, that in so doing they were actuated, like wild beasts, by the impulses of their passions. See Jude, ver. 10. note.

13 And causes of reproach. Jude, R. J. in this translation I have followed Justin, because the οἰκείως, which signifies a reproach, is here put for a cause of reproach.

2. Living in riot. This word properly signifies (deficient) to live in sensuous pleasure, especially that of eating and drinking carried to excess.

3. By their own deceits, when they feast with you.-Τοποθητοῦσιν. They plant them (in sensuous) pleasures. The primitive Christians were used to feast together before they celebrated the last supper. The Lord's supper, because it was instituted by Christ after he had eaten the passover with his disciples, see 1 Cor. vii. 11. note 1. These previous suppers were called, Jude, ver. 13.

οἰκείως, love feasts, because the rich, by feasting their poor brethren expressed their love to them; see Jude, ver. 12. note 2. On these occasions the false teachers and their disciples were guilty of much lewdness. For, as is mentioned in the next verse, they affronted themselves by looking lasciviously on the married women, whom they had defrauded, without being afraid of God or men, and they left men's households in order that they might hang out with the sensual palm of the sensual, sensual men, who have no fixed principles of virtue, making them believe the Lord's supper was instituted to promote carnal love. Besides being lewd, they are excessively covetous: They are heirs of the curse which Christ will pronounce on the wicked.

15 Having forsaken the straight path of virtue, these teachers have wandered, following in the crooked path of Balaam the son of Beor, who loved the hire of unrighteousness, promised him by Balaam to such a degree, that he resolved to curse the Israelites whether God gave him permission to do so or not.

2. The son of Beor. -He is called by Moses the son of Beor; and his city was Peor. Numb. xxii. 32. But either Balaam's father had two names, or, as Althuswth and Lightfoot conjecture, the apostle adopts the Chaldaic orthography, in which letters are often changed, as in this name 6ηε is changed to 6ηεν. 2. Who loved the hire of unrighteousness. When Balaam was first sent for to curse the Israelites, Balaam, it is said, had obtained permission by the rewards of divination in their hand, ver. 7.; and, therefore, when God forbade him to go, he easily consented to go, ver. 16. Balaam was permitted to go without further opposition; doubtless because he had at that time had none of his wicked projects, and was determined to do nothing but by God's order. Nevertheless, his love of the hire still continuing, he again resumed his wicked projects, and endeavored, by repeated sacrifices and enchantments, to obtain permission to curse the people, that he might obtain the hire, chap. xxix. 1. And when these were ineffectual, though he so far obeyed God that he blessed the Israelites, it was no dictate of his heart, but a suggestion of the Spirit of God, who hearkened to him, to stop his movement, and return to his parents. He left them, and the Lord's Berak. Balaam, being so far obeyed, became so far influenced by God that, on the hire of the curse, he cursed the Israelites, not distinctly of his own heart, but by that of God, because so far as he was influenced by God, he was influenced to do the will of God. The Lord's Son, because it was intended by the curse of God on the Israelites, he counseled Balak to mistrust them to formulation and fidelity, by means of the Midianitish women.
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16. But he received a rebuke for his own transgression, (καταγγελίας) the dumb beast, speaking in man's language, forbade the madness of the prophet. 17. These teachers are wells without water; clouds driven by a tempest, (τὰ κατακλύζοντα) for whom the blackness of darkness is reserved for ever:

18. (Acts 28.) Because, speaking great swelling words of false doctrine, they allure by the lusts of the flesh, even by lasciviousness, those who have actually fled away from them who are living in error.

19. They promise them liberty, (λατρείας) themselves being slaves of corruption. (See on ch. i. 4, note 3.) For by what a man is overcome, by that also he is enslaved.

20. (Acts 28.) Now, if, having fled away from the pollutions of the world, through the knowledge of the Lord and Saviour Jesus Christ, being again entangled in these they are overcome, the last state of them is worse than the first.

21. (Acts 28.) Therefore it had been better for them not to have known the way of righteousness, than, having known it, to turn away from the holy commandment delivered to them by the apostles of the Lord and Saviour, chap. iii. 2.

Numb. xxii. 16. Rev. ii. 14. Now, in giving that advice Balaam acted most unrighteously, as he did it in contradiction to the will of God's purpose concerning the Israelites, which irrevocably Numb. xxii. 16. He therefore gave the advice, not in the persuasion that it would be effectual, but merely to gain the promised hire, which therefore is called 'the hire of unrighteousness.' In speaking, Balaam, from that miracle at least, ought to have understood that the whole of the whole Balaam's whole prophetic was a rebuke from God of his foolish project. But the thoughts of the riches and honours promised him by Balak so occupied his mind, that nothing of that sort occurred to him till the angel showed himself, and reproved him for his perverted insinuations. That Balaam's speech should have spoken on this occasion cannot be thought incredible. 'God opened her mouth,' that is, made such a change in her nature as fixed her in committing such execrable and execrable speech, and, either by her own operation, or by the operation of an angel, directed the speech to utter what she said. There is therefore no necessity to suppose, either that the speech was formed in a few moments with reason, or that the particulars relating to her were presented to Balaam's imagination in a dream, as Haimondes believed, or that, according to the system of the metaphysicians, she was animated by a human soul. The whole transaction, on the supposition that it was miraculous, is rational and consistent.

2. The madness of the prophet.—The apostle terms Balaam's resolution to curse the Israelites without the divine permission madness, because it could have no effect but to bring the curse of God upon himself. Though Balaam is termed a soothsayer, Josh. xii. 6, and said to have used enchantments, Numb. xxiv. 1, Peter clearly calls him a prophet, as account of God's speaking to him, giving him a very remarkable prophecy, recorded Numb. xxiv. 15. However, being a very bad man, he may often have feigned communications with the Deity, to draw money from the multitude. Perhaps the only communications he ever had with God were on this occasion; and they may have been granted to him, that by uttering them in the name of God, he might be known to the multitude. See Numb. xxiv. 15. Ver. 17.—Wells without water; clouds driven by a tempest,—There being few wells and little rain in the eastern countries, it was a grievous disappointment to a thirsty traveller to come to a well that had no water. The husbandman was equally disappointed to see the clouds which gave him the prospect of rain, but ending in a tempest, instead of refreshing, destroyed the fruits of the earth. By these comparisons, the ostentation, hypocrisy, levity, and presumptuousness of the false teachers, are set forth in the strongest colours. See Jude 12 note 5, 6.

3. Fled away from them who are living in error.—The word κατανικήσας is rightly construed with κατασκοπεῖτε, them who are living, because it governs the accusative. See ver. 19. And a very considerable difference is to be observed between the terms κατανικήσας and κατανικήσας, the former being used of them who have once sinned, but the latter of those who are inconstant, or those who continue in sin, even when once they have been enticed from death to be made alive. Just. Inst. Sb. i. 16. 3. It was one of the stotoral parables, that the wise man is the only free man, and that all wicked men are slaves. This maxim the apostle adopts and supports in its sound sense, by unanswerable argument; namely, that the man who is conquered by his lusts hath no freedom left him, but must, as a slave, obey all their dictates. Hence our Lord said to the Jew, who boasted of their freedom, John viii. 34. 'Whoever committed sin is in the slave of sin.' Of the slavery in which every wicked man lives, St. Paul hath given a lively picture, Rom. vi. 19—30. Ver. 20. The pollutions of the world.—What these are, Peter hath described in 1 Epist. iv. 3. The word ἁγιασμοι, in the language of the ancient physicians, signified the infection of the plague. It is here used to denote sin in general; but more especially the sin of lasciviousness, on account of its infectious nature and its productive consequences. Ver. 21.—Better for them not to have known the way of righteousness,—because their sin would have been less, and their punishment lighter. If a man abandons himself to the pollution which he hath once walked in, he sins knowingly and wilfully. This our Lord declared to be worthy of many stripes—See Heb. vi. 6. 5. 25., where the dangerous nature of the sin of apostasy is described. See also James iv. 17.

The holy commandment delivered to them.—Bishop Sherlock understands this of some directions drawn up by the apostles, and delivered to the Christians, concerning their conduct with respect
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22. But the saying of the true proverb hath happened to them: The dog is turned again to his own vomit; and the washed sow to wallowing in the mire.

to the false teachers of that age. But I rather understand it of the commandment delivered by the apostles in their epistles, concerning the moral conduct of Christians in general. — See what is meant in scripture by delivering, tradition, &c. Col. ii. 6. note.

Ver. 22. The dog is turned again to his own vomit. — As applied by the apostle this proverb signifies, that although the persons spoken of had at their baptism promised to renounce their wicked practices, and perhaps had begun to do so, yet, as the corruptions of their nature still remained, they returned to their former actions, with more greediness than ever. Blackwell says this proverb, "with great propriety and strength, marks out the sensuality and odious manners of wretches enslaved to sensual appetites and carnal lusts; and the extreme difficulty of reforming vicious and irreverent habits." Secr. Censure, vol. ii. p. 52.

CHAPTER III.

View and Illustration of the Discoveries in this Chapter.

The apostle informed the brethren, that his design in writing both his epistles, was to bring to their remembrance the doctrines and precepts delivered by the prophets and apostles; because it was the most effectual method of preserving them from being seduced by false teachers, ver. 1. — Wherefore, as one of the greatest of these men’s errors was, their denying the coming of Christ to judge the world and destroy this mundane system, he desired the brethren to recollect what the holy prophets anciently had spoken, together with the commandments of the apostles of Christ to their disciples, to prepare for and to expect these events, ver. 2. — But lest they might think Christ was to come to judgment immediately, he told them they were to know this, that in the last age of the world scoffers will arise in the church itself, who, though they may pretend to believe the revelations of God, (see ver. 5.) will be infidels at heart, ver. 3. — and who, because Christ’s coming was so long delayed, will ridicule the promise of his coming as a mere fable, and from the permanency of the mundane system, without any alteration since the beginning, will argue that there is no probability of its being ever destroyed, ver. 4. — But to shew the fallacy of these reasons, the apostle observed, that such atheistical Christians are wilfully ignorant of Moses’s doctrine concerning the making of the heavens and the earth of water, and concerning the earth’s subsisting by water through the power of the word of God, ver. 5. — and concerning the destruction of the old world by the same word of God, through his overflowing it with water, ver. 6. — Wherefore, the world having been once destroyed, as well as made, by the word of God, there is a possibility that it may be destroyed by him a second time. This conclusion following clearly from the Mosaic history, the apostle did not think it necessary to mention it. But to shew the certainty of the destruction of the mundane system, he assured the brethren, and all mankind, that the world is no more to be destroyed by water but by fire; being defended from dugs, and kept safely to be destroyed by fire at the day of judgment, ver. 7. — This argument being founded on experience, was unanswerable.

NEW TRANSLATION.

CHAP. III. — I. Beloved, this second epistle I now write to you, in which I epistles I stir up your sincere mind (e, 163.) to remembrance;

2. To recollect (ver 8.) the words before spoken by the holy prophets, (chap. i. 12. 19.), and the commandment of us the apostles

CHAP. III. — I. Beloved, this second epistle I now write to you, in which two epistles my design is to stir up your sincere mind to the practice of every virtue, by bringing to your remembrance some things which ye know;

2. Even to recollect the predictions before spoken by the holy prophets, Enoch (Jude, ver. 14. 15.), David (Psalm 1. 1—6. 1xxxv. 8.), and Daniel (zix. 2.), concerning the power and coming of Christ

Ver. 1—1. In which. — Ver 3. Because the antecedent second epistle, implies that Peter had written a first, he puts the relative in the plural, to shew that he speaks of both his epistles.

2. Your sincere mind — Eiraxvov. The apostle calls their mind sincere, to signify that he believed they had a real love of truth and goodness.
of the Lord and Saviour. (See ver. 11, 12.)

3 Knowing this first, that scoffers will come in the last of the days, walking after their own lusts.

4 And saying, Where is the promise of his coming? For from the time of the greatest, the fathers have fallen asleep, all things continue as at the beginning of the creation.

5 (1 Thess. 5.) But this wilfully escapes them, that the heavens were ancienly, and the earth (Eccl. 1:11) through water created, and the earth exists by the word of God. 

6 (2 Pet. 3:10, 11.) By whom the heavens were in former times flooded with water perished. 

Ver. 3.—1. Scoffers will come in the last of the days. When the apostle wrote this passage, there were Epicureans and others among the Gentiles, and Marcionites, who ridiculed the promises of the gospel concerning the resurrection of the dead, the general judgment, the destruction of the earth, and a future state of reward and punishment. Wherefore, seeing the scoffers of whom Peter speaks here would have fallen asleep, all things continue as at the beginning of the creation of the world, it is probable that they were to arise in the church itself. Accordingly they are reproved, ver. 5. For being wilfully ignorant of the Mosaic history of creation and of the deluge. And Jude, ver. 18, says the scoffers separated themselves from amongst them, and were not sanctified, and had not the spirit, though they pretended to be inspired. The evil of scoffing at the doctrines and promises of the gospel may be learned (1 Pet. 1:21), where scoffing at religion is represented as the highest stage of impiety. The prediction of the apostles shows that they come by the permission of God, who, no doubt, will bring good out of that evil.

2. The heavens were in former times flooded with water and perished. This is different from vev'ay eysa in Gen. 6:5, 'famine times,' and from evay eysa, 2 Tim. iii. 1, 'latter times.' See the note on that verse. It is different likewise from 'vev'ay eysa in 1 Pet. i. 10, 'in the last of the times.' Perhaps it means the last part of the days of the world, the duration.

3. Walking after their own lusts. Here the apostle has laid open the source of sinfulness, and of men's scoffing at religion. As Beza says, 'They may protest to religion, but they are governed by sense and appetite; and they take refuge in infidelity, and scoff at religion, to make themselves easy in their vices.'

Ver. 4. Where is the promise of his coming? For from the time of the greatest, the fathers have fallen asleep, all things continue as in the beginning of the creation. This seems to be the promise of the coming of the Lord. The promises of the ages are the expectations of the saints. The sense of the word is, After this, there was a second coming of Christ; and then he will reward every man according to his works. See also John xiv. 1. This promise was given by the angel of our Lord's ascension, Acts i. 11. This same Jesus, who is taken from you into heaven, will come in like manner as ye have seen him go into heaven. By representing Christ's promised coming as a delusion, the scoffers set themselves and others free from all fear of future judgment, and render the righteous the hope of reward.

5. But this wilfully escapes them, that the heavens were anciently, and the earth through water created, and the earth exists by the word of God. The apostle's meaning is, That the scoffers, who, from the stability of all the parts of the universe, argue against the creation and destruction of the earth, that, according to Moses, the heavens, and the earth were made of water, and through water the earth subsisted, and all by the word of God. See John i. 3.

6. By whom the heaven was created, being overthrown with water, perished; although he was two thousand years old.

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Chap. III.

1. to judgment: also the commandment of us the apostles of the Lord and Saviour, to prepare for that event, which we delivered to you as his commandments.

2. But that your faith in the prophetic word may not be shaken, you are to know this first of all, that scoffers will come in the last part of the days of the world, walking after their own lusts. 

4. And saying, where is his promised coming to raise the dead, and to destroy the earth? For from the time of the death of the first race of men, all the parts of the mundane system continue as they were at their first creation. Christ's coming, therefore, is a delusion.

5. But this wilfully escapes the scoffers, who, from the stability of all the parts of the universe, argue against the creation and destruction of the earth. If the heavens were anciently, and the earth made of water, and through water the earth subsisted, and all by the word of God. See John i. 3.

6. By whom the heaven was created, being overthrown with water, perished; although he was two thousand years old.
chap. iii.

7 But (is no guem) the present heavens and the earth, by the same word, are treasured up, being kept for fire (2) against the day of judgment and destruction of ungodly men. (See Whitby's note on this verse.)

8 But this one thing, let it not escape you, beloved, that one day with the Lord is as a thousand years, and a thousand years as one day.

9 The Lord who hath promised, doth not delay in the manner some account denying: but he exercises long-suffering towards us, not desiring that any should perish; but that all should come to repentance.

10 However, as a thief in the night, the day

his Word, just as in chap. iii. 1, the phrase, this second epistle, is above referred to in chap. iii. 17, where this second epistle is properly spoken of, by the relative he in the plural.

12 drowneth with water, perished;—that is, lost its primitive constitution and form, by which means, and by the alteration made in its atmosphere, it became a tabulation [a healthy and fruitful], and less pleasant than formerly; it may be gathered from the shortening of the life of man after the flood, and the present appearance of the earth, which is the subject of our text.

ver. 7—1. By the same word].—The common reading here is not so. The word 'by' is not a good sense by. Our translators have followed the leading reading of the Alexandrian and some other MSS., and of the Vulgate, 'and by the same word,' which is supported by the MSS. 2. as the same word, by the same word. See Mill.

13 Here the apostle hath in his eyes God's oath to Noah, 'not to destroy the earth any more by a flood.' Gen. xi. 11: also his declaration, Gen. viii. 20, that while the earth remained, seed-time and harvest, &c., should not cease. Wherefore, the earth is not always to remain; but it is not to be destroyed by a deluge. It is kept from floods, to be destroyed by fire.

1. Against the day of judgment and destruction of ungodly men.]

—In reference to Hammond and other critics as to whether we understand this prophecy as a prediction of the destruction of Jerusalem, it will be proper here to inform the reader, that in support of their interpretation they appeal to the ancient Jewish prophecies, where, as they contend, the revolutions in the political state of empires and nations are foretold in the same forms of expression with those introduced in Peter's prophecy. The following are the prophecies to which they appeal. (1) 2 Kings xiii. 4, where the destruction of Jerusalem is foretold under the figures of dissolving the host of heaven, and of rolling the heavens together as a scroll, and of the falling down of all their host as the leaf falleth from the tree. (2) Ezek. xxii. 7, where the destruction of Egypt is described by the figures of dissolving the heavens and shaking the earth, and by the falling down to the earth of the stars of the morning. (3) The second coming of the Jewish nation is thus predicted: 'I will shew wonders in the heavens and in the earth; blood and fire and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come.'—Amos vii. 13. (4) 'The Jews is introduced saying, 'In that day will I cause the sun to go down at noon, and I will darken the earth in the clear day,' &c. But in ezek. ii, the overthrow of Judaism and heathenism is thus foretold. 'Yea once and I will shake the heavens, and the earth, and the sea and the dry land.'—Lk. xxi. 31. The Lord, in his prophecy of the destruction of Jerusalem, has the following expressions. Matt. xxiv. 29. After the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of heaven shall be shaken. Now it is remarkable, that in these prophecies none of the prophets have spoken, as Peter has done, of the entire destruction of this mundane system, nor of the destruction of any part thereof. They mention only the 'rolling of the heavens as a scroll,' the 'shaking of the earth, and of the stars of the morning, or the sun,' whereas Peter speaks of the utter destruction of all the parts of this mundane system befriended by fire. This difference affords room for believing, that the events foretold by the prophets are different in their nature from those foretold by the apostle; and that they are to be figuratively interpreted, while Peter speaks of the literal destruction of the same.
of the Lord will come, in which the heavens
shall pass away with a great noise, and
the earth, and the works thereof, shall
be utterly burned. And the elements,
burning, shall be dissolved, and the
earth, and the works thereof, shall be utterly burned.

11 Seeing, then, all these things, (every
work, every purpose, every action of God)
shall be dissolved, what sort or persons ought to be ye to say? SUCH as by holy behaviour and godliness,
12 Are expecting and earnestly desiring the
coming of the day of God, in which the
heavens (everywork) being set on fire, shall be
dissolved, and the elements, burning, shall be melted.

13 Nevertheless, according to his promise,
we expect new heavens and a new
ground are given to various other events; and therefore Hammond, Lightfoot, and
of the apostle of the destruction of Jerusalem, because he calls the event of which he
speaks the day of the Lord; build their opinion on a very weak
foundation. See ver. 6, note 1, and ver. 7, note 3, and Whetstone's preface to this epistle, toward the end.

2. — calling the atmosphere of air which surrounds this earth the heavens, the apostle followed Moses, Gen. 1. 6.

3. Shall pass away. — The passing away of the heavens and earth, do not mean that it will be removed to another part of space, or that they will be annihilated; but that, being burnt, their form and substance will be changed, as the constitution or form of old things was by the flood.

3. The word translated in the context of 2 Pet. 3:5-6, “heavens” from παρθένον, shew, and states, and describes any local noise, such as that occasioned by the rattling of chariots, the blowing of a storm, &c. Accordingly Eusebius translates it, ‘in stormy weather, with a storm;’ the thundering noise occasioned by the burning of the whole heavens or atmosphere, as understood in ver. 10. It will be terrible beyond description, may be conjectured by considering what a noise is made by the destruction of the most illustrious bodies that are in heaven, to the thunderers, or which are set in combination in a storm.

3. And the elements burning (πυρισθεν) shall be dissolved.

4. The word translated, signifies the first principles or constituent parts of any thing. Hence it denotes the principles of science (Heb. 11. 12) as well as the principles of body. It signifies, in the sense of the apostle, those parts upon which the constitution of the body is founded; also the Mosaic form of religion, Gal. iv. 3, 9.; and the heavenly worship. Col. 1. 18, note 3. — Word of elements here understood is the planets, because he thinks it improper to say that fire, which is itself an element, is to be burnt. In support of his opinion he gives some examples, in which the word denotes the planets, and as it comes from παρθένον, to cast or, in order, as soldiers do, he thinks it may have been given to the planets on account of their regular courses. But as the destruction occasioned by the flood was that of the earth and air only, it is probable that the destruction of the heavens and earth by fire, which is set in opposition to it, will be of the earth and air only. Elements, by the elements, understands the ele-
ments are still the same, but the atmosphere of the heavens of which a globe is composed. But as the meaning of these is mentioned ver. 12. I am of opinion that in this verse that air which is composed of the earth, water, the sulphurous vapour of the clouds, and whatever else floats in the air, together with the air itself immediately, will be burnt and separated.

5. The works thereof shall be utterly burned. — A system of worlds; for, chap. 1. 19, 20. — So πε πώς, evidently signifies upon, not in the holy mountains. We are not certain from this expression, whether the whole earth only are to be consumed in the conflagration, or whether the con-
flagration will penetrate to the centre of the globe, and reduce the whole to one homogeneous mass of burning matter. — See a description of the order in which the conflagration will proceed, 2 Thess. 1. 8, note 1. — Or, not in the holy mountains. — For the difference between the earth and the heavens, see the note on ver. 10.

6. Nevertheless, according to his promise, // we expect new heavens and a new
earth. And such commentaries as were formerly observed, contend, that the description which St. Peter hath given of the conflagration, is to be understood of the destruction of Jerusalem, and of the Jewish po-
lity. But the propriety of that interpretation, whether the words upon the earth only are to be consumed in the conflagration, or whether the con-
flagration will penetrate to the centre of the globe, and reduce the whole to one homogeneous mass of burning matter, is, that it is not the surface of the earth, with all that is on it, which is to be burnt, but some have imagined, but the whole globe of the earth.

7. Some commentators, as was formerly observed, contend, that the description which St. Peter hath given of the conflagration, is to be understood of the destruction of Jerusalem, and of the Jewish po-
lity. But the propriety of that interpretation, whether the words upon the earth only are to be consumed in the conflagration, or whether the con-
flagration will penetrate to the centre of the globe, and reduce the whole to one homogeneous mass of burning matter, is, that it is not the surface of the earth, with all that is on it, which is to be burnt, but some have imagined, but the whole globe of the earth.

8. And this all things, — In other words, if.

9. The apostle, in describing the destruction of the heavens and earth by fire, means this earth only with its atmosphere, as in the description of the destruction of the old world by water, he meant only the destruction of the then earth and air. I now add, that in all probability Moses in his history describes the creation of our planetary system only; for, though, Gen. 1. 18, he says, "And God spake, and the lights of the firmament were made," the work was, found in the latter clause, are not in the original. Taylor therefore thinks the translation should be, ‘the lesser light to rule the night, with the stars;’ that is, with the stars, they having been made long before; for it is the opinion of many, that the stars are much more ancient than the earth, and shall remain after it is destroyed.

10. What more have we followed Catul-
14 Wherefore, beloved, expecting these things, diligently endeavour to be found of him spistles and irreproachable, in peace.

15 And the long-suffering (ver. 9) of our Lord, receiveth not eternal damnation, as also our beloved brother Paul, according to the wisdom given unto him, hath written to you; 2

16 As indeed in all his epistles, speaking in them concerning these things; in which there are some things hard to be understood, which the unteachable and unstable wrest, 3

everlasting preparata and consummation of the creature, i.e. the existence of the new heavens and the new earth, and the happiness that shall be after the destruction of the present heavens and the earth, where there shall be no more death, nor sorrow, nor crying, nor any more adverse thing; and by representing the animals in this new world, as entirely stripped of all their natures and qualities, and living in peace with one another, he hath taught us, that in the new creation there shall be nothing to hurt or to offend. This creation of the new heavens and the new earth, our apostle, in his sermon to the Jews, hath called the restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began, Acts iii. 21. 4

5 See Esa. x. sect. 6, towards the end. 5

So that this is the view of the former note 6 explained what the new heavens and the new earth are, it may be proper to observe, that the communications which the apostle made to the church of the prophecy of the destruction of Jerusalem by the new heavens and new earth, understand the peaceful state in which the Christians were to live after the destruction of Jerusalem. But to overturn that interpretation it needs only to be observed, that there was no such alteration in the state of the disciples after the destruction of Jerusalem, as is meant to be called a new heavens and a new earth; for they were as much persecuted as ever, for near three hundred years, till Constantine embraced the gospel. Others, by the new heavens and the new earth, understand that the world that will never have an end, and the Millennium, which is supposed to take place before the general judgment. But to confute this opinion I observe, 1. That our Lord himself hath expressly told us, that his disciples are not to be received into the place for beseach other for they are to live as around that he came again: 7—2. That the Millennium of St. John is a state peculiar to the martyrs who have suffered death for Christ; whereas the ‘new heavens and the new earth, as Whitley observes, are the common expectation of all Christians, who are therefore admonished, ver. 14, to ‘endeavour earnestly to be found of Christ spistles and irreproachable, in peace.’—3. That the apostle, speaking of the destruction of Jerusalem, by the new heavens and the new earth, by a confusion, represents it, ver. 7, as contemporary with ‘the day of judgment and destruction of Jerusalem;’ and that he speaks of the destruction of the wicked as to happen at the end of the world: Matt. xxv. 39. ‘So shall it be at the end of the world: the angels shall come forth and shall separate the wicked from among the just, and cast them into the furnace of fire: there shall be weeping and gnashing of teeth.’ Ver. 1, 7, 13. ‘And ye shall be hated of all men for my name’s sake; but he that endureth unto the end shall be saved. Ver. 10. And many of them that sleep in the dust of the earth, shall awake, some to everlasting life, and some to everlasting damnation.’—4. That there is no expression of the destruction of Jerusalem by the new heavens and the new earth, and the happiness that shall be after the destruction of the present heavens and the earth, which is spoken of in the New Testament, ‘there are some more matters hard to be understood.’ It is true the Alexandrians, and others oth-
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WHEREAS the morals of men are corrupted, and as bring destruction upon themselves. See Chap. i. View. also Chap. ii. View.

17 Ye therefore, beloved, for-knowing these things, be on your guard; lest being corrupted with others (verse, Eph. iv. 14.), by the deceit of the lawless, ye fall from your own steadfastness.

18 But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him as glory both now and (verse) unto the day of eternity. Amen.

[son to the torture, to make him confess some crime laid to his charge, or reveal some secret which he knows. Applied to writings, it signifies, by separate criticisms and unconnected sentences of words, to make a passage speak a meaning different from what the author intended: hence in our language we have the expression, to torture words. Of this vice they are most commonly guilty, who, from pride of understanding, will receive nothing but what they can explain; whereas the humble and teachable receive the declarations of revelation according to their plain, grammatical, and constrained meaning, which is it their only care to attain by reading the scriptures frequently, and with attention.

7. As they also do the other scriptures. [Here Peter expressly acknowledges the divine inspiration by which Paul wrote all his epistles: for, as far as Paul was inspired, his writing could not have been called scriptures by any inspired apostle. The affection with which Peter, on this occasion, speaks of Paul, and the honorable testimonies which he bore to his writings, deserves great praise. He had been formerly rebuked by Paul before the brethren at Antioch, for refusing to keep company with the Gentiles conversant. But whatever remonstrances he might have entertained of that affect not at the beginning, he had long ago laid it aside; and on cool reflection, it is probable, that, instead of thinking ill of Paul, he now admired him for his bold and steady maintaining of the truth.

Ver. 17. For knowing these things, be on your guard. [Here St. Peter teaches, that one great purpose for which the prophets were inspired to forestall the corruptions which were to arise in the church, and the evils which were to beset the sincere disciples of Christ, was to put them on their guard against these corruptions, and to arm them with firmness to bear persecution.

18. But, instead of becoming unstable, grow ye in grace daily, and in the knowledge of the doctrine of our Lord and Saviour Jesus Christ. To him be glory ascribed by us disciples, both now and until the day of eternity. Amen.

I. JOHN.

PREFACE.

Sect. 1.—The History of John the Apostle.

John, the writer of this epistle, and of the gospel which bears his name, was the son of Zebedee, a fisher, who had a boat and net and hired servants, Mark i. 20, and followed his occupation on the Sea of Galilee.—From Matt. xxviii. 55, compared with Mark xiv. 40, it appears that the name of Zebedee's wife was Salome; for, in the former of those passages, she is called 'the mother of Zebedee's children,' who in the latter is named Salome.—Zebedee had another son whose name was James, and who seems to have been elder than John. Both of them were fishermen like their father, and assisted him in his business till they were called to follow Jesus.—They seem all to have lived in one family in the town of Bethsaida, which being situated near the Sea of Galilee, was a convenient station for fishermen.

Because the mother of Zebedee's children is mentioned among the women who followed Jesus from Galilee to the last passover, ministering to him, as related Matt. xxvii. 56. Lardner conjectures, that Zebedee was then dead, and that the two brothers lived in separate houses. For when our Lord, upon the cross, recommended his mother to John, it is said, John xix. 27. 'From that hour that disciple took her unto his own home.' Perhaps John and his mother Salome lived together.—Theophylact was of opinion that John's mother was related to our Lord: and Lardner, whom I have generally followed in giving John's history, supposes that that relation encouraged her to ask the two chief places in Christ's kingdom for her sons; and that it was the occasion of our Lord's committing the care of his mother to John. But there is no evidence in scripture of Zebedee's children being related to our Lord by their mother.

John had not the advantage of a learned education; for we are told, Acts iv. 13, that the council perceived Peter and John were unlearned men. Nevertheless, like the generality of the Jewish common people of that age, they may have been well acquainted with the scriptures, having often heard them read in the synagogues. And as, with the rest of their countrymen, they expected the coming of the Messiah about that time, they lent a willing ear to the Baptist, when he published that Messiah was actually come, though the people did not know him, John i. 26. Afterward, when the Baptist pointed out Jesus to his disciples, ver. 29. 'as the lamb of God who taketh away the sin of the world,' he said to them, ver. 33. 'I know him not to be Messiah, but he who sent me to baptize with water, the same said to me, Upon whom thou shalt see the Spirit descending and remaining on him, the same is he who baptizeth with the Holy Ghost.' 34. And I saw and bare record, that this is the Son of God.' If the sons of Zebedee were of the number of those to whom John testified that Jesus was the Son of God, we may believe they attached themselves early to him, and were among those who are called his disciples, and to whom he manifested his glory at the marriage in Cana, by turning water into wine, John ii. 11.

After the miracle in Cana, the sons of Zebedee seem to have followed their ordinary occupation, till Jesus called them to attend on him constantly, as mentioned Matt. iv. For the evangelist having related the calling of Peter and Andrew, adds, ver. 21. 'And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them, and they immediately left the ship and their father, and followed him; namely, when he went about all Galilee, teaching in
their synagogues, and preaching the good news of the kingdom, and healing all manner of sickness, and all manner of disease among the people.'

Some time after this, Jesus chose twelve of his disciples to be with him always, that they might be eye and ear-witnesses of all he said and did, and be qualified to testify the same to the world; and, in particular, qualified to bear witness to his resurrection from the dead. These chosen persons Jesus named apostles; and the sons of Zebedee being of that number, he supposed them Boanerges, or sons of thunder, to mark the courage with which they would afterwards preach him to the world, as Christ the Son of God. How well James fulfilled his Master's prediction, may be known from his being put to death by Herod Agrippa, not long after our Lord's ascension, on account of his boldly testifying of the resurrection of Jesus from the dead; so that he became the first martyr among the apostles. Cave, in his life of James, says, the sons of Zebedee had the surname of Boanerges given them, on account of the impetuosity of their tempers. And it must be acknowledged, that they showed too much anger in their proposal to have the Samaritans destroyed by fire from heaven, because they refused to receive Jesus, as he was going up to Jerusalem to worship: Luke ix. 54. 'Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elijah did?'

But although James and John showed improper zeal on the occasion mentioned, they were highly esteemed by their Master for their other good qualities; as appears from this, that all the apostles, they only, with Peter, were admitted by him to be the witnesses of the resurrection of Jairus' daughter, and of our Lord's transfiguration, and of his agony in the garden. John more especially was so much beloved of Jesus, that he was called the disciple whom he loved. His benevolent disposition John manifested in this his first epistle, by the frequency and earnestness with which he recommended mutual love to the disciples of Christ. With benevolence, John joined great fortitude and constancy in his attachment to his Master: For he only of the twelve attended him during his crucifixion, and saw the blood and water issue from his side, when the soldier pierced it with a spear; and, I doubt not, was present when his body was laid in the sepulchre, and saw the sepulchre closed with a stone. He, with Peter, ran to the sepulchre, when Mary Magdalene brought word that the Lord's body was taken away. He was present also when Jesus showed himself to his apostles, on the evening of the day of his resurrection; and on the eighth day thereafter. He, with his brother James, was present when Jesus showed himself to his disciples at the Sea of Tiberius; and to the five hundred on the mountain in Galilee, mentioned Matt. xviii. 16. Moreover, he was present with the rest of the apostles, when our Lord ascended into heaven from the mount of Olives. So that, with the greatest propriety and truth, he could begin his first epistle with saying, 'That which was from the beginning, which we have heard, which we have seen, &c. we declare unto you,' referring to his gospel, in which he hath narrated the crucifixion, miracles, sufferings, death, and resurrection of the living Word; his appearances to his disciples after his resurrection; and, last of all, his ascension into heaven. To conclude, John was one of the one hundred and twenty upon whom the Holy Ghost descended, on the day of Pentecost which immediately followed our Lord's ascension.

After the effusion of the Holy Spirit, John displayed the greatest boldness in maintaining his Master's cause, when with Peter he was brought before the council, and was strictly charged not to teach in the name of Jesus. For, on that occasion, he made the noble answer recorded Acts iv. 19. 'Whether it be right in the sight of God to hearken unto you rather than unto God, judge ye. For we cannot but speak the things which we have heard and known.'

We are told, Acts viii. 14. that 'when the apostles who were at Jerusalem heard that Samaria had received the word of God, they went to them Peter and John, that they might receive the Holy Ghost.' It seems none could confer that gift but apostles.

From Gal. ii. 9. it appears that John was present at the council of Jerusalem, which met a. d. 49 or 50 to determine the great question agitated in the church of Antioch, namely, whether it was necessary to the salvation of the believing Gentiles, that they should be circumcised.—And if, as is probable, John had his ordinary residence in Jerusalem till that time, he had his share in working the many signs and wonders, which are said to have been done by the hands of the apostles, Acts ii. 43. iv. 33. v. 12.

We are told, Rev. i. 9. that John was banished to the Isle of Patmos, for the word of God, and for the testimony of Jesus. In that island he was favoured with the visions, which he hath recorded in his book of the Revelation.

The foregoing particulars concerning John, are all mentioned in the New Testament. The fathers in their writings add, that John lived to a great age; that he spent the latter part of his life mostly at Ephesus, the metropolis of the province of Asia; that the Roman emperor Domitian banished him to Patmos about the year 95; consequently after the destruction of Jerusalem. But Grotius and Sir Isaac Newton place John's banishment to Patmos, the former in the reign of Claudius, the latter in the reign of Nero; consequently before the destruction of Jerusalem. And in support of their opinion they allege some testimonies of later writers, together with other particulars. But Lardner, Can. vol. i. p. 359—377, hath shewed, that these things are insufficient for establishing the early date of John's banishment. He therefore adheres to the common opinion, that John was banished to Patmos by Domitian's edict for prosecuting the Christians, published in the latter part of his reign, A. D. 95. Domitian died September 18, A. D. 96, and was succeeded by Nerva, in the first year of whose reign, if not sooner, John being released, returned to Ephesus, where, according to the annalists, he died in the third year of the emperor Trajan, answering to a. D. 100. Or, as Jerome explains it, he died in the 68th year after our Lord's passion; which was the third of Trajan. Wherefore, if Lamps's opinion is well founded, that John was born in the same year with his Master, he must have been an hundred years old when he died.

The time of John's leaving Judea is unknown. But as in Luke's history of Paul's travels John is not mentioned, and no salutation is sent to him in any of the epistles which Paul wrote from Rome to the churches of Asia, nor in his epistles to the Ephesians, nor in the epistles which in the latter part of his life he wrote to Timothy in Ephesus, it is reasonable to think that John was not at Ephesus while Paul was alive. I therefore am of their opinion who suppose, that John remained in Judea, from the time of the council of Jerusalem, till he saw Jerusalem encompassed with armies, and observed the other signs of its approaching destruction foretold by his Master; that he then fled into Asia, and coming at length to Ephesus, he fixed his ordinary residence in that city, and abode there till his death, as all the ancient Christian writers testify. Because none of these writers say our Lord's mother went with John into Asia, Cave, Lassarre, and Lardner, conjecture that she died before John left Judea.
PREFACE TO I. JOHN.

The other particulars, said by the ancients to have happened to John after he settled at Ephesus, it is needless to mention; as some of them are not sufficiently attested, and others of them are embellished with circumstances evidently fabulous. Yet, if the reader is desirous to know what ancient authors have reported concerning our apostle after he went into Asia, he will find the passages of their writings, in which these things are mentioned, quoted by Lardner, Canon, vol. i. beginning at page 349.

Sect. II.—Of the Authenticity of the First Epistle of John.

The authenticity of any ancient writing is established, first, by the testimony of contemporary, and of succeeding authors, whose works have come down to us; and who speak of that writing, as known to be the work of the person whose name it bears. Secondly, by the suitableness of the things contained in such a writing, to the character and circumstances of its supposed author; and by the similarity of its style to the style of the other acknowledged writings of that author. The former of these proofs is called the external evidence of the authenticity of a writing; the latter, its internal evidence. Where these two kinds of evidences are found accompanying any writing, they render its genuineness indubitable.

The external evidence of the authenticity of John’s first epistle shall be laid before the reader in the preface to the second epistle, sect. i. by shewing that the earliest and best Christian writers have all, with one consent, and without any hesitation, ascribed the first epistle to him. And their testimony is confirmed by this circumstance, that the Syrac translator who omitted the second epistle of Peter, the second and third epistles of John, and the epistle of Jude, because some doubts were entertained concerning them in the first age, or perhaps because they had not come to his knowledge, hath translated John’s first epistle as an apostolical writing of which there never was any doubt.

In this preface, therefore, we shall state the internal evidence of the authenticity of the first epistle ascribed to John, by shewing, first, in respect of its matter, and secondly, in respect of its style, that the same is perfectly suitable to the character and circumstances of its supposed author. In respect of the matter or subject of the epistle under consideration, the writer of it hath discovered himself to be John the apostle, by introducing a number of sentiments and expressions found in the gospel, which all Christians from the beginning have acknowledged to be the work of John the apostle.

EPISTLE.

Chap. I.—1. That which was from the beginning, (i ὄντος Ἰησοῦ) which we have contemplated—concerning the living Word.

II.—5. Whosoever keepeth his word, truly in that man the love of God is perfected.

III.—6. He who saith he abideth in him, ought himself also to walk, even as he walked. See chap. iii. 9. iv. 13. 16.

IV.—8. A new commandment I give unto you,—that ye love one another.

V.—13. These things I have written to you who believe on the name of the Son of God, that ye may know that ye have eternal life; and that ye may believe on the name of the Son of God.

VI.—14. If we ask any thing according to his will, he heareth us.

VII.—30. The Son of God is come, and hath given us an understanding, that we may know him that is true; and we are in him that is true, even in his Son Jesus Christ. This is the true God and eternal life.

GOSPEL.

Chap. I.—1. In the beginning was the Word. 14. And (ὁ λόγος ὁ Θεός) we beheld his glory.

6. In him was life.

14. The word was made flesh.

XIV.—23. If a man love me, he will keep my words, and my Father will love him.

XV.—4. Abide in me, and I in you. As the branch cannot bring forth fruit of itself, except it abide in the vine, no more can ye, except ye abide in me.

XIII.—34. A new commandment I give unto you,—that ye love one another as I have loved you.

I.—5. The light shineth in darkness.

9. That was the true light.

X.—10. If a man walk in the light, he stumbleth, because there is no light to him.

XVII.—3. This is the eternal life, that they might know thee the only true God.

And Jesus Christ whom thou hast sent.

III.—3. Except a man be begotten again.

5. Except a man be begotten of water and of the Spirit.

I.—12. To them he gave power to become the sons of God, even to them who believe on his name.

XVII.—24. Be with me where I am, that they may behold my glory.

VIII.—44. Ye are of your father the devil—He was a murderer from the beginning.

XV.—20. If they have persecuted me, they will also persecute you.

III.—16. God so loved the world, that he gave his only begotten Son, that whosoever believeth on him might not perish, but have everlasting life.


XX.—31. These things are written, that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through his name.

XIV.—14. If ye shall ask any thing in my name, I will do it.

XVII.—3. Thou hast given him power over all flesh, that he might give eternal life to as many as thou hast given him. 8. And this is the eternal life, that they might know thee the only true God, and Jesus Christ whom thou hast sent.
Sect. II.  

From the above comparison of the first epistle of John with his gospel, there appears such an exact agreement of sentiment in the two writings, that no reader who is capable of discerning what is peculiar in an author's turn of thinking, can entertain the least doubt of their being the productions of one and the same writer. Further, since John hath not mentioned his own name in his gospel, the want of his name in the epistle is no proof that it was not written by him; but rather a presumption that it is his, especially as he hath sufficiently discovered himself to be an apostle, by affirming, in the beginning of the epistle, that he was an eye and ear-witness of the things which he hath written concerning the living Word. 

2. The style of this epistle, being the same with the style of the gospel of John, is that by which he marks his authorship. In his gospel, John doth not content himself with simply affirming or denying a thing, but to strengthen his affirmation, he denies its contrary. In like manner, to strengthen his denial of a thing, he affirms its contrary. See John i. 20, iii. 35, v. 24, vi. 22. The same manner of expressing things strongly, is found in the epistle. For example, ch. ii. 4. 'He who saith, I have known him, and doth not keep his commandments, is a liar, and the truth is not in him.'—Ver. 27. 'The same unction teacheth you concerning all things, and is truth, and is no lie.'—Chap. iv. 2. 'Every spirit which confesseth Jesus Christ hath come in the flesh, is from God.' And every spirit which doth not confess Jesus Christ hath come in the flesh, is not from God.'

In his gospel likewise, John, to express things emphatically, frequently uses the demonstrative pronoun οὗτος. Chap. i. 19, οὗτος, 'This is the testimony.'—iii. 19, οὗτος, 'This is the condemnation, that light.' &c.—vi. 22, οὗτος, 'This is the work of God.'—ver. 40. οὗτος, 'This is the will of him.'—ver. 50. οὗτος, 'This is the bread which came down from heaven.'—xvii. 3, οὗτος, 'This is the eternal life.' In the epistle, the same emphatic manner of expression is found, chap. i. 5, ii. 25. 'This is the promise.'—iii. 23, οὗτος, 'This is his commandment.'—v. 3, οὗτος, 'This is the love of God.'—ver. 4. 'This is the victory.'—ver. 6. οὗτος, 'This is he who came by water.'—ver. 14. 'This is the boldness which we have with him.'

Such is the internal evidence on which all Christians from the beginning have received the first epistle of John, as really written by him, and of divine authority, although his name is not mentioned in the inscription, nor in any part of the epistle.

Sect. III.—Of the State of the Christian Church at the time John wrote his First Epistle; and of his design in writing it.

The apostle John, having lived to see great corruptions, both in doctrine and practice, introduced into the church, by many who professed themselves the disciples of Christ, employed the last years of his life in opposing these corruptions. For he wrote his three epistles, to establish the truths concerning the person and offices of Christ, and to condemn the errors then prevailing contrary to these truths. Also to repress the lawful practices, for the sake of which these errors were embraced. Besides, he considered that his testimony to the truths concerning the person and offices of Christ, together with his direct condemnation of the opposite errors published to the world, in his inspired writings, would be of singular use in preserving the faithful from being seduced by the false teachers and other corruptions of Christianity, who in future ages might arise and trouble the church. See the Preface to James, sect. i.

The heretical teachers who infested the church in the first age, finding Messiah called in the Jewish scripture, God, and the Son of God, thought it impossible that he could be made flesh. In this sentiment, these teachers followed the Jewish chief priests, elders, and scribes, who being assembled in full council, unanimously condemned Jesus as a blasphemer, because being a man, he called himself Christ the Son of the blessed God. See 1 John v. 5. note. Upon this decision, one class of the ancient false teachers founded their error concerning the person of Christ. For, while they acknowledged his divinity, they denied his humanity; that is, the reality of his appearing in the flesh, (see 1 John v. 5, v. 1.); and contended, that his body was only a body in appearance, that he neither suffered nor died, and that he did none of the things related of him in the gospel. He seemed indeed to do these things, which, in their opinion, was a sufficient foundation for the evangelists to relate them as done by him. But their reality, as matters of fact, they absolutely denied. More particularly, having affirmed that he died only in appearance, they denied his having made a propitiation for the sins of the world by his death, chap. ii. 2. They likewise denied, that he arose from the dead and ascended into heaven. In short, according to them, the things ascribed to Jesus in the gospels were altogether imaginary. This was the opinion of Basilides, and of all the heretics in the first age to whom the fathers have given the name of Docetae, or Phanumiatice; but who by the apostle John are more emphatically called Antichristis, chap. iv. 3. because they were opposers of Christ as come in the flesh. By pretending that Christ suffered death only in appearance, the Docetists endeavoured to avoid the ignominy of the crucifixion of their Master, and to free themselves from that obligation to suffer for their religion, which was laid on them both by Christ's precept and example.

On the other hand, the Cerinthians and Ebionites adopted a doctrine concerning the Christ, which, though contrary to that just now described, was equally erroneous. They acknowledged the reality of the things written in the gospels concerning Jesus: But like many in modern times, who admit nothing as true which they are not able to comprehend, they denied that Jesus was the Christ or Son of God, chap. ii. 22. because they could not reconcile the things which happened to him with their ideas of the Son of God. This class of heretics were said by the fathers, οxab τον λογαριαστήν, to dissolve Jesus. See chap. iv. 3. note. For they affirmed that Christ entered into Jesus at his baptism in the form of a dove, but flew away from him before his passion.—B. Horsley, in Lect. 14. to Dr. Priestley, saith, "The Cerinthians held, that Christ being restored to Jesus after his resurrection, it rendered the man Jesus an object of divine honours." They believed, it secures, that Jesus was originally and essentially a man; and that whatever divinity he possessed was adventitious, consequently was separable from him. The former sort of false teachers having denied the humanity, and the latter the divinity of our Lord, the apostle John, to confirm all the disciples in the belief of the truth concerning the person and offices of Christ, wrote this his first epistle, in which he expressly asserted that 'Jesus Christ is the Son of God,' chap. i. 1. 3. 7. iv. 15. and that he came in the flesh. See chap. iv. 3. note.

Here let it be observed, that the opinions of the Docetists, on the one hand, and of the Cerinthians on the other, concerning the person and offices of Christ, make it probable that the apostles taught, and that the first Christians believed Christ to be both God and man. For if the Docetists had not been taught the divinity of Christ, they had no temptation to deny his humanity. And if the Cerinthians had not been taught the humanity of Christ, they would have been under no necessity of denying his divinity. But fancying it impossible that
both parts of the apostle's doctrine concerning the Christ could be true, the one class of heretics, to maintain his divinity, thought themselves obliged to deny his humanity: and the other, to maintain his humanity, supposed it necessary to deny his divinity,—To this argument, by which it is rendered probable that the apostles taught, and the first Christians believed, Jesus Christ to be both God and man, the Socinians perhaps will reply, that the members of the church of Jerusalem being called Ebionites by the ancients, is a proof, not only that the church of Jerusalem held the opinion of Ebion concerning the mere humanity of Christ, but that the apostles who planted and instructed that church held the same opinion: because it is natural to suppose, that the faith of the teachers and of the disciples on this article was the same, consequently that the apostles themselves were Unitarians. Nevertheless, from the account which Origen hath given of the brethren of the church of Jerusalem, who tells us we were called Ebionites by the ancients, it appears that this name, as applied to the Hebrew Christians, by no means leads to these conclusions. For in his second book against Celsus, sect. 1. in answer to the Jew, who alleged that the Jewish Christians, being deceived by Christ, had forsaken the laws and institutions of their fathers, and gone over to a different name and manner of living, Origen affirmed, "That they had not forsaken the law of their fathers, but lived according to it, being named from the poorness of the law; (he means, named Ebionites); for a poor person is called by the Jews Edon. Hence, those of the Jews who received Jesus are called Ebionites." The Jewish believers, therefore, according to Origen, were called Ebionites, not because they held the opinion of Ebion concerning the mere humanity of Christ, but because they adhered to the law of Moses, and expected only the poor temporal rewards which were promised in that law; whereas, the proper Ebionites were those who had a low opinion of the person of Christ. So Eusebius informs us, E. H. lib. iii. c. 27. "The ancients called them Ebionites, who entertained a poor and low notion of Christ; for they thought him only ἄρσε ποιῶν ἀνθρώπου a simple and common man." Farther, admitting that the argument taken from the appellation of Ebionites, which was given by the ancients to the members of the church of Jerusalem, was well founded, it would not prove that all, or even the greatest part of them, held the doctrine of the mere humanity of Christ. For comprehending the whole body of the Hebrew Christians under the appellation of Ebionites, Origen himself acknowledged in the third section of the same second book, that he wrote incorrectly, since he there distinguishes the Hebrew Christians into three sects, one of which, he tells us, discarded the law entirely; consequently they were not Ebionites, but orthodox Christians. The same distinction Jerome hath made in his commentary on Isaiah xi. 1, 2, 3, where he speaks of Hebrews believing in Christ, and, as a class of people distinct from them, mentions Nazarenes, who observed the law, but despised the traditions of the Pharisees, thought highly of Paul, and held the doctrine of our Lord's divinity. See also his Comment. on Isaiah viii. 14—21. More than this, although it was granted, for argument's sake, that the brethren of the church of Jerusalem generally believed the doctrine of Christ's mere humanity, it will not prove that the apostles by whom they were instructed were of the same opinion, unless we think the Hebrew Christians could not be entered by false teachers to forsake their first faith. This, it is presumed, no one will affirm who recollects that the Lucardenses are an example of a whole church declining from its first faith, even in the days of the apostles, Rev. iii. 14—16. Lastly, in this question it is of importance to know, that the doctrine of the proper Ebionites concerning the mere humanity of Christ was deemed here-
Sect. IV. PREFACE TO I. JOHN.

7 It is clear that our Lord had good reason to say of the Nicolaities, Rev. ii. 6, that, "he hated their deeds," and also their doctrine," ver. 15.

The licentious doctrines and abominable practices of the Nicolaities, being adapted to the corrupt inclinations of the wicked, were eagerly embraced by many in the latter part of the apostle John's days. He therefore judged it necessary, in this epistle, to condemn these doctrines and practices in the plainest and strongest terms. See chap. i. 8–10. ii. 1–3. iii. 4.—For a more particular account of the Nicolaity, taken from Moehl, see Preface to the Colossians, sect. 2, paragraph 3, from the end.

Sect. IV.—Of the Time when, and the Place where, John wrote his First Epistle.

Groutius, Hammond, Whitby, and Benson think John wrote his first epistle before the destruction of Jerusalem. Benson fixes it to A. D. 68, answering to the 14th year of the emperor Nero, not long before the destruction of Jerusalem. This opinion he founds on chap. ii. 18. where the apostle says, 

Young children, it is the last hour, by which Benson understands the last hour of the duration of the Jewish church and state. But Lampe, who supposed this epistle was written after the destruction of Jerusalem, thought the apostle might say 'it is the last hour,' not only before, but after Jerusalem was destroyed.—Wall, in his note on these words, after mentioning that Groitus and Hammond interpreted them of the time immediately preceding the destruction of Jerusalem, which happened a. d. 69, adds, “Nor are St. John's words like those of any one who was foretelling that event, but rather of one who was speaking of the present state of the Christian religion.”—The commentators who suppose this epistle was written before Jerusalem was destroyed, appeal likewise, in support of their opinion, to chap. ii. 13. ‘Fathers, I write to you, because ye have known him from the beginning.’ For this, they think, could be said only to persons who had been and conversed with Christ; of which description there might be many alive at the time Jerusalem was destroyed.

Other commentators assign a much later date to this epistle.—Mill and Le Clerc place it A. D. 91 or 92.—Basnage a. d. 98.—Beaunebray and L'Enfant in the end of the first century, when John was very old; on which account they think he called himself, in his second and third epistles, The Elders.—Dr. Pin was of the same opinion.—Whiston thought this and the other two epistles were written a. d. 81 or 82.—Lampe places the first epistle after the Jewish war was ended, and before the apostle's exile into Patmos.—Lardner also places it after the Jewish war, a. d. 80, or later.

My opinion is, that John wrote his first epistle before the destruction of Jerusalem.—1. Because the expression, ‘it is the last hour,’ may more naturally be understood of the last hour of the duration of the Jewish state, than of any later period; especially since the apostle adds, 'and as ye have heard that the antichrist cometh, so now there are many antichrists; whence we know that it is the last hour,' plainly alluding to our Lord's prediction concerning the false teachers who were to arise before the destruction of Jerusalem.—2. The expression, 'Ye have known him from the beginning,' applies better to the disciples, immediately before Jerusalem was destroyed, than to the few who may have been alive at the late date assigned to this epistle; for, thirty-five years after our Lord's ascension, when Jerusalem was destroyed, there may have been many living who had seen and conversed with him during his ministry on earth; whereas, in the year 98, or even in 95, there could not be many alive who were of that description.

In proof, however, of the late date of John's first epistle, it is alleged, that the heretics, who are said by the ancient fathers to have propagated the errors and practised the vices condemned in it, did not arise till after the destruction of Jerusalem. But though it were true that Basilides, Cerinthus, and the rest, who are mentioned by the fathers as holding the errors and following the vicious practices condemned in this epistle, did not arise till after Jerusalem was destroyed, the errors and vices for which they were infamous, certainly existed in the church before that catastrophe. For James speaks of them as prevalent in his time. See the preface to his epistle, sect. 4. And John represents the false teachers, whom he terms anti-christs, as the very persons who were foretold by Christ to arise before Jerusalem was overthrown, 1 John ii. 18. I am therefore of opinion, that Basilides, and the rest, were mentioned by the fathers, not because they were the authors of the heresies ascribed to them, but because they propagated them with great industry and success.

As we do not know the precise time when, neither do we know, with any certainty, the place where, John wrote his first epistle. Groitus thought it was written in Patmos, during the apostle's exile there, which place he places before the destruction of Jerusalem. But if it was written before that event, which I think is the truth, it is more reasonable to suppose, that it was penned in Judea about the time the apostle observed the encompassing of Jerusalem with armies, and the other signs of its approaching destruction foretold by his Master, which led him to conclude that the last hour of the Jewish state was come, and to write this letter, to prevent the Christians in Judea from being seduced by the false Christs and false teachers, who, according to our Lord's prediction, had arisen. If I am right in this conjecture, the persons addressed in the second chapter, under the denomination of little children, young men, and fathers, were the Christians of different standings in the church, who were living in Judea and the neighbouring countries at that time, for whose salvation the apostle had the most anxious concern; especially as he speaks of the persons he calls fathers as having seen Christ. However, they were not the only persons for whom this epistle was intended. It was written for the benefit of Christians in general, to preserve them in the truth, and to prevent them from following the vicious practices of the false teachers, who had then arisen, or who might afterward arise. But of these things more in the following section, where the opinions, both of the ancients and moderns, concerning the persons to whom John's first epistle was written, shall be explained.

In this question it is of some importance to observe, that if John wrote his first epistle in Judea, about the time of the destruction of Jerusalem, and delivered it to the Christians living in that country, as I suppose he did, it will account for its being universally received as his, in the first age, notwithstanding it appeared without any inscription, and did not bear his name in any part of it. For, as he lived among the people for whom it was more immediately intended, and delivered it to some of them personally, they must all have known it to be his. Besides, after he settled at Ephesus, he had frequent opportunities, during his long sojourn, to acknowledge that epistle as his in the presence of persons who inquired concerning its authenticity, and who no doubt reported his acknowledgment to others. Thus, the testimony of the brethren in Judea, to whom this epistle was originally delivered, joined with the apostle's own acknowledgment, published in Asia by the Christians there, could not fail to establish its authenticity, in such a manner as to occasion its being universally received as his, both by the church and the apostle's successors. But the second and third epistles of John being written in the latter part of his life, he
did not survive long enough to establish their authenticity universally by his own acknowledgment. Besides, being written to private individuals, we may suppose they remained some time concealed in their possession, and did not come abroad, so as to occasion much inquiry concerning them, whilst the apostle was alive. This, I suppose, was the reason that the second and third epistles of John were doubted of by many in the early ages; whilst the first was received universally as his, immediately on its publication.

Sect. V. — Of the Persons for Whose Use the First Epistle of John was written.

Lardner, Can. vol. iii. p. 273. saith of this epistle, "As the writer does not at the beginning prefix his name, nor anywhere else mention it in the epistle; so neither does he describe or characterize the persons to whom he writes, by the name of their city or country, or any such thing."

Augustine, Cassiodorus, and Bede inform us, that the first epistle of John was anciently called The Epistle to the Parthians, as if it had been written to the Jewish believers in the country of Parthia; which Eustius saith lay between the Tigris and the Indies. For in that country, as Josephus informs us, Antiq. lib. xxiii. c. 12, there were many Jews, of whom it is probable some were converted to Christianity; for Luke, speaking of the Jews who came to Jerusalem to worship at the feast of Pentecost which immediately followed our Lord's ascension, and who heard the apostles preach after the Holy Ghost had fallen on them, mentions, first of all, Parthians.

Eustius, following the tradition preserved by Augustine, was of opinion, that as Peter wrote his epistle to the strangers of the dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia, so John wrote his first epistle to the strangers of the dispersion in Parthia and the neighbouring countries; and to persons of all ages in these countries, as he himself testifieth, chap. ii. 13, 14, 18, because he had a concern for the salvation of all. Whiston, in his commentary on John's epistles, saith, "None of these three epistles of St. John were written to the Parthians, as some later Latin writers have supposed, but rather to the Christians or churches of Asia near Ephesus. This opinion he supports, 'by the perfect silence of all true antiquity as to St. John's ever preaching in Parthia; and from the account which we have in Eusebius from Origen, that Parthia was St. Thomas's province, and Asia St. John's; as also from the account in the Recognitions, ix. 29, that Thomas really preached the gospel in Parthia, without a syllable of St. John there to assist. All which,' says he, 'makes it plain, that this pretended direction of any of St. John's epistles to the Parthians, stands on no good authority at all. And it is not improbable that the occasion of this error was barely a false reading in some ancient manuscript, where άπεξαγωγή to the Parthians, was read for άπεξαγωγή to the virgins, which latter inscription might easily be applied to the first epistle; for as it is chiefly addressed to young Christians, yet uncorrupted both as to fleshly and to spiritual formations, such as in St. John's revelations are called άπεξαγωγή to the virgins; so was the second epistle anciently affirmed by some to be written to the virgins; as we learn from Clement of Alexandria in Cassetorius, that is, as Lardner observes, from Clement's Adumbrations on the Catholic Epistles, translated by order of Cassiodorus. But, as L'Enfant has remarked, there is nothing in the second epistle which suits virgins more than other Christians. Oecumenius, in his comment upon the last verse of this epistle, says it was written to the whole church in general. And in the proem to his commentary upon the second epistle, he calls the first a catholic epistle, and says, 'That epistle is not written to a certain person, nor to the churches of one or more places, as the blessed Peter's to the Jews in their dispersion; nor as James before him to the twelve tribes of the Jewish people; but he writes to all the faithful in general, whether assembled together or not: for which reason there is no inscription to that epistle, as there is to the other two. 'To me, therefore,' said Lardner, 'it seems, that this epistle was designed for the churches of Asia under St. John's inspection, and for all other Christians into whose hands it should come.' Lunce says, 'We easily admit that Jewish believers are specially regarded in this epistle. Nevertheless we think, that St. John directed it to all believers of his time in general; forasmuch as there appears not in it any expression of limitation.'—Nevertheless, chap. ii. 2. 'He is the propitiation for our sins, and not for ours only, but even for those of the whole world,' seems to intimate, that this epistle was intended chiefly, though not exclusively, for the Jewish believers in Judea and the neighbouring countries. To this opinion Oecumenius likewise inclines; for in his note on chap. ii. 2. he thus writes, "This John said, either because he wrote to Jews, and intended to show that the benefit of repentance was not restricted to them, but extended to Gentiles also; or else that the promise was not made to the men of that time only, but likewise to all in future times.'

CHAPTER I.

View and Illustration of the Matters contained in this Chapter.

It is remarkable, that the apostle begins this epistle with a confusion of those corrupt teachers, whom he afterwards calls Antichrist, but who were named by the ancient fathers Doceta, because, as was observed, Pref. sect. 3. they affirmed, that Christ had not come in the flesh, and that the things which were related concerning him by the evangelists, were not really done and suffered by him, but were transacted in appearance only: For he assures us, that the evangelists and apostles testified to the world nothing concerning the life of the Word in the flesh, but what they had heard with their ears, and seen with their eyes, and handled with their hands; founding their attestation on the evidence of their own senses, ver. 1. — So that the apostles, who accompanied the Word during his abode on earth, bare witness to his life in the flesh, as it was plainly manifested to their senses, ver. 2. — and that they declared these incontestable facts to the world, that all who received them might have fellowship with the apostles, through their believing the truth. This, he told them, would be a great honour to them, because the apostle's fellowship was with the Father of the universe, and with his Son Jesus Christ, ver. 3. — John mentioned the honouredness of being in the fellowship of the Father and of his Son Jesus, because the heathens boasted to the believing Jews and Gentiles of the honour which they derived from their fellowship in the Eleusinian and other mysteries. But these were far inferior to the Christian fellowship in this respect, that the heathen gods, the supposed heads of the heathen fellowships, were mere non-entities, 1 Cor. viii. 4.; or, if any of them were real beings, they had no power in the affairs of the world;
whereas the Father, and his Son Jesus Christ, the head of the Christian fellowship, governed the whole affairs of the universe without control. These things, concerning the heads of the Christian fellowship, the apostle told them he wrote, that their joy in being members of such an honourable and powerfully protected fellowship might be complete, ver. 4. Further, that the believing Jews and Gentiles might know the advantages also which they enjoyed in the Christian fellowship, he told them, This is the message which we apostles have received from Christ, and which we declare to you, the initiated into our fellowship, That God is light, and in him is no darkness at all: He is goodness and truth, without any mixture of evil or error. Wherefore, the discoveries made in the gospel, to the initiated into the Christian fellowship, concerning the nature and perfections of God were very different from any and superior to, the boasted discoveries made to the initiated in the heathen mysteries, who were made to believe that their gods practised every sort of vice, and that their votaries worshipped them acceptably by imitating in their vices, ver. 5. To show that the character and manners of the initiated into the fellowship of God, were of a very different nature from those of the initiated into the heathen fellowships, the apostle declared, that if any one pretended to be a member of the fellowship of God, who lived in wickedness, he lied, and was no member of the fellowship of God, who is infinitely holy, and admits none but the holy into his fellowship, ver. 6. In the mean time, to encourage the disciples of Christ to imitate the head of their fellowship, in his moral perfections, the apostle assured them, That if they walked in holiness as God is holy, they would certainly have fellowship with God, and the blood of Jesus Christ his Son would procure them pardon for all such sins as they might fall into, not presumptuously, but through human infirmity. Such is the nature of the Christian fellowship, and such its unanswerable advantages, ver. 7.

To his account of the motives offered in the gospel, to the members of the fellowship of God to live in holiness after the example of God, the apostle subjoined an express condemnation of the corrupt doctrine of the Nicolaitans, described Pref. sect. 3. toward the close. For he declared, That whatsoever man he hath no sin to be cleansed from, deceiveth himself, and the true Christian doctrine is not in him, ver. 8. He therefore advised every one to confess his sins to God, who, agreeably to his promise published in the gospel, and to his own righteousness, will cleanse penitent sinners from all pollution and punishment of all their sins, ver. 9. Further, he declared, If any one affirmeth that he hath no sin to be cleansed from, he strives to make God a lie; who, as the apostle observes in the beginning of the next chapter, hath sent his Son to be a propitiation for the sins of the world, ver. 10.

NEW TRANSLATION.

Chap. 1.—1 That which was from the beginning,1 which we have heard, which we have seen with our eyes, which we have contem- plated,2 and our hands have handled,3 concerning the living Word,4 was the Father,5 and was manifested to us.

Vers. 1.—1 That which was from the beginning—As the apostle is here describing, not the Word simply, but the living Word, the Son of God made flesh, he doth not say, ἐν οἴνοις, in the beginning, as John 1:1, but ἐν οἴνοις, from the beginning, a phrase used in other passages to denote the beginning of the gospel. See John xvii. 27. Acts xix. 4. John 1:6. 2 John 3:6. 3 John 1:4. "That which was from the beginning, which the apostle hath heard and saw, and contempleted, and handled, was the life of the Word in the flesh, together with his doing all things celestial, the things of which he was the creator and sustainer. Now, here, in his baptism, his passion, his resurrection, his ascension, his manifestation in the wilderness, his preaching, his miracles, his transfiguration, his ascension in the garden, his trial and condemnation by the Jewish council, his death on the cross, his resurrection from the dead. Also the eye-witnesses conversing with him, and handling his body after his resurrection, his eating and drinking with them at different times, and his ascending into heaven in a shining cloud, while they looked on." 2. Which we have seen with our eyes, which we have contemplated.—The expression ἐπεστράφη, which we have seen, is different from ἐπεστράφης. For the latter, as distinguished from the former, denotes the apostle beholding attentively, and considering at leisure, the life of the Word in the flesh; his words, his actions, his sufferings, and all the other particulars by which he manifested the reality of his life in the flesh. To mark this difference in the expressions, I have translated ἐπεστράφης, which we have contemplated. 3. And our hands have handled.—In this John attempts to explain Christ's words to his disciples, when he appeared to them after his resurrection, Luke xxiv. 39. "Handle me and see; for a spirit hath not flesh and bones, as thou see me have."—On many other occasions the disciples had an opportunity of handling their Master, and knowing that he had a real body. For example, when he washed their feet; when he took Peter by the hand to prevent him from going to Cæsarea; as he walked on the water; when the disciples gave him the loaves and fish, and when he, after multiplying them, put them into their hands, to be distributed to the multitude. John, in particular, had an opportunity of feeling Christ's body, when he leaned on his breast during the last supper. John xiii. 24. 4. Concerning the living Word.—By ἐν οἴνοις, from the beginning, literally, concerning the word of life. But the expression is an Hebraism, which, as the context sheweth, ought to be translated, concerning the living Word. See Eas. iv. 18.—The sentiment in this clause John hath expressed more fully in chap. i. 14, speaking of the Word, he saith, In him was life, and the life was the light of men. And, ver. 14. The word was made flesh, and dwelt among us; and we beheld his glory, as of the only begotten of the Father, full of grace and truth. The discourse which the apostle condenses in this and the following verse, is mentioned 2 Epist. vii. 7. Many deceivers are entered into the world, who do not confess that Jesus Christ is the Son of God: this is Antichrist. See Pref. to 1 John, sect. 3. paragr. ii.; also 1 John iv. 3. note 1. In opposition to that pernicious doctrine, which overthrew the gospel entirely, John solemnly affirmed, that what he and his brethren apostles published to the world concerning the real manifestation of the Word or Son of God in the flesh, and concerning his actions and sufferings in the flesh, all actually happened: That having heard him speak, and seen him die, and handled him, both before his death and after his resurrection, they could not be mistaken in believing that he really appeared in the flesh. Ver. 2.—1 The life.—By this expression Benson understands Christ himself, the author of eternal life, chap. v. 11. But as the apostle adds "that they had seen the life of the Word in the flesh," it is not intended to be understood as being in them, as some have supposed, but he means that they had beheld him. 2. Was manifested.—ἐξεστηκεν. This word is applied, not only to our Lord's appearing in the flesh, but to his second appearing at the end of the world. Chap. ii. 28. See note 2. on that verse, and 1 Pet. i. 7. note 2. 3. And declare to you that life which is eternal, which was with the Father, and was manifested to us.—The apostle declares, that eternal life, which was manifested to the apostles, some understand that immortal life of blessedness which was brought to light and promised in the gospel to believers. But as that life is said to have been with the Father, it must mean either the eternal life or existence of the Father himself, or of some other person. Now, since the eternal existence of the Father could not be manifested to the apostles by revelation, which presumes the existence of a person, the life which is eternal must be that which the Word, or Son, possessed with the Father before the world was; and which, was manifested to the apostles at our Lord's baptism and transfiguration, when, by a voice from heaven, God declared him his beloved Son: It was manifested likewise by God's raising Jesus from the dead.—That this ver. 2. is a parenthesis, is evident from the repetition of the words of the first verse in the beginning of the third.
3 That which we have seen and heard we declare to you, that ye also may have fellowship with us: and our fellowship (i) truly is with the Father, and with his Son Jesus Christ.

4 And these things we write to you, that your joy may be complete.

5 (Kue, 224.) Moreover, this is the message which we have heard from him, and declare to you, that God is light, and in him is no darkness at all.

6 If we say, (i Cor. 600.) Certainly we have sinned.

Ver. 3. - I. That which we have seen and heard. - John has affirmed this in the first verse, he repeats it here, to show that he and his brethren apostles were the persons to whom Christ said, Matt. xix. 16. Blessed are your eyes, for they see; and your ears, for they hear. Further, because the apostles, by hearing and seeing, had been taught concerning their Master, John tells the elders of the Jews, Acts iv. 23. No one should be surprised that the apostles were called by the Holy Spirit, namely, the doctrine, miracle, resurrection, and ascension of their Master, John writes to his brother with the view of judging his Father, to whom he was to return to judge his brethren also.

2. We declare to you. - As I am of the opinion of those who think that a considerable time has elapsed between the destruction of Jerusalem and the apostles' journeys, I suppose he here alludes to his own gospel, in which he had related the particulars whereby the Word was proved and had been made man.

3. That ye also may have (κοινωνια) fellowship with us. - In order to gain the good will of the Gentiles, the apostles did not maintain any connection or relationship with the world among the pagans, and the apostles, not only to the Jews, but to the heathens also, the Gentiles, and the Thracians, the Romans, and the other nations.

4. And these things we write to you. - Witness also, that your joy may be complete. - The meaning of this is that the joy may be complete, which the apostle spoke of, that in him is no darkness at all, for it is the joy of the Father and of the Son, and of the Spirit. For this reason, John writes the more in the fourth verse, that the joy may be complete. Therefore, the apostle said, (i) [note: insert the correct reference to the verse here], that in him is no darkness at all, and, consequently, he writes to his brother, in order to gain the good will of the Gentiles also, that in him is no darkness at all.
fellowship with him, (see. 211,) although we walk in darkness, we lie, and do not the truth.

7 But if we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus Christ, his Son, cleanseth us from all sin. 3

8 If we say (see ver. 6, note) 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, (see note 3.) so that he can forgive sins to us, and cleanse us from all unrighteousness. (See ver. 7, note 3.)

10 If we say that we have not sinned, we make (Ecc. iv. 1.) him a liar, and his word is not in us.

the meaning of which, according to Bengelius, is, If we endeavour to persuade oneself another, for the sin of all sin by his blood. 3

Ver. 7.—But if we walk in the light, as he is in the light,—The apostle doth not say, as he walketh in the light, but he is in the light, to show that God is essentially and perfectly holy.

3 We have fellowship with one another. As the apostle is speaking here, not of the fellowship which Christians have with each other, but with the Father and with his Son Jesus Christ, fellow- 4

ship (not association) with one another must mean fellowship or intercourse between the head and the members of the community. This fellowship consists in the Father's bestowing blessings on us through the mediation of Christ, and in our receiving these blessings from the Father and the Son with thankfulness. In some MSS., the reading here is o
dvav, with him. But it makes no alteration in the sense.

And the blood of Jesus Christ his Son cleanseth us from all sin.) —As the apostle in this passage represents our being cleansed from all sin as the effect of our walking in the light, it is evident, that by our being cleansed from all sin, we do not mean our being delivered from the power but from the punishment of sin; a distinction which had been procured by the blood or death of Christ as a propitiatory sacrifice. Accordingly, Christ's blood is said, Heb. ix. 14, to cleanse the conscience of sinners from dead works; that is, from those works which always accompany the consciousness of having done works which deserve eternal death. Our actual deliverance, however, from punishment, is not accomplished in the present life; but it is promised in the gospel to all who walk in the light; and that is sufficient. But there is a cleansing from all sin in another sense, which is begun in the present life by the blood of Christ, who, hav-
morality. For the apostle, in opposition to that impious doctrine, declared that whoever keepeth God's injunction to obey Christ's precepts, in that man, the love and gratitude which he oweth to God is carried to perfection; and that such a person may thereby know that he is in the fellowship of God, ver. 5. And with respect to fellowship with Christ, the apostle declared, that he who saith he abideth in fellowship with Christ, ought to live in the holy manner in which Christ lived while he was on earth, ver. 6.

Next, the apostle told his disciples, that, in enjoining them to obey Christ's precepts, he wrote no new commandment, but an old commandment given by Moses in the law, who ordered the Israelites to hearken to the prophet whom God was to raise up from among their brethren, like to him, ver. 7. But he wrote a new commandment, when he enjoined them to walk even as Christ walked; because it implied that they were to lay down their lives for one another, (chap. iii. 16), as Christ laid down his life for them, ver. 8. And because some of the Jews, like the initiates in the heathen mysteries, thought themselves enlightened persons, notwithstanding they were void of love to the rest of mankind, and even hated them, the apostle told them, that the person that thought himself enlightened, and yet hated his brother, was still in darkness, notwithstanding he called himself a Christian, ver. 9. But he who loveth his brother, in such a manner as to do him every good office if his power, is in the light; he is a truly enlightened person, and there is nothing in him to occasion his falling into sin, ver. 10. Then, to impress his disciples the more strongly with a sense of the obligation they were laid under by the light to love one another, the apostle repeated the sentiment which he had delivered in ver. 9, that he who hateth his brother is in the darkness of ignorance, and doth not know whither that conduct will lead him, because the darkness of ignorance hath blinded the eyes of his understanding, ver. 11.

Having finished these subjects, John told all the brethren in general, that he was going to write a precept which he knew would be agreeable to them, because their sins were to be forgiven through Christ, ver. 12. Accordingly, first of all addressing such of them as were of long standing in the church, whom on that account he called fathers, he said he would write to them the precept of which he spake, because they had known Christ from the beginning, consequently they would know that what he should write to them was Christ's precept. Then, turning his discourse to those who were in the vigour of the Christian life, whom therefore he termed young children, what he was going to write would, he believed, be approved by them, because they were acquainted with the will of the Father, ver. 13. However, before he wrote the precept of which he spake, he told the fathers, that he had written to them the precept of walking as Christ walked, because they had known Christ from the beginning. The same precept he had written to the young men, because they were strong in the Christian virtues through the doctrine of God abiding in them, and because they had already overcome the wicked one, ver. 14. Having thus roused the attention of the old, the middle-aged, and the young, John told them his precept was, not to be in love with the men and manners of the world, neither with the things which the men of the world pursue; because, if any one loveth the world much, the love of the Father is not in him, ver. 15. Besides, the evil affections towards the things of the world, which subsist in the minds of idolaters and unbelievers, do not proceed from the Father, as wicked men falsely suppose, who on that account fancy they may safely gratify them; but they are raised in them by the things of the world, ver. 16. Further, though wicked men propose to make themselves happy, by the unrestrained enjoyment of the things which are in the world, they delude themselves; for the world, together with the things which it contains, and the lusts which are gratified by these things, passeth away; they are all of a short duration: But he who doth the will of God, by not indulging worldly lusts, shall abide in happiness through all eternity, ver. 17.

At the time John wrote this letter, the Christians in Judea and in the neighbouring countries were greatly harassed by the unbelieving Jews, in the tumults which they excited immediately before their last war with the Romans. Wherefore, to comfort more especially the newly converted under these sufferings, he assured them, that it was the last hour of the duration of the Jewish state; so that the power of their persecutors would soon be broken. And to prove that it was the last hour, he put them in mind that Christ, in his prophecy concerning the destruction of Jerusalem, had mentioned the appearance of many false prophets as a sign of the impending ruin. Wherefore, since many false teachers, whom the apostle called antichrists, because they were opposers of Christ, (ver. 22), were then going about deceiving many, they might from that circumstance know it was the last hour of the Jewish commonwealth, ver. 18. These false teachers, the apostle observed, had gone out from them, having been once in the Christian church; but they were not of the number of the teachers who were commissioned and inspired by Christ: for if they had been of that number, they would have remained with the apostles. But they were permitted to depart from the society of the apostles, that they might be known to be impostors who taught false doctrine, ver. 19. However, as many of the disciples had the gift of discerning spirits, and could judge with certainty both of teachers and of their doctrine, there was the less occasion to caution them to beware of these deceivers, ver. 20. The apostle therefore added, I have not written to you because ye know not the truth concerning the life of the Word in the flesh, but because ye know it, and know also that the false teachers affirm an abominable lie, in direct contradiction to the truth, when they said that Christ did not come in the flesh, neither did any of the things related of him, ver. 21. Who then, said he, is the liar or false prophet foretold to arise before the destruction of Jerusalem, but he who denieth that Jesus is the Christ come in the flesh? They are antichrists, who deny the Father's testimony that he hath sent his Son in the flesh, and the Son's testimony that he actually came in the flesh, ver. 22. Whosoever denieth Jesus to be the Son of God coming in the flesh, doth not acknowledge the Father's testimony, delivered at the baptism and transfiguration of Jesus, ver. 23. Therefore, said the apostle, let the belief of the Father's testimony concerning his Son, which ye have heard from the beginning, abide in you, that ye may abide in the fellowship of the Son and of the Father, and thereby obtain eternal life, ver. 24. For this is the promise which the Son hath made in the Father's name, to them who abide in his fellowship; namely, that they shall obtain eternal life, ver. 25.

In apology for his writing with such earnestness against the teachers who endeavoured to deceive them, he told them he had written these things to them, ver. 26. notwithstanding he knew they possessed the gift of discerning spirits, and had no need that any one should teach them, unless it was to confirm them in the belief of what they were taught by their own gifts. Wherefore, said he, as your own gifts have taught you
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that those teachers are antichrists, reject their doctrine, and hold fast the truth concerning Christ, ver. 27.—I say little children, by holding the truth concerning the Son, and prevailing holiness, abide in his fellowship, when he appears to judge the world we may have confidence of your being accepted, and may not be put to shame by the errors and vices of our disciples, ver. 28.

—This excellent discourse the apostle concluded by saying to them, If ye have a just idea of the righteousness of God, ye will know that every one who resembles God by working righteousness, is begotten of him; he is a child of God, ver. 29.

NEW TRANSLATION.

CHAP. II. 1 My little children, these things I write to you, that ye may not sin. (1 John 2:1) If any one hath sinned, we have an advocate with the Father, Jesus Christ the just one.

2 And he is a propitiation (ver. 280.) for our sins; and not for ours only, but even for those of the whole world.

3 And by this we know that we have known him, if we keep his commandments.

4 He who saith, chap. i. 6, note., I have known him, and doth not keep his commandments, is a liar, and the truth is not in this man.

5 But whosoever keepeth his word, truly this man of God is perfected. By this we know that we are in him.

6 He who saith he abideth in him, ought

Ver. 1.—1. My little children.—The word παῖδις, being the diminutive of τραχύς, is a tender and affectionate appellation, denoting, as Lardner observes, paternal authority, love, and concern, in which the character of an apostle, John might have used in any period of his life; but in this epistle it seems to imply, together with sacerdotal authority, advanced age.

2. These things I write, chap. i. 10, that no man is without sin, it is plain, that he were not sinning, the apostle meant, either their not sinning habitually, or their not sinning willfully. He wrote the things contained in the preceding chapter in order to prevent them from sinning, because the consideration, that God is faithful to forgive our sins, and to cleanse us from them, suggested chap. i. It must have a powerful influence on every good man, to make him solicitous to avoid sin, as far as human infirmity will permit.

3. We have an advocate with the Father.—Some critics observe that παράκλητος, advocate, here answereth to πατριαρχός, patron, among the heathens; but this is a mistake thinks the subject of this appellation may be illustrated by the custom of tribunary states, who were wont to have certain council persons resident in the courts of the princes to whom they were tributaries, who negotiated their affairs, vindicated their rights, and protected their interests with the reigning powers.—Concerning the intercourse of Christ for his people, see Num. viii. 34, note. Matt. xii. 32. Note. 4. Jesus Christ the just one.—This appellation is given to our Lord as the Messiah, in different places of the New Testament, to denote either that he was just or righteous in calling himself the Christ, and the Son of God, (see Janes v. note 1), or that he was absolutely free from sin. It is introduced in this place to make us sensible of the dignity of our advocate, and of the efficacy of his intercession on our behalf, founded on the merit of his death.

Ver. 2.—And he is a propitiation for our sins.—The words ἡ αὐτοκτόνησις, is nowhere found in the New Testament but in this passage and in chap. iv. 10. But it occurs often in the LXX. translation of the Old Testament, where it signifies a sacrifice of atonement. Thus, Lev. vi. 6, 7, Num. v. 8. אׁשׁ לְעָתַיָא לִמְצַמְצִים לִפְנֵי אָנַּה לְעָתַיָא in a ram for a sin offering; and Ezek. xii. 27. עָתַיָא לִמְצַמְצִים is to offer a sin offering.—In considering the death of Christ as a sacrifice for sin, John, like the other apostles, followed his Master, who, in the institution of his supper, directed his disciples to consider it as designed to bring to their remembrance his blood 'shed for many, for the remission of sins.'

And not for our only, but even for those of the whole world.—This circumstance is by the whole world understood, the whole world of the elect. But nowhere else in scripture doth the word signify this applicat. This appellation is given, either to the wicked of the world, (1 John ii. 10, note 1), or to mankind in general, in which latter sense John uses it here, to show that Christ is a propitiation, not for the sins of the Jew only, but also for the sins of all mankind. See Occumtorus's excellent gloss on this verse, Pref. to this Epistle, sect. 5. This phrase, which so often occurs in John's writings, is founded on our Lord's discourse, John xlv. 10, 11, and particularly in chap. v. 20, 21. He who hath commandments and keepeth them, he is he who loveth me; and I John v. 3. 'This is the love of God, that we keep his commandments.' 3. By this we know that we are in him.—To be in Christ, is to be a member of that society, fellowship, or church, of which Christ is the head, and to enjoy all the blessings peculiar to that society; and, in particular, to be the object of Christ's love. See ver. 6, note 1. This is called, chap. i. 3, a having fellowship in the name of Christ, and with his Son Jesus Christ. But this explains the expression doctus, which is one's union with Christ by affection and interest; because the force of love is such, that it is often in each other's thoughts. Some enthusiasts fancy, that he is in Christ means a personal union with him by a mixture of substances: an error which hath led enthusiasts into many extravagances. See ver. 9, note 1.

Ver. 2.—1. He who saith he abideth in him, ought

L. JOHN

so as to walk, even as he walked, 1

Brethren, I do not write a new commandment to you, but an old commandment, which ye had from the beginning. The old commandment is the word which ye have heard from the beginning.

(1 John 2:18) On the other hand, I write to you a new commandment, which is true (1 John 2:18) concerning him and concerning you.

For the darkness is passing away, and the light which is true now shineth.

He who saith he is in the light, and hateth his brother, is in the darkness, and walketh in the darkness, and doth not know whither he goeth, because the darkness hath blinded his eyes,

in Christ, is to be the object of Christ's love, and to abide in Christ, is to continue in his love, by keeping his commandments. See chap. iv. 15. note 2. — It seems to be the false teachers boasted of their abiding in Christ, merely through the power of knowledge. But to overturn that pernicious doctrine, our apostle appeals to Christ himself, who, in the words just now quoted, declared the keeping of his commandments to be the sole mark of procuring his rest, and abiding in it. — Though the phrase, abide in Christ, he taken from the symbology of the vine and its branches, mentioned, John x. 16., which are substantially united, it does not signify a personal union with Christ, as was hinted ver. 3. note 3, but that union of sentiment, affection and will, which subsists between him and all his real disciples, the members of his fellowship.

He that walketh in the light, the darkness cannot abide in him. — He that walketh in the light, knows not where he goeth.

He that saith he is in the light, and hateth his brother, is in the darkness, and walketh in the darkness, and doth not know the moral end of such a course of life; for the darkness hath blinded his eyes, the eyes of his understanding.

He that saith he is in the light, and hateth his brother, is not in the true light, and hath not the true knowledge of God, because such persons have no love for their brethren, but love one another, as I have loved you.

Ver. 3. — He that saith he is in the light, and walketh not as Christ walked, he is in darkness. — He that walketh as Christ walked, the light is already in him, and his darkness is passing away.

Ver. 4. — He that saith he is in the light, and loveth not his brother, is in darkness. — He that saith he is in the light, and hateth his brother, is in darkness, and walketh in the darkness, and doth not know the moral end of such a course of life; for the darkness hath blinded his eyes, the eyes of his understanding. 
12 Little children, I write to you, because sin is forgiven you (1 John 2, 112) on account of his name. (1 John 4, 51.)

13 Fathers, I write to you, because ye have known him from the beginning. Young men, I write to you, because ye have overcome the wicked one. Young children, I write to you, because ye have known the Father.

14 Fathers, I have written to you, because ye have known him from the beginning. Young men, I write to you, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one.

15 Love not the world, neither the things which are in the world. If any one love the world, the love of the Father is not in him.

16 For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

17 Now, the world passeth away, and the lust thereof: But he who doth the will of God, abideth for ever.

18 Little children, I write to you, because ye have known him, the Son of God. If any one love the world, the love of the Father is not in him.

19 Children, I write to you, because ye have known the doctrine which ye have learned, and which ye have received of me. And that is the promise which is in him, which is in you, and which ye have received from me, a promise which is indeed from the world, but not of the world.

12 Dear children, I write to you the precept which I shall mention immediately, (ver. 15.), because sin shall be forgiven you on account of Christ at the judgment, if ye repent and forsake your sins.

13 Old Christians, I write to you what follows, ver. 15., because ye have known Christ—his doctrine, and precepts, and manner of life—from the beginning, and must know, that what I am going to write is his precept. Vigorous Christians, I write to you the following precept, because ye have already overcome the wicked one, having resisted his strongest temptations to apostasy. New converts, I write to you the same precept, because, though ye have not seen Christ, ye have known the Father: Ye have known his willingness and power to strengthen you.

14 Old Christians, I have written to you to walk even as Christ walked, ver. 6., by loving your brethren as he loved you, ver. 8., because ye have known him from the beginning. Vigorous Christians, I have written to you in all the Christian virtues through the world of God abiding in you, and ye have already overcome the devil.

15 What I write to you all is this: Do not love the persons and practices of the world; neither the things which are in the world. If any one love the world—if he enters into friendship with idolaters and infidels, and is fond of things which they pursue—the love of the Father is not in him.

16 For whatever evil affection subsists in idolaters and unbelievers, namely, the lust of the flesh after sensual pleasures; and the lust of the eyes after magnificence in houses, equipage, and the pride of life, founded on titles, offices, and riches—is not of the Father, but is of the world. These evil affections are not produced in us by the Father, but by the things of the world exciting them in us.
by the Father, but by the rule of the darkness of this world. The
apostle mentions the lusts of the flesh, the lust of the eyes, and the
pride of life, those three inseparable affections of the source of the
greatest part of the wickedness which exists among men.

Ver. 15. Young children, as it is the last hour.—necessarily, of
the duration of the Jewish church and state. God will soon destroy
the Jewish commonwealth; so that the power of your persecutors will
speedily be broken. Some, by 'the last hour,' understand the last
hour of the world: but that none of the apostles fancied the end of
the present invisible system was at hand when they wrote their
epistles, see proved in the 3d section of the Preface to 2 Thessalo-
narians.

2. And as ye have heard, and the antichrist cometh.—The
word σουτίς, antichrist, is nowhere found but in John's first and
second epistles. It may have two meanings. For, if the proposition
were, as σουτίς ἀνυπόκτως, denotes in place of, the same signifies who
you put instead of the place of Christ; consequently antichrist is
a substitute: but if the proposition denotes opposition, antichrist
is one against Christ. The persons to whom this epistle was
written, had heard of the coming of antichrist in both senses of
the word. For the first sort of antichrists were forsooth by our Lord,
Matt. 24. 11. 'Many shall come in my name, saying, I am Christ,
and shall deceive many.' The second sort were forsooth Matt.
12. 'Many false prophets shall rise, and deceive many.' From
which John hath written, vers. 11. of this chapter, and chap. iv. 2 and
2 Epist. vers. 7. I am inclined to think, that by antichrist he means
those false prophets or teachers, who were forsooth by our Lord
to arise about the time of the destruction of Jerusalem, and who
were so great in number. Some of these denied the humanity of
Jesus Christ, others of them denied his divinity: and as both sorts
opposed Christ, by denying the coemption of the world through his
depth, I suppose it is often called by John the apostle, for an
antitype, whereon the scripture speaks the hierophants.

Vers. 20. Ye are not of the world.—The apostle, in the
singular number, saith, Paul called the false teachers collectively
by the antichrist, in the singular number, but John speaks of these
teachers as individuals, he calls them many antichrists, in the plural
number.

3. As ye have heard from the beginning abide in ye. If
what ye have heard from the beginning abide in you, ye also
shall abide in the Son and in the Father.

18 Young children, it is the last hour. And as ye have
deeded, so now are many antichrists; 2 whom we know that it is
the last hour.

19 They went away from us; but they were not of us: for,
if they had been of us, they would have abode with us; but
they went away, that they might be manifested that they were
not of us all.

20 (Kou. 305.) But ye have an unction from the Holy
Spirit; (chap. iii. 24.) and know all things.

21 I have not written to you because ye know not the
truth, but because ye know it, and that no lie is of the truth.

22 Who is the liar? but he who denieth that Jesus is the
Christ! He is the antichrist, who denieth the Father and the Son.

23 Whosoever denieth the Son, doth not acknowledge the
Father.

24 Therefore, let what ye have heard from the
beginning abide in you. If what ye have
heard from the beginning abide in you, ye also shall abide in the fellowship of the Son and of the
Father, chap. i. 2.
CHAP. II.

25 (1 John, 20.) For this is the promise which he hath promised to us, even the life which is eternal.

27 (1 John, 21.) Although the unction which ye have received from him (verse 20) abideth in you, and ye have no need that any one should teach you; (verse 20) unless as the same unction teacheth you concerning all things, and is truth, and is no lie. (1 John, 20.) Wherefore, as it hath taught you, (verse 13.) abide in it.

28 (1 John, 20.) Now, therefore, little children, abide in him, that when he shall appear we may have confidence, and may not be put to shame by him at his coming. (See 2 John, verse 8.)

29 (1 John, 20.) If ye know that he is righteous, ye know that every one who worketh righteousness mon edition of the Greek Testament, from which my translation is made.

Ver. 29. This is the promise which he hath promised to us, even the life which is eternal. — 1 John, verse 2. — This promise will be in effect, as 1 Peter, chapter 1, verse 4, verse 5, verse 14, verse 15. — This promise that Christ hath recorded in his gospel, chapter 17, verse 3. — This promise that they should all be gathered into one to be a new and living tabernacle. — This promise that the body of Christ shall rise and reign with him, and that he shall reign with us. — This promise that he shall come to take possession of the world, and to be the judge of the living and the dead.

Ver. 30. We may have confidence, and may not be put to shame by him at his coming. — 1 John, verse 1. — We may have confidence in the promises of God, and may not be put to shame by the promises of God.

Ver. 32. Little children, abide in him, that when he shall appear we may have confidence, and may not be put to shame by him at his coming. — 1 John, verse 1. — Little children, abide in him, that when he shall appear we may have confidence, and may not be put to shame by him at his coming.

Ver. 34. If ye know that he is righteous, ye know that every one who worketh righteousness.
I. JOHN.

CHAPTER III.

View and Illustration of the Matters contained in this Chapter.

The apostle, in the last verse of the preceding chapter, having declared that every one who worketh righteousness hath been begotten of God, and is his son, begins this chapter with an explanation, expressive of his high admiration of the love of God in calling those who work righteousness his children, although they are not acknowledged to be such by the men of the world, because wicked men have no just notion of the character of God, ver. 1. Then, to explain the ground of his admiration, he described the dignity and happiness to which the children of God will be raised, at the appearing of Christ to judge the world: They shall be like Christ, because they shall see him as he is, and shall live with him for ever, ver. 2. Now, this being the greatest honour and felicity of which mankind are capable, every one who hath the hope of seeing Christ, and of becoming like him, and of living with him for ever, is careful to purify himself from evil affections and wicked actions, as Christ is pure, that he may be qualified to associate with Christ, ver. 3. This naturally led the apostle to condemn a second time the impious doctrine of the Nicolaitans and Simonians, who affirmed, that every action being free to those who have the knowledge of God, such will not be punished for their actions, however vicious they may have been. See chap. i. 6. note. For, in opposition to these heretics, the apostle declared, that whoever worketh sin shall certainly be punished, because sin being a transgression of the law of God, without doubt God will support the authority of his law by punishing severely the transgressors of it, ver. 4. Besides, that he will punish obdurate sinners: God hath showed, by sending his Son to take away the punishment of sin from those only who repent. For since the Son of God was free from sin himself, he would not die to procure for his disciples a liberty of sinning, ver. 5. From this it follows, that whatever abideth in the fellowship of Christ, and is the object of his love, doth not sin habitually. Whosoever sinneth habitually, though he may have seen Christ in the flesh, hath not seen him in his true character, neither hath known his will, ver. 6. Wherefore, my beloved children, let no teacher deceive you, by affirming that the speculative belief of the gospel will make you righteous in the sight of God. He alone who habitually worketh righteousness, is righteous in the sight of God, and will be accepted with him; even as Christ himself was righteous, by keeping his Father’s commandments, and abode in his love, ver. 7. He who worketh sin, instead of being a child of God, is a child of the devil; for the devil hath sinned from the beginning of the world. Now, the evil nature of sin, and its malevolence to God, may be known from this, that the Son of God was manifested in the flesh to destroy the works of the devil; namely, sin, and all the miseries which flow from sin, ver. 8. Having described the character of the children of the devil, together with the evil nature of their works, the apostle explained the character of the children of God, and taught the faithful how to distinguish them from the children of the devil. Whosoever is begotten of God doth not sin habitually, because God’s seed, the doctrine of the gospel, abideth and operateth in him constantly. Such a person cannot sin habitually, for this very reason, that he is begotten of God, ver. 9. By this sure mark, therefore, the children of God and the children of the devil are distinguished. Whosoever doth not practise righteousness habitually is not begotten of God, neither he who doth not love his brother, so as both to do him good and to abstain from injuring him, ver. 10. And to impress them strongly with a sense of the obligation which lay on them, as the disciples of Christ, thus to love their brethren, John put them in mind, that the message which the apostles brought from Christ, and delivered to them from the very first, was, that they should love one another, ver. 11. And not behave like persons begotten of the wicked one, as Cain was, who slew his brother from envy and hatred, because his own works were evil and his brother’s good, ver. 12. Having this example of the hatred which the wicked bear to the righteous recorded in the scripture, the faithful were not to wonder that the wicked hated them. It hath been the lot of the righteous, from the beginning of the world, to be hated and persecuted of the wicked, ver. 13. And to animate them to bear these evils courageously, he told them, if they loved their brethren, they might know certainly that they had passed from death to life—they were sure of eternal happiness hereafter; whereas the person who loveth not his brother, remaineth under the condemnation of death, ver. 14. Because every one who hateth his brother is a man-slayer, like Cain; and unless he repenteth, he is incapable of eternal life, ver. 15. Further, to prevent them from thinking that the only operation of love is to restrain one from injuring his brother,
the apostle told them, that as by this we have known the
great love of Christ to us, that he laid down his life for us,
we ought to shew our love to our brethren, by laying
don down our lives for them when called in providence to do
so, ver. 16. "Whosoever, therefore, hath this world's goods,
and seeth his brother in necessitous circumstances,
and yet doth not give him somewhat to relieve him, such
a hard-hearted person hath no love to God, ver. 17.
"For from this consideration, the apostle affectionately exhorted
his disciples not to put off their needy brethren with
good words only, but to shew the reality of their love to
them by relieving their necessities, and even by doing
them acts of beneficence, as occasions required, ver. 18."
By such a conduct alone, they would know them-
selves to be of the fellowship of the true God, and
have confidence in his presence as his acceptable worship-
ners, ver. 19. But if our own conscience condemneth
us, as wanting in love both to God and man, because we
refuse to relieve our needy brethren in their distress, cer-
tainly God, who is a more perfect and impartial Judge
than our conscience, and knoweth all things, will much
more condemn us, ver. 20. "Whereas, if our conscience
doth not condemn us as deficient in our love to our
needy brethren, we may have confidence with God that we are
accepted of him, and are the objects of his love, ver. 21.
"And whatever we ask, agreeably to his will, we shall
receive; because, by relieving our brethren in their straits,
we keep his commandments, and do those things which
are pleasing to him, ver. 22. "For this is his command-
ment, that we should believe on the name of Jesus Christ
as his Son, and that we should love one another, as he
gave commandment to us by his Son, ver. 23. Now, he
who keepeth God's commandments abideth in his fellow-
ship, and God abideth in him, as the principle of his spi-
rual life and strength. And by this we know that God
abideth in us, even by the gifts of the Spirit which he hath
given us, ver. 24.

NEW TRANSLATION.

CHAP. III.—Behold how great love the Father hath bestowed on us, that we should be
called the children of God! For this reason the world, doth not know us, because (as ye saw,
2d soriit) it doth not know him.

2 Beloved, now we are the children of God; (see, 205.) but it doth not yet appear what we
shall be. However, we know, that (ver. 124.)
when he shall appear we shall be like him; 2
for we shall see him as he is. 3

3 And every one who hath this hope in
him purifieth himself, even as he is pure.

4 Every one who worketh sin, worketh also
Ver. 1.—1. Behold how great love. —Irrasse signifies both how great, and of what kind. Accordingly Estius translates it here Quantumus ofiitum.
2. That we should be called the children of God. —Since God effec-
tually makes us what he calls us, by calling believing his chil-
dren, he certainly maketh them his children, and entitliththem to
all the honours and privileges of his children. The apostle having
declared, in the last verse of the preceding chapter, that all who
work righteousness are the begotten sons of God, he naturally
thought of the great hopes, honours and advantages which belong to the
begotten, or true sons of God; but, being dazed with the grand-
clarities of the power of God's providence, and unable to express them in
their whole extent, he cries, out, Behold how great love the Father hath
bestowed on us, that we should be called the children of God! One
particular, however, he mentions in the following verse, which may
serve to give us some notion of the felicity of the children of God:
namely, that when Christ shall appear to reward every one accord-
ing to his works, the children of God shall be like him.

Ver. 2.—1. We know that (ver. 32.) the subjective for the future) when he shall appear:-I have followed our English translators in supplying the pronom he before the words shall appear, to prevent the reader from taking είσοδον αὐτών improperly, as because hath done, who translates the clause then it shall appear. In this passage the apostle evidently speaks of Christ's appearing to judge the world; for nowhere in scripture is God said to appear so as to be the object of man's sight. John iv. 12. "No one hath seen God at any time." I am therefore of opinion, that the nominative to είσοδον is Κύριος, when Christ shall appear.

2. We shall be like him. —namely, both in body and mind. For, Phil. iii. 21. "He will re-fashion our troubled body in order that it may become like form with his glorious body." And with re-
spect to our mind, we shall be made like him in holiness, by seeing
him as he is. We shall be like him in happiness also: according to the measure of our capacity we shall partake of all the ineffable felicity which he posseseth. In this perfection of body, and mind, and happiness, conform the true-love of the father. "Join
heirs with Christ." —Like him, doth not import equality, but simi-
larity to Christ.

3. For we shall see him as he is. —We shall behold him in the glory which he now enjoyeth with the Father, and shall abide with him through all eternity. For the apostle doth not speak of a
transient sight of Christ, but alludes to Christ's words which he hath
recorded in his gospel, John xvi. 22. Father, I will that they also
whom thou hast given me be with me where I am, that they may

COMMENTARY.

CHAP. III.—Behold how great love the Father hath bestowed on us Jews and Gentiles who work righteousness, chap. ii. 29. that we should be declared the children of God! Those who pretend to be the sons of the heathen gods, are readily acknowledged as such by idolaters. But for this reason the idolators world doth not ac-
knowledge us as the sons of the true God, because it doth not ac-
knowledge him.

2 Beloved, though despised and persecuted by the world, even
now we are the children of God. But it doth not yet appear how
glorious, both in body and mind, we the children of God shall be.
However, we know, that when Christ shall appear to judge the
world, ch. ii. 28., we shall become like him, Phil. iii. 21. for we
shall see him as he is, and be for ever with him.

3 And every one who hath this hope of seeing Christ, and of be-
ing like him, and of living with him, is careful to purify himself
from sin, even as he is pure from sin, that he may be fit to live with
him for ever.

4 Every one who committeth sin habitually, committeth also the

Ver. 4. —1. Every one who worketh sin. —Irrasse signifies both how great, and of what kind. Accordingly Estius translates it here Quantumus ofiitum. 
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transient sight of Christ, but alludes to Christ's words which he hath
recorded in his gospel, John xvi. 22. Father, I will that they also
whom thou hast given me be with me where I am, that they may

behold my glory which thou hast given me. —That the apostle is
speaking of an abiding sight of Christ, is plain, because a transient
view would not be a reason for our being like him; whereas, if we
are to live for ever with Christ, our bodies must be fashioned like
his; since corruptible bodies cannot inherit or enjoy the kingdom
of God. And with respect to our minds, the seeing of Christ as he is
cannot be supposed effectual for making us like him, unless it is abiding sight, which, by fostering in our minds the exciting us to continued endeavours to become like Christ in his
moral excellencies, will assuredly produce that happy effect, by the
judgment, the wicked are to have a transient sight of Christ as he is, but they will not thereby be made like his mind.

Ver. 3. —1. Every one who hath this hope of seeing Christ, and of be-
ing like him, and of living with him, is careful to purify himself
from sin, even as he is pure from sin, that he may be fit to live with
him for ever.

4 Every one who committeth sin habitually, committeth also the
transgression of law. For sin is the transgression of law.

5 (Kai. 234.) Moreover, ye know that he was manifested that he might take away our sines: And sin is not in him. 1 Moreover ye may know the certainty of sin from this, that the Son of God was manifested, that he might take away both the power and the punishment of our sines.

6 Whosoever abideth in him, (chap. ii. 6, note 1.) doth not sin. 1 Whosoever sinneth hath not seen him, neither hath known him. 2

Little children, let no one deceive you; He who worketh righteousness is righteous, even as he is righteous. (chap. ii. 29.)

8 He who worketh sin (see ver. 4, note 1.) is of the devil; for the devil sinneth from the beginning.  1 For this purpose the Son of God was manifested, 1 that he might destroy the work of the devil. 1

9 Whosoever hath been begotten of God (chap. ii. 29, note 1.) doth not work sin; 1 because his seed abideth in him: 1 and he cannot sin. 1 because he hath been begotten of God. 1

10 By this the children of God are discovered, and the children of the devil: whosoever worketh not righteousness, is not begotten (from ver. 9.) of God; neither he who loveth not his brother. 1

1. Worketh also the transgression of law.—Arma properly signifies a word of comformity in law, consequently might be translated transgression of law. According to 1 Tim. 1. 9 it is translated in our Bible the transgression.—The apostle’s meaning is, that no one should think lightly of his sins, because every sin, even the least, being a violation of the law of God, if not repented of, will most certainly be punished. The Niceneans and other heretics in the first age, fancying that knowledge sanctified the worst actions, affirmed that no man who possessed knowledge will be punished for any action whatsoever. See Pref. sect. 3. at the end. In opposition to this pernicious doctrine the apostle declared, that as the malignity of sin lieth in being a transgression of the law of God, to maintain the authority of his own government, God will most certainly punish him who worketh the transgression of law; that is, who continueth to transgress his law.

Ver. 5. He was manifested that he might take away our sins.—In the Old Testament, ‘to take away sin,’ signifies to procure the pardon of sin; and in this sense the phrase is used John 1. 29. Behold the Lamb of God, (κατατέλθη τὸ αἷμα του Χριστοῦ,) that taketh away the sin of the world; 3 and let ii. 27. Whosoever hath sinned, (κατατέλθη τὸ αἷμα του Χριστοῦ, liven up) bare our sins in his own body on the tree. See the note on that verse. Now, dear reader, if John seems to offer a more enlarged meaning to the phrase take away our sins, agreeably to the sense of the word, αἴματος, which signifies to lift off a load of any kind with which one is oppressed; evil he inserts the phrase, Its meaning in it appears to be, that Christ was manifested in the flesh, and died, for the purpose of taking away the power as well as punishment of sin. This likewise is the doctrine of Paul, 1 Th. i. 10. ‘God hath delivered us from all iniquity, and purify himself for us, that he might redeem us from all iniquity, and purify himself to a peculiar people zealous of good works.’ The same idea of purifying, which men derive from the knowledge of the atonement made for sin by the death of Christ, is here attributed to the Word, to the Word as the Word, and as such, on many other accounts, saith Christ by his death hath taken away our sins; and so, like the other apostles, he hath built the necessity of holiness on the doctrine of the atonement.

2. And sin is not in him.—If so, our likeness to him consisteth in our ceasing from sin.

Ver. 6. 1. Whosoever abideth in him doth not sin.—Here αἴματος signifies that sin hath not sinned habitually; see plan from ver. 9, where it is said by way of application, ‘whosoever is begotten of God (κατατέλθη τὸ αἷμα του Χριστοῦ) doth not work sin;’ doth not continue in the practice of sin. See ver. 4, note 1.

1. Whosoever abideth in him hath not seen him, neither hath known him. 1—probably some of the heretical teachers condemned by the apostle in this epistle, to make their disciples believe that their opinions were derived from Christ, boasted of their having seen and conversed with him during his ministry on earth; consequently that they were the only true disciples of the Saviour. But the apostle assured his children, that if these teachers who so boldly continued in sin, had ever seen or conversed with Christ, they had utterly mistaken both his character and his doctrine.

Ver. 7. 1. Let no one deceive you. 1 This implies that some pretenders to inspiration had endeavoured to deceive the brethren by teaching what the disciples had not taught, and what is not of God. 1 And being a solemn address to John’s disciples, it shows the importance of the matter which I introduced.

2. He who worketh righteousness is righteous. —Ο ἁγιός, see ver. 4, note 1. —The apostle doth not mean, that he which is righteous in the sight of God is necessary that one be perfectly righteous; but that to be accounted righteous by God, we must endeavour to work righteousness habitually. This kind of righteousness, consisting in sincere endeavours followed by a corresponding general practice, brièvilia, with the assistance of the Spirit of God, may be obtained; but it is not a perfect righteousness, otherwise their salvation would not be of Grace, but of debt.

Ver. 8. 1. For the devil sinneth from the beginning,—that is, hath sinned. For as the present tense demotes continuance of action, it implies what is passed of that action as well as what is present. The devil sinneth at the beginning when he entered into the body of a serpent, or assumed the appearance of a serpent, and seduced our first parents to eat the forbidden fruit: and he hath continued to sin ever since, by tempting mankind to sin.

2. For this purpose the Son of God was manifested—See 1 Pet. i. 17, note 1. John ii. 28, note 2. The Son of God was manifested; that is, was made the object of men’s senses by being clothed with flesh. For if he had not been clothed with flesh, he could not have done and suffered what was necessary for destroying the works of the devil.

3. That he might destroy the works of the devil.—Here, demolish that horrible fabric of sin and misery, which the devil with such art, and industry, and malice, hath reared in this our world. From this text some have argued, that all moral and pernicious sin will at length be extinguished from the universe.

Ver. 9. 1. Whosoever is begotten of God doth not work sin.—See ver. 6. note 1. By translating ἀναφέρων ἐν μορφήν doth not work sin, according to the true import of the phrase, we are drawn from this text, to prove the sinless perfection of the saints in the present life, is precluded.

2. Because his seed abideth in him.—The word of God is called—1 Pet. i. 23. ‘the incorruptible seed by which the spirit of immortality is communicated to us.’ This seed is said by John to abide in those who are begotten of God, perhaps in allusion to Psal. cxi. 11. ‘I have laid thy word in my heart, that I am not ashamed there.’ Or by the seed of God the apostle may mean, that principle of faith which is wrought by God in the hearts of believers; and by which they are said, chap. v. 4, to obtain the victory over the world.

3. And he cannot sin, (as he is not habitually;) because he hath been begotten of God.—That is, being begotten of God, (κατατέλθη τὸ αἷμα του Χριστοῦ,) he cannot sin habitually; sin is, from the reason subjoined, ‘because he hath been begotten of God.’ For since the apostle in the beginning of the verse had said, whosoever hath been begotten of God (κατατέλθη τὸ αἷμα του Χριστοῦ) doth not work sin, because his seed abideth in him, it is evident, that when he saith in this clause, ἀναφέρων ἐν μορφήν, he uses the word αἰματος in the sense of αἴματος, so that John did not mean in this verse to say of any of those who have been begotten of God, that he is perfectly good. But the apostle assured his children, that they have been begotten of God, that they never commit single acts of sin, I think no plain from chap. i. 8, where he affirms of them that without repentance, if we say we have no sin, we deceive ourselves, and the truth of God is not in us. ‘On verses 8, 9, 10, of this chapter, Justinian and Iulianus founded their doctrine, that a good man may live without sin. But these texts, according to their true meaning, give no constancy to such a doctrine.

Ver. 10. Neither he who believeth not his brother. 1 Although, in the first age, the disciples of Christ called each other beloved, 1
11 For this is the message which ye have heard from the beginning. That we should love one another;

12 Not as Cain was, (see, 219,) who slew his brother. And on account of what did he slay him? Because his own works were wicked, and his brother's righteous. 13 Do not wender, my brethren, (a, 127,) that the world hateth you.

14 We know that we have passed away from death to life, because we love the brethren. 2 He who loveth not his brother, abideth in death.

15 Every one who hateth his brother is a man-slayer: and ye know that no man-slayer hath eternal life abiding in him.

16 By this we have known the love of God, that (among) he laid down his life for us. (a, 206.) therefore we ought to lay down our lives for the brethren.

17 Whosoever, therefore, hath the goods of this world, and seeth his brother having need, (see, 211,) and yet shutteth up his bowels from him, how abideth the love of God in him!

18 My little children, let us not love in word nor tongue only, but in deed and in truth; for our brethren which have the world do entice us.
I. JOHN.

LET US LOVE THEM IN DEED AND IN TRUTH, BY RELIEVING THEM IN THEIR STRAINS.

19 For by this we know that we are of the truth, and shall assure our hearts before him.

20 But if our heart condemn us, (con. 260.) certainly God is greater than our heart, and knoweth all things.

21 Beloved, if our heart doth not condemn us, we have confidence with God.

22 And whatsoever we ask receive of him, because we keep his commandments, and do the things which are pleasing in his sight.

23 (Kai, 207.) For this is his commandment, That we should believe on the name of his Son Jesus Christ, and should love one another, as he gave commandment to us.

24 (Kai, 204.) Now, he who keepeth his commandments abideth in him, and he in him; and by this we know that he abideth in us, even by the Spirit which he hath given to us.

CHAPTER IV.

View and Illustration of the Precepts and Doctrines inculcated in this Chapter.

Because the Gnostics and other heretics, in the first age, to gain the greater credit to their erroneous doctrines, assumed to themselves the character and authority of Christ. (Pref. sect. 3. and 4.) John put his disciples in mind, chap. ii. 27, that they had an unction from the Holy Spirit, by which they were enabled to judge with certainty both of teachers and of their doctrine. He therefore, in this chapter, commanded the disciples in general, not to believe rashly every teacher who pretended to be inspired; and exhorted such of them as were endued with the gift of discerning spirits, to try the inspiration by which any teacher pretended to speak, whether it was from God or from evil spirits, that after trial they might make their real character known to the church, because many false teachers and pretenders to inspiration were gone forth into the world, ver. 1. 20.

However, because a number of the brethren whom these teachers addressed had not themselves the gift of discerning spirits, and perhaps had not an opportunity of consulting any spiritual man that had the apostle, to secure them from being deceived by impostors, desired them in such cases to consider, whether the teacher who came to them pretending to be inspired, held the great and fundamental doctrines, which all the teachers really inspired of God maintained, namely, "That Jesus Christ hath come in the flesh." For if any teacher,
calling himself inspired, taught that doctrine, his inspiration might be acknowledged to be from God, ver. 2. — On the other hand, such inspired teachers as did not hold that doctrine, were not inspired of God, but of the devil, and were the anichristi or deceivers foretold by Christ to come before the destruction of Jerusalem, ver. 3. Moreover, to encourage such of the disciples as had not the gift of discerning spirits to try every teacher pretending to inspiration by the marks which he had mentioned, the apostle observed, that some of the brethren being rightly instructed of God, had already, by applying these marks properly, detected and confuted certain impostors who had come to them, ver. 4. — who, being worldly men, speak from worldly principles, and were listened to by those wicked men who resembled them in their corrupt maxims and practices, ver. 5. — From this, John took occasion to mention another mark by which the disciples might distinguish teachers really inspired, from those who were not so. We apostles, said he, are proved to be from God by the miracles which we perform. Therefore, every teacher who is instructed of God acknowledges our authority; but the teacher who is not from God rejecteth our authority. By this mark also ye may know what teachers have stood by the inspiration of the Spirit of God, and what by the inspiration of evil spirits, ver. 6.

Having thus taught the brethren how to distinguish the real inspirations of the Spirit of God, both from those which were feigned, and from those which came from evil spirits, the apostle, in an oblique manner, condemned those heretical teachers who made the whole of a Christian's duty to consist in the speculative knowledge of God without any regard to the right practice. For he enjoined mutual love on all Christians, from these considerations, that it deriveth its origin from God, and that every one who loveth his brother, and no one else, hath been begotten of God, and knoweth God, ver. 7. — Withal, that his affirmation might make the deeper impression on his readers, the apostle, according to his manner, denied its contrary: He, said he, who doth not love his brother, whatever he may pretend, doth not know God; for God is love, ver. 8. — and by this manifested his love to us, even by sending his Son, the only begotten, into the world, made flesh, that we might live eternally through him, ver. 9. — Further, the apostle observed that God greatly enhanced his love to men in sending his Son to save them, by this circumstance, that they did not love God first, but he loved them so exceedingly that he gave his Son to die as a propitiation for their sins, ver. 10. — And from this he inferred, that if God so loved them, they ought from love and gratitude to him to love one another, ver. 11. — Next he told them, that although no man hath seen God at any time, because he is not an object of men's senses, yet if we love one another, God really abideth in us by virtue of his nature communicated to us; and by that great blessing, the love which he bears to us is carried to perfection, ver. 12. — Now, because the sending of Christ into the world to die a propitiation for the sins of men, was the greatest evidence of God's love to them, the apostle, to give us the fullest assurance of that fact, appealed to the miraculous gifts of the Spirit.

**New Translation.**

**Commentary.**

**CHAP. IV.** 1 Beloved, do not believe every spirit, but try the spirits, whether they be from God: because many false prophets are gone forth into the world.

2 By this ye know the Spirit of God: Every spirit that confesseth Jesus Christ hath come in the world.

Ver. 1. Beloved, do not believe every spirit, 1 John ii. 26. — Every spirit means every teacher who pretends to be inspired, and to be inspired by the Spirit of God, as is plain from the latter part of this verse, "many false prophets are gone forth into the world." These false prophets are called Antichrist, and in the plural number Anichristi, 1 John ii. 18. See the 22 note on that verse.

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the flesh, is from God. 3 And every spirit that <em>doth not confess</em> Jesus Christ hath come in the flesh, is not from God. And this is that <em>spirit</em> of Antichrist which ye have heard that it cometh, and now is in the world already. 4 Ye are of God, little children, and have overcome them (viz.) because greater is he who is in you, than he who is in the world. 5 They are of the world, therefore they speak from the world, and the world (saws. 45.) hearteneth them. 6 We are of God: who knoweth God, who is the Son, and that he hath given us eternal life.  

**L. JOHN.**  

**CHAP. IV.**

3 And every spirit that <em>doth not confess</em> Jesus Christ hath come in the flesh, is not from God. And this is that <em>spirit</em> of Antichrist which ye have heard that it cometh, and now is in the world already. 4 Ye are of God, little children, and have overcome them (viz.) because greater is he who is in you, than he who is in the world.

**Ver. 2.** Every spirit that <em>doth not confess</em> Jesus Christ hath come in the flesh, is not from God. And this is that <em>spirit</em> of Antichrist which ye have heard that it cometh, and now is in the world already.

**Ver. 3.** And by this other mark ye may know when the Spirit of God is not in a teacher: <em>Every spirit</em> speaking in a teacher which <em>doth not confess</em> Jesus Christ is the Son of God, and <em>hath come in the flesh</em>, is not from God. And this is that <em>spirit</em> which speaketh in the false prophet Antichrist, which ye have heard that it cometh, and now is in the world already. 4 Ye are taught of God, little children, and have detected and destroyed these false prophets; because more wise and powerful is God, who is present with you and instructeth you, than the devil, who is present with, and instigateth the false prophets who are now in the world.

5 These false teachers belong to the wicked world, therefore they speak from worldly principles; and the wicked part of the world listeneth to them with pleasure.

6 We apostles belong to God, as is evident from the miraculous works which we have done in the name of our Lord Jesus Christ.
harkeneth to us. He who is not of God, harkeneth not to us. By this we know the spirit of truth, and the spirit of error.

7 Beloved, let us love one another: for love is from God. And every one who loveth hath been begotten of God, and knoweth God.

8 He who doth not love, doth not know God: for God is love. (See ver. 16.)

9 By this the love of God (w. 163.) to us was manifested, that God sent forth his Son, the only begotten, into the world, that we might live through him.

10 In this is love; not that we loved God, but that he loved us, and sent forth his Son to be a propitiation for our sins.

11 Beloved, if God so loved us, we also ought to love one another.

12 No one hath seen God at any time. If we love one another, God abideth in us, and his love (w. 163.) to us is made perfect.

13 By this we know that we abide in him, and he in us, because he hath given us the gifts of his Spirit.

14 Now (ταξινομεῖς) we have beheld and heard.

Ver. 6-1. We are of God. — The apostle having appealed, chap. iii. 24, to the miraculous gifts of the Holy Spirit, which God at the first bestowed on the apostles, and still continued with them as proofs of his abiding with them; also, in the beginning of chap. iv. having insisted that the doctrine which they taught whatever it was by the inspiration of the Spirit, he in this verse expressly asserts, that he and his brethren were commissioned by God to teach the world; and that all Christians were bound to acknowledge their authority and receive their doctrine; and that if any teacher did not acknowledge their authority, it was a proof that he did not belong to God.

2. He who knoweth God. — By the great pains which the apostle takes here, and in ver. 7, 8, and chap. iii. 3, 4, to show who the persons are who know God, he proves on the one hand that he and his brethren and other false teachers of the first age in his eye, who, by blinding the whole of Christendom, with the speculative knowledge of God, which they inculcated, encouraged their disciples in all manner of licentiousness.

3. Harkeneth to us. — This mark, by which John directed his disciples to judge of teachers, is not to be understood of their harkening to the apostles personally, but of their receiving their doctrine with that submission which was due to persons inspired by the Spirit of God. Therefore, though the apostles be all dead, yet as they still speak in their divinely inspired writings, John in this passage declares, that their writings are the test by which the disciples of Christ, since the decease of the apostles, are to judge both of teachers and of their doctrine.

Ver. 7. Beloved, let us love one another. — The frequency and earnestness with which the apostle in this epistle inculcated the love of our brethren of mankind, is very remarkable. The greatest part of the present chapter and of chap. iii. is employed in pressing that duty. See also chap. ii. 10. We may therefore believe, that some in early age professed themselves the disciples of Christ, who were deficient in love. Possibly they were Jewish converts, who, by the rite of their law having been cut off from all familiar intercourse with heathens, considered them as unclean persons who were hated of God. And therefore, instead of regarding them with any degree of esteem, they despised and hated them as enemies; and thought themselves warranted by their law in so doing. Thus I think appears from our Lord's words, Matt. v. 13. Ye have heard that it hath been said, Thou shalt love thy neighbour and hate thy enemy. Wherefore it is not improbable, that some of the Jewish converts, retaining their ancient prejudices, considered it as still their duty to hate the heathens. And some of them who pretended to be teachers, no doubt taught their disciples the same lesson; and perhaps extended it to those who did not agree with them in their religious opinions; see chap. iv. 20. But this doctrine being contrary to the doctrine of Christ, John was at great pains to condemn it. Ver. 8. — He who doth not love, doth not know God. — See ver. 6, note 2. The same word of the apostle speaks, to the love of which he speaks, the love of the brother speaks, the love of the neighbour, as is plain from the reason subjoined, God is love. He who doth not love his neighbour with the love of benevolence, doth not know God. He hath no just knowledge of the character of God, whose benevolence extends to all, even to the evil and unthankful, and who in this ought to be imitated by all who know him.
bear witness, that the Father hath sent forth his Son to be the Saviour of the world.

15 Whosoever will confess that Jesus is the Son of God,1 God abideth in him, and he in God.2

16 And we have known and believed the love which God hath to us. God is love; (see ver. 8, note 2.) (Kes. 208.) Wherefore he who abideth in love, abideth in God, and God in him. (See ver. 15, note 2.)

17 By this the love is perfected (2Jo, 241.) in us, so that we can have boldness in the day of judgment,1 because as he is, so are we in this world.2

18 Fear is not in love; but perfect love casteth out fear.1 (1Jo, 106.) Wherefore, he who feareth is not perfected in love.

19 We love him, because he first loved us. (See chap. iii. 16.)

20 If any one say, (2Jo, 280.) Certainly I love God, (2Jo, 211.) and yet hate his brother, he is a liar: For he who loveth not his brother whom he hath seen, how can he love God whom he hath not seen?

21 (Kes. 234.) Moreover, this commandment we have from him, That he who loveth God, loveth his brother also.

Ver. 15.—1. Whosoever will confess that Jesus is the Son of God.—For the meaning of this, see ver. 2 note. Some commentators by 'confessing that Jesus is the Son of God,' understand an outward profession of faith in the gospel. But, notwithstanding that profession of one's faith in the first age exposed him to persecution, I hardly think the apostle on that account would say of such a person, that 'God abideth in him, and he in God.' See Rom. x. 16 note 1.

2. God abideth in him, and he in God.—See chap. ii. 6, note 1. The expressions 'God abideth in him, and he in God,' occur often in this epistle, and must be understood differently, according to the characters of the persons to whom they are applied. If spoken of teachers, as in ver. 12, 15 of this chapter, and perhaps in chap. ii. 17, their meaning is, that these teachers are helpful to God in teaching the true doctrines of the gospel, and are sustained and beloved of God; but if spoken of private persons, as in chap. ii. 6, 6, 10, 17, they mean one's abiding in the belief of the doctrines, and in the practice of the precepts of the gospel, and his enjoying the love of God.

Ver. 17.—1. So that we can have boldness in the day of judgment.—The persons of whom the apostle speaks may well have boldness in the day of judgment, because by loving God and their neighbour, being the children of God, they will not be condemned by their Judge.

2. Because he is, so are we in this world.—2Jo, 254, 255, 256, 257, 258. The verb in this clause being of the present tense, the relative he must be understood of God, who is represented ver. 11, as the object of our imitation in his love to mankind. If the reader is of opinion that Christ is meant, and that the words in this world stand connected only with the words see are, but with the words he is, the translation must run, 'as he was, so are we in this world.'—According to this translation likewise, the sentiment expressed is perfectly just.

Ver. 18.—1. The love which the apostle calleth perfect, is love to mankind cherished from a regard to the will of God, and exercised habitually, as opportunity offers, in the disinterested manner in which God exerciseth his love to us. This love, though not perfect in its degree or measure, may be called perfect, because it proceeds from a right principle, and operates habitually in leading the person in whose heart it lodgeth, to do his neighbour all the good offices in his power.

2. Casteth out fear.—As the apostle speaks in the preceding verse, of one's having boldness in the day of judgment, fear in this verse certainly means 'fear of the judgment,' that is, fear of being condemned at the judgment. This fear, perfect or strong love to mankind casteth out of a man's mind, because, as the apostle declared, chap. iii. 14. 'We know that we have passed away from death to life, because we love the brethren.'—It is a great recommendation of any quality, that it renders a man a child of God, ver. 7, and gives him such an entire assurance of God's love, as banisheth from his mind all fears with respect to his happiness in a future state. This love to our brethren effectually doth, and therefore it ought to be carefully cherished. Some interpreters give a different explanation of this verse as follows: 'There is no fear of what one may lose or suffer by loving his brother perfectly; but perfect love casteth out all such fear; for such fear hath its root in it. Wherefore, he who thus fears what he may lose or suffer by loving his brother, is not perfected in love.' But as this interpretation doth not show, how the torment which is in fear is a reason for its being cast out by perfect love, as the interpretation in the commentary doth, I think it should not be admitted.

Ver. 20. And yet hate his brother.—Here the apostle, if I mistake not, glances at the character of some of the heretical teachers, mentioned ver. 7, note, who, being Jewish converts, had brought with them into the Christian church that malignant spirit which in Judaism they had cherished towards the heathens, and perhaps considered it an expression of their love to God, to hate and persecute all who were not of their way of thinking in religious matters. The same spirit hath too much prevailed in the sects of modern times. But, thanks be to God, this antichristian spirit is gradually passing away.
CHAPTER V.

View and Illustration of the Sentiments, Discoveries, and Precepts contained in this Chapter.

The apostle, in the preceding chapter, having, from various considerations, inculcated the love of mankind in general, and even of enemies, goeth on in this to speak of the obligation we are under to love, in a more particular manner, all who are the sincere disciples of Christ. And first, to shew that such are worthy of being loved, he declares, that every one who believeth Jesus is the Christ, is born of God. He saith, not he that seeth the light of God, and that is more truly a Son of God than any Jew who claims that high relation, merely on account of his descent from Abraham, John viii. 39. Next, to shew the obligation which we owe to God, and to the disciples of Christ, he observes that every one who loveth God the begetter, will love also the begotten of him: he will love good men because they resemble God in his moral qualities, ver. 1. That is, that they might judge with certainty of their own character, he told them, the best method of knowing, whether from love to God they truly loved the children of God, was to consider, whether from love to God, they loved the brethren of Christ, what he commanded them to perform, ver. 2. For, said he, this is the natural expression of our love to God, that we keep his commandments. And his commandments are not burdensome to the children of God, because they are agreeable to their inclinations, ver. 3. And because, by the power of their faith, they are able to overcome all the temptations which the world lay in their way to induce them to break the commandments of God, ver. 4.

But that we may know who the children of God are who overcome the world, and what their faith is by which they obtain that victory, the person who overcometh the world by the power of faith, is he who believeth that Jesus is the Son of God, sent into the world to bestow eternal life on all who believe, ver. 5. And such a person's faith in Jesus as the Son of God is well founded: for he was demonstrated to be the Son of God by the water and blood, even Jesus the Christ was proved to be God's Son, not by the water alone, but by the water and the blood. For at his baptism with water, Jesus was declared to be God's Son by a voice from heaven. The same was declared by the shedding of his blood, that is, by his death: for by his resurrection from the dead, God demonstrated him to be his Son. Now it is the Spirit who, by the water and the blood, beareth witness to Jesus as the Son of God. For, by descending on him in a visible shape at his baptism, he pointed him out to the Baptist (John i. 33, 35.) and to the surrounding multitude, as the person concerning whom the voice from heaven spake. In like manner, the Spirit bare witness to Jesus as the Son of God by the blood; for it was the Spirit who raised him from the dead, ver. 6.

The apostle, having thus declared how Jesus came into the world, and was declared to be the Son of God by the water and the blood, proceeds to inform us, that there are three in heaven, and three on earth, who are continually witnessing something concerning Jesus, which he does not explain till ver. 11. Where he tells us that the facts which they attest are, that God hath given us eternal life, and that this life is through his Son. Now, the three in heaven who bear witness to these important facts, are the Father, the Word, and the Holy Spirit, ver. 7. And the three on earth who bear witness to the same facts, are the Spirit, and the water, and the blood. All these witnesses, the apostle tells us, agree in one and the same testimony, ver. 8. And because they attest these facts by the appointment of God, he calls the joint testimony of the three in heaven and of the three on earth, the witness of God; and observes, that if we receive the testimony of men, and without hesitation rely on it, even in the most important matters, the witness of God is of much greater force to establish what he attesteth concerning his Son, ver. 9. especially as he who believeth on the Son of God hath the thing witnessed by God begun in himself, whereas he who doth not believe God's witness concerning his Son, devours to make God a liar, ver. 10. To this account of the witnesses in heaven and on earth, and of the credibility of their testimony, the apostle at length subjoins a declaration of the important facts which he has stated, namely, that God will bestow eternal life on believers, and that this life is to be bestowed on them through his Son, ver. 11. Then repeats what he had hinted, ver. 10. that he who believeth Jesus as the Son of God, hath the eternal life which God hath promised to bestow through his Son assured to him by the grace and virtues which his faith produces in him; whereas he who doth not acknowledge Jesus as the Son of God, cut off from the eternal life, ver. 12. Lastly, the apostle told them who believed on the name of the Son of God, that he had written these things to them concerning the coming of Jesus into the world, attested to be the Son of God by the water and the blood, and concerning the three in heaven and the three on earth who are continually bearing witness to Jesus, and concerning the facts which they attest, namely, that God hath promised to give believers eternal life through his Son, that they might be assured of obtaining eternal life through him, and that they might continue to believe on his name, ver. 13.

John had told them, chap. iv. 17. that if they imitated God in his beneficence, it would give them boldness in the day of judgment. Here he assured them, that, even in the present life, they who believe on Jesus have this boldness with the Father, that if they pray to him for any thing according to his will, he hearkeneth to them, ver. 14. and granteth them what they ask, because they are the disciples of his Son, ver. 15. This assurance the apostle gave to the spiritual men in particular, and perhaps it was applicable to them only, telling them, That if any of them found a brother labouring under a bodily disease, inflicted on him for some sin he had committed, and if, from the signs of repentance which the sick shewed, the spiritual man had reason to think his sin was not to be punished with bodily death, he might, on account of his faith in God's promise, ask his recovery, if moved to do so by an impulse of the Spirit: and God, in answer to his prayer, would grant a miraculous recovery to such a sick person, the temporal punishment of whose sin was not a disease to end in death. At the same time, by observing that there was a sin unto death, for the removing of which he did not direct any spiritual man to pray, he insinuated that they were to pray for a miraculous recovery of the sick sinner only in the case of his having repented of the sin for which he was punished, ver. 16. And to shew this more clearly, he added, though every unrighteous action, especially those by which our neighbour is injured, is sin, there is a great difference in sins, according as they are repented of or obstinately continued in: For there is a sin not directly punished with the punishment of which the sinner may be delivered, because he hath repented, ver. 17. However, to prevent them from falling into mistakes in judging what sins were unto death and what not, he told them, that no one who hath been begotten of God sinneth habitually, because such
New Translation.

Chap. V. — I. Every one who believeth that Jesus is the Christ, hath been begotten; of God: and every one who believeth in the begotten, loveth also the begotten of him.

3. By this we know that we love the children of God, when we love God, and keep his commandments. For this is the love of God, that we keep his commandments; and they are not burdensome.

4. ( çev. 254.) Because all that is begotten of God overcometh the world. And this is the victory which overcometh the world, even our faith.

5. Who is it that overcometh the world, but he who believeth that Jesus is the Son of God?

Commentary.

Chap. V. — I. Every one who believeth that Jesus is the Christ, and abideth in his fellowship and doctrine, hath been begotten of God: for he is our true Son of God, than if he were descended from Abraham. And every one who loveth God the begotten, loveth also the begotten of him: loveth all who bear his image.

3. By this we know that we love the children of God, when we love God, and from love to him obey his commandments; especially his commandment to love one another.

3. For this is the natural expression of our love to God, that we keep his commandments; which is not a burdensome thing to the begotten of God, because his commandments are agreeable to their inclinations, and because all that is begotten of God overcometh the temptations which the world layeth in their way, to induce them to break God's commandments. And this victory over the world, we the begotten of God obtain through the influence of our faith.

5. That ye may know who it is that overcometh the temptations of the world, and what the faith is by which that victory is obtained, he is one who believeth that Jesus is the Son of God.

Ver. 1. — I. Every one who believeth that Jesus is the Christ, — This is not to be understood of mere speculative belief, but of such a firm persuasion, as influenceth the person who is possessed of it to obey Jesus implicitly, from a sense of his authority as the Christ, or Son of God, sent into the world to save mankind.

2. Hath been begotten of God. — See chap. ii. 29. Note 1. where this translation of γεννησθαι is supported. — The believing Jews thought themselves the children of God, because they were descended from Abraham by Isaac, and possessed the knowledge of the true God: and some even of the believing Jews built their title to that high honour on the same foundation. But the apostle saith, not that both, that God having at length Jesus to be the Christ, the only thing under the时代中国 Dispensation which made men his children, was their believing on Jesus as the Christ or Son of God, and their love to the children of God.

3. Every one who loveth the begotten, loveth also the begotten of him. — By this we know that we love God, when we love the children of God, and keep his commandments. But, not to mention that this construction is forced, it represents the apostle as giving a mark by which we may know when we love God; whereas his intention is to show how we may know when we love the children of God in a right manner. Now this was necessary to be showed, since men may love the children of God because they are their own, and not because they are bound to them in the same manner with themselves, or because they are mutually united by some common bond of fellowship. But love proceeding from these considerations, is not the love of the children of God which he requires. By what mark then can we know that our love to the children of God is of the right sort? Why, saith the apostle, by this, by which we may know that we love the children of God in a right manner, when we love God, and from love to him obey his commandments, especially his commandment to love his children; for this is that which proceeds from love to God, from a regard to his will, and which leadeth us to obey all his commandments of God in ordinary cases. For his commandments suffer the loss of liberty, the spoiling of goods, torture, and death, in times of persecution, must be accepted. — To a good man in ordinary circumstances, the keeping of God's commandments is easy, being the delight of his soul.

4. And this is the victory which overcometh the world, even our faith. — Our faith is the cause of our victory over the world. The power of faith in enabling men to triumph over temptations layeth in their way by the things of the world, and by the wicked men of the world, is finely illustrated by examples, of which there were, that before the coming of Christ the children of God, by believing the things which he discovered to them, whether by the light of natural reason or by particular revelations, resisted the greatest temptations, sustained the bitterest sufferings, and performed the most difficult acts of obedience, and thereby obtained a great and lasting fame. — But now that Christ hath come, and made the gospel revelation to persons and by his apostles, the faith of the children of God by which they overcome the world, hath for his object all the doctrines and promises contained in that revelation, and particularly the great doctrine which is the foundation of all the rest, namely, that Jesus is the Son of God, and saviour of the world, as the apostle observes in the following verse 6.

Ver. 5. — I. All that is begotten of God overcometh the world. — John speaketh, the nester gender, to comprehend all sorts of persons, males and females, old and young, Jews and Gentiles, free men and slaves.

2. And this is the victory which overcometh the world, even our faith. — Our faith is the cause of our victory over the world. The power of faith in enabling men to triumph over temptations layeth in their way by the things of the world, and by the wicked men of the world, is finely illustrated by examples, of which there were, that before the coming of Christ the children of God, by believing the things which he discovered to them, whether by the light of natural reason or by particular revelations, resisted the greatest temptations, sustained the bitterest sufferings, and performed the most difficult acts of obedience, and thereby obtained a great and lasting fame. — But now that Christ hath come, and made the gospel revelation to persons and by his apostles, the faith of the children of God by which they overcome the world, hath for his object all the doctrines and promises contained in that revelation, and particularly the great doctrine which is the foundation of all the rest, namely, that Jesus is the Son of God, and saviour of the world, as the apostle observes in the following verse 6.
1. JOHN.

6 We have good reason to believe that Jesus is the Son of God.
   For this is he who was proved to be the Son of God by his baptism.
   John 1:34. It was then that the Holy Spirit, who was in the form of a dove, came down upon Jesus.
   And it was declared God's Son by a voice from heaven, but also by death, when the same thing was demonstrated by his resurrection from the dead: And it is the Spirit who is to bear witness in heaven.

7 (Acts 26.) Further, there are three who bear witness in heaven: the Father, the Word, and the Holy Spirit; and
   the three from printed editions, have been stated with the greatest fidelity and accuracy by Mill in his long note at the end of John's first epistle, where he observes, that this verse is wanting in all the ancient Greek MSS. of the New Testament which have come down to us except a few which shall be mentioned immediately. It is wanted likewise in the first Syrian, and other ancient versions, particularly the Coptic, Arabic, and Ethiopic, and in many of the present Latin MSS., with a reference to the description of St. Paul, 2 Corinthians 12. In his account of the manuscripts, few of the Greek writers lived before the close of the first century, and in the absence of the New Testament, which was the basis of all their work, it is evident that this verse was not in their copies.

The only proof, therefore, of the authenticity of the verse and the communis opinio, is that it was included in the ancient Peshitta and Syriac Greek copies (for others of them want this verse), for which the Spanish divines formed the Complutensian edition of the Greek Testament, and with which they were furnished by P. Lovi of Lucca. In a short note, Mill says, that in the Complutensian edition, No. 1000. "Inscripta in prologue Codex ecatium vetustissima apud sanctos saeculorum, quae tamquam spectacula veterum theologorum saevi Leo decimius, quaeque probabile significavit, conjugat etiam eum Exartam 18. A Greek copy, called "The Gospel of the Hebrews," which contains the Epistle of Barnabas, is said to be the original authority of which he inserted this verse in his edition anno 1525. The fact that it was so preserved in this copy explains the absence of this verse in the Apostolic Constitutions, which was written before 150.

Mill in his account of the manuscripts, few of the Greek writers lived before the close of the 1st century. All Stephen's MSS. being seven in number, which contain the Catholic apocrypha, have this verse; only three in the texts of Westcott and Hort, and one in that of Tischendorf. Such a verse, however, is not found in the texts of Tischendorf, Westcott, and Hort, and we are not able to determine if the verse is a genuine part of the text. The verse is not found in the Textus Receptus, and it has been accepted by the majority of modern critics. The verse is found in the texts of Tischendorf, Westcott, and Hort, and we are not able to determine if the verse is a genuine part of the text. The verse is not found in the Textus Receptus, and it has been accepted by the majority of modern critics. The verse is found in the texts of Tischendorf, Westcott, and Hort, and we are not able to determine if the verse is a genuine part of the text. The verse is not found in the Textus Receptus, and it has been accepted by the majority of modern critics. The verse is found in the texts of Tischendorf, Westcott, and Hort, and we are not able to determine if the verse is a genuine part of the text. The verse is not found in the Textus Receptus, and it has been accepted by the majority of modern critics. The verse is found in the texts of Tischendorf, Westcott, and Hort, and we are not able to determine if the verse is a genuine part of the text. The verse is not found in the Textus Receptus, and it has been accepted by the majority of modern critics. The verse is found in the texts of Tischendorf, Westcott, and Hort, and we are not able to determine if the verse is a genuine part of the text. The verse is not found in the Textus Receptus, and it has been accepted by the majority of modern critics. The verse is found in the texts of Tischendorf, Westcott, and Hort, and we are not able to determine if the verse is a genuine part of the text. The verse is not found in the Textus Receptus, and it has been accepted by the majority of modern critics. The verse is found in the texts of Tischendorf, Westcott, and Hort, and we are not able to determine if the verse is a genuine part of the text. The verse is not found in the Textus Receptus, and it has been accepted by the majority of modern critics. The verse is found in the texts of Tischendorf, Westcott, and Hort, and we are not able to determine if the verse is a genuine part of the text. The verse is not found in the Textus Receptus, and it has been accepted by the majority of modern critics. The verse is found in the texts of Tischendorf, Westcott, and Hort, and we are not able to determine if the verse is a genuine part of the text. The verse is not found in the Textus Receptus, and it has been accepted by the majority of modern critics. The verse is found in the texts of Tischendorf, Westcott, and Hort, and we are not able to determine if the verse is a genuine part of the text. The verse is not found in the Textus Receptus, and it has been accepted by the majority of modern critics. The verse is found in the texts of Tischendorf, Westcott, and Hort, and we are not able to determine if the verse is a genuine part of the text. The verse is not found in the Textus Receptus, and it has been accepted by the majority of modern critics. The verse is found in the texts of Tischendorf, Westcott, and Hort, and we are not able to determine if the verse is a genuine part of the text. The verse is not found in the Textus Receptus, and it has been accepted by the majority of modern critics. The verse is found in the texts of Tischendorf, Westcott, and Hort, and we are not able to determine if the verse is a genuine part of the text. The verse is not found in the Textus Receptus, and it has been accepted by the majority of modern critics. The verse is found in the texts of Tischendorf, Westcott, and Hort, and we are not able to determine if the verse is a genuine part of the text. The verse is not found in the Textus Receptus, and it has been accepted by the majority of modern critics. The verse is found in the texts of Tischendorf, Westcott, and Hort, and we are not able to determine if the verse is a genuine part of the text. The verse is not found in the Textus Receptus, and it has been accepted by the majority of modern critics. The verse is found in the texts of Tischendorf, Westcott, and Hort, and we are not able to determine if the verse is a genuine part of the text. The verse is not found in the Textus Receptus, and it has been accepted by the majority of modern critics. The verse is found in the texts of Tischendorf, Westcott, and Hort, and we are not able to determine if the verse is a genuine part of the text. The verse is not found in the Textus Receptus, and it has been accepted by the majority of modern critics.
three are one: these three are one in respect of the unity of their testimony.  
And there are three who bear witness on earth to the truth I am going to mention, ver. 11. the Spirit, the water, and the blood.  
And these three witnesses on earth agree in one and the same testimony.  
See vs. 7, note 6.  
If we receive the testimony of men, the witness of God is greater. (Cor., 36, 1.)  
Now, this is the witness of God which he hath borne by the witnesses in heaven and on earth, concerning his Son.

To us there is (c. 6, 1) one God the Father. Besides, it was not to John's purpose to speak here of the earthly witnesses only, in respect either of their nature or of their number. I am therefore of opinion, that when he wrote in v. 7, in Spirit, in truth, he meant only that they are one in respect of the agreement of their testimony, conformably to the use of the phrase, 1 Cor. iii, 8, where in 8, signifies, not only of number, but of design.  
Now the planter and the waterer are one.  
In the passage as it is, there is a prætermissus ear. ut unum sanctum,  
\text{the witness of God which he hath borne by the witnesses in heaven and on earth, concerning his Son.}
L. JOHN

1. (But before I declare what the thing witnessed is, I must take notice, that he who believeth on the Son of God hath the thing witnessed by God begun in himself. But he who believeth not God’s witness concerning his Son, hath endeavored to make him a liar, by refusing to believe the witness which God hath witnessed concerning his Son.)

2. (Kai, 204.) Now this is the witness, that God hath given to us eternal life; and this life is (v. 167) through his Son. (See chap. iv. 9.)

3. (O οὐκον.) Who he acknowledgeth the Son, hath this life. He who acknowledgeth not the Son of God, hath not (v. 71) this life.

4. These things have been written to you who believe in the name of the Son of God, that ye may know that ye have eternal life; and that ye may continue to believe on the name of the Son of God.

5. And this is the blessedness which we have (καιρος) with him, that if we ask any thing according to his will, we know that he will hear us, according to his name, the Father.

6. If any one see his brother sinning a sin

7. Ver. 10—1. He who believeth on the Son of God, hath the witness in himself—Ver. 12. He who acknowledgeth the Son, hath this life.

8. Lord made to his apostles, and which John himself hath recorded in his gospel, chap. xvi. 22. Verily, verily, I say unto you, the works that I do shall I do also, and greater works shall I do, because I go unto my Father. Whatever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. (14.) If ye shall ask anything in my name, I will do it.—Also chap. xvi. 22. Verily, verily, I say unto you, whatever ye shall ask the Father in his name, he will give it you. (same verse)

9. Herein ye have nothing in any name; ask, and ye shall receive, that your joy may be full. — Now, since in the first mentioned passage, Christ promises that his apostles should do greater miracles than he himself did upon the earth, and that whatsoever they should ask in his name, he would give it them; the meaning plainly is, that whatever miracle they should ask for the confirmation of their mission as his apostles, he would do it. In like manner, when he promised, in the second mentioned passage, that whatsoever they should ask the Father in his name, he would give it them; and then said to them, Ask and ye shall receive, that your joy may be full; it cannot be doubted, that the things he directed them to ask of the Father, were miracles for the manifestation of his authority over the Son of God, and for the successful propagation of the gospel, whereby their joy as his apostles would be rendered complete. For these declarations and promises were the foundations of the blessedness which the persons of whom John speaks, were to enjoy in the divine favor. If they asked any thing according to his will, he would hear them. That John is speaking of their ministerial prerogatives, is evident from ver. 16. Where he saith, Let him ask, and God will give us eternal life, to show the certainty of our obtaining that great blessing through his Son. (See ver. 16.)

10. Ver. 12. (O οὐκον.) Who he acknowledgeth the Son hath this life.)

11. As the word οὐκον is used in the sense of acknowledging by our speech, (chap. iii. 19.) I am of opinion the scope of the passages directs us to take it in that sense here. For notwithstanding the word "acknowledgeth" in the last clause of this verse is used in its ordinary signification, it is no uncommon thing in scripture to find the same word used in different senses in the same passage.

12. And that ye may (ματαιεύοντες) continue to believe. — This is the true translation of the clause: For in John's style τυπτέω often signifies continuing to believe. John ii. 11, 12, 15, 33.

13. Now this is the blessedness which we have with him, that if we ask any thing according to his will, he will hear us. — It is commonly thought that this and the following verse is spoken of Christians in general, to assure them, that if they ask any thing necessary to their own salvation, God will grant it to them.

14. In this sense Rados understood the apostle. See his note on these verses, where he describes the qualification, according to the will of God. Nevertheless, from verses 16, 17, it is plain that this apostle is limited to such sorts of asking, as are of our asking spiritual blessings for ourselves, but of our asking "life for a brother" who hath sinned against me unto death. (chap. v. 11.) Other persons, therefore, think John, in these verses, directs Christians in general to pray for the eternal peace of each other's souls. But as no such prayer will be granted to a person who asks another, a better interpretation will be suggested by observing, that in this direction there is an allusion to the promises which our Lord made to his apostles, and which John himself hath recorded in his gospel, chap. xvi. 22. Verily, verily, I say unto you, the works that I do shall I do also, and greater works shall I do, because I go unto my Father. Whatever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it. — Also chap. xvi. 22. Verily, verily, I say unto you, whatever ye shall ask the Father in his name, he will give it you. (same verse)

say concerning it, that he should ask; 4.

17 All unrighteousness is sin! (Kas, 205.)
But there is a sin unto death.

18 We know, that whosoever hath been
begotten of God doth not sin, (Asa, 78.) because he who is begotten of God (zwh) guardeth himself, and the wicked one doth not hold him fast.

19 We know that we are begotten of God! (Kas, 205.) But the whole world lieth (αβ, 176.) under the wicked one.

20-3: Moreover, we know that the Son of God (Asa) hath come, and hath given us understanding, that we might know the true God! (Asa, 86.) and we are (αβ, 176.) under the true God by which we know Jesus Christ. This is the true God, the eternal life.

ing that grace is as expressly promised to follow the anointing of the sick, and the elder's prayer for their recovery, as the forgiveness of their sins! — Or, if he be so cured, because of them whose sacrament of extreme unction hath been dispensed, few have been sincere penitents! I suppose the Papists will affect the mother of these, as they would a great disbarren of their church. And therefore, till they produce some satisfactory reason for God's not raising up the sick now, as formerly, according to his promise, after they have been anointed and prayed for by the priest, we must believe that these beliefs are a testimonial to which the grace or pardon and salvation are not annexed.

The foregoing three arguments demonstrate, that the anointing of the sick with oil, and the praying for their recovery, were not appointed to be a permanent office in the church, which every priest may perform, and every professing Christian who is sick may des- cend, as the efficient means of procuring the plenary pardon of the sick. These rites were peculiar to the first age, being appointed, not for procuring an eternal pardon of sins to the sick, but a miraculous recovery from some mortal disease which had been inflicted on them as the temporal punishment of their sins. And no proceeding can answer these rites with efficacy, except those who have the gift of healing diseases miraculously. The directions therefore which the apostles have given concerning these rites, were not intended for the instruction of the ministers of religion in every age, but merely to teach those who in the first age were endowed with the gift of healing diseases miraculously, in what cases and for what ends they were to exercise that gift. See the preceding note 2.

Here a saying, which Bengelius hath quoted from Whitaker, may be introduced as a fit conclusion of this important controversy. "Let them, saith he, beoint with oil who can procure health for the sick, and let those who cannot, abstain from the vain symbol."

5. There is a sin unto death. — From the account of the sin unto death, given in note 1, the reader will easily perceive that 'the sin unto death' is a sin obstinately continued in, or at least not particularly repented of, the punishment of which is therefore to extend to the everlasting. This the spiritual man knowing, is a clear demonstration of the world not being inwardly moved of the Holy Ghost to pray for his recovery, the apostle in this verse gives the subsequent case favorable in him, in such a case, as to ask it of God.

6. We do not say concerning that, that he should ask; 4. — Doccridge, who understands this of our praying for repentance and pardon in behalf of obstinate sinners, thinks the apostle's meaning is, 'I do not say that he should pray with a full assurance of being heard.' But as there is neither precept nor example in scripture, authorizing us to pray for pardon to obstinate sinners, the only thing we can pray for in their behalf is, that God would grant them repentance. And if he hear us in that request, their pardon will follow. — On this subject, Doccridge's reflection is both pious and benevolent. "Let us not," saith he, "too soon pronounce the case of a sinner hopeless; but rather subject ourselves to the trouble of some fruitless attempts to reclaim him, than omit any thing where there may be a possibility of succeeding."

Ver. 11. All unrighteousness is sin! — By unrighteousness the apostle means, to transgress the commandments of God and sin, a violation of the law of God. See chap. iii. 4. Perhaps by making this observation here, the apostle intended to intimate to the sick sinner, that to rend his repentance sincere, restitution must be made to every one whom he hath injured by his unrighteousness; in which case his sin, as the apostle adds, will not be unto death. Ver. 16. And he saith, for sinning in a supreme, for = ποιεσθαι = to be done, as well as to touch. Thus John xxvii. 14. ἐάν ὠν, He held not; for I do not yet see it. — Mor, "on touch signifies to John iv. 25, "to ἄξονα, for in translation, between the two clauses of the sentence in this manner, 'And we are in him who is true,' etc., they have inserted the word without the authority of any ancient MS., the critics who make εἰς, with reference to the act of the apostle, think their opinion ought to have weight to a matter of such importance—Yahweh, Philos. Sacr. p. 714, tells us that Athensius, in the council of Carthage, disapproving of this, called this text of John a written demonstration, and added, That as Christ said of the Father, John xviii. 7, That they might know that the only true God; so John said of the Son, 'Thou art the true God and eternal Life.' And that we are begotten of God. — In the original it is, we know that we are εἰς ναί, and that expression being elliptical, must be completed from ver. 18 by supplying προς ἐν προς ἐν, as I have done in the translation. See chap. iii. 5, note 1.

5. But the whole world lieth (αβ, 176.) under the wicked one.

10. Moreover, we know that the Son of God (Asa) hath come, and hath given us understanding, that we might know the true God! (Asa, 86.) and we are (αβ, 176.) under the true God by which we know Jesus Christ. This is the true God, the eternal life.

6. We do not say concerning that, that he should ask; 4. — Doccridge, who understands this of our praying for repentance and pardon in behalf of obstinate sinners, thinks the apostle's meaning is, 'I do not say that he should pray with a full assurance of being heard.' But as there is neither precept nor example in scripture, authorizing us to pray for pardon to obstinate sinners, the only thing we can pray for in their behalf is, that God would grant them repentance. And if he hear us in that request, their pardon will follow. — On this subject, Doccridge's reflection is both pious and benevolent. "Let us not," saith he, "too soon pronounce the case of a sinner hopeless; but rather subject ourselves to the trouble of some fruitless attempts to reclaim him, than omit any thing where there may be a possibility of succeeding."
I. JOHN.


To be the true God. For these facts Glassius appeals to Athanasij Opt. tom. 3. p. 765.

Ver. 21. Little children, keep yourselves from idols.—For the meaning of the word ὀνομασία, ὅθεν, see 1 Cor. viii. 4, note 2.—The apostle cautioned his disciples against going with the heathens into the temples of their idol gods, to eat of their feasts upon the sacrifices which they offered to these gods, and against being present at any act of worship which they paid to them, because, by being present at the worship of idols, they participated in that worship; as is plain from what St. Paul hath written on that subject, 1 Cor. viii. 1 and x.—The exhortation to the brethren to keep themselves from idols, also with that this epistle was intended for the converted Gentiles everywhere, as well as for the Jews in Judea, to whom I suppose it was first sent.

II. JOHN.

PREFACE.

Sect. 1.—Of the Authenticity of John's Three Epistles.

The internal evidence of the authenticity of the three epistles commonly ascribed to John, having been explained in the Preface to the First Epistle, sect. 1, this section shall be employed in setting before the reader what is called the external evidence, arising from the testimony of contemporaneous and of succeeding authors, who speak of these epistles as written by John the apostle.

Lardner on the Canon, vol. iii. p. 562, hath shewed, That the first epistle of John is referred to by Polycarp, and by the martyr of Lyons,—That his first and second epistles are quoted by Irenæus, and were received by Clement of Alexandria,—That Origen saith, "John beside the Gospel and Revelation, hath left us an epistle of a few lines: Grant also a second and third: For all do not allow these to be genuine;"—That Didymus of Alexandria received John's first epistle, which he calls his Catholic Epistle, and likewise mentions the other two as ascribed to him,—That the first epistle was received by Cyprian,—And that the second is cited by Alexander, bishop of Alexandria.

Eusebius's testimony to the first epistle of John hath been already mentioned in his own words; Pref. to James, sect. 2. parag. 2. In bearing that testimony, Eusebius inausuitheth that some ascribed the second and third epistles to another person of the name of John, called the Elder, of whom he speaks, lib. iii. c. 39.—Jerome likewise hath ascribed this John in his catalogue, and of the three is in the Alexandrian MS. and in the catalogue of Gregory Nazianzen, and of Amphilebch, who observes that some received only one of them.—The Syrian churches received only the first. See Pref. to James, sect. 2. parag. 3.

Nor did Chrysostom receive any other.

Bede, in the beginning of the eighth century, wrote thus in his exposition of the second epistle: "Some have thought this and the following epistle not to have been written by John the apostle, but by another, a presbyter of the same name, whose sepulchre is still seen at Ephesus; whom also Papias mentions in his writings. But now it is the general consent of the church, that John the apostle wrote also these two epistles, forasmuch as there is a great agreement of the doctrine and style between these and his first epistle. And there is also a like zeal against heretics."
Sect. II.

PREFACE TO II. JOHN.

Sect. II.—Of the Person to whom John wrote his Second Epistle.

The inscription of this epistle is Ἐπιστ. κύρια.: which has been translated and interpreted differently, both by the ancients and the moderns. Some, fancying Eclecta to be a proper name, have translated the inscription thus; 'To the Lady Eclecta.' Accordingly, in the Adumbrations of Clemens Alexander, this epistle is said to have been written to a Babylonian woman, or virgin, named Eclecta. Among the moderns, Wolf and Wetstein are of the same opinion as to the name of this woman. But Heumann and Benson contend that her name was Κυρία, Κυρία, and translate the inscription thus: 'To the elect Κυρία.' Oecumenius in his prologue saith, 'He calls her Εκλεκτή, either from her name, or on account of the excellence of her virtue.' And in his commentary on the beginning of the epistle he saith, 'John did not scruple to write to a faithful woman, forasmuch as in Christ Jesus there is neither male nor female.'—On the other hand, Cassiodorus, among the ancients, thought a particular church was meant by the apostle; and of the moderns, Whitby and Whiston were of the same opinion; for they say, this epistle was not written to a particular lady, but to a particular church; and Whitson mentions the church of Philadelphia; but Whitby that of Jerusalem, the mother of all the churches. Our English translation expresses the commonly received opinion concerning this matter; which Mill also, and Wall, and Wolf, with Le Clerc and Lardner, have adopted.—Besa too was of the same opinion, for in his note on the inscription he thus writes: 'Some think Eclecta a proper name, which I do not approve, because in that case the order of the words would have been Κυρία Ἐκλεκτή. 'To the Lady Eclecta.' Others think this name denotes the Christian church in general. But that is disproved, first, by its being a manner of speaking altogether unusual; secondly, by the apostle's expressly promising, in the last two verses, to come to her and her children; thirdly, by sending to her the salutation of her sister, whom also she calls Eclecta. I therefore think this epistle was inscribed to a woman of eminence, of whom there were some here and there who supported the church with their wealth; and that he called her Eclecta, that is excellent, and gave her the title of Κυρία, Κυρία, just as Luke gave to Theophania, and Paul gave to Festus, the title of ᾿ἀγαθὴ, ᾿ἀγαθή, most excellent. For the Christian religion doth not forbid such honourable titles to be given, when they are due.'

It is supposed, that the writer of this letter did not mention the name of the lady to whom it was sent, lest the enemies of the gospel into whose hands it came, finding her pointed out as a person of eminence among the Christians, might have given her trouble. But the same reason should have hindered the writer of the third epistle from mentioning the name of Καίσαρ in its inscription. Benson therefore thinks Κυρία the name of the woman to whom the second of these epistles was written, and in support of his opinion observes, that the authors of the second Syriac, and of the Arabic versions of this epistle, understood Κυρία to be her name; for they have inserted the word Κυρία in their versions, without translating it. It is not known where this lady lived; but from the apostle's proposing to visit her soon, it is conjectured that she lived not far from Ephesus, where the apostle abode when he wrote to her.

Sect. III.—Of John's Design in writing his Second Epistle.

The Continuator of Eustis's commentary saith, that any one who compares ver. 7, of this epistle with what is written in the first letter, and with what Tertullian hath said De Prescript. c. 48, and Philippius Hieros. 94, will be sensible that this short epistle was written to confute the errors of Basilides and his followers, who affirmed that Christ was not a real man, but only a man in appearance; consequently, that he neither did nor suffered what he appeared to do and suffer.

In the preface to the first epistle, sect. 3. it was observed, that in the latter end of the first age many false teachers, the disciples of Basilides, were going about disseminating his doctrine concerning the person of Christ. Wherefore, as that doctrine overturned the whole scheme of the gospel, and in particular annihilated the atonement which Christ is said in the gospel to have made for the sin of the world by his death, robbed Christians of their best hopes, and turned the whole of their faith into a dream or illusion, John did not content himself with condemning that pernicious doctrine in his first epistle, but judged it necessary, in a more particular manner, to put this lady and her children on their guard against the deceivers who taught it. He therefore said to them, ver. 7. If any teacher come to you, who doth not hold the true doctrine concerning the person of Christ, do not receive him into your house, neither wish him health and prosperity; lest, by seeming to encourage him in his errors, ye become partakers in his evil deeds.

Some readers, not attending to the circumstances in which this lady was, may, perhaps, from the apostle's advice to her, conclude that he was of an evil disposition himself, and encouraged in his disciples an intolerant spirit toward those who differed from them in opinion concerning matters of religion. But those who thus reason ought to consider, that the person to whom the apostle gave this advice was a woman, whose benevolent disposition laid her open to be imposed on by cunning deceivers. They ought also to call to mind the black picture which the apostle Paul, in his second to Timothy, chap. iii. 6, 7. and his epistle to Titus, chap. i. 10, 12, hath given of the ancient heretical teachers; together with what the Fathers have written concerning their base arts, their impiety, their monstrous tenets, their hypocrisy, their covetousness, and their debauchery. For, if they attend to these things, they will be sensible that the apostle's directions to this lady and her children were by no means too severe; especially as these heretical teachers pretended to be inspired; nay, to possess a degree of power by which they were enabled to do many wonderful things toward those who were, and in the spirit of meekness to claim them; for the persons they had in view in these precepts were not false teachers, who disseminated their corrupt doctrine and who erred through weakness of understanding and ignorance. This is plain from Paul's ordering Titus to rebuke the false teachers in Crete with a cutting sharpness; and from his commanding Timothy to shun the company of obstinate heretics. And as John's advice to this lady is not inconsistent with the precepts of his brethren, so neither do they contradict his own precepts, earnestly and repeatedly delivered in his first epistle, to love and to do good to the worst of men. They are only advice to this lady and her children, not to expose themselves to the danger of being seduced by false teachers, and not to aid them in spreading their errors. His advice, therefore, ought to be attended to by those who, either from piety or benevolence, are disposed to shew hospitality to teachers, of whose character and tenets they are ignorant; because such, notwithstanding their show of godliness, and their plausible discourse, may be deceivers: in which case, the persons who entertain them in their houses, or who give them money, certainly become partakers of their evil deeds, as the apostle in this epistle hath expressly declared.
II. JOHN.

View and Illustration of the Matters contained in John's Second Epistle.

The apostle, after addressing this letter to a woman of distinction and her children, and expressing a great affection to them on account of their adhering to the truth of the gospel, ver. 1.—declared that he was moved thus to love them, by the gospel itself, ver. 2.—And as a testimony of his love, he gave them his apostolical benediction, ver. 3.—Then told this lady, that he felt the greatest joy when he found some of her children, with whom he had conversed, perhaps at Ephesus, walking in the truth; that is, holding the true doctrine of the gospel, and behaving suitably to that doctrine, ver. 4.—From this he took occasion to exhort them, to love all the sincere disciples of Christ, and to do them good offices, according to the commandment which Christ gave to his apostles at the beginning, ver. 5.—and to express their love to Christ by obeying all his commandments; particularly the commandment they had heard from the beginning, that they should love one another sincerely with a pure spiritual love, ver. 6.—Next he told this excellent lady, that his joy on account of her children's walking in the true doctrine of the gospel concerning the person of Christ, was the greater, that many false teachers were going about, who denied that Jesus Christ had come in the flesh. Each of these, he told her, was the deceiver and the anti-christ foretold by our Lord to come. This account of the false teachers the apostle gave, lest the lady and her children, deceived by their plausible speeches, and their show of extraordinary piety, might have been disposed to shew them kindness, supposing them to be the servants of Christ, ver. 7.—He, therefore, desired them to be on their guard against such teachers, for this among other reasons, that if they should be drawn away by them, he would lose the reward which he expected for his having, not only faithfully, but successfully, taught them the true doctrine of the gospel: For he wished that his reward might be complete, through their continuing in the belief and practice of the truth, ver. 8.—Moreover he told them, that the teacher who doth not abide in the true doctrine concerning Christ, doth not acknowledge the truth of God's testimony concerning his Son. But the teacher who continueth to hold that doctrine, acknowledges the Son's testimony concerning himself, as well as the Father's, ver. 9.—Wherefore, if any teacher came to them, and did not bring the true doctrine concerning Christ, he forbade them to receive him into their house, or so much as to give him the common salutation or wish of health, ver. 10.—Because the person who gives any encouragement to false teachers, though it be done inconsiderately, is in some sort accessory to the mischief which his pernicious doctrine may occasion, ver. 11.—He then told them, that he had many other things to say to them concerning these impostors, but he would not commit them to writing, because he hoped to come soon and converse with them personally, in a more free manner than he could do by letter, that their mutual joy might be complete, ver. 12.—And so concluded with giving this lady the salutation of the children of her sister, to whom likewise he gives the appellation of elect, on account of the excellence of her character, ver. 13.

New Translation.

VER. 1. The elder to the elect lady, and her children, whom I love sincerely. And not only, but all also who know the truth.

VER. 2. (See) We love you through the truth which abideth (v. 172.) among us, and shall be with us for ever.

VER. 3. Grace, mercy, and peace, be with you, from God the Father, and from the Lord Jesus Christ, the Son of the Father, (v. 162.) with truth and love.

VER. 4. I rejoiced greatly (v. 259.) when I found some of thy children walking in truth, as we received commandment from the Father.

Commentary.

VER. 1. The aged apostle of Christ to the excellent lady and her children, whom I love in truth; and not I only, but all also who know the true doctrine of the gospel, love her and her children sincerely.

VER. 2. This love I and all who know the truth bear to you, through the influence of the gospel which abideth among us, and shall be with us to the end of the world.

VER. 3. Grace, mercy, and peace, (v. 252.) be with you, from God the Father of all, and from Jesus Christ the Son of the Father, together with the possession of truth, and of love to God and to man.

VER. 4. I rejoiced greatly when I found some of thy children, with whom I conversed lately, holding the doctrines and observing the precepts of the gospel, as these were preached by us according to the commandment which we received from the Father.
II. JOHN.

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 love, that we walk according to his commandments. This is the commandment, even as ye have heard from the beginning, that ye may walk in it.

7 (Cov., 255.) For many deceivers are entered into the world, who do not confess that Jesus Christ did come in the flesh. This is the deceiver and the antichrist.

8 Look to yourselves, lest we may not lose the things which we have wrought, but may receive a full reward.

9 Whosoever goeth beyond, and doth not abide in the doctrine of Christ, acknowledges not God. He who abideth in the doctrine of Christ abideth in God and God abideth in him. (See 1 John iv. 12, note.)

10 If any one come to you, and do not bring this doctrine, do not receive him into your assembly in any wise suitable to the gospel. In this joy the apostle manifested the disposition of a faithful minister of Christ: let such derive their greatest happiness from the faith and holiness of their disciples. John spoke in the same manner concerning Caius, 3 John, ver. 12: and Paul concerning his converts, Philipp. iv. 1: I Thess. ii. 9.

Ver. 5.—Now I beseech thee, lady,—This sort of address suited a particular person better than a whole church consisting of many individuals, to which, in the opinion of some, this letter was directed. See pref. sect. 2.

2. Not as writing to thee a new commandment,—The apostle doth not speak of a new commandment, in the sense in which our Lord uses that phrase, when he said to his disciples, John xiv. 2. 'A new commandment I give to you, that ye love one another: as I have loved you, that ye also love one another.' (See 1 John ii. 8, note 1.) But his meaning is, either that the commandment to love one another, which he gave to this lady, was not a commandment which had never been delivered to the church before; or that it was not a commandment peculiar to the gospel. The first of these I take to be the apostle's meaning; as he tells this lady, that the disciples of Christ had the commandment delivered to them from the beginning.

3. But that which we had from the beginning, that we love one another,—In insculping this commandment so frequently and so earnestly in all his writings, John showed himself not only a faithful apostle of Christ, but a person of an excellent heart. His own heart was full of love to mankind, and he wished to promote that amiable disposition in all the disciples of Jesus. See the conclusion at the end of this epistle.

Ver. 6. —This is the love, that we walk according to his commandments,—Most commentators think John, in so describing the love mentioned in the preceding verse, namely, the love which Christians owe to each other, but since he tells us, that the love of which he now speaketh consists in the keeping of God's commandments, he must mean the love of God; let he deliver the same sentiment, 1 John v. 3. This is the love of God, that we keep his commandments.

2. This is the commandment,—that is, the commandment by way of example. Wherefore, though the apostle doth not tell us what this commandment is, yet by calling it the commandment, he certainly directeth us to God's great commandment to obey his beloved Son Jesus Christ, whom he sent into the world made flesh, to save sinners. To this interpretation, the reason assigned by the apostle in the next verse, for putting the disciples in mind of God's commandment, agreeeth; for 'many deceivers are entered into the world' doth.
II. JOHN.

mankind, do not receive him into your house, nor express your approbation of him by giving him the common salutation.

11 For he who gave him the common salutation, thereby expresses his approbation of his conduct, and partaketh in the evil which his corrupt doctrine may occasion.

12 Having many things to write to you, I did not incline to communicate them by paper and ink; ( 

13 The children of thy elect sister salute thee. Amen.

2. Do not receive him into your house. ]—In the eastern countries, where there were no inns for the entertainment of travellers as with us, to receive and entertain strangers in one's house was considered, either as a duty which friends mutually owed to each other, or as the beginning of a lasting friendship. But after the inhabitants of these countries became Christians, they exercised hospitality to the stranger, even from a still higher principle, especially when these strangers were employed in spreading the gospel. For in that case, how to Christ and a regard to his religion strongly moved them to these kind offices; see Rom. 12. 8. note. 3.—From the example of Apollos, mentioned Acts viii. 26. and from what is insinuated 2 Cor. iii. L concerning the false teachers who had come from Judea to Corinth, it appears that, even when the heathen had occasion to go to any church where they were not known, they carried letters of recommendation from persons who were acquainted with some of the members of that church, who, on the credit of these letters, received and entertained them. Or, if these strangers had no recommendatory letters, they made themselves known as sincere disciples of Christ, by declaring their faith to the bishop and elders of the church to which they came, as is insinuated in the first clause of the verse under consideration. These customs were prudently established in the first age, to prevent the churches from being deceived by the heretical teachers, who very early went about disseminating their errors.—The help in whom the apostle wrote this letter being rich, and of a very benevolent disposition, perhaps being also in a place where the Christians were too few, or too far from one another, for the entertainment of strangers, she might think it to herself under the more obligation to pay attention to the wants of those strangers who went about preaching the gospel. Wherefore, to prevent her from being deceived by impostors, the apostle directed her to require these teachers to give an account of the doctrines which they taught; and if she found that they did not hold the true doctrine concerning the person of Christ, he advised her not to receive them into her house, nor even to give them the common salutation of wishing them health and happiness. For, among the Christians of that age, this was no more compulsory, as with us, but an expression of real good will. The apostle's advice, therefore, was perfectly proper, because they who entertained, or otherwise showed respect to false teachers, enabled them the more effectually to spread their erroneous doctrine, to the ruin of those whom they deceived; consequently, as the apostle observes, they became partners in their evil deeds. See Preface, sect. ii. last paragraph.

3. Not with his happiness. ]—Χαρακτηρίζω μεν αὐτόν καίρος. The Greeks usually began their letters to each other with a wish of health and happiness, which they considered, as a sufficient token of benevolence. Also, with it, they saluted one another at parting. Wherefore the apostle's meaning is, as in the commentary, Do not express either good-will to a false teacher, or approbation of his behaviour, by giving him the common salutation.

Ver. 12. Having many things to write to you. ]—The apostle, I suppose, means many things concerning the character and actions of the false teachers: perhaps also he wished to mention the names of the false teachers whom he had in view. But these things he did not think it proper to write in a letter; especially as he proposed to visit this lady and her children soon, and to converse with them personally.

2. I did not incline to communicate them by paper and ink. ]—Διὰ ἑαυτοῦ. From this Bradulius conjectures, that in writing this letter John made use of paper, not parchment. But the ver. 12. Having many things to write to you. ]—The words are εἰς τοὺς ἰδίους. From this Brudulius conjectures, that in writing this letter John made use of paper, not parchment.

Ver. 12. The children of thy elect sister. ]—The word elect, as in ver. 1, and some other passages of scripture, does not signify chosen from eternity to salvation. For the apostle could not know that the lady's sister was so elected, unless the matter had been made known to him by a particular revelation, which is not alleged to have been the case by any who so interpret election. But it signifies a person of an excellent character; such as the Hebrews being called elect persons, Ex. iv. 14.

2. Salute thee. ]—Ἀναστέψε. The salutations which the Christians in the first age gave to each other, were not of the same kind with the salutations of unbelievers, which were words of temporal health and felicity only, but they were wishes of health and happiness to their souls, and expressions of the most sincere love. See 3 John ver. 2. The apostle sent this lady the salutation of the children of his excellent sister, in imitation of what he sent to all Christians, and that they preserved in the true doctrine of the gospel. Probably they and their mother lived in the city, or place of the country, where the apostle had his residence.

CONCLUSION.

The frequency and earnestness with which St. John hath inculcated mutual love, his declaring that it is the only sure proof of our love to God, and his assuring us that it banishes from the mind of the person who possesses it all fear of the judgment, may justly make us solicitous to form a just idea of so excellent a quality, and raise us in a sincere endeavour to acquire it. I therefore observe, that since the love which the gospel enjoins is a duty which is due from all to all, it cannot be that which is called the love of esteem, because of that none but the virtuous can be the objects; neither can it be that which the love of gratitude, since gratitude is due only to benefactors: but it must be the love of benevolence; an affection which all may exercise toward all; only it is more especially due to the good. Yet every kind of benevolence will not mark a person as a real disciple of Christ, nor banish from one's mind all fear of the judgment, because some may be benevolent naturally, and others may do beneficent actions merely to gain applause, or to promote some worldly purpose. Whereas the benevolence peculiar to the real disciples of Christ, is that alone which proceeds from love to God, and from a regard to his will. So John hath told us, chap. v. 2. By this we know that we love the children of God in a right manner, when we love God, and from that principle keep his commandments, particularly his commandment to love one another: Næ, however, in word or in tongue only, but in truth and in deed, by doing them good according to our power. If so, our love to each other is to be judged of and measured, not so much by the warmth of our affection, for that depends on one's natural temper, as by our doing good to others from a regard to the commandment or will of God.—That true Christian love consists in benevolence, John hath taught us, by telling us, that as the love of God to us consists in his doing good to us, so our love to one another consists in doing good to one another, even to laying down our lives for them, 1 Epist. li. 16. According to this view of love, persons whose natural temper does not admit of great warmth of affection, but who, from an habitual regard to the will of God, do all the good they can to others, really possess a greater degree of the love which Christ hath enjoined, than those persons who, having warmer affections, are moved to do acts of benevolence merely from natural disposition, without any regard to the will of God.

If the love which Christ hath enjoined consists in benevolence, how fortunate are those to whom God hath given the means of doing good, not only to their own relations and friends, but to the poor and needy who apply to them; and how cogent are the obligations which God hath laid on the great, the powerful, and the rich, who have general benefactions to mankind, by doing good and communicating. Being thus imitators of God in his greatest attribute,
III. JOHN.

PREFACE.

Sect. I.—Of the Authenticity of the Third Epistle of John.

For the proofs of the authenticity of this epistle, see Pref. 1 John, sect. 1. To which may be added, that, in the third epistle, we find some sentiments and expressions which are used in the second. Compare ver. 4. with 2d epistle, ver. 4., and ver. 18, 14. with 2d epistle, ver. 14.

Sect. II.—Of the Person to whom this Epistle was written.

This short letter is inscribed to a person named Caius, or, according to the Latin orthography, Caius; a common name, especially among the Romans. In the history of the Acts, and in the epistles, we meet with five persons of this name.—1. There is a Caius who was with St. Paul in Ephesus during the riot of Demetrius, and who is called 'a man of Macedonia,' and 'Paul’s companion in travel,' Acts xix. 29.—2. A Caius is mentioned Acts xx. 4. called Caius of Derbe, which was a city of Lycaonia or Isauria. Probably he was a person different from the Macedonian Caius, though like him he was Paul’s assistant in preaching the gospel. Caius of Derbe accompanied Paul to Jerusalem with the collection for the saints. Probably, therefore, he was chosen by the churches of Lycaonia their messenger for that effect.—3. Paul, writing from Corinth to the church of Rome, speaks of a Caius with whom he lodged, Rom. xvi. 23. who was a very benevolent person, and in opulent circumstances: for the apostle called him his host, and the host of the whole church of Corinth. Whereas, as the Caius to whom John wrote his 3d epistle, was in like manner a very benevolent person, and in good circumstances, Bede, and after him Lightfoot, conjectured that he was the Caius who, in Paul’s epistle to the Romans, sent his salutation to the church at Rome.—4. The same apostle mentions his having baptized one of the name of Caius at Corinth, 1 Cor. i. 14. Probably he was the person whom in his epistle to the Romans, which was written from Corinth, Paul calls his host and the host of the church.—5. There was a Caius to whom John wrote this third epistle. Him Eusebius and Hieronymus thought a different person from all those above mentioned, because the apostle, by numbering him among his children, ver. 4. hath intimated that he was his convert, which they suppose he could not say of any of the Caius’s mentioned above.

In the ancient history of the church, we meet with three persons of the name of Caius. One of them a bishop of Ephesus, another of Thessalonica, and a third of Pergamos; all about this time.—Whiston and Mill have said, that the bishop of Pergamos was the Caius to whom John wrote his third epistle. But, as Lardiner observes, they said this on the testimony of the pretended Apostolical Constitutions, which in the present affair are of no authority at all. Besides, from the epistle itself it is evident, that Caius, to whom it was written, was at that time a person in a private station.

Lardiner’s account of Caius is, that “he was an eminent Christian, who lived in some city of Asia not far from Ephesus, where St. John chiefly resided after his leaving Judea. For, ver. 14. the apostle speaks of shortly coming to him; which he could not well have done if Caius lived at Corinth, or any other remote place.” Canon, vol. iii. p. 283.

Caius being neither a bishop nor a descem, but a private member of some church of which the apostle took the inspection, his hospitality to the brethren, and to the strangers who came to him, is a proof that he possessed some substance, and that he was of a very benevolent disposition. Grotsius thought Caius a good Christian, who lived in one of the churches or cities mentioned in the Revelation. However, as John hath not suggested any circumstance by which we can distinguish his Caius from others of the same name, it is impossible to say with any certainty who he was, or where he lived.

Sect. III.—Of the Apostle’s Design in writing his Third Epistle, and of the Persons who are mentioned in it by name.

It doth not seem to have been John’s design in writing to Caius, either to guard him against the attempts of the heretical teachers who were gone abroad, or to condemn the errors which they were at great pains to propagate; but only, in the first place, to praise Caius for having showed kindness to some brethren and strangers, who, in journeying among the Gentiles, had come to the place were Caius resided; and to encourage him to shew them the like kindness, when they should come to him again in the course of their second journey.—In the next place, he wrote this letter for the purpose of rebuking and restraining one Diotrephes, who had arrogantly assumed to himself the chief direction of the affairs of the church of which Caius was a member; and who had refused to assist the brethren and strangers above mentioned; and even had hindered those from receiving and entertaining them who were desirous to do it.—In the third place, the apostle wrote this letter to command an excellent person named Demetrius, who, in disposition
and behaviour, being the reverse of Diotrephes, the apostle proposed him as a pattern whom Caius and the rest were to imitate.

Commentators are not agreed in their accounts of the brethren and the strangers, to whom Caius showed kindness as they passed through his city. Grotius and Lampe thought these strangers were believing Jews, who had been driven out of Palestine by their unbelieving brethren, or who had been forced away by the calamities brought on that country during the Jewish war, and had come into Asia in hopes of obtaining assistance from the Christians in that province, or perhaps of obtaining a settlement among them. Grotius supposes Diotrephes would not receive these strangers, nor even the brethren, that is, the Christians who were of his acquaintance, because they joined the rites of the law with the gospel. This, likewise, was the opinion of Le Clerc and Beausobre. Whereas, according to these authors, Diotrephes was a Gentile convert, and zealous for the freedom of the Gentiles from the yoke of the law. But Mosheim rejects their opinion, as having no foundation in antiquity. Others think these strangers were Gentile converts, whom Diotrephes, a Jew zealous of the law, would not receive, because they did not observe the rites of Moses. That opinion Benson adopted, founding it on this circumstance, that Diotrephes 'did not receive John;' that is, did not acknowledge his authority as an apostle. For he thinks none but the Judaizing teachers denied the authority of the apostles.

The brethren who were hospitably entertained by Caius, were some believers who had gone from Ephesus to the church where Caius abode; for they are said to have praised his liberality, in the presence of the church over which John presided. Probably they belonged to that church as members.—Further, since the apostle desired Caius to help these brethren and strangers forward on their journey, it implieth that they had gone forth, or were going forth, on a second journey among the Gentiles, in which they proposed to visit Caius again. Ezechiæ conjectures, that John sent this letter to Caius by them.

The account given, ver. 7, of the purpose for which the brethren and strangers went forth to the Gentiles, inclines me to think they were preachers. 'For his name's sake they went forth.' Bede however informs us, that anciently two interpretations were given of these words. The first was, 'For his name's sake they went forth to preach the gospel.' The second, 'For the faith and profession of the holy name of Christ, they were expelled from their native country.' Heumann adopts the latter interpretation, and often calls these strangers exiles; and saith they were Gentiles. But, as the brethren are distinguished from the strangers, and as it is said that they bare witness to Caius's love before the church, it is reasonable to think these brethren were members of the church over which St. John presided. And with respect to the strangers, without determining in this place whether they were exiles from their own country or not, I suppose, that, having come to the place where the brethren of whom the apostle speaks dwelled, they joined them in their journey, which I think was undertaken for the sake of preaching Christ to the Gentiles. If I am right in this conjecture, the strangers as well as the brethren above observed. For, if they were only persons in want, it was no commendation of them, 'that they went forth taking nothing of the Gentiles'! because, standing in need of alms, it was their duty, not only to receive alms, for the support of their life, from the unbelieving Gentiles; especially as, in many places, there may have been no Christians to whom they could apply for relief. Whereas, if they were preachers, they were greatly to be praised, when, in imitation of the apostle Paul, they supported themselves by their own labour, and took nothing from the Gentiles except on the score of maintenance, lest it might have marred the success of their preaching. In short, if these brethren and strangers had not been preachers, the apostle could not with propriety have said, ver. 8. 'We therefore ought to receive such, that we may be joint labourers in the truth.' For the terms labourers and joint labourers are always, in the apostolical writings, applied to preachers of the gospel, or to those who in some way or other assisted the preaching of the gospel. These things Lardner did not attend to when he said, 'I see nothing that should lead us to think preachers are spoken of, but only persons in want.'

Commentators are no less divided concerning the character and office of Diotrephes.—Erasmus in his paraphrase saith, Diotrephes was the author of a new sect. This likewise was Bede's opinion. But, as other learned men have well argued, if Diotrephes had been a corruptor of the Christian doctrine, the apostle without doubt would have cautioned Caius, and all the members of his church, to have avoided him, as he did the elect lady to avoid the false teachers of whom he wrote in his letter to her. But this, as Lamy observeth, he did not do. He only reproved the pride of Diotrephes, his contempt of the apostle's authority, but especially his ordering the members of his church not to shew kindness to the brethren and the strangers who applied to them for relief.

It is the opinion of many, that Diotrephes was a bishop in the church where he resided, and of which Caius was a member. In support of their opinion they observe, first, That he is said to have hindered those from receiving the brethren and the strangers, who were willing to shew them kindness; and to have cast them out of the church; contrary to his orders, continued to entertain them. Next, they take notice that the apostle saith to Caius, ver. 9. 'I would have written to the church; but Diotrephes, who loveth to rule them, doth not receive us.' The apostle wrote most of their letters to the churches, that is, to the whole body of Christians living in a particular place, and sent them to the bishops and elders of those churches, to be by them read in the public assemblies for the instruction of their people. But, as Diotrephes did not acknowledge John's authority, he had reason to fear, that if he had written to the church, and had sent his letter to Diotrephes to be read by him publicly to the brethren, he would have suppressed it by virtue of his episcopal authority; or, if it had been read to the church without his consent, he would have rendered it ineffectual by means of his adherents.

Heumann thought that Diotrephes was a deacon; and that, having the charge of the church's stock, he had it in his power to refuse relief to the brethren and strangers who applied to him; and that by so doing he cast them out of the church, that is, obliged them to depart. But Lardner, who supposed Diotrephes to have been a bishop, argues, that as he loved to rule every thing in his church according to his own pleasure, his office as bishop enabled him to restrain the deacons from employing any part of the church's stock in relieving the brethren and the strangers.

Demetrius, who is so highly praised by the apostle in this letter, is thought to have held some sacred office in the church of which Caius was a member. But Benson rejects this opinion, because, on that supposition, Caius would have known him so well as to need no information concerning his character from the apostle. Benson therefore believed him to be the bearer of this letter, and one of the brethren who went out to preach to the Gentiles. But whatever Demetrius was, his character and
behaviour were the reverse of the character and behaviour of Diotrephes. For the apostle speaks of him as one who was esteemed of all men, and whose behaviour in every respect was conformable to the gospel; in short, one to whom the apostle himself bore the most honourable testimony. This high character of Demetrius, John wrote to Caius, that he and all the members of the church might imitate him rather than Diotrephes, whose arrogance, uncharitableness, and contempt of the apostle’s authority, were so great, that he threatened to punish him for these enormities when he visited Caius; which he promised to do soon, that he might have an opportunity of speaking with Caius face to face concerning that impious man.

Sect. IV.—Of the Date of the Second and Third Epistles of John.

Or the time of writing the second and third epistles of John, nothing, as Lardner observes, can be said with certainty. But he tells us, “Mill places them about the same time with the first; that is, in the year 91 or 92.” Whiston supposed that they were all three written about the year 82 or 93. I imagine that St. John was somewhat advanced in age, and that he had resided a good while in Asia before he wrote any of these epistles; consequently I am disposed to think that these two were not written sooner than the first. And as it was before argued, that the first epistle was written about the year 88, these two may be reckoned to have been written between the years 90 and 92.” Thus far Lardner, Can. vol. iii. p. 313.

In the preface to the first epistle, I have attempted to shew from the epistle itself, that it was written about the time of the destruction of Jerusalem: But there is nothing in the second and third epistles leading us to think they were written so early. We may therefore fix their date as late as Lardner hath done; or even later, when John was so old as with much propriety to take the title of the elder, or aged apostle, by way of eminence.

View and Illustration of the Matters contained in this Epistle.

To encourage Caius to persevere in that virtuous course by which he had obtained the love of all who knew him, John, in the inscription of this letter, declared his own love to him, on account of the uncommon goodness of his character and actions, ver. 1.—and prayed to God to prosper him in his spiritual concerns, ver. 2.—and told him what joy it gave him, when the brethren who had been assisted by him, had brought him the welcome news of his perseverance in the true doctrine of the gospel, ver. 3.—because the apostle’s greatest joy was to hear that his disciples walked in the truth, ver. 4.—Next, he praised Caius as acting agreeably to the gospel, when he showed kindness to the brethren and to the strangers who had applied to him for succour in their straits, ver. 5.—And to encourage him to persevere in those charitable Christian offices, he told Caius, that the brethren and strangers, when they returned, bare an honourable testimony to his love publicly before the church over which John presided. And as they were, at the time this letter was written, making a second journey among the Gentiles, he told them, if he helped them forward a second time, in a manner worthy of God whom they served, by succouring them he would still do a good work acceptable to God, ver. 6.—because these brethren and strangers, for the sake of publishing the name of Christ and the doctrine of the gospel among the Gentiles, were gone forth, as formerly, with a resolution of taking nothing on the score of maintenance from the Gentiles, notwithstanding they greatly benefited the Gentiles by preaching the gospel to them, ver. 7.—For which cause, all who had the furtherance of the gospel at heart, he told him, were bound to shew such persons kindness, that they might be joint labourers with them in spreading and establishing the truth, ver. 8.

Next, he told Caius, that he would have written the same exhortation to the church of which he was a member; but he had abstained from writing, because Diotrephes, who ruled every thing in that church according to his own humour, did not acknowledge his apostolical authority: thereby insinuating, that Diotrephes probably would have suppressed any letter which the apostle might write, ver. 9.—He added, that because Diotrephes did not acknowledge his authority, he would, when he came among them, put him in mind of his deeds; his prating against the apostle with malicious words, his not receiving the brethren and the strangers who had applied to him in their straits for relief, his hindering the members of his church from assisting them, who were disposed to do it, and his casting those out of the church who had persevered in assisting them, contrary to his arbitrary orders. By this, he thought, the apostle threatened to exercise his miraculous power in punishing Diotrephes for his evil deeds, ver. 10.—But, beloved, said he, do not imitate what is evil in Diotrephes, but what is good in Demetrius, one of your own church: For he who doth good actions is begotten of God; but he who doth evil actions hath not seen God—he hath no right knowledge of God, ver. 11.—He then told Caius, that Demetrius was every way worthy of being imitated, because he was praised not only by all good men, but by the gospel itself, his temper and actions being conformable to the precepts of the gospel in every respect. To these honourable testimonies John added his own approbation of Demetrius’s character, which Caius knew to be a true testimony, because he knew that the apostle never praised any person from flattery, ver. 12.—He told him farther, that he had many things to write to him concerning the unchristian temper and conduct of Diotrephes; but he would not commit them to paper, lest his letter, falling into other hands, might be shewed to that improper man, and enrage him against Caius, ver. 13.—But he hoped to visit Caius soon, and then would speak to him mouth to mouth freely concerning Diotrephes. In the mean time, to testify his esteem of Caius, he gave him his apostolical benediction, together with the salutation of all the faithful who were with him; and whom he named the friends, because they were the friends of Christ, and lived in strict friendship with each other. Lastly, he desired Caius in his name to wish health and happiness to all the faithful in his church, whom he termed the friends, because they also were the friends of Christ, and lived in the strictest friendship with each other, ver. 14.

New Translation.

Ver. 1. The elder to Caius the beloved, whom I love in truth.2  
Ver. 1.—The elder to Caius the beloved of all who know him, whom I also love most sincerely.

Ver. 1.—1. The elder.—This appellation signifies the aged apostle. See Pref. to 2 John, sect. 1. point para.

Commentary.

2. To Caius (see Pref. sect. 2.) the beloved, whom I love in truth.) —See 2 John, ver. 1. note 9.
III. JOHN.

2 Beloved, I pray that (ver. 279.) with respect to all things, thou mayest prosper and be in health, even as thou soul prospereth.

3 For I rejoiced greatly when the brethren came and bare witness to thy truth, even as thou walkedst in truth.

4 I have no greater joy than those which I have ( Isa. 199.) when I hear my children are walking in truth.

5 Beloved, thou dost faithfully what thou performest for the brethren, and for the strangers.

6 (Os. 87.) These have borne testimony to thy ( ver. 8.) love in the presence of the church; whom if thou help forward on their journey in a manner worthy of God, thou wilt do well;

7 Because for his name's sake they went forth, receiving nothing from the Gentiles.

Ver. 2.—2. Beloved, I pray that with respect to all things thou mayest prosper. —In the Greek it is, γενεαλογήσθαι ὑμῖν παντὶς τῶν μετὰ σου, which is our Bibles' rendering, 'with and all things through and through.'

3. For I rejoiced greatly when the brethren came and bare witness to thy truth, even as thou walkedst in truth. —In this translation 'when' is omitted; 'the brethren' are the Gentiles; and there is no mention of the Gentiles' having come to John; whereas here, in the Authorised Version, the Gentiles are expressly mentioned as having come to John, and bare witness to his truth, as tho' they had come from a distance to be present at this memorable occasion.

4. I have no greater joy than those which I have, when I hear my children are walking in truth. —In the Greek it is, ἐλαύνει μοι ἡ γῆμα ὑμῶν, εἰ δύνασθε, ἵνα προσφέρητε τῷ θεῷ ἄλλην ἡμῶν, which is our Bibles' rendering, 'even as thou soul prospereth.'

5. Beloved, thou dost faithfully what thou performest for the brethren, and for the strangers. —2 Tim. 4:21. There is no mention of the Gentiles being such; whereas, here, Gentiles are so expressly named. In this verse also the word 'beloved' is omitted.

6. (Os. 87.) These have borne testimony to thy ( ver. 8.) love in the presence of the church; whom if thou help forward on their journey in a manner worthy of God, thou wilt do well; —2 Tim. 4:20. Here, it is said, 'whom if thou help forward on their journey, in a manner worthy of God.'

7. Because for the name of Christ as the Son of God known among the Gentiles, they went forth, and received nothing on the score of dependence from the Gentiles to whom they preached, that their preaching might be the more acceptable.

Ver. 3.—3. For I rejoiced greatly. —1 Cor. 16:17. John says that he liked it about John the Baptist, 'He proved himself a man of God.'

4. I have no greater joy than those which I have. —2 Cor. 10:10. For the different interpretation of these words given in the ancient commentators, see Pref. sect. 3. par. 4. I think these brethren and strangers were preaching, for the sake of making known to the world the Son of God, and as far as possible, to embrace the faith of Christ; that is, his character as the Son of God, and his office as Saviour of the world; because, as was observed, Pref. sect. 3. par. 4. if the strangers had been merely persons in want, there was no reason for their not receiving assistance from the Gentiles, whether converted or unconverted.

5. Beloved, thou dost agreeably to the faith which thou professest what thou performest for the brethren, who are gone forth to preach the gospel, and for the strangers who assist them in that good work.

6. The an honourable testimony to thy benevolence in the presence of the church here, whom if thou help forward on their journey, will do well; —2 Tim. 1:15. Here, 'whom if thou help forward on their journey.'

7. Because, for the name of Christ as the Son of God known among the Gentiles, they went forth, and received nothing on the score of dependence from the Gentiles to whom they preached, that their preaching might be the more acceptable.
III. JOHN.

8 We, therefore, ought to entertain such, that we may be joint labourers in the truth.

9 (Exegete, supply εὐλαβεῖτε) I would have written to the church; but Diotrephes, who loveth to rule them, doth not receive us.²

10 For this cause, when I come, I will bring his deeds to remembrance which he doth, and how he setteth himself in opposition against all, and forbiddeth them that would, and casteth them out of the church.²

11 Beloved, do not imitate what is evil, but what is good.¹ He that doeth good is of God; but he that doeth evil hath not seen God.³

12 Testimony is borne to Demetrius by all men, and by the truth itself. And we also bear testimony; and ye know that our testimony is true.²

13 I have many things to write, but I do not incline to write to thee with pen and ink to receive neither entertainment nor money from the Gentiles, lest it might have marred the success of their preaching among them, when they found the reception of the gospel attended with expenses. This at least was the conclusion which determined the apostle Paul to preach the gospel gratis.—The commentators who think these brethren and strangers were simply poor Christians, who had been driven from their homes by their persecutors, suppose that they received nothing from the unconverted Gentiles, lest it might have given them occasion to say that there was no charity among the Christians.

Ver. 8. We, therefore, ought to entertain such. — See Luke xv. 27, Gal. iv. 6, where εὐλαβεῖτε signifies simply to receive, which, in the language of the New Testament, means to lodge and entertain a person in one's house; to keep him, as one whom we esteem. Wherefore, the apostle's sentiment in this precept is, that such of the brethren as had not devoted themselves to the preaching of the gospel, but followed their ordinary occupations at home, were bound to contribute according to their ability toward the maintenance of those who went about preaching the gospel, and to render their contributions the more acceptable to them, he included himself in the church, the support of those who preached the gospel to the Gentiles, would thereby shew their earnest desire the prosperity of the Gentiles.

Ver. 9. I would have written to the church. — See νεώτερον εἰρήνην εὑρεῖν, for εὐλαβεῖτε, as plain from what follows, where the apostle, in apology for not writing to the church, adds, But Diotrephes, who loveth to rule them, doth not receive us; doth not acknowledge us as an apostle. The letters which the apostles wrote to the churches were all sent to the bishops and elders in these churches, to be read to the people in their public assemblies. See note ii. If Diotrephes was a bishop, or elder, of the church to which John would have written, he might suspect that that importunate arrogant man would have suppressed his letter; consequently, to have written to a church of which he had usurped the sole government, would have answered no good purpose. The translation of the clause of our English Bible represents the apostle as saying, that he had written a letter, which is now lost. This, he says, appears a difficulty. But the translation I have given, which is supported by several MSS., and by the Vulgate version, obviates this difficulty.

2. But Diotrephes, who loveth to rule them,—namely, who are members of his church. From Diotrephes's loving to rule the church, it may be inferred that Caicus was a member, many suppose even a bishop, or at least a deacon, to have been the bishop of that church. Besides, they think if he had been a private person only, he would not have hindered any letter which the apostle might have written to that church from being read in it, and from saving its due effect. See the Preface to this epistle, sect. 3. par. 3. from the end.

3. Doth not receive us. — On this circumstance Benson finds his opinion, that Diotrephes was a bishop or deacon. But he thinks the persons who denied John's authority as an apostle were the Jews only, not the Gentiles. See note ii. He that doeth evil hath not seen God. — See what is said concerning Demetrius, Prov. xxv. 3, last paragraph.

Ver. 10. If I bring his deeds to remembrance which he practiseth; — Τὸ τυγχάνοντος properly signifies to bring another to the remembrance of a thing, and it is so translated Luke v. 5. In thus speaking, the writer of this epistle showed himself to be Diotrephes's superior. It is therefore highly probable, that the writer of the third epistle of John was not the person called by the ancients John the preacher, but John the apostle. Heuman and Lachter are of opinion, that the apostle only meant that he would put Diotrephes in mind of his evil deeds, and endeavour to persuade him to repent of them by mild admonitions. But there is no occasion to threaten Diotrephes for his insolence in prating against him with malicious words, and for his uncharitableness in refusing to entertain and assist the brethren and the strangers, his threatening did not proceed from resentment, but from zeal for the interest of his church; in which he had a right to be concerned; because, as Whitby remarks on this verse, Private offences against ourselves must be forgiven and forgotten; but when the offence is an impediment to the faith, and very prejudicial to the church, it is to be opposed and publicly reproved.

2. He doth not himself receive the brethren, and forbiddeth them who would, and casteth them out, etc. — Because Caicus, who shew great kindness to the brethren and the strangers, doth not seem to have been cast out of the church by Diotrephes, Heiman contends, that the persons who were cast out of the church were not those who showed kindness to the brethren and to the strangers, but the brethren and strangers themselves; but the apostle does not oblige the church to leave the church, by denying them relief, and by hindering others from receiving them. In some passages εὐλαβεῖτε is followed by εὑρεῖν, as in this verse, and it is followed by εὐλαβεῖσθαι. It is but fair to observe, that the relative pronouns often express not the near, but the remote antecedent. See John xi. 27. Yet I take the comma to imply, that Heiman's interpretation does not give the true meaning of the passage. Some commentators, by Diotrephes's casting the persons spoken of out of the church, understand his excommunicating them; a sense of the phrase which is suitable to Diotrephes's insolent and arrogant disposition, and agreeable to the supposition, that the persons whom he cast out of the church were those who rejoiced the brethren and the strangers.

Ver. 11. Beloved, do not imitate what is evil, but what is good. — See what is said concerning Demetrius, for of God. — See note i. 10. I begotten of God; for so this phrase signifies, 1 John iii. 10. See 1 John iii. 12, note 1.

Ver. 12. Testimony is borne to Demetrius by all men. — By bearing testimony to a person, the Jews meant the like profession of him for his good qualities and actions. Thus it is said of Jesus, Luke iv. 22. All bare him witness, etc. The same manner, Paul speaking of David, saith, Acts xx. 29. ‘To whom God bare witness, saying, I have found David.’ — See what is said concerning Demetrius, Pref. sect. 2, last paragraph. This expression is twice used by John in his gospel, chap. xiv. 17, and xiv. 26, with a clear internal evidence that this epistle was written, not by John the preacher, but by John the apostle. See ver. 15. I have many things to write, etc. — John said the same
III. JOHN.

14 For I hope straightway to see thee, (sauid 212.) and so we shall speak face to face. Peace be to thee. The friends salute thee.

Salute the friends by name.

to the elect lady and her children, 2 Epist. ver. 12. See the note on this word. Ver. 14. 1. I hope straightway to see thee. I. Lardner conjectures that John did actually visit Cáius, and adds, "I please myself with the supposition that his journey was not vain. I imagine that Dioscorus submitted and acquiesced in the advice and admonitions of the apostle. Of this I have no assurance. However, I may add, neither doth any one else know the contrary."—Cáius, vol. iii. p. 312.

2. The friends here salute thee. Our translators have inserted the word one in this clause without any authority.—Cáius, the friends.

This appellation is singular, being nowhere else found in scripture. But it applies excellently to the primitive Christians, as it denotes in the strongest manner the love which, in the first age, subsisted among the true disciples of Christ. Let it not then be pretended, that the gospel does not recommend private friendship.

3. Salute the friends by name. The apostle, by sending a salutation to the faithful disciples of Crist, who were in the church of which John was a member, and who were living together in great love, shewed his affection for them, and encouraged them to persevere in the truth.

JUDE.

PREFACE.

CHAP. I.—The History of Jude the Apostle, and Brother of James.

In the catalogue which Luke gives of the apostles, chap. vi. 14, 15. James the son of Alpheus, Simon called Zelotes, and Judas the brother of James, are mentioned. In the catalogue, Acts i. 13, we have the same persons named, and in the same order. But in the catalogue, Matt. x. 3, in the place of Judas there is Lebbaeus, called Thaddeus; and in Mark iii. 18. Thaddeus simply. Whereas, as all the evangelists agree that there were only twelve apostles, we must suppose that Judas the brother of James was named Lebbaeus and Thaddeus. The appellation of the brother of James was given to Judas, probably because James was the elder brother, and because, after our Lord's ascension, James became a person of considerable note among the apostles, and was highly esteemed by the Jewish believers.

In the Preface to the epistle of James, sect. 1. we have shown, that James the son of Alpheus was our Lord's brother or cousin-german. From this it follows, that Judas the brother of James stood in the same relation to Christ. Accordingly we find James and Joses, and Simon and Judas, expressively called the brethren of Jesus, Matt. xiii. 55. Mark vi. 3. We have no account of the time and manner in which Judas the brother of Jesus became Christ's disciple. But the history of his election to the apostleship is given Luke vi. 13. Perhaps, like some others of the apostles, he was originally a follower of the Baptist, on whose testimony to Jesus he believed him to be the Messiah.

None of the evangelists have said any thing of Judas after he became an apostle except John, who tells us, that when our Lord spoke what is recorded John xiv. 81. Judas saith to him,—23. Lord, how is it that thou wilt manifest thyself to us, and not to the world? 23. Jesus answered and said to him, If a man love me, he will keep my words, and my Father will love him, and we will come to him and make our abode with him; meaning, that after his resurrection he should show himself alive to his apostles; and that he and his Father, by the spiritual gifts bestowed on them, would make their abode with them; that is, would shew that they were present with them in all their ministrations. Accordingly, Judas the apostle was one of those to whom Jesus appeared, at different times, after his resurrection. He was also one of the 120 upon whom the Holy Ghost descend ed in the visible shape of flames of fire, on the memorable day of Pentecost.—Being therefore an eye-witness, and endowed with the Holy Ghost, he no doubt, as Lardner remarks, joined his brethren apostles in witnessing their Master's resurrection from the dead, and shared with them in the reproaches and sufferings which befell them on that account.

Lardner conjectures, that Judas the apostle was an husbandman before he became Christ's disciple; founding his conjecture on a passage of the Apostolical Constitutions, where the apostles are made to say, "Some of us are fishermen, others tent-makers, others husbandmen." He adds, "undoubtedly several of the apostles were fishermen: But by the latter part of the sentence no more may be meant, than that there was among them one tent-maker, even Paul; and one husbandman, intending perhaps St. Jude. For Hegesippus, as quoted by Eusebius, writes, "That when Domitian made inquiries after the posterity of David, some grandsons of Jude, called the Lord's brother, were brought before him. Being asked concerning their possessions and substance, they assured him, that they had only so many acres of land, out of the improvement of which they both paid him tribute and maintained themselves with their own hard labour. The truth of what they said was confirmed by the calmness of their hands," &c. On this passage Lardner's remarks are, "Hence some may argue, that St. Jude himself had been an husbandman; and from this account, if it may be relied upon, we learn that this apostle was married and had children." Lardner on the Canon, vol. iii. chap. xxi. p. 325.

If Judas the apostle was the same person with Jude the author of the epistle, he lived to a great age. And his life being thus prolonged, we may suppose that, after preaching the gospel and confirming it by miracles, he went into other countries for the same purpose. Lard ner tells us, some have said that Jude preached in Arabia, Syria, Mesopotamia, and Persia; and that he suffered martyrdom in the last mentioned country. But these things are not supported by any well-authenticated history. With respect to his being a martyr, it may be doubted;
because none of the ancients have mentioned his having suffered martyrdom. It is therefore generally believed that he died a natural death.—Jerome, in his Commentary on Matt. x. 35, says, "That the apostle Thaddaeus, called by the evangelist Luke Judas the brother of James, was sent to Edessa, to Agbaruos king of Oromine."—Eusebius, Eccl. Hist. lib. i. c. 13, says, Thomas, one of the twelve, sent to Edessa Thaddaeus, one of Christ's seventy disciples, to preach the gospel in these countries.

Sect. II.—Showing that the Epistle of Jude was written by Judas the Apostle, consequently that it is an inspired Writing.

I. In the inscription of this epistle, the writer styles himself Ἰησοῦς Χριστοῦ δοῦλος καὶ ἀποστόλος, 'Judas, a servant of Jesus Christ, and brother of James.' By these two characters, the author of this epistle hath shewed himself to be an apostle. For, 1. His name Judas is precisely the same with that of the apostle Judas. 2. His designation is the same, and brother of James.—If it be objected, that Judas, the writer of the epistle, hath not called himself an apostle, but only a servant of Jesus Christ, the answer is, First, As there was another apostle named Judas, to have called himself an apostle was no distinction at all; whereas, by styling himself the brother of James, he hath made himself known to all who are acquainted with the catalogues of the apostles given by the evangelists, to be a different person from Judas the traitor, and hath as effectually declared himself to be an apostle, as if he had expressly assumed that title. Besides, by calling himself the brother of James, he hath asserted his relation to Christ as his cousin-german, (see Pref. to James, sect. i, paragr. 1.), and thereby hath secured to himself whatever respect was due to him on account of that honourable relation. Secondly, Some others, who were undoubtedly apostles, have in their epistles omitted to take that title, and have called themselves simply servants of Jesus Christ. Thus, in Paul's epistle to the Philippians, chap. i. 1. we have Paul and Timothy, servants of Jesus Christ; and in the Epistle to Philæmon, Paul a prisoner for Jesus Christ, without any addition; also, in the inscription of the epistles to the Thessalonians, we have Paul and Silvanus and Timothy to the church of the Thessalonians, without any designation whatever. In like manner, James, in his epistle, chap. i. 1. calls himself simply a servant of Jesus Christ. Yet no one, on account of the omission of the word apostle in these epistles, ever doubted of the apostleship either of Paul or of James. For, 2. In the first epistle of John, the writer, neither in the inscription nor in any other part of his letters, hath called himself an apostle, or so much as mentioned his own name; yet, by his manner of writing, he hath made himself known so fully, that his epistle, from the very first, hath been universally acknowledged as John's, and respected as a writing divinely inspired. Why then should Judas be thought no apostle, or his epistle be reckoned an uninspired writing, merely because he hath not called himself an apostle, but only a servant of Jesus Christ?

If, in this epistle, there had been anything inconsistent with the Christian doctrine, or anything tending to reconcile the person of sin with the hope of salvation, there would have been the justest reason for calling the apostleship of its author in question. But, instead of this, its profound design, as shall be shewed by and by, was to condemn the erroneous doctrines, which in the first age were propagated by corrupt teachers, for the purpose of encouraging their disciples in their licentious courses; and to make those to whom this letter was written, sensible of the obligation which their Christian profession laid on them resolutely to maintain the faith, and constantly to follow the holy practice enjoined by the gospel.

Grotius, however, fancying that the author of this epistle was not Judas the apostle, but another person of the same name, who lived in the time of the emperor Adrian, and who was the fifteenth bishop of Jerusalem, hath boldly affirmed, that the words and brother of James are an interpolation; and that the true reading is, 'Judas, a servant of Jesus Christ, to them who are sanctified.' 2 Cor. But as he hath not produced so much as a shadow of authority from any ancient MS. or from the Fathers, in support of his emendation, it deserves not the least regard, and should not have been mentioned, had it not been to make the reader sensible, how little the opinion of the greatest critics is to be regarded when they have a favourite notion to maintain, or wish to make themselves conspicuous by the novelty or singularity of their pretended discoveries.

From the inscription, therefore, of this epistle, I think it certain that it was written by Judas the apostle; and that it is an inspired writing of equal authority with the epistles of the other apostles, which by all are acknowledged to be inspired and canonical.

II. The genuineness of this epistle is established likewise by the matters contained in it, which in every respect are suitable to the character of an inspired apostle of Christ. For, as was already observed, the writer's design in it was to characterize and condemn the heretical teachers, who, in that age, endeavoured by a variety of base arts to make disciples; and to shew the impious doctrines which they taught for the sake of advantage; and to enforce the practice of holiness on all who professed the gospel. In short, there is no error taught, nor evil practice enjoined, for the sake of which any inspector could be moved to impose a forger of this kind on the world.

To invalidate this branch of the proof of the authenticiy of the epistle of Jude, it hath been objected, both anciently and in modern times, that the writer of it hath quoted the apocryphal book entituled Enoch, and thereby hath put that book on an equality with the canonical books of the Old Testament. But to this objection learned men have replied, that it is by no means certain that Jude quoted any book whatever: He only says, ver. 14, 'Now Enoch, the seventh from Adam, prophesied even concerning these men, saying, Behold the Lord cometh with his holy myriads.' Besides, we have no good evidence, that in Jude's time there was any book extant entitled Enoch or Enoch's Prophecy. In the second and third centuries, indeed, a book with that title was handed among the Christians. But it seems to have been forged on occasion of the mention that is made of Enoch's prophecy in the epistle of Jude; and was universally rejected as a manifest forgery. In the apostolical writings there are a variety of acquaintances mentioned or alluded to, which are not recorded in the Jewish scriptures; such as, The sin and punishment of the evil angels, 2 Pet. ii. 4, and their confinement in everlasting chains under darkness to the judgment of the great day, Jude, ver. 6.—The prophecy of Enoch concerning the judgment and punishment of the wicked, Jude, ver. 14.—Noah's preaching righteousness to the antediluvians, 2 Pet. ii. 5.—Abraham's seeing Christ's day and being gled, mentioned by Christ himself, John vii. 55.—Lot's being vexed with the filthy discourse of the wicked Sodomites, 2 Pet. ii. 7.—The emblematical purposes for which Moses slew the Egyptian who strove with the Israelites, Acta ii. 25.—The names of Pharaoh's magicians who contended with Moses, 2 Tim. iii. 8.—Moses' exclamation on the mount, when terrified by what he saw, Heb. xii. 21.—The emblematical meaning of the
tabernacles and of their services, Heb. ix. 8, 9. — All which ancient facts are mentioned by the inspired writers, as things universally known and acknowledged. — It is no objection to the truth of these things, that they are not recorded in the books of the Old Testament. For it is reasonable to believe, that the writers of these books have not recorded all the revelations which God made to mankind in ancient times; nor all the circumstances of the revelations which they have recorded. As little have they related all the interesting incidents of the lives of the persons whose history they have given. This is certain with respect to Moses. For he hath omitted the revelation by which sacrifice was appointed; and yet that it was appointed of God is evident from Moses himself, who tells us, that God had respect to Abel and to his offering. Likewise, he hath omitted the discovery which was made to Abraham, of the purpose for which God ordered him to sacrifice his son. Yet, that such a discovery was made to him we learn from Christ himself, who tells us, that from a man sawed, and he was glad. Wherefore, the revelations and facts mentioned in the New Testament may all have happened; and, though not recorded in the Old, may have been preserved by tradition. Nay, it is reason to think that most of the ancient revelations were made, somewhat of their meaning was also discovered, whereby posterity were led to agree in their interpretation of these very obscure oracles. On any other supposition, that uniformity of interpretation which took place from the beginning, can hardly be accounted for.

Allowing, then, that there were revelations anciently made to mankind which are not recorded, and that the revelations which are recorded were accompanied with some explanations not mentioned, it is natural to think, that those things would be verbally published to the ancients, who, considering them as matters of importance, would lay them up in their memory, and rehearse them to their children; and they in like manner relating them to their descendants, they were preserved by uninterrupted tradition. Further, these traditional revelations, and explanations of revelations, after the art of writing became common, may have been inserted in books as ancient traditions which were well authenticated. And the Spirit of God, who inspired the evangelists and apostles, may have directed them to mention these traditions in their writings, and to allude to them, to make us sensible that many important matters, anciently made known by revelation, have been preserved by tradition. And more especially, that the perversion, which history assures us hath prevailed in all ages and countries from the most early times, concerning the placability of the Deity, the acceptableness of sacrifice, the existence of the soul after death, the resurrection of the body, the rewards and punishments of the life to come, with other matters of a like kind, was founded on revelations concerning these things which were made to mankind in the first age, and handed down by tradition. The truth is, these things being matters which by the utmost effort of their natural faculties men could not discover, the knowledge and belief of them which prevailed among all nations, whether they did, or did not, enjoy the benefit of revelation in a greater or in a less degree. But to return to the objection formerly mentioned, by which some endeavour to disprove the authenticity of Jude's epistle, founded on the mention which is made in it of Enoch's prophecy. Allowing for a moment, that there was such a book extant in the apostle's days as that entitled Henc flourish, or the prophecy of Henc, and that Jude quoted it from the prophecy under consideration, such a quotation would not lessen the authority of his epistle as an inspired writing, any more than the quotations from the heathen poct Aratus, Acts xviii. 30, and from Xenander, 1 Cor. xv. 33, and from Epenisses, Tit. ii. 12, have lessened the authority of the history of the Acts, and of Paul's epistles, where these quotations are found. The reason is, if the things contained in these quotations were true in themselves, they might be mentioned by an inspired writer, without giving authority to the poems from which they were taken. In like manner, if the prophecy ascribed to Enoch, concerning the future judgment and punishment of the wicked, was agreeable to the other declarations of God concerning that event, Jude might cite it; because Enoch, who like Noah was a preacher of righteousness, may actually have delivered such a prophecy, though it be not recorded in the Old Testament; and because his quoting it did not establish the authority of the book from which he took it, if he took it from any book extant in his time.

Having thus cleared the internal evidence of the epistle of Jude from the objections which have been raised against it, I shall now set before the reader the external evidence by which the authenticity of that writing is proved. — For this purpose I observe, that although the epistle of Jude was doubted of by some in the early ages, yet, as soon as it was understood that its author was the brother of James, mentioned in the catalogue of the apostles, it was generally received as an apostolic inspired writing, and read publicly in the churches as such. The evidence of these important and decisive facts I shall set before the reader, as collected and arranged by the learned and impartial Lardner.

And first of all, Lardner acknowledgeth that the epistle of Jude is nowhere quoted by bishops, who wrote about the year 178; but that Eusebius, giving an account of the works of Clem, Alexandr. who flourished about the year 194, saith, Eccles. Hist. lib. vi. c. 14. inito. "In his institutions he hath given explications of all the Canonical Scriptures, not omitting those which are contradicted; I mean the epistle of Jude, and the other catholic epistles." Clement's Institutions are lost; but we have a small treatise in Latin, called Adversubles, supposed to be translated from the Institutions. In these Adversubles there are remarks upon almost every verse of the epistle of Jude except the last. There likewise is the following observation: "Jude, who wrote a catholic epistle, does not style himself at the beginning of it Brother of the Lord, though he was related to him, but Jude, the servant of Jesus Christ, and brother of James." From this it appears, that Clement thought the epistle of Jude under consideration one of them who are called the Lord's brethren, Matt. xiii. 55. and an apostle. — Further, verses 5, 6, and 11. of the epistle of Jude, are quoted by Clement in his Pedagogy, or Instrutor. Moreover, in his Stromata or Miscellanea he quotes Jude from ver. 8. to ver. 16. These are sufficient proofs of the antiquity of this epistle, and that it was written by Judas, one of the twelve apostles of Christ.

Tertullian, who flourished about the year 200, hath one very express quotation from Jude's epistle, in his treatise De Cultu Femine, namely this: "Hence it is that Enoch is quoted by the apostle Jude."

Origen, about the year 330, mentions the epistle of Jude in various passages of his writings; particularly in his Commentaries on St. Matthew, having cited chap. xiii. 53. 56. he saith, "Jude wrote an epistle in few lines indeed, but full of the powerful words of the heavenly grace, who at the beginning says, Jude, the servant of Jesus Christ, and brother of James." And in the same Commentaries on St. Matthew, having quoted 1 Pet. i. 13. he says, "If
any one receives also the epistle of Jude, let him consider what will follow from what is there said, And the angels who kept not their first estate; &c. Wherefore, notwithstanding in Origen's time some doubted of, or denied the authority of this epistle, he himself without hesitation quoted it as written by Jude, one of the Lord's brethren, consequently by an apostle.

In the writings of Cyprian, who flourished about the year 254, no notice is taken of Jude's epistle. But it is quoted by the anonymous author against the Novatian heretic, who wrote about the year 355. However, he does not name Jude. His words are, "As it is written, Behold he cometh with ten thousands of his angels to execute judgment upon all; and what follows." He means the 14th and 15th verses of the epistle.

Eusebius, who flourished about the year 315, hath mentioned Jude's epistle. See the passage in the Pref. to James, sect. 2, parag. 2. From that passage it appears, that Eusebius Jude's epistle was generally received, though not by all. After the time of Eusebius, seven Catholic epistles were generally received by all Christians, Greek and Latin. Jude's epistle therefore, as well as the rest, was received by Athanasius, Cyril of Jerusalem, Epiphanius, Didymus of Alexandria, Jerome, Ruffin, the third council of Carthage, Augustine, Isidore of Pelusium, Cyril of Alexandria, and others. But it was not received by the Syrians. Lardner adds, that he found this epistle often quoted by writers who lived about the time of Eusebius, than the epistle of James.

Lucifer of Cagliari in Siciliana, about the year 354, hath quoted almost the whole of Jude's epistle. He quotes it expressly as written by the excellent apostle Jude, brother of James the Lord's brethren. Epiphanius, about the year 368, in his Heresy of the Gnostics, "cites the catholic epistle of the apostle Jude, brother of James and of the Lord, written by inspiration." Jerome, in his Catalogue of ecclesiastical writers, Arv. Jude, says, "Jude the brother of James left a short epistle, which is one of the seven called Catholic. But, because of a quotation from a book of Enoch, which is apocryphal, it is rejected by many. However, at length it hath obtained authority, and is reckoned among the Sacred Scriptures."

Sect. III.—Of the Persons to whom the Epistle of Jude was directed, and of the Time when it was written.

1. Ervras and Witsius were of opinion that Jude wrote to the Jews everywhere, but especially to the converted Jews. Hammond thought this epistle was directed to Jewish Christians alone; and with a design to secure them against the errors of the Gnostics. Bingen also thought it was written to Jewish believers especially to those of the western dispersion. For, according to him, Jude wrote to the very persons to whom Peter wrote his epistles. But I agree with Lardner in thinking, that the inscription of this letter leads us to believe, that it was written to all, without distinction, who had embraced the gospel. For it runs in this manner, ver. 1. 'To the sanctified by God the Father, and to the preserved by Jesus Christ, to the called.' 2. Beloved, making all haste to write to you concerning the common salvation, I thought it necessary to write to you, exhorting you strenuously to contend for the faith formerly delivered to the saints. For the reason why I write this letter, I entreat you to consider the common salvation. I thought it necessary to write to you, exhorting you strenuously to contend for the faith formerly delivered to the saints.

The only reason which hath induced commentators to suppose that Jude wrote to the Jewish believers alone, is, that he makes use of arguments and examples taken from the sacred books of the Jews. But the apostle Paul followed the same course in writing to the Gentiles; and both apostles did so with propriety, not only because all who embraced the gospel acknowledged the authority of the Jewish scriptures, but because it was of the greatest importance to make the Gentiles sensible, that the gospel was concomitant to the ancient revelation.

II. Learned men, as Lardner observes, have differed in their opinion with respect to the time when Jude wrote his epistle. Mill hath fixed it to a. d. 80; for he saith, "It is certain this epistle was written after the death of Peter, but before the year 95, when the descendants of this Jude were suspected by Domitian, because they were of the family of David." See Pref. to Jude, sect. 1. parag. 4. "For otherwise the apostle would not have reached to Jude himself, if he had been alive, as much as to his descendants."—But Dodd, who is followed by Cave, is of opinion that Jude wrote his epistle soon after the destruction of Jerusalem, in the year 70, or in 71. L'Enfant and Beausobre thought it might be written between the years 70 and 75. Estius and Witsius supposed it was written in the latter part of the apostolic age, when Jude was very old, and when few or perhaps none of the apostles were alive but himself. Oecumenius, in his note on ver. 17. 'Beloved, remember ye the words which were spoken by the apostles of our Lord Jesus Christ,' saith, "Jude means Peter in his second epistle, and Paul in almost all his epistles;" and adds, "Hence it is evident that Jude wrote late after the decease of the apostles."—I agree with Oecumenius in thinking, that by the words before spoken by the apostles, Jude meant the words committed to writing; because it is not to be supposed that all, or even many of those into whose hands Jude's epistle might come, had heard the apostles preach. This epistle therefore was written when the writings of the apostles and evangelists were generally dispersed; that is to say, towards the end of the apostolic age.

The same thing appears from ver. 3. "I thought it necessary to write to you, exhorting you strenuously to contend for the faith formerly delivered to the saints." For these expressions, I think, imply, that some considerable time had elapsed since the whole scheme of the Christian doctrine had been published to the world, and after the persons to whom Jude wrote had been instructed in it.

Upon the whole, although the precise date of this epistle cannot be determined, it is highly probable that it was written in the latter part of the apostolic age; and not long before Jude's death. See however the following sect. parag. 3.

Sect. IV.—Of the Occasion on which the Epistle of Jude was written.

In the latter part of the apostolic age many false teachers had arisen, and were going about speaking perverse things to draw away disciples after them, as St. Paul had foretold to the elders of Ephesus, Acts xx. 30. See Pref. to I John, sect. 3. In drawing disciples after them, these teachers had nothing in view but to increase their own gains, that they might have wherewithal to spend upon their lusts. For the first Christians having a great affection for their teachers, willingly and liberally contributed towards their maintenance. But Jude foresees, that the vicious part of mankind after them, perverting Paul's doctrine of justification by faith without the works of law, resolved the whole of Christianity into the speculative belief and outward profession of the gospel. See Pref. to James, sect. 4. And, having thus cancelled the obligations of morality, they taught their disciples to live in all manner of licentiousness; and at the same time flattered them with the hope of the favour of God, and of obtaining eternal life.

One of the perverse things which these corrupt teachers spake for the purpose of alluring the wicked was
that God is so good that he will not punish men for indulging those natural appetites which he himself hath implanted in their nature, nor be displeased with them for committing a few sins which can do him no harm, but which are necessary to their present happiness. Wherefore, to shew the impiety and falsehood of that doctrine, and to secure the disciples from being seduced by it, the apostle Jude wrote this epistle, in which, by facts recorded in the Jewish scriptures, he proved, that as God had already punished the angels who sinned, notwithstanding their dignity and their angels, notwithstanding their number, so he will at length most assuredly punish all obstinate sinners in the severest manner.

Estius hath observed, that the subject of Jude's epistle is the same with that of Peter's second epistle; and hath accounted for the likeness of the two epistles by supposing, that Jude had read Peter's epistle before he wrote his own; and that he imitated it; in some places abridging Peter's sentiments, and in others enlarging upon them, and often using his very words. As an example, he mentions Jude, ver. 17, 18, where he thinks Jude copied 2 Pet. iii. 3. In this opinion Estius is followed by Benson, who, in his Pref. to Jude, sect. 3, thus writes: "Upon comparing the two epistles, it appears not only that St. Peter and St. Jude had translated some passages from the same ancient Hebrew author; (in this Benson follows Bishop Sherlock, Dissert. on 2 Pet.) but it seems highly probable that St. Jude had also seen and read the second epistle of St. Peter."—But Landenber, Canon, vol. iii. p. 353. It seems very unlikely that St. Jude should write so similar an epistle if he had seen Peter's. In that case, St. Jude would not have thought it needful for him to write at all. If he had formed a design of writing, and had met with an epistle of one of the apostles very suitable to his own thoughts and intentions, I think he would have forbore to write. Indeed, the great agreement in subject and design between these two epistles, affords a strong argument that they were writ about the same time. As therefore I have placed the second epistle of St. Peter in the year 64, I am induced to place this epistle of St. Jude in the same year, or soon after, in 65 or 66. For there was exactly the same state of things in the Christian church, or in some part of it, when both these epistles were writ." Thus far Landenber.

But I incline to be of their opinion, who, on account of the sameness both of sentiment and language found in the two epistles, think that Jude wrote his epistle after he had read Peter's, and that he copied it in several passages. For the Spirit may have directed him to write on the same subject with Peter, and even in the words which Peter used, to give the greater authority to both epistles; and that the condemnation of the false teachers, and the exhortations which the two apostles addressed to the faithful in their time, might have the more weight with them, and with Christians in succeeding ages, when they found these things delivered by both, precisely in the same terms.

View and Illustration of the Matters contained in the Epistle of Jude.

After inscribing his letter to all who were sanctified, and preserved, and called, Jude, after the example of his brethren apostles, gave to the faithful his apocalyptic benediction, ver. 1, 2. Then told them that he judged it necessary, in the then state of the church, to exhort them strenuously to contend for the faith formerly delivered to the holy apostles and prophets, and by them to the disciples of Christ, ver. 3—because certain ungodly men, under the mask of being inspired, had come in among the faithful, and, from the goodness of God in pardoning men's sins, published in the gospel, had inferred that God would not punish sinners; and, by thus perverting the mercy of God, had encouraged their disciples in all manner of lecherous practices. Moreover, when in danger of suffering for their faith, they had not scrupled to deny both God and Christ; vainly fancying that God would not punish them for so doing, ver. 4. But, to shew how ill-founded the doctrine of these deceivers was, Jude put the faithful in mind, how God, having saved the people of Israel from Egypt, afterwards utterly destroyed the whole of them in the wilderness for their sin of unbelief, except Caleb and Joshua, ver. 5—and, how he bound the rebellious angels with everlasting chains, under darkness, in order to their being punished at the judgment of the great day, ver. 6. Moreover he told them, seeing the inhabitants of Sodom and Gomorrah and of the neighbouring cities, who had given themselves up to unnatural lusts as the false teachers likewise did, are, in the punishment which was inflicted on them, set forth as an everlasting example of God's just indignation against such crimes, ver. 7—so, in like manner, said he, these wicked teachers and their disciples shall assuredly be punished, who having lost all sense of virtue, defiled their bodies with unnatural lusts, and despised the office of magistrates, and reviled those who exercised it, because they punished them for their misdeeds, ver. 8. With this insolence of the heretical teachers towards the heathen magistrates, the apostle contrasted the behaviour of the archangel Michael towards the devil. For, as the prophet Zechariah informs us, that great and holy angel, when, contending with the devil who opposed him in his benevolent designs towards the Jewish church and state, he did not attempt to revile even that apostate spirit, but said to him mildly, The Lord rebuke thee, Satan, ver. 9—whereas the wicked teachers who are now gone abroad, speak evil of magistrates, the origin and end of whose office they do not understand; and corrupt themselves by the only knowledge they possess, namely, that knowledge of the use of their body which is suggested to them by their natural appetites, and which they have in common with brute beasts, ver. 10. The apostle, therefore, declared the misery which was awaiting these impious teachers, whose wickedness in slaying the souls of men by their false doctrine he compared to that of Cain, who slew his brother; and whose excessive love of money he compared to that of Balaam, who, to obtain the hire which Balak promised him, attempted to curse the Israelites contrary to his conscience; and whose miserable end, for opposing Christ and his apostles, he compared to that of Korah and his companions for opposing Moses and Aaron, ver. 11. These wicked teachers, the apostle told the faithful, were spots in their love-feasts, being guilty of glutony and drunkenness; so that, even if they had taught true doctrine, they would have rendered it ineffectual by their bad example. For which reason he compared them to clouds without water, and to trees absolutely dead, ver. 12. And because by their wicked practices they disgraced themselves, he called them 'raging waves of the sea, foaming out their own shame;' and meteors which were to be extinguished for ever, ver. 13. Further, to terrify these wicked men, he declared, that Enoch prophesied, not to the antediluvians only, but to them also, when he said, Behold the Lord cometh with ten thousands of his holy angels, ver. 14. To inflict condign punishment on all the ungodly, both for their impious speeches and for their wicked practices, ver. 15. And that the faithful might be at no loss to know them, he
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VIEW.

Ver. 1. Jude, a servant of Jesus Christ, and brother of James, to them who are sanctified by God the Father, and to the preserved by Jesus Christ, to the called; 2. May mercy, and peace, and love, be multiplied to you.

3. Beloved, making all haste to write to you concerning the common salvation, I thought it necessary to write to you, exhorting you stridency to contend for the faith; therefore I formerly delivered to the saints.

Commentary.

Ver. 1. Jude, a servant of Jesus Christ, and brother of James, to them who are separated from the idolatrous world by their faith in God, the Father of all, and to all whom are preserved by Jesus Christ from the corrupt practices of idolaters, and from the errors disseminated by false teachers, even to all the called seed of Abraham; 2. May pardon of sin, and happiness, temporal and eternal (see Rom. 11:16, note 4), and love to God and man, abound to you.

3. Beloved, making all haste to write to you concerning the common salvation, instead of spending time in explaining the nature of that salvation, and shewing that it is common to Jews and Gentiles, or in proving any of the doctrines of the gospel, I thought it more necessary to write to you, exhorting you stridency to contend, the faith formerly delivered to the holy prophets and apostles of Christ, and by them published to the world.

New Translation.

Ver. 1. Jude, a servant of Jesus Christ, and brother of James, to them who are sanctified by God the Father, and to the preserved by Jesus Christ, to the called; 2. May mercy, and peace, and love, be multiplied to you.

3. Beloved, making all haste to write to you concerning the common salvation, I thought it necessary to write to you, exhorting you stridency to contend for the faith; therefore I formerly delivered to the saints.

* Ver. 1. Jude, a servant of Jesus Christ, and brother of James. 1 For the history of Jude, see Pref. sect. 1, and sect 2 where it is shewn, that by this designation Jude declared himself an apostle. Jude might have called himself the brother of Jesus Christ, rather than the brother of James. But he avoided that designation in the subscription of a letter which he wrote in the character of an apostle, to shew, that whatever respect as a man he might deserve on account of his relation to Christ, he derived no authority from it as an apostle, nor indeed claimed any.

2. The preserved by Jesus Christ.—The proposition εὐθείας, by which the Greek phrases are governed, is often wanting, especially when it is expressed in a preceding clause, as in the present verse, where we have εὐθείας τῆς αὐτοῦ τάξεως. But in translating these clauses, or in rendering the particular doctrines of the gospel,—by stridency contending for the faith, the apostle did not mean condemning it with fire and sword; but their endeavouring, in the spirit of meekness and love, to establish the true doctrine of the gospel by argument drawn, not only from the Jewish scriptures, but especially from the writings of the evangelists and apostles, which were all, or most of them, published when Jude wrote this letter. In the same manner they were strongly to oppose and confute the errors of the false-teachers. The word καταχράσεις properly signifies to strive as in the Olympic games; that is, with their whole might.

For the faith.—Here faith, by an usual antonymy, is put for the objects of faith; namely, the doctrines and precepts of the gospel; both being equally the objects of God's presence in their assemblies; and, being conscious of their loving God, they would on good ground expect the mercy of our Lord Jesus Christ exercised towards them in the pardon of their sins, accompanied with eternal life, ver. 21. And as it would be God's will to have them to attempt the reformation of those who erred, whether they were teachers or private Christians, the apostle desired them to make a distinction in their manner of treating them. They were to exercise compassion towards those who erred through ignorance and weakness; that is, they were to instruct and reclaim such by the gentle method of persuasion, ver. 22. But the false teachers, who erred wilfully through corruption of heart, they were to save from destruction by the power of terror, reproving them sharply, and censoring them severely, that they might snatch them out of the fire of the wrath of God, which was ready to devour them. But in doing them this friendly office, they were to shun all familiarity with them, as carefully as they would shun touching a garment spotted by the leper, Gen. 37:3. Thus they who had a plague-sore, lest they should be infected by their vicious conversation, ver. 23.

Having thus finished what he judged necessary for their instruction and direction, the apostle, encouraged the faithful to persevere in the true doctrine and practice of the gospel, by a solemn aspiration of praise to him who was both able and willing to keep them from falling into error, and to present them faultless at the day of judgment, with exceeding joy to themselves, ver. 24. Even to the only wise God our Saviour, whose glory as God and Saviour will last through all ages. Then, to shew his firm persuasion of all the things which he had written, the apostle concluded his epistle, with an Amen, ver. 25.
JUDE.

4. For certain men have come in to the church privately, who long ago have been before-written to this very purpose, deceiving men, perversion of the grace of our God is lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.

5. I will therefore put you in remembrance, though ye formerly knew this, that the Lord having saved the people out of the land of Egypt, afterward destroyed them who did not believe.

6. (To) Also the angels who kept not their own office, but left their proper habitation, but being liable to punishment, if they possessed faults, by which they sinned, the apostles believe and inwardly profession of the gospel.

6. (To) Also the angels who kept not their own office, but left their proper station, by inward belief to punishment, if they possessed faults, by which they sinned, the apostles believe and inwardly profession of the gospel.

6. Denying the only Lord God, and our Lord Jesus Christ. But the want of the article is too slight a foundation to build so important a doctrine on. For in the following passages, John xvi. 2. Eph. v. 1. 2 Th. ii. 13. 2 Pet. i. 3. God and Jesus Christ are mentioned jointly, with the article prefixed to both of them only. Yet every reader must be sensible that they are not one, but two distinct persons. Besides, however it is a title not commonly given to Jesus Christ, whose proper title is the Son of God. See, however, 2 Pet. i. 1. note 2—Jude’s meaning in this passage is, that the ungodly teachers of whom he wrote, in order to avoid persecution, denied the only Lord God and Lord Jesus Christ, and so they perverted to lasciviousness.

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hath reserved in everlasting chains, under darkness, unto the judgment of the great day. 4

7 (Tit. Parkh.) As Sodom and Gomorrha, and the cities around them, which in a manner like to these had habitually committed whoredom, and gone after other flesh, are set forth as an example, having undergone the punishment of an eternal fire, 5

8 (Oemec με τα 294.) In like manner, indeed, these also shall be punished. Being cast into a deep sleep, they defile the flesh, and despise (supper) government, and revile (λείπου) dignities. 6

9 (a) But Michael the archangel, when contending with the devil, he disputed about the body of Moses, did not attempt to bring for punishment of this clause, viz. 'who kept not their estate,' expressive, it is the paraphrase, and not a translation. — Hunt, in his Dissertation on the fall of man, saith, the office of the angels who sinned was to attend the divine presence in paradise, and in minister to mankind. But this is to be wise above what is written. See note 4.

3. But left the proper habitation. — Which proper place denotes the place in which God appointed the angels who sinned to execute the offices and functions which he had assigned to them. According to Hunt, their habitation was earth. It is of more importance to observe, that they sinned. The angels kept not their own office, but left their proper habitation, the apostle intimates that they attempted to raise themselves to a higher station than that which God had allotted to them; consequently, that sin for which they are to be punished is pride and rebellion.

4. He hath reserved in everlasting chains, under darkness. — Everlasting chains is a metaphorical expression, which denotes a perpetual confinement, which it is no more in their power to escape from, than a man who is strongly bound with iron chains can break them. See the explication of this phrase under darkness, verse 5. 2 Pet. ii. 4. 4.

4. Unto the judgment of the great day. — This great day is elsewhere called the day of the Lord, and that day, emphatically. In our Lord's description of the general judgment, Matt. xxv. 41, he tells us, that the wicked are to 'depart into everlasting fire, prepared for the devil and his angels.' This implies that these spirits are to be punished with the wicked of mount. Hunt, in his Dissertation referred to note 1, on this verse, saith, Upon the supposition that the fallen angels belong to our species, their punishment with the wicked of our species will appear the more congruous. If the angels who sinned were originally appointed to minister to mankind, as Hunt imagines, and were disconected with this earth in its paradisical state as an habitation, the atmosphere surrounding which the earth in its present altered state, is very properly made the place here mentioned in which they are confined of the general judgment.

5. And the devil around them. — These cities were Admah and Zeboim. The four are mentioned Deut. xxxii. 28—30; Zoor, the fifth city in the plain of Sodom, was spared at the request of Lot, for the sake of refuge to himself and his two daughters.

6. Which in a manner like to these. — Tit. i. 2. 2. 7. 7. I have followed our translators in completing the construction of this clause, by supplying the preposition κατά, which the sense likewise requires—like to these. The relative τοις, being masculine, may refer to the ungodly teachers mentioned ver. 4; or, though κατά may be feminine word, yet, as it signifies the inhabitants of a city as well as the city itself, the relative τοις may very properly be in the masculine gender, to denote the inhabitants of the other cities of the plain. See Esai. iv. 14—16. I make these observations, because some commentators suppose τοις stands for the angels who left their proper habitation, as if their sin had been lawlessness: which is a very false idea.

8. Habitation committed unholy: — This is the literal signification of the compound word ἀθυετήσασθαι, which translates; because it increases the signification of the word with which it is compounded. In the language of scripture, ἀθυετήσασθαι signifies to commit any sort of whoredom or uncleanness, and among the rood sodom. See 1 Cor. vi. 1. note 1, and Parkhurst in voc. voc. 294. Esaius saith the preposition in this compound word denotes the Sodomites committing whoredom out of the order of nature. They committed the unnatural crime which hath taken its name from them. 4. Are set forth (εἰς τὸ παράθυεν) as an example. — See 2 Pet. iii. 6. The burning of the cities of the plain being represented here as an example, etc., is to be understood metaphorically, for God will inflict on the wicked, the consideration thereof shall be a warning to those who still lust after vain devices, and bring them to repentance. For when God is about to punish them in that dreadful way, will they not repent? 5. In like manner, indeed, these also shall be punished. — 1 Pet. iv. 1. 4. — I put a full point after the words εἰς τὸ παράθυεν; and to finish the sentence, I supply the words shall be punished, from the Greek, the foregoing verse, with which this clause is connected in the sense, being a resolution to the clause in the beginning of ver. 7. — For then, in the transgression of this apostle, since, or as Sodom and Gomorrha are set forth as an example, etc. ver. 5, it is like manner certainly these also shall be punished. — In the beginning of verse 8 a new sentiment is introduced, which therefore should have been made the beginning of the verse. 2. Being cast into a deep sleep. — This is the literal translation of the word ἀθυετήσασθαι, as being cast into a deep sleep. — The Hebrew word used in other passages of scripture, the wicked are represented as fast asleep. See Rom. xiii. 11. 1 Thes. v. 8.

5. And despise government. — See 2 Pet. ii. 10. note 2, and revile dignities. — 1 Pet. ii. 13—15. Hereby they revile giants, that is, those who possess the glory of the magistrate's office. This must be the meaning of λείπου, as distinguished from ἀθυετήσασθαι, government. The Jews, having it stuf to obey the heathen magistrates, despised both them and their office. The ungodly teachers of whom Jude speaks carried the matter still farther, they reviled all magistrates whatever, as enemies to the natural liberty of mankind.

9. But Michael the archangel, — Michael is mentioned Dan. xiii. 21. xlii. 1, as standing up in defence of the children of Daniel's people. Because it is said, Rev. xvi. 7, that 'Michael and his angels fought against the dragon and his angels.' Esaius conjectures that Michael is the chief or prince of all the angels. But this argument is not conclusive. Because the book of Daniel is the first sacred writing in which proper names are given to particular angels, some have fancied, that during the design of writing this book, the names of the angels which were invented these names, or learned them from the Chaldæans. But this seems an unfounded conjecture, for though Michael appeared to Zacharias, Luke x. 18, called himself Gabriel, which shows that that name was not of Chaldæan origin.

10. When contending with the devil, he disputed about the body of Moses. — In the passage of Daniel's prophecy quoted in the preceding note, Michael is spoken of as one of the chief angels who took care of the Israelites as a nation. He was called the angel of the Lord, before whom Joshua the high-priest is said, Zech. iii. 1. to have stood, 'Zacham being at his right hand to resist him,' namely, in his design of restoring the Jewish church and state, called by Jude the body of Moses, just as the Christian church is called by Paul the body of Christ. Zachariah adds, 'And the Lord,' that is, the angel of the Lord, is as plain from ver. 1. said unto Zach. The Lord rebuke thee, O Satan, even the Lord that hath chosen Jerusalem, rebuke thee.' — Le Clerc gives a different interpretation of this passage. By Satan in Zachariah's vision, and ἀθυετήσεσθαι in Jude's epistle, he understands Tannai and Sosethareb, the king of Persia's lieutenant, who opposed the restoration of Jerusalem, and who on that account might be called Satan, or the adversary of the Jews, in the same manner that Peter was called Satan by his Master for opposing his suffering at Jerusalem. According to this interpretation, Jude's meaning is, that the angel in Zachariah's vision brought no reviling accusation against the adversaries of the Jews, but reproved them with modesty on account of their being magistrates. This Jude mentioned to show the ungodly teachers who reviled the Roman magistrates, that they were culpable in doing what the angels, who, as Peter, observed, 1 Pet. ii. 14, are greater in power than they, did not attempt to do.

11. Samaea, Edinah, Tissinon, and others, by which the devil contended with Michael, understand his dead body, which they suppose the devil contended should be buried publicly, on pretence of doing honour to Moses; but by that intention it was to give the Israelites an opportunity of raising his body and worshipping it. That Michael, knowing this, refused the devil in the words mentioned by Jude; and to prevent the Israelites from committing idolatry, buried Moses's body so secretly that the Israelites ever knew where his sepulchre was. Virgil, instead of the body of Moses, proposes to lead the bodies of the gods to the infernal kingdom, to set them out any authority whatever. The first mentioned account of this
JUDE.

Though that malicious spirit was clothed with no authority of office, he did not attempt to bring against him a reviving accusation, but said, The Lord rebuke thee, Samtan.

10 (x. 100.) Yet these men revile those things which indeed they do not know. But what they know, they do so as animals void of reason, by these they destroy themselves.

11 Wo to them; for they have gone in the way of Cain, and have run far in the error of Balaam’s hire, and have perished in the rebellion of Korah.

19 These men are spots in your love-feasts; when they feast with you, feeding themselves without fear; they are clouds without water, carried about of winds; and the ungodly teachers are there said to have followed in it. See notes 1, 2, on that passage of Peter.

3. And have perished. Here, as in many passages of scripture, a thing is said to have happened, which was only to happen. This manner of expression was used to show the absolute certainty of the thing spoken of. Have perished, therefore, means, shall certainly perish. See Eccl. x. 18.

and the blackness of darkness for ever is reserved.

13 Raging waves of the sea, foaming out their own shade; wandering stars, for whom the darkness of nature is ever reserved. 2

14 (New Enoch, the seventh from Adam, prophesied) even (6, 168), concerning these men; 2 saying, Behold the Lord cometh with his holy myriads of angels.

To pass sentence on all, to make the tribunal and the justice of mankind sensible of all the impious actions which they have impiously committed, and of all the hard things which ungodly sinners have spoken against him. 3

These are murmurers, and complainers, and who say that their lot is not what they deserve; and them speaks the great swell words; (σημαίνει τεκνῶν) They admire persons for 'clouds without water, carried about of winds,' because, notwithstanding they give an earnest expectation of good doctrine, they offend none; in which respect they are like clouds which promise rain, but bring not forth rain; they are sandals, in respect of which they are like sandals; (See Rev. ii. 17, note 3. 7. Withered autumnal trees: So I translate σφετάριοι, because it signifies σφετερίζω, to wither, to wither away, according to Tholuck, signifies σφετέρα, and σφιτός, and σφετερίδες, Behemoth is a mountain monster: 'A tree without a fruit.' This sense of the word was adopted in his translation of the Apocrypha. The word, upon the pagan, the thoroughly, suggests a beautiful idea. In the eastern countries the finest fruits are produced in autumn, by calling the corrupt teachers autumnal trees, Jethl intimated the just expectation which was entertained of their being fruitful in good doctrine; but by adding without fruit, he marked their uselessness, and the disappointment of their disciples.

15 Twice dead; rooted out. 1—Here the apostle intimates, that while those ungodly teachers, who were mostly of the Jewish nation, continued under the Mosaic dispensation, they were dead and unfruitful: And that under the gospel dispensation, though they seemed to flourish for a little while, and promised to bring forth fruit, they had proved as barren as before, having died a second time, and for that reason were justly rooted out. The commentators observe, that there is a striking climax in this description of the false teachers. They were trees stripped of their leaves, and withering. They had no fruit, being barren that season. They were once dead, having borne no fruit the former year: Lastly, they were rooted out as utterly barren. 2 Wandering stars. Παράδοσης, Doddridge, in his note on this verse, observes, That the Jews called their teachers paradosi, and that the teachers in the Christian church are represented under the emblem of stars, Rev. i. 20, 1. Wherefore, as the planets have irregular motions, being sometimes stationary and sometimes retrograde, he thinks they are proper emblems of those who are unsettled in their principles, and irregular in their behaviour.

16 For whom the blackness of darkness for ever is reserved. As the apostle intimates, the that the planets are naturally dark bodies, and derive all their light from the sun, it is supposed that Judas corrupted the false teachers, not to mention the fruit of the true doctrine, which have no existence after they are extinguished, but to plants property so careless.

Ver. 14—Now Enoch, the seventh from Adam, prophesied—See Pref. sect. 2, No. 2, parag. 2. Though Moses had nothing concerning Enoch's prophecy, yet, by telling us that he was a preacher, and that he was a tree in the garden of Eden, he was a teacher in heaven, and in the body with the dead, dying, he hath warranted us to believe Judg. account of him; namely, that God employed him, as he did Noah, in reforming the wicked of the age in which he lived, and that he required from him the prophecy of which Judas speaks. That Enoch was endowed with the spirit of prophecy, that is, that God gave him the power of speaking in the name which he gave to his son, to wit, Methuselah; which signifies, that he, being instructed from the seventh from Adam, to distinguish him from the son of Cain, Gen. iv. 18, was a teacher of the Gentile world.

2 Prophesied even concerning these men: So I translate προφητεύειν, by prophesying, or by speaking of things to come, without the preposition, thus, 'prophesied also to these men,' as well as to the clouds without rain, which intercept the genial rays of the sun, and being carried about of winds, render men's habitations gloomy. (See 2 Pet. ii. 17.) They are withered autumnal trees without fruit, although they ought to produce the best: the trees that are dead twice over, once in the Jewish, and a second time in the Christian vineyard; and are rooted out on that account.

17 They are as unstable in their doctrine, and as turbulent in their sermons, as raging waves of the sea, so that they are without their shame apparent to all. Having renounced the true doctrines of the gospel, instead of being the lights of the world, they are wandering meteors, which are quickly to be extinguished in perpetual darkness.

18 Now Enoch, the seventh in descent from Adam, prophesied even concerning these ungodly teachers, when he foretold the destruction of the wicked at the general judgment, saying, Behold the Lord cometh with his myriads of angels, to pass sentence on all, and to make the tribunal and justice of mankind sensible of all the impious actions which they have impiously committed, and of all the hard things which ungodly sinners have spoken against him, as if he were an impostor who was justly punished with an ignominious death.

19 These ungodly teachers are murmurers against God, and complainers, and who say that their lot is not what they deserve; and them speaks the great swell words, in praise of themselves, as the only teachers who free men from the antithedevians. Though Enoch prophesied immediately to the wicked men of his own age, what he said was transferred to the wicked in every age.

3 Raging, Behold the Lord cometh with his holy myriads of angels. So I translate προφητεύειν, because it signifies προφητευσία, prophesying; and so in the plural, προφητεύουσιν, προφητεύουσιν, they speak prophetic words. But it is used for the future tense, as in the plural, προφητεύσωσιν, προφητεύσωσιν, infinitely, to signify an innumerable multitude. Μόνος, τό προφητεύειν, came. But in the prophetic style the present is often put for the future, to signify the uncertainty of the event foretold: The Lord cometh, or, as it is in our Bible, the Lord cometh, being the genuine prophetic style, it is no proof, as Benson fancies, that Jethl took this prophecy out of some book. If it was preserved by tradition, this is the language in which it must have been preserved.
JUDE.

The sake of gain. They admire and praise persons, not for their good qualities, but for their riches, that they may get money from them for their flattery.

But, beloved, remember ye the words which were before spoken by the apostles of our Lord Jesus Christ;

That they said to you, that in the last times there should be scoffers, walking according to their own ungodly lusts.

These be they who separate themselves from others; not having the Spirit.

But ye, beloved, building (inworks), 65. 1.) one another on your most holy faith, and praying (ευπληρείσθαι) by the Holy Spirit;

4. They admire persons for the sake of gain.—The false teachers of that age greatly admired the rich on account of their riches, therefore drawing many away. They despised them likewise with the hope of salvation; and by so doing hardened them in their sins. In short, they were the bathing of the rich and the wil of their rich disciples in anything. And this servility they showed towards the rich, merely to draw them to them; and so they were permitted by the Lord to be led away by the error of Judas.

Ver. 17. Remember ye the words which were before spoken by the apostles of our Lord Jesus Christ.—In ver. 18, Jude cites the words spoken by Peter in particular, concerning the coming of scoffers in the last time. Yet Jude’s exhortation being general, it comprehends the words spoken by the other apostles concerning the coming of false teachers: Such as Paul’s words, 1 Thes. i. 1—6. 2 Tim. ii. 3. And, As I understand it, it comprehends the words spoken by Jude himself in the preceding part of this epistle. For we have showed, First, that there would be scoffers, walking according to their own unbelieving lusts. Then he saith, The answer to that office. bycalling himself the brother of James. He mentions, in his observations upon the epistle of Peter concerning the present English version, 4c, thinks this clause should be translated, ‘Remember ye the words which were formerly spoken by the apostles.’

Ver. 18. That they said to you, that in the last time there would be scoffers, walking according to their own unbelieving lusts.—Though it be allowed that Jude in this verse translates 2 Pet. iii. 3, it will not follow, from his using Peter’s words, that the two apostles wrote of the same persons. Peter, in the passage quoted by Jude, evidently speaks of scoffers who were to arise in the age in which Christ was to come to judge mankind, and put an end to this mundane system. For he represents them as ridiculing the promise of Christ’s coming, as a thing not likely to happen after being so long delayed. Whereas Jude speaks of scoffers as already come, ver. 4, and the account which he gives of them, that they perverted the grace of God to lasciviousness; denied God and Christ; despised government; reviled dignities; led innocent persons astray; took for beastly sports those which are in the punishment of Gehenna; and said nothing of scoffing at the prophecies of Christ according to the order of God, nor of any doctrines or promises of the gospel. He calls them scoffers on account of their reviling dignities, and perhaps of their ridiculing those precepts of the gospel which prohibited lasciviousness. However, the order of opinion still is, that Jude, like Peter, speaks of the scoffers who are to arise about the end of the world, his exhortation to remember the words which Peter again speaking concerning them was highly proper, because the recollection of Peter’s prophecy would put the faithful in every age on their guard against such false teachers as might arise in any future period.

Ver. 19. These be they who separate themselves from others; namely, on account of their pretended great illumination. In the common text it is μαθητεύοντες, who separate from. But many MSS. add the word ευπληρείσθαι, a reading which our translators have followed, and which is warranted by the Vulgate, where we find, Qui segregant sibi metentes. Likewise have followed that reading, and have supplied the word others, because the preposition in the word ευπληρείσθαι requires it. From Rom. xvi. 17. It appears, that the heretical teachers very early began to set up separate assemblies for worship. See Rom. xvi. 17. Note 2. Perhaps they founded their practice on Gen. i. 17.

2. Animal men.—Some are of opinion that by νεκρον, animal men, the apostle means those who are governed by the lusts which properly belong to the animal part of the human nature, and who are, therefore, capable of being served by animals. Others, by natural men, understand those who in religion submit of nothing as true but what is consented to by them, and can be explained upon what they call the principles of reason. In this sense of the word, it is said in Col. ii. 8. See note 1. there. I think the apostle calls the false teachers animal men, because they were neither inspired by the Spirit of God, nor guided by right reason.

3. Not having the Spirit.—The ungodly teachers boasted of having no illumination from the Spirit superior to that of the disciples of the apostles. And on this pretence they separated themselves and their disciples from the others. But their boasting was without foundation: these men were truly what they called others, mere animal men, not having the Spirit, either of God or of another reason.

Ver. 20. Building one another on your most holy faith.—Here faith is put for the object of faith: the substance of the promise, and the prophecies, and the promises of the gospel. This faith the apostle terms holy, because it is the genuine and unerring guide of the true people of God of all kinds, and to make men holy both in mind and body. Whereas the faith of the ungodly teachers, especially those of the Nicene sect, was most uncleancly, faith, as it encouraged men in all manner of licentiousness.

2. And praying by the Holy Spirit.—From I Cor. xiv. 16. Paul, speaking to the Corinthians, I will pray with the Spirit; 1 Cor. xiv. 14. I will sing with the Spirit, and I will sing with the understanding also. In the first age uttered prayers and psalms in their public assemblies by an immediate inspiration of the Holy Spirit, as an apostle, and that he addressed his words to that office by calling himself the brother of James. He mentions, in his observations upon the epistle of Peter concerning the present English version, 4c, thinks this clause should be translated, ‘Remember ye the words which were formerly spoken by the apostles.’

Ver. 17. That they said to you, that in the last time there would be scoffers, walking according to their own unbelieving lusts.—Though it be allowed that Jude in this verse translates 2 Pet. iii. 3, it will not follow, from his using Peter’s words, that the two apostles wrote of the same persons. Peter, in the passage quoted by Jude, evidently speaks of scoffers who were to arise in the age in which Christ was to come to judge mankind, and put an end to this mundane system. For he represents them as ridiculing the promise of Christ’s coming, as a thing not likely to happen after being so long delayed. Whereas Jude speaks of scoffers as already come, ver. 4, and the account which he gives of them, that they perverted the grace of God to lasciviousness; denied God and Christ; despised government; reviled dignities; led innocent persons astray; took for beastly sports those which are in the punishment of Gehenna; and said nothing of scoffing at the prophecies of Christ according to the order of God, nor of any doctrines or promises of the gospel. He calls them scoffers on account of their reviling dignities, and perhaps of their ridiculing those precepts of the gospel which prohibited lasciviousness. However, the order of opinion still is, that Jude, like Peter, speaks of the scoffers who are to arise about the end of the world, his exhortation to remember the words which Peter again speaking concerning them was highly proper, because the recollection of Peter’s prophecy would put the faithful in every age on their guard against such false teachers as might arise in any future period.
JUDE.

21 Keep one another in the love of God, expecting the mercy of our Lord Jesus Christ, (2 Cor. 1:4) with eternal life.

22 And making a difference, 1 have compassion indeed on some.

23 But others save (σωθήναι) by fear, 2 snatching them out of the fire, 3 hating even the garment spotted by the flesh. 4

24 Now, to him who is able to guard you from stumbling, 5 and to present you faultless before the presence of his glory 6 with exceeding joy.

25 To the wise God alone, 7 (see Rom. xvi. 27. note 1.), our Saviour, 8 as glory and majesty, strength and right, both now and (σωρεύονται οἱ ἄνω) throughout all ages. Amen.

21 Keep one another in the constant exercise of love to God, and, in that method only, expect pardon from our Lord Jesus Christ, together with eternal life, as the consequence of pardon.

22 And, making a difference in your methods of reigning sinners, have compassion indeed on some who have erred through ignorance and weakness, and reclaim them by the gentle method of persuasion.

23 But the ungodly teachers, and such of their disciples as have erred through corruption of heart, save by the fear of reproofs and censures; snatching them out of the fire of the wrath of God: and, in doing this them good office, shun all familiar intercourse with them, as ye would shun touching a garment spotted by the flesh of one who hath a plague sore.

24 Now, to inspire you with courage to persevere in the doctrine and practice of the gospel, and to shew you with what assurance ye may rely on the protection of God, I conclude with this promise, which is a direction to those who snatch others out of the fire, implying, that in doing them that compassionate office, they are to avoid all familiarities with them, as even as they would avoid touching a garment spotted by the flesh of one who hath died the plague: lest they be infected by their venomous conversation.

Ver. 24.—1. Now, to him who is able to guard you from stumbling. 5—(Matt. xvi, 18. Luke x, 20. 25. Acts xiii, 2.) Literally signifies. The apostle's meaning is, guard you from falling into sin. For the course of one's life being in Scripture represented by the metaphor of walking, sinning is metaphorically represented by stumbling in walking. Some who translate this clause, 'keep you from falling,' 'by falling understand falling into calamity,' in which sense they interpret Prov. xiv. 16. 'A just man falleth seven times, and riseth again.' But in the apostolical writings the word θύμωσις commonly hath the meaning which I have annexed to it. See Rom. vii. 25. James ii. 10. 11. 2.

2. And to present you faultless before the presence of his glory. 7—This being one of the characters of the persons to whom this doxology is addressed, it is argued by some, that God the Father is means, who is said, Col. i. 15. 'By him (Christ) to reconcile all things to himself.'—Ver. 25.—1. To the wise God alone. 1 That this is the true translation of οἰκουμένη, see proved Rom. xvi. 27. note 1.

2. Our Saviour. 8 From this appellation it is argued, that the wise God, to whom this doxology is addressed, is Jesus Christ, whose propitious title is our Saviour, and who is called God in other passages of Scripture, particularly Rom. i. 5. where he is styled God εἰς all blessings for ever. Nevertheless, as in some passages of Scripture, particularly Luke i. 41. and xlii. i. Tit. i. 3, the Father is styled the Saviour, this argument likewise is doubtful. They who contend, that the doxology in this passage of Jude belongs to the Father, observe, that the same doxology is ambiguously addressed to God the Father. Rom. xvi. 27. where it runs thus, 'To the wise God alone, through Jesus Christ, be the glory for ever.' Amen. 1

After the words 'our Saviour,' in this verse, some MSS. add, 'through Jesus Christ our Lord.' and the best copies of the Vulgate have 'Soli Deo Saliuntur nostri, per Jesum Christum Dominum nostrum, gloria et magnificatia, in saecula saeculorum, in saecula saeculorum, et in omnis saeculis sempiternis.' Amen.'—See Mill on this verse.

END OF THE APOSTOLICAL EPISTLES.

4 T
SUPPLEMENT TO ESSAY IV.

On Translating the Greek Language used by the Writers of the New Testament.

The author hath judged it necessary to make the following additions to Essay IV. for establishing more fully the translations which he hath given of the Greek particles, &c. as used by the writers of the New Testament, because, as he hath more than once remarked already, by rightly translating the Greek particles, most important alterations have been made in the sense of many passages of the apostolical epistles, whereby the meaning of those passages hath been placed in a more clear, unambiguous, and beautiful light, than formerly. Wherefore, if the reader is of opinion, that the meaning of any Greek word mentioned in Essay IV. is not sufficiently established by the examples there produced, he is desired to consult this supplement.

N. B.—The Paragraphs of Essay IV. being all numbered, the figures prefixed to the following additions point out the paragraphs of that Essay to which they belong.

No. 1. **Active Verbs express the agent's attempt or intention.** &c. John i. 9. 'That was the true light which lighteth (which is designed to light) every man that cometh into the world.' Rom. ii. 4. 'Not knowing that the goodness of God leadeth (is designed to lead) thee to repentance.' 1 John i. 10. 'If we say we have not sinned, we make (we attempt to make) him a liar.' Rev. xii. 9. 'Called the Devil, and Satan, who deceiveth (who endeavours to deceive) the whole world.'

2. **Active verbs express, not the doing, but the permission of a thing.** 2 Sam. xxiv. 1. 'The anger of the Lord was moved against Israel, and he moved David (that is, permitted David to be moved by Satan) against Israel: as is plain from 1 Chron. xxvi. 1. 'And Satan stood up against Israel, and provoked David to number Israel.'

3. **The subjunctive mood put for the indicative.** 2 Cor. xiii. 9. 'We are glad (τελθομενες, we are in number) when we are weak and ye are strong.'

4. **The infinitive with the article prefixed, is put for the subjunctive.** Philip. iii. 10. 'Το γένος, That I may know him, and the power of his resurrection.'

5. **Δει for the corresponding substantive noun.** Philip. iii. 21. 'Κατα τον πατρα ζητησεν τα δικαια αυτου.' According to the strong working whereby he is able even to subdue all things.'

6. **The preterite used for the future.** Col. ii. 13. 'You, being dead through the sins and the uncircumcision of your flesh, (τα ἐν σαρκι, he hath) he will make alive together with him; with Christ.' Jude, ver. 1. (Κατα τον παταρα) 'And (have perished) shall perish in the rebellion of Korah.'

7. **The present tense put for the preterite.** 1 John iii. 8. 'The devil sinneth (hath sinned) from the beginning.'

8. **Tis for the future.** 1 Cor. xi. 24. 'This is my body (tis ἐστιν κατα τοῦ σώματος) which is broken (which shall be broken; or, which is about to be broken) for you.'

16.—1. **The Greek participles have sometimes an adverbial sense.** Heb. xi. 13. 'All these died in faith, (ἐν πίστεω) though they did not receive the things promised.' For, seeing them afar off, &c. Jude, ver. 5. 'I will therefore put you in remembrance, (ἐν σοφία) though ye once knew this,' &c. 2. **The participle is put for the present of the indicative.** Rom. ix. 5. 'ο ἀν, Who is God over all.' Rev. i. 8. 'I am Alpha and Omega, (ἐγώ εστιν) which is, and which was.'

3. **Beza, in his note on 2 John, ver. 7, saith, the participle of the imperfect of the indicative is used in innumerable places for the sorit.** See 2 John, ver. 7. note 1. 18.—1. When one substantive governs another, the latter must be translated as an explanation of the former. 2 Tim. iii. 3. 'What kind of speech hath escaped the guard of your teeth?' that is, your teeth which are a guard, namely, to your tongue.

19.—1. **Two substantives joined by a copulative particle must be translated in regimen.** Phil. i. 25. Εκ τοῦ ουαναζων καὶ προδος τε το τιμω. 'For your furtherance and joy of faith,' for the advancement of the joy of your faith.

21.—1. **Genders of nouns.** The neuter is sometimes put for the masculine. Gal. iii. 22. 'But the scripture hath shut up together (εν ταυτη) all things under sin.' Eph. i. 10. 'To gather together (εν ταυτη) all men (Jews and Gentiles) under Christ.' 2 Thess. ii. 6. 'And ye know (ειπον εστε) what now restrainedeth; ye know the person who now restrainedeth.'

22.—1. The sacred writers, to render their discourse of greater extent, sometimes put the relative in the plural number, notwithstanding its antecedent is in the singular number. 1 John v. 16. 'If any one see his brother sinning a sin not unto death, let him ask God, and he will grant to him life for those,' &c.

24.—1. **Genitive case denoting possession.** Rom. xv. 8. Εν αμερίκαις τοιούτου, Promises belonging to the fathers.' Eph. iii. 1. 'Paul (εν ουκατοικως εις Χριστον) a prisoner belonging to Christ Jesus.'

30.—1. **Denoting the end for which a thing is done or suffered.** Philonon, ver. 13. 'He might minister to me (εν ουκατοικως εις τον Χριστον) in these bonds for the gospel.'

31.—1. **All signifies sometimes a considerable part only.** John iv. 29. 'Come see a man who told me all things that ever I did.' Acts i. 1. 'All that Jesus began both to do and teach.' 1 Cor. ii. 15. 'The spiritual man examineth indeed all things.' 1 Cor. ix. 22. 'To all I have become all things.' Wherefore, 1 Pet. iv. 7. 'The end of all things hath approached,' signifies the end of the Jewish church and state only.

41.—1. **Elector, elected, in the following passages may signify approved.** Rom. xvi. 13. 'Rufus (ουκατακιλης εις Χριστον) the approved by the Lord.' Col. iii. 12. 'Put on therefore, (κατα προσωπος εις το θεον) as persons approved of God, holy and beloved, bowels of mercies.'

59.—1. **Walk.** In scripture one's moral conduct is denoted by the metaphor of walking, because, as walking.
in a road ends in one's arrival at a place, so his moral conduct will at least end, either in happiness or in misery to him. 60. — 1. *Hazard, κακός* sometimes denotes *elegance.* 2 Cor. viii. 7. "Therefore, as ye abound in faith (κατα λόγον) and in eloquence." Eph. vi. 19. "That (κακός) eloquence may be given me in the opening of my mouth." 2. *λαβέντες, a promise.* Tit. i. 3. "Hath manifested (το ζητήσετε) his promise, by preaching with which I am intrusted." See note 1. on this verse. 3. *λαβέντες, A prayer.* 1 Kings xviii. 1. "Elijah said to Ahab. As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these three years but according to your word, my lord." See James v. 17. note 2. 4. *λαμπά, A doctrine.* Tit. i. 9. "Holding fast (το ζητήσετε) the true doctrine." 5. *λάος, An history, a narration, a discourse.* Acts i. 1. "The former (λόγος) treatise* or narration. 2 Pet. ii. 3. "Will make merchandise of you (πταίνετε) by fictitious tales." 6. *λάθος, An appearance or show of a thing.* Col. ii. 23. "Which things have indeed (κακός) a show of wisdom." 63. — 1. The relative pronoun refers to the remote antecedent. Luke xxiii. 14. "I have found no fault in this man. 15. No, nor yet Herod: for I sent you to him, and lo nothing worthy of death is done by him." Not Herod, who is last mentioned, but Jesus, who is mentioned ver. 14. 1 Cor. xv. 25. "For he must reign till (πάντας) he (God, who is mentioned in the preceding verse) hath put all the enemies under his feet." 65. — 1. The pronoun *ius* is often used in the sense of *allass, one another.* 1 Cor. vii. 7. "Ye go to law (κακός) one with another." See also Eph. iv. 19. 32. v. 19. Col. iii. 16. 1 Thess. v. 13. Jude, ver. 20. John vii. 35. 66. — 1. The relative pronoun sometimes differs in gender from its antecedent, regarding its meaning rather than its form. Matt. xxviii. 19. "Teach (ποιήσετε τοις οίκοις της οικογενείας αυτού) all nations, baptizing them." John xv. 25. "Τα πνεύματα πάντα σημαίνεται, 'The Spirit-he shall testify.'" Rom. ix. 22, 23. "Σαλωμὼν εἶ άλλος απὸ των άλλων, ἵνα μοι ἐν ἡμῖν. "Gal. iv. 19. "Ταύτα μας εἰ χαίνων." Phil. iv. 10. "1 beseech thee (τοις ταύταις εἰσελθεῖν) for my son, whom I begat in my bonds." 2. The relative pronoun sometimes differs in number from its antecedent. Philip. iii. 20. "Our conversation is (θείας εἰσάγεται) for heaven, because from whence also we look for the Saviour." 67. — 1. The relative pronoun is sometimes put for the demonstrative *οὗτος.* 2 Cor. ii. 12. "ο ἕλπις μοι ἐν δόξῃ μοι. "Those things eye hath not seen," &c. : So a must be understood, which in the end of the sentence there is another om, signifying which. 2 Cor. ii. 16. "ον μοι. "To these, indeed, it is the savour of death ending in death, (ος οὗτος) but to those," &c. 81. — 1. λάδιον, *He narrowed.* 1 Tim. i. 6. λάδιον ἐγείρων. "Howbeit, for this cause I obtained mercy." 86. — 1. ἀποκρ. Luke xii. 57. "Τι έκ του και επίκειντα τον δόξην. "And why also in yourselves do ye not judge what is right?" xxi. 3. "Ye see and know (κακός) in yourselves, that the summer is now high." Luke xiv. 30. "And some of the Pharisees (κατα λόγον) in the crowd said." Wherefore Philip. iv. 15. may be thus translated: When I went forth (κατα λόγον) in Macedonia. See the note on that passage. 2. ἀλάτος, *By* means of. Matt. vii. 16. ἀλάτος τοις καιροῖς τοῖς καταλέγονται. "By their fruits ye shall know them." 3. *έκος denotes sometimes the efficient cause.* Mark vii. 31. "And be rejected (κατα λόγον) by the
not recollecting that ω signifies although, have in their translation endeavoured to avoid the absurdity, not very properly, by supplying the word γε; thus, ‘If we believe not, yet he abideth faithful.’ The proper translation is, ‘Though we be unfaithful, he abideth faithful: he cannot deny himself.’

133.—3. Et γάρ. Siquidem, since indeed. 2 Pet. ii. 4. Er ei τον Χριστόν ομοσπονιδάς και συνήθα, ‘Since indeed God did not spare the angels who sinned.’

134.—1. Et γάρ. Seeing at least. Chandler saith, ω γάρ is used in this sense by the best writers, and in support of his opinion cites 1Elias. Pierce is of the same opinion, in his note on Col. i. 23.

135.—1. Et κατά. Although. Scapula translates κατά, eti etiam.

136.—2. Et μοι in the LXX. often denotes a question, and signifies, ‘Nam.’ Gen. iii. 11. Er μοί γεγενέτο, ‘Hast thou eaten of the tree?’ 2 Cor. iii. 1. Er μοι χρείζεσθαι, ‘Or need we, as some, letters of recommendation to you?’


3. En, To. unto. Eph. iv. 13. En, ‘Unto the measure of the stature.’ 1 Pet. iv. 2. ‘Use hospitality (ως ἐλαττεῖτε) one to another.’

142.—1. En, Concerning. 1 Thess. v. 18. ‘This is the will of God by Christ Jesus (ως) concerning you.’ Gal. iii. 17. ‘The covenant which was afore ratified concerning Christ.’

2. En, For. Mark i. 4. ‘John did baptize in the wilderness, and preach the baptism of repentance (ως) for the remission of sins.’ Rom. xi. 29. ‘God hath shut up together all (ως αὐτοῖς) for disobedience.’ xiii. 14. ‘Make no provision (ως) for the flesh.’ 1 Cor. xvi. 1. ‘Now concerning the collection (ως) for the saints.’ Col. i. 16. ‘All things were created by him (κατὰ ως) and for him.’

2 Tim. i. 11. En i. ‘For which testimony.’

3. En, On account of. Eph. iii. 2. ‘The grace of God which was given me (ως ἐπεί)) on your account.’ 2 Thees. i. 11. Er i. ‘On which account we always pray.’

4. En, On, upon. 2 Cor. xi. 20. ‘If one smite you (ως αὐτοῖς) on the face.’

5. Er, Against, denoting a determined time. 2 Pet. iii. 7. ‘Safely kept for fire (ως) against the day of judgment.’

6. Er, governing the accusative case, signifies in. 2 Pet. ii. 8. ‘Neither be barren nor unfruitful (ως ἐπονωθῆτε) in the knowledge of our Lord Jesus Christ.’

7. Er, Until. Eph. i. 14. ‘Which is the earnest of our inheritance (ως) until the redemption of the purchased possession.’ iv. 30. ‘With whom ye are sealed (ως) until the day of redemption.’

146.—1. Er, Hy. Acts vii. 53. ‘Who have received the law (ως) by the disposition of angels.’

155.—1. Er, Zu, Belonging to. 2 Cor. ix. 2. ‘Ο έπίπεδος τοῦ θεοῦ, ‘Your zeal.’ Luke vii. 27. ‘There met him a certain man (το κατὰ τὸν θεόν) belonging to the city; it is evident from the latter part of the verse.

3. Er, From. Rom. ix. 23. ‘Because he esteeth not (ως) from faith: for whatever is not (ως) from faith is sin.’ 2 Pet. iii. 21. ‘Then after they have known it, to turn (ως) from the holy commandment.’

157.—1. Er, Among. Rom. ix. 24. ‘Hath called not only (ως) among the Jews, but also (ως) among the Gentiles.’

162.—2. Er, Throughout. Luke vii. 17. ‘This rumour of him went forth (ως) throughout all Judæa, and (ως) throughout all the region round about.’

164.—1. Er, For, denoting the final cause or purpose. Matt. vii. 7. ‘They think they shall be heard (ως) for their much speaking.’ 1 Pet. iv. 14. ‘If ye be reproached (ως) for the name of Christ.’

167.—1. Er, Through. Luke i. 77. ‘To give the knowledge of salvation (ως) through the remission of sins.’ Rom. v. 10. ‘We shall be saved (ως) through his life.’ Eph. ii. 7. ‘His kindness towards us (ως) through Christ Jesus.’ iv. 10. ‘Be strong (ως) through the Lord, and (ως) through the power of his might.’

168.—1. Er, Concerning. Gal. iv. 20. ‘For I am exceedingly in doubt (ως ἐρεί) concerning you.’

170.—1. Er, Nigh to. Josh. x. 10. ‘Slew them with a great slaughter, (οĽĽĽĽĒ Πεντελῆ) near to Gibeon.’ Judg. xviii. 12. ‘They went up and pitched (ἐπὶ Πεντελῆ) near to Kiriath-jearim in Judah; wherefore they called the place Mahaneh-dan: Behold it is behind Kiriath-jearim.’

172.—1. Er, Among. 1 Cor. iii. 18. ‘If any one (ως ἵδον) among you seemeth to be wise.’

174.—1. Er, After, denoting simultaneity. Eph. ii. 3. Er ἐπ᾽, ‘After whom also we all had our conversation formerly.’

175.—1. Er, Under. Rom. iii. 19. ‘It saith to them who are (οĽĽĽĽponsors) under the law.’

179.—2. Er, To, has likewise a causal signification, and is translated because, for. Matt. xxvi. 46. ‘When they sought to lay hands on him, they feared the multitude (ως ἐγένετο) because they took him for a prophet.’ Luke xi. 6. Er, ‘For a friend of mine, in his journey, is come to me.’

186.—1. Er, Of. Heb. viii. 1. ‘Now (ως) of the things which we have spoken this is the sum.’ ix. 15. ‘For the redemption of the transgressions (ως) of the first covenant.’

188.—1. Er, In. 2 Cor. iii. 14. ‘Remaineth the same vail taken away (ἐρεῖ) in the reading of the Old Testament.’

190.—1. Er, On account of. Philip. i. 5. Er, ‘For (that is, on account of) your fellowship in the gospel.’

191.—1. Er, Against. Matt. xxvi. 55. ‘Are ye come out (κατὰ ἐρεῖ) against a thief?’ Mark iii. 24. ‘And if a kingdom be divided (ἐρεῖ) against itself.’ 1 Pet. iii. 12. ‘The face of the Lord in (ἐρεῖ) against.’

2 Er, To, unto, denoting the end for which a thing is done. Eph. ii. 10. ‘Created (ἐρεῖ) unto good works.’ Philip. iii. 14. ‘I follow on according to the mark, (ἐρεῖ) to the prize.’

3. Er, Over, denoting authority. Acts xii. 20. ‘Having made Blasius, (οĽĽĽĽόλος τοῦ βασιλέα) who was over the king’s bedchamber, their friend.’ Eph. iv. 1. ‘Who is (ἐρεῖ) over all.’


195.—1. H, conjunction, And. 1 Cor. ii. 1. ‘Came not with excellency of speech (οĽĽĽĽ) and of wisdom.’ xvi. 6. ‘And perhaps I shall abide (ἐρεῖ) and even winter with you.’ 2 Cor. i. 13. ‘Than what ye read, (ἐρεῖ) and also acknowledge.’ x. 12. ‘We dare not rank (συγκαταστάσεως) and compare ourselves.’

196.—1. H is used interrogatively. 1 Thess. ii. 19. Ποῦ εἶ (ἐρεῖ) i. ‘Are not even ye?’

203.—1. Κεῖσθαι, Seeing. Gal. iii. 6. Κεῖσθαι ἁγιάσας, ‘Seeing Abraham believed God, and it was counted to him for righteousness.’

3. Κεῖσθαι, According, according as. Eph. i. 4. Κεῖσθαι πρὸς ἡμᾶς ἑαυτὸς, ‘According as he hath chosen us.’

3. Κεῖσθαι, Even as. Rom. i. 28. Κεῖσθαι, ‘And even as they did not like to retain,’ etcetera. 2 Pet. i. 14. Κεῖσθαι, ‘Even as our Lord Jesus Christ had shewed men.’
SUPPLEMENT TO ESSAY IV.

286.—1. KAI, Therefore. Rom. viii. 17. 'And if children (κόρια) then (therefore) heirs.'

209.—1. KAI. Philem. ver. 17. 'Profitable to thee (εἰς σέ) even as to me.'

210.—1. KAI. Heb. viii. 8. 'Behold, the days come, saith the Lord, (καὶ) when I will make a new covenant.'

211. KAI. And yet. John iii. 11. 'And testifie what we have seen (καί) and yet ye receive not our testimony.' See also ver. 22.

212.—1. KAI. Se. Luke vi. 31. 'And as ye would that men should do to you, (καί) so do ye to them in like manner.' John vi. 57. 'As the living Father hath sent me, and I live by the Father, (καί) so he that eateth me.' xvi. 9. 'As the Father hath loved me, (καί) so have I loved you.'

213.—4. KAI. Moreover. Heb. vii. 15. KAI. 'Moreover, it is still more exceedingly plain.'

214.—KAI. Moreover. Xenoph. Hel. 2. 92. 'Honoured (ὅσοι δέχεσθαι τὸν σωτῆρα) by the people, as his father was.'

215.—2. KAI. Mark xiv. 3. 'She brake the box, and poured it (καὶ τὸν αὐλόν) on his head.' 1 Cor. xi. 4. 'Every man that prays, or prophesies (καί εἴπῃς τῷ ἀγάλματι) having a veil on his head.' Jude, ver. 15. 'To execute judgment (καὶ συνήθουσα) upon all.'

3. KAI. Against. Gal. iii. 21. 'Is the law then (καί) against the promises of God? God forbid.'

232.—1. KAI. In. 1 Cor. xiv. 40. 'Let all things be done decently, and (καί τινος) in order.'

236.—2. Me. 2 Cor. xiv. 49. 'By our translators, is considered as a causal particle. 2 Cor. xiv. 2. 'Or, for, 'For one believeth that he may eat all things.'

249.—3. Now, according to Raphelius, implies somewhat of admiration, or rather of indignation. Luke xi. 28. 'Now εἷς τοῦ θεοῦ, 'Now do ye Pharisæes cleanse the outside of the cup and the platter.' Raphelius observes, that Arrian in Epictet. uses no in the same manner.

250.—Now, with the article prefixed, is used as an adjective.

2. Cor. viii. 14. Δι' αὐτοῦ οὐκ ἔπειτα, 'In the present tense.'

1 Tim. iv. 8. ἔσεσθαι τῷ νόμῳ, 'The life that now is,' the present moment. Matt. xxii. 14. 'οὐκ ἔσεσθαι τῷ νόμῳ, supp. συνήθουσα, 'To this (the present) time.' Acts iv. 29. 'εἴπῃς τῷ νόμῳ, 'καὶ εἴς τὸ ἐκακοῖς κατὰ τὴν ὑποκρίσιν τοῦ Θεοῦ, 'And, O Lord, behold their threatenings, (τῷ νόμῳ, supp. κατὰ τὴν προφητείαν τοῦ) according to the present circumstances.'

254.—1. Of. Because. John i. 11. 'And knowest not whither he goeth (καί) because that darkness hath blinded his eyes.'

3. Of, sometimes hath an adverbial sense, and must be translated but, yet. Wherefore Heb. viii. 9. may be thus translated, 'Taking them by the hand to lead them out of the land of Egypt.' 'Οὐ, 'But they did not abide in my covenant.' John iii. 20. 'Οὐ, 'But if our heart condemn us.'

259.—1. 'Οὐ, 'When. John iv. 32. 'I rejoiced greatly (καί) when I found of thy children walking in truth.'

261.—1. 'Οὐ is used to introduce a new sentence. 1 John v. 9. 'If we receive the witness of men, the witness of God is greater.' 'Οὐ, 'Now this is the witness of God, &c.'

265. 'Πάντα, 'On the other hand. 1 John ii. 8. 'Πάντα 'On the other hand, I write to you a new commandment.'

266.—1. Πάντα, 'Mintoret observes, that ἔννοια is used by the LXX. as an illustrative particle, 'παντα προσερχεσθαι.'

290.—1. τῆς, Off, concerning. Heb. iv. 13. 'πρὰ τῆς, 'Of whom we speak.' Neh. ii. 18. 1 LXX. 'He spake (πρὸς τὸν λαόν) τοῦ βασιλέα) of the words of the king.'

294.—1. τῆς, With, denoting presence. 2 Thess. ii. 5. 'Remember ye not (τῶν τινί ἐν τῷ ἱερῷ) that when I was yet with you.'

306.—2. τι, 'Who, interrogative. Acts xix. 15. 'But ye, (τις ἡτοῖς) who (what sort of persons) are ye?' Heb. l. 5. 'Τίς γὰρ, 'To whom of the angels said he at any time.'

308.—1. 'Τίς, Concerning. Phavorinus, οὐκ, ἵμασται τοῖς τίσι.'

309.—1. 'Τίς Instead of. 2 Cor. v. 20. 'We pray you (τις ἐρχεῖται) in Christ's stead, be ye reconciled to God.'

310.—1. 'Τίς, On account of. 2 Cor. xii. 10. 'Dissupene (τις ἐρχεῖται) on account of Christ.'

312.—1. 'Εν, With respect to. Phil. i. 29. 'Το ἐν Ἰησοῦ, 'This with respect to Christ hath been graciously given you, not only to believe on him, but also to suffer for his sake.'

318.—2. Εἰ, Therefore. Heb. vii. 17. 'Εἰ, 'Therefore God, willing more abundantly to shew to the heirs of promise the immutability of.' See note i. on the verse.

319.—1. Τίς, Certainly. 2 Pet. i. 3. Τίς, 'Certainly his divine power hath gifted to us.'

321.—1. Τίς, Namely. 2 Thess. ii. 2. Τίς, 'namely, that!' or, intimating that the day of Christ is at hand.

325. Τίς, That. Rom. i. 9. 'God is my witness, whom I serve in the gospel of his Son, (τῷ) that without ceasing I make mention of you always in my prayers.' In this sense οὐ is used by Xenophon, Memorab. lib. i. Πρῶτοι οὐ καὶ οὐ, ζε μανήσαι, οὐκ εἰ ποιεῖται πράξαι μερισθήτο τοῖς ἀδελφοῖς; 'First, then, that he did not reckon them gods, whom the city reckoned gods—what kind of argument did they use?'
ESSAY VIII.

CONCERNING THE RIGHT INTERPRETATION OF THE WRITINGS IN WHICH THE REVELATIONS OF GOD ARE CONTAINED.

The revelations of God being designed to give mankind the knowledge of his counsels respecting their salvation, the right understanding of these revelations must appear to every religious person a matter of great importance. This Essay, therefore, having for its object to explain the phraseology of the writings in which the revelations of God are recorded, it will meet with attention from the reader, in proportion to the value which he puts on religious knowledge.

Sect. I.—Of the Original Language of Mankind, and of the Method in which Language was at first formed.

The books which contain the revelations of God, being more ancient than any books now extant, are written in the language which mankind used in the first ages, or in a language nearly allied to it. Wherefore, the style of these writings being very different from that of modern compositions, to interpret them, as modern compositions are interpreted is without doubt to misinterpret them. Accordingly, persons ignorant of the character of the primitive languages, have, by that method of interpretation, been led to fancy that the scriptures contain sentiments unworthy of God, whereby they have not only exposed these venerable writings to the scorn of infidels, but have formed to themselves false notions in religion, which have had a pernicious influence on their morals.

For avoiding these evils, the nature and character of the language first spoken by mankind must be well understood; and for that purpose the best method seems to be, to consider in what manner language was originally formed.

The first idea which come into the human mind being those which enter by the senses, it is reasonable to believe that names for expressing sensible objects would be invented before any others, and, after them, terms for expressing those operations of the senses, by which the ideas of sensible objects are acquired.—And because the operations of the senses have some resemblance to the operations of intellect, to express the operations of intellect mankind would naturally have recourse to the words by which they expressed the operation of the senses.—Thus, many words of the primitive language of mankind must have had a twofold signification. According to the one signification they denoted ideas of sense, and according to the other they denoted ideas of intellect; so that, although these words were the same in respect of their sound, they were really different words in respect of their signification: and to mark that difference, after the nature of language came to be accurately investigated, the words which denoted the ideas of sense, when used to express the ideas of intellect, were called by critics metaphors, from a Greek word which signifies to transfer; because these words, so used, were carried away from their original meaning to a different one, which, however, had some resemblance to it.

Metaphorical meanings being affixed to words in the ancient languages to remedy the poverty of these languages, it is plain, that the more ancient any language is, the fewer words, consequently the more numerous and bold its metaphors will be. Accordingly we find, that the primitive languages, and even the languages of savage tribes, which may be ranked with the primitive languages, are all of them highly figurative. On this subject it is proper to observe, that even after a language has become sufficiently copious, if the people who use it possess a vigorous and warm imagination, and are favourably situated for enjoying sensual gratifications, as is the case with most of the eastern nations, being by these circumstances peculiarly disposed to relish the sensible pictures exhibited in metaphorical and other figurative expressions, such a people, instead of retrenching, will rather multiply these expressions. Hence the language of that people will be more figurative than the languages of nations whose imagination is languid, and whose situation does not permit them to be occupied in sensual gratifications. This is the reason that the language of the Hebrews, and of the other eastern nations, by the multitude, the variety, the boldness, and even the extravagance of its metaphorical expressions, is distinguished from the more temperate speech of the nations in the western parts of the world, whose imagination is not so warm, and whose climate and soil are not so favourable to luxury as theirs.

Of the bold metaphors used by the ancient Hebrews, the following examples are all taken from their sacred books:—Gen. iv. 10. 'The voice of thy brother's blood crieth to me from the ground.' Gen. xii. 26. 'His wife looked back from behind him, and she became a pillar of salt.' Gen. xli. 11. 'He washed—his clothes in the blood of grapes,' to signify that Judah was to inhabit a country fruitful in vines. Psal. v. 9. 'Their throat is an open sepulchre.' Psal. ix. 3. 'Thou hast made us to drink the wine of astonishment.' Psal. lxviii. 25. 'Man did eat angels' food: he sent them meat to the full.' Psal. cxix. 3. 'The flowers plowed upon my back; they made long their furies.' Isa. xxiv. 3. 'The mountains shall be melted with their blood.' ver. 4. 'And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll; ver. 6. 'The sword of the Lord is filled with blood, it is made fat with fatness.' Isa. xiv. 23. 'I will sweep it with the besom of destruction, saith the Lord of hosts.' Jer. xx. 7. 'O Lord, thou hast deceived me, and I was deceived.' Isa. vi. 1. 'My well beloved hath a vineyard in a very fruitful hill.' In the original it is, eu a horns, the son of oil: The horn being the highest part of horned animals, it is used to denote the highest part of a country; am hill. This horn or hill is called the son of oil, because the olive which produces oil is one of the valuable fruits of the earth. See Louwh on the passage. Isa. xi. 15. 'The Lord shall utterly destroy the tongue of the Egyptian sea.'

Having in the scriptures these, and many other examples of bold metaphors, the natural effect of the poverty of the ancient language of the Hebrews, why should we be either surprised or offended with the bold figurative language in which the Hebrews expressed their conceptions of the divine nature and government? There was not a philosophical language, but the primitive speech of an uncultivated race of men, who, by words and phrases taken from objects of sense, endeavoured to express their notions of matters which cannot be distinctly conceived by the human mind, and far
less expressed in human language. Wherefore, they injure the Hebrews who affirm, that they believed the Deity to have a body, consisting of members of the like form and use with the members of the human body, because, in their sacred writings, the eyes, the ears, the hands, and the feet of God, are spoken of; and because he is represented as acting with these members after the manner of man. Gen. iii. 8. 'They heard the voice of the Lord God walking in the garden in the cool of the day.' Gen. iv. 16. 'And the bow shall be in the cloud, and I will look upon it.' Exod. xxv. 4. 'The Lord is a man of war.' Ver. 6. 'Thy right hand, O Lord, hath dashed in pieces the enemy.' Ver. 8. 'With the blast of thy nostrils the waters were gathered together.' Psal. viii. 8. 'There went up a smoke out of his nostrils, and fire out of his mouth devoured; coals were kindled by it.' Ver. 9. 'He bowed his heavens also and came down, and darkness was under his feet.' Ver. 10. 'And he rode upon a cherub, and did fly upon the wings of the wind.' Psal. ii. 7. 'Thou art my son, this day have I begotten thee.'

In like manner they injure the Hebrews who affirm, that they thought God was moved by anger, jealousy, hatred, revenge, grief, and other human passions, because in their scriptures they are said, Gen. vii. 10. 'It repented the Lord, that he made man on the earth, and it grieved him at his heart.' Exod. xv. 7. 'Thou sentest forth thy wrath, which consumeth them as stubble.' Exod. xxv. 14. 'If the Lord thy God be a jealous God,' Num. xix. 13. 'The wrath of the Lord was kindled against the people.' Prov. viii. 13. 'The evil way and froward mouth do I hate.' Isa. xxxiv. 2. 'The indignation of the Lord is upon all nations, and his fury upon all their armies.' Nah. i. 2. 'God is jealous, and the Lord revengeth and is furious. The Lord will take vengeance on his adversaries, and he reserveth wrath for his enemies.'

They also injure the Hebrews who affirm, that they believed the Deity subject to human infirmity, because it is said, Gen. ii. 2. 'God rested on the seventh day from all his work which he had made.' Gen. viii. 21. 'The Lord smelled a sweet savour.' Gen. xviii. 20. 'Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous, 20. I will go down now and see whether they have done altogether according to the cry of it which is come up to me: And if not, I will know.' Psal. ii. 4. 'He that setteth in the heavens shall laugh; the Lord shall have them in derision.' Psal. lxxviii. 64. 'Then the Lord awaked as one out of sleep, and like a mighty man that shouldest by reason of wine.'

These and the like expressions are highly metaphorical, and imply nothing more but that in the divine mind and conduct there is somewhat analogous to, and resembling the sensible objects and the human affections on which these metaphorical expressions are founded. For if any one contends, that the Hebrews themselves understood these expressions literally when applied to the Deity, and meant that they should be so understood by those who read their scriptures, he must likewise contend, that the following expressions were understood by them in their literal meaning:—Psal. xxvii. 8. 'Hide me under the shadow of thy wings.' Psal. lii. 1. 'In the shadow of thy wings will I make my refuge, until these calamities be overpast.' Psal. lxi. 1. 'I will trust in the covert of thy wings.' Psal. xxvii. 5. 'He that dwelleth in the secret place of the Most High, shall abide under the shadow of the Almighty.' Ver. 4. 'He shall cover thee with his feathers, and under his wings shalt thou trust.'—I say, if from the passages of scripture in which the members of the human body are ascribed to the Deity, it is inferred that the ancient Hebrews believed the Deity hath a body of the same form with the human body, we must, from the last mentioned passages of the same scriptures, conclude, that they believed the Deity to be a tree, with spreading branches and leaves which afforded an agreeable shade; and a great fowl, with feathers and wings; and even a rock, because he is so called Deut. xxxii. 15. Psal. viii. 2. 31. Such are the bold metaphor by which the ancient Hebrews expressed their conceptions of the attributes and operations of God. To prevent, however, those who are acquainted only with modern languages from being shocked with the boldness of these figures, modern critics have distinguished them by the appellation of Anthropomorphia, concerning which Lowth on Isa. i. 24. 'Aha, I will be eased of mine adversaries, I will be avenged of mine enemies,' thus writeth: 'This is a strong instance of the metaphor called Anthropomorphia; by which, throughout the scriptures, as well the historical as the poetical parts, the sentiments, sensations, and affections— the bodily faculties, qualities, and members of men, and even of brute animals, are attributed to God, and that with the utmost liberty and latitude of application. The foundation of this is obvious, it arises from necessity: We have no idea of the natural attributes of God, of his pure essence, of his manner of existing; when therefore we would treat on these subjects, we find ourselves forced to express them by sensible images. But necessity leads to beauty: This is true of metaphor in general, and in particular of this kind of metaphor; which is used with great elegance and sublimity in the sacred poetry; and, what is very remarkable, in the grossest instances of the application of it, it is generally the most striking and the most sublime. The reason seems to be this: When the images are taken from the superior faculties of the human nature, from the purer and more generous affections, and applied to God, we are apt to acquiesce in the notion; we overlook the metaphor, and take it as a proper attribute; but when the idea is gross and offensive, as in this passage of Isaiah, where the impatience of anger and the pleasure of revenge is attributed to God, we are immediately shocked at the application, the impropriety strikes us at once; and the mind, casting about for something in the divine nature analogous to the image, lays hold on some great, obscure, vague idea, which she endeavours to comprehend; and is lost in immensity and astonishment. See De 8. Poes. Helv. Prael. xvi. sub. fin. where this matter is treated and illustrated by examples.'

From the above ingenious remarks it appears, that notwithstanding metaphors and other figures derive their origin from the poverty of language, they infuse both strength and beauty into discourse where they are judiciously used. By exhibiting sensible pictures of our conceptions accompanied with pleasant images, they make a strong impression on the mind of the hearers: for which reason they have found a place, not in the ancient languages only, but in all the modern tongues also; not excepting those which are the most copious and the most refined: in so much that it hath become the business of the poets and orators to ransack the whole compass of nature in search of resemblances between sensible and intellectual objects, on which to graft metaphor; and, not satisfied with natural and apparent likeness, the most remote and dispart resemblances, nay resemblances founded merely on popular opinions, local prejudices, and national customs, have been made the foundation of metaphor. Hence that diversity of figurative expressions observable in the languages of nations living at a distance from each other: hence, also, the figures which to one nation appear natural and expressive, to others appear unnatural, tumid, and ridiculous.
Sect. II.—Of Picture-writing; and of its Influence in the Formation of the Primitive Languages.

In the early ages, after men had acquired any branch of useful knowledge, either by research or by observation, they naturally wished to communicate that knowledge to their contemporaries, and even to transmit it to posterity. But this they could not do effectually, till they contrived a method of making speech the object of sight. While this was accomplished, the knowledge which they conveyed to the ears of a few by pronounced speech, it was in their power to convey to multitudes, even in the most distant countries, by the eyes.

The first method of rendering speech visible, was that which history informs us was practised by all the ancient nations: we have any knowledge of, from the Chinese in the east to the Mexicans in the west, from the Egyptians in the south to the Scythians in the north. All these, taught by nature, formed images or pictures, on wood, or stone, or clay, of the sensible objects for which they had invented names, and of which they had occasion to discourse. By these pictures they represented not only the things themselves, but the articulate sounds or names also by which they were called. Thus, to express in that kind of writing a man, or a horse, that is, to express both the idea and the things, they drew its picture on some permanent substance, whereby, not only the thing itself, but its name, was immediately suggested to those who looked on its picture. But this method being tedious, the Egyptians, who it is supposed were the inventors of picture-writing, shortened it by converting the picture into a symbol, which as Warburton, to whom I am indebted for many particulars in this section, observes in his Divine Legislation, they did in three ways. 1. By making the principal part of the symbol stand for the whole of it, and by agreeing that that part should express the character of the thing represented by the symbol. Thus, they express a fuller by two feet standing in water; and a charioteer, by an arm holding a whip. This is what is called the Cuneiform Hieroglyphic. 2. From this the Egyptians proceeded to a more artful method of rendering speech visible and permanent; namely, by putting the instruments, whether real or metaphorical, by which a thing was done. Thus, they expressed a battle by two hands, the one holding a shield, the other a bow: a siege by a scaling-ladder: the divine eminence by an eagle pernently placed: a monarch by an eye and a sceptre. Sometimes they represented the agent without the instrument, to show the quality of the action. Thus a judge was expressed by a man without a sword, to show that a judge ought not to be moved either by interest or pity. This method was called the Typographic Hieroglyphic. 3. Their third, and most artificial method of abbreviating picture-writing, was to make one thing stand for another, where any resemblance or analogy, however far-fetched, could be observed between the thing represented and the thing by which it was represented, whether that resemblance was founded in nature or in popular opinion only. Thus a serpent, on account of its vigour and spirit, its longevity and reviviscence, was made the symbol of the divine nature: a mouse was used to represent destruction: a swift, impudence: an ant, knowledge: a serpent in a circle, the universe: and the variegated spots of the serpent’s skin, the stars. This method of writing was called the Hieroglyphical, Analogical, or Symbolical Hieroglyphic. And being formed on their knowledge of physics, the marks of which it was composed increased in number, as the Egyptians, the inventors of picture-writing, increased in science.

But, in regard there are many qualities and relations of things which are not objects of sense, and many complex moral modes, and other mental conceptions, which cannot be likened to any object of sense, consequently, which cannot be expressed by any picture, natural or symbolical, it became necessary, in all kinds of picture-writing, to introduce arbitrary marks for expressing these qualities, relations, and modes. Yet, even with this art, picture-writing was still very defective and obscure. The Chinese, therefore, to improve the method of rendering speech visible and permanent by writing, threw away the images or pictures altogether, and substituted in their place new marks, formed, it is said, from the images. However, as in this way of writing every word required a distinct character or mark, and as the best part of these characters were arbitrary, the difficulty of acquiring the knowledge of the meaning of such a multitude of characters was so great, that very few could attain to it. Meanwhile, the Chinese method, in denoting the separate words of which speech consisted, by separate marks, is supposed by some to have suggested to the ingenious in other nations the idea of expressing, by separate marks, the distinct articulate sounds of which words are composed. Hence the alphabetical or literal method of writing arose, which, on account of its great facility and utility, hath come into general use among all civilized nations, except the Chinese themselves.

The literal method of writing is generally said to have been first practised by the Phoenicians. But whether they, or whoever else first used that method of rendering speech visible, were the inventors of the art; or whether, as Plato and Tully thought, De Leg. lib. iv. sect. 4., they were supernaturally assisted in the invention, is hard to determine. This however is certain, that the books of Moses were written in the literal method. And some learned men have thought, the first specimen of literal writing was that which God himself engraved on the two tables of stone, and gave to Moses on the Mount; who, being taught the meaning of the characters by inspiration, communicated the knowledge of the same to the Israelites, from whom it passed to the Phoenicians. Perhaps it may be some confirmation of this conjecture to observe, that the Chinese, though they have long possessed the art of writing by characters, have never been able to attain the method of writing by letters.

I have given the above account of the art of rendering speech visible and permanent by picture-writing, not as a matter of curiosity, but to show the influence which the hieroglyphical manner of writing had on the ancient languages. For the symbols used in that kind of writing denoting the names of things as well as the things themselves, in speaking, men would naturally give to the things represented both the name and the qualities of the symbol by which it was represented. Hence arose a new species of metaphor, altogether unknown in the speech of modern nations, and forming a kind of language which, although it may appear to us fanciful and dark, was well understood, and made a strong impression on those who were accustomed to it.—This higher kind of metaphorical language claims particular attention, because it is that in which the divine revelations, especially those concerning future events, were communicated to mankind, and in which they still remain recorded in scripture. Wherefore, to show the influence which picture-writing, particularly of the symbolical kind, had to introduce into the ancient languages the boldest, and in the opinion of modern nations the most extravagant metaphors, the following examples are proposed to the reader’s consideration.

1. A supreme ruler being represented in symbolical writing by a man with four wings, and his lieutenants or princes by one with two wings; and the stretching out of his wings signifying action or design, (Divine Leg. b. iv. sect. 4.), the names of these symbols were naturally used
in the ancient languages for the things signified by them. Hence Isaiah, predicting the invasion of Judah by the king of Assyria, hath termed it the stretching out of his wings so as to cover and desolate the whole land, Isa. xlix. 5. 'The stretching out of his wings shall fill the breadth of thy land, O Immanuel.' By the like metaphor Jeremiah predicted the desolation of Moab, chap. xxviii. 40. 'He shall fly as an eagle, and shall spread his wings over Moab.' In the same highly figurative language, Isaiah denounced destruction to a kingdom which oppressed other countries by the greatness of its power, chap. xvii. 1. 'Woe to the land shadowing with wings.' This use of the symbol shows the propriety of giving the wings of a fowl to two of the four beasts, which in Daniel's vision represented the four great monarchies. By that symbol, the devastation which these monarchies were to bring on other nations, and the speed and force with which they would act, were strongly and beautifully represented to those who understood symbolical picture-writing. It shows us, likewise, how the power of God in protecting his people came to be termed his feathers and his wings; and the confidence of his people in his power to protect them, by their trusting in the covert of his wings.

2. A crocodile was one of the symbols by which, in the ancient picture-writing, the kingdom of Egypt was represented; Divine Leg. b. iv. sect. 4. Hence the Egyptians are called, Josh. ii. 11. 'Dragons in the waters; and, ver. 14, their king is called Leviathan; and the great dragon that lieth in the midst of his rivers, Ezek. xxix. 3. So also Isa. xxvii. 1. 'In that day the Lord, with his sore, and great, and strong sword, shall punish Leviathan, the piercing serpent, even Leviathan that crooked serpent, and he shall slay the dragon.'

The king of Ethiopia was termed a fly, and the king of Assyria a bee, probably because in picture-writing they were represented by these symbols: Isa. vii. 18. 'The Lord shall h小编 for the fly that is in the uttermost part of the rivers of Egypt, and for the bee that is in the land of Assyria, that is, the Lord shall call the Ethiopian and Assyrian kings to avenge his quarrel.

3. In the picture-writing, a sword and a bow being symbols of war, the prophets use the names of these warlike instruments to denote great warriors; and, in general, to denote a powerful warlike nation, such as the Romans, Dan. xi. 31; and gigantic stature, for a mighty leader of an army; and balances, weights, and measures, for a judge of a magistrat. In like manner, being in a picture-writing a sceptre denoted the administration of government, the word is used in that significance by Jacob, in his prophecy, Gen. xlix. 10. 'The sceptre shall not depart, &c.; and the anointing of the power of Moab, by the breaking of his sceptre, Jer. xlviii. 17. 'All ye that are about him, bemoan him; and all ye that know his name say, How is the strong staff broken, and the beautiful rod.'

4. The figure of a star being used in picture-writing as a symbol of the Deity, that word was used by Balaam to denote the Jewish Messiah, of whose divine nature and government he seems to have had some obscure conception, Num. xiv. 17. 'There shall come a star out of Jacob, and a sceptre shall arise out of Israel.' Also, a star in picture-writing denoted the image of a god. Thus, Amos v. 8. 'The star of your god, which ye made to yourselves,' means the material image of your God. Lastly, the sun, moon, and stars, were used in picture-writing as symbols of the founders of nations, and of the fathers of tribes, and as the symbols also of mighty kings. Thus the king of Babylon is called, Isa. iv. 12. 'Lucifer, son of the morning.' Thus also, in ordinary discourse, the sun, moon, and stars, were used to denote patriarchs and princes. Accordingly, when Joseph, Gen. xxxvii. 9. 'said, I have dreamed a dream, and behold the sun, and the moon, and the eleven stars made obeissance to me,' his father, understanding his words in their symbolical and true meaning, 'rebuked him, and said to him, Shall I and thy mother and sisters and brethren indeed come to bow down ourselves to thee, to the earth?' But as the heavenly bodies mentioned by Joseph could not appear, even in a dream, as making obeissance to him, we may believe that he saw in his dream, not the heavenly bodies, but a visionary representation of his parents and brethren making obeissance to him; and that, in relating this to his father, he chose from modesty to express it in symbolical rather than in plain language. Besides, as there never was any collection of stars called the eleven stars, the application which Jacob made of that appellation to Joseph's eleven brethren shows clearly, that the word star, in common speech, was used to signify the father of a tribe.

5. That the use of ensigns, for distinguishing tribes and nations, was very ancient, we learn from Moses's command, Num. ii. 3. 'Every man of the children of Israel shall pitch by his own standard, with the ensign of their father's house.' What the ensigns of the Israelitish tribes were, Moses hath not told us. But because our Lord, who sprang from Judah, is called, Rev. v. 5. 'The lion of the tribe of Judah,' it is conjectured, that the tribe of Judah had for its ensign a lion; that Judah assumed that device because Jacob, in blessing his children before his death, had termed Judah a lion's whelp; and that the other tribes assumed for their ensigns the pictures of the animals and trees to which Jacob had likened them. But be this as it may, it is probable, that in the ensigns by which tribes and nations anciently distinguished themselves, they painted the figures of such animals, trees, &c. as were emblematical of the qualities, circumstances, and events, by which they thought themselves most honoured. Hence it was natural in picture-writing, to represent a nation or tribe by the thing which it carried as its ensign; and in speaking of a nation or tribe, to call it by the name of its ensign. Accordingly, Jeremiah likens Egypt to a very fair heifer, chap. xlvii. 20. either because the Egyptians carried in their ensigns the image of a heifer, which was the symbol of Isis, their tutelary divinity; or because they were represented in sculpture by that device. And some perhaps is the reason that in Pharaoh's dream Egypt was symbolically represented by kine. In like manner, because the Roman armies had for their ensign the image of an eagle, they are called, in our Lord's parable of the destruction of Jerusalem, eagles, Matt. xxiv. 28. Wheresoever the carcasse is, there will the eagles be gathered together. Since, then, it was customary to call a nation by the name of its ensign, 'the burden of the beasts of the south,' Isa. xxx. 6. means, the prophecy concerning the destruction of the nations of the south, who had beasts for their ensigns. And since the Assyrians are called by the prophet Isaiah, chap. viii. 7. 'The waters of the river, it is not improbable that their armes carried in their ensigns a picture of the Euphrates, not only on account of the advantages which their country derived from that river, but because it was a fit emblem of the irresistible force of their armes. Wherefore the Assyrians being represented in picture-writing by the waters of the Euphrates and Tigris, the great where, who is said, Rev. xvii. 2. 'to sit upon many waters,' signifies an idolastrous power which ruled over many populous nations.

6. The symbols by which nations and cities were anciently represented in picture-writing, were commonly formed on some remarkable quality belonging to them. Thus, because the laws, institutions, and discipline peculiar to a city or nation, were intended to form the manners of their people, it was natural to consider a nation or city as a mother. This I suppose was the aetiology of the epithet 'mother,' which was frequently given to cities and countries.
son that, on coins and in sculpture, nations and cities were symbolically represented by a young woman sitting on a throne, magnificently attired, and surrounded with emblems expressive of the qualities by which that nation was distinguished. Hence the Jewish prophet, in his discourses which they addressed to nations and cities, termed them daughters, and virgin daughters, in allusion to the above described symbol. Is. xxii. 4. 'I will weep bitterly—because of the spoiling of the daughter of my people.' Zech. ii. 7. 'Deliver thyself, O Zion, that dwellest with the daughter of Babylon.' Jer. xiv. 17. 'Let mine eyes run down with tears night and day, for the virgin daughter of my people is broken with a great breach.' Jer. xvi. 11. 'Go up into Gilead and take balm, O virgin, the daughter of Egypt. In vain shalt thou use many medicines, for thou shalt not be cured.

7. In the ancient picture-writing, it would seem that persons and things were represented by the figures of the things to which they were metaphorically likened. Hence, in speaking of them, they were called by the names of those things. For example, because ancient men were metaphorically likened to trees, (Cant. ii. 3. v. 15.), princes and great men, in the animated language of the eastern nations, were called by the name of such trees as were remarkable for their magnificence and beauty; and had the properties of these trees ascribed to them. Thus the great men of Judah were called by Sennacherib the tall cedars of Babylon, and the common people the choice fir trees thereof. Is. xxxvii. 24. 'By the multitude of my chariots am I come up to the sides of Lebanon, and I will cut down the tall cedars thereof, and the choice fir trees thereof.' Zech. xi. 1. 'Open thy doors, O Lebanon, that the fire may devour thy cedars. Howl, fir trees, for the cedar is fallen; because the mighty are spoiled!' Howl, O ye oaks of Bashan.' See also Is. vii. 18–16. In like manner, Jeremiah calls the whole people of a country a forest, chap. xxi. 14. 'I will kindle a fire in the forest thereof, and it shall devour all things round about it.' The same prophet, speaking to Judah, saith, chap. xi. 16. 'The Lord called thy name a green olive tree, fair and of goodly fruit.' Hence Messiah is foretold under the idea of a branch of a tree. Jer. xxiii. 5. 'Behold the days come, saith the Lord, that I will raise unto David a righteous branch.' Zech. vii. 12. 'Behold the man whose name is the branch,' and he shall grow up out of his place, and he shall build the temple of the Lord.' Suitably to the same idea, the place out of which this branch was to grow is thus described, Is. xi. 1. 'There shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his root, and the Spirit of the Lord shall rest upon him.

8. Anciently places were metaphorically called shepherds, and their subjects sheep, because the care which they took of their people resembled the care which shepherds take of their flocks. 2 Sam. xxiv. 17. 'I have sinned, I have done wickedly; but these sheep, what have they done?' Homer likewise often calls his princes shepherds of the people.—Among the Jews the priests also were called shepherds, because it was a part of their office to teach the people the law. Exek. xxxiv. 2. 'Where to the shepherds of Israel that do feed themselves; should not the shepherds feed the flock?'—This phraseology passed from the Jewish into the Christian church. For Christ is called the chief shepherd, and the ministers of the gospel are considered as subordinate shepherds employed by him to take care of the people. 1 Pet. v. 2. 'Feed the flock of God, ye elders, verse 4. 'And when the chief shepherd shall appear, ye shall receive the crown of glory which faileth not away.'

9. Because it is usual, in all languages, metaphorically to ascribe to men the qualities of beasts, and to call them by the name of such beasts as they resemble in their dispositions, the Psalmist, in predicting Christ's suffering, termed his enemies strong bulls of Bashan, the country most famous for its breed of kine. Psal. xxii. 12. 'Many bulls have compassed me: strong bulls of Bashan have beset me round about. Around me they gaped as a ravening lion.'

10. In like manner the prophet Amos, to mark the stupidity and brutality of the great men of Samaria who oppressed the people, reproved them under the name of Xime of Bashan, chap. iv. 1. 'Hear this word, ye King of Bashan, that are in the mountain of Samaria, which oppress the poor,' &c. Upon the same foundation the Israelitish nation is spoken of as a beast of prey in Balaam's prophecy; and hath the actions of a beast of prey sacrificed to it. Numb. xxiv. 8. 'God brought him forth out of Egypt; he hath as it were the strength of an unicorn. He shall eat up the nations his enemies, and shall break their bones, and pierce them through with his arrows. 9. He couched, he lay down as a lion; and who shall stir him up?'

SECT. III.—Of the allegorical Manner of Writing.

When the custom, described in the preceding section, of substituting the symbol, the slave, and the metaphor, for the thing signified thereby, took place, and the thing signified obtained the name of the thing by which it was signified, it was natural to describe the condition, the qualities, and the actions of the thing signified, by the condition, the qualities, and the actions of its symbol. Hence arose that species of composition which is called allegory, because therein one thing was expressed, and another entirely different from it was meant; and which, for reasons to be mentioned immediately, was of great fame and use among the eastern nations. In mentioning metaphors as the foundation of allegories, I am authorized by Quintilian, who thus writes, lib. viii. c. 6. 'Ut medicus stique opportunos translationis usus illustrat orationem, suos frequenter et obscurat et tudio compleat: Continuus vero in allegoriam et imitatur veritatem.'

The Egyptians, who are supposed to have invented picture-writing, are thought also to have invented the allegorical method of communicating their sentiments. But by whomsoever invented, it came early into general use, and was greatly delighted in by the orientals, for the following reasons:—1. A well-formed allegory, by its striking images and vivid colouring, never failed, when understood, to make a strong impression on those to whom it was addressed. 2. Being a narration of things which are objects of sense, and between which there is a natural or supposed connexion, it was easily remembered, and could be translated from one language into another with the greatest precision. 3. Professing to contain an important hidden meaning, those to whom it was proposed were led by curiosity to search out that meaning. 4. The discovery of the meaning of an allegory, as an exercise of one's mental powers, afforded great pleasure to the discoverer, especially if it contained a moral lesson useful for regulating life and manners: For a person, by the discovery, being led to instruct himself, he was spared the pain of having instruction forced upon him. 5. Allegory being a kind of speech which none but the learned understood, it was an excellent vehicle for conveying to them the knowledge of such matters as were thought improper for the common people to know.

These reasons led the priests, with whom the whole learning of Egypt was lodged, to teach their religion, their laws, and their politics, under the veil of allegory, both to their own countrymen and to those strangers who came to be instructed in the wisdom of Egypt. And such well-informed strangers, on their return to their own country, in imitation of their teachers, communicat-
ed the knowledge which they had acquired in Egypt to their disciples in allegories: by which means allegory came in a little time to be the most approved method of instruction all over the East.

Allegories being in great repute when the Jewish prophets were commissioned to instruct the people, and to foretell future events, it need not surprise us to find them delivering most of their prophecies in allegories; especially when we consider, that at the time these were delivered, it was proper to conceal the events foretold under the veil of allegory, that they might not be understood till they were explained by their accomplishment.—But, notwithstanding the ancient Egyptian allegory was attended with the advantages above-mentioned, its extreme darkness occasioned it to be laid aside after the gift of prophecy ceased. A new species, however, hath been substituted in its room, better fitted to convey instruction, because it is formed on symbols more obvious than those used in the ancient allegory. Of this new species the writings of the moderns furnish many beautiful examples, none of which need be mentioned here, in regard they are generally known.

Of the ancient allegory there were four kinds:—1. The proper allegory; 2. The apologue, or fable; 3. The parable; 4. The enigma.

The proper Allegory was a discourse, in which the conditions, the qualities, and the actions of a person, or thing, were represented by the condition, the qualities, and the actions of the symbol, device, or metaphor, by which it was represented in picture-writing. It was therefore a representation of real matters of fact under feigned names and feigned characters.

The Apologue or Fable was a narration of speeches and actions attributed sometimes to men, sometimes to brute animals, and sometimes to things inanimate, according to their natural or supposed qualities. But these speeches and actions had no existence, except in the imagination of the author of the fable, who contrived them in the manner he judged fittest for conveying the moral he had in view to incutinate. Of this kind was Jotham's fable of the trees going forth to anoint a king, Judges ix. 8; and Josiah's fable of the thistle, which desired the cedar to give his daughter as a wife to his son, 2 Chron. xxv. 18.

The Parable or Similitude was a discourse in which one thing was compared with another which had a resemblance to it; so that the thing compared was more clearly understood by means of the qualities of the thing to which it was compared, and made a strong impression on the minds of the hearers. Of this kind were many of our Lord's parables. But although the apologue and parable were thus distinguished, we find them sometimes confounded with each other.

Lastly, the Enigma or Riddle was a mysterious assemblage of different symbols, set forth either in a verbal discourse, or by presenting the symbols themselves to the eye. Either way exhibited, the meaning of the assemblage was so dark, that it required the greatest ingenuity to discover it. Of the verbal enigmas, Samson's riddle is an example. Of the symbolical enigmas, Herodotus hath recorded a remarkable instance, Hist. lib. iv. 128. 139, where he tells us, that when Darius Hystaspes invaded Scythia, the Scythian king sent him a present of a bird, a mouse, a frog, and five arrows. This Gobyra, one of Darius's generals, considering as an enigma, interpreted in the following manner:—That unless the Persians could fly through the air like birds, or hide themselves in the earth like mice, or swim through the lakes like frogs, they should not return to their own country, but be slain by the arrows of the Scythians.

All allegories have two senses; First, The literal sense exhibited in the verbal description, or in the visible symbol; secondly, The remote sense, concealed under the literal sense, or under the visible symbol. Wherefore, in every allegory, the first or literal sense is itself the sign of the second or hidden meaning, called the figurative sense of the allegory. And this figurative sense should be as distinctly represented by the literal sense of the allegory, as the literal sense is exhibited, whether by the verbal description, or by the visible symbol. Properly speaking, therefore, the first or literal sense constitutes the body of the allegory, and the second or figurative sense, its soul. In compositions of this kind, if rightly formed, the literal sense ought to be perfectly plain, and the only exercise of one's ingenuity ought to lie, not in understanding the literal sense, but in finding out its concealed meaning.

Some of the ancient fables and parables exhibited such striking representations and reproofs of the common follies of mankind, that by their frequent application they became proverbial. In allusion to this use of the parable, Habakkuk vii. chap. ii. 6. 'Shall not all these take up a parable against him, and a proverb against him? And, Micah ii. 4. 'In that day shall one take up a parable against you, and lament with a doleful lamentation.'

In the beginning of this section, the proper allegory was said to be that in which persons and things, together with the accidents befalling them, are set forth by the name of the symbol used in picture-writing to represent them: and by such accidents as may naturally be supposed to befall that symbol. According to this account of the proper allegory, the symbols of which it was composed, together with the accidents befalling these symbols, might be set forth in a verbal description addressed to the ear, or by presenting the symbol either to the eye of a person awake or to his imagination while asleep. Hence of the proper allegory there were three kinds, of which it is proposed to treat separately.

A.—Of the Proper Allegory, as set forth in a Verbal Description.

We now the allegory set forth in a verbal description was intended to convey immediate information to the persons to whom it was addressed, it was commonly formed on a symbol which was well known to belong to the persons or things which were the subjects of the allegory; and the circumstances and qualities of the symbol, together with the accidents befalling it, were such as naturally suggested the designed information. Of this species of allegory we have an example, Exod. xxi. where, because the dragon or crocodile was one of the well-known symbols by which Egypt was represented in the ancient picture-writings, (Sect. 2. No. 2.), the pride of the kings of Egypt, and the mischief their insolence brought on the neighbouring nations, are allegorically represented by the actions of a dragon or crocodile; and the destruction of the kingdom of Egypt is represented by the taking and killing of a dragon, and by the bringing it to land, and filling all the fowls of the air, and the beasts of the whole earth with its flesh. Ver. 2. 'Son of man, take up a lamentation for Pharaoh, king of Egypt, and say to him, Thou art as a dragon in the seas, and thou canst forth with thy rivers, and troublest the waters with thy feet, and foulest the sea with thy back. Thus saith the Lord God, I will therefore spread out my net over thee with a company of many people, and they shall bring thee up in my net. Then will I leave thee upon the land.—And will cause all the fowls of the heaven to remain upon thee,' &c.
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Because nations and cities anciently were represented on coins, and on sculptured stone, by the image of a young woman splendidly attired and seated on a throne, (Sect. 2. No. 6.), the prophet Isaiah hath formed an allegorical prediction on that emblem, in which he hath described the judgment and punishment of the Chaldeans for oppressing the Jews by the pulling down of a tender and delicate virgin from her throne, and stripping her of her ornaments, and making her a slave, and forcing her to perform the offices of a slave, and treating her with the utmost indignity. Isa. xlvii. 10. "Come down and sit in the dust, O virgin daughter of Babylon. There is no throne, O daughter of the Chaldeans; for thou shalt no more be called tender and delicate. 2. Take the millstones and grind meal; uncover the locks; make bare the leg; uncover the thigh; pass over the rivers. 3. Thy nakedness shall be uncovered, yea thy shame shall be seen. I will avenge, and I will not meet thee as a man. As for our Redeemer, the Lord of Hosts is his name. 5. Sit thou silent, and get thee into darkness, O daughter of the Chaldeans, for thou shalt no more be called the lady of kingdoms. 8. Therefore hear now this, thou that art given to pleasures, that dwellest carelessly, that sayest in thine heart, I am, and none else besides me; I shall not sit as a widow, neither shall I know the loss of children," &c.

Upon the same symbol Ezekiel, to make the Israelites sensible of their sins in forsaking the true God and worshipping idols, hath formed an allegory, in which he represents God's choosing the Israelites to be his people, and his giving them his statutes, under the idea of his taking up a female infant, which, when born, had been exposed naked and helpless; his nourishing it till it grew up; his making her his own by marriage, after her breasts were fashioned, and her hair was grown, Ezek. xvi. 6-8; and then clothing her with fine raiment, and adorning her with costly jewels, so that the fame of her beauty went forth among the heathen, ver. 9-14. But this beloved married wife, forgetting her obligations and vows, played the harlot, by making images of men, which she worshipped with the flour, and the oil, and the honey wherewith her husband fed her, ver. 17. 19, and by sacrificing the sons and the daughters which she had brought forth to him, ver. 20.—This adultery she committed with the Egyptians, the Assyrians, and the Chaldeans, ver. 26-28.—Wherefore, in the same figurative language, God thus addressed the Israelites:—Ver. 33. "O harlot, hear the word of the Lord. 38. I will judge thee as women that break wedlock and shed blood are judged; and I will give thee blood and fury in jealousy. 39. They shall strip thee also of thy clothes, and shall take thy fair jewels, and leave thee naked and bare. 40. They shall also bring up a company against thee, and they shall stone thee with stones, and thrust thee through with their sword.

On the other hand, in allusion to the same symbol, the prosperity of a city or nation, after great affliction, is represented by a woman's cleansing herself from filth, and adorning herself with beautiful garments. Isa. iii. 1. "Awake, awake, put on thy strength, O Zion, put on thy beautiful garments. O Jerusalem, the holy city. 2. Shake thyself from the dust; arise, and sit down, O Jerusalem, loose thyself from the bands of thy neck, O captive daughter of Zion."—In like manner, a nation expressing its joy for being delivered from oppression, is represented by a woman's singing and shouting. Zeph. iii. 14. "Sing, O daughter of Zion, shout, O Israel; be glad and rejoice with all thy heart, O daughter of Jerusalem. 15. The Lord hath taken away thy judgments, he hath cast out thine enemy; the king of Israel, even the Lord, is in the midst of thee; thou shalt not see evil any more.'

In allusion to the same symbol, Isaiah foretold the restoration of Tyre to her former wealth, and pride, and wickedness under the image of an harlot resuming her former manners. Isa. xlvii. 15. "Thus saith the Lord God, At the end of seven years shall Tyre sing as an harlot. 16. Take an harp, go about the city, thou harlot that hast been forgotten; make sweet melody, sing many songs, that thou mayest be remembered. 17. The Lord will visit Tyre, and she shall turn to her hire, and shall commit fornication with all the kingdoms of the world upon the face of the earth.'

In the ancient picture-writing, (Sect. 2. No. 4.), the sun, moon, and stars, being used as symbols to denote cities and kingdoms as well as princes and great men, the temporary disasters of cities and kingdoms, in allusion to these symbols, are in the prophetic writings represented by the extinction of the sun and moon; and the destruction of the cities and states, by the falling of the stars from heaven. Thus Isaiah, foretelling the destruction of Babylon by the Medes, saith, chap. xiii. 10. "The stars of heaven and the constellations thereof shall not give their light; the sun shall be darkened in his going forth, and the moon shall not cause her light to shine.' Chap. xxxiv. 4. "All the host of heaven shall be dissolve, and the heavens shall be rolled together as a scroll, and all their hosts shall fall down as the leaf falleth off from the vine, and as a falling fig figg the fig tree.'—In like manner, the destruction of Egypt is thus allegorically described, Ezek. xxxii. 7. "When I shall put thee out, I will cover the heaven, and make the stars thereof dark; I will cover the sun with a cloud, and the moon shall not give her light. 8. All the bright lights of heaven will I make dark over thee, and set darkness upon thy land, saith the Lord.'—Joel also, upon the same symbols, hath formed an allegorical prophecy concerning the overturning of the Jewish state, and the destruction of the heathen idolatry. Chap. ii. 30. "I will shew wonders in the heavens, and in the earth blood, and fire, and pillars of smoke. 31. The sun shall be turned into darkness and the moon into blood, before the great and terrible day of the Lord come. 31. And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered.'—These grand events our Lord hath foretold in the same allegorical language, Matt. xxiv. 29. On the other hand, national prosperity is allegorically represented by an increase of the light of the heavenly bodies: Isa. xxx. 26. "Moreover, the light of the moon shall be as the light of the sun, and the light of the sun shall be seven-fold, as the light of seven days, in the day that the Lord bindeth up the breach of his people, and healeth the stroke of their wound.'

In picture-writing, tribes and nations being represented by the figures of the things which they carried in their ensigns, (Sect. 2. No. 5.), various allegorical prophecies were formed on these symbols. Thus, because the Assyrians, it is supposed, had the river Euphrates painted on their standards, Isaiah foretells their invasion of Judah by an allegory formed on that symbol. Isa. viii. 7. "Behold the Lord bringeth up upon them the waters of the river strong and many, even the king of Assyria, and all his glory; and he shall come up over all his channels, and go over all his banks. 8. And he shall pass through Judah, he shall overflow and go over, he shall reach even to the neck.'

Sect. 2. No. 2. In picture-writing, a crocodile being one of the symbols by which Egypt was denoted, Ezekiel, upon that symbol hath formed the following beautiful allegorical prophecy, chap. xxix. 2. "Son of man, set thy face against Pharaoh king of Egypt, and prophesy against him, and against all Egypt. 2. Speak and say, Thus saith the Lord God, Behold I am against thee, Pharaoh king of Egypt, the great dragon that lieth in the midst
of his rivers, which hath said, My river is mine own, and I have made it for myself. 4. But I will put hooks in thy jaws, and I will cause the fish of thy rivers to stick upon thy scales. 5. And I will cause thee to fall upon the wilderness, thee and all the fish of thy rivers: thou shalt fall upon the open fields, thou shalt not be brought together nor gathered: I have given thee for meat to the beasts of the field, and to the fowls of heaven; vide. to ver. 17.

Sect. 2. No. 7. In the ancient picture writing, men being represented by the figures of the things to which they were metaphorically likened, the Jewish prophets have raised many allegories on that foundation. Thus, because princes and great men were likened to trees, the power of the Assyrian kings, and the greatness of their empire, are represented by Ezekiel in an allegory formed on the qualities and circumstances of a tall cedar tree with fair branches, among which all the fowls of heaven made their nests; and under which all the beasts of the field brought forth their young; and under its shadow dwelt all great nations, Ezek. xxx. 3-9. Moreover, the destruction of the Assyrian empire is in the same allegory represented by the breaking of the boughs and the falling of the branches of this cedar, and by the depasting of the people of the earth from its shadow, ver. 10-14.

In like manner, nations being metaphorically compared to a forest, their desolation and destruction are represented by the burning of a forest; as in the following allegory, Ezek. xx. 46. ‘Son of man, set thy face towards the south, and prophesy against the forest of the south field: 47. And say to the forest of the south, Hear the word of the Lord, Thus saith the Lord God, Behold I will kindle a fire in thee, and it shall devour every green tree in thee, and every dry tree: the flaming flame shall not be quenched, and all faces from the south to the north shall be burnt therein. 46. And all flesh shall see that I the Lord have kindled it: It shall not be quenched. 49. Then said I, Ah, Lord God! they say of me, Doth he not speak parables?—On this allegory our Lord's expression, Luke xxi. 31. ‘If they do these things in a green tree, what shall be done in the dry!’ seems to have been founded.

In allusion to the symbolical meaning of trees in picture-writing, the introduction of the Israelites into Canaan, and their becoming a great nation in that land, are represented under the allegory of a vine brought from Egypt and planted in Canaan, which took deep root and filled the land: Psal. lxxx. 10. ‘The hills were covered with the shadow of it, and the boughs thereof were like the goodly cedars. 11. She sent out her boughs from the sea, (the Mediterranean Seas), and her branches to the river, (Eufrates). Why hast thou then broken her hedges, so that all they which pass by the way do pluck her? The boar out of the wood doth waste it,’ vide. to ver. 2. No. 7. b. Because in ancient times kings, and magistrates, and priests, were metaphorically called shepherds, on account of their care in governing, defending, and instructing their people, the prophet Ezekiel hath, upon this metaphor, formed a beautiful allegorical discourse, in which he severely reproved the Jewish princes, magistrates, and priests, for their negligence in the execution of their offices: for their enriching themselves and living luxuriously at the expense of their people; and for their being at no pains to promote their happiness. Ezek. xxxiv. 2. ‘Thus saith the Lord God unto the shepherds. We be to the shepherds of Israel that do feed themselves! Should not the shepherds feed the flock? 2. Ye eat the fat, and ye clothe you with the wool, ye kill them that are fed; but ye feed not the flock! For this unfaithfulness God threatened to punish the Israelitish princes and priests severely; vide. to ver. 10. ‘Thus saith the Lord, Behold I am against the shepherds, and I will requite my flock at their hand, and cause them to cease from feeding the flock. For I will deliver my flock from their mouth, that they may not be meat for them.’ The people, thus neglected and spoiled by their rulers, God comforted in the same allegorical language, ver. 12. ‘I will seek out my sheep, and I will deliver them out of all places where they have been scattered in the cloudy and dark day: Ver. 14. I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be; there shall they lie in a good field.’ In the mean time, to prevent the wicked among the Israelites from fancying themselves the objects of his love, God reproved them in the same pastoral dialect; vide. to ver. 17. ‘As for you, O my flock, thus saith the Lord God, Behold I judge between cattle and cattle, between the rains and the hegoats. 16. Seemeth it a small thing to you to have eaten up the good pasture, but ye must tread down with your feet the residue of your pastures? And to have drunk of the deep waters, but ye must foul the residue with your feet? 19. But as for my flock, they eat that which ye have trodden with your feet, and they drink that which ye have fouled. 21. Because ye have thrust with side and with shoulder, and pushed all the diseased with your horns, till ye have scattered them abroad; 22. Therefore will I save my flock, and they shall no more be a prey, and I will judge between cattle and cattle. 23. And I will set up one shepherd over them, and he shall feed them, even my servant David, a prince among them.’ vide. to ver. 17.

On this allegory our Lord seems to have formed his parable of the sheep and the goats, in which he hath described the general judgment, Matt. xxv.

B. Of the proper Allegory, as set forth in a Dream or in a Vision.

Having treated of verbal allegories, it remains to treat of those allegories which were set forth in symbols actually presented to the imagination of the prophet in a dream while asleep, or in a vision while awake. These allegorical dreams and visions, the persons who were favoured with them communicated to their contemporaries by word of mouth, and sometimes committed them to writing, for the instruction of posterity. In these, as in other allegories, the persons or nations who were the subjects of them were designed, sometimes by their known symbols, whose figure was presented to the imagination of the person who dreamed or beheld the vision, and sometimes by arbitrary symbols, whose character, however, and attending circumstances, were so formed as to lead to their meaning.

Of allegorical dreams formed on symbols which were generally known, that of Pharaoh, Gen. xli. 17. is a signal example. For, one of the symbols by which Egypt was designed being an heifer, the seven years of great plenty which were to be in Egypt, were represented in Pharaoh's dream by seven very fat and well-favoured kine, which came up out of the Nile, and fed in an adjoining meadow; and the seven years of famine which were to succeed the years of plenty, by seven other kine, lean and ill-favoured, which also came up out of the river after the former; and the greatness of the famine, by the lean kine eating up the fat kine, and remaining as lean and ill-favoured as at the beginning.—Nebuchadnezzar's dream, Dan. iv. is another example of an allegorical representation formed on a well-known symbol. For, princes and great men being represented in picture-writing by trees, the greatness of Nebuchadnezzar's kingdom, and the benefits which the nations over which he reigned derived from the power of his kingdom, were represented by a tree which in his dream he saw growing in the midst of the earth, whose height reached to the heaven; and those were fair, and its fruit was much, affording...
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The beasts of the field had shadow under it, and the fowls of the air dwelt in the boughs thereof. — In the same dream, the punishment which God was to inflict on that proud prince for his impiety and other sins, was allegorically represented by the hewing down of that great tree, the cutting off of its branches, the driving away of the beasts from under it, and of the fowls from its branches. On this symbol our Lord formed his parable of the grain of mustard seed which a man took and sowed in his field, whereby he allegorically represented the wide spreading of the kingdom of heaven, or gospel dispensation, and its beneficial influence on the happiness of mankind: Matt. xiii. 32. 'Which indeed is the least of all seeds, but when it is grown it is the greatest among herbs, and becometh a tree; so that the birds of the air come and lodge in the branches thereof.'

Of the allegorical dream formed on an arbitrary symbol, we have an example in the great and terrible image which stood before Nebuchadnezzar in his dream, recorded Dan. ii. 31, and which, by the different materials of which it was composed, represented the four great empires which were to rule the nations of the earth in succession.

The head of this image, which was of fine gold, signified the Babylonian empire; its breast and its arms of silver, signified the Medo-Persian empire; its belly and its thighs of brass, the Grecian empire; and its legs of iron, and its feet part of clay and part of iron, the Roman empire in its different states. And whereas this great image was broken in pieces by a stone, which was cut out of a mountain without hands, and which afterwards became itself a great mountain and filled the whole earth, that accident signified the utter destruction of these idolatrous kingdoms, to make way for a kingdom which the God of heaven was to set up, and which was never to be destroyed. The order in which these four empires were to arise, and the peculiarities by which they were to be distinguished, were showed to Daniel himself, chap. vii. 2. In an allegorical vision, formed on the arbitrary symbols of four beasts which arose out of the great sea, after it was violently agitated by storms, and whose forms and qualities were different from any beasts known to exist. See an interpretation of that vision in my Truth of the Gospel History, p. 819.

The living creatures which Ezekiel saw in his vision, chap. i. were still more monstrous, and unlike any thing in nature, than the beasts in Daniel's vision. Each of them had four faces, namely, the face of a man, of a lion, of an ox, and of an eagle. Their feet were straight with soles, like those of calves' feet. They had the hands of a man under their wings, and their appearance was that of burning coals of fire, from which went flashes of lightning. They were accompanied with wheels of the colour of beryl. Each wheel had a wheel within it, and their rings were so high that they were dreadful, and had eyes round about; and when the living creatures went, the wheels went; for the spirit of the living creatures was in the wheels. The likeness of the firmament, which was stretched over the heads of the living creatures, was as the colour of chrysolite. And above the firmament was the likeness of a throne, as the appearance of a sapphire stone; and upon the throne, the likeness of the appearance of a man above upon it. His loins downward had the appearance of fire, like the bow that is in the cloud in the day of rain.

This allegorical vision not being accompanied with an interpretation, it meaning cannot be determined with any certainty. Only, as the prophet in the conclusion of his account of it says, ver. 18. 'This was the appearance of the likeness of the glory of the Lord.' And intimates, that the things spoken to him, which are mentioned in the following chapters, proceeded from this appearance, it may perhaps be conjectured, that the vision was an enigmatical representation of the attributes of the Deity exerted in the government of the world; and that that representation was formed by the union of a number of symbols, whose meaning those who understood the ancient picture-writing knew, but which we, whose knowledge of that sort of writing is extremely imperfect, cannot pretend to explain.

It remains to observe, that in foretelling future events, especially those which were of an extensive nature, and at a great distance in point of time, the Spirit of God thought proper to make use of allegorical dreams and visions, rather than of plain verbal descriptions, for the following reasons:—1. These dreams and visions, whether formed on known or on arbitrary symbols, were naturally so dark, even when accompanied with an interpretation, as not to be distinctly understood till they were explained by their fulfilment. This darkness I think was necessary to prevent unbelievers from pretending that the prophecy, by exciting persons to do the things foretold, occasioned its own accomplishment.—2. The images of which these allegorical dreams and visions were composed, being all objects of sight, they made a much more lively and forcible impression on the minds of the prophets, than it was possible to do by words; consequently, they could be more distinctly remembered, and more accurately related to others, than if the qualities and actions of the persons represented by the symbols in the dream or vision, had been expressed in a verbal description.—3. The facility with which the representations in an allegorical dream or vision could be remembered, and the precision with which they could be related in all their circumstances, rendered the transmission of them to posterity as matters of fact easy. And although the meaning of these dreams and visions was not understood by those to whom they were related, yet being of such a nature as to make a strong impression on all to whom they were related, when they came to be explained by their accomplishment, the inspiration of the prophet who had the dream or vision was rendered undeniable, and the sovereignty of God in the government of the world was raised beyond all possibility of doubt.

Sect. IV.—Of the Method of conveying Instruction by significant Actions.

To render speech forcible and affecting, mankind, in all ages and countries, have been in use to accompany their words with such gestures and actions as indicated the sentiments and feelings of their mind. This was the custom more especially in the first ages of the world, when the primitive languages were not sufficiently copious, and men's passions were under little restraint. Hence the eastern nations, whose imaginations were warm, and whose tempers were lively, early delighted in this method of communicating their sentiments and feelings; and even after their language became so copious as not to need that extrinsic aid, they still continued to express their sentiments in the same way. Nay, all savage nations at this day express their strongest feelings by accompanying their words with significant actions, which shews that the custom is founded in nature.—The scriptures furnish many instances of this custom. For example, to render promissory oaths more solemn and binding, the person who swears the oath put his hand under the thigh of him to whom he swore: Gen. xxiv. 2. 'Abraham said unto his eldest servant of his house, Put, I pray thee, thy hand under my thigh: 3. And I will make thee swear by the Lord the God of heaven, and the God of the earth, that thou wilt not take a wife unto my son of the daughters of the Canaanites.'
In like manner, Jacob before his death required his son Joseph to put his hand under his thigh, and swear, that he would not bury him in Egypt, but in Canaan with his fathers, Gen. xlvii. 29.

To express extreme affliction and grief, they rent their clothes, and covered themselves with sackcloth. Thus it is said of Jacob when he saw Joseph's coat, 'He rent his clothes, and put sackcloth upon his loins, and mourned for his son many days.'—1 Kings xxi. 27. When Ahab heard Elijah's words, 'he rent his clothes, and put sackcloth on his flesh, and fasted, and lay on sackcloth and went softly.'

Moses having constrained his wife Zipporah to circumcise her son, she, to express her detestation of the action, and her displeasure with her husband for having commanded it, cast the foreskin of the child at his feet, and said, 'Surely a bloody husband art thou to me.' Exod. iv. 25.

Indulge the significant actions with which any kind of information was accompanied, were commonly of the typical kind; that is, they were so contrived as to express the information conveyed by the words. Thus, when Moses saw an Egyptian smiting an Israelite, he slew the Egyptian, to show, by action, that God would by him deliver the Israelites from the bondage of the Egyptians. So Stephen assures us, Acta vii. 39. Thus also, 1 Kings xi. 36. 'The prophet Ahijah caught the new garment that was on Jeroboam, and rent it in twelve pieces. 31. And he said to Jeroboam, take thee ten pieces; for thus saith the Lord the God of Israel, Behold I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee.'—1 Kings xxi. 11. 'Zedekiah the son of Chenaanah made him horns of iron; and he said, Thus saith the Lord, With these shalt thou push the Syrians until thou have consumed them.'—2 Kings xiii. 18.

'Elisha said unto the king of Israel, Smite upon the ground; and he smote thrice, and said, 19. And the man of God was wroth with him, and said, 'Thou shalt not have smitten five or six times, when thou shalt smite Syria till thou hast consumed it; whereas now thou shalt smite Syria but thrice.'—2 Kings v. 13. 'Thus said the Lord, Forasmuch as this people refused the water of Gihon, and had no water, I give you the tears as rain.'—Jer. x. 15. 'Sigh, therefore, thou son of man, with the breaking (beating) of thy loins; and with bitterness a sigh before their eyes. 7. And it shall be when they say unto thee, Whereforeighest thou that thou shall answer? For the tidings, because it cometh; and every heart shall melt, and all hands shall be feeble.'—Ezek. iii. 14.

'Thou, therefore, son of man, prophesy, and smite thine hand togethers.' 3 Matt. xvi. 21.

In later times, likewise, the Jews accompanied their discourses with significant actions, to give their instructions the greater force. Matt. xviii. 2. 'Jesus called a little child, and set him in the midst of them. 3. And said, Verily, I say unto you, except ye be converted and become as little children, ye shall not enter into the kingdom of heaven. 4. Wherefore, therefore, shall humble himself as this little child,'&c.—Mark xi. 12. 'On the morrow, when they were come from Bethany, Jesus was hungry. 13. And seeing a fig tree afar off having leaves, he came, if haply he might find anything thereon; and when he came to it he found nothing but leaves. Now the time of (growing) figs was not yet. 14. And Jesus answered and said to it, No man eat fruit of thee henceforth for ever. 15. And his disciples heard it.—20. And on the (next) morning, as they passed by, they saw the fig tree dried up from the roots. 21. And Peter, calling to remembrance, saith unto him, Master, behold the fig tree which thou cursedst is withered away.' Peter called his Master's declaration, in consequence of which the fig tree was destroyed, a curse, agreeably to the phraseology of the Hebrews, who considered land absolutely sterile as cursed; Heb. vi. 8.—By the typical action of destroying the barren fig tree, our Lord intimated to his disciples the destruction which was coming on the Jewish nation on account of their wickedness.—John xiii. 4. 'Jesus riseth from supper, and laid aside his garments, and took a towel and girded himself. 5. After that he poureth water in a basin, and began to wash the disciples' feet, and to wipe them with the towel wherein he was girded. 12. So after he had washed their feet, and had taken his garments and was set down again, he said to them, Know ye what I have done to you? 14. If ye love me, let me wash your feet.'—John xiii. 14. 'Ye ought to do the meanest offices to each other, when they are necessary for promoting each other's happiness.—Luke ix. 5. 'Whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet for a testimony against them.'—Matt. xix. 13. 'Then there were brought unto him little children, that he should put his hands on them and pray. 16. And he laid his hands on them.—1 Tim. iv. 14. "Neglect not the spiritual gift which is in thee, which was given thee according to prophecy, together with the imposition of the hands of the eldership."—Matt. xxvii. 44. 'Jesus had compassion on them, and touched their eyes; and immediately their eyes received sight.'—John ix. 6. 'He spat on the ground and made clay of the spittle, and he anointed the eyes of the blind man with the clay; 7. And said to him, go wash in the pool of Siloam.'

These examples shew, that our Lord's taking Peter's wife's mother, who was sick of a fever, and Jairus's daughter, who was dead, by the hand; and his touching the eyes of the two blind men mentioned Matt. ix. 2, with other things of the like nature, were merely significant actions, by which he intimated to the persons themselves, and to those who were present, that he was going to work a miracle in their behalf. So also, before he said to his apostles, John xx. 22. 'Receive ye the Holy Ghost, he breathed on them,' to intimate, that by the invisible operation of his power he would confer on them the gifts of inspiration and miracles.

Another remarkable instance of enforcing information by a significant action, we have Acts xx. 11. When Paul's girdle, and bound his own hands and feet, and said, 'Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that oweth this girdle, and shall deliver him into the hands of the Gentiles.'

Lastly, it is well known that baptism and the Lord's supper were instituted by Christ, and appointed to be continued in the church, for the purpose of setting before the people by significant actions some of the greatest articles of their faith.

Since then it was common in the eastern countries to give instruction by symbolical actions, as well as by words, the many extraordinary things done by the Jewish prophets, for discovering to the Israelites God's purposes concerning themselves, and concerning the neighbouring nations, cannot be matter either of astonishment or of offence to us. They were all of them done at the commandment of God, and agreeably to the manners of the times; and were admirably adapted to convey, in the strongest and most forcible manner, the information intended.

Thus, Isaiah was commanded by God to walk three years, not only barefoot but naked, that is, without his upper garment; namely, the hairy mantle commonly worn by the prophets, Zech. xiii. 4. And this he was to do as a sign and a wonder upon Egypt and Ethiopia.
Isa. xx. 3, 3. that is, as it is explained ver. 4. to shew by action, that the king of Assyria would lead away the Egyptians prisoners, and the Ethiopians captive, young and old, naked and barefoot, even with their buttocks uncovered, to the shores of Egypt. B. Lowth, in his notes on Isa. xx. 3, thinks it probable that Isaiah was ordered to walk naked and barefoot three days, to shew that within three years after the defeat of the Cushites and Egyptians by the king of Assyria, the town should be taken. For he thinks the time was foretold, as well as the event; and that the words three days may have been lost out of the text at the end of ver. 2, after the word barefoot, a day being put for a year, according to the prophetic rule.

In like manner Jeremiah was ordered, chap. xix. 1, to get a potter’s earthen bottle, and with the ancients of the people and of the priests, ver. 2, to go to the valley of Hinom, and prophesy in their hearing that Jerusalem was to be destroyed. And that his prophecy might have a strong impression on the imagination of the men who were with him, he was ordered, ver. 10, ‘to break the bottle in the sight of these men; 11. And to say unto them, Thus saith the Lord of Hosts, Even so will I break this people and this city, as one breaketh a potter’s vessel that cannot be made whole again.’

The same prophet was ordered, Jer. xxvii. 2. to make bonds and yokes, and put them on his own neck, and to send them to all the neighbouring kings, by the messengers whom they had sent to Jerusalem to persuade Zedekiah to enter into the confederacy which they had formed against the king of Babylon; and by that symbolic action the prophet was to signify to them, that the issue of the confederacy would be certain captivity to them all. But we are told, chap. xxviii. 10, that the false prophet Hananiah took the yoke from off the prophet Jeremiah’s neck, and broke it, and spoke in the presence of all the people, saying, ‘Thus saith the Lord, Even so will I break the yoke of Nebuchadnessar king of Babylon, from the neck of all nations, within the space of two full years.’

Once more, Jeremiah having written in a book his prophecy concerning the destruction of Babylon, recorded Jer. li. he gave it to Seraiah, ver. 60, and ordered him when he came to Babylon with Zedekiah to read it, and having read it, to bind a stone to it, and cast it into the midst of Euphrates. Ver. 64, ‘And thou shalt say, Thus shall Babylon sink, and shall not rise from the evil that I will bring upon her.’

With the same design of speaking by significant actions, Ezekiel was ordered to delineate Jerusalem upon a tile, and to besiege it by building a fort against it, raising a mount, and setting a camp with battering rams against it round about. This siege the prophet was to continue four hundred and thirty days, and during the continuance thereof he was to eat and drink by measure: and his bread was to be baked, that is, prepared, ver. 15, with dung — the fuel with which he was to prepare his bread was to be dung. By these symbolical actions the prophet showed that Jerusalem was to be besieged, and that during the siege the inhabitants were to be punished with a grievous famine, Ezek. iv.—In the following chapter the prophet was ordered, ver. 1, to shew his head and beard, and with a balance to divide the hairs thereof into three parts, and, ver. 2, when the days of the siege were fulfilled, he was to burn with fire a third part of the hairs in the midst of the city: next, he was to take a third part and smile about it with a knife; and the remaining third part he was to scatter in the wind except a few hairs which he was to bind in the skirts of his garment. The meaning of these symbolical actions God explained to the Israelites as follows:—Ver. 11, ‘Because thou hast defiled my sanctuary with all thy detestable things, and with all thine abominations; therefore will I also diminish thee; neither shall mine eyes spare, neither will I have any pity. 12. A third part of thee shall be die with pestilence, and with famine shall they be consumed in the midst of thee: and a third part shall fall by the sword round about thee; and I will scatter a third part into all the winds: and I will draw out a sword after them. 13. Thus shall mine anger be accomplished, and I will cause my fury to rest upon them, and I will be comforted. 15. So it shall be a reproach and a taunt, an instruction and an astonishment, unto the nations that are round about thee, when I shall execute judgments in them, in anger, and in fury, and in furors of rebukes. If the Lord have spoken it.’

For the illustration of the foregoing allegorical action, I will here transcribe B. Lowth’s note on Isa. vii. 20, ‘In the same day shall the Lord shew with a razor that is hired, namely, by them beyond the river, by the king of Assyria, the head and the hair of the feet: and it shall also consume the beard.’—‘To shave with the hired razor the head, the feet, and the beard, is an expression highly parabolical; to denote the utter devastation of the country from one end to the other, and the plundering of the people from the highest to the lowest, by the Assyrians, whom God employed as his instrument to punish the Jews. Ahaz himself, in the first place, hired the king of Assyria to come to help him against the Syrians, by a present made to him of all the treasures of the temple as well as his own: and God himself considered the great nations whom he thus employed as his mercenaries, and paid them their wages. Thus he paid Nebuchadnessar, for his services against Tyre, by the conquest of Egypt, Ezek. xxix. 18–20. The hairs of the head are those of highest order in the state; those of the feet or the lower parts are the common people; the beard is the king, the high priest, the very supreme in dignity and majesty. The eastern people have always held the beard in the highest veneration, and have been extremely jealous of its honour. To pluck a man’s beard is an instance of the greatest indignity that can be offered, Isa. l. 6. The king of the Ammonites, to shew the utmost contempt of David, cut off half of the beards of his servants; and the men were greatly ashamed; and David bade them tarry at Jericho till their beards were grown,’ 2 Sam. x. 4, 5, &c.”

Once more, God ordered Ezekiel, chap. xii. 3, to prepare stuff for removing, and to go forth with it at even in the sight of the people, as they who go forth into captivity, and, having digged through the wall in their sight, to carry his stuff out thereby upon his shoulders in the twilight, with his face covered that he might not see the ground. The prophet having performed these actions in the sight of the people, when they said to him, What doest thou? God ordered him to reply, ver. 11, ‘I am your sign: like as I have done, so shall it be done unto them: they shall remove and go into captivity. 12. And the prince that is among them shall bear upon his shoulders in the twilight, and shall go forth: they shall dig through the wall to carry out thereby: he shall cover his face that he see not the ground with his eyes. 13. My net also will I spread upon him, and he shall be taken in the snare: and I will bring him to Babylon, to the land of the Chaldeans; yet shall he not see it, though he shall die there. 14. And I will scatter towards every wind, all that are about him to help him,’ &c.”

From these examples of significant actions, concerning which God declared that they were commanded to be done for the purpose of prefiguring future events, we may conclude, that those uncommon actions which he commanded without declaring the purpose for which they were commanded, had, like the others, a typical meaning. This conclusion is warranted by the inspired writers, who
in after times have pointed out the things signified by these actions. For example, when God ordered Abraham to sacrifice his only son, although he did not tell him the purpose for which that difficult command was given to him, yet, from the apostle's terming the suspension of that command a receiving of Isaac from the dead for a parable, Heb. xi. 19, we learn, that by the command to sacrifice Isaac, and by the suspension of that command, the death and resurrection of God's only Son was prefigured. In like manner, when the sacrifice of the passover was instituted, although no intimation was given of its having a typical meaning, we know that it prefigured the sacrifice of Christ, together with the influence of that sacrifice in procuring the salvation of believers. For we are told expressly, John xix. 36, that when our Lord hung on the cross his legs were not broken, that the command concerning the paschal lamb, Exod. xii. 46. 'Neither shall ye break a bone thereof,' might be fulfilled. Besides, in allusion to the typical meaning of the passover, Christ is called, 1 Cor. v. 7. our Passover; and is said to be sacrificed for us. Further, when God ordered Moses to lift up the image of a serpent on a pole, that the Israelites in the wilderness who were stung with serpents, might be healed by looking at it, although nothing was said concerning its having a typical meaning, yet that it had such a meaning we learn from our Lord himself, who thus explained it, John iii. 14. 'As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whatsoever believeth on him, should not perish, but have eternal life.' Wherefore, the lifting up of the brazen serpent was a type of Christ's being lifted up on the cross; and the health which the Israelites obtained by looking at it, represented the salvation of those who believe on Christ as the Saviour of the world. Hence, in allusion to the typical meaning of the brazen serpent, Isaiah introduces Messiah saying, chap. iv. 21. 'Look unto me and be ye saved, all the ends of the earth.'

Upon the whole it appears, that the uncommon actions performed by the Jewish prophets, were all of them significant; both those whose meaning was declared, and those whose meaning was not declared; and that they were commanded by God, for the purpose of prefiguring, in a symbolic manner, future persons and events. It is true, the long duration of some of these symbolic actions, the labour with which they were performed, and the pain which they occasioned to the persons who performed them, have afforded infidels a presence for speaking of the prophets as fanatics and madmen, who by such doings debased the prophetic office. For which reason the prophets, by the divine direction, assumed characters not naturally belonging to them, and performed actions altogether out of the common course, for the purpose of prefiguring future persons and events, the characters and actions and fortunes of some eminent persons, whose distinguished stations placed them in the view of the world, were so ordered by God as to be exact representations of future persons, who, when they arose, by the likeness of their characters and actions and fortunes to those of the persons by whom they were represented, would make mankind sensible that the inspired teachers spake truly, when they declared that the one had been prefigured by the other. In some instances, the persons whose characters and actions prefigured future events, were declared by God himself to be typical, long before the events, which they prefigured came to pass; but in other instances, many persons really typical were not known to be such till after the things which they typified happened.

1. Of the first-mentioned sort we have a remarkable example in Abraham, whom God declared to be a typical person, by constituting him the father or type of believers of all nations; and by making with him, as their father, a covenant, in which he promised to be a God to him and to his seed in their generations, and to give to him and to his seed the land of Canaan for an everlasting possession; which promises had not only a literal but a typical or second meaning; as was shewed at large in Ex. v., sect. 1, 2, &c. consequently the covenant with Abraham was an allegory.

2. A second example of a typical person we have in Melchizedek, who, in his character of a king and priest united, was declared by God himself to be a type of his Son's being a king and a priest in the human nature; and who, by blessing Abraham, in a figure of the priesthood and government of the Son of God, was curving for believers the pardon of their sins.
4. ‘The Lord hath sworn, and will not repent, Thou art a priest for ever after the similitude of Melchizedec.’

3. Jacob likewise, and Esau, were typical persons; for their struggling together in their mother’s womb, prefurged the wars which the nations who were to descend from them were to wage with each other: and Jacob’s taking hold of Esau’s heel in their birth, prefurged that the descendants of Jacob would subdue the descendants of Esau. So God told Rebecca, Gen. xxi. 23. ‘Two nations are in thy womb; and two kinds of people shall be separated from thy bowels; and the one people shall be stronger than the other people; and the elder shall serve the younger.’

4. Joshua, who was the high-priest of the Jews during the rebuilding of the temple, was an eminently typical person: for he prefurged our great high-priest Christ, as we learn from the vision in which the prophet Zechariah, chap. iii. 3. saw him standing before the angel of the Lord, in filthy garments, to represent the iniquity of the many which was to be laid on Christ. These filthy garments the angel commanded to be taken away from him; and said, ver. 4. ‘Behold I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment.’

5. And I said, let them set a fair mitre upon his head: So they set a fair mitre upon his head; such as the high-priests wore when they officiated, and clothed him with garments.’ Then, to show the emblems of the sacrifice, the angel of the Lord said, ver. 8. ‘Hear now, O Joshua, the high-priest, thou and thy fellows that sit before thee, for they are men of wonder; typical men. So the phrase signifies, Isa. viii. 18. ‘For behold, I will bring forth my servant the Branch.’ Wherefore, Joshua, in his character as high-priest, and his fellows the high-priests who preceded him, were all of them types, or prefigurations, of God’s servant the Branch, in his character as high-priest; which also the author of the epistle to the Hebrews hath proved at great length.—Farther, to shew still more clearly that Joshua was a type of Christ, the prophet was ordered by God to take silver and gold and make crowns, and to set them on the head of Joshua in the house of Joash, and to say to him, chap. vi. 12. ‘Thus speaketh the Lord of hosts, saying, Behold the man whose name is the Branch: He shall grow up out of his place, and he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne; and the nations shall be blessed in him, and in his reign shall be between them both.’ But the man whose name is the Branch, and who is here foretold to grow up out of his place, was, according to Isaiah, to be a descendant of Jesse. Chap xi. 1. ‘And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots.’ Wherefore, Joshua being a descendant of Aaron, was not the person whom Isaiah foretold under the idea of a Branch growing out of the roots of Jesse; consequently, when God ordered the prophet to say to Joshua and the witnesses, after putting the crowns on Joshua’s head, Behold the man whose name is the Branch, his meaning certainly was, that Joshua was a type of the man whose name is the Branch, in his two offices of a king and a priest, and as the builder of the true temple of the Lord. Accordingly, that this symbolical transaction might be remembered, and that Joshua in after ages might be known to have been a type and a pledge of the coming of the Man whose name is the Branch, the two crowns which the prophet had put on Joshua’s head, as symbols of the two offices in which he was a type of Christ, were, by the command of God, delivered to the witnesses, to be laid up in the temple as a memorial, ver. 14.

If, because Zechariah at this time was the prince of the Jews, any one expects that he, and not Joshua, was called the man whose name is the Branch, he ought to consider, that of the man whose name is the Branch it is said, ver. 13. not only that he shall build the temple of the Lord,—and shall sit and rule upon his throne,—but that ‘he shall be a priest upon his throne,’ for this could not be said of Zechariah, who was not a descendant of Aaron. We may therefore conclude, that the things said and done to Joshua by the prophet Zechariah, were said and done to him as a type of Christ.

5. Of typical persons who were not declared to be such, till the persons of whom they were types appeared, Adam deserves to be first mentioned. For, in respect of his being the author of sin and death to all his posterity, he is said by the apostle, Rom. v. 14. to be by contrast πατέρ, ‘the type or figure of him (Christ) whom was to come,’ for the purpose of being the author of righteousness and life to mankind. See Rom. v. 14. notes. Hence Christ is called, 1 Cor. xv. 45. the last Adam.—Adam was likewise a type of Christ in this respect, that Eve, who was an image of the church, was formed of a rib taken from Adam’s side while he was in a deep sleep; for this transaction prefurged the formation of the church, the Lamb’s wife, by the breaking of Christ’s side on the cross, while he slept the sleep of death, as the prophet Isaiah saith, Eph. v. 32. See the note on that verse.

6. Of persons who in their natural characters and fortunes were types of future persons and events, Abraham’s wives and sons are remarkable examples. His wife, Hagar and Sarah, were types of the two covenants, by which men become the people of God; and his sons Isaac and Ishmael, were, in their characters and state, types of the people of God under these covenants. So the apostle Paul assures us, Gal. iv. 22. ‘It is written that Abraham had two sons; one by the bond-maid, and one by the free woman. But he, verily, who was born of the bond-maid, was begotten according to the flesh; but he who was born of the free woman was through the promise. 24. Which things are an allegory; for these women are the two covenants: The one, vanity, from Mount Sinai, bringing forth children unto bondage, which is Hagar. 25. For the name Agar denotes Mount Sinai in Arabia; and she answereth to the present Jerusalem, and is in bondage with her children. 26. But the Jerusalem above is the free woman, who is the mother of us all.’ See Gal. iv. 24. notes 1, 2, and ver. 25. notes, where, and in the commentary, this allegory is explained.

7. The third typical person I shall mention is David, who was raised by God to the government of the natural seed of Abraham, that in his office as their king, and in his wars against their enemies, he might be a type of Christ the Ruler and Saviour of Abraham’s spiritual seed. This appears from what the angel who announced our Lord’s birth said to his mother, Luke i. 32. ‘The Lord God shall give unto him the throne of his father David, and he shall rule over the house of Jacob for ever; and of his kingdom there shall be no end.’ For in what sense could our Lord’s spiritual dominion be called the kingdom of his father David, unless David’s kingdom was a type thereof? In fact, the power and success with which David governed the natural seed, and subdued the neighbouring heathen nations, their enemies, was a fit prefiguration of the power and success with which Christ rules the spiritual seed, and subdues their enemies.—That David was a type of Christ appears from this also, that the prophets who foretold to the Israelites the coming of Christ, named him David, and David their king: by a common metonymy giving the name of the type to the person typified. See Jer. xxx. 9. Ezek. xxiv. 23. xxvii. 24. Hosea iii. 4. 5. and Isa. iv. 3. Acts xiii. 34. particularly the last mentioned passage, where the benefits which the spiritual seed derive from
the government of Christ, and in particular their safety from their enemies, are termed, The sure mercies of David. — In short, unless David in his government of the natural seed was a type of Christ in his government of the spiritual seed, no just interpretation can be given of the divine revelations and promises which were made to him, and which are recorded by Ethan, Psal. lxxxix. 19—37. Whereas, if these things are spoken to David as an image or type of Christ, the whole is plain, and hath received a complete accomplishment.

8. The fourth typical person whose history is given in scripture is Solomon, who, in his ruling the natural seed, and in his building the temple, prefigured Christ the ruler of the spiritual Israel, and the builder of the Christian church, the great temple of God which in its perfect form will subsist in the heavenly country. For as David's government was so ordered by God as to be a striking representation of the powerful government which Christ now exercises, for protecting his people and subduing their enemies, so God raised up Solomon a peaceful king, and made Israel enjoy peace and prosperity under his government, and appointed him to build the temple of God at Jerusalem, 1 Chron. xxii. 10. to prefigure the peace and happiness which the spiritual Israel shall enjoy after all their enemies are completely destroyed, and they themselves are introduced into the heavenly country, and formed into one great church or temple for the worship of God. This appears from Psal. lxxii, where Solomon's character and actions as a king are delineated, and the happy effects of his government are described. For in that Psalm things are spoken of him which do not belong to him, unless as a type of Christ; particularly ver. 6. They shall fear thee as long as the sun and moon endure, throughout all generations.— Ver. 11. All kings shall fall down before him, all nations shall serve him. 12. For he shall deliver the needy when he crieth, the poor also, and him who hath no helper. 14. He shall redeem their soul from deceit and violence; and precious shall their blood be in his sight.— Ver. 17. His name shall endure for ever; his name shall be continued as long as the sun: and men shall be blessed in him; all nations shall call him blessed. —This last circumstance indispensably proves Solomon to have been a type of Christ, for it was one of these distinguishing characters of Christ, Abrahamic seed, that 'in him all the nations of the earth were to be blessed.' Moreover, Psal. xlv. cannot be interpreted of Solomon, unless on the supposition that he was a type of Christ; for in his natural character it could not be said to Solomon, ver. 6. Thy throne, O God, is for ever and ever; the sceptre of thy kingdom is a sceptre of rectitude. Thou hast loved righteousness, and hated wickedness; therefore, O God, thy God hath anointed thee with the oil of gladness above thy associates.' See Heb. i. 8, note 1.

9. The fifth allegorical or typical person spoken of in scripture, is the son of the prophetess, whose birth was foretold Is. vii. 14. 'The Lord himself shall give you a sign, Behold a virgin shall conceive and bear a son, and shall call his name Emmanuel.' Butter and honey shall be in his mouth, and he shall make to understand the difference between the fear of the Lord and the fear of the false gods. 15. For before the child shall know to refuse the evil and choose the good, the land that thou abhorrest shall be forsaken of both her kings.'— B. Lowth says this passage should be translated in the following manner: Behold this virgin shall conceive, and bear a son, and thou shalt call his name Emmanuel: Butter and honey shall he eat whom he shall know to refuse evil and choose good. For before this child shall know to refuse evil and choose good, the land shall be desolate, by whose two kings thou art distressed.' On Isaiah, p. 83. Lowth adds, 'Harmer has clearly shewn, that these articles of food (butter and honey) are delicacies in the east, and as such denote a state of plenty. See also Job. v. 6. They therefore naturally express the plenty of the country, as a mark of peace restored to it.' And in confirmation of his opinion he cites Jer. xi. 5. Buitym et mel comendavit, quoniam terrae nostra plena erit omnis boni.' He then proceeds thus, p. 64.: Agreeably to the observations communicated by the learned person above mentioned, (Harmer), which perfectly well explain the historical sense of this much disputed passage, not excluding a higher secondary sense, the obvious and literal meaning of the prophecy is this, That within the time that a young woman, now a virgin, should conceive and bring forth a child, and that child should arrive at such an age as to distinguish between good and evil, that is, within a few years, (compare viii. 4.), the enemies of Judah should be destroyed.' And to show that this prophecy actually hath a higher secondary meaning, that learned expositor reasons as follows: 'But the prophecy is introduced in so solemn a manner, the sign is so marked, as a sign selected and given by God himself, after Abaz had rejected the offer of any sign of his own choosing out of the whole compass of nature; the terms of the prophecy are so peculiar, and the name of the child so expressive, containing in them much more than the circumstances of the birth of a common child required or even admitted; that we may easily suppose, that, in minds prepared by the general expectation of a great deliverer to spring from the house of David, they raised hopes far beyond what the present occasion suggested, especially when it was found, that in the subsequent prophecy, delivered immediately afterward, this child, called Immanuel, is treated as the Lord and Prince of the land of Judah. (Chap. viii. 8.) To the things mentioned by Lowth, I add, that the account of the character and actions of this child, given Is. ix. 6, is by no means applicable to the son of the prophetess, unless as a type of the divine person who was to be the deliverer of the people of God. 'Unto us a child is born, unto us a son is given, and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace.' Of the increase of his government and peace there shall be no end; upon the throne of David and upon his kingdom to order it, and to establish it with judgment and with justice, from henceforth, even for ever: The seal of the Lord of hosts will perform this.' That the prediction of a virgin's conceiving and bearing a son, who was to be called Emmanuel, was at that time understood to be a promise of the birth of a great and even a divine person, B. Lowth says, 'may be collected with great probability from a passage of Micah, a prophet contemporary with Isaiah, but who began to prophesy after him, and who, as I have already observed, imitated him, and sometimes used his expressions. Micah having delivered that remarkable prophecy which determines the place of the birth of Messiah, 'the ruler of God's people, whose goings forth have been of old from everlasting,' that it should be Bethlehem Ephrata, adds immediately, that nevertheless in the mean time God would deliver his people into the hands of their enemies: 'He will give them up, till she who is to bear a child shall bring forth.' Micah v. 8. This obviously and plainly refers to some known prophecy concerning a woman to bring forth a child, and seems much more properly applicable to this passage of Isaiah, than to any other of the same prophet to which some interpreters have applied it. St. Matthew, therefore, in applying this prophecy to the birth of Christ, chap. i. 22, 23, does it merely in accordance with the words of the prophet to a suitable case, not...
OF THE RIGHT INTERPRETATION

CHAPTER VIII

The sixth allegorical or typical person mentioned in Scripture is the prophet Jonah, whose preservation in the belly of the whale during three days and three nights, and his being after that vomited up alive, Christ himself declared was a type of his own continuance in the grave, and of his subsequent resurrection from the dead: Matt. xii. 39. "An evil and adulterous generation seeketh a sign after a sign, and there shall no sign be given to it but the sign of the prophet Jonah. 40. For as Jonah was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth." Farther, by saying, Luke xi. 30. "As Jonah was a sign to the Ninevites, so shall also the Son of man be to this generation," our Lord insinuated, that as the miraculous preservation of Jonah in the whale's belly, when related to the Ninevites, induced them to give credit to the message which he brought to them from God, so Christ's resurrection from the dead, preached to mankind by his apostles, would induce many to believe on him as the Son of God: wherefore, in both these particulars, Jonah was a type of Christ. 11. Having said thus much concerning persons, who in their natural characters, and actions, and fortunes, are declared to have been types of futurc persons and events, it remains to speak of events happening to the ancient church and people of God, which by the circumstances wherewith they were accompanied, are shewed to have been typical of greater events than were to happen to the people of God under the gospel dispensation. Now concerning these I have two observations to make. The first is, that the things respecting the ancient people of God, which prefigured the greater things to happen to the people of God under the gospel dispensation, were in some instances foretold before they happened to the ancient people. My second observation is, that the prediction of these figurative events were also predictions of the events which they prefigured. Of this double sense of prophecy various instances might be given: Suffice it, however, to mention one instance only: namely, the deliverance of the Jews from the Babylonian captivity, and their restoration to the land of Canaan. These, though natural events, prefigured the much greater and more important deliverance of mankind from the captivity of sin, and the introduction into the heavenly Canaan. For, in the writings of the evangelists, passages of the prophecies which foretold the deliverance from Babylon are applied to that greater deliverance. For example, Isa. xi. 2, 3. He is said by Matthew, chap. iii. 3, and by our Lord himself, Matt. x. 10. to have been fulfilled by John Baptist's preaching in the wilderness of Judea. Yet these verses, in their literal and literal meaning, evidently relate to the return of the Jews from Babylon: for Isaiah, in the end of chap. xxxix. having foretold that all the riches of his palace, which Hezekiah had from pride shown to the messengers of the king of Babylon, should be carried away to Babylon, and that his sons should be carried thither captive, and made eunuchs in the palace of the king of Babylon, the prophet in his 11th chapter mitigated the severity of that prediction, by foretelling, that while the Jews were oppressed with the miseries of their captivity, God would order his prophets who were among them to comfort his people, by assuring them that their captivity would at length come to an end; because, considering their sufferings as a sufficient punishment for their sins as a nation, he would pardon and restore them to their own land, ver. 2. "Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned; for she hath received of the Lord's hands double for all her sins." The people in Babylon being thus assured that they were to be brought back to Judea, "the first thought," as B. Lowth observes, "which would occur to the captives, would be the difficult and danger of their passing through the deserts of Arabia, the nearest way from Babylon to Jerusalem lay." Wherefore the prophets in Babylon, to remove the fears of the people, were ordered to assure them, that by whatever road they should return, it would be made commodious for their safe passage. And this assurance the prophets would give them in language taken from the custom of the eastern princes, when, when they were about to march with their armies through difficult roads, sent pioneers before them to widen the narrow passages, to fill up the hollows, to level the heights, and to smooth the rough ways through which they were to march — Ver. 8. "The voice of one crying in the wilderness, Prepare ye the way of the Lord: make straight in the desert an highway for our God. 4. Every valley shall be exalted, and every mountain and hill shall be made low, and the crooked shall be made straight, and the rough places plain." By these images the prophets intimated, that God was to march from Babylon at the head of his people, to protect them during their journey and to bring them safely into Judea. These things are more plainly expressed, Isa. lxi. 12. "Ye shall not go out with haste, nor go by flight; for the Lord will go before you, and the God of Israel will be your rear-ward." But although this whole prophecy, in its first and literal meaning, evidently related to the deliverance of the Jews from Babylon, the application of the above cited passage to the preaching of John Baptist by the evangelist Matthew, and by our Lord himself, sheweth plainly, that the prophecies concerning the deliverance of the people of God from the Babylonian captivity, had a second and higher meaning, of which the literal sense was the sign. By foretelling the deliverance of the Jews from Babylon, these prophecies foretold the deliverance of mankind from the infinitely worse bondage of sin. Moreover, the command to the prophets in Babylon to comfort God's people, by announcing that their sins were pardoned, and that they were soon to be brought back to their own land, was a command to the ministers of the gospel in every age to comfort penitent believers, by assuring them that their sins shall be pardoned, and that Christ will bring them safely into the heavenly country, (of which the restoration of the Jews to Canaan was the emblem and pledge), because he hath successfully removed all obstacles out of their way. The preparation of the way of the Lord among the Jews by the preaching of John Baptist, was fifty expressed by the voice of one crying in the wilderness. For, as Lowth observes on Isaiah, p. 188. "The Jewish church, to which John was sent to announce the coming of Messiah, was at that time in a barren and desert condition; unfruitful, without reformation, for the reception of her king. It was in this desert country, destitute at that time of all religious cultivation, in true piety and good works unfruitful, that John was sent to prepare the way of the Lord by preaching repentance." Many other examples of prophecies might be mentioned in which the return of the Jews from Babylon was foretold, and of which passages are applied, by the writers of the New Testament, to the redemption of mankind from the bondage of sin. But the one explained above may suffice as a proof of what is called the double sense of prophecy, in which the obvious literal sense exhibits a second and higher meaning; so that these prophecies, properly speaking, are true allegories. Thus it appears, that the high figurative expressions in the Jewish scriptures, which are so offensive to modern
ears and to minute philosophers, were occasioned by the poverty of the first language of mankind: that the boldest of these figures were derived from the ancient picture-writing: that the symbols used in that kind of writing gave rise to the dark Egyptian allegory, which was held in great estimation at the time the scriptures were written; and that, in the early ages, mankind, whether barbarous or civilized, were accustomed to express their sentiments and feelings by significant actions as well as by significant sounds. These things considered, it cannot be matter either of surprise or of blame, that the Jewish prophets exhorted the people and foretold future events in such figurative language as to us moderns appears extravagant; or that they delivered their exhortations and predictions in dark allegories, formed on the qualities and circumstances of the symbols by which the persons and nations, concerning whom they prophesied, were denoted in picture-writing; or even that, on extraordinary occasions, they foretold things future by what may be called a drama continued through a great length of time, in which they spake and acted things which excited the wonder of the spectators, and led them to inquire what the prophets meant by them, and, when explained, could not but make a strong impression upon their imagination. These things were all done suitably to the genius and manners of the times, and were easily understood by the people for whose instruction they were intended.—And with respect to the persons who, in the scriptures, are said in their natural characters and actions to have been types of future persons and events, that method of foretelling things future was of the same kind with allegorical prophecy; for surely it made no difference whether the allegory was formed on the qualities and actions of a symbol, or on the qualities and actions of a real person. In the symbolical or instituted allegory, it was shewed to be an allegory by the particulars of which it was composed; but in the natural allegory, the characters and events of which it was composed do not shew it to be an allegory: wherefore, before these are considered by us as allegories, or prefigurations of future persons and events, we ought to be assured by some one or other of the prophets or inspired persons who afterwards arose, that they are allegories, otherwise they ought not to be considered as such.—By this rule, the falsity of those allegorical meanings which some of the ancient fathers put on many passages of scripture will clearly appear; and the humour of finding mystical senses in the sacred oracles, which some of the modern commentators have too much indulged, will be effectually repressed.

Upon the whole, the observation suggested in the beginning of this Essay may now be repeated with some confidence: namely, That the high figurative language by which the Jewish scriptures are so strongly marked, together with the allegorical and typical senses with which they abound, and the extraordinary things done by the Jewish prophets, instead of being instances of absurdity, and signs of imposture, are proofs of their antiquity and authenticity; and even strong presumptions of the divine original of the revelation contained in those venerable writings.
THE
LIFE OF THE APOSTLE PAUL,
BY WHOM THE GENTILES WERE CONVERTED.
ACCOMPANIED WITH
PROOFS AND ILLUSTRATIONS.

I offer to the Public the history of the Apostle Paul, composed from materials furnished, partly by himself in his epistles, and partly by the evangelist Luke in his book of the Acts. And I do this in the persuasion, that the better we are acquainted with Paul’s character and actions, the more we will be disposed to acknowledge his authority as an apostle, and to respect his writings as the oracles of God. This, however, is not the only advantage to be derived from the knowledge of Paul’s history: it will establish us in the faith, by showing us in what manner the gospel was preached at the first, both to the Jews and to the Gentiles; what success it met with in different countries where it was preached; what sufferings the first preachers and the first believers endured for the sake of the gospel; and how truly it was confirmed by the Lord, who gave testimony to the word of his grace, by the signs and wonders which he granted to be wrought by the hands of the apostles, in all the countries where they preached. To these advantages we may add, the use which the knowledge of Paul’s history will be of in helping us to understand his writings, which make so considerable a part of the canon of scripture.

CHAP. I.—Paul’s Birth and Education; his Persecution of the Disciples of Christ; and his Conversion.

Paul was a Jew, of the tribe of Benjamin, rightly descended from Abraham, the founder of the Jewish nation; in which respect he was superior to those Jews whose parents had been converted from heathenism. According to the manner of his people, he was circumcisioned on the eighth day after his birth, and had an Hebrew name given him, being called Saul; but afterward he took the name of Paulus or Paul, in compliment to Sergius Paulus the proconsul of Cyprus, whom he converted in his first journey among the Gentiles, Acts xvi. 7. R. Tarsus, the place of Saul’s nativity, though not a city of Judea, did honor to such Jews as were born there; for it was the metropolis of Cilicia, and, as a place of education, it excelled Athens and Alexandria, and all the other Greek cities where there were schools of philosophy and of the polite arts. So Strabo tells us, lib. xiv. Saul therefore had reason to boast even of the place of his birth, Acts xx. 39. ‘I am a man which am a Jew of Tarsus in Cilicia, a citizen of no mean city.’

Saul’s father was a Roman,” (Acts xxii. 28.), which in the provinces was a distinction highly honorable, as it entitled those who possessed it to many valuable privileges and immunities. For which reason it was either purchased with money, or it was bestowed as the reward of extraordinary services, Acts xx. 28. His being a Roman in the right of his father, is not the only circumstance which shows that Saul was well born: the care and expense bestowed on his education, is a proof that his family was in opulent circumstances.

As Saul hath termed himself an Hebrew of the Hebrews, we may presume that the language of his family was what they then called the Hebrew. Yet having passed the first years of his life in Tarsus, a Greek city, it is reasonable to believe that he spake the Greek language also, and was even taught to read it. But as to his education in the Greek literature I am not so certain. In his sermons and writings there are traces from which it may be gathered, that he had a general knowledge of the learning, the religion, the manners, and the customs of the Greeks, and that he had read some of their best authors. But whether he got that knowledge at Tarsus, in his younger years, may be doubted. He did not remain there the time that was requisite for acquiring it, and at Jerusalem, where he received the greatest part of his education, he had no opportunity of studying the Greek learning. I am therefore of opinion, that Saul’s knowledge of the Greek rhetoric and philosophy was not acquired in Tarsus. Neither was it such as could entitle him to the appellation of learned in these matters. But it was a general knowledge only, acquired by conversing with the Greeks in the different countries where he preached the gospel. In any other manner he cannot be supposed to have got that knowledge; because, however capable he might be of such studies, he had no leisure, after he became an apostle, to prosecute them. Besides the greatest proficiency in the rhetoric and philosophy of the Greeks would have been of no use to him in the discharge of the apostolic office. For Christ sent him and the other apostles to preach the gospel, not with the wisdom of words, lest the conversion of the world might have been attributed to the eloquence, knowledge, and superior abilities of the preachers, and not to the power of God which accompanied their preaching.

But though Saul was no proficient in the rhetoric and philosophy of the Greeks, he was thoroughly instructed in the learning of the Jews. For as soon as the years of his childhood were over, his parents sent him to Jerusalem, to study under Gamaliel, the most celebrated doctor of his time, and who, for his great knowledge and virtue, was in reputation among all the people, Acts v. 34. —According to Josephus, Ant. xx. the learning of the Jews consisted in the knowledge of their own laws and religion, as contained in their sacred writings. The doctors, therefore, employed themselves in explaining these writings to the studious youth, founding their interpretations upon traditions pretended to be handed down from Moses and the prophets. It is true, the doctors in some
instances perverted the meaning of the scriptures; and by their traditions made void the commandments of God. But in general the true sense of the scriptures seems to have been preserved among the Jews by those traditionary explications, as may be understood from the following well known facts—1. The apostle, especially Paul, in reasoning with the Jews, always proved the doctrines of the gospel by quotations out of the writings of Moses and the prophets. But these quotations would have been no proofs at all of the gospel doctrines, at least to the Jews, unless the sense put upon them by the apostles, which was their real meaning, had been the sense generally put upon them by the Jews.—2. It was owing to the knowledge which they had of the true meaning of the writings of Moses and the prophets, that some of the more learned Jews believed on Jesus: Such as Nicodemus, Joseph of Arimathæa, and that great company of the priests who were obedient to the faith, Acts vi. 7—9. Gamaliel, Paul’s master, from his great knowledge of the scriptures, seems to have thought well of the apostles, and of their doctrines, as is plain from the council which he gave to his brethren of the Sanhedrim, Acts v. 38. ‘And now, I say unto you, Refrain from these men, and let them alone; for if this counsel, or this work, be of men, it will come to nought. 39. But if it be of God, you cannot overthrow it, lest haply ye be found even to fight against God!’—How perfectly Saul was educated in the knowledge of the law of the Fathers, we learn from himself, Acts xxii. 3. ‘Born in Tarsus in Cilicia, yet brought up in this city at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers; and was zealous towards God, as ye all are this day.’ And of his proficiency in that kind of learning he says, Gal. i. 14. ‘And profited in Judaism above many my equals in mine own nation, being more exceedingly zealous of the traditions of the fathers.’

Saul’s parents completed his education, by having him taught the art of tent-making, Acts xviii. 3. In this they followed the manners of the Jews, with whom it was customary to teach the youth of the highest birth some mechanical employment, whereby, in cases of necessity, they might maintain themselves without being burdensome to others. The benefit which Saul derived from this branch of his education while he preached the gospel, will be seen afterwards.

In what year of his age Saul came to Jerusalem, and how long he continued under the tuition of Gamaliel, is not known: But from his saying, that ‘he spent his youth among his own nation at Jerusalem,’ Acts xxvi. 4, it may be conjectured that he came thither early in life. And seeing, in his epistle to Philemon, which is thought to have been written A. D. 62, he calls himself Paul the aged, we cannot be much mistaken in supposing that he was then about 60 years old; and that when our Lord began his public ministry he was in the 26th year of his age. Wherefore, having finished his studies, we may suppose that he then professed himself a Pharisee; of which sect also his father was, Acts xxii. 6—Farther, seeing our Lord, in the course of his ministry, attracted the attention of the whole Jewish nation, it is probable Saul’s zeal for the institutions of his fathers prompted him to join such of his sect as followed Jesus with an intention to find matter of accusation against him. And when he was tried, condemned, and put to death, for calling himself Christ the Son of the Blessed, this zealous young man may have been present. So that, having often seen Jesus, he could know whether he who appeared to him on the road to Damascus, was really the person whom the rulers at Jerusalem had put to death, or only an impostor who personated him. However, if any one calls this conjecture in question, I will not dispute it with him.

What we certainly know from the sacred history is, that when Christ’s resurrection from the dead was published in Jerusalem, the rulers were greatly offended with the preachers of that miracle; and the rather, because they urged it as a proof that Jesus, whom God had raised from the dead, was the Christ, and that he had been put to death unjustly. Wherefore the rulers stirred up some of the most zealous members of the foreign synagogues in Jerusalem (Proofs and Illustrations, No. 1.) to oppose them. And these zealots happening to hear Stephen, one of the seven deacons, preach, disputed with him. But, Acts vi. 10, ‘They were not able to resist the wisdom and the spirit by which he spake. 11. Then they suborned men, which said, in the hearing of the multitude before whom they disputed, and in private to the elders and scribes, ‘We have heard him speak blasphemous words against Moses and God. 12. And they stirred up the people, and the elders, and the scribes, and came upon him, and caught him, and brought him to the council. 13. And set up false witnesses, which said, This man ceaseth not to speak blasphemous words against this holy place and the law. 14. For we have heard him say, that this Jesus of Nazareth, whom ye put to death as a deceiver, shall destroy this place, and shall change the customs which Moses delivered us.’ While the witnesses thus bare testimony against Stephen, 15. ‘All that sat in the council, looking steadfastly on him, saw his face as it had been the face of an angel.’ It seems his face alone with a glory like that which beams from Moses’ face when he came down from the mount. This miraculous testimony from God the council beheld all the while Stephen spake in his own defence; and from it they might have concluded, that the things which he spake were agreeable to God. Nevertheless, when they heard them, being cut to the heart, they ‘gnashed on him with their teeth’ through rage. But Stephen was miraculously supported by a sight of ‘the glory of God, and of Jesus standing on the right hand of God;’ and being exceedingly affected with the sight, he told it to the council. But they stopped their ears, as afraid to hear things blasphemous, ‘and ran upon him with one accord, and cast him out of the city, and stoned him to death, calling upon God, and saying, Lord Jesus, (for he now saw him), receive my spirit.’

In executions of this kind, it was usual for those who had borne witness against the criminal to cast the first stone. And for that purpose they put off their upper garments, and gave them to be kept by persons equally hearty in the prosecution with themselves. At the stoning of Stephen, the witnesses laid their clothes at the feet of our Saul; by which he is pointed out as consenting to the condemnation and punishment of that blessed martyr, Acts xxii. 20. Stephen, in his defence, having boldly asserted before the council that Jesus was the Just One, or Christ; and that they were his betrayers and murderers, also, having called them a stiffnecked and uncircumcised, whose fathers persecuted the prophets, and slew them which shadowed before of the coming of the Just One, and who by no means observed the law of which they pretended to be so zealous; all the council were enraged, and carried on the persecution against the church, after Stephen’s death, with the utmost severity, intending utterly to extirpate the whole sect. Acts viii. 1—3. "bhlb.
that time there was a great persecution against the church that was at Jerusalem; and they were all scattered abroad, the preachers and the chief brethren were scattered abroad, throughout the regions of Judea and Samaria, except the apostles. — One of the main instruments in this persecution was our Saul; 3. 'Who made havoc of the church, entering into every house where the disciples assembled for the worship of God,' and halting men and women, committed them to prison.' It seems the chief priests had given him a commission to search them out, and imprison them, that they might be punished. So he tells us himself, Acts xxvi. 10. 'Which thing I also did at Jerusalem; and many of the saints did I shut up in prison, having received authority from the chief priests.' — The same thing he affirmed in the hearing of the multitude, Acts xxii. 4. 'I persecuted this way unto death, binding and delivering into prison both men and women.' The Jews were now at liberty to put the disciples to death, because, between the removal of Pontius Pilate and the accession of Herod Agrippa, in the second year of the Emperor Claudius, who gave him all the dominions of his grandfather Herod the Great, there was no procurator in Judea to restrain their inimicable zeal.

In employing Saul as the instrument of their malice against the saints, the rulers did not make a wrong choice. For though he had received abundance of Jewish literature from his master Gamaliel, he had acquired nothing of his moderation; but executed his commission with such severity, that the disciples were forced to take shelter in foreign cities. But even there they did not long remain in safety; for, Acts ix. 1. 'Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went up unto the high-priest; 2. And desired of him letters to Damascus, to the synagogues, that if he found any of this way, whether they were men, or women, he might bring them bound unto Jerusalem.' It seems the synagogues in foreign parts had a jurisdiction over their own members, (No. II.,) in the exercise of which they were sometimes directed, as on this occasion, by the high-priest and council at Jerusalem. At this time there were several synagogues in Damascus; so that it was full of Jews; and many of them had embraced the gospel. Wherefore, although Damascus was at a great distance from Jerusalem, Saul resolved to go thither with his new commission from the high-priest; and, being joined by assistants equally bigoted and furious with himself, the news of their coming reached Damascus before they arrived, and greatly terrified the saints, Acts ix. 14. 21.

But when this company of persecutors, full of wrath against the disciples, drew nigh to the city, the Lord Jesus appeared to Saul from heaven, surrounded with a light inexpressibly resplendent, which was seen also by Saul's companions: Acts ix. 3. 'And as he journeyed he came near Damascus, and suddenly there shined round him a light from heaven.' Saul himself, giving an account of this circumstance to Agrippa, says, Acts xxvi. 13. 'At mid-day, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me.' Luke proceeds thus: 4. 'And he fell to the earth.' But Saul himself, in relating this circumstance, says, Acts xxvi. 14. 'And when we were all fallen to the earth—' they all fell prostrate, from fear or reverence, supposing the supernatural light which they saw to be an indication of the appearance of some divine person — 'I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me?' By speaking thus, Jesus declared that he considered whatever was done to his people as done to himself. Acts ix. 8. 'And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: It is hard for thee to kick against the pricks.' Thon will find it hard for thee to accomplish thy malicious designs against me. In the account which Saul gave of this conversation to Agrippa, he says, that after speaking the words last mentioned, Jesus ordered him to rise and to put off his shoes. Acts xxvi. 15. 'I am Jesus whom thou persecutest. But rise and stand upon thy feet.' Jesus intended that Saul should see him, and be convinced that the person who now spake to him was Jesus of Nazareth, whom the priests had crucified at Jerusalem; and that he was really risen from the dead, as his disciples affirmed. We must therefore believe, that in obedience to this order, Saul arose from the earth, and with his bodily eyes beheld Jesus standing in the way before him, (No. III.) But being unable to bear the dazzling splendour of his appearance, he fell to the earth a second time; or, he may have put himself into that posture, as worshipping Jesus, whom he now knew to be Christ the Son of God, Acts ix. 20. While in this humble posture, Acts ix. 6. 'he trembled and was astonished, said, Lord, what wilt thou have me to do?' By professing a willingness to do whatever Jesus should command him, Saul declared that he had now altered his opinion of Jesus of Nazareth, and had laid aside his enmity against his disciples. — Luke has related none of the things which on this occasion Jesus said to Saul, except that he was to go into the city, and there it should be told him what he was to do; so that, from his account of the matter, we could not have understood that Jesus at this time was made an apostle by Christ, and commissioned to preach to the Gentiles. But Saul himself hath supplied that defect; for he told Agrippa, that when Jesus ordered him to rise and stand upon his feet, he added, Acts xxvi. 16. 'I have appeared unto thee for this purpose, to make thee a minister and a witness, both of these things which thou hast seen, and of those things in the which I will appear unto thee; 17. Delivering thee from the people of the Jews, and from the Gentiles, unto whom I now send thee, 18. To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith which is in me.' Having thus spoken, he added, as Luke informs us, Acts ix. 6. 'Arise and go into the city, and it shall be told thee what thou must do.' 7. And the men which journeyed with him stood speechless, (κατεκοίμητος ἀπὸ τῆς γλώσσας) hearing indeed his voice, but seeing no man.' They heard Saul's voice, but did not see the person to whom he spoke. 8. And Saul arose from the earth; and when his eyes were opened, he saw no man.' Saul having looked steadfastly on Jesus, before he fell to the ground the second time, was struck blind by the brightness of his appearance: so he says, Acts xxii. 11. 'When I could not see for the glory of that light.' But his companions, lying all the while with their faces towards the earth, did not see Jesus; so that their eye-sight remaining, Acts ix. 8. 'they led Saul by the hand, and brought him to Damascus,' to the house of one Judas, ver. 11. with whom it seems they were acquainted. Here Saul abode three days absolutely blind, without either eating or drinking, ver. 9.—If Saul's companions, by what had happened and by what he told them, were induced to alter their faith concerning Jesus of Nazareth, they would remain with Saul, to assist and comfort him in his disconsolate state: But if they continued in their former persuasion—

"Hearing indeed his voice, but seeing no man." — This translation removes the difficulty arising from Saul's account of the matter to the council, Acts xxiii. 9. 'And they that were with me saw indeed the light, and were afraid, but they heard not the voice of him that spake to me.' Or this supposition may be removed by translating οὐσίας, "they understood not the voice of him that spake to me." — Acts xxvi. 14. 'And when a voice came to our Lord from the Father, John xii. 8. to the people that stood by heard the voice, but not understanding what was spoken, said it thundered."
they would return to Jerusalem, and inform the high-priest and council of what had happened.

Saul’s long-continued fast was a natural expression of his bitter grief for having persecuted the disciples of Jesus. With fasting he joined fervent and often-repeated prayer, perhaps to Jesus; in which he made an humble confession of his sin in persecuting him, and earnest supplication for pardon: all which being certain signs of his repentance, they were mentioned by Christ himself as such, Acts ix. 11.—During his three days’ blindness and fasting, Saul was instructed by visions and revelations from the Lord, agreeably to what was promised him, ‘That in Damascus it should be told him what he was to do.’ One vision of this kind is expressly mentioned, in which the restoration of his sight by Ananias was foretold to him, while perhaps he was praying for that very blessing—Acts ix. 12. ‘And hast seen a man named Ananias coming in and putting his hand on him, that he might receive his sight.’

This Ananias, before his conversion to Christianity, had lived so conformably to the law, that he was much esteemed by all the Jews who dwelt in Damascus, Acts xiii. 12. And after his conversion, his piety being equally conspicuous, he was a person of great note among the brethren also. To him Jesus appeared in a vision on the third day of Saul’s fast, and ordered him to go into the house of Judas, and inquire for Saul of Tarsus; of whom he needed no longer to fear, because he was spending his time in prayer for the pardon of his sin in persecuting the saints; and because Ananias himself had been shown to him in a vision as sent to cure his sight. Wherefore Ananias, being so deceived, went forth with into the house of Judas, Acts xxi. 7. ‘And putting his hands on him, said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost.’ (No. IV.) 16. And immediately there fell from his eyes, as if it had been scales. And he received sight forthwith, and arose, and was baptized, in token of his faith, and repentance, and pardon. And since Ananias told him he was sent that he might both receive his sight and be filled with the Holy Ghost, we may believe that after his baptism the Holy Ghost fell upon him in some visible manner, as upon the other apostles at the first; so that Saul was ‘in nothing inferior to the very greatest apostles,’ 2 Cor. xi. 5. For, as we shall see afterwards, he enjoyed the inspiration of the Spirit, the power of working miracles, the discerning of spirits, and the gift of tongues, in as ample a manner as any of the apostles; by all which he was not only fitted for being an apostle of Christ, but plainly declared to be so.

The miraculous restoration of Saul’s sight, his baptism, and the descent of the Holy Ghost upon him, being undoubted pledges of his pardon and reconciliation with Christ, he put an end to his long fast, and was comforted. Acts xix. 14. ‘And when he had received meat, he was strengthened.’ He received his bodily strength, which had been impaired by his long fast, as well as by what had happened to him in the way. In this miraculous manner was Saul, in the very height of his rage against the saints, converted, and made an apostle of Jesus Christ, and called to preach that very faith which he had been so zealous to destroy.

The choice of Saul to be an apostle, was proper on many accounts. For, in the first place, his conversion added great lustre to the evidences of Christ’s resurrection from the dead. Saul had persecuted all who preached that miracle. Wherefore, when he himself went over to the persecuted party, and published Christ’s resurrection with greater earnestness and diligence than any of them, every impartial person must have been sensible, that such an alteration of sentiment and conduct in a person of Saul’s good sense, and learning, and zeal, and that at the very time he was breathing out threatenings and slaughter against the disciples of the Lord, could not possibly have happened, unless he had actually received that unquestionable evidence of Christ’s resurrection from the dead, which he affirmed had been given him by Christ’s appearing to him personally in the body as he went to Damascus, and by conferring upon him the gift of the Holy Ghost. It is true, the appearing of Jesus in the body might seem to many an improbable story. Yet as, by the miracles which Saul performed, he gave convincing proofs that Christ had bestowed on him the gift of the Holy Ghost, no reasonable person, after that, could doubt of his having appeared to him, as Saul constantly affirmed.

Secondly, Saul possessed every natural qualification necessary to the successful discharge of the difficult work of an apostle of Jesus Christ. He was a person of an excellent understanding, whereby he was able to judge rightly of matters. He was remarkable for his address in managing the humours of those with whom he had to do. His courage was such as enabled him to face the greatest dangers; his industry in procuring the most laborious and difficult enterprises, was unsparing; and his patience was equal to his industry, fitting him to bear the heaviest sufferings, however long continued. On all which accounts, there was perhaps no Jew of his age better qualified by nature for undertaking those long journeys, and for enduring those hardships and persecutions, which the Christian preachers were obliged to undergo in propagating the gospel.

Thirdly, Saul’s moral character was such as brought no discredit upon the office to which he was now chosen. From his youth up, he had been remarkable for purity of manners, and zeal for the interest of truth and virtue. It is true, when he came of an age fit to engage in affairs, his zeal hurried him too far, when it led him to persecute the Christians; but the prejudices of his education, and the example of his brethren of the sect of the Pharisees, had so blinded him, that he believed Jesus to be an impostor, and thought himself bound to put his disciples to death: Acts xxvii. 9. ‘I verily thought with myself that I ought to do many things contrary to the name of Jesus of Nazareth.’ Wherefore, having acted in this manner from principle, he could safely tell the Jewish council, many of whom knew his doings against the name of Jesus, that he had lived in all good conscience before God unto this day.’ Nay, he could say to Timothy, i. 13. ‘I obtained mercy, because I did it ignorantly in unbelief.’ Saul’s general conduct having thus been all along improved, he was able to execute his new office with all that dignity and weight which results from excellence of character.

Fourthly, Since the gospel was to be offered, both to the Jews and to the Gentiles, as a revelation from the same God who had spoken to the Jews by the prophets, it was necessary that it should be preached to both by such a person as Saul, who, being of the Jewish nation, and thoroughly educated in the knowledge of their sacred writings under Gamaliel, the most noted doctor of his time, was, by his great talents and education, as well as by his inspiration, qualified to convince both Jews and Gentiles, that the things done, and taught, and suffered by Jesus, were all foretold in these writings, and had happened exactly as they were foretold. So that, in this method of offering the gospel to the world, all were made

* Upon this part of his character, Lord Shaftesbury has paid Saul an handsome compliment, Charact., i. p. 20. ‘While the apostle appeared as appearing either before the witty Athenians, or before a Roman Court of J u d i t h, in the presence of their great men and ladies, I see how handsomely he accommodated himself to the situation and temper of these polite persons.’
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sensible that it did not destroy the law and the prophets, but fulfill them.

Thus it appears that Saul was truly, what Jesus termed him, Acts i. 15. 'A chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel.'

Luke has not mentioned any date by which we can with certainty fix either Saul's age at his conversion, or the particular year in which that remarkable event happened; nevertheless, from such circumstances taken notice of in the history, learned men have gathered that it happened in the end of A. D. 36, or in the beginning of A. D. 37, when Saul was about 34 years of age. See No. V. and No. VII.

CHAP. II.—The History of Saul, from his Conversion to his Departure from Antioch to preach the Gospel to the idolatrous Gentiles.

The supernatural brightness of the light which issued from the body of Jesus, and which struck Saul blind; the visions and revelations made to him during his blindness; the miraculous restoration of his sight by Ananias, whom Jesus sent to him for that purpose; and the descent of the Holy Ghost upon him, in the plenitude of his gifts—produced in Saul's mind such a full conviction as left him no room of doubt; but Jesus of Nazareth had really appeared to him, and that he was the Christ; and, at the same time, banished all hesitation with respect to the cause he was now called to maintain. He therefore resolved to spend his life in the service of Christ. In the prosecution of this resolution he had no occasion to converse with any person, because, according to Christ's promise, it was told him in Damascus what he was to do. Accordingly, Gal. i. 16. 'He did not converse with flesh and blood, neither did he go up to Jerusalem to them who were apostles before him,' to be instructed in the Christian doctrine, or to be confirmed in his new office; but, Acts ix. 20. 'Straightway he preached Christ in their synagogues,' (No. VI.) that he is the Son of God,' foretold Psalm ii. 7.—Acts ix. 21. 'But all that heard him were amazed, and said, Is not this he that destroyed them which called on this name in Jerusalem, and came hither for that intent, that he might bring them bound to the chief priests?'

Saul, in after years, went into Arabia, (Gal. i. 17,) where there were few Christians, and none of them of any note.—This course, we may believe, he took by the direction of Christ, who sent him into that country, to instruct him in the duties of his office, and in the doctrines of the gospel, by immediate revelation. The truth is, now that the Lord Jesus was gone to heaven, this was the only proper method of training an apostle. For if the ministry of men had been used in instructing Saul, he would have been considered as an apostle of men, and on that account might have been reckoned inferior to the other apostles, who were all instructed by Christ himself. In Arabia, therefore, Saul continued more than two years; and during all that time employed himself in studying the Jewish scriptures more carefully than ever, by the help of the new lights which had been bestowed on him, and in searching into the true nature of the law of Moses, and in attending to such revelations as Christ was pleased to make to him. And having, by these revelations, acquired a complete knowledge of all Christ's doctrines, sayings, miracles, sufferings, resurrection, and ascension, and of the design both of the law and of the gospel, and of the confirmation which the gospel derives from the writings of Moses and the prophets, he returned to Damascus a well-instructed apostle of Christ, and there entered on the stated execution of his apostolic office, (No. XI.)—Acts ix. 32. 'But Saul increased the more in strength.' His natural abilities and his gifts as an apostle increased after his return from Arabia, not only by the revelations which had been there made to him, but now by continual exercise; so that through his knowledge of the scriptures, and by the assistance of the Spirit, and by the power of his eloquence, 22. he confounded the Jews which dwelt in Damascus, proving that this is the very Christ,' or the great personage foretold in the second Psalm. 23. 'And after that many days were fulfilled, the Jews took counsel to kill him: and, in prosecution of their malicious design, they applied to the governor of Damascus, under Aretas the king, and he, in compliance with their request, guarded the city so strictly that the disciples were obliged to let their new preacher down by the wall, through a window, in a basket: 2 Cor. xi. 32. See also Acts ix. 25.

Saul having thus escaped with his life, set out for Jerusalem to see the apostle Peter, (Gal. i. 18,) of whom, no doubt, he had heard a great deal since his conversion. And in the different towns through which he passed, he preached Jesus that he is the Christ, as he had done at Damascus. And being come to Jerusalem, Acts ix. 26. 'He assayed to join himself to the disciples; but they were all afraid of him, and believed not that he was a disciple.' But Barnabas, who may be supposed to have learned Paul's conversion from Ananias and the brethren of Damascus, 'brought him to the apostles,' Acts ix. 27; that is, to Peter and James, for of the other apostles saw he none, (Gal. i. 18;), and declared to them how he had seen the Lord in the way, and how he had preached boldly at Damascus. After this, the disciples 'willingly received him.' But he abode in Jerusalem only fifteen days, during which he lodged with Peter: and then went forth to Tarsus, as we shall see immediately. So that he was personally unknown to the churches of Judea, (Gal. i. 22,) for some time.

On one or other of the fifteen days which Saul now spent in Jerusalem, happening to pray in the temple, he fell into a trance, or ecstasy, in which the whole senses of his body being suspended, the impressions which his soul then received were made by the immediate operation of God. In this trance, Saul had a visible vision of his Lord, who ordered him to leave Jerusalem quickly, Acts xxii. 18. 'For they will not receive thy testimony concerning me.' But Saul, unwilling to depart, replied, 19. 'Lord, they know that I imprisoned and beat in every synagogue them that believed on thee.' 20. And when the blood of thy martyr Stephen was shed, I also was standing by and consenting to his death, and kept the raiment of them that slew him.' It seems Saul thought his change of sentiment and conduct, not well known to the Jews at Jerusalem, would certainly induce them to receive his testimony concerning Christ's having appeared to him by the way, because no other rational account could be given of his espousing that cause which formerly he had persecuted with such fury. But Jesus having called him to a different work, answered, 21. 'Depart, for I will send thee far hence unto the Gentiles.'—Besides, there was a particular reason for Saul's leaving Jerusalem quickly:

In affirming that Saul had the whole history of our Lord, and of his ministry, communicated to him by revelation, I am supported by Saul himself, who tells us, 1 Cor. xii. 23. that he received the institution of the Lord's supper, and the words of institution, from Christ; and, 1 Cor. xv. 8. that he 'received from the Lord, that Christ died for our sins, according to the scriptures; and that he was raised from the dead on the third day, according to the scriptures.' How fully Saul was instructed in the things which concern the Lord Jesus, may be known from this, that he has mentioned a saying of Christ (Acts xx. 35.) which none of the evangelists have recorded, and an appearance of Christ after his resurrection to James alone, not mentioned by them. Besides, in Paul's epistles, there are many allusions to things done and said by Christ which he could know only by particular revelation.
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at this time, Acts ix. 29. Having spoken boldly in the name of the Lord Jesus, and disputed against (Θαυμάστε) the Ἰουδαίων, the very persons with whom formerly he had joined in persecuting Stephen, they went about to slay him. 30. Which when the brethren knew, they brought him down to Caesarea, and sent him forth to Tarsus, thinking that in his native city he might preach the gospel to the Jews, with more success and less hazard than in Judea. After Saul’s departure for Tarsus, 31. ‘the churches throughout all Judea, and Samaria, and Galilee, had rest and were edified; and, walking in the fear of the Holy Ghost, were multiplied.’

Thus was Saul in his turn driven out of Judea by the rage of the Hellenists or unbelieving Jews, who had come from Jerusalem to the provinces, and who were called Hellenists, probably because they used the Greek translation of the scriptures in their synagogues. These men, whose zeal for the institutions of Moses had brought them up to Jerusalem, were so offended at Paul for preaching Jesus, that they resolved to kill him; being set on by the rulers also, who could not bear that one whom they themselves had employed to persecute the saints, should go over to the persecuted party, and become a serious bane against the doctrine concerning the Lord Jesus; ‘And a great many believed, and turned to the Lord;’ the church of Christ at Antioch, which was originally gathered from among the natives of Judea, being by the conversion of the Hellenist Jews, 32. ‘When the tidings thereof came to the ears of the church which was at Jerusalem, they sent forth Barnabas, that he should go as far as Antioch.’ This was John the Levite of Cyprus, to whom the name of Barnabas, the son of consolation, was given, on account of the relief which he afforded to the brethren, by selling his land, and dividing the price of it among them; and who, by the gifts of the Spirit which he possessed, was one of the superior prophets. 23. ‘Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord.’

For he was a good man, and full of the Holy Ghost, and of faith; and much people was added unto the Lord. 24. The increase of the church at Antioch, last mentioned, was owing, I suppose, to the conversion of the devout proselytes. For, as Barnabas came to Antioch after Peter had preached to Cornelius, it is reasonable to think, that if the gospel was not formerly preached to the proselytes of Antioch, Barnabas would without scruple preach to them now. Wherefore, finding the work too heavy for him singly, and wishing to have the assistance of an able fellow-labourer, he went into Cilicia in quest of Saul, and having found him, brought him to Antioch, a. d. 44, after he had been about five years in Cilicia, (No. IX.)

Barnabas and Saul being together at Antioch, Acts xi. 26. ‘assembled themselves with the church a whole year, and taught much people. And the disciples were called Christians, (No. XI) first in Antioch, perhaps about the time Barnabas and Saul came thither from Cilicia.—Ver. 27. ‘And in those days came prophets from Jerusalem to Antioch. 28. And there stood up one of them, named Agabus,’ and signed by the Spirit that there should be a great dearth throughout all the world, that is, throughout all the land of Judea, for the original word often denotes a particular land or country; ‘which came to pass in the days of Martin the emperor. The famine began in the fourth year of Claudius’s reign, answering to a. d. 44; but it raged chiefly in the 5th and 6th year of that emperor.—Acts xi. 29. ‘Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea.’

This determination was extremely proper: for the churches

* The Caesarea to which the brethren now conducted Saul, was not the seaport of that name, (described chap. vi. 19) but Caesarea Philippi. For he himself tells us, that after his leaving Jerusalem on this occasion, ‘he came unto the region of Syria and Cilicia’ Gal. i. 23, which implies, that he did not go to Cilicia by sea, but travelled thither through the region of Syria.
of Judea, being more exposed than other churches to persecution, and to the rapacity of the Roman officers, and to those outrages which the populace, under weak and corrupt governments, commit upon the objects of their hatred, the brethren in Judea could not have supported this death, if they had not been assisted from abroad. The church of Antioch, therefore, made collections for them, which they sent by the hands of Barnabas and Saul; not to the apostles, (for they had now given up the custody and management of the funds of the church in Jerusalem, Acts vi. 2,) but to the elders or rulers of that church, chosen perhaps out of the 120 on whom the Holy Ghost fell at the first. And these were to make distribution thereof to the brethren, according to their need. By sending this seasonable gift to the disciples in Judea, the church of Antioch, in which were many Gentile presbyters, did what they could to conciliate the good-will of the Jewish believers. And this mark of their regard seems to have been well received by the brethren in Judea.

After a short abode at Jerusalem, Barnabas and Saul returned to Antioch in the end of the year 44, or in the beginning of 45, and took with them John, whose surname was Mark, to assist them in the ministry there. This is he who is called Barnabas' sister's son,' Col. iv. 10.—Some time after this, as Barnabas and Saul, with the other prophets and teachers of the church at Antioch, Acts xiii. 2, 'ministered to the Lord and fasted, the Holy Ghost said,' with an articulate audible voice, 'Separate me both Barnabas and Saul for the work wherunto I have called them.'—Saul at his conversion was expressly called to preach to the Gentiles; and that call was renewed at the time Jesus appeared to him during his trance in the temple. But at what time Barnabas was called by the Holy Ghost to preach to the Gentiles, is not told. However, the work here meant, being that of converting the idolatrous nations, and the present being their first separation thereto, it is more than probable that no idolaters were at that time converted. Wherefore, though the brethren of Antioch did not understand the nature of the work which Barnabas and Saul were now called to fulfil, yet, as they knew they were going into distant countries, they willingly agreed to be deprived of their useful labours. Accordingly, Acts xiii. 2, 'when they had fasted and prayed,' for a blessing on their undertaking, 'and laid their hands upon them,' after the manner of the Jews in their solemn prayers, (see Acts vi. 5,) 'they sent them away,' that is, gave them leave to depart: for they were sent forth, not by the church of Antioch, but by the Holy Ghost, as the historian observes, ver. 4.

However, lest the nature of this transaction should be mistaken, it is proper to observe, that by their separation of Barnabas and Saul, the church of Antioch did not confer upon them the apostolic office, (No. XI,) nor even authority to preach the gospel; far less did they communicate to them any spiritual gift, or miraculous power, to fit them for being apostles. All they did was simply this,—they agreed to send them away, and by prayer recommended them to the grace of God, Acts xiv. 46, xv. 40.

As the separation of Barnabas and Saul by the prophets of Antioch is recorded in the history after the death of Herod Agrippa, which happened a. d. 44, the order of the narration seems to imply, that Barnabas and Saul went among the Gentiles after that event. But how long after it, I cannot pretend to determine; perhaps they left Antioch in that year 45.

The hand of providence appeared visible, at this time, in the removal of Herod Agrippa by death. The emperor Claudius, in the second year of his reign, had given him the kingdom of his grandfathers Herod the Great:

After which Agrippa lived mostly at Jerusalem, observed the Jewish institutions, and practised the purity which they required. Josephus tells us, Antiq. xix. 7. "He did not let a day pass, without worshipping God according to the law." Wherefore, being a zealous Jew, his principles led him to persecute the Christians. And as he possessed the supreme power in Judea, he was not under those restraints which tied up the hands of the chief priests while the Romans governed the country. Herod's seal, therefore, or his policy, having free scope to operate, when he saw the Jews pleased with his putting the apostle James to death, he meant to proceed to further cruelties, when God cut him off by a mortal disease after he had reigned three years, and thereby gave great relief to the Christian churches.

Upon Herod's death, the Romans reduced Judea a second time into the form of a province. But as they were not animated with any zeal for the institutions of Moses, they did not think themselves obliged to take part with the Jews against the Christians, but restrained their fury; so that, as the historian observes, Acts xii. 24, 'the word of the Lord grew and multiplied.' Cuspius Fadus was the first procurator in Judea after Agrippa's death. He came into the province in the end of a. d. 44, and governed it for the space of two years. Under his government, and that of his successor Tiberius Alexander, the famine happened which Agabus foretold. Tiberius Alexander was succeeded by Venticundus Cumanus; and after him came Antoninus Claudius Felix, under whose procuratorship the tumult was raised against Paul in the temple, which ended in his imprisonment, first at Jerusalem, and after that at Caesarea, where he was shut up two years complete.

CHAP. III.—Of the journey which Barnabas and Saul, by the direction of the Holy Ghost, made into the Lesser Asia, for the purpose of preaching to the idolatrous Gentiles.

Acts xiii. 4. 'So they, being sent forth by the Holy Ghost, departed (with John Mark as their minister) unto Seleucia, a seaport town on the Orenites, twelve miles below Antioch, and about five from the sea, and thence sailed into Cyprus, the native country of Barnabas, (Acts iv. 36,) where the Jews and proselytes were very numerous—where also the gospel had been formerly preached to the Jews, by the brethren who had fled from the persecution which arose after Stephen's death, Acts xi. 19.

They land at Salamis in the island of Cyprus.

Having landed at Salamis, a considerable town in the eastern end of the island, Barnabas and Saul preached in the Jewish synagogues there.

But, before we proceed, it will be necessary to make a pause here, for the sake of explaining the order observed by Saul from this time forth in preaching the gospel. Our Lord, at the time he first sent forth his apostles to preach, having said to them, Matt. x. 5. 'Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not; 6. But go rather to the lost sheep of the house of Israel;' it was long before they themselves at liberty to preach to the Gentiles. And even after they knew the truth concerning this matter, they considered the above direction as an order to offer the gospel in every country and city to the Jews, if there were any in those parts, before they offered it to the Gentiles; Acts xiii. 46. Nor were they mistaken in putting this interpretation upon their Master's precept, who had fixed this order of preaching the gospel, for the following reasons:
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First, The Jews being the keepers of all the former revelations made to mankind by the true God, and these revelations being preparations for the introduction of the gospel, and containing clear predictions thereof, and of Jesus its author, it was necessary that it should be offered first to the Jews; because, if they received it as the completion of the former revelations, it would be no small argument to persuade the Gentiles of the divine original of the gospel. The truth is, the converted Jews, by their knowledge and belief of the former revelations, were well fitted to be zealous and effectual preachers of the gospel, not only among their own countrymen, but among the Gentiles also. Wherefore, it was fit that most of the first preachers of the gospel should be of that nation.

Secondly, The wide dispersion of the Jews among the Gentiles, by the Assyrian and Babylonian captivities, and their extreme passion for commerce, which led them to plant themselves in all the chief cities of the Gentiles, not only in accidental events, but were brought about by the providence of God, to prepare the world for the reception of the gospel. Nor could any method more effectual have been devised for that purpose. Because the Jews having from the beginning possessed the knowledge of the only true God, the Maker and Governor of the world, they carried that knowledge with them into the Gentile countries where they resided, and imparted it to all around them who were willing to receive it. And having multiplied exceedingly in their dispersion at the time Saul went among the Gentiles to preach the gospel, he found in every country and city great numbers, not only of his own nation, (No. XII.), but of the Gentiles whom the Jews had turned from idols to worship the only true God. These enlightened Gentiles were called by the Jews Religious or worshipping proselytes, because they assembled themselves with the Jews in their synagogues, and joined them in worshipping God, by such prayers and hymns as they addressed to him in the character of Maker and Governor of the world: also, because they joined them in hearing the writings of Moses and the prophets read in the Greek translation. These pious Gentiles, by their knowledge of the true God, and of the Jewish scriptures, were much better disposed to listen to the gospel, and better qualified to judge of the arguments by which the apostles proved Jesus to be the Christ, than their idolatrous brethren, who had no knowledge of God, nor of the revelations which God had formerly made to mankind. Nay, they heard the word of the Lord oftentimes with more attention than even the Jews themselves. Wherefore, as this class of men were so well disposed to receive the gospel, and as, after receiving it, they could communicate it to their idolatrous relations and friends, it was extremely proper that it should be preached to them, before it was offered to the others. And as they were nowhere to be found assembled in a body, except in the Jewish synagogues, that circumstance was an additional reason for preaching the gospel to the Jews in the synagogues, before it was offered to the idolatrous Gentiles.

Moved by these considerations, the apostle Paul set

don attempted to preach in any city of the Gentiles unless he found in it a synagogue of the Jews, where he might make the gospel known, not only to the Jews, but to the proselytes, before he offered it to the idolatrous Gentiles. Thus when Paul and Silas came to Amphipolis and Apollonia, they made no stay in either of these places, probably because there was no synagogue of the Jews there in which they could preach. But at Salamis in Cyprus, where Barnabas and Saul now were, the Jews being so numerous as to have several synagogues, they preached in them all, often I suppose than once; and as the whole island abounded with Jews, they did not go by sea to Paphos, the chief city of the island, but by land, for the sake of preaching to the Jews and proselytes in the towns through which they were to pass.

In their journey to Paphos, they no doubt met with many disciples. For we are told, Acts xi. 19, that some of the brethren, who fled from the persecution which arose after the death of Stephen, 'came into Cyprus, preaching the word to none but to the Jews only.'

From Salamis they go to Paphos, the residence of the Roman Governor of the Province.

Barnabas and Saul having gone through Cyprus, came at length to Paphos, where was a famous temple of Venus, and a great confusion of priests and worshipers, who, by their extreme attachment to this false deity, occasioned her to be celebrated under the names of the Paphian and Cyprian Queen.

In Paphos (as before) the Roman proconsul of Cyprus, Sergius Paulus, (No. XIII.), resided with other principal persons, who had come from Rome to assist in the government of the province. This Roman magistrate, who was a person of good sense as well as of good dispositions, having heard of the arrival of the servants of Christ at Paphos, called for Barnabas and Saul, whose name it seems had reached Paphos before they came, and desired to hear the word of God, that is, the new doctrine which these strangers were said to preach in the name of God.

But a Jew named Bar-Jesus, a false prophet and a sorcerer, Acts xiii. 8. 'withstood them, seeking to turn away the proconsul from the faith.' Probably this impostor contradicted the account which Barnabas and Saul gave of Christ's miracles and resurrection, and by soiled miracles endeavored to dissuade the proconsul from embracing the gospel. 9. 'Then Saul, who also is called Paul,' moved by an immediate inspiration of the Holy Ghost, looked steadfastly on that impostor; 10. 'And said, O full of all subtility and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord? 11. And now behold the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season.' By saying that he should be blind for a season, Paul insinuated, that on the sorcerer's repentance his sight should be restored. 'And immediately there fell on him a mist, and a darkness, and he went about seeking some to lead him by the hand. 12. Then the proconsul, when he saw what was done, believed, being astonished at the doctrine of the Lord.' When he saw Elymas thus punished, he knew him to be an impostor, and believed the things spoken by Barnabas and Saul, being astonished at the power with which the doctrine of the Lord was accompanied.—The conversion of such a person, in so high a situation, and by such means, brought great credit to the gospel, and to its ministers, in that island.

The reader no doubt has observed, that at this period of the history Luke hath changed Saul's name, calling him Paul, without assigning any reason.
Learned men have conjectured, that this change was made by Paul himself, in honour of the proconsul, who perhaps was Saul's first convert from among the idolatrous Gentiles, or the first person of high rank of that character who was converted. For it was customary among the Romans to assume the name of a benefactor whom they highly esteemed. Thus the Jewish historian Josephus took the name of Flavius, in compliment to Vespasian, with whom he was in high favour. But in whatever manner it happened, certain it is, that even after this the great apostle of the Gentiles was known only by the name of Paul. From this time forth likewise Paul is generally mentioned by the historian before Barnabas; because, by his success in preaching at Paphos, and by the greatness of his miracles, he was now shewn to be the principal person, although formerly he was mentioned after Barnabas, because he was a younger disciple, and because his apostolical authority was not fully understood.

They sail from Cyprus to Perga in Pamphylia, where John Mark deserts them.

After these things, Acts xiii. 13. 'Paul and his company loosed from Paphos,' and sailing to the continent of the Lesser Asia, they came to Perga, a city in Pamphylia, situated on the west side of the river Cestrus, about seven miles from the sea. Here there was a celebrated temple of Diana; consequently many priests and others, whose interest the temple maintained, were engaged in maintaining the worship of that idol, and who no doubt were not a little displeased with these foreign teachers, for presuming to find fault with the gods of the country, and with the worship that was paid to them. On that occasion, John Mark, who had hitherto accompanied them as their minister, terrified perhaps by the threatening speeches of the priests and bigots, or discouraged by the difficulty and danger of the undertaking, 'departed from them, and returned to Jerusalem.' This desertion, however, did not discourage Paul and Barnabas; neither were they moved from their purpose, by the little success which they had at Perga; for, going away, they travelled through various countries of the Lesser Asia: and, as we shall see immediately, made many disciples to Christ, both among the Jews and the Gentiles.

Paul and Barnabas go to Antioch in Pisidia, where they convert great numbers, both of the proselyted and of the idolatrous Gentiles.

The first city Paul and Barnabas came to, after they left Perga, was Antioch the metropolis of Pisidia, a country to the north of Pamphylia. Here they went into the synagogue of the Jews; and, after reading of the law and the prophets, being desirous of the rulers of the synagogue to give the people an exhortation, Paul preached to the Jews and proselytes a sermon, which is fully related by Luke, Acts xiii. 16-47, and which is highly worthy of the attention of Christians, being an example of Paul's manner of preaching in all the synagogues, and of the arguments which he used for convincing the Jews and proselytes, that Jesus was the Christ or Messiah foretold by David in the second Psalm. It is therefore an excellent illustration of the short account which Luke hath given of Paul's preaching in the synagogue of Thessalonica, Acts xvii. 2. 'Thrice Sabbath days he reasoned with them out of the scriptures, explaining and proving that the Christ must needs have suffered, and have risen from the dead, and that this Jesus whom I preach unto you is the Christ.' These were the topics on which Paul insisted in all his sermons to the Jews and proselytes. And the arguments taken from the scriptures by which he proved these topics to the Thessalonians, were no doubt such as he offered to the Jews and proselytes of Antioch, and which are related by Luke in this chapter.

Paul's discourse on this occasion was well received by those who heard it; for, Acts xiii. 42. 'When the Jews were gone out of the synagogue, the Gentiles (or religious proselytes) besought, that these things might be preached to them the next Sabbath. 43. And when the congregation was broken up, many of the Jews and religious proselytes believing, followed Paul and Barnabas; who, speaking to them, persuaded them to continue in the grace of God; that is, in the faith into which they were brought by the grace of God. 44. 'And next Sabbath day came almost the whole city together; the idolaters as well as the proselytes came together to the synagogue to hear the word of God. 45. But when the Jews (of the more bigoted sort) saw the multitude, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming: They contradicted Paul's doctrine concerning the sufferings and death of the Christ, and reviled the apostle, or rather Jesus, calling him an impostor, because he had not been able to deliver himself from death, though he pretended to be the Christ. Upon this Paul boldly told them, it was necessary to have spoken the word of God first to them; 'but seeing ye put it from you, and judge (apostre, declare) yourselves unworthy of everlasting life, lo, we turn to the Gentiles. 47. For so hath the Lord commanded us, saying by the prophet, Isa. xlii. 19. 'I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth. 48. And when the Gentiles heard this;' when they heard that such things had been prophesied concerning them many ages ago, and that the Lord Jesus had commanded his apostles to receive them into his church, without submitting them to the law of Moses, 'they were glad.' And well might they be so: For they now had the door of faith set wide open to them; and Antioch, where Paul first preached the gospel publicly to the idolatrous Gentiles, hath obtained a name which will not soon perish. —And glorified the word of the Lord.' The idolatrous Gentiles praised the gospel for its extensive charity, and yielded a full and ready assent to its doctrines. 49. 'And the word of the Lord was published throughout all that region.' It seems Paul and Barnabas, during their stay at Antioch, made excursions into the neighbouring country, for the sake of preaching to the idolatrous Gentiles. Or the people who came from the country to Antioch, hearing Paul and Barnabas preach, believed; and carried the glad tidings of salvation home with them.

From this time forth, in all the Gentile countries, Paul, after preaching to the Jews, constantly carried the tidings of salvation to the idolatrous Gentiles: and, by so doing, fulfilled the commission which he had received from Christ, when he made him his apostle to the Gentiles.

But the unbelieving Jews in Antioch, greatly enraged at the success with which Paul and Barnabas preached to the Gentiles, stirred up some ladies of the first distinction, who were religious proselytes, over whom they had great influence, Acts xiii. 50. 'and the chief men of the city also,' who probably were the husbands of these proselyte ladies, 'and raised persecution against Paul and Barnabas, and expelled them out of their coasts,' and out of the territory belonging to Antioch; because they had made frequent excursions into the country, and had persuaded many. But although the Christian preachers were thus persecuted, 'the disciples in Antioch were filled with joy, and with the Holy Ghost,' having received the Spirit in the plenteous of his gifts, either by an immediate illspe from heaven, or by the imposition of the apostle's hands. This, with other instances mentioned
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in the history, Acts ii. 38. viii. 14—17, and 1 Cor. chap. xii. and xiv. and Gal. iii. 5. gives reason to believe, that in all places where churches were planted, the disciples received the gifts of the Spirit in great abundance, to qualify them, not only for edifying each other, but for converting unbelievers also.

Being driven out of Pisidia by the machinations of the unbelieving Jews, they go to Iconium in Lycaonia, where they convert many; but are in danger of being stoned.

Paul and Barnabas, thus banished from Antioch, came to Iconium, at that time the chief city of Lycaonia, and at present a considerable town still subsisting under the name of Uzunc. Here, Acts xiv. 1. 'They went both together into the synagogue of the Jews, and so spake, that a great multitude both of the Jews and also of the Greeks believed.' The great multitude of the Greeks who are said to have believed the gospel on this occasion, being found in the synagogue with the Jews, were without doubt religious proselytes; for few or none of the idolaters frequented the Jewish synagogues. From the Jews and proselytes being so numerous in Iconium, we may infer that it was a very great and populous city, and that the servants of Christ, with great propriety, made a long abode there, to aid the disciples under the persecution which the unbelieving Jews raised against them. 2. Now the unbelieving Jews stirred up the Gentiles, and made their minds evil affected against the brethren. 3. Long time therefore abode they, speaking boldly in the Lord, who gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands. Because the idolatrous Gentiles in Iconium showed a disposition to listen to truth, the servants of Christ were directed to work many great miracles among them, for the confirmation of the gospel. The truth had it not been for their miracles, Paul and Barnabas might have preached long enough without making many converts, either among the Jews or the Gentiles, in any country. 4. 'And the multitude of the city was divided. And part held with the Jews, and part with the apostles. 5. And when there was an assault made, both of the Gentiles and also of the Jews with their rulers, to use them despitefully, and to stone them' as atheists; 6. 'They were ware of it, and fled unto Lystra and Derbe, cities of Lycaonia, and unto the region that lieth round about.' They fled to Lystra first, and then to Derbe, and after that into the region that lieth around Lycaonia, viz. the region of Phrygia and Galatia; for these countries bordered on Lycaonia. In thus flying from their persecutors, Paul and Barnabas followed their Master's advice, who directed them, when persecuted in one city, to flee into another: For though he enabled them to work miracles for the confirmation of the gospel, he gave them no power of working miracles to save themselves from persecution. 7. 'Και εστω οι ἑορται ἡμῶν. 'And there they were preaching the gospel.' They spent a considerable time in the cities of Lycaonia, and in the region that lieth round about, preaching the gospel.—To this general account of the apostle's labours, the historian subjoins a particular relation of some memorable events which happened in Lystra.

From Iconium Paul and Barnabas go to Lystra, where Paul works a miracle on a cripple, and is considered as a god; but is afterwards stoned, and drawn out of the city as dead.

The first city Paul and Barnabas came to, after flying from Iconium, was Lystra. Here they converted a Jewish woman, named Lois, and her daughter named Eunice, (2 Tim. i. 5), and Eunice's son Timothy. For when Paul came to Lystra, in his second journey, the brethren there recommended Timothy to him, as a disciple who, though very young, had made himself remarkable by his knowledge and piety.

Paul at Lystra, Acts xiv. 8. happening to preach in some place of public resort, a man who had been born lame, and never had walked, sat there, and heard him with great attention. On this man, ver. 9. 'Paul looked steadfastly, and, by the gift of discerning spirits which he possessed, perceiving that he had faith to be healed, 10. Said with a loud voice, Stand upright upon thy feet; and he leaped and walked. 11. And when the people saw what Paul had done, they lift up their voice, saying, in the speech of Lycaonia, The gods are come down to us in the likeness of men. 12. And called Barnabas Jupiter, and Paul Mercurius, because he was the chief speaker.' Therefore, in the persuasion that they were gods, the priests of Jupiter, the tutelary deity of the city, whose statue stood without the gate, 'brought oxen and garlands to the gate' of the house where the servants of Christ lodged, and would have done sacrifice to them with the people. 14. Which when Barnabas and Paul heard, they rent their clothes' in token of their deep grief for what the Lystrians were about to do, 'and ran in among the people, crying out,' with the greatest vehemence, 15. And saying, Sirs, why do ye these things? We are men like yourselves, who have come to persuade you to forsake these false deities and to worship the living God, who made heaven and earth, and the sea, and all things that are therein. 16. Who in times past suffered all nations to walk in their own ways, without instructing them by divinely inspired teachers. 17. Nevertheless, he left not himself without witness of his being, perfections, and providence, in any country; in that he did good to all men, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness. 18. And with these sayings scarce restrained they the people.' This remarkable humility, amidst so high a gust of popular applause, plainly showed these men to be the servants of God.—But mark the fickleness of the multitude: 19. 'There came thither certain Jews from Antioch and Iconium, who, by representing Paul and Barnabas as two wicked magicians, who were come to overturn every thing sacred both among the Jews and the Gentiles, persuaded the people, and having stoned Paul, drew him out of the city, supposing he had been dead. 20. Howbeit, as the disciples stood round him, he rose up, (perfectly whole), and came into the city.' Probably Timothy was one of the disciples who stood round Paul on this occasion; for he says to him, 2 Epist. iii. 10. 'But thou hast fully known.—11. The persecutions, sufferings, such as befell me in Antioch, in Iconium, and Lystra: such persecutions I endured; but out of them all the Lord delivered me.' Thus, in his turn, did Paul suffer the very punishment which he had been so active in bringing upon the blessed martyr Stephen. And doubtless the recollection of that affair helped very much to reconcile him to what had now befallen him.

They go to Derbe, and into the region round about Lycaonia; then return to Lystra, Iconium, Antioch, and Perga: after which they sail from Attalia to Antioch in Syria.

Acts xiv. 20. 'And the next day he departed with Barnabas to Derbe,' which city, therefore, was not far off. 21. And when they had preached the gospel to that city, and had taught many, namely, in the region of Galatia and Phrygia lying round about Lycaonia, (ver. 6), and founded the churches of Colossae, and Hierapolis, mentioned Col. iv. 12.'
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returned again to Lystra, and to Iconium, and Antioch, being directed so to do by the Spirit. In these cities they spent some considerable time; 22. Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God. 23. And when they had ordained them elders, that is, bishops, and presidents, and deacons, in every church, and (at their ordination) had solemnly prayed with fasting, they commended them to the protection and direction of the Lord, on whom they had believed. This custom of ordaining elders in the churches which he planted, Paul invariably observed, in order that the brethren being united together, under the direction of stated teachers and leaders, might the better make increase of themselves in love, and sustain persecution for the gospel.

Paul and Barnabas having thus, on their return from Phrygia and Galatia, visited all the cities of Lycaonia and Pisidia where they had formerly planted churches, came at length to Perga in Pamphylia, where they spent some time in preaching the word; ver. 20.; probably because they had remained there but a short space formerly. And having thus revisited all those cities, and given to the churches there their due form, they came down to Attalia, a seaport town below Perga; 26. And thence sailed to Antioch in Syria, from whence they had been recommended to the grace of God, for the work which they had fulfilled. 27. And when they were come, and had gathered the church together, they rehearsed all that God had done by them. This expression is used likewise Acts xv. 4.; but it is explained, ver. 19. of the miracles and wonders which God had wrought among the Gentiles by them; of which wonders the chief no doubt was, that God by the apostles had communicated the Holy Ghost to the Gentiles converts, and thereby declared his acceptance of them without circumcision: And how he had opened the door of faith unto the Gentiles: by which, I suppose, is to be understood the proselyted Gentiles. See Preface to Galatians, sect. 4.—Acts xiv. 26. And they abode long time with the disciples in Antioch.

Paul and Barnabas go up to the Council of Jerusalem: by whose decree the proselyted Gentiles were freed from observing the Law of Moses as a term of salvation.

Acts xv. 4. And when they were come to Jerusalem, they were received of the church, and of the apostles and elders, who all showed them every mark of respect. And they declared all things which God had done by them. They declared how that God, by their ministry, had converted the Gentiles in many countries, and had bestowed upon them the Holy Ghost in the plenteous of his gifts. But that at Antioch there rose up certain of the sect of the Pharisees who believed, affirming that it was necessary to circumcise them, and command them to keep the law of Moses; and that the brethren of Antioch had sent them to lay the matter before the apostles. 6. And the apostles and elders came together to consider of this matter. As the apostles commonly resided at Jerusalem, the greatest part of them may have come together on this occasion; as did the elders likewise, men most respectable for their talents and gifts, having been chosen to the office of elders out of those on whom the Holy Ghost descended on the day of Pentecost. The brethren, too, of the church of Jerusalem, were present in this assembly. For the decree which was passed on the question runs in the name of the whole church. (No. XV.)—Acts xv. 7. And where there had been much disputing, occasioned by those of the sect of the Pharisees who maintained the necessity of circumcision, Peter rose up, and put the assembly in mind, how he had been ordered of God to preach the gospel to Cornelius, and the other Gentiles who were with him; and how God, who kneweth the hearts of men, bare them witness that he accepted them without circumcision, having given them the Holy Ghost, even as to the Jews. 9. And put no difference between them and the Jews, purifying their hearts, not by the rites and ceremonies of the law, but by faith. 10. Now therefore, said he, why tempt ye God to put a yoke upon the necks of the disciples, which neither our fathers nor we were able to bear? Why provoke ye God, by making circumcision necessary to the salvation of the Gentiles, contrary to his declared will in this matter, and contrary to your own conviction. 11. For we (who were apostles) believe, that through the grace of our Lord Jesus Christ, and not through obedience to the law of Moses, we (Jews)
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eaten, should, in order to their enjoying full communion with the faithful, be subjected to the law of Moses; or at least to the four precepts bound by the council upon the converted proselytes. Wherefore these Gentiles must have been a class of believers different from the converted proselytes, about whom there could be no dispute now, as their case had been clearly determined by the council. If therefore think these Gentiles were converted from idolatry, who had come from distant parts; or, if they were natives of Antioch, Paul had preached to them, and converted them, since his return from the council: For, from the secrecy with which he communicated the conversion of the idolatrous Gentiles to them of reputation in Jerusalem, it may be concluded that he had not then preached to any of the idolatrous Gentiles in Antioch.

But, whatever may be in this conjecture, certain it is, that the disputes about eating with the Gentiles were carried so high in Antioch at this time, that a number of the brethren who knew the truth, and who were of note in the church, assembled in the matter, as well as Peter; and the torrent became at length so strong, that even Barnabas himself was carried away with their dissimulation, Gal. ii. 13. Wherefore, when teachers of the greatest authority and reputation in the church, seemed thus to agree in making obedience to the law of Moses necessary to the salvation of the idolatrous Gentiles, Paul found himself under the necessity of standing forth in defence of the truth. And though he was single and unsupported, he opposed the dissensers in the boldest and most direct manner, and rebuked even Peter himself, in the presence of all who had been misled by his example, for compelling in that manner the Gentiles to be brought back, contrary to the truth of the gospel, with which he was well acquainted. And Peter, being conscious of his fault, meekly bare Paul’s reproof, without making any reply. Thus a stop was put for the present to the attempts of the Judeizers; and Paul, who on that occasion acted as an apostle, equal in authority with Peter, but who shewed more sincerity and courage in maintaining the truth, certainly merited the grateful acknowledgments of all the Gentile converts, who, by his faithfulness, were secured in the liberty wherewith Christ had made them free.

Such a glaring example of bigotry in many of the Jewish believers, and of timid compliance with their prejudices in some of the chief brethren, having made Paul sensible that the Gentiles in distant countries were in the greatest danger of being perverted by the Jews, his zeal for the purity of the gospel led him to consider by what means the Gentiles might be confirmed in the truth. And as no expedient offered itself more proper for the purpose, than to make the Gentiles universally acquainted with the decrees which were ordained by the apostles, elders, and brethren in Jerusalem, he proposed the matter to Barnabas, saying, Acts xv. 30. ‘Let us go again and visit our brethren in every city where we have preached the word of the Lord, and see how they do.’ On that occasion, Barnabas proposed to take his nephew Mark with them as their minister. But Paul thought him an improper assistant, who in their former journey had shown such cowardice, or fickleness, as to desert them in Paphlagonia. And the contention between them was so sharp that they separated. But though the strife between these good men proceeded from passion, in one of them at least it was made the occasion of the more extensive spreading of the gospel. For Barnabas sailed with Mark into Cyprus, to visit the churches which he and Paul had planted there in their former journey: But Paul, choosing Silas, who was himself a prophet and a chief man among the brethren, departed; after being recommended by the church of Antioch, as before, to the grace of God, Acts xv. 40.

Paul and Silas go into Syria and Cilicia to confirm the Churches, by publishing the Decrees of the Council.

HAVING left Antioch, Paul and Silas, Acts xv. 41. went through Syria and Cilicia, confirming the churches, by delivering the decrees of the council, which were read to them in particular, (ver. 21.) so that churches had been planted, not only in Syria but in Cilicia, before the council.—Of the planting of the churches in Syria, Luke has given some account; but of the planting of the churches in Cilicia nothing is said, except that the brethren were sent forth from Saul to Tarsus. From which it may be gathered, that he was the spiritual father of the believers in Cilicia, and therefore that his visit to the churches in that country, with the decrees, must have been peculiarly acceptable to them.

Paul and Silas go to Derbe and Lystra in Lycænia, to preach the Gospel to the Gentiles a second time, and to publish the Decrees. At Lystra Paul takes Timothy as his Assistant.

From Cilicia, Paul and Silas went into Lycænia: and being come to Lystra, Acts xvi. 1. the brethren there, and at Iconium, recommended Timothy to Paul as a young disciple of singular piety and zeal. Him the apostle took as an assistant in the ministry, by the direction of the Holy Ghost, (1 Tim. i. 18,) and conferred on him the gifts of the Spirit, (2 Tim. i. 6,) and had him solemnly set apart to the work of the ministry, by the presbytery or eldership of Lystra, (1 Tim. iv. 14;) for, in his former journey, he and Barnabas had ordained elders in every city. Withal, designing to employ Timothy in preaching to the Jews, he circumcised him; because he knew the Jews would not have respected him as a teacher, if they had taken him for an uncircumcised Gentile. This is that Timothy, whose teachableness and tears made such an impression on the apostle’s mind that he never forgot them, (2 Tim. i. 4,) and who attended Paul in many of his journeys, and who, in respect of his love to Christ and zeal for the advancement of the gospel, was like minded with Paul, (Phil. ii. 20,) so that he was his genuine son; and as a son served with his father, so he served with the apostle in the gospel. On all which accounts, he was of such consideraion among the disciples, and also so exceedingly esteemed by Paul for his knowledge and piety, that he allowed him to join in some of those epistles which he wrote to the churches. Withal, he honoured Timothy greatly, by writing to him the two excellent letters found in the canon of scripture, which bear his name.

In Lycænia they visited most of the cities where they had formerly preached, Acts xvi. 4. And as they went through the cities, they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem. For although these decrees were written in the form of a letter to the brethren of the Gentiles, in Antioch, and Syria, and Cilicia, they belonged equally to all the brethren of the Gentiles everywhere. 6. ‘And so were the churches established in the faith, and increased in number daily.’ For the burdensome yoke of the law of Moses being now broken, a great obstacle to the conversion of the Gentiles was removed.
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Paul, and Silas, and Timothy, go through Phrygia and Galatia, publishing the decree of the council. They are hindered by the Holy Ghost from going into Bithynia, and come down to Troas.

Acts xvi. 6. 'And passing through Phrygia, and the Galatian country,' (No. XVII.), they established the churches there in the true faith of the gospel, by delivering to them, in like manner, the decrees for to keep. But they made no stay in any place. So the original word, παρελθοντες, passing through, imports. Nor was it necessary for them to do otherwise. Their business was not to plant churches in these countries, but to confirm those which were already planted, by delivering to them copies of the apostolical decrees.

Paul and his company having gone through Phrygia and (Ταλαιπωρημένοι) the Galatian country, were forbidden by the Holy Ghost to preach in the province of Asia; and therefore, when they were come to Myria, Acts xvi. 7. 'and assayed to go into Bithynia,' a country bounded on the west by a part of the Propontis and the Thracean Bosphorus, and on the north by the Euxine Sea,' the Spirit suffered them not; and so, passing by the Lesser Asia, which separated Bithynia from the country of Troas, they came to the city of Troas, a noted seaport, where travellers from the upper coasts of Asia commonly took ship to pass into Europe. Here Paul and his associates were joined by Luke, (ver. 10.), the writer of the history of the Acts of the Apostles, and a native of Antioch, as is generally believed, who to the profession of a physician had joined that of a Christian minister, or evangelist.

At Troas Paul and his assistants are called to preach the Gospel in Macedonia, by a vision which appeared to Paul in the night-time.

Acts xvi. 9. 'Paul had a vision in the night. There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us.' Of this vision Paul gave an account to his companions, who from it gathering assuredly that the Lord had called them to preach in Macedonia, they willingly obeyed the heavenly admonition, loosed from Troas and went straight to Samothrace, an island in those seas, famous for being the seat of certain religious mysteries, in equal estimation with those called Eucebene. But it does not appear that they went thither there; for they landed the next day at Neapolis, a seaport town of Macedonia.

Thus Paul, having preached first at Damascus, next at Jerusalem, after that throughout all the coasts of Judea, and then to the Gentiles in Syria and Cilicia, and most of the countries of the Lesser Asia, went at length, by the particular commandment of Christ, among the Greek nations, to whom it was proper that the glad tidings of salvation should now be given. For seeing the gospel was a revelation from the true God, and was supported by great and undeniable miracles, it was fit that it should in due course be proposed to those nations who were best qualified to judge of its nature and evidences: because if, upon an accurate examination, great numbers of men embraced the gospel, whose minds were improved by science, and every kind of culture, their conversion would render it indubitable, in after-times, that the gospel was supported by those great and undeniable miracles, which the Christian records affirm were performed in every corner by the proconsuls of the gospel.—Besides, God, in his infinite wisdom, was determined that the reigning idolatry should be utterly overthrown, in those countries of Europe where it had the greatest support from the ability and learning of its abettors; that no person might suspect or affirm, in after-times, that idolatry was destroyed, and Christianity established, merely through the ignorance and simplicity of the people among whom it was first preached.

The ancient boundary of Macedonia was the river Strymon. But Philip, the father of Alexander, having conquered Thrace, added that part of it which lay between the rivers Nestus and Strymon to Macedonia. And observing that one of the cities of the affected country named Dyrrachium, might be made a good defence against the Thracians, he fortified it, and named it Philippi, in honour of himself. Lucian, in his dialogue called The Pygmy, introduces Hercules describing Philip's in the following manner: "The plain, which is very fertile, raises itself into little hills, which serve for a defence to the city Philippi, whose walls are washed by the river Hebrus."—From coins still remaining, mentioned by Pausanias prefixed to his Paraphrase and Notes on the Philippians, it appears, that a colony of Romans was planted by Julius Caesar at Philippi; and that it was afterwards augmented by Augustus, who sent Anthony's adherents to this and other cities of Macedonia: so that, having received inhabitants from Italy twice, Philippi of a small town became a great city, and enjoyed all the privileges of a Roman colony. Wherefore, Luke speaks with great propriety when he thus describes Paul's journey to Philippi, Acts xvi. 12. 'And from thence to Philippi, which is the chief city of that part of Macedonia, (No. XVIII.), a colony.'

Ver. 13. 'And on the Sabbath-day we went out of the city by a river's side, (No. XIX.), where a place for prayer was by law allowed.' In this place for prayer the Jews and their proselytes were wont to assemble. 'And we sat down, and spake to the women which resorted thither; among whom there was one, 14. Lydia, a seller of purple, of the city of Thyatira, who worshipped God.' This woman was a devout Gentile, a native of Thyatira, who had fixed her residence in Philippi for the sake of commerce; whose heart the Lord opened, that she attended unto the things which were spoken of Paul. She was so strongly affected with the things which Paul spoke, that she embraced them with an entire faith. 15. 'And when she was baptized, and her house, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide; and she constrained us.' Lydia being a rich merchant, who had a large house and servants, she was able to lodge them all. And being penetrated with a just sense of her obligation to those messengers of God, for the knowledge of salvation which they had imparted to her, she would take no refusal. So they abode in her house all the time they were in Philippi. Encouraged by this favourable beginning, Paul and his company continued on.
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many days, (ver. 12, 18,) during which they laid the foundations of a numerous church, gathered both from among the Jews and the Gentiles; and which, after the apostle's departure, increased so exceedingly, that, at the time he wrote his epistle to the Philippians, they had more bishops than one, and many deacons, Philip. ii. 1.

While Paul and his assistants abode at Philippi, they were often attacked by a dame who was possessed with an evil spirit, by which she divined, and brought her masters much gain through soothsaying; that is, by pretending, with the assistance of a familiar spirit, to discover stolen goods, and to point out the concealed authors of mischiefs, and to disclose the general good or ill fortune of the persons who applied to her, and their success in particular affairs, with other secrets, for which the rabble in all countries are willing to give money. This dame, Acts xvi. 17. 'following Paul and us,' (Luke, Silas, and Timothy,) cried, saying, (ironically,) 'these men are the servants of the most high God, who declare unto us the way of salvation.' And this she did many days. But Paul being vexed, turned and said to the Spirit, 'I command thee, in the name of Jesus Christ, to come out of her.' And he came out that same hour. 19. And when her masters saw that the hope of their gain was gone, they caught Paul and Silas; Timothy and Luke, it seems, were not so obnoxious to them; and drew them into the market-place, unto the rulers. 20. (And the inferior magistrates,) and brought them to the pristors, (περὶ τὸν αὐτόν,) who were the chief magistrates of the Roman colony, saying, 'These men, being Jews, do exceedingly trouble our city.' 21. And teach customs which are not lawful for us to receive, neither to observe, being Romans.' Knowing them to be Jews, they calumniated them as attempting to introduce the ritual of Judaism at Philippi, particularly baptism. Perhaps also they alluded to something said by the apostle relating to the kingship of Christ, concerning which we know he preached afterwards at Thessalonica, Acts xvii. 7. These accusations so wrought on the multitude, and upon the pristors, that the multitude rose up against Paul and Silas; and the pristors tore their clothes from around them, and commanded them to be beaten with rods; and having laid on them many stripes, thrust them into the inner prison, and put them in the stocks, that they might be kept the more securely.

These multiplied injuries the servants of God bore with great joy; for in the middle of the night, they prayed and sang praises to God with such elevation of spirit and voice, as raised the admiration of their fellow-prisoners, who heard them distinctly. 26. 'And suddenly there was a great earthquake, so that the foundations of the prison were shaken, and immediately all the doors of the prison were opened, and every man's bonds were loosed.' On this the jailer, who dwelt in a part of the prison not far from the ward where Paul and Silas lay, awakening out of sleep, and seeing the prison-doors open, drew his sword, and would have killed himself, to avoid a more severe punishment, supposing that all the prisoners had escaped. 28. But Paul cried out with a loud voice, 'Do thyself no harm, for we are all here.' The jailer, greatly terrified by the earthquake, and astonished at Paul's discovering his purpose to kill himself, called for a light, sprang into the inner prison, and came trembling, and fell down before Paul and Silas, begging them to forgive the injuries he had been obliged to do them: For he was now convinced they were what the possessed dame had called them in derision, even the servants of the most high God, who shewed to men the way of salvation. He therefore, Acts xvi. 30. 'brought them out of the inner prison, and said, Sire, what must I do to be saved? 31. And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.' For Paul having preached a considerable time at Philippi, the jailer, before this, must have heard of Jesus Christ, perhaps oftener than once. The jailer's family being also come into the outer prison, 32. 'They spake unto him the word of the Lord, and to all that were in his house;' that is, Paul shortly explained to them the character of Jesus as Lord, and gave them a brief account of his life, doctrine, miracles, death, resurrection, and ascension; all which Silas confirmed by his testimony; and his discourse on these subjects was so powerfully convincing, that the jailer was baptized, 'he, and all his straightway. 34. And when he had brought them into his house, he set meat before them, and rejoiced in the knowledge which he had obtained of the way of salvation; 'having believed in God with all his house,' who, it seems, were equally impressed with Paul's sermon as the jailer himself was.

Such were the transactions of this memorable night. But the earthquake having been felt all over the city, and the miraculous opening of the prison-doors having been told to the pristors, they changed their opinion of Paul and Silas, and began to think more favourably of their cause. Therefore, 36. 'when it was day, the pristors sent the sergeants, (περὶ τὸν αὐτόν,) the rod-bearers, or lictors,) saying to the jailer, 'Let these men go.' But Paul replied, 'The pristors 'have beaten us openly, and uncondemned, who are Romans, and have cast us into prison: and now they thrust us out privily, without making us any preparation for the injury they have done us: 'Nay, verily, but let them come themselves, and fetch us out;' and by their dismissing us openly, let them shew the people that they imprisoned us unjustly— When the pristors heard that they were Romans, they were afraid of being called to account for having beaten them uncondemned. 39. 'And they came and besought them, 'not to resent the injury that had been done; and, bringing them out, desired them to depart out of the city.' The servants of Christ, by this public release, being honourably cleared from every crime, left the prison quietly, and went to the house of Lydia, where they met with the disciples, and comforted them by re-hearing what had happened, and by giving them suitable exhortations; then departed, leaving Luke at Philippi.

(No. XX.)

Of all the churches planted by Paul, this at Philippi seems to have loved and respected him the most. They suffered he had undergone in their city, for the sake of giving them the knowledge of the gospel, more precious than gold, greatly endeared him to them; and the rather, that they seem to have put a just value on moral and religious truth, and to have had a great share of good dispositions, which were much strengthened and improved by the gospel; so that they discovered more of the true spirit of Christianity than any other church. For while the apostle was at Thessalonica, the Philippians sent him money twice, that, by making the gospel without expense to the Thessalonians, they might give the more heed to the things which Paul spake, when they found him a teacher of a different character from the Greek philosophers, who taught only for hire. They likewise sent him money during his first imprisonment at Rome, that he might want nothing necessary for him. In short, the injurious treatment which Paul and Silas met with in this first city of Europe where they preached, was abundantly compensated by the readiness of mind with which many of its inhabitants received the gospel; and by the excellent disposition which they showed after their conversion; and by the great love which they all along expressed towards their spiritual father.
Paul with his Assistants go to Thessalonica. In the Synagogue. Paul proves from the Jewish Scriptures, That it behoved the Christ to be put to death, and to rise from the dead. Many idolaters are converted. The Jews assault the house of Jason, whom they carry, with other Brethren, before the Rulers. Paul goes by night to Berera.

The apostle having thus successfully planted the gospel in Philippi, departed with his assistants, Silas and Timothy, and passing first through Amphipolis, a city built in an island formed by two branches of the river Strymon, and a colony of the Athenians, and then through Apollonia, they came to Thessalonica, where was a synagogue of the Jews. This seems to imply, that the Jews had no synagogue in Amphipolis and Apollonia; for which reason the apostle made no stay in either of these places, but went straight to Thessalonica, now the metropolis of all the countries comprehended in the Roman province of Macedonia. For it was the residence both of the proconsul and quater; so that, being the seat of government, it was constantly filled with strangers, who attended the courts of judicature, or who solicited offices. And as most of the Greeks, about this time, were extremely addicted to philosophy and the polite arts, so great a city as Thessalonica could not but destitute of men of learning, who were well qualified to judge of the gospel and its evidences. Moreover, the situation of Thessalonica, at the bottom of the Thermaic Gulf, rendering it fit for commerce, many of its inhabitants were merchants, who carried on an extensive trade with foreign countries; and who, as the apostle observes, published in these distant countries the conversion of the Thessalonians, and the miracles by which they had been converted: 1 Thess. i. 9. The Jews likewise resorted to this city in such numbers as to form a numerous synagogue: so that in every respect Thessalonica was a proper theatre whereon to display the light of the gospel.—By the advantage of its situation, this city still subsists a place of great resort and trade, under the name of Salonica. But it is in the possession of the Turks.

Acts xviii. 1. *Now, when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews. 2. And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the scriptures:* *'The subject of Paul’s sermons in the synagogue of Thessalonica, as in all the synagogues of the Jews, was this, 3. דנהרנו וגו It was clearly and fully explained and proved that it behoved the Christ to suffer death, and to be raised from the dead; and that this Jesus whom I preach unto you is the Christ.—If any reader wishes to know more particularly the manner of the apostle’s reasoning with the Jews, and the proofs which he brought from their own scriptures in support of the facts which he affirmed, he will find an excellent example thereof in the sermons which Paul preached in the synagogue of Antioch in Pisidia, which is related at large Acts xiii. 16—41.*

But notwithstanding Paul’s arguments were all taken out of the scriptures, his discourses in the synagogue of Thessalonica did not make such an impression on the Jews as might have been expected; for only a few of them believed. However, of the religious profanities a great multitude were converted; among whom were many women of the first distraction in that city: Acts xviii. 4. *And some of them believed, and consort with Paul and Silas, and of the devout Greeks, (that is of the proselytes,) a great multitude, and of the chief women not a few.* This is Luke’s account of the success of the gospel at Thessalonica. But from Paul himself we learn, that multitudes of the idolaters also believed; being greatly struck with the miracles which he wrought, and with the miraculous gifts which he conferred on the believers. For in his first epistle to the Thessalonians, as if their church had been chiefly composed of converts from idolatry, he says, chap. i. 9. They themselves, the unbelieving Thessalonians, publish in foreign countries concerning us, that sort of entrance we had to you, and how ye turned to God from idols, to serve the living and true God. We may therefore suppose, that when Paul found the Jews adverse to his doctrine, he left the synagogue, and preached to the idolatrous Gentiles; with whom he had great success, not only on account of his miracles, but on account of his disinterestedness: For neither he nor any of his assistants, all the time they were in Thessalonica, took the least reward, either in money or goods, from their disciples, but wrought with their hands; and by the profits of their labour maintained themselves, without being burdensome to any person, 1 Thess. ii. 9. None of the Thessalonians, therefore, could suspect, that Paul and his assistants had come to make gain of them, by converting them to the Christian faith.

The great success which Paul had at Thessalonica, in converting the idolatrous Gentiles, raised the indignation and envy of the unbelieving Jews to such a pitch, that they hired (יוֹמִיָאשׁ כֹּכֶבֶב ויִשְׂכָּה) certain disolute fellows who frequented the market-place. These, Acts xviii. 5. gathered a company, and set all the people an uproar, and broke into the house of Jason, (with whom the apostle and his assistants lodged,) and sought to bring them out to the people; probably with an intention to put them to death in the tumult. 6. And when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying. These have turned the world upside down (with their new doctrine) are come hither also:—7. Whom Jason hath received; and these all do contrary to the decrees of Caesar, saying that there is another king, one Jesus:—alleging, I suppose, to Paul’s doctrine concerning the lordship or universal dominion of Jesus, which they pretended was inconsistent with the universal lordship of Caesar; and the rather, that some time before this it had been decreed at Rome, that no person within the bounds of the empire should assume the title of king without the emperor’s permission. In uttering this calumny against the Christian preachers, they that they were setting up Jesus as a king in opposition to the emperor, the Jews imitated their brethren in Judea, who, to enrage Pilate against Jesus, accused him of calling himself the King of the Jews. In both instances these malicious men, out of spite to Jesus, denounced the most sacred article of their national faith; for in Judea the chief priests publicly disclaimed all expectation of the coming of their king Messiah, by crying, We have no king but Caesar. In like manner at Thessalonica, the Jews, enraged against Paul for affirming that Jesus was the Christ, accused him of setting up another king different from Caesar, and urged their accusation with such clamour and bitterness, Acts xviii. 8. that they troubled the people, and (טַשְׂמֵשׁ יִשְׂכֻּה) the rulers of the city, when they heard these things. But when the rulers understood that the King of whom Paul spake was no king on earth, neither claimed any temporal dominion, 9. they took security of Jason and of the others; that they would behave as good subjects, and let them go.—This liberal conduct of the rulers of Thessalonica restrained the malice of the Jews for that time; but the brethren, fearing some new tumult might arise, thought it prudent, 10. to send Paul and Silas, and I suppose Timothy also, (ver. 15.)* away by night to Berea, a populous city in the neighbourhood.

Luke has not told us what time Paul .......
spent at Thessalonica. But there are circumstances mentioned in the apostle's epistles, from which we may infer that the money was collected by planting the church there, such as, that during his abode at Thessalonica he received money twice from the Philippians, (Phil. iv. 16.), and communed the spiritual gifts to the brethren in plenty, (1 Thess. v. 12.), and appointed proesidyeis, presidents, or rulers, stately to exercise the ministry among them, (1 Thess. v. 12.) having formed them into a regular church: all which implies, that he abode a considerable time in this city.

In Beroea, Paul and his Assistants preach the Gospel to the Jews with great success; but the unbelieving Jews come from Thessalonica, and stir up the people against them. Paul goes to Athens.

On their arrival in Beroea, Paul and Silas, notwithstanding the evil treatment they had experienced in Thessalonica, went into the synagogue and preached Christ: Acts xvii. 11. 'These Jews were more noble (they were of a more excellent disposition) than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether these things were so,' namely, the things which Paul preached concerning the sufferings and resurrection of the Christ, using great candour and impartiality in the search. 13. 'Therefore many of them believed; also of the honourable women which were Greeks, (that is, proselytes, for so the word is commonly used by Luke), and of the men not a few.' Thus a numerous church was gathered in Beroea likewise, consisting both of the Jews and of the Gentiles; but especially of the Gentiles. For many of the Grecian ladies had Jewish slaves, by whom they were taught to worship the true God, and to frequent the synagogue, where they heard Paul preach, and were converted; and after their conversion were instrumental in persuading their husbands to hear the gospel; so that many of them likewise believed.

While the apostle was thus successfully preaching the gospel at Beroea, he often recoiled with grief, that he had been obliged to leave Thessalonica before the brethren there were fully instructed; that, being new converts, they were ill fitted to sustain persecution and affliction for the word; and that his enemies might impede his flight either to want of affection for his disciples or to cowardice. For they might allege, that he was afraid to appear before the rulers and men of learning in Thessalonica, being conscious that he was not able in their presence to defend the doctrines which he had preached. These considerations made such an impression on Paul's mind, that, once and again, while in Beroea, he had resolved to return to Thessalonica, to strengthen the disciples, and to defend the gospel; but Satan hindered him, by filling the hearts of the unbelieving Jews of Thessalonica (1 Thess. ii. 16.) with such malice against the gospel, that when they heard of its great success in Beroea, they came thither, Acts vii. 12. 'and stirred up the people,' the idolatrous multitude, against Paul, whom no doubt they represented as an enemy of their gods; wherefore the brethren, 'anxious for his safety, had him privately conducted to Athens. But Silas and Timothy, being less obnoxious to the Jews, remained at Beroea still. Nevertheless, when the brethren who accompanied Paul to Athens departed, he sent an order by them, 18. 'to Timothy and Silas, to come to him with all speed,' because he did not choose, I suppose, to preach at Athens without the aid of his fellow labourers in the ministry, who were now in Thessalonica, 1 Thess. iii. 1, 2.

At Athens Paul disputes daily in the Synagogue with the Jews, and in the Market-place with the Epicurean and Stoic Philosophers. They carry him to the Areopagus, where, in a most elegant oration, he shews the Areopagites the absurdity of the common idolatry; but with little success. He goes to Corinth.

Athens, having now passed the zenith of her political splendour, was declining ever since the Romans, after conquering Greece, fixed the seat of their government at Corinth. Nevertheless its fame for learning was still as great as ever; for at the time Paul visited Athens, that city was full of philosophers, rhetoricians, orators, painters, statesmen, and of young persons who came to learn philosophy and the arts. But this sort of people, being generally very idle, were great talkers, and had an insatiable curiosity; so that the character which Luke has given of the Athenians and strangers there is perfectly just: Acts xvii. 21. 'All the Athenians, and strangers who were there, spent their time in nothing else, but to either to tell or hear some new thing.'—Further, Pausanias says, There were more images in Athens than in all Greece besides; and that they worshipped the gods more than all Greece. Well, therefore, might Paul tell the Areopagites, that 'be perceived they were in all things (παντα ρηματα) very religious.'

The apostle, it would seem, had resolved not to preach in Athens till Timothy and Silas arrived. Yet when he saw the city wholly given to idolatry, he could no longer forbear. Acts xviii. 5. 'Now when Paul waited for them at Athens, his spirit was stirred in him, (he felt great grief and indignation), when he saw a city, (in which learning and arts were carried to greater perfection than anywhere else) worshipping full of idols.' Wherefore, as there was a synagogue of Jews in Athens, he went into it first, as his manner was, 17. 'and disputed with the Jews and with the devout persons, or religious proselytes; for to them the gospel was to be offered before it was preached to the Gentiles.

While Paul was thus employed, Timothy came from Beroea to Athens, and informed him that the idolatrous Thessalonians, dispossessed to see so many of their countrymen deserting the temples and altars of their gods, had joined the Jews in persecuting the disciples, 1 Thess. ii. 14. On hearing this, Paul thought it good to be left at Athens alone, (1 Thess. iii. 1.), and sent for Timothy to Thessalonica, to establish and comfort the brethren concerning their faith.

After Timothy's departure, Paul, Acts xviii. 17. 'disputed in the market daily, with them that met with him. 18. Then certain of the Epicureans and Stoics encountered him; and some said, What will this babbler say I other some, He seemseth to be a setter forth of strange gods; because he preached to them Jesus, and the resurrection (of all mankind by Jesus). 19. And they took him, and brought him unto Areopagus, the court at Athens which judged of all matters pertaining to religion, and particularly the introduction of new gods; saying, May we know what this new doctrine whereof thou speakest is 1 20. For thou bringest certain strange things to our ears: we would know, therefore, what these things mean.' This course the Athenians took with Paul, not from the love of truth, but as the historian observes, ver. 31. from mere curiosity; as the event afterwards proved.—The apostle being thus called to declare the new doctrine whereof he spake, to an assembly consisting of senators, philosophers, rhetoricians, and statesmen, willingly embraced the opportunity; and in a most eloquent discourse, prepared his illustrious auditors for receiving that doctrine which seemed to them so strange, by shewing them the absurdity of the com-
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monly received idolatry, and by speaking on that delicate subject, with an address and temper, and strength of reason, which would have done honour to the greatest orator of Greece or Rome.

His discourse to the Areopagite Paul introduced with a handsome compliment to the Athenians in general. He told them, that he perceived they were extremely religious; for, lest any God should be neglected by them, he found they had erected an altar to the unknown God; and from this he inferred, that it would not be unacceptable, if he should declare to them, that God whom they ignorantly worshipped. Acts xvii. 23. 'Ye men of Athens, I perceive that in all things ye are (παντὸς αὐτοῦ) very religious. 23. For as I passed by and beheld (ἐπηρέαζα) the objects of your worship, I found an altar with this inscription, To the unknown God. Whom therefore ye ignorantly worship, him declare I unto you.'

(No. XXI.)—The true God, whom the apostle affirms the Athenians ignorantly worshipped, and the worship that is acceptable to him, he declared in the following manner:—24. 'God, who made the world, and all things therein, seeing he is Lord of heaven and earth, dwelleth not in temples made with hands.' God hath no need of temples to dwell in, seeing he hath made the world, and is the Lord or possessor of the universe. Ye therefore greatly err in thinking, that by erecting magnificent temples and images, and by consecrating them, ye draw God down into them, and prevail with him to reside among you in such a manner as to be present nowhere else. That vulgar notion is unworthy of men whose minds are improved by science, and who, from God's having made the world, ought to know that his presence is not confined to temples made by men. 25. 'Neither is worshipped with men's hands, as though he needed any thing.' Neither is the true God worshipped with sacrifices and meats prepared by men's hands, if those things are offered to him, as though he needed to be fed with the fruits of the earth, and with the flesh of beasts, and refreshed with the steams of sacrifices and incense. The truth is, 'seeing he giveth to all,' whether men or beasts, 'life, and breath, and all things,' it is evident that men can contribute nothing to his life or happiness. 26. 'And hath made of one blood all nations of men to dwell on the face of the whole earth.' By the liberal provision which he hath made, everywhere, of the necessities of life, he hath from one man and woman multiplied the human race, so as to form those different nations which cover the face of the whole earth. How then can ye fancy that he himself needs to be lodged, and clothed, and fed by men? 'And hath determined the times before appointed, and the bounds of their habitation; also he hath assigned to each of these nations their times of existence, and the particular countries they were to inhabit, according as he had before appointed these things. By all which he shows, that he governs the world by a most wise providence, contrary to what you Epicureans teach; and also that his government is most free, contrary to the doctrine of the Stoics. This most wise and free government of the nations of men, God carries on through all ages, for this purpose. 27. 'that they should be led to seek the Lord, if haply they might feel after and find him;' (εἰς τὸν ἄν) and truly indeed he is not far from any one of us.' Though he be not the object of men's senses, it is no difficult matter to find God; because he is not far from any one of us. 28. For the structure of our body, and the union of our soul to that piece of material mechanism, together with the noble faculties of our soul wherein we resemble God, and the admirable end for which this wonderful composition of soul and body is formed, affords to every man, not only an idea, but a proof, of the divinity residing within him, supporting and animating him: so that it may truly be said, 'In him we live, and move, and have our being, as one of your own poets (Aristus) hath said.'—Who also hath added another sentiment, equally just and striking: That we are his offspring, in respect of the reason, and intelligence, and other mental powers similar to his, which we possess. 29. 'Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto (that is, can be represented by) an image of gold, or silver, or stone, however curiously graven by art and man's device;' because such things conveying no idea of mind, if they are likenesses of God, they represent him to be more, rather, void of intelligence, than which nothing can be more impious.

The apostle having, in this manner, shewn the philosophers of Athens the gross absurdity of their idolatrous worship, concluded his oration with telling them, Acts xvii. 30. that 'the times of this ignorance God winked at.' He allowed mankind to go on in their ignorance, without instruction from them by messengers divinely commissioned; because he meant to show them experimentally the insufficiency of their own reason in matters of religion. But now, by messengers divinely authorized, he commandeth all men everywhere to repent of their ignorance, idolatry, and wickedness. And to persuade them effectually to do so, he hath set before them the greatest of all motives, that of a future judgment. 31. 'Because he hath appointed a day in the which he will judge the world in righteousness, by the man whom he hath ordained; whereas he hath given assurance unto all men, in that he hath raised him from the dead.' The resurrection of Jesus from the dead hath put the resurrection and judgment of all men, repeatedly declared by Jesus, beyond a doubt. 32. 'But when they heard of the resurrection, some, namely the Epicureans, mocked, and others (more candid) said, We will hear thee again of this matter.' And having said this, they put an end to the apostle's discourse and to the assembly, without allowing him an opportunity of shewing how the resurrection of Jesus renders the resurrection and judgment of mankind probable, or of explaining the other fundamental doctrines of the gospel. 33. And so Paul departed from among them,' astonished, no doubt, that men who professed wisdom were so little able to discern truth. 34. 'Howbeit some clave unto him and believed, among the which was Dionysius the Areopagite,' one of his judges, and a woman (of some note) named Damaris, and others with them; who it seems were the only ones who met with in this famous mart of learning, capable of seeing and acknowledging the absurdity of the prevailing idolatry.

It is not said that Paul wrought any miracles at Athens; and the little success with which he preached, gives reason to suspect that he wrought no miracles there. Perhaps in this he acted by divine direction, to try what reception the gospel would meet with from learned and inquisitive men, when offered to them merely upon the footing of its own reasonableness. The truth is, if such an experiment was anywhere to be made, in order to confute those, in after-times, who should affirm that the general reception of the gospel in the first age was owing not to miracles, but to the absurdities of heathenism, and to the reasonableness of the gospel doctrine, Athens surely was the place where the trial could be made with most advantage, and Paul's oration in the Areopagus was the discourse which should have convinced reasonable men. Nevertheless, at Athens, where the human faculties were carried to the greatest perfection, the apostle was not able to convince his hearers of the folly of idolatry, nor of the reasonableness of worshipping the only living and true God, by purity of mind and goodness of life. And therefore the truth which taught those sublime truths, was rejected by the ἄκεφλοι.
THE LIFE OF THE APOSTLE PAUL.

unfit for the common people, and they remained as much attached to their errors as before.

After being so unsuccessfully preached to the philosophers and others in Athens, the apostle judged it needful any longer to attempt, by natural means, the conversion of such a vain, unprincipled, frivolous people. And being allowed to use no other means, he left them as incurable, and went forward to Corinth, now become more considerable for the number, the learning, and the wealth of its inhabitants, than even Athens itself.

At Corinth Paul preaches in the synagogue. Timothy and Silas come to him from Thessalonica. He testifies to the Jews that Jesus is the Christ. He teaches in the house of Justus. Christ appears to him in a vision. He writes First Epistle to the Thessalonians. Then goes into Peloponnesus. At his return to Corinth, he writes his Second to the Thessalonians. The Jews bring him before Gallio, who drives them from the judgment-seat with disgrace. He goes, with Aquila and Priscilla, by sea to Ephesus. Then sails to Syria.

Corinth was situated on an isthmus, or narrow neck of land, which joined Peloponnesus to Greece. On the east side of the isthmus were the ports of Cenchrea and Schonous, which received the merchandise of Asia by the Saronic Gulp; and on the west side, the port of Lechaion received the merchandise of Italy, Gaul, and Spain, by the Cissanian Gulp. Corinth, being thus conveniently situated for commerce, soon became extremely rich and populous; and being situated on the isthmus which joined Peloponnesus to Greece, it commanded both countries. In the course of the Achaean war, the Roman consul Mummius burnt it to the ground; but Julius Caesar rebuilt it after it had long lain in ashes. See Pref. to 1 Cor. sect. 2.—When Achaia was made a Roman province, Corinth, becoming the seat of government, soon regained its ancient celebrity in respect of commerce and riches, but especially in respect of the number and quality of its inhabitants. For, at the time the apostle arrived, Corinth was full of learned men, some of whom taught philosophy, rhetoric, poetry, and painting; others studied these sciences and arts; and so much that there was no city in Greece, where philosophy, and the fine arts, and learning, were carried to greater perfection than at Corinth; were men of a cultivated understanding. These circumstances rendered Corinth a fit scene on which to display the light of the gospel; because if it proved successful among a people so enlightened as the Corinthians, it would be a proof to after-ages of the reality of the miracles by which, as the Christian records affirm, the gospel was established in every country. It is true, but a few of the philosophers and men of learning at Corinth embraced the gospel. Nevertheless, if the apostle's miracles had been impostures, the philosophers and other learned men, being well qualified to judge of such matters, would have detected them; and by so doing, have stopped the progress of the gospel in their city. These were the reasons which induced Paul to spend more than eighteen months in preaching at Corinth, from the time of his first arrival to his departure.

The character of the Corinthians being such as I have described, it is natural to suppose, that they would expect both learning and eloquence in any person who pretended to instruct them. The apostle, well apprized of this, addressed them at the first with great fear and trembling, as he tells us himself, 1 Cor. ii. 3, in so much that Christ found it necessary to encourage him by a vision, in which he commanded him not to be afraid, but to speak boldly, promising that many of the Corinthians should believe the gospel.

Paul, at his first coming to Corinth, Acta viii. 2, 'found a certain Jew named Aquila, born in Pontus, lately come from Italy with his wife Priscilla, because that Claudius had commanded all Jews to depart from Rome. (No. XXII.)—3. And because he was of the same craft, he abode with them and wrought; for by their occupation they were tent-makers.' In his youth, Paul, as was observed above, had been bred to that business. And it was of great use to him on many occasions, particularly at this time; for by the profit of his labour he maintained himself all the while he abode in Corinth, without burdening the Corinthians in the least. The same course he had followed some time before this, while he preached in Thessalonica. 1 Thess. ii. 9. 'Ye remember, brethren, our labour and toil. For night and day we wrought (for our own maintenance), in order not to overload any of you, when we preached to you the gospel of God.' And afterwards at Ephesus and I suppose in many other places, he supported not only himself, but his assistants also, by the profits of his labour, as appears from what he said to the elders of Ephesus, Acts xx. 34. 'Y' e yourselves know, that these hands have ministered unto my necessity, and to them that were with me. 35. I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.' Wherefore, not to speak of the apostle's miracles, his distinguishedness in coming all the way from Judea to communicate to the Greeks the knowledge of the true God, and of the way of salvation by Christ, must have made a strong impression on those who were candid; especially when they considered, that their own philosophers communicated none of their knowledge without receiving a hire for so doing.

The Jews being very numerous in Corinth, Paul, according to his custom, began his ministry in the synagogue. Acts viii. 4. 'And he reasoned in the synagogue every sabbath-day, and persuaded the Jews and the Greeks, (Exarn.)', the devout Gentiles; for such only frequented the Jewish synagogue. His first converts at Corinth were Epenetus, and the household of Stephanas, whom he calls 'the first-fruits of Achaia.' But whether they were Jews or Gentiles is hard to say; only this we know, that his sermons had little influence in converting many of the Jews.

About this time Timothy, after establishing the brethren of Thessalonica in their faith, to whom he had been sent from Athens, left that city to join Paul at Corinth. In his way, calling upon Silas, who was at Berea, they travelled together to Corinth, where they found the apostle, and gave him the agreeable news, that the Thessalonian brethren stood firm in the faith, bare the persecution of the unbelievers with exemplary fortitude, and entertained a grateful remembrance of their spiritual father, 1 Thess. iii. 6. These tidings filled the apostle with joy, and encouraged him to deal more plainly with the Jews at Corinth than he had hitherto done. Acts viii. 6. 'And when Silas and Timothy were come from Macedonia, Paul was pressed in spirit, and testified to the Jews that Jesus was the Christ,' founding his testimony upon arguments brought from the scriptures, and upon the miracles which he wrought in confirmation of his doctrine, and upon the spiritual gifts which he conferred upon those who believed. 6. 'And when they opposed themselves (to this doctrine), and blasphemed Jesus, by affirming that he was not the Christ, but an impostor, he shook his raiment, and said unto them, Your blood be upon your own heads; I am clean.' (see also God's declaration, Ezek. xxxiii. 8, 9.) 'from henceforth I will go to the Gentiles.' I will no longer attempt to convert persons who contemptuously put away the word of God
from them, but I will preach the gospel to the idolatrous Gentiles in this city. 7. 'And he departed thence, and entered into a certain man's house named Justus, one that worshipped God, whose house joined hard to the synagogue.' Paul chose to preach in the house of this religious proselyte, because, being near to the synagogue, such of the Jews as were of a teachable disposition had thereby an opportunity of hearing him preach. Accordingly, while he preached in the house of Justus, St. Crispus, the ruler of the synagogue, believed in the Lord, with all his house; and many of the Corinthians, (the idolatrous inhabitants of the city), hearing him, believed and were baptized,' by Silas and Timothy, I suppose; for the apostle affirms, that he baptized none of the Corinthians but Crispus and Gaius, and the household of Stephanas.

—Acts xviii. 9. 'Then spake the Lord to Paul by night in a vision. Be not afraid, but speak, and hold not thy peace. 10. For I am with thee, and no man shall set on thee to hurt thee.' speak frequently and boldly; for I have much people in this city: I have in this city many who are disposed to hear the gospel, and who on hearing it will believe.—The apostle, thus encouraged by his Master, 11. 'continued a year and six months teaching the word of God among them.'

Timothy, in the account which he gave of the Thessalonian brethren, had told the apostle, That the persecution against them raged more than ever; being carried on by the idolatrous Gentiles, as well as by the Jews: That while the rulers and the multitude used force in destroying the church, the philosophers and the men of learning endeavoured to overthrow the gospel itself by arguments: That the Thessalonian brethren nevertheless had stood firm against every shock; and that they had a great desire to see the apostle, their spiritual father, to be comforted by him in their distress. These tidings made St. Paul wish exceedingly to return to Thessalonica; but the importance of the work in which he was engaged at Corinth, and the success with which he was carrying it on, rendered it improper for him to depart. However, he supplied the want of his presence, in some measure, by writing to the Thessalonians his first epistle, wherein he furnished them with a demonstration of the divine original of the gospel, to enable them to answer such of the Oecumenical sophists as attacked their faith with arguments. In that first epistle also he comforted those who mourned the loss of their dear relations, by foretelling Christ's return from heaven to raise the dead, and carry his faithful servants to the abodes of the blessed.—This by many is reckoned a most important thing. 12. or who have heard the word of God, and have believed: and we may hold it to be so, unless we think his epistle to the Galatians was written from Antioch, a few months after the Council of Jerusalem. 13. At the same time, it is plain that he was then coming to them the third time; although, in the history of the Acts, there is no mention of his being at Corinth more than once before he wrote his second epistle to the church in that city.

It seems, when the letter to the Thessalonians was publicly read, some who were not acquainted with the apostle's manner of writing inferred, from certain expressions in that letter, that the day of judgment was at hand. Impostors also came to Thessalonica, pretending to bring from Paul himself the same doctrine. This error occasioning great confusion among the Thessalonian brethren, with a total neglect of their worldly affairs, tidings thereof were brought to the apostle at Corinth after his return from the region of Achaea. Wherefore he wrote his second epistle to the Thessalonians, to assure them that the day of judgment was not at hand; for that day was not come till there was a falling away first, and the man of sin was revealed, whose coming he there describes.

Paul's great success at Corinth and in Peloponnesus provoked the Jews to the highest pitch of rage, when they found he led his converts to despise the institutions of Moses, by assuring them that they might be justified and saved through faith in Christ, without the use of these institutions. Wherefore, in the year that Gallio, the elder brother of Seneca the philosopher, Acts xxi. 12. was proconsul of Achaea, that is, about the end of A. D. 59, (being the 12th of Claudius, see No. VII.), the Jews made insurrection with one accord against Paul, and brought him before the judge: but, upon the second appeal, Gallio adjourned Paul to Corinth. Where Paul, joined in this assault; 13. Saying, This fellow persuaded men to worship God contrary to the law. It seems Paul had taught that the law of Moses being now abrogated, men were no longer to worship God with sacrifices and washings, and other bodily services, but in spirit and truth. And this manner of worship being deemed contrary to the law of Moses, the unbelieving Jews, in a tumultuous manner, brought Paul, the promoter of it, before the proconsul, in order to have him punished as one who, in professing a worship contrary to the law of Moses, had acted contrary to the laws of the empire, which tolerated the Jews in the exercises of their religion. 14. 'But when Paul was now about to open his mouth,' Gallio, sensible of the futility of the charge, would not allow him to make any reply; but himself said to the Jews, 'If it were possible that Paul was a question (ἐνεργος) of a doctrine, and of names, and of your law; if your affection respect opinions taught by Paul which ye think heretical; and whether the names of the Christ and the Son of God which he hath given to any one ought to be given to that person; and whether all who worship the God of the Jews are bound to worship him according to the rites of your law, look ye to it.' These are matters which belong to yourselves, and with which as a magistrate I have no concern; therefore I will be no judge of such matters. It seems Gallio knew that Paul had persuaded some of the idolatrous Corinthians to receive his opinions; but he wisely declined determining, by any judicial sentence, what were their obligations in consequence of that alteration of their faith. At the same time, it is plain he was not offended with Paul for having turned many of the Corinthians from idols to serve the true God. He knew the Jews had attempted to do the same thing in various parts of the empire, though not with equal success. 15. 'And he drew them from the judgment-seat.' 17. Then, after the court was ended, the Greeks, displeased with the Jews for their turbulent persecuting spirit, took Sotheneus the ruler of the synagogue, who I suppose had succeeded

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who was the ringleader in this insurrection, although afterward, following the example of Cipsrus, he also believed, 1 and best him (with their hands) before the judgment-seat,' while Gallio looked on, without hindering them: 'Gallio cared for none of those things;' being pleased with the indignity done by the Greeks to the chief magistrates of the Jews, whose malicious disposition he detected.

In this manner Christ, according to his promise, ver. 10. protected Paul against the rage of the Jews. The rulers likewise showed no unfriendly disposition towards the disciples. And therefore Paul abode yet a good while at Corinth after the insurrection."—Acts xviii. 18.

And then took his leave of the brethren and sailed into Syria, and with him Priscilla and Aquila, having shorn his head in Cenchrea, for he had a vow. (No. xiii.) They took ship at Cenchrea, the eastern port of Corinth, where Paul shaved his head, and thereby put a period to the duration of a vow which he had made, perhaps on occasion of the great deliverance he had obtained when the Jews made insurrection against him. But the ship in which they sailed having occasion to touch at Ephesus, Aquila and Priscilla remained there. 19. 'But he himself entered into the synagogue, and reasoned with the Jews, upon whom his discourse made such an impression, that, ver. 20. 'they desired him to tarry longer with them.' However, as his vow made it necessary that he should offer the appointed sacrifices in Jerusalem at the ensuing feast, which according to the general opinion was the passover, he consented not; 21. But bade them farewell, saying, I must by all means keep this feast that cometh, in Jerusalem.' In the mean time, perceiving there was a probability of preaching the gospel with success, both to the Jews and Gentiles in Ephesus, he promised to return: 'I will return again to you, if God will; and be sailed from Ephesus.'

In this voyage the apostle met with no obstruction. We may therefore believe, that he landed at Cæsarea in such good time as to keep the feast in Jerusalem according to his resolution, and complete his vow. Acts xvi. 23. 'And when he had landed at Cæsarea.' &c.

CXX. VI.—Paul's History, from his landing at Cæsarea to his going to Jerusalem with the Collections for the Saints.

As we shall have occasion, in the course of the narration, to mention Cæsarea more than once, where Paul now landed after finishing his voyage from Ephesus, it will be proper to give some account of a city, which in those days was so celebrated.—Anciently people who came to Jerusalem by sea landed at Joppa. But the harbour being inconvenient, Herod the Great built one more commodious at Straton's-tower, a town situated not far from Joppa, on an open bay. This harbour he made by running a strong mole in the sea. He likewise enlarged and beautified the city with many edifices, both public and private; particularly with a praetorium, a theatre, and an amphitheatre; in which latter his grandson Herod Agrippa was struck with a mortal disease, for reviving the glory which belonged to God, Acts xii. 23. Withal, to make this as like a Greek city as possible, he set up a colossal statue of Augustus, not inferior to that of Jupiter at Olympia, and named the city Cæsarea.—The beauty of Cæsarea, and the advantages which it derived from its fine harbour, induced the Roman governors of Judea to reside there, rather than at Jerusalem. Accordingly, in the course of Paul's history, we shall find him imprisoned in that city; and during his imprisonment, brought before Felix and Festus, the governors of the province.

Paul, having visited the Churches of Jerusalem and Antioch, goes through Galatia and Phrygia. While he is thus employed, Apollos comes to Ephesus.

After landing at Cæsarea, Paul went up to Jerusalem, and saluted the church. But as there was no need of his labours in a city where there were so many apostles and chief brethren, he did not stay long after keeping the feast, but went down to Antioch, where formerly he and Barnabas had laboured so successfully in the work of the ministry. Acts xvi. 32. 'And when he had landed at Cæsarea, and gone up and saluted the church, he went down to Antioch.' 23. And when he had spent some time there, he departed, and went over all the country of Galatia and Phrygia in order, strengthening all the disciples.—The apostle went at this time into the countries of Galatia and Phrygia by land, taking Syria and Cilicia of course in his way. And seeing we are told he went over all these countries in order, we may believe he did so for the purpose of visiting every church, and receiving those contributions which, in his former journey, he had requested them to make for the saints in Judea, 1 Cor. xvi. 1.

While Paul was thus visiting the churches of Galatia and Phrygia, there came to Ephesus a certain Jew named Apollos, a native of Alexandria in Egypt. This person having heard John Baptist preach, had become his disciple, and was but imperfectly instructed by him in the way of the Lord. Apollos, however, being mighty in the sacred writings of the Jews, went into the synagogue of Ephesus, and taught with great accuracy what he knew concerning the Lord Messiah, whether from John's preaching, or from the scriptures. But Aquila and Priscilla, who during Paul's abode with them had improved themselves in the knowledge of the gospel, and who had been left by him at Ephesus, happening to hear Apollos, and observing that he possessed great goodness of disposition, Acts xvi. 26. 'took him and expounded to him the way of God more perfectly,' by informing him that Jesus of Nazareth was the Christ whose coming John had announced; and by assuring him that John had even pointed him out as the Christ to his disciples. Besides, these well-instructed Christians gave Apollos a particular account of the birth, doctrine, miracles, death, resurrection, and ascension of Jesus; and informed him, that Jesus had proved himself to be the Christ, not only by his miracles and resurrection, but by his baptizing his disciples with the Holy Ghost and with fire, as John had foretold.—Apollos, having received this more perfect instruction in the Christian faith, went with letters from the brethren to Corinth, where he helped them much who had believed through grace. 28. For he mighty convinced the Jews, and that publicly, shewing by the scriptures that Jesus was the Christ.' And, having occasion to tarry some time at Corinth, he became so zealous and useful a preacher there, that the fame of his labours reached the apostle during his abode in Ephesus; and occasioned him, in the letter which he wrote from that city to the Corinthians, to say, 1 Cor. iii. 6. 'I have planted, Apollos watered.'
the School of Tyrannus; and works great miracles. The Magicians burn their Books. He receives a Letter from the Corinthians, in answer to which he writes his First Epistle to them. He is assaulted by the Craftsmen, and leaves Ephesus, after having gathered a numerous Church there.

While Apollos was at Corinth, Paul having passed through the country of Galatia and Phrygia, called, Acts xix. 1. ‘the upper coast, came to Ephesus.’ Who were his companions in his journey, Luke has not told us. But it appears that he had several: For Timothy and Erastus are called, ver. 22. ‘two of them who ministered to him.’ Timothy was Paul’s constant attendant; and Erastus was the chamberlain or treasurer of Corinth, (Rom. xvi. 23.); who, having early embraced the gospel, formed such an attachment to the apostle, that when he sailed from Corinth to Judea he accompanied him; and from Judea he now returned with him to Ephesus. Or he may have met the apostle at Ephesus. Thus also was it in Paul’s train at this time: for he was the bearer of the first epistle to the Corinthians, which was written from Ephesus. So the same, formerly a ruler of the synagogue in Corinth, but now a convert to the gospel, was with him likewise; for he joined him in writing that epistle. Caius, too, and Aristarchus, men of Macedonia, were also with Paul; for, in the account given of the riot of Demetrius, they are mentioned as Paul’s companions in trouble, Acts xix. 28.

At this time, Ephesus was the metropolis of the province of Asia, and an exceedingly populous city. For, not to speak of its native inhabitants, which were very numerous, a great concourse of strangers always resorted to Ephesus—some to worship the goddess Diana, whose rites were celebrated with great magnificence in a temple erected to her there at the expense of all Asia; others to learn the arts of sorcery and magic, which were taught and practised at Ephesus with such reputation, that the magical words or sentences used in the practice of sorcery had their name from Ephesus; being called ephebian. Ephemian letters: others came to prosecute law-suits, or to solicit offices from the Roman governor of the province, who had his residence there; others took Ephesus in their way to and from Europe; and others, after the manner of the Easterns, abode there occasionally for the sake of commerce. See Pref. to Eph. sect. 1.—Ephesus, therefore, being a place of such general resort, and the very throne of idolatry, superstition, and magic, the apostle, when he foresaw that city, resolved to return and attack these impurities in this their strongest hold. Wherefore, having discharged his vow in Jerusalem, he made no stay there, nor even at Amiintha; but, as was observed above, he travelled through Syria and Cilicia, and the upper coast, as expeditiously as was consistent with his purpose in visiting those countries; then came to Ephesus, where he abode three years, and gathered a very numerous church, the members of which were so dear to him, that ‘he ceased not to warn every one night and day with tears,’ Acts xix. 31.

On his arrival, the apostle found certain disciples residing at Ephesus, to whom he said, Acts xix. 2. ‘Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost:’ any effusion of the Holy Ghost on the disciples, whereby they are enabled to prophesy and work miracles. 3. ‘And he said unto them, (v. 6.) With what then, were ye baptized? ’ It seems, those who were baptized by the apostles commonly received the Holy Ghost after their baptism. ‘They said to him with John’s baptism.’ Upon this he took occasion to show them, that by John’s baptism, they had bound themselves, 4. ‘to believe on him which should come after him, that is, on Christ Jesus. 5. When they heard this, they were baptized in the name of the Lord Jesus.’ And, after their baptism, Paul laying his hands on them, 6. ‘the Holy Ghost came upon them, and they spake with tongues and prophesied. 7. And all the men were about twelve.’ These brethren, being not only the first disciples of Christ in Ephesus, but the first in that city who received the Holy Ghost, we may believe the apostle afterwards ordained them elders of that church. If so, they may have been among the elders of Ephesus who came to Miletus, and received from Paul the pathetic exhortation recorded Acts xx. 18-35.

Paul, after giving this signal proof of his apostleship, 8. ‘went into the synagogue, and spake boldly for the space of three months, (June, &c.) reasoning and persuading the things which concern the kingdom of God’ that is, reasoning in proof of the things which concern the gospel dispensation, and persuading the Jews to believe these things. But the Jews, during this second series of preaching, perceiving the drift of his discourses to be, to prove that men are justified by the gospel without obeying the law of Moses, Acts xix. 8. ‘Diverse sects were hardened, and believed not, before the multitude in the synagogue, representing it as utterly subversive of the revelations made by Moses and the prophets. Wherefore, finding the Jews incorrigible, the apostle carried the disciples away from the synagogue, and preached daily in the school of one Tyrannus, a philosopher, who either was himself converted, or hired his school to the apostle to preach in it. 10. ‘And this continued by the space of two years; so that all they which dwelt in Asia, (that is, in the province so called,) heard the word of the Lord Jesus, both Jews and Greeks.’ It seems the fame of the apostle’s doctrine and miracles brought multitudes to Ephesus from distant parts; and these, by what they heard and saw, being converted, proouched the gospel when they returned to their own cities, and founded those churches which the apostle tells the Colossians, chap. ii. 1. ‘had not seen his face in the flesh.’

As Paul abode longer at Ephesus than in any other city we read of, he wrought more miracles and miracles than in any other city; Acts xix. 11. ‘And God wrought special miracles by the hands of Paul. 12. So that from his body were brought unto the sick, who could not conveniently be carried to him, handkerchiefs (v. and aprons) belonging to the gods, had touched his body; and the diseases departed from them, and the evil spirits went out of them.’ In this respect Paul was equal to Peter, whose shadow, as he passed by, overshadowing the sick who were laid on couches in the streets of Jerusalem, cured them of their distempers, Acts v. 15.—Wherefore it was owing to the multitude and greatness of Paul’s miracles that so many of the inhabitants of Ephesus, and of the province of Asia, embraced the gospel.

Paul’s reputation was greatly increased at Ephesus by what happened to the seven sons of Sceva, one of the Jewish chief priests. These men are called venerated Jews and exorcists, because they strode through the countries of the Lesser Asia, practising that magic which was in such vogue among the heathens. But when they came to Ephesus, hearing of the wonderful things which Paul performed in the name of Jesus, and perhaps seeing some of them, they took upon them, in the name of Jesus, to expel an evil spirit out of a possessed person. But, Acts xix. 16. ‘the evil spirit answered, Jesus I know, and Paul I know; I know the authority and power of Jesus and Paul, and I am ready to be obedient; but who are ye? ’ Acts xix. 16. ‘And the man in whom was.
spirit was leapt on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded. 18. And many believed, strong ly impressed with what had happened, came to Paul, and confessed that they had attempted to cure diseases by charms, and other magical operations, and shewed their deeds; the arts by which they had deceived the multitude. 19. Many also of them who used these curious arts, of exorcism, conjuration, and magic, now firmly believing the gospel, brought their books, in which the different forms of incantation for different diseases were prescribed, the method of making these incantations was shewn, the herbs and other medicines to be used with these incantations were pointed out, and the seasons for using them were fixed; and burned these books before all men; and they counted the price of them, and they found it fifty thousand pieces of silver, (£7500 sterling) For these, being books of medicine as well as of sorcery and magic, were of great value; especially if, according to the fashion of the times, they were written on parchment. Nevertheless the owners of them made a willing sacrifice of them to truth and piety; because the arts themselves being unlawful, it was not fit that the books which taught them should be in the possession of any person whatever. Acts xix. 20. So mightily grew the word of God, and prevailed.

But notwithstanding this great success, Paul had many enemies in Ephesus, who on some occasion or other hurried him into the theatre, and forced him to fight with wild beasts: 1 Cor. xvi. 22. If after the manner of men (σπουδών ἡμῶν) I have fought with wild beasts, some, indeed, understand this metaphorically of certain dangerous contests which the apostle had with the unbelieving Jews, whom on account of their malice and rage he called wild beasts, as he called the Cretians (ἀσακρογεία) evil wild beasts, Tit. i. 12, on account of their idleness and gluttony. Yet I rather think this was a real combat; because the apostle seems to allude to such a combat, 2 Cor. i. 8—15. For he tells the Corinthians he was in such danger that he passed the sentence of death upon himself; but God delivered him from so great a death. Besides, the expectation, the manner of men, or the custom which they have, prevail a great deal among the Greeks, seems to imply that this was a real combat. For though, being a Roman citizen, he could not be adjudged to such a punishment, he may have been forced to fight by an assembly of the multitude. Further, as the apostle, in every city where he preached any length of time, had the same dangerous contests with the unbelieving Jews as in Ephesus, there was no reason for mentioning his contests with the Jews in that city more than anywhere else.

About this time some of the family of Chloe, a Corinthian disciple, happening to come to Ephesus, informed the apostle that great divisions had taken place in their church, 1 Cor. i. 11. through the bad practices of a teacher who had come recommended from Judea, and who affirmed that Paul was no apostle, and who at the same time contradicted many of his doctrines. On such an occasion Paul's presence at Corinth, without doubt, was extremely necessary. But the business in which he was engaged at Ephesus not permitting him to depart immediately, he sent Erastus and Timothy into Macedonia, Acts xix. 22. and from thence to Corinth, to inquire into the state of the church: And if they understood the matter, the Corinthians were not wholly alienated from the apostle, they were to tell him he would come among them soon, to increase the spiritual gifts of those who acknowledged his authority, and to punish with the rod all who persisted in their disobedience, 1 Cor. iv. 17.

While the things above related were doing at Ephesus, the sincere part of the Corinthian church, having heard of Paul's residence there, sent three of their number to him with a letter, in which they asked his opinion concerning the subjects of their dissensions. These messengers arrived at Ephesus not long after the departure of Timothy and Erastus; and from the account which they brought, the apostle entertained great hopes that the Corinthians might yet be reclaimed. Wherefore, to promote their reformation, he, in answer to their letter, wrote his first epistle to the Corinthians; in which he endeavoured to heal their divisions, reproved the faulty, explained and asserted the doctrines which the false teacher had impugned, and prescribed rules for the orderliness and edifying exercise of their spiritual gifts. This epistle the apostle sent, not by the Corinthian messengers, Stephe,os, Fortunatus, and Achaicus, but by Titus, who accompanied them on their return: For we wished to inform the Corinthians of his great success at Ephesus by one who was an eyewitness of it. It is likewise proper, that the person who carried his letter should bring him back word how it was received, and what effect it produced. And as Apollo was at Ephesus when this epistle was written, he is supposed to have been likewise sent to Corinth, in the persuasion that he might be of great use there. But Apollo declined it, (1 Cor. xvi. 12,) for reason of which, at this distance of time, nothing but uncertain conjectures can be formed.

The success with which Paul turned the inhabitants of Ephesus from the worship of idols being very great, the bigots, and all who made gain of the established idolatry, were alarmed; especially one Demetrius, who made silver shrines* for Diana. Of these shrines, many were sold to the inhabitants of Ephesus, and many of those who came from distant parts to worship the goddess, so that great profits were made by those who dealt in this commodity. But Demetrius, perceiving that there would be an end of the trade if Paul's doctrine was spread, called together the men of like occupation, and said to them, Acts xix. 20. Sirs, ye know that by this craft we have our wealth. 26. Moreover, ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying, that they be no gods which are made with hands! Paul, it seems, had denied that the gods resided in their images. 27. So that not only this craft is in danger to be set at nought: but also that the temple of the great goddess Diana is despised, and her magnificence will be destroyed, whom all Asia and the world worshipped. An inflammatory speech of this kind, addressed to the superstition and avarice of the multitude, immediately produced the desired effect. The craftsmen, and all who were employed about the temple of Diana, 28. when they heard these things, were full of wrath, and cried out, saying, Great is Diana of the Ephesians. 29. And the whole city was filled with confusion; for the craftsmen ran about the streets, and gave the alarm to the multitude; and having caught Calus and Aristarchus, men of Macedonia, Paul's companions in travel, they ran with one accord into the theatre, intending no doubt to throw them to the wild beasts.

* In the original it is σιδηραγωτοσ καιρωσ, silver temple of Diana, i.e. representations in miniature of the temple of Diana, and of the image which fell down from Jupiter, as if the person being set on an altar, or some other holy place, the door of it was opened, and the image stood or set in state, in the view of the spectators who worshipped it. The tabernacles of Moloch, mentioned Acts vii. 43. which the levities carried about in the wilderness, seem to have been things of the same kind with Diana's shrines.
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On this occasion it appears, that some of the principal men of the city had embraced the Christian doctrine, or were disposed to do so. For no less persons than the Asiarchs are said to have been Paul's friends, ver. 31. These were the priests of Diana, who had the care of the games celebrated in honour of that goddess. (See Whitby's note on ver. 31.) For although they derived both dignity and profit from the established idolatry, yet their sound sense, their love of truth, and their attachment to good morals, led them to befriend Paul in his arduous undertaking of spreading the knowledge of the true God, and of the way of salvation by Christ. The proconsul's secretary, or, as others think, the town-clerk of Ephesus, declared likewise that he had a good opinion of the Christian preachers. They were neither robbers of temples nor blasphemers of Diana; nay, he told them plainly, that there was no cause for that day's uproar. We may therefore believe, that in preaching against the set of worship, Paul and his assistants had spoken nothing against Diana in particular, though their general doctrine struck against all the heathen deities in the lump; and even that, in speaking against the established idolatry, they had used a becoming decency of language. Wherefore, the secretary, observing their prudence, entertained a good opinion of the cause they were engaged in. To these illustrious converts may be added such as had studied magic, and who, on their becoming Christians, burnt the books in which the secrets of their art were contained. For many of them, no doubt, were men of learning, and philosophers. Wherefore, the church gathered at Ephesus was not more considerable for the number than for the quality of many of its members.

We are not told how long Paul remained at Ephesus after the riot. It is said, indeed, Acts xx. 1. After the uproar was ceased, Paul called unto him the disciples, and embraced them, and departed for to go into Macedonia. This, however, does not necessarily imply his immediate departure, as hath been shown in the preface to the Ephesians, sect. 1. par. 4. The apostle therefore may have remained in Ephesus and its neighbourhood some months after the riot, to comfort the disciples and establish the churches of Asia, whose salutation he sent in the conclusion of his first letter to the Corinthians. Besides, from Paul's own account it appears, that he remained in the neighbourhood of Ephesus, waiting for the coming of Titus from Corinth. But Titus not arriving within the time appointed him, the apostle became impatient, and went forward to Troas in the hope of meeting with him there. But being disappointed in that expectation also, he passed over into Macedonia, where at length Titus came to him, and gave him great joy, by the account which he brought him of the good disposition of the Corinthians, as we shall see immediately.

Leaving Ephesus, Paul goes into Macedonia, where he writes his Second Epistle to the Corinthians, then proceeds to Greece to receive the Collections. In Corinth he writes his epistle to the Romans, and returns to Macedonia in his way to Jerusalem. He is resisted by the Messengers of the Churches. At Philippi Luke joins him as one of his attendants.

When Paul left Ephesus he went to Troas, in expectation of meeting Titus as he returned from Corinth, 3 Cor. ii. 12, 13. At Troas the apostle had great success in preaching. Nevertheless he did not remain any time there, but passed over into Macedonia, being anxious to see Titus. While in Macedonia, he doubtless visited the churches which he had planted at Philippi, and Thessalonica, and Berea, and all the other churches in that large and populous province. So the historian says, Acts xx. 1. And when the uproar was
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called to him the disciples, and embraced them, and departed for to go into Macedonia. Here, that he might wholly wear the Corinthian cloths, from the false teachers that wrote to them his second epistle, in the summer of the year 57, about five months after the date of his first letter. See No. VII.

In that second letter Paul hath given us a short account of his past sufferings, which deserves to be mentioned here, because his sufferings are the strongest proofs of his firm belief of the doctrines and facts which he preached, and of the righteousness of the cause in which he was engaged. From that account it appears that he had been five times scourged by the Jews in their synagogues, and thrice beaten with rods by the Greeks and Romans; he had been once stoned, and left as dead, namely at Lystra, and three times shipwrecked. In one of those shipwreck he had been a whole night and a day in the sea. He had made many journeys by land, in which he had encountered perils without number, in passing rivers, and from robbers, and from the unbelieving Jews, and from the Gentiles, and even from false brethren. Also, he had undergone much bodily fatigue, in working for his own maintenance, and for the maintenance of his companions, while they assisted him in preaching. Lastly, in the course of his many and long journeys, he had endured much watchful, and hunger, and thirst, and cold, and nakedness, 2 Cor. xi. 23-28. But his trials did not end at this period. He lived nine or ten years after this, in which he suffered yet greater hardships, till at length he was put to death by Nero, for the testimony of Jesus. Would any impostor have suffered such a long course of evils for the sake of propagating a tale, the falsehood of which he was conscious of?

Acts xx. 2. And when he had gone over those parts, (Macedonia), and had given them much exhortation, he came into Greece. 3. And there abode three months.
—In going through Macedonia, the apostle certainly received the collections which the churches made for the poor of the saints in Judea; and had those fightings and inward fears of which he speaks, 2 Cor. vii. 5. Perhaps also it was on this occasion that he preached the gospel on the confines of Illyricum, as mentioned Rom. xv. 19.

—During the three months the apostle spent in Greece, he received from the churches of Achaia the money which they had collected for the saints, agreeably to his direction to the Corinthians, 1 Cor. xvi. 1, 2. At that time also he wrote from Corinth his epistle to the Romans, (Rom. xv. 25.), of whose affairs he had heard from Aquila and Priscilla. And having finished all these matters, he proposed to sail directly into Syria. But the Jews, who had heard of the money he was carrying to Jerusalem, and who besides hated him as an enemy to their religion, lying in wait for him in Cenchrea, the eastern port of Corinth, where he was to embark, he changed his resolution. So that, avoiding Cenchrea, which was about nine miles from Corinth, he returned by land through Macedonia, in such time that he left Philippi after the days of unleavened bread, and so began his voyage into Syria; Acts xx. 6.

From 2 Cor. viii. 23. ix. 4. it appears, that before the apostle went into Greece, the Macedonian churches had appointed some of their most esteemed members to accompany him to Jerusalem, to assist in making their present acceptable to the Jewish believers, and to witness the delivery of it. This they did at the particular request of Paul himself, (1 Cor. xvi. 3, 4), who in this affair wished to place his own conduct above all suspicion of fraud; and the rather, because the money intrusted to him amounted to a great sum. At that time, likewise, the messengers whom the churches of Galatia, Lycaonia, and Asia, had commissioned for the same purpose, were with him in Macedonia. Wherefore, seeing his first intention was to sail into Syria from Corinth, Acts xx. 3, after receiving the collections from the churches of Greece. In all these messengers must have accompanied him from Macedonia into Greece, 2 Cor. ix. 1. And when he altered his purpose on account of the lying in wait of the Jews, they no doubt came back with him into Macedonia.

—Their names, and the names of the churches whose messengers they were, we have Acts xx. 4. And there accompanied him in his return through Macedonia into Asia, Sopater of Berea, and of the Thessalonians Aristarchus and Secundus, (these are the Macedonians of whom he speaks 2 Cor. ix. 4.), and Caius of Derbe, (the person who with Aristarchus was hurried into the theatre at Ephesus during the riot), and Timotheus; and of Asia, Tychicus and Trophimus. This latter being an Ephesian, I suppose the former was of the same city also, Acts xxiii. 29.—Titus is not mentioned in this catalogue, nor Jason, nor Lucius; yet from the epistle to the Romans, which, as above mentioned, was written at Corinth, we know they also were with Paul there, Rom. xvi. 23. But whether they accompanied him into Syria is uncertain. It was not necessary that every church which made the collection should dote one of their number to attend the apostle to Jerusalem. The churches of Galatia, who certainly made the collections, (1 Cor. xvi. 1.) and of Phrygia, and of Lycaonia, who were many in number, seem to have intrusted that business to Caius of Derbe, and to Timothy of Lystra. The churches of the province of Asia may have done the same to Tychicus and Trophimus, the Ephesian messengers. The church at Philippi seems to have committed its interest in the collections to Aristarchus and Secundus, the messengers of the Thessalonians. And as for the churches of Achaia, they seem to have sent no messengers at all, though expressly invited to do it, 1 Cor. xvi. 3, 4, but to have intrusted their present to the apostle's care.

Paul, accompanied by the Messengers of the Churches, sails from Philippi to Troas, where he raises Eutychus from the dead: after which he sails to Miletus, and sends for the Elders of Ephesus, whom he addresses in the most affectionate manner.

Our Paul's coming to Philippi from Corinth, he was accompanied by Luke in his way to Syria. (No. XX.) But his other assistants, Titus and Trophimus, with the messengers of the churches, went before him to Troas. This happened in the spring, A. d. 58. For we are told, Acts xx. 6. that Paul, attended by Luke, 'sailed away from Philippi, after the days of unleavened bread;' that is, after the passover week was ended; and came to Troas in five days, where we abide seven days.' They stayed these days in Troas, because there was a numerous church in that city and neighbourhood, gathered by Paul, who had preached there on different occasions, Acts xvi. 8. 2 Cor. ii. 12.—7. 'And on the first day of the week, when the disciples came together (from different parts) to break bread, (No. XXIV.), Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight.' On that occasion the room where they met was so full of people, that they opened the windows to let in the air. But a young man, named Eutychus, who sat in a window, 'falling into a deep sleep while Paul was long preaching, he sank down with sleep, and fell from the third loft, and was taken up dead.' Him Paul restored to life by a miracle, Acts xx. 11. 'When he therefore was come up again, and had broken bread, and eaten the Lord's supper, ver. 7. ' and had talked a long while, even till break of day, so he departed. In this instance we have an example of the disciples meeting in the night-time to celebrate the Lord's supper, to avoid
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Paul and his Company, leaving from Miletus, sail to Syria, and land at Tyre, where they abide seven days: From Tyre they sail to Ptolemais, then go on foot to Cesarea, where Paul lodges with Philip the Evangelist, They all go up to Jerusalem to deliver the Collections.

Having parted with the elders of Ephesus, they loosed from Miletus and came to Coos. The day following they came to Rhodes, and thence to Patara, a noted seaport town of Lycia. Here they went aboard a ship bound for Phoenicia, and having a prosperous voyage, they landed at Tyre, where, meeting with disciples, they abode seven days. These disciples, Acts xx. 4, said to Paul through the Spirit, that he should not go up to Jerusalem; that is, by the Spirit of prophecy foreseeing the troubles Paul was to meet with in Jerusalem, they advised him not to go thither. For if this had been a

The feast of Pentecost was instituted in commemoration of the giving of the law, on the 50th day after the first passover. It seems to have been the greatest of all the Jewish festivals, and to have been more frequented than any of them, especially by the Jews in the provinces. "Tyre, after its destruction by Nebuchadnezzar, recovered, as foretold Isa. xxxv. 17, its ancient trade, wealth, and grandeur; as did likewise after a second destruction by Alexander. It became a link, as it were, between the rest of the neighboring countries. St. Paul himself found many Christians there, Acts xxii. 4. It suffered much in the Diocletian persecution. It was an archbishopric under the patriarchate of Jerusalem, with fourteen bishoprics under its jurisdiction. It continued Christian till it was taken by the Saracens in 929, was recovered by the Christians in 1124, but in 1290 it was conquered by the Mamelukes and afterwards taken from them by the Turks in 1585. Since that time it has sunk into utter decay; is now a mere ruin; a bare rock; a place to spread nets upon, with the prophet Ezekiel, chap. xxvi. 14."

Crab. VII.—Paul’s History, from his arrival at Jerusalem with the Collections for the Saints in Judea, to his Imprisonment in Cesarea.

It seems that the apostle performed his voyage expeditiously, that, after finishing it, he could speak...
seven days in Tyre, and many days at Cesarea, and yet go to Jerusalem in time to celebrate the feast of Pentecost: for he had left Macedonia with a fixed purpose so to do, Acts xxi. 16.; and there is no reason to think he did not accomplish his design.

Paul, with the Messengers of the Churches, go in to James and the Elders, to whom Paul gives an Account of the Success of his Preaching to the Gentiles. The Collections made for the Saints in Judea are delivered to the Elders by the Messengers of the Churches.

The day after their arrival at Jerusalem, Paul, with the messengers of the churches, Acts xxi. 18. went in to James; and all the elders of the church of Jerusalem were present. 19. And when he had saluted them, he declared particularly what things God had wrought among the Gentiles by his ministry.—In the account which Paul gave of his ministry to James and to the elders, he declared, that many of the idolatrous Gentiles in all the great cities of the Lesser Asia, Macedonia, and Greece, had embraced the gospel; and spoke of the churches which he had planted in these cities, and of the gifts of the Holy Ghost, which, by his ministry God had bestowed on them, brought the believers in every church. Moreover, in that account we may be sure he did not forget to mention the liberal collections which the churches of the Gentiles through Asia and Europe had made for the poor of the saints in Judea, and which they had sent by his hands, as a testimony of their gratitude for the knowledge of the true God communicated to them by men of their nation. These collections Paul, no doubt, now delivered, in presence of the messengers of the churches, to James and to the elders, to be by them distributed to the poor of the Jewish Christians, who by that expression of the good-will of the Gentile believers, ought to have been disposed to think favourably of them as their brethren.

Paul goes into the Temple, to assist some of the Brethren to discharge a vow they were under. The Jews from the Perea as well as the multitude to kill Paul. He is rescued by Lycaon the Chief Captain. From the stairs of the Council he gives the People an Account of the manner in which he was converted to Christianity.

The Jews at Jerusalem, before Paul’s arrival, having heard a false report of his teaching the Jews which were among the Gentiles, Acts xxi. 23.; to forsake Moses and the custom of the Jews, saying, that they ought not to circumcise their children, neither to walk after the custom; James and the elders showed him the propriety of his giving satisfaction on that head to the many thousands of the Jewish believers in Jerusalem, who were all zealous of the law, and who on the news of his arrival would come together to inquire into the matter. For this purpose, they advised him to assist four of the brethren who were under a vow to discharge the same. And to shew his attachment to the law, they proposed that he should be himself at the charges necessary therefor; (No. XXII.) Acts xxi. 34.; That all may know that those things whereby they were informed concerning thee, are nothing, but that thou thyself also walked orderly, and keepest the law.

To this measure Paul very willingly agreed. For he never taught the Jews in foreign countries to forsake circumcising their children, or to forsake the law of Moses. On the contrary, knowing that law to be the civil or political law of Judea, he always enjoined them to comply with its institutions, as the means of preserving their political rights and privileges; even as he enjoined the converted Gentiles to obey the good laws of the countries where they resided, 1 Cor. vii. 17. x. 30.—What he really taught concerning the law of Moses was, That neither Jew nor Gentile could be saved by its institutions; which was the doctrine likewise of James, and of the elders, and of all the more intelligent members of the church of Jerusalem. For, to shew that they did not think obedience to the law of Moses necessary to men’s salvation, James added on this very occasion, Acts xxi. 25. ‘As touching the Gentiles who believe, we have written and concluded, that they observe no such thing,’—But if the Gentiles were not to observe the law of Moses, obedience thereto could not be necessary to the salvation of any person; and therefore, in recommending this measure to Paul, James and the elders had nothing in view, but to establish the duty which the Jews, as citizens, owed to the municipal law of their country. For it is well known, that in whatever laws were settled, they still considered themselves as citizens of Judea, and observed the law of Moses, as far as it was possible for them to observe it out of Judea, and thereby kept themselves a distinct people from the idolatrous Gentiles among whom they resided. Wherefore, if Paul had really taught the Jews in foreign parts not to circumcise their children, and not to walk after the customs, he would have taught them to preserve their political constitution, and to renounce their civil rights as Jews; than which nothing was farther from his intention.

Agreedly to the advice which Paul had received from James and the elders, Acts xxi. 26. ‘he took the men, and the next day purifying himself with them, he entered into the temple, to signify to the priest the accomplishment of the days of purification;’ that is, their resolution to accomplish the seven days of purification, (Lev. v.) ‘even to the time that an offering should be offered for every one of them. 27. And when the seven days of purification were almost ended, the Jews which were of Armenia, where Paul had preached so long, and who were especially enraged against him, utterly disregarding this proof of his respect for the law, when they saw him in the women’s court of the temple, stirred up all the people, and laid hands on him, 28. cried out, Men of Israel, help; this is the man who teacheth every-where all men against the people;’ (No. XXV.) by telling the Jews, that they ought not to circumcise their children, and by assuring them that they may be saved without becoming proselytes to Judaism; ‘and against the law, and this holy place,’ by predicting that both are to be destroyed; and farther, brought Greeks also into the temple, and that they had seen before with him in the city, Throphonius an Ephesian Gentile, whom they supposed that Paul had brought into the temple.’

There was in this city a prodigious confluence of Jews from foreign countries, who like Paul had come to the feast of Pentecost, Acts xxi. 30. ‘And all the city was moved, and the people ran together, and they took Paul, and drew him out of the temple;’ that is, out of the women’s court into the court of the Gentiles, as one who had polluted the temple; and forthwith the doors were shut. 31. And as they went about to kill him, tidings came unto the chief captain of the legion, (No. XXVI.), that all Jerusalem was in an uproar. ’This was the tribune Claudius Lysias, who commanded the Roman garrison stationed in the castle Antonia, hard by the temple. 32. Who immediately took soldiers and centurions, and ran down unto them. And when they saw the chief captain and the soldiers, they let beating of Paul.’ Then Lysias coming to him laid hold on him, and after the Roman manner ordered him to be bound with two chains to two soldiers, that he might not escape; and demanded who he was, and what he had done 1. And some cried one thing, and some another, among
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the multitude: and when he could not know the certainty for the tumult, he commanded him to be carried into the castle. (No. XXVIII.) 35. And when he came upon the stairs' leading to the castle, 'so it was that he was borne of the soldiers for the violence of the people. 36. For the multitude of the people followed after, crying, Away with him.' But the soldiers halting on the top of the stairs, Paul begged of the chief captain permission to speak to him, 'who said, Canst thou speak Greek? 38. Art thou not that Egyptian which before these days madness an insurrection, and leddest out into the wilderness four thousand men that were Sicarii?' (No. XXXVII.)

To this question Paul replied, that he was a Jew born in Tarsus in Cilicia, and begged that he would suffer him to speak to the people. 40. And when he had given him license, Paul stood on the stairs, and beckoned with the hand unto the people, 'to shew that he was going to speak to them. 'And when there was made a great silence, he spake in the Hebrew tongue,' a discourse which Luke has recorded Acts xxii. 1-22.

In that discourse Paul told the multitude, that he was verily a Jew, who, though born in Tarsus, had received his education in Jerusalem, according to the perfect manner of the law of the fathers: that having been instructed by Gamaliel a Pharisee, and a celebrated doctor well known to the people, he was so zealous of the law, that he persecuted the way he was now engaged in to death. And for the truth of what he said, he appealed, ver. 5, to the high-priest, and to the whole estate of the elders, who had given him letters to the synagogues of Damascus for that very purpose. But that, when he came nigh to the city, Jesus himself appeared to him at mid-day, rebuked him for his folly, and brought him over to his cause. And being struck blind by the brightness of Christ's appearance, a disciple named Ananias came to him, restored his sight, and baptized him. And afterward returning from Arabia to Jerusalem, Jesus appeared to him while he was in a trance in the temple, and ordered him to leave Jerusalem, because he would send him far hence unto the Gentiles. So that his preaching to the Gentiles was no scheme of his, but was done by revelation from Jesus, who expressly commanded him to do so.—But no sooner did Paul mention his preaching to the Gentiles, than the multitude, especially such of them as had come from Asia, perfectly enraged, cried out, Acts xxii. 22. Away with such a fellow from the earth, for it is not fit that he should live. 23. And as they cried out, and cast off their clothes, and threw dust into the air, 24. The chief captain commanded him to be brought into the castle; and, thinking him some notorious malefactor, 'laid that he should be examined by scourging, that he might know wherefore they cried so against him.' But, to prevent this impunity, Paul pleaded his privilege as a Roman, whom it was unlawful to beat with rods, or even to bind with thongs, in order to his being so beset. 27. Then the chief captain came, and said to him, Tell me, art thou a Roman? And he said, Yea. 28. And the chief captain answered, With a great sum obtained I this freedom. But Paul said, I was free born. 29. Then straightway they departed from him, which should have examined him by scourging.'

Paul is brought before the Jewish Council. He declares himself a Pharisee. The Pharisees and Sadducees in the Council strive with each other. The Soldiers go into the Council, and take Paul from among them by force. The Chief Captain commands the Council to accuse him before Felix the Governor, in Cesarea.

Luke, now that he understood Paul was a Roman, became the more anxious to know certainly what his crime was. And therefore on the morrow, Acts xxii. 30. he loosed him from his bonds, and commanded the chief priests and all their council to appear,—it seems the chief priests had joined the multitude against Paul, and had accused him of sedition, with an intention to have him put to death; being exceedingly enraged against him for what he had said concerning them on the stairs, as well as for having deserted their service, and gone over to the Christians:—And brought Paul down, (from the castle), and set him before them, in their council.

The apostle, being thus placed at the bar of the council, looked steadfastly around on all the members present. And though many of them knew him well, having formerly employed him to persecute the disciples of Jesus, yet, conscious of integrity even in that unrighteous course, as in the whole of his other conduct, he boldly said to them, Acts xxxiii. 1. 'Men and brethren, I have lived in all good conscience before God unto this day.' But that saying displeasing the high-priest Ananias, as savouring, in his opinion, of falsehood and vanity, he commanded those who stood by, Acts xxiii. 2. 'to smite him on the mouth,' in the manner Pashur formerly smote the prophet Jeremiah, Jer. xx. 2. But Paul, offended at the injury, replied, 3. 'God shall smite thee, thou whited wall,' thou hypocrite; 'for sittest thou to judge me according to the law, which saith, thou shalt do no unrighteousness in judgment?' Lev. xix. 15.—And surely it was unrighteousness in a judge to order one not yet convicted of any crime to be treated as if he had been already condemned; and that for no reason, but because, in beginning to make his defence, he had ascertained the uprightness of his general conduct. Therefore, Ananias having been guilty of injustice under the mask of piety, certainly deserved the rebuke which Paul now gave him.—But some present, 4. 'said, Revilest thou God's high-priest? 5. Then said Paul, I wist not, brethren, that he was the high-priest: For it is written, Thou shalt not speak evil of the ruler of thy people.' In affirming that he did not know Ananias to be the high-priest, Paul assuredly spake the truth. For both the Roman governor and the Jewish princes had for some time past been in use to sell the high-priesthood to the best bidders; and sometimes to deprive the persons in office, that they might have it to sell anew. Wherefore, as Paul was but lately in their favour, after five years' absence, he may very well have been ignorant of Ananias's dignity, notwithstanding he knew him personally. It is alleged, indeed, that by his dress and seat in the council, Paul might have known Ananias to be the high-priest. But that does not seem probable; because, having looked steadfastly on the council at his first coming in, he would by such an excuse have exposed himself to ridicule, if Ananias could have been known to be the high-priest, either by his dress or by his seat in the council.

Paul, seeing many sitting round with whom he was personally acquainted, and knowing that some of them were Sadducees and some of them Pharisees, Acts xxiii. 6. 'cried out in the council, Men and brethren, I am a Pharisee, the son of a Pharisee; of the hope and resurrection of the dead I am called in question;' meaning, that he was brought before them, as a criminal, for preaching the resurrection of Jesus from the dead, as a proof of the resurrection of all the dead at the last day. The council hearing this account of the crime laid to his charge, 7. 'There arose a dissension between the Pharisees and the Sadducees; and the multitude was divided. And there arose a great cry; and the scribes that were of the Pharisees' party arose and stood up against his defence, saying, We find no evil in this man; but...
spirit or an angel hath spoken to him,' (so they interpreted what Paul had spoken to the multitude from the stairs concerning the appearing of Jesus to him by the way; for they did not allow that the person whom they had crucified, and who had risen from the dead), 'let us not fight against God.' The dissension now became so great, that, 10. 'The chief captain, fearing lest Paul should have been pulled in pieces of them, commanded the soldiers,' who had set Paul before the council, 'to go down and take him by force from among them, and to bring him into the castle.' At the same time he ordered his accusers to declare, before the governor himself, what they had to say against the prisoner, (ver. 30.), because he intended to remit the affair to his cognizance.

Jesus appears to Paul in the night. The Jews conspire to kill Paul. The Chief Captain sends him to Cesarea, escorted by a strong guard.

Acts xxiii. 11. 'And the night following the Lord Jesus stood by him, and said, Be of good cheer, Paul; for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome. 12. And when it was day, certain zealots of the Jews banded together, and bound themselves under a curse, saying, That they would neither eat nor drink till they had killed Paul. 13. And there were more than forty who had made this conspiracy. 14. And they came to the chief priests and elders, who were of the sect of the Sadducees, and of the chief men, who were the adversaries of the things which Paul preached, telling them what they had done; and desiring them to send the chief captain to bring Paul down to the council on the morrow, as if to inquire something more perfectly concerning him, that they might have an opportunity of killing him by the way. But the conspiracy being made known to Paul by his brother's son, he sent him to the chief captain, who, on hearing thereof, prudently sent Paul away to Cesarea by night under a strong guard to Felix the governor, (No. XXIX.), with a letter, giving him an account of the whole affair from the beginning, and informing him that he had ordered the prisoner's accusers to say before the governor what they had to lay to his charge. Lyias's letter being delivered to the governor, Acts xxiv. 33. 'They presented Paul also before him. 34. And when the governor had read the letter, he asked of what province he was! And when he understood that he was of Cilicia; 35. I will hear thee, said he, when thine accusers are also come: And he commanded him to be kept in Herod's prætorium.' This was a ball which Herod built in Cesarea for holding courts of judicature in, with apartments adjoining, in which the prisoners who were to be tried were confined.

Chap. VIII.—Paul's History, from his Imprisonment at Cesarea, to his appealing to the Emperor.

'\textit{The High-priest and Elders with Tertullus accuse Paul before Felix. Paul denies the Crimes laid to his charge, and gives an Account of his Faith.}'

It seems the commander of the horsemen who brought Paul to Cesarea, was ordered on his return to inform the high-priest and the elders at Jerusalem of the day which the governor should fix for hearing their accusation, and for trying the prisoner. Wherefore, Acts xxiv. 1. 'After five days Ananias the high-priest descended with the elders, and with a certain orator named Tertullus, who informed the governor against Paul.' This Roman orator, or barrister, to persuade the governor to punish Paul as a disturber of the public peace, complimented him on the wisdom and vigour of his administration: Acts xxiv. 2. 'Seeing that by thee we enjoy great quietness, and that very worthy deeds are done unto this nation,' &c. But in this the orator flattered the governor too much. For, although he had repressed the Baccells and other robbers, he was himself a great oppressor of the nation, by the cruelty and injustice of his administration. (No. XXX.) Having made his farming produce, Tertullus roundly affirmed, that Paul was, 5. 'A pestilent fellow, and a mover of sedition among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes.' But in this there was not a word of truth, except that Paul was a ringleader of the Nazarenes; a term of reproach which was given to the disciples of Christ even in that early period. 6. 'Who also hath gone about to profane the temple,' by bringing heathens into it, 'whom we took, and would have judged according to our law.' By this the orator insinuated, that as the Romans permitted the Jews to govern themselves by their own laws, it was the governor's duty to maintain them in the possession of that privilege, which he meant to tell him had been violated by the chief captain; for he added, 'The chief captain Lyias came upon us, and with great violence took him out of our hands.' Lyias took Paul twice out of the hands of the Jews by force; once, when he delivered him from the enraged multitude who went about to kill him in the temple, Acts xxi. 32, and a second time, when, after he was sent out of the hands of the council, that he might not be pulled in pieces of them, Acts xxiii. 10. Now, as the Jews thought their law authorized them to punish notorious offenders in a summary manner, as after the example of Phinehas, who without any trial or judicial sentence killed Zimri and Coheb in the act of transgression, Tertullus, I suppose, called the killing of Paul by the enraged multitude, in the supposed act of profaning the temple, a judging or punishing him according to their law. Or, he might give that appellation to the attempt of the council to pull Paul in pieces. Yet the manner in which he expressed himself leads us to think, that he rather meant the attempt of the multitude, 'whom we took, and would have judged.' For the council did not take Paul; but the chief captain pleased him before them, merely to obtain certain information of the crimes which they laid to his charge, and by no means to judge and punish him, Acts xxiii. 30. whereas the multitude laid hold on Paul in the temple, and would have immediately punished him with death. Tertullus's accusation of Paul, together with the circumstances by which he aggravated his accusation, were all mere fictions, of which he offered no proof whatever; only, Acts xxiv. 9. 'The Jews, (namely, Ananias and the elders), asserted, saying, That these things were so.'

His answer to this accusation Paul introduced, not by paying any fulsome compliment to the governor, after the barrister's example; but by saying, Acts xxiv. 10. 'For as much as I know thou hast been a judge many years a judge unto this nation, so canst not be ignorant of the affairs of the Christians, and of the temper of the Jews my accusers, 'I do the more cheerfully answer for myself.' Next, because the charge brought against him was, that 'he was a pestilent fellow, and a mover of sedition among all the Jews throughout the world,' he told the governor, that he had been only twelve days in Jerusalem, during which they had not found him stirring up the people anywhere; and boldly averred, that his accusers could prove none of the things which they laid to his charge. Only as to his 'being a ringleader of the Nazarenes, 14. This I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers!' I worship the God of my fathers through the mediation of Christ, which they call heresy, because it renders the mediation of the Levitical priests unnecessary in the worship of God. But this is no heresy; the Levitical services being prefigurations of the mediation of Christ; and the prophets having ex-
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presently foretold the same. And therefore, in thus worshipping God, I believe 'all things written in the law and in the prophets; 15. And have hope towards God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and the unjust.' All the Pharisees allowed the resurrection, hoping for it, as Paul did, upon the foundation of the promises of God delivered by Moses and the prophets. This was a very proper defence before a Roman magistrate, who by the law of the empire was bound to allow every man to worship God according to the religion of his country. Acts xxiv. 16. (Er sive) 'And on this account, (that I believe the resurrection,) I exercise myself to have always a conscience void of offence towards God and towards men.' So that my principles do not lead to sedition.—And as to his professing the temple, he said, That, 17. 'after many years' absence, he had come with alms to his nation and offerings to God, which he proposed to make by assisting some Nazarites to discharge their vow: that with this intention he had gone into the temple; but it was not with any multitude attending him, not tumult made by him. And yet the Jews from Asia laid violent hands on him, as if he had really profaned the temple; 19. 'Who ought to have been here before thee to object, if they had sought against me.' But as they did not appear to make good their charge, it was plain they were conscious of having injured him by their accusation. And doubtless Felix so understood it.—Paul therefore called upon the chief priests and elders, now his only prosecutors, to shew any evil deed that was proved against him while he stood before the council; 21. 'Except it be for this one saying, which I cried standing among them, 'Touching the resurrection of the dead I am called in question by you this day.' But as that was one of the great articles of the national faith, he could not be blamed, either for maintaining it, or for asserting that God had given a proof of it in the resurrection of Jesus from the dead.

Acts xxiv. 22. 'And when Felix heard these things,' the orator's accusation and the prisoner's defence, having by his long residence in Judea more perfect knowledge of that way of worship mentioned by Paul, ver. 14. or a more perfect knowledge of Jesus and his disciples than had been given him by the high-priest and elders and their orator, he did not find any crime proved against Paul: yet he did not acquit him, for fear of displeasing the Jews, but he deferred them till Lystra should come down, as if he could have given better information concerning the pretended sedition.—In the mean time, being fully convinced of Paul's innocenc, he ordered that he should not be confined so closely, but that his acquaintance should be allowed to visit him:—a liberty which we may believe the brethren of Cæsarea made good use of, during his long imprisonment in that city.

Felix, at the request of his Wife Drusilla, sends for Paul, who gives them an account of the Faith in Christ. He reasons concerning Righteousness, Charity, and a Judgment to come. Felix's Conscience is so-raised that he trembles. When recalled from his Government he leaves Paul in bonds.

Paul's trial having occasioned much discourse in Cæsarea, Felix's wife Drusilla, (No. XXX.) who was herself a Jewess, and of the Jewish religion, desired to hear him. Felix therefore sent for him, Acts xxiv. 24. 'and heard him concerning the faith in Christ;' heard him declare what the Christians believed concerning Jesus; namely, that he is the Christ or Messiah long expected by the Jews; and that he was promised to be the Christ by God's raising him from the dead. Moreover, being well acquainted with the character and actions of his illustrious bearers, the apostle introduced some other articles of the Christian religion, suited to their particular case: For, ver. 25. 'he reasoneth of righteousness, or justice, a virtue highly necessary in a ruler, and of constancy, or charity, against which Felix and his lady had greatly treasupled in their marriage, and of a judgment to come,' at which great and small shall answer to God for their actions. His discourse was uttered with such energy, that Felix, who was a very corrupt governor, was exceedingly terrified, and trembled; then dismissed Paul, saying, Acts xxiv. 25. 'Go thy way for this time, when I have a convenient season I will call for thee.' The apostle's discourse however, produced no alteration of conduct either in Felix or his lady. He continued his bad practice, all the time his government lasted; and she, trusting to her privileges as a daughter of Abraham, paid no regard to what he had heard.—Felix indeed sent for Paul, as he promised, and communed with him, not about the amendment of his life, but in hopes to receive money from him for releasing him; 26. and the rather, that Paul, in his defence, had mentioned his bringing alms and offerings to his nation. However, his deliverance by money not being attempted, for a reason too obvious to be mentioned, Felix kept him in prison the two remaining years of his government; and when leaving the province did not release him, wishing to please the great men among the Jews, who earnestly desired to have Paul put to death.

Festus succeeds Felix in the Government of Judea. He sits in judgment on Paul; hears the accusation of the Jews, and Paul's defence; and pronounces he will go up to Jerusalem, and be judged by him there. Paul appeals from Festus to the Emperor.

FELIX was succeeded in the government of Judea by Porcius Festus, who went up to Jerusalem three days after he landed at Cæsarea.—While Festus was in Jerusalem, Acts xxv. 3. 'the high-priest and the chief of the Jews informed him against Paul, and besought him, 4. And desired favour against him, (see ver. 15,) that he would send him for Jerusalem, laying wait in the way to kill him, (Acts xxv. 5.) But Festus,' knowing their design, answered, that Paul should be kept at Cæsarea, and that he himself would depart shortly thither; and ordered them to go down with him, and accuse him there. Accordingly, the day after his arrival in Cæsarea, he set in judgment on Paul; and the Jews who had come from Jerusalem, standing round, 7. 'said many and grievous complaints against Paul, which they could not prove; (see ver. 18, 19.) 8. While he answered for himself, Neither against the law of the Jews, neither against the temple, nor yet against Cæsar, have I offended any thing at all.' But Festus, to gratify the Jews, asked Paul if he would go to Jerusalem and be judged by him, concerning these things, in the presence of the chief priests and elders, who understood them much better than he did ! To this Paul replied, That he was standing at Cæsar's judgment-seat, where, as being a Roman, he ought to be tried; that Festus knew he had done no wrong to the Jews; that if he was an evil-doer he did not refuse to die; but that, if he was innocent, it would be wrong even in the governor to make a gift of his life to the Jews, by sending him to Jerusalem to be judged in the presence of his inveterate enemies, who by their clamour and threatenings might oblige Festus to condemn him. Wherefore, to prevent that injury, Paul, as being a Roman citizen, appealed from Festus to Cæsar, (No. XXXI.), and by so doing put a stop to any further proceedure concerning his life in Judea; for, after conferring with his council, (No. XIII.), Festus declared in
the Court, that Paul should be sent to Caesar in consequence of his appeal.

Chap. IX.—Paul's History, from the time of his Appeal to his embarking for Italy to prosecute his Appeal before the Emperor.

Caesar gives an Account of Paul's Cause to King Agrippa, who desires to hear Paul's Defence from his own mouth.

Now long after this, King Agrippa (No. XXXII.) and his sister Bernice came to Cesarea to pay their respects to Festus, who had succeeded their brother-in-law Felix in the province. Acts xxv. 14. 'And when they had been there many days, Festus declared Paul's cause unto the king.' For as the crime of which he was accused wholly to the Jewish religion, in which the king was very knowing, Festus wished to have his opinion upon it; and for that purpose began by telling him, that Felix had left Paul in bonds, and that the chief priests and elders at Jerusalem had desired him to condemn him: Acts xxv. 16. 'To whom I answered, It is not the manner of the Romans to deliver any man to die till he is condemned after a fair trial. And therefore, having sat in judgment upon him in Cesarea, when his accusers stood up, they did not lay any of those crimes to his charge which I opposed.' 19. But had certain questions against him of his own religion, and of one Jesus which was dead, whom Paul affirmed to be alive. 20. And because I was in doubt about such questions, whether they were dangerous to the state and punishable, and whether I was a competent judge of them, 'I asked him if he was willing to go to Jerusalem, where I could have the advice of persons skilled in the Jewish religion, and there be judged of these matters' But he refused to be judged there, and appealed to Caesar.

Agrippa hearing these things, Acts xxv. 23. 'said unto Festus, I would also hear the man myself.' This demand the king made, because he was well acquainted with the religious tenets, disputes, and expectations of the Jews, and because many wonderful things had been reported to him concerning Jesus and his disciples. Perihos also he may have remembered, how his father, who was a zealous Jew, had been so displeased with this sect as to put the apostle James to death. But whatever was his reason, he obtained his desire: 'To-morrow, said Festus, thou shalt hear him.'

Paul is brought into the place of hearing at Cesarea, and makes his defence before King Agrippa, Queen Bernice, the Ladies who attended her, the Tribunals, and the principal Inhabitants of Cesarea.

Festus accordingly performed his promise to the king. Acts xxv. 23. 'For on the morrow, when Agrippa was come, and Bernice, with great pomp' of apparel, attendants, guards, &c. 'and was entered into the place of hearing, with the Tribunals and principal men of the city, at Festus' commandment Paul was brought forth.' Then Festus, rising up, made an elegant speech to the assembly, in which he declared, that at the former trial no crime had been proved against the prisoner; but that having appealed to Caesar, he had brought him forth, that after a second examination he might have something more certain to write to the emperor, concerning the crimes laid to the prisoner's charge. Acts xxvi. 1. 'Then Agrippa said unto Paul, Thou art permitted to speak for thyself.' Upon this, 'Paul stretched forth his hand,' to draw the attention of the assembly, and declared. He thought himself happy in being allowed to the accusers of the Jews, to be before one so expert in the Jewish laws and religion as the king. This he said, because if Agrippa expressed a favourable opinion of his doctrine before Festus and the Tribunes, it would be of great service to the Christian cause. Then, in the hearing of this illustrious king, he called on all the Jews present to bear witness, (No. XXXIII.) that he had received his education at Jerusalem, and had early professed himself a Pharisee: That he now stood as a criminal, for testifying the resurrection of Jesus, and for believing that God would raise the dead, as he promised to the fathers: ver. 7. 'Unto which happiness,' said he, 'our twelve tribes, by serving God day and night, hope to come.' That formerly, from a principle of conscience, he was a great enemy to Jesus of Nazareth and to his disciples, Acts xxvi. 11. 'and being exceedingly mad against them, he persecuted them even unto strange cities;' and, in particular, he went to Damascus for that purpose, 'with authority and commission from the chief priests.' But that Jesus himself appeared to him at mid-day, as he drew nigh to the city, and spake to him, and convinced him that he was risen from the dead, as his disciples affirmed. Moreover, Jesus told him that he had appeared to him to make him a witness and a preacher of his resurrection; and that he now sent him to the Gentiles, 'to open their eyes,' Acts xix. Whereupon, O king, having bad this convincing evidence of the resurrection of Jesus, 'I was not disobedient to the heavenly vision, but preached first to the Jews of Damascus, and at Jerusalem, and throughout all the coasts of Judæa, and then to the Gentiles.' But the Jews being enraged at me, for promising salvation to the Gentiles through Jesus, without requiring them to obey the law of Moses, they, Acts xxvi. 1. 'caught me in the temple, and went about to kill me.' But God having preserved me, Acts xxvi. 1. 'I continue to this day witnessing, both to small and great,' that Jesus of Nazareth is risen from the dead, and that he is the Christ. And in affirming these facts, I say 'no other things than those which Moses and the prophets did say should come;' Acts xxvi. 17. 'That the Christ should suffer, and that he should be the first that should rise from the dead' to die no more,' and should shew light to the people and to the Gentiles; Acts xxvi. 17. 'so that, instead of being a conqueror, the Christ, according to Moses and the prophets, was to be a teacher of true religion both to Jews and Gentiles.—

When Festus the governor heard Paul speak of Christ's shewing light to the Gentiles, he considered it as a mere chimera, produced in Paul's brain by his too great application to the study of the Jewish learning; and therefore he interrupted him, saying, Acts xxvi. 24. 'with a loud voice, Paul, thou art beside thyself; much learning doth make thee mad.' Paul replied, 'I am not mad, most noble Festus;' and appealed to the king, as fully acquainted, not only with the doctrine of Moses and the prophets concerning the Christ, but with the miracles, death, and resurrection of Jesus. Acts xxvi. 24. 'For this thing was not done in a corner.' Then turning to Agrippa, he said, Acts xxvi. 27. 'King Agrippa, believest thou the prophets? I know that thou believest.' Paul knew Agrippa to be of the sect of the Pharisees; for his father, being a zealous Jew, had educated him in the Jewish religion, according to its strictest form. Acts xxvi. 23. 'Then Agrippa said to Paul, Almost thou persuadest me to be a Christian.' Paul's doctrine concerning Jesus of Nazareth appeared so conformable to the things written concerning the Christ by Moses and the prophets, and his testimony concerning the appearing of Jesus to him by the way was rendered so probable by the total alteration of his sentiments and conduct, that Agrippa declared he was almost persuaded of the truth of the things which he affirmed concerning Jesus. On this new subject of vindicating himself, and the cause which he was engaged, the apostle spake with such effect, that the king
the governor, and the governor's council, ver. 31. 'going aside, talked between themselves, saying, This man doth nothing worthy of death or of bonds.' After which Agrippa, not in the least offended with Paul for having spoken to him so freely, came forward, and, 32. 'said to Festus,' in the hearing of the whole assembly, 'This man might have been set at liberty, if he had not appealed to Caesar.'—Paul's appeal, however, was perfectly proper at the time he made it, seeing Festus had shown an inclination to gratify the Jews by proposing to judge him in Jerusalem. And now, although Agrippa, with the consent of Festus, had declared that Paul might have been set at liberty if he had not appealed to Caesar, Paul very prudently did not withdraw his appeal, because he foresaw, that by the solicitations and threatenings of the chief priests and elders, Festus might be constrained, contrary to his inclination, to put him to death, even as Pilate formerly had been constrained, contrary to his conscience, to put Jesus to death.

Remarks on Paul's Defences before the Multitude, the Jewish Council, the Governors Felix and Festus, and King Agrippa.

Thus it appears, that besides the defence which Paul made from the top of the stairs to the multitude in Jerusalem, he at four different times, before the highest courts of judicature in Judea, defended the gospel, and his own conduct in preaching it, in the most public manner;—namely, 1. Before the Jewish council, consisting of the high-priest, the chief priests, the whole estate of the elders, and the scribes, who all sat as his accusers.—2. Before Felix the Roman governor, at whose tribunal the high-priest Ananias, and the elders from Jerusalem, were likewise his accusers; and employed a Roman barrister to plead against him.—3. Before Festus the governor; on which occasion the Jews from Jerusalem stood forth, a third time, as his accusers.—4. Before King Agrippa, Bernice, the Tribunes, and the principal persons of Caesarea, with many others, in whose presence Paul boldly asserted his own innocence, with such a strength of evidence, that both Agrippa and Festus declared he might have been set at liberty, if he had not appealed to the emperor.

Now, it is to be observed, 1. That at these different trials, although Paul was accused of sedition and heresy, and the profanation of the temple, it clearly appeared that the only offences which with truth could be laid to his charge were—his being a ring-leader of the sect of the Nazarenes; his joining them in affirming that Jesus, whom the rulers at Jerusalem had crucified, was risen from the dead, and was thereby demonstrated to be both Lord and Christ; also his worshipping God through the mediation of Jesus, who was now risen from the dead.—These things the chief priests and elders construed into the crimes of sedition, heresy, and profanation, most unjustly; for though Paul affirmed that Jesus is Lord, this doctrine had no tendency to sedition, since at the same time he taught that Christ's kingdom is not of this world. Next, as to his worshipping God through the mediation of Jesus, it was no heresy, being agreeable to the doctrine of Moses and the prophets. And with respect to his having profaned the temple, it was a mere calumny, which had not the least foundation in truth. 2. At these different trials, the high-priest and elders, who were all present, did not, either in their own council or before the Roman governors, so much as once attempt to contradict what Paul publicly and directly affirmed concerning the resurrection of Jesus. And yet, if his affirmation had been a falsehood, it might easily have been disproved, as the resurrection of Jesus was said to have happened in Jerusalem, where his accusers commonly resided.

3. At all these trials, Paul offered a proof of the resurrection of Jesus which could not be gainsaid. He knew, that, both by education and principle, he himself was at the first a furious enemy of the Christians, and had persecuted them to death. Nay, he told them he did so by authority and commission from themselves: But that in going to Damascus, to bring the Christians bound in fetters to Jerusalem, Jesus appeared to him on the way, and thereby convinced him that he was risen from the dead; and ordered him to preach his resurrection both to the Jews and to the Gentiles. And having so done ever after that, notwithstanding he thereby exposed himself to innumerable evils, all impartial persons who heard him must have been convinced, that so total a change of sentiment and conduct, in a person of his acknowledged sense and education, could not have happened, unless Jesus had really appeared to him, as he constantly affirmed.

4. And lastly, it deserves particular notice, that these public defences, whereby the Christian cause was so well established, Paul would have had no opportunity of making, if the Romans had not governed in Judea at that time. For the injurious and violent disposition which the Jews on every occasion displayed against the disciples of Jesus, would have led them to put Paul to death at the first hearing, if the supreme power had been in their hands. We may therefore believe it was owing to the particular providence of God, that Paul was apprehended and tried while the Romans exercised the supreme power in Judea; for they all along behaved towards him in a fair and impartial manner, as magistrates who had to answer for their conduct at the imperial tribunal. So that at all his trials he had an opportunity of speaking freely in defence of the gospel, and of his own conduct, in the hearing of his enemies, who were the chief of the Jews, and who had it in their power to contradict him, and no doubt would have contradicted him, if the things he affirmed had been falsehoods. And though it may seem strange, that when Paul's innocence was so clearly proved, and even acknowledged by his judges, he was not released, it should be remembered, that this failure of justice in the Roman magistrates was owing to the powerful influence of the people of the country, to whose inclinations governors, who are strangers, are obliged to shew too much regard, from political considerations.

Chap. X.—Festus having determined to send Paul to Italy by sea, with the other prisoners who were to be judged by the Emperor, they all embark at Caesarea with the Centurion and Soldiers appointed to guard them. Luke and Aristarchus go aboard with them, resolved to accompany Paul to Rome. They are all shipwrecked on the Island of Mâëth, where Paul works many miracles.

The apostle having, by appeal, transferred his cause to the emperor, Festus determined to send him to Italy by sea; and for that purpose delivered him, with certain other persons who were also to be judged at Rome, to one Julius, a centurion of the Italian legion. All these prisoners, with the soldiers who guarded them, went aboard a ship of Adramyttium, and sailed from Caesarea in the autumn of A. D. 59.

From the history it appears, that the messengers of the churches, who accompanied Paul into Judea with the collections, Acts xxi. 4, were not intimidated by the evils which the Jewish rage brought upon him in Jerusalem.
For, while he continued there, they remained with him; and when he was sent a prisoner to Cæsarea, they followed him thither; and in both places ministered to him, and perhaps attended him at his trials. And when it was determined to send him to Italy, two at least of these affectionate friends went in the same ship with him, namely, Luke the writer of the Acts, as appears from the style of his history, and Aristarchus the Thessalonian, Acts xvii. 2. Aristarchus had accompanied the apostle in some of his former journeys, Acts xix. 29, and being one of the messengers of the churches who were appointed to attend Paul with the collections to Jerusalem, he went with him into Greece, and abode with him there, while he received the collections from the churches of Achaia; then returned with him into Macedonia, where Luke joined them at Philippi; after which they all sailed with the apostle into Judæa.

The day after Paul and his company loosed from Cæsarea, the ship in which they sailed happening to touch at Sidon, Julius, who was a person of singular humanity, allowed Paul to go ashore, and refresh himself with the brethren in that city; a favour which must have been peculiarly acceptable to one who had been so long in prison. After that, loosing from Sidon, they sailed to Myra, a city of Lycia; and there finding a ship of Alexandria, bound for Italy with a lading of wheat, they went aboard, and arriving at Cæsarea, they put in at a port called The Fair Havens; where staying some days, the centurion no doubt, as at Sidon, allowed Paul to go ashore: in which case, we may suppose he preached Christ to all who came to him.

In this port the apostle advised them to winter, because sailing was now become dangerous, on account of the long dark nights, and the tempestuous weather usual at that season: for the fast of the seventh month or anniversary expiation was now past. But the master and the owner of the vessel not thinking the Fair Havens a safe harbour, they set out for one judged more commodious; and had proceeded a little way, when there arose a tempestuous wind, called Euroclydon, which soon increased into a hurricane; so that not being able to bear up against the storm, they let the ship drive, and were exceedingly tossed for many days, without seeing either the sun or stars.—Acts xxvii. 20. And now, when all hope was gone, an angel of God appeared to Paul by night, and assured him that there should be no loss of any man's life, but of the ship: 'Howbeit they were to be cast on a certain island.' This revelation Paul communicated to all in the ship, and thereby encouraged them. At length, when the fourteenth night from their leaving the Fair Havens was come, they drew near to land; and by break of day were driven on an island in the Adriatic Sea, named Meliti. On that occasion the soldiers proposed to kill the prisoners, fearing they might swim out and escape. But Julius, willing to save Paul, kept them from their purpose, Acts xxvii. 43. 'And commanded that they which could swim, should cast themselves first into the sea, and get to land, and the rest, some on boards, and some on broken pieces of the ship; and so it came to pass, that they escaped all safe to land;' not one life being lost, although there were in the ship no fewer than two hundred and seventy-six persons, ver. 37.

When they came ashore, Acts xxviii. 1. 'they knew that the island was called Meliti.' No. XXXIV.—The people of Meliti, though reckoned by the Greeks and Romans barbarians, on account of their ignorance of the Greek and Latin languages, shewed them no small kindness; for they received them in a very friendly manner, by giving them all the assistance in their power, and kindling a fire for them, because of the rain and cold. But a viper happening to fasten on Paul's hand, as he laid a bundle of sticks on the fire, the islanders, who saw him with his chain on, supposed him some murderer who had escaped the sea, but whom (Nepos, the divine justice did not allow to live. However, when they saw him shake off the beast without receiving any harm, they altered their opinion, and said he was a god.—On this occasion, the promise which Jesus made to his disciples was fulfilled: Mark xvi. 18. 'They shall take up serpents; and if they drink any deadly thing, it shall not hurt them.' It happened that the chief man of the island, whose name was Publius, had his estate in the quarter where the ship was stranded. This excellent person invited them to his house, and lodged them three days, till they could all be disposed of properly through the island. To such goodness Paul was happy to be able to make some return. For the father of Publius, Acts xxvii. 8. 'lying sick of a fever and bloody flux, he went in to him, and laying his hands upon him, healed him. 9. So when this was done, others also who had diseases in the island came, and were healed.' The sick people were who were thus miraculously cured, together with their friends and relations, grateful to Paul, performed to him, and to all them who were with him, during their abode in the island, every office of kindness in their power; and at their departure laded them with such things as were necessary for their voyage.

Paul's Voyage from Meliti to Puteoli. His Journey from Puteoli by land to Rome. His reception and confinement in Rome. The Centurion's behaviour to Paul described and praised.

And now, having abode in Meliti three months, they went aboard a ship of Alexandria which had wintered in the island, and sailed to Syracuse, the chief city of Sicily, where they remained three days; then came to Rhegium, a town on the Italian shore opposite to Messana in Sicily; and from thence to Puteoli, a great seaport town of Campania, not far from Naples. Here finding brethren to whom Paul was known, at least by his face, they entreated him to tarry with them; and Justinus and Julius was so good as to grant their request. After which Julius set out with the prisoners and soldiers for Rome, by land. And now the brethren in that city, to whom Paul was well known by his latter letters written to the Romans, hearing that he was on the road, came out to meet him; being not ashamed of his bonds. Some of them therefore came as far as to the town of Appi Forus, which was fifty-one miles from that city; and others, to Tres Tabernae, a town at the distance of thirty miles, which afterwards became a bishop's see. This unlooked-for testimony of respect from the brethren of Rome, making a strong impression upon the apostle's mind, he thanked God for it, and took courage, being greatly refreshed by the company and conversation of such affectionate friends; after which they all went forward to the city, where it is supposed they arrived in the February of A. d. 60, in the seventh year of the reign of the emperor Nero.

The humanity with which Julius all along treated the apostle from the time he was delivered to him, merits particular attention. At Sidon he allowed him to go ashore to visit his Christian friends: And when they were shipwrecked on the island of Meliti, he kept the soldiers from killing the prisoners, that he might save Paul: And because some brethren at Puteoli wished Paul to remain with them a week, he was so good as to grant their de-
sire: And, as this worthy person is said by Luke to have courteously entreated Paul through the whole of the voyage, he may have bestowed on him favours which are not particularly mentioned. Those, however, which are mentioned deserve notice, as proofs of esteem, the love from a brethren, very honourable to the apostle.—Julius's esteem of Paul was founded at first on the favourable opinion which Festus, Agrippa, and the Tribes, had formed of his cause, and which no doubt they made known to Julius before he left Cæsarea. But his esteem of the apostle must have increased by what he himself observed in the course of their acquaintance. For in his conversation Paul expressed such just views of God and religion, and of all the duties of morality, and in his actions showed such benevolence to mankind, and such a concern for their real interest, as could not fail to endear him to so great a friend to virtue as this centurion seems to have been. Besides, if Paul was represented to Julius as one who could work miracles, that circumstance alone would induce him to treat him with great respect; and more especially, when he became himself a witness to the accomplishment of Paul's prediction concerning their shipwreck, and to the miraculous cure which he performed on the sick in the island of Miletus. Julius therefore having so great a friendship for Paul, and it may be a favourable opinion of the Christian doctrine, we may suppose, that when he delivered the prisoner, Marcus Burrhus, who was then Praetorian prefect, he did justice to Paul, by representing him, not only as entirely innocent of any real crime, but as a man of singular probity, who was highly favoured of God, and endowed with extraordinary powers. To this representation, as well as to Festus's letter, I think the apostle was indebted for the indulgence which was shown him immediately on his arrival at Rome. For he was not shut up in a common jail with the other prisoners, but from the very first was allowed to dwell in his own hired house, with a soldier who kept him by means of a chain fastened to his right wrist and to the soldier's left arm. This is the chain of which Paul so often speaks in his epistles, calling it his bonds; and which he shewed to the Jews, when they came to him on the third day after his arrival.

Paul sends for the chief of the unbelieving Jews in Rome to his Lodging, and explains to them the Cause of his Imprisonment; but with little Success.

The apostle's confinement at Rome being thus easy from the beginning, and every one that pleased having access to him, it came into his mind, that as the unbelieving Jews might be offended, when they heard he had appealed from the courts in Judea to Cæsar, it would be very proper to make an apology to them. Wherefore, on the third day after his arrival at Rome, he called the chief of the unbelieving Jews together; and when they were come, he said to them, Acts xxviii. 17. 'Men and brethren, though I have committed nothing against the people or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans: 18. Who, when they had examined me, would have let me go, because there was no cause of death in me. 19. But when the Jews spake against me, I was constrained to appeal unto Cæsar;' adding, that he had done so, not because he had any thing to accuse his nation of to the emperor, but merely to assert his own innocence. And therefore he had called them together, to tell them that he was bound with the chain they saw on his wrist, because he affirmed that God had accomplished the hope of Israel, by sending the Christ. 21. 'And they said unto him, We neither received letters out of Judea concerning thee, neither any of the brethren that came shewed or spake any evil of thee.' It seems the apostle's accusers had not yet arrived. However, desiring his opinion concerning the sect of the Christians, which they told him 'was everywhere spoken of, and that they appointed him a day, and many came into his lodging. Acts xxviii. 22. 'To whom he expounded* and testified the kingdom of God: he expounded the nature of the Messiah's kingdom, and testified that it was come in the gospel dispensation: 'Persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening.' I think, in a long discourse, he shewed that the birth, doctrine, miracles, death, resurrection, and ascension of Jesus, and the pouring out of the Holy Spirit, had all happened exactly according to the predictions concerning the Christ contained in the law and the prophets; and from that agreement inferred, that Jesus was their long expected Messiah. 24. 'And some believed the things which were spoken, and some believed not. 25. And when they agreed not among themselves, they departed; after Paul had spoken one word, or quotation from Isaiah, in which the Jews' unbelief was foretold. And having thus reproved the unbelieving and disobedient among his hearers, he added, 28. 'Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it. 28. And when he had said these words the Jews departed, and had great reasoning among themselves.' For notwithstanding all Paul had said, many of them still retained their sinful and inveterate prejudices against the gospel.

Luke having thus brought Paul's history down to his arrival at Rome, and having related what happened to him at his first coming, adds a short description of his two years' confinement in that city: Acts xxviii. 30. 'And Paul dwelt two whole years in his own hired house, and received all that came unto him. 31. Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.' This singular indulgence, of preaching the gospel without being hindered by any person, Paul enjoyed during the whole of his two years' imprisonment at Rome, because he preached only in his own hired house, and to those who came to him of their own accord. Whereas, if in Rome, as at Ephesus and the other great cities where he suffered persecution, he had gone about publicly preaching against the established idolatry, in all probability both the priests and the people would have been enraged; and of course the magistrate might have been obliged to interpose. These evils however the apostle avoided. For though he was brought to Rome, by the direction of God, for the purpose of bearing witness there concerning the Lord Jesus, it was not his business to speak to the Roman citizens. Wherefore, when he was publicly preaching against the established idolatry, he left them alone, to go about gathering the people to hear the gospel, as in places where he was utterly unknown. His fame as a preacher of the new doctrine, and as a worker of miracles, had reached Rome long before he arrived there, having been published by those who came from the provinces of Greece and Asia. Besides, his imprisonment itself, for preaching doctrines and attesting facts so contrary to the common experience of mankind, made a great noise, as the apostle himself intimates, Phil. i. 29. 13. Wherefore, seeing Paul's house was open to every comer, it is not to be doubted that many resorted to him daily, some out of curiosity to hear and see the chief of one sect which was now become so numerous, and who was said

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* Because ἐπιστρεφοντα, when historical matters are spoken of, does not signify to expound, but to declare or to explain.
to be endowed with extraordinary powers; others, from an honest inclination seriously to inquire into the strange things which he spake concerning Jesus of Nazareth, and to examine the evidence which he offered in support of them. Now to all these the apostle willingly preached, bearing witness to Christ at Rome, even as formerly in Jerusalem. And though Luke has not mentioned it, Paul himself hath told us, that his testimony concerning Jesus was well received, and that he made many converts in Rome, among whom were some even of the emperor's domestics, whose salutation he sent to the Philippians, chap. iv. 22.—Further, he says that the brethren in Rome, encouraged by his example, perhaps also strengthened by the gifts of the Spirit, which he imparted to them according to his promise, Rom. i. 11., preached the gospel more openly and boldly than they would otherwise have done; while at the same time some of the Judaizing teachers preached with the malicious intention of adding affliction to the apostle’s bonds; namely, by provoking the magistrates against him, as the ringleader of the obnoxious sect, Philip. i. 14, 15.

An Account of the Letters which Paul wrote during his first imprisonment at Rome. He is at length set at liberty.

During his first confinement at Rome, the apostle wrote four epistles, which are still remaining,—namely, one to the Ephesians; another to the Philippians; a third to the Colossians; and the fourth to Philemon; and after his release he wrote his epistle to the Hebrews. In the epistles to the Philippians, Colossians, and Philemon, Timothy joined Paul: But he is not mentioned in the inscription of the epistle to the Ephesians, though it was written about the same time with the others, and sent along with the epistle to the Colossians. From this circumstance we may infer, that the letters to the Philippians, the Colossians, and Philemon, were written a little before the letter to the Ephesians, and while Timothy was at Rome; but that after they were finished, and before the letter to the Ephesians was begun, he left the city to go to Philippi, agreeably to the apostle’s promise to the Philippians ‘to send Timothy to them soon,’ chap. ii. 19. and to what he tells the Hebrews, that Timothy was actually sent away, chap. xiii. 23. The letter to the Ephesians being written soon after that to the Colossians, and while the matter, and form, and very expressions of that letter were fresh in the apostle’s mind, the two resemble each other so much, that they have been termed twin epistles, and throw light on each other. For which reason the apostle, very properly, ordered the Colossians to cause their epistle to be read in the church of the Laodiceans, to which it is supposed the Ephesians, agreeably to the direction given them by Typhicus, sent a copy of their epistle. If I am right in this conjecture, the epistle to the Ephesians is the letter from Laodicea, which the Colossians were ordered to read in their church, Col. iv. 16.

The apostle’s letters just now mentioned show, that during his confinement in Rome he was attended by many of his faithful disciples and friends, who had either accompanied him from Judea, or who had followed him to Rome. Of this number was Typhicus, by whom the apostle sent his epistle to the Colossians, chap. iv. 17. and Onesimus, ver. 9. and Mark, Barnabas’ sister’s son, ver. 10. to whom the apostle was now fully reconciled, and Jesus called Justus; all Jews by descent, ver. 11. exerts Onesimus. About this time his faithful friend Aristarchus was imprisoned for his zeal in preaching the gospel; but his other friend, Luke, had free access to him all the time of his imprisonment. Demas, too, was with him, Col. iv. 14. and Timothy, Philip. i. 1. Besides, the churches of Greece and Asia, hearing of his imprisonment, sent some of their most esteemed members to inquire concerning his welfare, and to minister unto him. Of this number was Epaphras, who came from Colosee, and Epaphroditus from Philippi. These had a considerable time with the apostle, and gave him all the assistance in their power, especially in the work of the ministry; not to mention the good offices which he received from the Roman brethren, whose esteem and affection he had formerly experienced in their coming all the way to Appii Forum and Treês Tabernæs, to conduct him into the city.

It is now time to relate, that Paul, during his two years’ confinement at Rome, having preached the gospel with great success, and edified the churches of Greece and Asia by the divinely inspired letters which he wrote them during that period, was at length released in the spring of A. D. 62, answering to the 9th year of Nero. Luke indeed has not directly mentioned Paul’s release: But by limiting his confinement to two years, he has insinuated that he was then set at liberty. His confinement at Rome issued thus favourably through the goodness of his cause, and through the intercession of some powerful friends in Caesar’s family, who had embraced the Christian faith, and who were greatly interested in the fortune of one who was so strong a pillar of the new religion which they had espoused.

It is conjectured, that Paul was released when he wrote his epistle to the Hebrews; because he says to them, chap. xiii. 23. ‘Know ye that our brother Timothy is sent away, with whom, if he come shortly, I will see you.’ Timothy, it seems, had been sent to Philippi, according to the apostle’s promise, Philip. ii. 19. and had been ordered to return as soon as possible; and the apostle was waiting his return at Rome, or rather in some of the towns of Italy, Heb. xiii. 24. when he wrote his letter to the Hebrews.

Chap. XI.—Paul’s History, from the time he was released from his first confinement at Rome, to his death.

Or Paul’s travels and preaching, between his release and martyrdom, we have no authentic record remaining. Nevertheless, from the intimations which he has given of his purposes, in the epistles which he wrote from Rome during his first confinement, we may suppose the following sketch of the transactions of the latter part of his life to bear some resemblance to the truth.

Paul sails from Italy to Judea. In his way he touches at Crete, accompanied by Titus and Timothy. Leaving Titus in Crete, he sails with Timothy to Judea.

The apostle being released in the spring of A. D. 63, (as was shown in the preface to the epistle to the Philippians,) embarked with Titus, perhaps also with Timothy, in some of the ports of Italy, designing to visit the churches of Judea according to his promise, Heb. xiii. 23. But in the course of his voyage happening to touch at Crete, he preached in many cities there; and either gathered new churches, or increased the churches already gathered.

About this time Judea was full of robbers and Sicarii, who went about in armed bands, and plundered the villages, after killing the inhabitants who made any resistance. Impostors also arose, who drew many after them, by promising to work for them miraculous deliverances. These disturbances were increased by the extreme severity of the Roman government, which exasperated the people to such a degree, that, in asserting their liberty, they raised those seditions which ended in the war.
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whereby Jerusalem and the Jewish state were overthrown. The mischiefs occasioned by these disorders falling with equal weight upon the disciples of Christ as upon others, the apostle, when he received information thereof, judged his presence and advice might be necessary for supporting the brethren in Judea. Wherefore, leaving Titus in Crete, to set in order the things which were wanting, and to ordain elders in every city; Tit. i. 5, he set sail for Judea with Timothy, who, if he did not accompany him from Italy, had come to him in Crete.

Being arrived in Judea, Paul visited the church of Jerusalem, and the other churches in that country, to which he had lately sent an epistle from Rome, inscribed to the Hebrews.

Paul and Timothy travel through Syria and Cilicia, and the countries of the Lesser Asia, visiting the Churches. They abide some time at Colosse, where Paul writes his Epistle to Titus. He leaves Timothy in Ephesus, and goes into Macedonia.

After spending some time in comforting and instructing the brethren in Judea, Paul, accompanied by Timothy, left Judea, to visit the churches of the Lesser Asia, and, taking, as usual, Antioch in his way, where he had so often and so successfully ministered in the gospel. From Antioch, Paul and his assistants travelled through Cilicia into Galatia, and there, that went to Colosse, where he had desired Philemon to provide him a lodging, ver. 32, because he intended to spend some time in that city.

While the apostle abode at Colosse, he wrote his epistle to Titus in Crete. Here also he met with Tychicus, who before Paul’s release had been sent from Rome with the epistles to the Ephesians and Colossians, Col. iv. 8.; for in his epistle to Titus he told him, he would send Tychicus or Artemas into Crete, that Titus might come to him at Nicopolis, where he proposed to winter. And having finished his business at Colosse, he went forward to Ephesus, in his way to Macedonia. At his departure from Ephesus, the apostle left Timothy there, to direct the affairs of the numerous church in that city, 1 Tim. i. 3.

In travelling to Macedonia the apostle came to Troas, where, lodging with keeping (g2vovx2vuo|v) the ephud, which, according to some, his father had received as the badge of his being a Roman citizen. But others think this was a bag, or bookcase, with certain books, supposed to be books of the Jewish scriptures. He left likewise some parchments with Carpus, containing, perhaps, the autographs, or original copies of his own epistles to the churches he had visited; or the epistles which he had received from the churches. These parchments he afterwards ordered Timothy to bring to him during his second imprisonment, 2 Tim. iv. 15. describing, I suppose, to acknowledge them as his writings, and to deliver them to Timothy with his own hand, to be kept for the use of the churches, after he was gone.

Paul visits the Churches in Macedonia, writes his First Epistle to Timothy, and winters at Nicopolis. From that city he goes into Crete. Leaving Crete, he goes with Titus to Rome, where he is imprisoned a second time.

In Macedonia Paul visited the several churches; and among the rest that at Philippi, which had shewn him such kindness in his former confinement. From Macedonia he went to Nicopolis, Tit. iii. 12. a city of Epirus, where he spent the winter. Here Titus came to him from Crete, according to his order, Tit. iii. 12. Here also, or at Philippi, he wrote his first epistle to Timothy in Ephesus, to direct him how he ought to behave himself in the church of the living God; fearing it would not be in his power to return to Ephesus at the time he proposed when he parted with Timothy, 1 Tim. iii. 14, 15. Accordingly, the account given by Titus of the churches in Crete determining him to visit them, he changed his resolution; and instead of returning to Ephesus, he set out early in the spring from Nicopolis for Crete, accompanied by Titus, Trophimus, and Erastus; and taking Cerinthus in his way, Erastus, who was a native of that city, chose to abide there. When they arrived at Crete Trophimus fell sick, and was left in Miletus, a city of that island, 2 Tim. iv. 20.

About this time the emperor Nero began that persecution of the Christians, which is reckoned the first of the ten general persecutions. The occasion of it was this. Nero himself having set fire to the city, on the tenth of July A. D. 64, a great part of it was laid in ashes. And being generally believed the author of that calamity, he became the object of the popular hatred. Wherefore, to clear himself from the imputation of so odious a crime, Nero, in the month of November following, began to punish the Christians as the incendiaries, and treated them with such cruelty, that at length the people’s compassion towards them was raised. The torments which the Christians now endured, on account of their supposed guilt, are described by Tacitus, (Ann. lib. x. c. 44.), who informs us, that many of them being apprehended, some were covered with the skins of wild beasts, and thrown to dogs to be devoured; others were crucified; others were fastened to stakes, and daubed over with pitch, and had fire set to them, that they might burn instead of torches in the night-time. By these, and such like cruelties, the historian says (ingens multitudo) a prodigious number of Christians were destroyed.

The news of these cruelties being brought to Crete, the apostle thinking his presence might be useful in comforting the brethren, went with Titus to Italy, where they arrived about the time Nero set out for Achaia, and where the priestly prefect, who was left to govern the city in the emperor’s absence, continued the persecution with a cruelty equal to that of Nero himself. Wherefore, though the danger was great, the apostle went to Rome in the beginning of A. D. 66, where he exerted the same zeal and activity in promoting the Christian cause as formerly. But the priests and bigots pointing him out to the magistrates as a chief man among the obnoxious sect, he was apprehended and imprisoned, in order to be punished.

How long Paul continued in prison at this time, we know not. But from his being twice brought before the emperor, or his prefect, it may be presumed, that he was imprisoned a year or more before he was condemned.

Paul appears before Nero the first time. Writes his Second Epistle to Timothy, and at last suffers Martyrdom.

This danger to which Paul was exposed by this second imprisonment, appeared so great to his assistants, that most of them fled from the city. Luke alone remained with him: and even he was so intimidated, that he durst not stand by him when he made his first answer, 2 Tim. iv. 11. 16. While the apostle’s friends thus deserted him, his enemies waxed more bold; especially Alexander the Ephesian coppermith, whom formerly the apostle had delivered to Satan, for his errors and vices. This person, moved with resentment, came to Rome, and did Paul much harm, ‘by withstanding his words,’ 2 Tim. iv. 14. It seems he joined his prosecutors, and in the presence of his judges loudly contradicted the facts which Paul alleged in his own vindication. Wherefore it was with the utmost difficulty he escaped condemnation after mak
ing his first defence; so that he looked for nothing but a sentence of death, when next brought before his judge.

Impressed, therefore, with a view of his approaching condemnation, Paul wrote his second epistle to Timothy; in which he desired him to come to him before winter, ver. 21. and to bring Mark with him, ver. 11. that they might receive his last instructions, and assist him in the ministry during the few months he had to live. Withal, to induce Timothy the more cheerfully to come, he told him he had sent Tychicus to Ephesus, 2 Tim. iv. 12. to supply his place there.—From this epistle we learn also, that although the apostle’s assistants, terrified with the danger that threatened him, forsook him and fled, he was not altogether without consolation. For the brethren of Rome came to him privately, and ministered to him; as we learn from his sending their salutation to Timothy, 2 Tim. iv. 21.

Most of the particulars above mentioned the apostle hath suggested in his own letters, especially in his second to Timothy. What followed we learn from ancient Christian writers, who inform us, that Paul was condemned and put to death in the 12th year of the reign of Nero, answering to A.D. 66. And two years after that, namely A.D. 68, Nero put an end to his own life, and to this terrible persecution, after it had continued four years, and swept off a prodigious number of the disciples of Christ.

CHAP. XII.—Character and Eulogy of the Apostle Paul.

Such was the life, and such the death of Paul the Apostle of Jesus Christ. In his younger years, being exceedingly zealous of the law of Moses, he persecuted the Christians as enemies of God and religion. But after Jesus appeared to him, and showed him his error in denying his resurrection, he forthwith became a zealous and indefatigable preacher of that faith which formerly he was so active in destroying. In the rolls of fame, Paul stands deservedly next to his divine Master as a teacher of religion and morality; being without comparison a greater hero by that undertaking, and much more worthy of admiration, than the greatest of those who have been called great. The bodily labour which he endured, the dangers which he encountered, the sufferings which befell him, and the courage which amidst all these evils he exerted in his apostolic office, shew that his virtues, both active and passive, were far superior to those which the most renowned conquerors have exhibited in the pursuits of ambition or fame. The end, likewise, for which he exerted such an high degree of all the virtues, was more noble; being not to amass riches, or to acquire power, or to obtain fame, or to conquer kingdoms, or to enslave mankind; but to deliver the nations of the world from the thraldom of ignorance, idolatry, and wickedness, by imparting to them the knowledge of God and of a future state, and by teaching them those duties of religion and morality, on which their happiness both in time and eternity wholly depends.

This noble, this beneficent employment, Paul prosecuted with unremitting diligence for the space of thirty years; all the while foreseeing and experiencing innumerable evils as the consequence of his generous undertaking, without reap ing from it any worldly advantage whatever. Such heroic benevolence is the more to be esteemed, that as the time Paul carried the light of the gospel through the world, mankind were involved in one thick cloud of darkness, which hindered them from discerning those spiritual matters, which, as reasonable beings designed to exist through eternity, it was of the greatest importance for them to know. Wherefore, if any person ever merits well of mankind, it is Paul, who with such unwearied activity, and with such labour and loss to himself, imparted to the nations of the world the knowledge of the true God, and of the way of salvation.

But this most excellent man is entitled to admiration and gratitude, not from those alone who put a just value on religious knowledge, but from those also who esteem nothing but what promotes the interest of the present life. For the gospel which Paul spread through the world, hath been the source of many of those good qualities whereby such as have embraced the Christian religion have been rendered superior to all who have gone before them. More particularly, the gospel hath introduced good faith, which is the foundation of mutual confidence between nations, in their leagues and compacts; it hath banished that fierce ness with which the most civilized nations anciently carried on war; it hath diffused that humanity and complaisance, by which modern manners are so happily distinguished from the ancient. Nay, if I am not mistaken, the gospel hath, by accident, contributed to the improvement even of the sciences and the arts; for, by the great objects which it presents to the minds of men, their intellectual faculties have been enlarged and strengthened; and by the rewards of immortality which it promises, its votaries have been inspired with a sense of their own dignity, and such hopes have been infused into their breasts, as have rendered them not only just, but active, even in the affairs of this life. Let the gospel, therefore, have its due praise, which holds out distinguished rewards in the future life even to those who mingle in the affairs of the present, and who, from just principles, promote the temporal interest of their fellow creatures. Also let the blessed Paul have his praise, to whom chiefly we in this part of the world are indebted for our knowledge of the gospel, and for all the advantages, temporal and eternal, of which the gospel hath been the happy occasion to mankind.
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REFERRED TO IN THE PRECEDING LIFE.

No. I. Stirred up the most zealous members of the foreign synagogues in Jerusalem.—Virtua, de Syn. Vet. lib. i. p. 1. c. 14. tells us from Jewish authors, that there were 480 synagogues in Jerusalem. And learned men suppose, that of these a number were composed of Jews from the provinces, who chose to worship God in their native language. Lightfoot (Exercit. Acta vii. 9.) observes, that Jewish authors expressly mention a synagogue which the Alexandrian Jews had at Jerusalem. With respect to the synagogue of the Libertines, there are facts in history which show who they were. Liberitius ur Libertine is a Latin word, which signifies a slave who hath obtained his freedom; also, the son of such a person. From Philo we learn, that the 8000 Jews, who, as Josephus (Ant. xvii. 13. initio) tells us joined at Rome the embassy which came from Judea, to petition Augustus against Archelaus, were mostly of this denomination. For he expressly affirms, that the Jews at Rome were generally such as had been taken captives, but were made free by their Roman masters. Tacitus likewise speaks of the Jews, when he tells us, Ann. ii. 85. that 4000 of the Libertine race were transported into Sardinia. Besides, Iustius (Thib. c. 36.) and Josephus (Antiq. xviii. 4. fine) expressly call them Jews who were thus transported.

The Jewish Libertines being so numerous at Rome, and in Italy, it is probable that, like other foreign Jews, they had a synagogue in Jerusalem.—The members of all these foreign synagogues, being generally very zealous, were most fit instruments to be employed in opposing the disciples of Christ. Accordingly they disputed with great vehemence against Stephen. Acts vi. 9. Then there arose certain of the synagogue of the Libertines, and Cyrenians, and Alexanderians, who of the city of Azes, disputing with Stephen. 10. And they were not able to resist the wisdom and the spirit by which he spake. 11. Then they suborned men, which said, we have heard him speak blasphemous words against Moses, and against God. 12. And they stirred up the people,' &c.

No. II. It seems the synagogues in foreign parts had a jurisdiction over their own members.—In all the provinces of the Roman empire, the Jews were governed by a senate of their own; and where they were numerous, they had a chief magistrate, elected by themselves, who was sometimes called Anarch and, sometimes Ethnarch.

Of the nature and extent of that separate government which the Jews exercised over those of their own race, we have the most authentic account in a decree concerning the Jews of Sardin, of which Josephus has preserved a copy. Antiq. xiv. c. 10. § 17. Gen. edit. page 437. and which deserves a place here. It is as follows:—

"Lucius Antonius, son of Mark, proconsul and pretor, to the magistrates, senate, and people of Sardis, greeting. The Jews which are our citizens have shown me that they have always had an assembly of their own according to the laws of their country, and a place of their own, in which they decide the affairs and differences which concern themselves. Having desired of me that it may be lawful for them so to do, I have decreed that this (right) be preserved and permitted to them." Wherefore, Paul had reason to blame the Christians at Corinth for going to law with one another before the unbelievers, (1 Cor. vi. 5, 6,) since they might have decided these differences by their own judges. Josephus has also preserved an edict of Claudius, published in favour of the Jews in the beginning of his reign. In that edict Claudius observes, as a precedent, "That when a Jewish Ethnarch died, Augustus did not forbid the creation of a new Ethnarch; willing that all men should remain subject to him, but in the observation of their own customs." And Strabo, in a passage not now in his works, but cited by Josephus, Antiq. xiv. c. 7. § 2. says, "A good part of Alexandria is inhabited by this people, (the Jews). They have likewise an Ethnarch, who administers their affairs, decides causes, presides over contracts and mandates, as if he were the governor of a perfect republic."

The Jews, in all the provinces of the Roman empire, being thus allowed to live according to their own customs, they regulated their conduct in every thing by the law of Moses; at least as far as it was possible for them to do it out of Judea. And as the high-priest and elders at Jerusalem were regarded by all the Jews as the interpreters and administrators of the law, the foreign Jews considered themselves as actually under their jurisdiction. And therefore, in all countries, they implicitly obeyed the mandates sent them from the council at Jerusalem; just as, in after-times, the clergy of the Romish communion in every country of Europe obeyed implicitly the mandates of the Pope and conclaves of Rome.

No. III. Saul arose from the earth, and with his bodily eyes beheld Jesus standing in the way.—We are absolutely certain, that on this, or on some other occasion, Saul saw Jesus with the eyes of his body. For he hath twice affirmed that he saw Jesus in that manner. 1 Cor. xi. 1. "Am I not an apostle? Have I not seen Jesus Christ our Lord?" Chap. xv. 8. "Last of all, (οποιον εκεινω) he was seen of me also, as of an, abotive apostle." Now it is to be observed, that this appearance of Jesus, Paul places among his other appearances to the rest of the apostles, which, without all doubt, were personal appearances. Besides, if Saul had not seen Jesus in the body after his resurrection, he could not have been made an apostle; whose chief business it was, as an eye-witness, to bear testimony to the resurrection of Jesus from the dead.—I acknowledge, that if we were to form our opinion of this matter solely upon the account which Luke hath given of it, Acts ix. 3-6. we could not but see that Saul now saw Jesus. Yet if we attend to the words of Ananias, both as recorded in this chap. ver. 17.

"The Lord Jesus who appeared to thee (Jesus, who was seen of thee) in the way;" and as recorded Acts xii. 14. "The God of our fathers hath chosen thee, that thou
shouldest—see that just One, and shouldest hear the voice of
his mouth." Also, if we consider the words of Christ,
' I have appeared to thee for this very purpose, to make thee a minister and a witness of those things which thou hast seen; and that Barnabas declared to the apostles, how he had seen the Lord in the way,' Acts ix. 27.—I say, when all these expressions are duly attended to, we shall have little doubt that Saul saw Jesus standing before him in the way, (ver. 17.), when in obedience to his command he arose from the ground; but, not being able to endure the splendour of his appearance, or perhaps the better to express his reverence, he fell to the earth anew, and remained before him in that posture, till Christ ordered him to arise a second time, and go into the city: where it should be told him what he was to do Acts ix. 6. Then it was, that, opening his eyes, he found himself absolutely blind.—This, I suppose, is a better account of Saul's seeing Jesus after his resurrection, than with some to affirm, that he saw him in his trance in the temple, or in his rapture into the third heaven. For on neither of those occasions did Saul see Jesus with his bodily eyes; the impression, at those times, having been made upon his mind by the power of Christ, and not by means of his external senses; so that he would not have been qualified by such a vision to attest Christ's resurrection from the dead. I know that Paul had another corporeal sight of Jesus, namely, after he had made his defence before the council, Acts xxiii. 11. But as the first epistle to the Corinthians, in which Paul affirm'd that he had seen the Lord, was written before he was favoured with that second corporeal sight of Jesus, he cannot be thought in that epistle to have spoken of an event which had not then happened.

No. IV. That thou mightest receive thy sight, and be filled with the Holy Ghost.—From Ananias administering baptism to Saul, Acts ix. 18, it would seem that he was one of the prophets or teachers of the church of Damascus. He may likewise have possessed the gift of healing diseases; and in that character may have been sent to restore Paul's sight. But he told him likewise, he was sent that he might be filled with the Holy Ghost. Nevertheless, from the other examples recorded in the Acts, and from the passages in the epistles where the communication of the spiritual gifts is mentioned, and from Acts viii. 14, 15, 17, it appears, that more but apostles had the power of conferring the Holy Ghost on believers. For, when Philip had converted the Samaritans, the apostles at Jerusalem sent unto them Peter and John, that they might receive the Holy Ghost. Wherefore, if Ananias, who was not an apostle, really conferred the Holy Ghost on Saul, he did it by virtue of a special commissioner; and having accomplished what was appointed him, his power ended with the fulness of his commission. From the history, however, we cannot gather that any such commission was given to Ananias. And therefore we may interpret his words to Saul in this manner: The Lord Jesus hath sent me, that thou mightest receive thy sight, and when thou hast received thy sight, that thou mightest, by an immediate impulse, be filled with the Holy Ghost. According to this way of understanding the matter, Saul received his sight when Ananias spake to him and put his hands on him, Acts ix. 12.; but he did not receive the Holy Ghost till he was baptized; and then, by some visible symbol which Saul saw, the Holy Ghost fell upon him, as upon the apostles at the beginning. So that he was not a whit behind the very greatest apostles, as he himself affirms: being baptized, not with water only, but with the Holy Ghost and with fire, according to John Baptist's prediction. Besides, if an inferior prophet, or even an apostle, had been employed to communicate the Holy Ghost to Saul, that circumstance would have been urged as an argument to prove Saul an apostle of an inferior order: whereas, in the manner we have supposed him to have received the Holy Ghost, no argument could be drawn in prejudice of his authority. An ordinary prophet was sent to give Saul premonition of his being to receive the Holy Ghost. This, with the recovery of his sight, gave him the fullest assurance that what had befallen him by the way was no illusion, but a real appearance. To conclude, the supposition that the Holy Ghost was communicated to Paul by an immediate impulsion, will appear still more probable, if the observation of many commentators is just, that the phrase filled with the Holy Ghost is never applied in scripture to those who received the Holy Ghost by the imposition of the hands of men, but to those on whom the Holy Ghost descended in some visible symbol.

No. V. When Saul was about thirty-four years of age.—The time of Saul's conversion may be determined, with a good degree of probability, in the following manner:—When the brethren at Jerusalem sent him forth to Tarsus, it is said, Acts xi. 31. 'Then had the churches rested throughout all Judea, and Galilee, and Samaria, and were edified.' If this rest of the churches throughout all the land, which the historian hath connected with Saul's going to Tarsus, was occasioned, learned men and chronologists have thought, by the publication of the Emperor Caius's order to set up his statue in the temple of Jerusalem, we can nearly determine the time of Saul's conversion. For Josephus tells us, (Ant. xviii. 9, al. 11.) That 'Caius, greatly incensed against the Jews for not paying him that respect which others did, sent Petronius governor into Syria, commanding him to set up his statue in the temple, and if the Jews opposed it, to march into the country with an army, and effect it by force.' The same historian adds, (Bell. xi. 10. § 1.), "That he enjoined him, if the Jews opposed it, to put to death all who made any resistance, and to make all the rest of the nation slaves; Petronius, therefore, marched from Antioch into Judea with three legions, and a large body of auxiliaries raised in Syria." Now it is allowed, that Caius sent Petronius into Syria in the third year of his reign, answering to a. n. 39. And it is supposed he came into the province in the autumn of 39, or in the beginning of a. n. 40.

Wherefore, as the publication of Caius's order affected the whole people of Judea, we may suppose with Lardner, that it threw the unbelieving Jews into such a consternation, that they had no leisure to think of persecuting the Christians any longer. A disaster befalling themselves, which threatened destruction to their religion, perhaps to their nation; so that they were wholly possessed by their own fears. Our Saul seems to have been the last who was hurt by the persecution which had wasted the church after the death of Stephen. For the historian having narrated the attempt of the Grecians to kill him, and the care of the brethren to save his life by sending him away, adds, 'Then had the churches rest.' Saul therefore set out for Tarsus in the year 39, a little before Petronius published the emperor's order.

Further, according to Saul's own account, his arrival at Jerusalem, before he went to Tarsus, happened full three years after his conversion, Gal. i. 18. Wherefore, if the rest of the churches was occasioned by the publication of Caius's order in the end of a. n. 39, or in the beginning of a. n. 40, Saul's conversion, three years before, must have happened in the end of the year 36, or in the beginning of 37, when he was 34 years of age; a time of life at which men are as qualified to judge of religious matters as at any time whatever.—That Saul was not more than 34 years of age when he was converted, may be gathered likewise from his being called a young man
at the time of Stephen's death, which happened, as is generally believed, A.D. 35, about a year before Saul's conversion. To 34, Saul's age A.D. 35, add the 35 years which elapse from that time to A.D. 52, when he wrote his epistle to Philemon, and he will then have been 59 or 60 years old, and so might very properly then call himself Paul the aged. But if he was more than 60 when he wrote that letter, he must have been more than 54 at his conversion.

No. VI. Straitway he preached Christ in the synagogues, that he is the Son of God.—Learned men are not agreed, whether this preaching in the synagogues of Damascus happened before Saul went into Arabia, or after he returned there. They who think it happened after his return, found their opinion on the following argument:—If Saul had begun to preach in Damascus before he went into Arabia, he probably would have preached in that country also. And yet, in the account which he gave of his preaching to Agrippa, he does not say that he preached in Arabia at all, Acts xxvi. 30. Besides, if Paul had preached in Damascus before he went into Arabia, the news thereof must have reached Jerusalem before he went thither himself, and, by consequence, the brethren there could not have been ignorant of his being a disciple.—They who think Saul preached in Damascus before he went into Arabia, found their opinion on the account which Luke has given of the matter Acts ix. 19. 'And when he had received meat, he was strengthened. Then was Saul with the disciples certain days at Damascus; and straightway he preached Christ in the synagogues.' Now, though it does not necessarily follow from the expression 'straightway he preached,' that this happened a few days after his conversion, yet they think the remark which the Jews at Damascus made on Saul's preaching shows that it so happened: ver. 21. 'But all that heard him were amazed, and said, Is not this he that destroyed them which called on this name in Jerusalem, and came hither for that intent, that he might bring them bound to the chief priests?'—To the argument taken from Luke's expression, 'straightway he preached Christ in the synagogues,' it is replied, That the sacred historians often relate things as connected, which happened at a considerable distance of time from each other, and between which things intervened which they did not think proper to relate. See examples of this manner of recording events, 2 Chron. xxxii. 37, Observe, iii. prefixed to my Harmony of the Gospels. Next, with respect to the remark which the Jews at Damascus made on Saul's preaching Christ, every reader must be sensible that it might as properly be said of him as of his family settled there, after being driven from Rome by Claudius's edict, which was published in the eleventh year of his reign. But according to the best chronologers, the eleventh year of Claudius began January A.D. 41. Wherefore, although his decree was published in the beginning of that year, Aquila could not be settled in Corinth sooner than the end of the spring 51. See Pref. to 1 Cor. sect. 1. Consequently, Paul did not arrive till autumn. And having abode at Corinth a year and six months, he sailed to Caesarea in spring 53; then went up and saluted the church of Jerusalem, after which he went down to Antioch; and having spent some time there, he departed, and went over all the country of Galatia and Phrygia in order; and so came to Ephesus.

His voyage from Corinth to Caesarea, and his journey by land from Jules to Ephesus, may have been performed in a year and ten months, so that if the apostle left Co-

inith in the beginning of spring, he may have come to Ephesus in the end of the year 54. At Ephesus he abode two years and three months, then went over to Ma-

cedonia, where he arrived early in the year 57. In Ma-

cedonia he wrote his second epistle to the Corinthians, (2 Cor. vii. 6, vii. 18.), after which, travelling through Macedonia, he preached on the borders of Illyricum, Rom. xv. 19. These transactions would take up all the spring and summer, and part of the autumn of the year 57. The apostle after that went into Greece to receive the collections which the churches of Achaia had made for the brethren in Jules. For it is said, Acts xx. 2, 3. 'Having gone over those parts, and given them much ex-

hortation, he came into Greece, and there abode three months. During his abode in Greece he wrote his epistle to the Romans at Corinth, not long before he set out for Jerusalem with the collection. But in this voyage he proposed to sail from Cenchrea. But the Jews lying in wait for him there, he changed his purpose, re-
turned to Macedonia, and arrived at Philippi about the time of the passover in the year 58. For after the days of unleavened bread he left Philippi, and took ship to sail into Syria, Acts xx. 6.'

I now put the reader in mind of what Paul himself tells us, 2 Cor. xii. 2. 4. namely, that he was carried up into the third heaven, more than 14 years before he wrote his second epistle to the Corinthians. Wherefore that epistle being written in the beginning of the year 57, (See Pref. to 2 Cor. sect. 3.), his rapture, 14 years before, must have happened in the end of A.D. 42, or in the beginning of 43, full seven years before the council of Jerusalem, which was held in the end of A.D. 50, (No. XXII.) But the council of Jerusalem happened about 14 years after Saul's conversion, Gal. i. 1. perhaps 14 years wanting some months; so that by this compa-
tation likewise, Saul was converted in the end of A.D. 36. Three years after his conversion he went up to Jerusalem to see Peter, viz. in the end of A.D. 39; and having abode with him 15 days, he was sent forth to Tarsus in Cilicia, in which country Barnabas found him towards the end of A.D. 45, (No. IX.), about three years after his rapture; which, as is said above, happened in the end of 45, or in the beginning of 44, consequently six years after his conversion.

No. VIII. And Antioch. Anciently there were many cities of the name of Antioch. But this was the metropo-
lis of Syria, and indeed of all the East, being little in-
ferior in magnitude and populoseness to Alexandria in Egypt, or even to Rome itself. It was built by Seleucu-
cus, one of Alexander's successors, who named it after his son Antiochus, and peopled it with Greeks. But many Jews also settled there. For Josephus tells us, Bell. vii. c. 3, § 3. 'That the kings of Syria allowed the Jews the freedom of Antioch equally with the Greeks, so that their numbers increased exceedingly; and that they were always bringing over a great many of the Greeks to their religious worship, whom they made in some sort a part of themselves.'—Antioch was celebrated for the beauty of its situation, the magnificence of its build-
ings, the extensiveness of its commerce, and the learning and ingenuity of its inhabitants. Hence Cicero, in an oration for the poet Archias, a native of Antioch, says, c. 3, "Primum Antiochius (nam ibi natus, loco nobili, celebri quondam urbe et copioso, atque eruditissimis hominibus liberalissimisque studiosis adstante) celebriter an-
tecellere omnibus gloriam, qui in multa res pervenit."—But what Antioch was thus famous for learning and the arts, the manners of its inhabitants were exceedingly corrupted
by its vicinity to Daphne, a village in the neighbourhood, where, under the pretext of religion, all manner of sensuality was practised, in so much that the manners of those who frequented Daphne became proverbial. But however famous Antioch was for the circumstances mentioned by the orator, it became more famous for its having the light of the gospel so early bestowed on it, and for that numerous Christian church which was early planted there, and for its giving the name of Christians to the disciples. On the other hand, it brought no small honour to the gospel, that such a numerous church was so early gathered in Antioch from among a people so intelligent, and who at the same time were so dissolute, but who changed their manners after they embraced the gospel. — The Christian religion flourished to such a degree in Antioch for many ages, that it obtained the name of ἀσκρίνια, the city of God. And the church there was considered as the first, and chief of all the Gentile churches.

No. IX. After he had been about five years in Cilicia, — That Saul abode five years in Cilicia and the neighbouring countries, may be proved in the following manner. He was sent forth from Jerusalem to Tarsus, full three years after his conversion: Then, 14 years wanting some months after his conversion, he went to Jerusalem to the council, in the end of A. D. 49, or in the beginning of A. D. 50. Wherefore, between these two events, there elapsed somewhat more than 10 years. Of these 10 years, Saul spent five years with Barnabas, after they left Tarsus; as any one may know who considers the account which Luke has given of their joint labours. For on leaving Tarsus they came to Antioch, where they assembled with the church a whole year; Acts xi. 36. After this, they went up to Jerusalem with the alms of the brethren of Antioch; and having finished that ministry, they returned to Antioch, where they abide till the Holy Ghost commanded the prophets of Antioch to separate them for the work to which he had called them, Acts xiii. 2. Upon this, going down to Seleucia, a seaport town on the Orontes, they sailed to Cyprus; and having travelled that island, they came to Paphos, and from thence sailed to Pamphylia; and having preached in that country, they went into Pisidia, and from thence into Lycaonia, preaching the gospel, and planting churches in all the great cities. In Iconium particularly they are said to have ‘abode long time,’ Acts xiv. 3. But being driven out of that city, they went to Derbe, and Lystra, and the region that lieth round about; (I suppose the region of Galatia and Phrygia) and there having taught many, they returned, and visited the church, which they had planted, and ordained elders in every city, till they came to Attalia; where taking ship, they sailed to Antioch in Syria. These different journeys and transactions could not be accomplished in less than three years. After their return to Antioch, ‘they abide long time with the disciples’ before they went up to Jerusalem to the council. Now this, with the three years which they spent in the Lesser Asia, added to the year spent at Antioch before they went to Jerusalem with the alms, and the time they abide in Antioch after their return, cannot make less than five years complete. And these being deducted from the 10 years which elapsed between Saul’s retreat into Cilicia and his going to the council of Jerusalem, there will remain full five years as the duration of his abode in Cilicia, previous to the five years of his labours with Barnabas.

No. X. The disciples were called Christians first in Antioch. — As the name Ἰησοῦς has a Latin, and not a Greek termination, learned men are of opinion, that it was given to the disciples, neither by themselves nor by the Greeks, but by the Romans, who imposed that name upon them, to signify that they were a new sect, of which Christ was the author. Accordingly, both Luke in his history, and Paul in his epistles, seem industriously to have avoided the use of that name, lest it should have been thought that they meant to represent their Master as an ordinary leader of a sect, like the noted philosophers among the Greeks and Romans. But though the name was thus offensive at first, it became afterwards very acceptable to the disciples of Jesus: for it is used by Peter, 1 Epist. iv. 16; and some have thought it that worthy name of which James speaks, chap. ii. 17. Besides, we know that in process of time it was much and justly valued by those who bare it. Hence, in the epistles of the churches of Vienne and Lyons, it is styled an honourable, and glorious, and reviving appellation. Lardner, Can. vol. ii. p. 72.

Before the disciples of Jesus were named Christians, they were called by their enemies, men of that way, (Acts ii. 2, xix. 9, 23.) Gallileans, and Nazarens; but among themselves, they went by the name of disciples, saints, brethren, the church, them that call upon the Lord Jesus Christ, or upon his name, or upon the Lord, simply, 2 Tim. ii. 2. And the gospel itself was called the way of the Lord, the way of God, the way of salvation, and sometimes simply the way, Acts xix. 23.

No. XI. Did not confer on them the apostolic office. — Barnabas and Saul were not on this occasion separated by the church of Antioch to the ministry in general: They had discharged that office long before. Neither were they made apostles by the church of Antioch. An apostle of men was no apostle; and therefore Paul disclaimed that character, in the lowest manner, by affirming, Gal. i. 1. ‘That he was an apostle, not of men, neither by man, but by Jesus Christ, and God the Father.’ In which he spake the truth; for at the time of his conversion Jesus expressly made him an apostle, saying to him, Acts xxii. 16. ‘I have appeared to thee for this purpose, to make thee a minister, and a witness, both of these things which thou hast seen, and of those things in the which I will appear unto thee; 17. Delivering thee from the people (the Jewish people) and from the Gentiles, (οὐ κακοῖς ἔργοσις) unto whom I now send thee: 18. To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God.’

To Saul’s being made an apostle at his conversion it cannot be objected, that he did not then begin to discharge the apostolical office, but retired into Arabia: For the other apostles, after their election, did not go forth immediately to preach, but they remained mostly with their Master during his ministry, that they might be eye and ear-witnesses of the things which they were afterwards to testify to the world; and in the course of their attendance, they received from their Master various instructions and directions relative to their office. And when he was about to leave them, though he ordered them to go and teach all nations, they neither understood the full extent of their commission, nor did they immediately execute it. Yet they acted and taught as apostles, according to the knowledge they then had of their duty; and by degrees proceeded to fulfill their commission, according as it was opened up to them. This was the case likewise with Saul, who though he was an apostle from the beginning, was fitted for the special duties of his office gradually, as circumstances required, until at length the whole extent of his commission was revealed to him.

Saul therefore was an apostle from the time of his conversion, and always acted and taught as such: preaching ‘first to them at Damascus, (after his return from
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Africa), next at Jerusalem, and throughout all Judea, and then to the Gentiles.'

No. XII. He found in every country great numbers, not only of his own nation, but of the Gentiles, whom the Jews had turned from idols.—Lardner has well illustrated this fact, Credib. vol. i. c. 3. by passages from Philo, Josephus, and other authors, of which the following are the principal.

Philo, in the book which he wrote against Flaccus, president of Egypt, in the beginning of Caligula's reign, says, "There is no less than a million of Jews in Alexandria and other parts of Egypt;" and adds, "For one country does not contain the Jewish people, they being extremely numerous; for which reason, there are of them in all the best and most flourishing countries in Europe and Asia, in the islands, as well as on the continent; all esteeming for their metropolis the holy city, in which is the sacred temple of the most high God." The same Philo, De Legatione ad Caesum, mentions a letter of Herod Agrippa the elder, to the emperor Caligula, to dissuade him from setting up his statue at Jerusalem, in which he says, "Nor can I forbear to allege in behalf of the holy city, the place of my nativity, that it is the metropolis, not of the country of Judea only, but of many others, on account of the many colonies that have been sent out of it at different times, not only into neighbouring countries, Egypt, Phoenicia, both the Syrians; but also into places more distant, to Pamphylia, Cilicia, and many parts of Asia, as well as Bithynia, and the recesses of Pontus. They are in the same manner in Europe—in Thessaly, Boeotia, Macedonia, Etolia, Argos, Corinth, in the most and best parts of Peloponnesus. Nor are the colonies only full of Jewish colonies, but also the most celebrated islands—Euboea, Cyprus, Crete; not to mention those which are beyond the Euphrates. For excepting only a small part of Babylon, and some other lesser districts, scarce any country of note can be mentioned in which there are not Jewish inhabitants," &c. Lardner, vol. i. p. 232.

The zeal of the Jews in making proselytes is well known. Horace has taken notice of it, lib. i. sat. 4. ver. 117.

Judaei cognosce in hanc consederit turbam.

Josephus likewise, in his second book against Apion, says, "We chose not to imitate the institutions of other people, but we willingly embrace all that will follow ours." And from various passages in the Acts it is evident, that many Gentiles, especially of the female sex, were brought to worship the one true God after the manner of the Jews.—To conclude, when the men of Damascus (Acts xxii. 66.) had formed a design to make away with all the Jews of that place, Josephus tells us, Bell. lib. ii. c. 20. § 2. "They concealed their design very carefully from their wives, because all of them, except a very few, were devoted to the Jewish religion."

No. XIII. The proconsul of Cyprus, Sergius Paulus, resided.—When Augustus obtained the supreme power, he gave the inland provinces to the people, and reserved those on the frontiers of the empire to himself, designating by that distribution to keep in his hand the whole power of the armies. Dio (quoted by Lardner, vol. i. p. 52.) tells us, that the governors sent by the emperor into the provinces were called legates, or propréteurs, though they were consular persons, that is, had served the office of consul in the city. But the governors sent by the senate into the provinces which belonged to them were called consulars, not only those who had held the consulship, but those also who had been priests only.

The division of the provinces made at first by Augustus, underwent many changes. For a province originally assigned to the senate, was afterwards given to the emperor; and on the contrary. Such a change happened with respect to the province of Cyprus, which, in the first partition, was one of the emperor's provinces, but was afterwards, together with Gallia Narbonensis, given to the senate; instead of which he took Dalmatia, which formerly was theirs, as Dio informs us, lib. liv. p. 553. Therefore, when Paul visited Cyprus, that island was one of the provinces which belonged to the senate; consequently, the proper title of his governor was that of proconsul. Accordingly, Sergius Paulus is so named by Luke; which shews his perfect knowledge of the state of the countries of which he writes.

This honourable and worthy person, like other proconsuls, had persons learned in the Roman law to assist him in judging causes. Also he had a council (ενεργεῖαι), as Festus likewise had, Acts xxv. 12. to advise with in difficult matters of state, and an officer to collect the taxes paid by the province. Besides, the province appointed to govern the provinces, commonly brought with them from Rome the most intelligent and faithful of their friends. These composed their council, and to them were joined some of the most considerable of the Roman citizens who resided in the province: also some of the most respectable natives of the country, who could give instruction concerning the state of the province, the customs of its inhabitants, and the genius of their political constitution. All, or most of these respectable persons, we may suppose, were witnesses to the apostle's transactions in Paphos.

No. XIV. Should go up to Jerusalem, to the apostles.—From this passage of the history, and from Acts viii. 1. Gal. i. 17. it appears, that while the inferior teachers went to distant parts, whether to avoid persecution or to make disciples, the apostles of the circumcision usually resided at Jerusalem. This I suppose they did by the divine direction, that the brethren in distant parts, who had need of their advice and assistance in any difficult matter, might know where to apply to them: and also that they might establish a church under their own immediate inspection, as a pattern, according to which, those who were converted in distant countries might be formed into assemblies for the public worship of God, and for edifying themselves with the gospel doctrine, stedfastly dispensed to them by the ministers of the word in these assemblies.

No. XV. The decree which they passed on the question, runs in the name of the whole church—for it begins in this manner, Acts xxv. 22. "Then it seemed good to the apostles and elders, with the whole church." The historian, however, does not mean, that all the brethren in Jerusalem were gathered together on this occasion. For what house could have held so great a multitude?—Peter by one sermon converted three thousand, and by another no less than five thousand. And without doubt, many more on other occasions were added to the church of Jerusalem by the joint labours of the whole apostles, who commonly resided there. The Christians being so numerous in Jerusalem, Menander (De Prov. p. 117.) conjectures, that the faithful in that city met in separate assemblies for worshipping God; and that all who ordinarily came together in one and the same house, considered themselves as more particularly united. And therefore, when the question concerning the Gentiles was to be determined, seeing they could not all be present, they naturally deputed some of their most esteemed members to meet with the apostles and elders, to deliberate on that important subject. And these delegates having signified their consent to James's proposal,
no. xviii. philippi, which is the chief city of that part of macedonia, and a colony.—livy, b. xiv. c. 9, tells us, that when paulus emilius conquered macedonia, he divided it into four parts; of which the first was that which lay between the rivers strymon and nesseus; and that the chief city of that first part was amphipolis. to avoid contradicting the roman historian, the following translation of luke's words is proposed by some: 'and thence to philippi, which is (περί τῶν μουσίων τῆς μακεδόνες πρώτης ἀληθοῦς) the first city of that part of macedonia which is a colony.' but b. pearce, in his commentary on the acts, thinks the common translation ought to be retained, because luke, who was with the apostle at this time, could not be mistaken in a fact so obvious. and therefore, although formerly amphipolis was the chief city of that division of macedonia, we may on luke's authority believe, that at the time paul passed into macedonia, philippi enjoyed that honour. i suppose, that when augustus, after the defeat of anthony, augmented the colony at philippi by sending anthony's adherents thither, he, in honour of the colony, transferred the court of justice from amphipolis to philippi, whereby it became the chief city of that division of macedonia. but in whatever manner it happened, the fact may be relied on, since luke, who resided long at philippi, has expressly asserted it.

philippi being a colony, the greatest part of its inhabitants were romans, and were governed by the laws of rome. they also enjoyed the rights of latium, and worshipped the gods thereof, and probably spoke the latin language, so that in many respects philippi was a latin city.—this is the account which a. gellius gives of the colonies, lib. xiii. c. 13. 'et juris institutoque omnis, populi romani, non sui imperii saltem.' quoted by lardner, cred. vol. i. p. 128.

no. xix. went out of the city by a river-side (ἐκ τῆς παραπόταμου αὐτῆς) where a place for prayer was by law allowed.—from this it is evident, that philippi was built beside a river, or near to one. yet no such river is marked in the maps of this country, which is the more extraordinary, that luke, who was long at philippi, hath represented the river beside which it stood as navigable: acts xx. 6. 'and we sailed from philippi after the days of unleavened bread.' but luke's geography is amply confirmed by the passage from lucian, quoted page 164, who says, 'the walls of philippi were washed by the river hebrus.'

learned men are not agreed whether παραπόταμος, the word in the original, denotes the act, or the place of prayer. dr. lardner, vol. i. p. 336, has produced the following passages, which may be of use in settling this point. the first is from josephus, ant. xiv. 10. § 24, where a decree of the city of halicarnassus permitting the jews to build (παραπόταμος ἀντίστροφος) oratories is cited; part of which decree runs thus: "we decree that the jews who are willing, men and women, do observe the sabbaths, and perform sacred rites according to the jewish laws, and build oratories by the sea-side, according to the custom of their country," &c. the next passage is from tertullian, adv. nat. lib. i. c. 15, where, among other jews' rites, he mentions orationes literales, orate-prayers, that is, prayers by the sea-side, or a river-side: for the jews esteemed these the most pure places for performing the worship of god in, as is plain from philo's oration against placus, p. 983, where speaking of the jews, he says, "and early in the morning, flocking out of the gates of the city, they go to the neighbouring shores, for the (prosecutus) oratories were destroyed, and standing in a most pure place, they lift up their voices with one accord." of this jewish custom we have an instance acts xxii. 5. 'they all brought us on our way,
with wives and children, till we were out of the city, and we kneeled down on the shore, and prayed."

It is commonly said, that the difference between a prosenuchē or oratory, and a synagogue, was this — The synagogue was a covered house, where the law was read, and prayers offered up to God, according to a set form, in name of the whole congregation: But the prosenuchē, or oratory, was a piece of ground enclosed with a wall, where individuals prayed each by himself apart, as in the courts of the temple. The Jews built their synagogues and prosenuches on the banks of rivers, or on the sea-shore, because, according to the tradition of the fathers, they were obliged to wash their hands before they prayed; for which use they esteemed the rivers and sea-water by far the fittest. See Joseph. Ant. xii. c. 2. Elmer.

No. XX. Then departed, leaving Luke at Pella.—That Paul left Luke at Pella, we know from the phraseology of his history. For before that event Luke carries on the narration in the following manner — Acts xvi. 11. ’Loosing from Troas, we came with a straight course to Samothrace. 13. And, on the Sabbath-day, we went out of the city by a river-side. 16. And it came to pass as we went to prayer. ’But after Paul and the rest departed from Pella, Luke changes his style in this manner — Acts xvi. 1. ’Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica. ’Nor does he resume his former manner of writing, until, chap. x. 25., describing Paul’s voyage to Syria, he thus writes: 6. ’These going before, tarried for us at Troas. 6. And we sailed from Pella after the days of unleavened bread, and came unto them to Troas, where we abide seven days.’ It is therefore more probable, that when Paul, Silas, and Timothy departed from Pella, after having gathered a church there, Luke remained with the new converts, until the apostle, in his way from Corinth to Syria the second time, came to Pella and took him with them.

If the foregoing supposition is well founded, Luke must have remained several years at Pella; and if he was ‘the brother whose praise was in the gospel,’ mentioned 2 Cor. viii. 18. he joined Paul on his journey into Macedonia, after the riot of Demetrius, and was sent by him to Corinth with Titus, who carried the apostle’s second letter to the Corinthians. And having executed that commission, he returned to Pella, and gave him an account of the success of that letter. And after the apostle set out for Corinth, Luke remained at Pella till Paul returned, for the he joined him on his second voyage to Syria, as has been already observed.

No. XXI. Whom therefore ye ignorantly worship, him declare I to you.—Because Paul, on this occasion, told the Athenians, that the true God was he whom they ignorantly worshipped under the title of the unknown God, some learned men have supposed, that the altar he speaks of was raised to the God of the Jews, concerning whose power, in the destruction of the Egyptians and Canaanites, the ancient Athenians had received some obscure reports: But because the Jews carefully concealed his name, and had no image of him, the Athenians erected no statue to the God of the Jews, but worshipped him under the appellation of The unknown God. Others think this one of the altars which Diogenes Laërtius speaks of in Epimenides. For he relates, that by the advice of Epimenides, the Athenians, when afflicted with a pestilence, brought a number of white and black sheep to Areopagus, and there let them go; appointing a man to follow each, that when any of them lay down it might be sacrificed (σκύρυς) to the God to whom sacrifices were due: after which the plague was stayed. Hence, says he, there are among the Athenians various altars without the name of any God. But this delivery being wrought by the true God, the apostle justly affirms, that they worshipped him by these altars, though they knew him not. Dr. Wellwood, however, in the introduction to his translation of the Banquet of Xenophon, says these altars were erected by Socrates, to express his devotion to the one true God, of whom the Athenians had no idea, and whose nature, he insinuated by this inscription, was far above the reach of human comprehension. According to this account also of the Athenian altars, the apostle’s interpretation of the inscription is still perfectly just.

No. XXII. Claudius had commanded all Jews to depart from Rome.—That the emperor Claudius banished all the Jews from Rome, is testified by Suetonius in his life of Claudius, c. 25. “Judeos, impudentes Chresto, asiduo tumultuantes, Roma expulit.” The origin of the tumults which occasioned the banishment of the Jews from Rome, Suetonius, in the above passage, hath related in such a manner, as to make his readers imagine Christ or Chrestus was then in Rome, and that the tumults were owing to his instigation. But the true state of the fact seems to have been this: —The Jews, whose darling object was to make proselytes to their religion, had so nourished the malice of the Romans, that they were瞅ed in the other great cities where the gospel was preached with success. Being extremely displeased with the heathens for embracing the gospel, they published a number of calumnies against the gospel itself, and against its abettors, by which they enraged the idolatrous multitude at Rome to such a degree, that they assisted the unbelieving Jews in their tumultuous attacks upon the Christians. Wherefore the Jews being the ringleaders in these tumults, the emperor, to preserve the peace of the city, found it necessary to banish all the Jews from Rome; and among the rest such of them as had embraced the Christian faith.

Claudius’s edict against the Jews, according to the best chronologers, was published in the eleventh year of his reign; which year began January 24. A. D. 51. Now, supposing Claudius to have published his edict in the beginning of that year, he certainly would allow the proscribed some months at least to settle their affairs, and take themselves away. Whereas Aquila and Priscilla could not well leave Italy before the end of the spring A. D. 51. Besides, their voyage to Corinth would take up some time; and, when they arrived, a month or two must have passed before they could settle themselves in such a manner as to be carrying on their business of making when Paul came to Corinth. His arrival, therefore, cannot be fixed sooner than the autumn of A. D. 51.

Having in this manner fixed one date in Paul’s history, let us next consider, how it may be applied for determining the time of some important events connected with his arrival at Corinth. — After the council of Jerusalem, Paul came down to Antioch, where he abode several months; then departed with Titus to confirm the churches of Cilicia, Galatia, and Phrygia. This office he performed by delivering them the decrees of the council to keep. And as he remained no longer in any place than was necessary for that purpose, we may suppose he finished his progress through the churches in four or five months from his leaving Antioch: Then he went over to Macedonia, where, and in Greece, he preached indeed a considerable time, probably ten or twelve months, before he came to Corinth, when add to the months he spent in Antioch after the council, and in confirming the churches in Cilicia, Galatia, and Phrygia, may have made in all a year and a half. Therefore, if these are counted backward, in the time it might be three years and a half. 5 D
autumn of A.D. 51, when Paul arrived at Corinth, they will bring us to the end of Luke 49, or the beginning of Acts 50, as the date of the council of Jerusalem. And seeing that council was held about 14 years after Paul's conversion, (Gal. ii. 1), perhaps 14 years wanting some months, his conversion will thus be fixed to the end of Acts 36, or to the beginning of Acts 37, a date which is likewise confirmed by the rest which the churches of Judea, Samaria, and Galilee enjoyed, through the publication of Caius's order to set up his statue in the temple of Jerusalem in the end of Acts 39, or of the beginning of Acts 40, three years after Paul's conversion, as hath been shown No. V.

No. XXIII. Having shorn his head in Cenchrea, he had a vow.—This thought to have been the vow of the Nazarite, whereby Paul, from the time he made it, until he offered the sacrifices prescribed by the law, bound himself to abstain from wine and all fermented liquors. See Num. vi. 1-21. That this vow was in use in Paul's days, is evident from what Josephus has related of Bernice, Bell. ii. c. 15. init. "She was then (Acts 21, 66) at Jerusalem, performing a vow to God. For it is customary for those who have been afflicted with some distemper, or have laboured under any other difficulty, to make a vow, thirty days before they offer sacrifices, to abstain from wine and share the hair of their head." By the law, the Nazarite was to shave his head at the door of the tabernacle of the congregation. But as there were a vast number of Jews in the Gentile countries, who lived at a great distance from Jerusalem, they were obliged to dispense with the exactness of many things required in the law. Lardner, vol. i. p. 461, has mentioned a passage of a Jewish book, quoted by Rashi, which says, "They who make the vow of the Nazarite out of the land of Israel, shall go into it to complete the vow." This accounts for Paul's concern to keep the next feast at Jerusalem, Acts xix. 21.

The vow of the four brethren, mentioned Acts 21. 23, is likewise thought to have been the vow of the Nazarite. There is a passage in Josephus, concerning Herod Agrippa, which shews that it was no unusual thing now for zealous men, who had it in their power, to bear the whole, or a part of the charges of the sacrifices which the Nazarites were obliged to offer at the expiration of their vow. The passage I refer to is Ant. xii. 8. initio, where, having told that Claudius made Herod king of all Judea, he adds, "And he, as it was very likely for one to do who had had so considerable an advancement, made all the expedition he could into his kingdom. And coming to Jerusalem, he offered up sacrifices of thanksgiving, and omitted nothing that was prescribed by the law; for which reason he also ordered a good number of Nazarites to be shaved." That was the common phrase for completing the vow of the Nazarite, by offering the prescribed sacrifices; and therefore the brethren at Jerusalem, when they advised Paul to assist the four men in discharging their vow, did not say, Be at charges with them that they make their offerings, but that they may shave their heads. An action of this kind being extremely popular, and shewing great zeal for the law, the brethren at Jerusalem very prudently advised Paul to it, to shew that he did not contemn the institutions of Moses. Besides, it was one of those popular actions by which Agrippa recommended himself to the Jews when he took possession of the kingdom, as appears from the foregoing quotation.

No. XXIV. On the first day of the week, when the disciples came together to break bread.—From this passage, and from Col. ii. 16, it appears to have been the custom of the disciples, after our Lord's resurrection, to observe the first day of the week in honour of that event, by assembling thereon for the worship of God, and for celebrating the Lord's Supper. Accordingly, Justin Martyr, who wrote forty-four years after the death of the apostle John, tells us, Apol. ii. p. 98. "On Sunday, all Christians in the city and country meet together, because it is the day of our Lord's resurrection, and then we bear read to us the writings of the prophets and apostles. This done, the president makes an oration to the assembly, to exhort them to imitate and do the things they hear: and then we all join in prayer; and after that we celebrate the sacrament, and they that are willing and able give alms," &c. Whitby's note on Acts xx. 7.

No. XXV. Teaching all men everywhere against the people.—Lardner, Credib. vol. i. p. 565, observes, that the Jews in Judea considered it as their due to have particular regard paid to them by their countrymen in the provinces, and by all the Gentiles who worshipped the true God, and who for that purpose assembled themselves with the Jews in their synagogues. And, in fact, the Jews out of Judea, and all the proselytes, shewed great regard to the people of Jerusalem and of Judea, and were very ready to assist them in every difficulty. Thus, the disciples at Antioch, when they heard that there was to be a death in the land of Judea, Acts xii. 29, 'every man, according to his ability, determined to send relief unto the brethren which dwelt in Judea.' And in this resolution, not the Jews by birth alone, but the just proselytes also, and even the religious proselytes, joined: And having made a liberal collection, they sent it to the elders at Jerusalem by the hands of Barnabas and Saul. In like manner, when that famine actually happened, Helene, queen of Adiabene, and ladies her son, both of them proselytes to Judaism, contributed largely for the relief of the inhabitants of Jerusalem and of Judea, Joseph. Ant. xx. c. 2. 6. Also, when the apostles at Jerusalem agreed that Paul should go among the Gentiles, they recommended it to him to remember the poor; which very thing he also made haste to do, Gal. ii. 10. Wherefore, the collections which Paul afterwards made, among all the churches of the Gentiles, for the saints in Judea, was no novelty. It had been often practised, and was founded in the best reason. For, as Paul writing to the Romans on this subject observed, they were bound to do this both in justice and in gratitude—Rom. xv. 27. 'They have been pleased, verily, and their debtors they are. For, if the Gentiles have partaken of their spiritual things, they ought certainly to minister to them in carnal things.' And considering, that in the persecution the brethren of Judea were often spoilt of their goods, (Heb. x. 34.), these collections were the more necessary.

Such being the principles and the expectations of the Jews in Judea, no wonder that the bigots among them were enraged, when they heard that Paul, instead of enjoining the converted Gentiles to observe the law of Moses, taught that they were entirely free from that law; for this was to break the tie by which the Jews held those brethren in subjection who had turned from idols to worship the true God. And therefore the outcry of the Jews against Paul, though wholly unjust, was every word of it expressive and popular, especially at Jerusalem: 'This is the man who teacheth all men everywhere against the people,' Acts xxi. 26.

No. XXVI. Tidings came to the chief captain of the legion.—Δημοτικος πολέμων. The word στράτας is used with considerable latitude. It signifies any garrison of soldiers, without determining their number:
hence it is applied to a legion. At other times, it signifies a much smaller number of soldiers. The other word, χαρτηχαρτης, properly signifies the commander of a thousand men; but it is likewise used for a Roman military Tribune. Wherefore as there was always a legion stationed in Jerusalem, we may suppose that Lysias was the eldest or first Tribune, and, by consequence, that he was the commander of the garrison, and was intrusted by the governor, Felix, with the power which the chief officer under him at Jerusalem usually possessed. But the word χαρτηχαρτης is likewise used to signify the captain of the temple, John xviii. 12. who is thought to have been a Jewish officer. And Luke speaks of ἵππος τῆς τεχνῆς, the captains of the temple, Luke xvi. 52. These, I suppose, were the persons who presided over the divisions of the priests and Levites employed in different ministrations in the temple; but the χαρτηχαρτης, or captain of the temple, was he who had the command of the whole.

No. XXVII. Commanded him to be carried into the castle.—This was the castle Antonia, which was built by John Hyrcanus, high-priest and prince of the Jews, on a rock which stood at the angle of the northern and western porticoes of the outer court of the temple. It was at first named Batis. But Herod the great rebuilt it, and raised it so high as to command the temple, and afford a sight of what passed in the two outer courts. On the side where it joined the portico of the temple, there were stairs which reached to each portico, by which the soldiers descended to keep guard in several places of the porticoes, especially during the great festivals, to suppress any disorders which might happen. Further, to render this fortress inaccessible, Herod faced the rock on which it stood with white polished marble; and having completed the fortress, he named it Antonia, in honour of his friend Mark Antony. Afterward, when Judea was made a Roman province, the Romans always kept a strong garrison in that castle. And at the festivals, when the people flocked to Jerusalem in great multitudes, bodies of armed soldiers went down from this castle, and watched in several places of the porticoes of the temple, to prevent tumults: for on such occasions, more especially, the multitude was disposed to make disturbances.

No. XXVIII. Leddest out into the wilderness four thousand men (τω ερμοποιεσι) of the Sicarii.—The men of whom the Tribune spake were named Sicarii, from the small crooked swords or daggers (called by the Romans Sica) which they carried under their garments. With these they committed horrible murders in Jerusalem about this time: For their custom was to mix in the crowd at the great festivals, and to stab their enemies, even in the day-time; and to conceal their wickedness, they affected great indignation against the authors of the slaughter. Nay, to such a pitch did they carry their cruelty, that they would kill any person whatever for hire. Thus Josephus, Ant. xx. 7. 5. tells us, that one Dora, at the instigation of Felix the governor, hired some of these miscreants, who murdered the high-priest Jonathan.—The same historian informs us, (ibid. c. 6.), that when Felix was procurator, a certain Egyptian came to Jerusalem, and pretending to be a prophet, persuaded the people to follow him to Mount Olivet, promising that they should see the walls of Jerusalem fall down at his command, and have a free entrance into the city over the ruins: but that Felix attacked them with an army, killed four hundred of them, and took two hundred captives; and that the Egyptian himself, having fled, disappeared. This, it is thought, was the impostor of whom the Tribune spake, when he asked Paul if he was 'that Egyptian who before these days made an inscription,' &c. The Tribune added that the followers of the Egyptian were Sicarii. Perhaps, besides the Sicarii, many of this impostor's followers were Zealots, who were very forward in all the tumults against the Romans. Josephus, indeed, has not told us what sort of people the followers of the Egyptian were; only, by relating the affair after giving an account of the Sicarii, he seems to insinuate that they were mostly of that description.

In the other account which Josephus has given of this affair, Bell. ii. c. 13. he says, the Egyptian gathered thirty thousand; that, after bringing them round out of the wilderness up to the Mount of Olives, he intended from thence to attack Jerusalem, and, beating the Roman guards, to bring the people in subjectation to him. But Felix, coming suddenly upon him with the Roman soldiers, prevented the attack; and that all the people joined with Felix in their own defence; so that, when they came to engage, the Egyptian fled, followed only by a few; that the greatest part of those who were with him were either slain or taken prisoners; the rest of the multitude being scattered. This account of the numbers which followed the Egyptian being very different from the former, no objection can be drawn from either against the number mentioned by the Tribune. The truth is, Josephus needs more to be reconciled with himself, than Luke to be reconciled with him; for it should be remembered, that Luke is not answerable for the Tribune's numbers; all that was incumbent on him was, to relate faithfully what he said.

No. XXIX. Felix the Governor.—Judea, though sometimes called a province, was properly a branch of the province of Syria, as Lardner observes, Credib. vol. i. p. 161. Nevertheless it had a Roman governor residing in it with supreme authority, which was a very uncommon thing. The proper title of this governor was Procurator; a name that was given to the officer who took care of the Emperor's revenue in the provinces belonging to him; whereas, in the provinces belonging to the senate, that officer was named Questor. But though the governors of Judea were properly procurators, they had, as was just now observed, the power of presidents. Hence the sacred writers give to Pilate, Felix, and Festus, the title of Governors; which is a general word, and very proper according to the usage of the best writers.

No. XXX. Felix was himself a great oppressor of the nation.—Antonius Claudius Felix, with his brother Pallas, were freed-men of the Emperor Claudius, with whom Pallas being in high favour, he procured for his brother Felix the procuratorship of Judea. But in his government Felix showed the meanness of his disposition and former condition, by exercising his power in the most wanton acts of cruelty and oppression. So Tacitus tells us, Hist. lib. v. c. 9. " Claudius, defunctis Regibus, aut ad modicum redactus, Judeam provinciam Equitibus Romanis, aut liberta permisit. E quisibus Antonius Felix per omnem servitium ac libidinem, jus regium servitii ingenio exercuit, Drusilla, Cleopatra et Antonii nepos (grand-daughter) in matrimonium accepta; ut ejusdem Antonii, Felix progenit, Claudius nepos esset."—Felix married two ladies of the name of Drusilla. The one was the grand-daughter of Cleopatra and Antony. She is the lady of whom Tacitus speaks. The other was Drusilla, mentioned Acts xxiv. 24, where she is called a Jewess, to distinguish her from the Roman lady of that name. This Drusilla was the daughter of Herod Agrippa, (whose death is related Acts xii. 33), and the sister of Herod Agrippa the younger, before whom Paul pleaded his cause. He gave her to Azizus, king of the Emes-
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sense, on his consenting to embrace the Jewish religion. But she did not remain long with him: For Felix having seen this most beautiful of women, as Josephus calls her, (Ant. x. 5.), became violently in love with her, and sent his friend Simon, a Jew of Cyprus, who possessed the magic art, to persuade her to leave Azarias and marry him. This commission Simon executed so well, that Drusilla, to avoid the affronts put upon her by her sister Bernice, who envied her beauty, consented to marry Felix, though it was contrary to her religion.

This Drusilla having expressed a desire to hear Paul preach, her husband Felix sent for him, and they heard him concerning the faith in Christ. On that occasion Felix’s conscience was awakened to such a degree by Paul’s sermon, that he trembled. Nevertheless, he continued his cruel and unjust practices all the time his government lasted, which was about the space of two years: for Nero, in the sixth year of his reign, recalled him. After Felix was recalled, some of the principal Jews followed him to Rome, and accused him to the Emperor, who would have punished him, if it had not been for the prayers and entreaties of his brother Falass, who then possessed the favour of Nero, as he had formerly done that of Claudius.

No. XXXI. He appealed from Festus to Caesar.—That cause was by appeal removed from the courts in the provinces to Rome, is evident from Suetonius, who, in his life of Augustus, c. 33, says, “Appellations quondam urbaniarum quiadem litteratorum Praetori delegatis urbano, at provinciis, consularebus viris, quos singulos cujusque provinciae negotii praeposisset.” And, that Roman citizens, tried for their life in the provinces, had a right to transfer their cause by appeal to Rome, is evident from Pliny, epist. x. epist. 97. Ad Trajanum: “Et aliis similis amentie, quae quis cives Romani sunt, anotatii in urbem remittendi.”

No. XXXII. King Agrippa and his sister Bernice. —This is he who by Josephus is called King Agrippa the younger. He was the son of that Herod Agrippa whose death is related Acts xii. 23. and the grandson of Aristobulus, (whom his father put to death), consequently the great-grandson of the first Herod, called Herod the Great, in whose reign our Lord was born.

Herod Agrippa the younger was in great favour with the Emperor Claudius, who gave him the kingdom of his uncle Herod, king of Chalcis. But he afterwards took it from him, and gave him the tetrarchy of Philip, with Batanea, Trachonitis and Ablina, which formerly Aristobulus possessed, Luke iii. 1. After this Nero gave him a part of Galilee, with the cities Tiberias, Tarricha, and Julius, beyond Jordan, with fourteen villages.

Herod the younger was the last king of the Herod family: For he lived to see Jerusalem destroyed, and the Jewish nation sold as slaves to any who would purchase them. After that he went to Rome, where, as Dio informs us, he obtained priestly honours, and lived in the palace with his sister Bernice. This is the lady mentioned in the Acts. She was first married to her uncle Herod, king of Chalcis: but after his death, being talked of as criminally familiar with her brother Agrippa, she married Polemon king of Cilicia, to quash that rumour. But soon after, influenced more by legal inclination than by a regard to her reputation, she divorced Polemon, and returned to her brother; by which the rumour of their unlawful commerce was again revived.

Agrippa and Bernice were living together when Festus arrived in the province. They came therefore to Felix to congratulate Festus upon his advancement to the procuratorship. On that occasion, Agrippa having expressed a desire to hear Paul, Festus gratified him by procuring the apostle, in the place of hearing, before him and Bernice, and the Tribunes, and all the principal men of Cæsarea: so that the apostle had a new opportunity of speaking in his own defence; which he did to such good effect, that Agrippa declared, in the presence of the whole assembly, that he had done nothing worthy of death; and that he might have been set at liberty, if he had not appealed to Cæsar.

Tacitus has spoken of Bernice’s beauty, and of the court which she paid to Vespasian by her magnificent presents, and of the love which his son Titus bare to her, Hist. lib. ii. c. 81. “Nec minore animo Regina Bere- nices partes iuvabat, flores esse formosae, et sem quasi Vespasiano, magnificentia munera, grata.” And, speaking of Vespasian’s son Titus, the same historian says, Hist. lib. ii. c. 2. “Neque abhorret a Bernice juvenilus animus.” Suetonius adds, that Titus promised to marry her: For, after mentioning Titus’s cruelty, he speaks of his lust, c. 7. “Nec minus limbido, proper exor- letorum et epodorum greges, propterque insignem regine Berenosis amorem, cui etiam nuplias pollicitus fereba- tur.” Nevertheless, after he became Emperor, he, for reasons of state, dismissed Bernice, though with great regret: “Berenice ex urbe dimissit, invitam invitam.” Titus Vesp. c. 7.

No. XXXIII. He called on all the Jews present to bear witness.—Bishop Lowth, in his note on Isa. liii. 8, tells us, “It is said in the Mishna, that before any one was punished for a capital crime, proclamation was made before the prisoner by the public crier, in these words: Quicumque noventir aliquid de ejus sinceritat, veniat et deceat de eo. On which passage the Gemara of Babylon adds, ‘That before the death of Jesus this proclamation was made for forty days, but no defence could be found.’ On which words Lardner observes, ‘It is truly surprising to see such falsehoods contrary to well-known facts, Testimonies, vol. l. p. 196. The report is certainly false; but this false report is found on the supposition that there was such a custom, and so far confirms the account above given from the Mishna. The Mishna was composed in the middle of the second century: Lardner ascribes it to the year of Christ 180.

“Now it is plain, from the history of the Four Evangelists, that in the trial and condemnation of Jesus no such rule was observed; (though, according to the accoun- t of the Mishna, it must have been in practice at that time); no proclamation was made for any person to bear witness to the innocence and character of Jesus; nor did any one voluntarily step forth to give his attestation to it. And our Saviour seems to refer to such a custom, and to claim the benefit of it, by his answer to the high-priest, when he asked him of his disciples and of his doctrine: ‘I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing. Why askest thou me? Ask them which heard me, what I have said unto them: Behold they know what I said.’ John xviii. 20, 21. This therefore was one remarkable instance of hardship and injustice, among others predict- ed by the prophet, which our Saviour underwent in his trial and sufferings.

“St. Paul likewise, in similar circumstances, standing before the judgment-seat of Festus, seems to complain of the same unjust treatment—that no one was called, or would appear, to vindicate his character: ‘My manner of life from my youth, which was at the first among my own nation at Jerusalem, know all the Jews, which knew me from the beginning, if they would testify, that after the strictest sect of our religion I lived a Pharisee;’ Acts xxvi. 4, 5.”—Thus far Lowlath.
To comprehend the force and propriety of the above appeal to the Jews who were present at the apostle's defence before Agrippa, the full extent of his expression, *My manner of life,* must be attended to and understood. For the apostle did not mean only, that all the Jews knew his education was at the first among his own nation at Jerusalem, but likewise that they knew the other particulars which he mentioned in the subsequent parts of his defence; namely, that *after the strictest sect of their religion he lived a Pharisee,* ver. 5.—That he thought with himself that he ought to do many things contrary to the name of Jesus of Nazareth, *ver. 9.* That he did these things in Jerusalem: That many of the saints he shut up in prison, having received authority from the chief priests so to do. And that when they were put to death, he gave his voice against them, *ver. 10.* Alluding to his behaviour at the stoning of Stephen. *That he punished them oft in every synagogue, and compelled them to blaspheme Jesus; and that being exceedingly mad against them, he persecuted them even to foreign cities, ver. 11.* In particular, that *he went to Damascus with authority and commission from the chief priests, ver. 12.* That if he found any of this way, whether they were men or women, he might bring them bound to Jerusalem, *Acts ix. 2.* Namely, to be punished. All these things the Jews, who were present at his defence before Agrippa in Caesarea, well knew. He therefore called on them in this public manner to attest the truth of them, because they were clear proofs of his bitter enmity to the Christians; and demonstrated, that for sake of the chief priest, and going over to the Christians, whereby he subjected himself to the hatred of the Jews, could be owing to nothing but to the appearing of Jesus to him on the road to Damascus; of which he gave Agrippa an account in the remaining part of his speech, *ver. 13-15.* At the same time he told him, that Jesus said to him, *I have appeared to thee for this purpose, to make thee a minister and a witness, both of these things which thou hast seen, and of those things in which I will appear unto thee afterwards.* 19. Whereupon, O king Agrippa, I was not disobedient to the heavenly vision: 20. But shewed first to them of Damascus, &c. that they should repent, and do works meet for repentance. *He added, ver. 22.* That in his discourses to the Jews and Gentiles, *he said no other things than those which the prophets and Moses did say should come; 23. That the Christ should suffer, and should be the first who should rise from the dead, and should shew light to the people, and to the Gentiles.*—The apostle having given this account of his conversion to Christianity, and of the doctrine which he taught after he became a Christian, the one appeared so rational, and the other so consonant to the writings of Moses and the prophets, that Agrippa entertained a favourable opinion of Paul, and declared that he had done nothing worthy of death, or of bonds.

No. XXXIV. *The island was called Melitæ.* Bryant, Observ. on Ancient History, contends, that this island was not Malta, because Malta is not in the Adriatic Sea, notwithstanding Bochart endeavours to prove it to be so; but it was an island belonging to Dalmatia, called anciently Melitæ, but is now called Mileet by the Slavonians, and is subject to Ragusa. In support of his opinion Bryant cites ancient authors, who, in enumerating the Adriatic islands, mention Melitæ very particularly, and say that it was twenty stadia distant from Corcyra Melane; and among the rest Pliny, Nat. Hist. lib. iii. c. 26, who reckons it among the Adriatic islands, and adds, *unde Catulos Melitaeum appellari Callimachus auctor est.*
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